NEW KING JAMES VERSION®

APPLY THE WORD

STUDY BIBLE

NKJV

APPLY THE WORD

STUDY BIBLE

NKJV Apply the Word Study Bible
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1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Joel
1 | 2 | 3

Amos
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

Obadiah
1

Jonah
1 | 2 | 3 | 4

Micah
1 | 2 | 3 | 4 | 5 | 6 | 7

Nahum
1 | 2 | 3

Habakkuk
1 | 2 | 3

Zephaniah
1 | 2 | 3

Haggai
1 | 2

Zechariah
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Malachi
1 | 2 | 3 | 4

NEW TESTAMENT

Matthew
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28

Mark
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

Luke
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24

John
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Acts

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Romans
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1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

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2 Corinthians
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

Galatians
1 | 2 | 3 | 4 | 5 | 6

Ephesians
1 | 2 | 3 | 4 | 5 | 6

Philippians
1 | 2 | 3 | 4

Colossians
1 | 2 | 3 | 4

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1 Thessalonians
1 | 2 | 3 | 4 | 5

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2 Thessalonians
1 | 2 | 3

---

1 Timothy
1 | 2 | 3 | 4 | 5 | 6

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2 Timothy
1 | 2 | 3 | 4

Titus
1 | 2 | 3

Philemon
1

Hebrews
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

James
1 | 2 | 3 | 4 | 5

1 Peter
1 | 2 | 3 | 4 | 5

2 Peter
1 | 2 | 3

1 John
1 | 2 | 3 | 4 | 5

2 John
1

3 John
1

Jude
1

Revelation
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22

Abbreviations of Books of the Bible

The Old Testament

Genesis	**Gen.**
Exodus	**Ex.**
Leviticus	**Lev.**
Numbers	**Num.**
Deuteronomy	**Deut.**
Joshua	**Josh.**
Judges	**Judg.**
Ruth	**Ruth**
1 Samuel	**1 Sam.**
2 Samuel	**2 Sam.**
1 Kings	**1 Kin.**
2 Kings	**2 Kin.**
1 Chronicles	**1 Chr.**
2 Chronicles	**2 Chr.**
Ezra	**Ezra**
Nehemiah	**Neh.**
Esther	**Esth.**
Job	**Job**
Psalms	**Ps.**
Proverbs	**Prov.**
Ecclesiastes	**Eccl.**
Song of Solomon	**Song**
Isaiah	**Is.**
Jeremiah	**Jer.**
Lamentations	**Lam.**
Ezekiel	**Ezek.**

Daniel	**Dan.**
Hosea	**Hos.**
Joel	**Joel**
Amos	**Amos**
Obadiah	**Obad.**
Jonah	**Jon.**
Micah	**Mic.**
Nahum	**Nah.**
Habakkuk	**Hab.**
Zephaniah	**Zeph.**
Haggai	**Hag.**
Zechariah	**Zech.**
Malachi	**Mal.**

The New Testament

Matthew	**Matt.**
Mark	**Mark**
Luke	**Luke**
John	**John**
Acts	**Acts**
Romans	**Rom.**
1 Corinthians	**1 Cor.**
2 Corinthians	**2 Cor.**
Galatians	**Gal.**
Ephesians	**Eph.**
Philippians	**Phil.**
Colossians	**Col.**
1 Thessalonians	**1 Thess.**
2 Thessalonians	**2 Thess.**

1 Timothy	**1 Tim.**
2 Timothy	**2 Tim.**
Titus	**Titus**
Philemon	**Philem.**
Hebrews	**Heb.**
James	**James**
1 Peter	**1 Pet.**
2 Peter	**2 Pet.**
1 John	**1 John**
2 John	**2 John**
3 John	**3 John**
Jude	**Jude**
Revelation	**Rev.**

How to Use This eBible

What is the difference between an eBook and a print book?

eBook versions of Bibles contain all the content and supplementary materials found in the original print versions and are optimized for navigation in the various apps and devices used for display. eReaders recognize text as one fluid string and are formatted in a single column, which differs from the multi-column layout seen in many print version Bibles. Therefore, some content may not match the exact appearance of the original print version, but instead uses hyperlinks to navigate between related content.

How do I use the eBook Table of Contents?

Important Note: Be sure to consult your device manufacturer's User's Guide for device-specific navigation instructions.

The Table of Contents is generally formatted in the same order as the original print version and hyperlinked as follows:

- Front matter – Introductory articles
- Bible books and chapters
- Back matter – Supplementary materials

To navigate to specific Bible books, chapters, or verses, please note the following:

- Book links (Ex. "Genesis") go directly to the Introduction of each book, or the beginning of that Bible book if there is no introductory text.

- Chapter links go directly to the beginning of the chapter associated with a book.
- Use the device's "Next Page/Previous Page" buttons or functions to scroll through the verses in each chapter.
- Every Bible book and chapter hyperlink in the Bible text returns or goes back to the Table of Contents. Or, use the device's "back" button or function to go back to the last selection.

How do I navigate supplementary materials?

Within articles and supplementary materials, every Scripture reference or article title is hyperlinked directly to the location of that content. Use the device's "back" button or function to go back to the last selection. The following provides more specific instructions for specific types of content found in this ebook.

Footnotes (Translators' Notes) are marked with small, hyperlinked superscript letters "[a]".

- Select the hyperlinked superscript letter in the main Bible text to go to the corresponding footnote.
- Select the hyperlinked letter to the left of the footnote(s) and you are returned to the main Bible text, or use the device's "back" button or function to go back to the last selection.

Articles and Features related to Bible content are accessible through the pointer links that are interspersed throughout the Bible text.

- Select the hyperlinked title entry at the end of a paragraph where referenced Bible verse(s) appear to go to its location in the Annotations section at the end of each Bible book.

- Select the hyperlinked title entry to go back to the Bible verse location, or use the device's "back" button or function to go back to the last selection.

The Concordance includes an alphabetic list of important words.

- Select the hyperlinked letter of the alphabet to navigate to the corresponding list of entries.
- Selecting the letter heading from within the list of entries will return to the beginning of the Dictionary.
- Use the device's "Next Page/Previous Page" buttons or functions to scroll through the entries.
- Use the device's "back" button or function to go back to the last selection.

Color Maps are included as images and optimized for eReader device display.

- Select the hyperlinked entry in the Table of Contents to go to a specific map.
- The first image displays the entire map with 4 equal sections defined.
- Use the device's "Next Page/Previous Page" buttons or functions to scroll through larger versions of each individual section.
- Use the device's "back" button or function to go back to the last selection.

Foreword

The Bible. It's the book you're holding in your hands. Christians see this book as unique, the Book, because it is the only book in the world that truly presents God's heavenly message to mankind. Thus we appropriately call it the Holy Bible or Holy Scripture or God's Word. Think of it. God the Creator has provided a written communication to His creation telling us about Himself and His desires for all of us.

Yes, God desires something for us. He desires good for us, ultimately to restore us to the natural perfection humanity possessed at the moment He created the first man and woman. That event was a miracle more profound than the conception and birth of a human being. For while we see the newborn as precious and pure, the original state of mankind was one wherein a man and a woman intimately conversed with God and He with them in an exchange not only of words but also of heart and spirit.

So the Bible aims at the restoration of that relationship between God and people, showing how that restoration is accomplished and what that restoration means for us who live today. A fascinating scripture passage is Colossians 2:9, 10. "For in Him dwells all the fullness of the Godhead bodily, and you are complete in Him, who is the head of all principality and power." In Jesus of Nazareth, who delivered the Sermon on the Mount, who healed the blind, who miraculously fed five thousand men (besides women and children!), and who walked the streets of a hostile Jerusalem, God dwelt fully. Our privilege is to live the pattern of Jesus's life, do what He did, live as He taught, to follow in His steps.

The first place to start realizing this great privilege is the Bible, where we get the record of God's work, and His message that restores us to the completeness referred to in

the Colossians passage above. So we read the Bible. We gather the information about God's work of making us complete in Him. But we have to take the next step. We have to respond to the message, act on it. We have to apply it personally.

To that end, the approach of the *Apply the Word Study Bible* is to do four things. First, it provides a reliable Bible text. The text of this Bible, the New King James Version, is a trustworthy translation of the Scriptures backed by more than four hundred years of integrity. You can be sure you're getting the truth of God's message, the right information, "the real story."

Second, by means of an extensive set of notes and articles, the Scriptures are explained against the setting of their biblical background and in the context of the whole of the Bible. These notes include commentary, maps, tables and charts. The purpose of these notes is to give emphasis to scripture passages of special interest in understanding God's message to us.

Third, the commentary and notes aim at practical points. The information given isn't given just because it's information about the Bible. It's given because the information relates to us who read it thousands of years after the Bible was written. What we discover is that in many respects life in Bible times really wasn't much different from life today. People still deal with families, friends, political systems, economic influences, social structures, cultural norms, generational shifts, and all such circumstances of life, just as people in the Bible did. The notes of the *Apply the Word Study Bible* are written with those circumstances in mind. The result is the matter of relevance—making our Bible study relevant to life.

Fourth, you'll find in the notes an invitation to get "up close and personal" with the Bible text. You'll encounter places where the notes challenge you to probe your own thinking about a subject. The freedom we have as

Christians is to open ourselves to the challenges that make our faith stronger and that deepen our convictions about God and His sure work of salvation for us, teaching us to follow in His steps.

The goal of Bible study is to become more like Jesus Christ. The *Apply the Word Study Bible* is designed just for that. Our prayer is that your Bible study will have the effect of drawing you closer to Him.

THE PUBLISHERS

Preface

Purpose

In the preface to the 1611 edition, the translators of the Authorized Version, known popularly as the King James Bible, state that it was not their purpose “to make a new translation . . . but to make a good one better.” Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century. In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today’s readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

A Living Legacy

For more than four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world. The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the Word of God to become the mainspring of the religion, language, and legal foundations of our civilization.

Although the Elizabethan period and our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were

providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 Catholic scholar Alexander Geddes said of the King James Bible, “If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent.” George Bernard Shaw became a literary legend in the twentieth century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: “The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result.” History agrees with these estimates. Therefore, while seeking to unveil the excellent *form* of the traditional English Bible, special care has also been taken in the present edition to preserve the work of *precision* which is the legacy of the 1611 translators.

Complete Equivalence in Translation

Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve *all* of the information in the text, while presenting it in good literary form. Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense. For example, complete equivalence truly renders the original text in expressions such as "lifted her voice and wept" (Gen. 21:16); "I gave you cleanness of teeth" (Amos 4:6); "Jesus met them, saying, 'Rejoice!'" (Matt. 28:9); and "Woman, what does your concern have to do with Me?" (John 2:4). Complete equivalence translates fully, in order to provide an English text that is both accurate and readable.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection *behold*, in the older King James editions, continues to have a place in English usage, especially in dramatically calling attention to a spectacular scene or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, *behold* is retained for these occasions in the present edition. However, the Hebrew and Greek originals for this word can be translated variously, depending on the circumstances in the passage. Therefore, in addition to *behold*, words such as *indeed*, *look*, *see*, and *surely* are also rendered to convey the appropriate sense suggested by the context in each case.

In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a statement affirming their belief in the verbal and plenary inspiration

of Scripture, and in the inerrancy of the original autographs.

Devotional Quality

The King James scholars readily appreciated the intrinsic beauty of divine revelation. They accordingly disciplined their talents to render well-chosen English words of their time, as well as a graceful, often musical arrangement of language, which has stirred the hearts of Bible readers through the years. The translators, the committees, and the editors of the present edition, while sensitive to the late-twentieth-century English idiom, and while adhering faithfully to the Hebrew, Aramaic, and Greek texts, have sought to maintain those lyrical and devotional qualities that are so highly regarded in the Authorized Version. This devotional quality is especially apparent in the poetic and prophetic books, although even the relatively plain style of the Gospels and Epistles cannot strictly be likened, as sometimes suggested, to modern newspaper style. The Koine Greek of the New Testament is influenced by the Hebrew background of the writers, for whom even the gospel narratives were not merely flat utterance, but often song in various degrees of rhythm.

The Style

Students of the Bible applaud the timeless devotional character of our historic Bible. Yet it is also universally understood that our language, like all living languages, has undergone profound change since 1611. Subsequent revisions of the King James Bible have sought to keep abreast of changes in English speech. The present work is a further step toward this objective. Where obsolescence and other reading difficulties exist, present-day vocabulary,

punctuation, and grammar have been carefully integrated. Words representing ancient objects, such as *chariot* and *phylactery*, have no modern substitutes and are therefore retained.

A special feature of the New King James Version is its conformity to the thought flow of the 1611 Bible. The reader discovers that the sequence and selection of words, phrases, and clauses of the new edition, while much clearer, are so close to the traditional that there is remarkable ease in listening to the reading of either edition while following with the other.

In the discipline of translating biblical and other ancient languages, a standard method of transliteration, that is, the English spelling of untranslated words, such as names of persons and places, has never been commonly adopted. In keeping with the design of the present work, the King James spelling of untranslated words is retained, although made uniform throughout. For example, instead of the spellings *Isaiah* and *Elijah* in the Old Testament, and *Esaias* and *Elias* in the New Testament, *Isaiah* and *Elijah* now appear in both Testaments.

King James doctrinal and theological terms, for example, *propitiation*, *justification*, and *sanctification*, are generally familiar to English-speaking peoples. Such terms have been retained except where the original language indicates need for a more precise translation.

Readers of the Authorized Version will immediately be struck by the absence of several pronouns: *thee*, *thou*, and *ye* are replaced by the simple *you*, while *your* and *yours* are substituted for *thy* and *thine* as applicable. *Thee*, *thou*, *thy*, and *thine* were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing pronouns, including *You*, *Your*, and *Yours*, which refer to Him. Additionally, capitalization of these

pronouns benefits the reader by clearly distinguishing divine and human persons referred to in a passage. Without such capitalization the distinction is often obscure, because the antecedent of a pronoun is not always clear in the English translation.

In addition to the pronoun usages of the seventeenth century, the *-eth* and *-est* verb endings, so familiar in the earlier King James editions, are now obsolete. Unless a speaker is schooled in these verb endings, there is common difficulty in selecting the correct form to be used with a given subject of the verb in vocal prayer. That is, should we use *love*, *loveth*, or *lovest*? *do*, *doeth*, *doest*, or *dost*? *have*, *hath*, or *hast*? Because these forms are obsolete, contemporary English usage has been substituted for the previous verb endings.

In older editions of the King James Version, the frequency of the connective *and* far exceeded the limits of present English usage. Also, biblical linguists agree that the Hebrew and Greek original words for this conjunction may commonly be translated otherwise, depending on the immediate context. Therefore, instead of *and*, alternatives such as *also*, *but*, *however*, *now*, *so*, *then*, and *thus* are accordingly rendered in the present edition, when the original language permits.

The real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but rather in the care taken by its scholars to impart the letter and spirit of the original text in a majestic and reverent style.

The Format

The format of the New King James Version is designed to enhance the vividness and devotional quality of the Holy Scriptures:

- Subject headings assist the reader to identify topics and transitions in the biblical content.
- Words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible.
- *Oblique type* in the New Testament indicates a quotation from the Old Testament.
- Verse numbers in **bold type** indicate the beginning of a paragraph.
- Poetry is structured as contemporary verse to reflect the poetic form and beauty of the passage in the original language.
- The covenant name of God was usually translated from the Hebrew as LORD or GOD (using capital letters as shown) in the King James Old Testament. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Testament from a passage in the Old Testament.

The Old Testament Text

The Hebrew Bible has come down to us through the scrupulous care of ancient scribes who copied the original text in successive generations. By the sixth century A.D. the scribes were succeeded by a group known as the Masoretes, who continued to preserve the sacred Scriptures for another five hundred years in a form known as the Masoretic Text. Babylonia, Palestine, and Tiberias were the main centers of Masoretic activity; but by the tenth century A.D. the Masoretes of Tiberias, led by the family of ben Asher, gained the ascendancy. Through subsequent editions, the ben Asher text became in the

twelfth century the only recognized form of the Hebrew Scriptures.

Daniel Bomberg printed the first Rabbinic Bible in 1516–17; that work was followed in 1524–25 by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kahle published a third edition of *Biblia Hebraica*. This edition was based on the oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (A.D. 1008), which Kahle regarded as superior to that used by ben Chayyim.

For the New King James Version the text used was the 1967/1977 Stuttgart edition of the *Biblia Hebraica*, with frequent comparisons being made with the Bomberg edition of 1524–25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate also were consulted. In addition to referring to a variety of ancient versions of the Hebrew Scriptures, the New King James Version draws on the resources of relevant manuscripts from the Dead Sea caves. In the few places where the Hebrew was so obscure that the 1611 King James was compelled to follow one of the versions, but where information is now available to resolve the problems, the New King James Version follows the Hebrew text. Significant variations are recorded in the New King James translators' notes.

The New Testament Text

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the

New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began about A.D. 1450.

Some variations exist in the spelling of Greek words, in word order, and in similar details. These ordinarily do not show up in translation and do not affect the sense of the text in any way.

Other manuscript differences such as omission or inclusion of a word or a clause, and two paragraphs in the Gospels, should not overshadow the overwhelming degree of *agreement* which exists among the ancient records. Bible readers may be assured that the most important differences in English New Testaments of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when a literal rendering would be quite clear and more to the point? The New King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language cannot be translated directly into our tongue.

The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the Textus Receptus or Received Text. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. In the late nineteenth century, B. Westcott and F. Hort taught that this text had been officially edited by the fourth-century church, but a total lack of historical evidence for this event has forced a revision of the theory. It is now widely held that the Byzantine Text that largely

supports the Textus Receptus has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament.

Since the 1880s most contemporary translations of the New Testament have relied upon a relatively few manuscripts discovered chiefly in the late nineteenth and early twentieth centuries. Such translations depend primarily on two manuscripts, Codex Vaticanus and Codex Sinaiticus, because of their greater age. The Greek text obtained by using these sources and the related papyri (our most ancient manuscripts) is known as the Alexandrian Text. However, some scholars have grounds for doubting the faithfulness of Vaticanus and Sinaiticus, since they often disagree with one another, and Sinaiticus exhibits excessive omission.

A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the Majority Text. Most of these manuscripts are in substantial agreement. Even though many are late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the early church fathers, or a combination of these. The Majority Text is similar to the Textus Receptus, but it corrects those readings which have little or no support in the Greek manuscript tradition.

Today scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the Textus Receptus as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a Critical Text (so called because it is edited according to specific principles of textual criticism) which depends heavily upon the Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Westcott and Hort) for

one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

In light of these facts, and also because the New King James Version is the fifth revision of a historic document translated from specific Greek texts, the editors decided to retain the traditional text in the body of the New Testament and to indicate major Critical and Majority Text variant readings in the translators' notes. Although these variations are duly indicated in the translators' notes of the present edition, it is most important to emphasize that fully eighty-five percent of the New Testament text is the same in the Textus Receptus, the Alexandrian Text, and the Majority Text.

New King James Translators' Notes

Significant textual explanations, alternate translations, and New Testament citations of Old Testament passages are supplied in the New King James translators' notes.

Important textual variants in the Old Testament are identified in a standard form.

The textual notes in the present edition of the New Testament make no evaluation of readings, but do clearly indicate the manuscript sources of readings. They objectively present the facts without such tendentious remarks as "the best manuscripts omit" or "the most reliable manuscripts read." Such notes are value judgments that differ according to varying viewpoints on the text. By giving a clearly defined set of variants the New King James Version benefits readers of all textual persuasions.

Where significant variations occur in the New Testament Greek manuscripts, textual notes are classified as follows:

NU-Text

These variations from the traditional text generally represent the Alexandrian or Egyptian type of text described previously in "The New Testament Text." They are found in the Critical Text published in the twenty-seventh edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Societies' fourth edition (U), hence the acronym, "NU-Text."

M-Text
This symbol indicates points of variation in the Majority Text from the traditional text, as also previously discussed in "The New Testament Text." It should be noted that M stands for whatever reading is printed in the published *Greek New Testament According to the Majority Text*, whether supported by overwhelming, strong, or only a divided majority textual tradition.

The textual notes reflect the scholarship of the past two centuries and will assist the reader to observe the variations between the different manuscript traditions of the New Testament. Such information is generally not available in English translations of the New Testament.

The Old Testament

Genesis sets the stage for everything that follows by taking us back to the beginning—the *very* beginning—of everything. Even though the Bible is made up of sixty-six books, it is actually one book presenting one complete story—the greatest story ever told. By exploring Genesis, we begin this account at the appropriate place: the beginning.

The book's earliest chapters provide background that make sense of the words and actions to come. Chronologically, the first three chapters of Genesis tell at least one-third of the Bible's story. Chapters 4–11 present the drama of human history up to about 2000 B.C.

The word *genesis* means "origin." This title is closely related to the first words in the book: "In the beginning" (Gen. 1:1). Origination is a major theme of Genesis. It narrates the start of . . .

- *The universe* (Gen. 1). The eternal God created a universe of space and time. Genesis declares what happened without necessarily detailing how it happened, so we can trust the account even as we encounter different ideas about the mechanics involved. Because God created the earth and its creatures, everything in the world belongs to Him. He reigns over the earth, and there He accomplishes His purposes.
- *People* (Gen. 1–2). God created human beings in His image. In its description of Eden, Genesis lets us glimpse God's original intent for us, how we were meant to relate to Him, to each other, and to our world. It shows that God designed us to carry out His work in the world, giving the gift of work prior

to humanity's fall into sin, and that the mandate to serve continues after the Fall.

- *Evil and sin* (Gen. 3). When God made the world, He declared it "very good" (1:31). But evil entered this perfect creation when Adam and Eve chose to disobey (3:1–7). Genesis reveals the tragic consequences of their choice, showing that sin gives people an appalling ability to misuse every good thing, unleashes difficulties in all human relationships, brings shame and guilt, and eventually results in death.
- *Salvation and redemption* (Gen. 3, 12). God's ultimate response to sin would one day come through Jesus' death on the cross. Immediately following the Fall, God acted to rescue His world and its people. His words to Adam and Eve hinted at His plan (3:15), and the remainder of Genesis outlines how He began to work through Abraham and his descendants to bless all the people of the earth (12:3). Genesis shows that God's will, purpose, and grace continue to operate even in this broken world.

Genesis also begins to reveal the nature and character of God, showing Him as thoroughly good and without beginning. God always has been and always will be. Genesis 1:1 shows us how God already exists at the start of all things.

The God we meet at the opening of Genesis is known as *Elohim*, a plural form of a Hebrew word that reflects the fact that God is a triune God—three Persons in one Being—Father, Son, and Holy Spirit, each of whom is God. Thus God in His very nature exists in relationship, and He does His work in partnership (see "The Divine Partnership" at John 1:1–3).

The theme of the Trinity, or God in relationship, persists throughout Scripture. Among its most important implications is this: God's grace is not merely an individual or personal blessing. Because we are made in His image, He intends for us to make His blessings available to our communities—as Genesis shows—to a world of families, tribes, and nations. In Genesis, God began . . .

- *Families* (Gen. 2, 4). God created people as male and female, and established the institution of the family. Families in Genesis, as throughout the Bible, are not just relatives living under one roof. Families are bonded together across generational and geographic lines.
- *Cities* (Gen. 4). God established the rule of law, which led to the founding of the world's first city. Genesis shows that cities originated as a civilizing influence and means of protection.
- *Nations* (Gen. 10). The nations are a product of God's grand design. Genesis shows Him working out a plan that reaches to all the peoples of the world.
- *Israel* (Gen. 12). The nation of Israel resulted from the faith and obedience of Abraham when God enabled Abraham and his wife Sarah to produce a son through whom Israel was born (15:1–6; 18:10–15). Genesis discloses the origins of this nation and its special place in God's far-reaching plan.

Genesis covers more time than all of the rest of the Bible as it moves from ancient prehistory (Gen. 1–11) to the death of Joseph in Egypt around 1800 B.C. (50:26). From the earliest traditions, the Pentateuch—the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—has been attributed to Moses (Lev. 1:1, 2; Neh. 13:1; Luke 24:27). To find out more about this man regarded as Israel's greatest prophet (Deut. 34:10), see his profile at Exodus 2:10.

The Land of Genesis

Most of the Genesis narrative takes place in three locations:

- The region of the Tigris and Euphrates River valleys, also known as the Fertile Crescent (Gen. 1–11).
- Canaan (Gen. 12–36).
- Egypt (Gen. 37–50).

Key Events in Genesis

- God creates the universe (Gen. 1–2).
- God pronounces the curse after Adam and Eve's sin (Gen. 3:14–19).
- Cain murders Abel (Gen. 4:1–15).
- Noah follows God's instructions to build an ark to save his family and the animals from the Flood (Gen. 6–9).
- People attempt to build the Tower of Babel (Gen. 11:1–9).
- God destroys Sodom and Gomorrah (Gen. 18–19).
- God commands Abraham to sacrifice his only son Isaac (Gen. 22).
- Jacob dreams about a ladder to heaven (Gen. 28:10–17).
- Joseph's father gives him a coat of many colors (Gen. 37:1–4).
- Joseph's brothers conspire to kill him, sell him into slavery, and lie about it (Gen. 38:18–36).
- Joseph rises to power in Egypt and saves the nation from famine (Gen. 41:37–57).

Genesis 1

The History of Creation

1 In the beginning God created the heavens and the earth.

God the Creator

2 The earth was without form, and void; and darkness
was[a] on the face of the deep. And the Spirit of God was
hovering over the face of the waters.

3 Then God said, “Let there be light”; and there was light.

4 And God saw the light, that *it was* good; and God divided
the light from the darkness.

5 God called the light Day, and the darkness He called
Night. So the evening and the morning were the first day.

6 Then God said, “Let there be a firmament in the midst of
the waters, and let it divide the waters from the waters.”

7 Thus God made the firmament, and divided the waters
which *were* under the firmament from the waters which
were above the firmament; and it was so.

8 And God called the firmament Heaven. So the evening
and the morning were the second day.

9 Then God said, “Let the waters under the heavens be
gathered together into one place, and let the dry *land*
appear”; and it was so.

10 And God called the dry *land* Earth, and the gathering
together of the waters He called Seas. And God saw that *it*
was good.

11 Then God said, “Let the earth bring forth grass, the
herb *that* yields seed, *and* the fruit tree *that* yields fruit
according to its kind, whose seed *is* in itself, on the earth”;
and it was so.

12 And the earth brought forth grass, the herb *that* yields
seed according to its kind, and the tree *that* yields fruit,

whose seed *is* in itself according to its kind. And God saw that *it was* good.

13 So the evening and the morning were the third day.

14 Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

15 “and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so.

16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also.

17 God set them in the firmament of the heavens to give light on the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good.

19 So the evening and the morning were the fourth day.

20 Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.”

21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good.

22 And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”

23 So the evening and the morning were the fifth day.

24 Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so.

25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that

creeps on the earth according to its kind. And God saw that *it was* good.

26Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all[b] the earth and over every creeping thing that creeps on the earth.” *God in Relationship*

27So God created man in His *own* image; in the image of God He created him; male and female He created them. *Made in His Image*

28Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” *The Creation Mandate*

29And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

30“Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so.

31Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

Genesis 2

1 Thus the heavens and the earth, and all the host of them,
were finished. *Weekly Day of Rest*
2 And on the seventh day God ended His work which He
had done, and He rested on the seventh day from all His
work which He had done.
3 Then God blessed the seventh day and sanctified it,
because in it He rested from all His work which God had
created and made.
4 This *is* the history[a] of the heavens and the earth when
they were created, in the day that the LORD God made the
earth and the heavens,
5 before any plant of the field was in the earth and before
any herb of the field had grown. For the LORD God had not
caused it to rain on the earth, and *there was* no man to till
the ground;
6 but a mist went up from the earth and watered the
whole face of the ground.
7 And the LORD God formed man *of* the dust of the
ground, and breathed into his nostrils the breath of life;
and man became a living being.

Life in God's Garden

8 The LORD God planted a garden eastward in Eden, and
there He put the man whom He had formed.
9 And out of the ground the LORD God made every tree
grow that is pleasant to the sight and good for food. The
tree of life *was* also in the midst of the garden, and the tree
of the knowledge of good and evil.
10 Now a river went out of Eden to water the garden, and
from there it parted and became four riverheads.

11 The name of the first *is* Pishon; it *is* the one which
skirts the whole land of Havilah, where *there is* gold.
12 And the gold of that land *is* good. Bdellium and the
onyx stone *are* there.
13 The name of the second river *is* Gihon; it *is* the one
which goes around the whole land of Cush.
14 The name of the third river *is* Hiddekel;[b] it *is* the one
which goes toward the east of Assyria. The fourth river *is*
the Euphrates.
15 Then the LORD God took the man and put him in the
garden of Eden to tend and keep it.
16 And the LORD God commanded the man, saying, "Of
every tree of the garden you may freely eat;
17 "but of the tree of the knowledge of good and evil you
shall not eat, for in the day that you eat of it you shall
surely die."
18 And the LORD God said, "*It is* not good that man
should be alone; I will make him a helper comparable to
him."
19 Out of the ground the LORD God formed every beast of
the field and every bird of the air, and brought *them* to
Adam to see what he would call them. And whatever Adam
called each living creature, that *was* its name. *Adam*
20 So Adam gave names to all cattle, to the birds of the
air, and to every beast of the field. But for Adam there was
not found a helper comparable to him.
21 And the LORD God caused a deep sleep to fall on
Adam, and he slept; and He took one of his ribs, and closed
up the flesh in its place.
22 Then the rib which the LORD God had taken from man
He made into a woman, and He brought her to the man.
23 And Adam said:

"This *is* now bone of my bones

And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.” *Social Institutions: Family, State, and Church*

24 Therefore a man shall leave his father and mother and
be joined to his wife, and they shall become one flesh.
25 And they were both naked, the man and his wife, and
were not ashamed.

Genesis 3

The Temptation and Fall of Man

1 Now the serpent was more cunning than any beast of the
field which the LORD God had made. And he said to the
woman, “Has God indeed said, ‘You shall not eat of every
tree of the garden’?”
2 And the woman said to the serpent, “We may eat the
fruit of the trees of the garden;
3 “but of the fruit of the tree which *is* in the midst of the
garden, God has said, ‘You shall not eat it, nor shall you
touch it, lest you die.” ’
4 Then the serpent said to the woman, “You will not surely
die.
5 “For God knows that in the day you eat of it your eyes
will be opened, and you will be like God, knowing good and
evil.”
6 So when the woman saw that the tree *was* good for food,
that it *was* pleasant to the eyes, and a tree desirable to
make *one* wise, she took of its fruit and ate. She also gave
to her husband with her, and he ate. *Sin and Redemption*
7 Then the eyes of both of them were opened, and they
knew that they *were* naked; and they sewed fig leaves
together and made themselves coverings.
8 And they heard the sound of the LORD God walking in
the garden in the cool of the day, and Adam and his wife hid
themselves from the presence of the LORD God among the
trees of the garden.
9 Then the LORD God called to Adam and said to him,
“Where *are* you?”
10 So he said, “I heard Your voice in the garden, and I was
afraid because I was naked; and I hid myself.”

11 And He said, “Who told you that you *were* naked? Have
you eaten from the tree of which I commanded you that you
should not eat?”
12 Then the man said, “The woman whom You gave *to be*
with me, she gave me of the tree, and I ate.”
13 And the LORD God said to the woman, “What *is* this
you have done?” The woman said, “The serpent deceived
me, and I ate.”
14 So the LORD God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.
15 And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

16 To the woman He said:

“I will greatly multiply your sorrow and your
conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

17 Then to Adam He said, “Because you have heeded the
voice of your wife, and have eaten from the tree of which I
commanded you, saying, ‘You shall not eat of it’:

“Cursed *is* the ground for your sake;

In toil you shall eat *of* it
All the days of your life. *Work Itself Is a Gift from God*
18 Both thorns and thistles it shall bring forth
for you,
And you shall eat the herb of the field.
19 In the sweat of your face you shall eat
bread
Till you return to the ground,
For out of it you were taken;
For dust you *are,*
And to dust you shall return."

20 And Adam called his wife's name Eve, because she was the mother of all living. *Eve*

21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

22 Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"— *God Limits Evil*

23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Genesis 4

Cain Murders Abel

1 Now Adam knew Eve his wife, and she conceived and bore
Cain, and said, “I have acquired a man from the LORD.” *Cain*
2 Then she bore again, this time his brother Abel. Now
Abel was a keeper of sheep, but Cain was a tiller of the
ground. *Abel*
3 And in the process of time it came to pass that Cain
brought an offering of the fruit of the ground to the LORD.
4 Abel also brought of the firstborn of his flock and of
their fat. And the LORD respected Abel and his offering,
5 but He did not respect Cain and his offering. And Cain
was very angry, and his countenance fell.
6 So the LORD said to Cain, “Why are you angry? And why
has your countenance fallen?
7 “If you do well, will you not be accepted? And if you do
not do well, sin lies at the door. And its desire *is* for you,
but you should rule over it.”
8 Now Cain talked with Abel his brother;[a] and it came to
pass, when they were in the field, that Cain rose up against
Abel his brother and killed him.
9 Then the LORD said to Cain, “Where *is* Abel your
brother?” He said, “I do not know. *Am* I my brother’s
keeper?”
10 And He said, “What have you done? The voice of your
brother’s blood cries out to Me from the ground.
11 “So now you *are* cursed from the earth, which has
opened its mouth to receive your brother’s blood from your
hand.
12 “When you till the ground, it shall no longer yield its
strength to you. A fugitive and a vagabond you shall be on

the earth.”

13 And Cain said to the LORD, “My punishment *is* greater
than I can bear!

14 “Surely You have driven me out this day from the face
of the ground; I shall be hidden from Your face; I shall be a
fugitive and a vagabond on the earth, and it will happen
that anyone who finds me will kill me.”

15 And the LORD said to him, “Therefore,[b] whoever kills
Cain, vengeance shall be taken on him sevenfold.” And the
LORD set a mark on Cain, lest anyone finding him should
kill him.

The Family of Cain

16 Then Cain went out from the presence of the LORD and
dwelt in the land of Nod on the east of Eden.

17 And Cain knew his wife, and she conceived and bore
Enoch. And he built a city, and called the name of the city
after the name of his son—Enoch.

18 To Enoch was born Irad; and Irad begot Mehujael, and
Mehujael begot Methushael, and Methushael begot
Lamech. *The Birth of the City*

19 Then Lamech took for himself two wives: the name of
one *was* Adah, and the name of the second *was* Zillah.

20 And Adah bore Jabal. He was the father of those who
dwell in tents and have livestock.

21 His brother’s name *was* Jubal. He was the father of all
those who play the harp and flute.

22 And as for Zillah, she also bore Tubal-Cain, an
instructor of every craftsman in bronze and iron. And the
sister of Tubal-Cain *was* Naamah.

23 Then Lamech said to his wives:

> “Adah and Zillah, hear my voice;
> Wives of Lamech, listen to my speech!

For I have killed a man for wounding me,
Even a young man for hurting me.
24If Cain shall be avenged sevenfold,
Then Lamech seventy-sevenfold.”

A New Son

25And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” *Seth*

26And as for Seth, to him also a son was born; and he named him Enosh.[c] Then *men* began to call on the name of the LORD.

Genesis 5

The Family of Adam

1This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. *The Purpose of Genealogies*

2He created them male and female, and blessed them and called them Mankind in the day they were created.

3And Adam lived one hundred and thirty years, and begot *a son* in his own likeness, after his image, and named him Seth.

4After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.

5So all the days that Adam lived were nine hundred and thirty years; and he died.

6Seth lived one hundred and five years, and begot Enosh.

7After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters.

8So all the days of Seth were nine hundred and twelve years; and he died.

9Enosh lived ninety years, and begot Cainan.[a]

10After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters.

11So all the days of Enosh were nine hundred and five years; and he died.

12Cainan lived seventy years, and begot Mahalalel.

13After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters.

14So all the days of Cainan were nine hundred and ten years; and he died.

15Mahalalel lived sixty-five years, and begot Jared.

16 After he begot Jared, Mahalalel lived eight hundred and
thirty years, and had sons and daughters.
17 So all the days of Mahalalel were eight hundred and
ninety-five years; and he died.
18 Jared lived one hundred and sixty-two years, and begot
Enoch.
19 After he begot Enoch, Jared lived eight hundred years,
and had sons and daughters.
20 So all the days of Jared were nine hundred and sixty-
two years; and he died.
21 Enoch lived sixty-five years, and begot Methuselah.
Enoch
22 After he begot Methuselah, Enoch walked with God
three hundred years, and had sons and daughters.
23 So all the days of Enoch were three hundred and sixty-
five years.
24 And Enoch walked with God; and he *was* not, for God
took him.
25 Methuselah lived one hundred and eighty-seven years,
and begot Lamech. *Methuselah*
26 After he begot Lamech, Methuselah lived seven
hundred and eighty-two years, and had sons and daughters.
27 So all the days of Methuselah were nine hundred and
sixty-nine years; and he died.
28 Lamech lived one hundred and eighty-two years, and
had a son.
29 And he called his name Noah, saying, “This *one* will
comfort us concerning our work and the toil of our hands,
because of the ground which the LORD has cursed.”
30 After he begot Noah, Lamech lived five hundred and
ninety-five years, and had sons and daughters.
31 So all the days of Lamech were seven hundred and
seventy-seven years; and he died.

32And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

Genesis 6

The Wickedness and Judgment of Man

1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

2 that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

3 And the LORD said, “My Spirit shall not strive[a] with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years.”

4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

5 Then the LORD[b] saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.

6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

7 So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.”

8 But Noah found grace in the eyes of the LORD.

Noah Pleases God

9 This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. *Noah*

10 And Noah begot three sons: Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12So God looked upon the earth, and indeed it was
corrupt; for all flesh had corrupted their way on the earth.

The Ark Prepared

13And God said to Noah, “The end of all flesh has come
before Me, for the earth is filled with violence through
them; and behold, I will destroy them with the earth.
14“Make yourself an ark of gopherwood; make rooms in
the ark, and cover it inside and outside with pitch.
15“And this is how you shall make it: The length of the ark
shall be three hundred cubits, its width fifty cubits, and its
height thirty cubits.
16“You shall make a window for the ark, and you shall
finish it to a cubit from above; and set the door of the ark in
its side. You shall make it *with* lower, second, and third
decks.
17“And behold, I Myself am bringing floodwaters on the
earth, to destroy from under heaven all flesh in which *is* the
breath of life; everything that *is* on the earth shall die.
18“But I will establish My covenant with you; and you
shall go into the ark—you, your sons, your wife, and your
sons’ wives with you.
19“And of every living thing of all flesh you shall bring
two of every *sort* into the ark, to keep *them* alive with you;
they shall be male and female.
20“Of the birds after their kind, of animals after their
kind, and of every creeping thing of the earth after its kind,
two of every *kind* will come to you to keep *them* alive.
21“And you shall take for yourself of all food that is eaten,
and you shall gather *it* to yourself; and it shall be food for
you and for them.”
22Thus Noah did; according to all that God commanded
him, so he did.

Genesis 7

The Great Flood

1 Then the LORD said to Noah, “Come into the ark, you and
all your household, because I have seen *that* you *are*
righteous before Me in this generation.
2 “You shall take with you seven each of every clean
animal, a male and his female; two each of animals that *are*
unclean, a male and his female;
3 “also seven each of birds of the air, male and female, to
keep the species alive on the face of all the earth.
4 “For after seven more days I will cause it to rain on the
earth forty days and forty nights, and I will destroy from
the face of the earth all living things that I have made.”
5 And Noah did according to all that the LORD
commanded him.
6 Noah *was* six hundred years old when the floodwaters
were on the earth.
7 So Noah, with his sons, his wife, and his sons’ wives,
went into the ark because of the waters of the flood.
8 Of clean animals, of animals that *are* unclean, of birds,
and of everything that creeps on the earth,
9 two by two they went into the ark to Noah, male and
female, as God had commanded Noah.
10 And it came to pass after seven days that the waters of
the flood were on the earth.
11 In the six hundredth year of Noah’s life, in the second
month, the seventeenth day of the month, on that day all
the fountains of the great deep were broken up, and the
windows of heaven were opened.
12 And the rain was on the earth forty days and forty
nights.

13On the very same day Noah and Noah’s sons, Shem, Ham, and Japheth, and Noah’s wife and the three wives of his sons with them, entered the ark—

14they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

15And they went into the ark to Noah, two by two, of all flesh in which *is* the breath of life. *The Value of Life*

16So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

17Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth.

18The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters.

19And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.

20The waters prevailed fifteen cubits upward, and the mountains were covered.

21And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.

22All in whose nostrils *was* the breath of the spirit[a] of life, all that *was* on the dry *land,* died.

23So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*.

24And the waters prevailed on the earth one hundred and fifty days.

Genesis 8

Noah's Deliverance

1 Then God remembered Noah, and every living thing, and
all the animals that *were* with him in the ark. And God
made a wind to pass over the earth, and the waters
subsided.
2 The fountains of the deep and the windows of heaven
were also stopped, and the rain from heaven was
restrained.
3 And the waters receded continually from the earth. At
the end of the hundred and fifty days the waters decreased.
4 Then the ark rested in the seventh month, the
seventeenth day of the month, on the mountains of Ararat.
5 And the waters decreased continually until the tenth
month. In the tenth *month,* on the first *day* of the month,
the tops of the mountains were seen.
6 So it came to pass, at the end of forty days, that Noah
opened the window of the ark which he had made.
7 Then he sent out a raven, which kept going to and fro
until the waters had dried up from the earth.
8 He also sent out from himself a dove, to see if the waters
had receded from the face of the ground.
9 But the dove found no resting place for the sole of her
foot, and she returned into the ark to him, for the waters
were on the face of the whole earth. So he put out his hand
and took her, and drew her into the ark to himself.
10 And he waited yet another seven days, and again he
sent the dove out from the ark.
11 Then the dove came to him in the evening, and behold,
a freshly plucked olive leaf *was* in her mouth; and Noah
knew that the waters had receded from the earth.

12 So he waited yet another seven days and sent out the
dove, which did not return again to him anymore.
13 And it came to pass in the six hundred and first year, in
the first *month,* the first *day* of the month, that the waters
were dried up from the earth; and Noah removed the
covering of the ark and looked, and indeed the surface of
the ground was dry.
14 And in the second month, on the twenty-seventh day of
the month, the earth was dried.
15 Then God spoke to Noah, saying,
16 "Go out of the ark, you and your wife, and your sons
and your sons' wives with you.
17 "Bring out with you every living thing of all flesh that *is*
with you: birds and cattle and every creeping thing that
creeps on the earth, so that they may abound on the earth,
and be fruitful and multiply on the earth."
18 So Noah went out, and his sons and his wife and his
sons' wives with him.
19 Every animal, every creeping thing, every bird, *and*
whatever creeps on the earth, according to their families,
went out of the ark.

God's Covenant with Creation

20 Then Noah built an altar to the LORD, and took of
every clean animal and of every clean bird, and offered
burnt offerings on the altar. *Renewal*
21 And the LORD smelled a soothing aroma. Then the
LORD said in His heart, "I will never again curse the
ground for man's sake, although the imagination of man's
heart *is* evil from his youth; nor will I again destroy every
living thing as I have done.

22 "While the earth remains,
Seedtime and harvest,

Cold and heat,
Winter and summer,
And day and night
Shall not cease.”

Genesis 9

1So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.[a]

2“And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand.

3“Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

4“But you shall not eat flesh with its life, *that is,* its blood.

5“Surely for your lifeblood I will demand *a reckoning;* from the hand of every beast I will require it, and from the hand of man. From the hand of every man’s brother I will require the life of man.

6“Whoever sheds man’s blood,
By man his blood shall be shed;
For in the image of God
He made man.
7And as for you, be fruitful and multiply;
Bring forth abundantly in the earth
And multiply in it.”

8Then God spoke to Noah and to his sons with him, saying:

9“And as for Me, behold, I establish My covenant with you and with your descendants[b] after you,

10“and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.

11“Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never

again shall there be a flood to destroy the earth.”

12 And God said: “This *is* the sign of the covenant which I
make between Me and you, and every living creature that
is with you, for perpetual generations:

13 “I set My rainbow in the cloud, and it shall be for the
sign of the covenant between Me and the earth.

14 “It shall be, when I bring a cloud over the earth, that
the rainbow shall be seen in the cloud;

15 “and I will remember My covenant which *is* between
Me and you and every living creature of all flesh; the
waters shall never again become a flood to destroy all flesh.

16 “The rainbow shall be in the cloud, and I will look on it
to remember the everlasting covenant between God and
every living creature of all flesh that *is* on the earth.”

17 And God said to Noah, “This *is* the sign of the covenant
which I have established between Me and all flesh that *is*
on the earth.”

Noah and His Sons

18 Now the sons of Noah who went out of the ark were
Shem, Ham, and Japheth. And Ham *was* the father of
Canaan.

19 These three *were* the sons of Noah, and from these the
whole earth was populated.

20 And Noah began *to be* a farmer, and he planted a
vineyard.

21 Then he drank of the wine and was drunk, and became
uncovered in his tent.

22 And Ham, the father of Canaan, saw the nakedness of
his father, and told his two brothers outside.

23 But Shem and Japheth took a garment, laid *it* on both
their shoulders, and went backward and covered the
nakedness of their father. Their faces *were* turned away,
and they did not see their father’s nakedness.

24So Noah awoke from his wine, and knew what his
younger son had done to him.
25Then he said:

> “Cursed *be* Canaan;
> A servant of servants
> He shall be to his brethren.”

26And he said:

> “Blessed *be* the LORD,
> The God of Shem,
> And may Canaan be his servant.
> 27May God enlarge Japheth,
> And may he dwell in the tents of Shem;
> And may Canaan be his servant.”

28And Noah lived after the flood three hundred and fifty
years.
29So all the days of Noah were nine hundred and fifty
years; and he died.

Genesis 10

Nations Descended from Noah

1 Now this *is* the genealogy of the sons of Noah: Shem,
Ham, and Japheth. And sons were born to them after the
flood. *The Birth of the Nations*

2 The sons of Japheth *were* Gomer, Magog, Madai, Javan,
Tubal, Meshech, and Tiras.

3 The sons of Gomer *were* Ashkenaz, Riphath,[a] and
Togarmah.

4 The sons of Javan *were* Elishah, Tarshish, Kittim, and
Dodanim.[b]

5 From these the coastland *peoples* of the Gentiles were
separated into their lands, everyone according to his
language, according to their families, into their nations.

6 The sons of Ham *were* Cush, Mizraim, Put,[c] and Canaan.

7 The sons of Cush *were* Seba, Havilah, Sabtah, Raamah,
and Sabtechah; and the sons of Raamah *were* Sheba and
Dedan.

8 Cush begot Nimrod; he began to be a mighty one on the
earth.

9 He was a mighty hunter before the LORD; therefore it is
said, “Like Nimrod the mighty hunter before the LORD.”

10 And the beginning of his kingdom was Babel, Erech,
Accad, and Calneh, in the land of Shinar.

11 From that land he went to Assyria and built Nineveh,
Rehoboth Ir, Calah,

12 and Resen between Nineveh and Calah (that *is* the
principal city).

13 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,

14 Pathrusim, and Casluhim (from whom came the
Philistines and Caphtorim).

15Canaan begot Sidon his firstborn, and Heth;
16the Jebusite, the Amorite, and the Girgashite;
17the Hivite, the Arkite, and the Sinite;
18the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed.
19And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.
20These *were* the sons of Ham, according to their families, according to their languages, in their lands *and* in their nations.
21And *children* were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.
22The sons of Shem *were* Elam, Asshur, Arphaxad, Lud, and Aram.
23The sons of Aram *were* Uz, Hul, Gether, and Mash.[d]
24Arphaxad begot Salah,[e] and Salah begot Eber.
25To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.
26Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,
27Hadoram, Uzal, Diklah,
28Obal,[f] Abimael, Sheba,
29Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.
30And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.
31These *were* the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.
32These *were* the families of the sons of Noah, according to their generations, in their nations; and from these the

nations were divided on the earth after the flood. *Many Nations Under God*

Genesis 11

The Tower of Babel

1 Now the whole earth had one language and one speech.
2 And it came to pass, as they journeyed from the east,
that they found a plain in the land of Shinar, and they dwelt
there.
3 Then they said to one another, “Come, let us make
bricks and bake *them* thoroughly.” They had brick for
stone, and they had asphalt for mortar.
4 And they said, “Come, let us build ourselves a city, and a
tower whose top *is* in the heavens; let us make a name for
ourselves, lest we be scattered abroad over the face of the
whole earth.”
5 But the LORD came down to see the city and the tower
which the sons of men had built.
6 And the LORD said, “Indeed the people *are* one and they
all have one language, and this is what they begin to do;
now nothing that they propose to do will be withheld from
them.
7 “Come, let Us go down and there confuse their
language, that they may not understand one another’s
speech.”
8 So the LORD scattered them abroad from there over the
face of all the earth, and they ceased building the city. *From Babel to Pentecost: Scattering and Gathering*
9 Therefore its name is called Babel, because there the
LORD confused the language of all the earth; and from
there the LORD scattered them abroad over the face of all
the earth. *Babel*

Shem’s Descendants

10This *is* the genealogy of Shem: Shem *was* one hundred years old, and begot Arphaxad two years after the flood.

God's Plan Keeps Moving Forward

11After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters.

12Arphaxad lived thirty-five years, and begot Salah.

13After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.

14Salah lived thirty years, and begot Eber.

15After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters.

16Eber lived thirty-four years, and begot Peleg.

17After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters.

18Peleg lived thirty years, and begot Reu.

19After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.

20Reu lived thirty-two years, and begot Serug.

21After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters.

22Serug lived thirty years, and begot Nahor.

23After he begot Nahor, Serug lived two hundred years, and begot sons and daughters.

24Nahor lived twenty-nine years, and begot Terah.

25After he begot Terah, Nahor lived one hundred and nineteen years, and begot sons and daughters.

26Now Terah lived seventy years, and begot Abram, Nahor, and Haran.

Terah's Descendants

27This *is* the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot.

28 And Haran died before his father Terah in his native
land, in Ur of the Chaldeans.
29 Then Abram and Nahor took wives: the name of
Abram's wife *was* Sarai, and the name of Nahor's wife,
Milcah, the daughter of Haran the father of Milcah and the
father of Iscah.
30 But Sarai was barren; she had no child.
31 And Terah took his son Abram and his grandson Lot,
the son of Haran, and his daughter-in-law Sarai, his son
Abram's wife, and they went out with them from Ur of the
Chaldeans to go to the land of Canaan; and they came to
Haran and dwelt there. *Abram's Journey*
32 So the days of Terah were two hundred and five years,
and Terah died in Haran.

Genesis 12

Promises to Abram

1 Now the LORD had said to Abram:

> "Get out of your country,
> From your family
> And from your father's house,
> To a land that I will show you. *Abraham*
> 2 I will make you a great nation;
> I will bless you
> And make your name great;
> And you shall be a blessing.
> 3 I will bless those who bless you,
> And I will curse him who curses you;
> And in you all the families of the earth shall
> be blessed." *The Families of the Old Testament*

4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram *was* seventy-five years old when he departed from Haran. *The World of Abraham*

5 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

6 Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh.[a] And the Canaanites *were* then in the land.

7 Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

8 And he moved from there to the mountain east of Bethel,
and he pitched his tent *with* Bethel on the west and Ai on
the east; there he built an altar to the LORD and called on
the name of the LORD.
9 So Abram journeyed, going on still toward the South.[b]

Abram in Egypt

10 Now there was a famine in the land, and Abram went
down to Egypt to dwell there, for the famine *was* severe in
the land.
11 And it came to pass, when he was close to entering
Egypt, that he said to Sarai his wife, "Indeed I know that
you *are* a woman of beautiful countenance.
12 "Therefore it will happen, when the Egyptians see you,
that they will say, 'This *is* his wife'; and they will kill me,
but they will let you live.
13 "Please say you *are* my sister, that it may be well with
me for your sake, and that I[c] may live because of you."
14 So it was, when Abram came into Egypt, that the
Egyptians saw the woman, that she *was* very beautiful.
15 The princes of Pharaoh also saw her and commended
her to Pharaoh. And the woman was taken to Pharaoh's
house.
16 He treated Abram well for her sake. He had sheep,
oxen, male donkeys, male and female servants, female
donkeys, and camels.
17 But the LORD plagued Pharaoh and his house with
great plagues because of Sarai, Abram's wife.
18 And Pharaoh called Abram and said, "What *is* this you
have done to me? Why did you not tell me that she *was*
your wife?
19 "Why did you say, 'She *is* my sister'? I might have taken
her as my wife. Now therefore, here is your wife; take *her*
and go your way."

[20]So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.

Genesis 13

Abram Inherits Canaan

1 Then Abram went up from Egypt, he and his wife and all
that he had, and Lot with him, to the South.[a]
2 Abram *was* very rich in livestock, in silver, and in gold.
3 And he went on his journey from the South as far as
Bethel, to the place where his tent had been at the
beginning, between Bethel and Ai,
4 to the place of the altar which he had made there at
first. And there Abram called on the name of the LORD.
5 Lot also, who went with Abram, had flocks and herds
and tents. *Lot*
6 Now the land was not able to support them, that they
might dwell together, for their possessions were so great
that they could not dwell together.
7 And there was strife between the herdsmen of Abram's
livestock and the herdsmen of Lot's livestock. The
Canaanites and the Perizzites then dwelt in the land.
8 So Abram said to Lot, "Please let there be no strife
between you and me, and between my herdsmen and your
herdsmen; for we *are* brethren.
9 "*Is* not the whole land before you? Please separate from
me. If *you take* the left, then I will go to the right; or, if *you
go* to the right, then I will go to the left."
10 And Lot lifted his eyes and saw all the plain of Jordan,
that it *was* well watered everywhere (before the LORD
destroyed Sodom and Gomorrah) like the garden of the
LORD, like the land of Egypt as you go toward Zoar.
11 Then Lot chose for himself all the plain of Jordan, and
Lot journeyed east. And they separated from each other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in
the cities of the plain and pitched *his* tent even as far as
Sodom. *The Cities of the Plain*
13 But the men of Sodom *were* exceedingly wicked and
sinful against the LORD.
14 And the LORD said to Abram, after Lot had separated
from him: "Lift your eyes now and look from the place
where you are—northward, southward, eastward, and
westward; *The Land of Promise*
15 "for all the land which you see I give to you and your
descendants[b] forever.
16 "And I will make your descendants as the dust of the
earth; so that if a man could number the dust of the earth,
then your descendants also could be numbered.
17 "Arise, walk in the land through its length and its
width, for I give it to you."
18 Then Abram moved *his* tent, and went and dwelt by the
terebinth trees of Mamre,[c] which *are* in Hebron, and built
an altar there to the LORD.

Genesis 14

Lot's Captivity and Rescue

1 And it came to pass in the days of Amraphel king of
Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam,
and Tidal king of nations,[a]
2 *that* they made war with Bera king of Sodom, Birsha
king of Gomorrah, Shinab king of Admah, Shemeber king of
Zeboiim, and the king of Bela (that is, Zoar).
3 All these joined together in the Valley of Siddim (that is,
the Salt Sea).
4 Twelve years they served Chedorlaomer, and in the
thirteenth year they rebelled.
5 In the fourteenth year Chedorlaomer and the kings that
were with him came and attacked the Rephaim in
Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh
Kiriathaim,
6 and the Horites in their mountain of Seir, as far as El
Paran, which *is* by the wilderness.
7 Then they turned back and came to En Mishpat (that *is,*
Kadesh), and attacked all the country of the Amalekites,
and also the Amorites who dwelt in Hazezon Tamar.
8 And the king of Sodom, the king of Gomorrah, the king
of Admah, the king of Zeboiim, and the king of Bela (that *is,*
Zoar) went out and joined together in battle in the Valley of
Siddim
9 against Chedorlaomer king of Elam, Tidal king of
nations,[b] Amraphel king of Shinar, and Arioch king of
Ellasar—four kings against five.
10 Now the Valley of Siddim *was full of* asphalt pits; and
the kings of Sodom and Gomorrah fled; *some* fell there, and
the remainder fled to the mountains.

11 Then they took all the goods of Sodom and Gomorrah,
and all their provisions, and went their way.
12 They also took Lot, Abram's brother's son who dwelt in
Sodom, and his goods, and departed.
13 Then one who had escaped came and told Abram the
Hebrew, for he dwelt by the terebinth trees of Mamre[c] the
Amorite, brother of Eshcol and brother of Aner; and they
were allies with Abram.
14 Now when Abram heard that his brother was taken
captive, he armed his three hundred and eighteen trained
servants who were born in his own house, and went in
pursuit as far as Dan.
15 He divided his forces against them by night, and he and
his servants attacked them and pursued them as far as
Hobah, which *is* north of Damascus.
16 So he brought back all the goods, and also brought
back his brother Lot and his goods, as well as the women
and the people. *Abraham's Actions Toward Unbelievers*
17 And the king of Sodom went out to meet him at the
Valley of Shaveh (that *is,* the King's Valley), after his return
from the defeat of Chedorlaomer and the kings who *were*
with him.

Abram and Melchizedek

18 Then Melchizedek king of Salem brought out bread and
wine; he *was* the priest of God Most High.
19 And he blessed him and said:

> "Blessed be Abram of God Most High,
> Possessor of heaven and earth;
> 20 And blessed be God Most High,
> Who has delivered your enemies into your
> hand."

And he gave him a tithe of all.

21 Now the king of Sodom said to Abram, “Give me the
persons, and take the goods for yourself.”

22 But Abram said to the king of Sodom, “I have raised my
hand to the LORD, God Most High, the Possessor of heaven
and earth,

23 “that I *will take* nothing, from a thread to a sandal
strap, and that I will not take anything that *is* yours, lest
you should say, ‘I have made Abram rich’—

24 “except only what the young men have eaten, and the
portion of the men who went with me: Aner, Eshcol, and
Mamre; let them take their portion.”

Genesis 15

God's Covenant with Abram

1 After these things the word of the LORD came to Abram in
a vision, saying, "Do not be afraid, Abram. I *am* your shield,
your exceedingly great reward."
2 But Abram said, "Lord GOD, what will You give me,
seeing I go childless, and the heir of my house *is* Eliezer of
Damascus?"
3 Then Abram said, "Look, You have given me no
offspring; indeed one born in my house is my heir!"
4 And behold, the word of the LORD *came* to him, saying,
"This one shall not be your heir, but one who will come
from your own body shall be your heir."
5 Then He brought him outside and said, "Look now
toward heaven, and count the stars if you are able to
number them." And He said to him, "So shall your
descendants be."
6 And he believed in the LORD, and He accounted it to
him for righteousness.
7 Then He said to him, "I *am* the LORD, who brought you
out of Ur of the Chaldeans, to give you this land to inherit
it."
8 And he said, "Lord GOD, how shall I know that I will
inherit it?"
9 So He said to him, "Bring Me a three-year-old heifer, a
three-year-old female goat, a three-year-old ram, a
turtledove, and a young pigeon."
10 Then he brought all these to Him and cut them in two,
down the middle, and placed each piece opposite the other;
but he did not cut the birds in two.

11 And when the vultures came down on the carcasses,
Abram drove them away.
12 Now when the sun was going down, a deep sleep fell
upon Abram; and behold, horror *and* great darkness fell
upon him.
13 Then He said to Abram: "Know certainly that your
descendants will be strangers in a land *that is* not theirs,
and will serve them, and they will afflict them four hundred
years.
14 "And also the nation whom they serve I will judge;
afterward they shall come out with great possessions.
15 "Now as for you, you shall go to your fathers in peace;
you shall be buried at a good old age.
16 "But in the fourth generation they shall return here, for
the iniquity of the Amorites *is* not yet complete."
17 And it came to pass, when the sun went down and it
was dark, that behold, there appeared a smoking oven and
a burning torch that passed between those pieces.
18 On the same day the LORD made a covenant with
Abram, saying:
"To your descendants I have given this land, from the
river of Egypt to the great river, the River Euphrates—
19 "the Kenites, the Kenezzites, the Kadmonites,
20 "the Hittites, the Perizzites, the Rephaim,
21 "the Amorites, the Canaanites, the Girgashites, and the
Jebusites."

Genesis 16

Hagar and Ishmael

1 Now Sarai, Abram's wife, had borne him no *children*. And
she had an Egyptian maidservant whose name was Hagar.

Hagar

2 So Sarai said to Abram, "See now, the LORD has
restrained me from bearing *children*. Please, go in to my
maid; perhaps I shall obtain children by her." And Abram
heeded the voice of Sarai.

3 Then Sarai, Abram's wife, took Hagar her maid, the
Egyptian, and gave her to her husband Abram to be his
wife, after Abram had dwelt ten years in the land of
Canaan.

4 So he went in to Hagar, and she conceived. And when
she saw that she had conceived, her mistress became
despised in her eyes.

5 Then Sarai said to Abram, "My wrong *be* upon you! I
gave my maid into your embrace; and when she saw that
she had conceived, I became despised in her eyes. The
LORD judge between you and me."

6 So Abram said to Sarai, "Indeed your maid *is* in your
hand; do to her as you please." And when Sarai dealt
harshly with her, she fled from her presence.

7 Now the Angel of the LORD found her by a spring of
water in the wilderness, by the spring on the way to Shur.

8 And He said, "Hagar, Sarai's maid, where have you
come from, and where are you going?" She said, "I am
fleeing from the presence of my mistress Sarai."

9 The Angel of the LORD said to her, "Return to your
mistress, and submit yourself under her hand."

10 Then the Angel of the LORD said to her, “I will multiply
your descendants exceedingly, so that they shall not be
counted for multitude.”
11 And the Angel of the LORD said to her:

“Behold, you *are* with child,
And you shall bear a son.
You shall call his name Ishmael,
Because the LORD has heard your affliction.
12 He shall be a wild man;
His hand *shall be* against every man,
And every man’s hand against him.
And he shall dwell in the presence of all his
brethren.”

13 Then she called the name of the LORD who spoke to
her, You-Are-the-God-Who-Sees; for she said, “Have I also
here seen Him who sees me?”
14 Therefore the well was called Beer Lahai Roi;[a] observe,
it is between Kadesh and Bered.
15 So Hagar bore Abram a son; and Abram named his son,
whom Hagar bore, Ishmael. *Ishmael*
16 Abram *was* eighty-six years old when Hagar bore
Ishmael to Abram.

Genesis 17

The Sign of the Covenant

1When Abram was ninety-nine years old, the LORD
appeared to Abram and said to him, “I *am* Almighty God;
walk before Me and be blameless.
2“And I will make My covenant between Me and you, and
will multiply you exceedingly.”
3Then Abram fell on his face, and God talked with him,
saying:
4“As for Me, behold, My covenant is with you, and you
shall be a father of many nations.
5“No longer shall your name be called Abram, but your
name shall be Abraham; for I have made you a father of
many nations.
6“I will make you exceedingly fruitful; and I will make
nations of you, and kings shall come from you.
7“And I will establish My covenant between Me and you
and your descendants after you in their generations, for an
everlasting covenant, to be God to you and your
descendants after you.
8“Also I give to you and your descendants after you the
land in which you are a stranger, all the land of Canaan, as
an everlasting possession; and I will be their God.”
9And God said to Abraham: “As for you, you shall keep
My covenant, you and your descendants after you
throughout their generations. *Circumcision*
10“This *is* My covenant which you shall keep, between Me
and you and your descendants after you: Every male child
among you shall be circumcised;
11“and you shall be circumcised in the flesh of your
foreskins, and it shall be a sign of the covenant between

Me and you.

12 “He who is eight days old among you shall be
circumcised, every male child in your generations, he who
is born in your house or bought with money from any
foreigner who is not your descendant.

13 “He who is born in your house and he who is bought
with your money must be circumcised, and My covenant
shall be in your flesh for an everlasting covenant.

14 “And the uncircumcised male child, who is not
circumcised in the flesh of his foreskin, that person shall be
cut off from his people; he has broken My covenant.”

15 Then God said to Abraham, “As for Sarai your wife, you
shall not call her name Sarai, but Sarah *shall be* her name.

Sarah

16 “And I will bless her and also give you a son by her;
then I will bless her, and she shall be *a mother of* nations;
kings of peoples shall be from her.”

17 Then Abraham fell on his face and laughed, and said in
his heart, “Shall *a child* be born to a man who is one
hundred years old? And shall Sarah, who is ninety years
old, bear *a child?*”

18 And Abraham said to God, “Oh, that Ishmael might live
before You!”

19 Then God said: “No, Sarah your wife shall bear you a
son, and you shall call his name Isaac; I will establish My
covenant with him for an everlasting covenant, *and* with his
descendants after him.

20 “And as for Ishmael, I have heard you. Behold, I have
blessed him, and will make him fruitful, and will multiply
him exceedingly. He shall beget twelve princes, and I will
make him a great nation.

21 “But My covenant I will establish with Isaac, whom
Sarah shall bear to you at this set time next year.”

22 Then He finished talking with him, and God went up
from Abraham.
23 So Abraham took Ishmael his son, all who were born in
his house and all who were bought with his money, every
male among the men of Abraham's house, and circumcised
the flesh of their foreskins that very same day, as God had
said to him.
24 Abraham *was* ninety-nine years old when he was
circumcised in the flesh of his foreskin.
25 And Ishmael his son *was* thirteen years old when he
was circumcised in the flesh of his foreskin.
26 That very same day Abraham was circumcised, and his
son Ishmael;
27 and all the men of his house, born in the house or
bought with money from a foreigner, were circumcised with
him.

Genesis 18

The Son of Promise

1 Then the LORD appeared to him by the terebinth trees of
Mamre,[a] as he was sitting in the tent door in the heat of the
day.
2 So he lifted his eyes and looked, and behold, three men
were standing by him; and when he saw *them,* he ran from
the tent door to meet them, and bowed himself to the
ground,
3 and said, “My Lord, if I have now found favor in Your
sight, do not pass on by Your servant.
4 “Please let a little water be brought, and wash your feet,
and rest yourselves under the tree.
5 “And I will bring a morsel of bread, that you may refresh
your hearts. After that you may pass by, inasmuch as you
have come to your servant.” They said, “Do as you have
said.”
6 So Abraham hurried into the tent to Sarah and said,
“Quickly, make ready three measures of fine meal; knead *it*
and make cakes.”
7 And Abraham ran to the herd, took a tender and good
calf, gave *it* to a young man, and he hastened to prepare it.
8 So he took butter and milk and the calf which he had
prepared, and set *it* before them; and he stood by them
under the tree as they ate.
9 Then they said to him, “Where *is* Sarah your wife?” So
he said, “Here, in the tent.”
10 And He said, “I will certainly return to you according to
the time of life, and behold, Sarah your wife shall have a
son.” (Sarah was listening in the tent door which *was*
behind him.)

11 Now Abraham and Sarah were old, well advanced in
age; *and* Sarah had passed the age of childbearing.[b] *Barrenness*
12 Therefore Sarah laughed within herself, saying, "After I
have grown old, shall I have pleasure, my lord being old
also?"
13 And the LORD said to Abraham, "Why did Sarah laugh,
saying, 'Shall I surely bear *a child,* since I am old?'
14 "Is anything too hard for the LORD? At the appointed
time I will return to you, according to the time of life, and
Sarah shall have a son."
15 But Sarah denied *it,* saying, "I did not laugh," for she
was afraid. And He said, "No, but you did laugh!"

Abraham Intercedes for Sodom

16 Then the men rose from there and looked toward
Sodom, and Abraham went with them to send them on the
way.
17 And the LORD said, "Shall I hide from Abraham what I
am doing,
18 "since Abraham shall surely become a great and mighty
nation, and all the nations of the earth shall be blessed in
him?
19 "For I have known him, in order that he may command
his children and his household after him, that they keep the
way of the LORD, to do righteousness and justice, that the
LORD may bring to Abraham what He has spoken to him."
20 And the LORD said, "Because the outcry against Sodom
and Gomorrah is great, and because their sin is very grave,

Sodom and Gomorrah
21 "I will go down now and see whether they have done
altogether according to the outcry against it that has come
to Me; and if not, I will know."

22Then the men turned away from there and went toward
Sodom, but Abraham still stood before the LORD.
23And Abraham came near and said, “Would You also
destroy the righteous with the wicked?
24“Suppose there were fifty righteous within the city;
would You also destroy the place and not spare *it* for the
fifty righteous that were in it?
25“Far be it from You to do such a thing as this, to slay
the righteous with the wicked, so that the righteous should
be as the wicked; far be it from You! Shall not the Judge of
all the earth do right?”
26So the LORD said, “If I find in Sodom fifty righteous
within the city, then I will spare all the place for their
sakes.”
27Then Abraham answered and said, “Indeed now, I who
am but dust and ashes have taken it upon myself to speak
to the Lord:
28“Suppose there were five less than the fifty righteous;
would You destroy all of the city for *lack of* five?” So He
said, “If I find there forty-five, I will not destroy *it*.”
29And he spoke to Him yet again and said, “Suppose
there should be forty found there?” So He said, “I will not
do *it* for the sake of forty.”
30Then he said, “Let not the Lord be angry, and I will
speak: Suppose thirty should be found there?” So He said,
“I will not do *it* if I find thirty there.”
31And he said, “Indeed now, I have taken it upon myself
to speak to the Lord: Suppose twenty should be found
there?” So He said, “I will not destroy *it* for the sake of
twenty.”
32Then he said, “Let not the Lord be angry, and I will
speak but once more: Suppose ten should be found there?”
And He said, “I will not destroy *it* for the sake of ten.”

33So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

Genesis 19

Sodom's Depravity

1 Now the two angels came to Sodom in the evening, and
Lot was sitting in the gate of Sodom. When Lot saw *them,*
he rose to meet them, and he bowed himself with his face
toward the ground.

2 And he said, "Here now, my lords, please turn in to your
servant's house and spend the night, and wash your feet;
then you may rise early and go on your way." And they said,
"No, but we will spend the night in the open square."

3 But he insisted strongly; so they turned in to him and
entered his house. Then he made them a feast, and baked
unleavened bread, and they ate.

4 Now before they lay down, the men of the city, the men
of Sodom, both old and young, all the people from every
quarter, surrounded the house.

5 And they called to Lot and said to him, "Where are the
men who came to you tonight? Bring them out to us that we
may know them *carnally*."

6 So Lot went out to them through the doorway, shut the
door behind him,

7 and said, "Please, my brethren, do not do so wickedly!

8 "See now, I have two daughters who have not known a
man; please, let me bring them out to you, and you may do
to them as you wish; only do nothing to these men, since
this is the reason they have come under the shadow of my
roof."

9 And they said, "Stand back!" Then they said, "This one
came in to stay *here,* and he keeps acting as a judge; now
we will deal worse with you than with them." So they

pressed hard against the man Lot, and came near to break down the door.

10But the men reached out their hands and pulled Lot into the house with them, and shut the door.

11And they struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.

Sodom and Gomorrah Destroyed

12Then the men said to Lot, “Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take *them* out of this place!

13“For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it.”

14So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Get up, get out of this place; for the LORD will destroy this city!” But to his sons-in-law he seemed to be joking.

15When the morning dawned, the angels urged Lot to hurry, saying, “Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.”

16And while he lingered, the men took hold of his hand, his wife’s hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city.

17So it came to pass, when they had brought them outside, that he[a] said, “Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed.”

18Then Lot said to them, “Please, no, my lords!

19“Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have

shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.

20 “See now, this city *is* near *enough* to flee to, and it *is* a little one; please let me escape there (*is* it not a little one?) and my soul shall live.”

21 And he said to him, “See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken.

22 “Hurry, escape there. For I cannot do anything until you arrive there.” Therefore the name of the city was called Zoar.

23 The sun had risen upon the earth when Lot entered Zoar.

24 Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens.

25 So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

26 But his wife looked back behind him, and she became a pillar of salt.

27 And Abraham went early in the morning to the place where he had stood before the LORD.

28 Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt. *The Legacy of Sodom and Gomorrah*

The Descendants of Lot

30 Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he

was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.

31 Now the firstborn said to the younger, “Our father *is* old, and *there is* no man on the earth to come in to us as is the custom of all the earth.

32 “Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father.”

33 So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

34 It happened on the next day that the firstborn said to the younger, “Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in *and* lie with him, that we may preserve the lineage of our father.”

35 Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

36 Thus both the daughters of Lot were with child by their father.

37 The firstborn bore a son and called his name Moab; he *is* the father of the Moabites to this day.

38 And the younger, she also bore a son and called his name Ben-Ammi; he *is* the father of the people of Ammon to this day.

Genesis 20

Abraham and Abimelech

1 And Abraham journeyed from there to the South, and
dwelt between Kadesh and Shur, and stayed in Gerar.
2 Now Abraham said of Sarah his wife, "She *is* my sister."
And Abimelech king of Gerar sent and took Sarah.
3 But God came to Abimelech in a dream by night, and
said to him, "Indeed you *are* a dead man because of the
woman whom you have taken, for she *is* a man's wife."
4 But Abimelech had not come near her; and he said,
"Lord, will You slay a righteous nation also?
5 "Did he not say to me, 'She *is* my sister'? And she, even
she herself said, 'He *is* my brother.' In the integrity of my
heart and innocence of my hands I have done this."
6 And God said to him in a dream, "Yes, I know that you
did this in the integrity of your heart. For I also withheld
you from sinning against Me; therefore I did not let you
touch her.
7 "Now therefore, restore the man's wife; for he *is* a
prophet, and he will pray for you and you shall live. But if
you do not restore *her,* know that you shall surely die, you
and all who *are* yours."
8 So Abimelech rose early in the morning, called all his
servants, and told all these things in their hearing; and the
men were very much afraid.
9 And Abimelech called Abraham and said to him, "What
have you done to us? How have I offended you, that you
have brought on me and on my kingdom a great sin? You
have done deeds to me that ought not to be done."
10 Then Abimelech said to Abraham, "What did you have
in view, that you have done this thing?"

11 And Abraham said, “Because I thought, surely the fear
of God *is* not in this place; and they will kill me on account
of my wife.
12 “But indeed *she is* truly my sister. She *is* the daughter
of my father, but not the daughter of my mother; and she
became my wife.
13 “And it came to pass, when God caused me to wander
from my father’s house, that I said to her, ‘This *is* your
kindness that you should do for me: in every place,
wherever we go, say of me, “He *is* my brother.” ’
14 Then Abimelech took sheep, oxen, and male and female
servants, and gave *them* to Abraham; and he restored
Sarah his wife to him.
15 And Abimelech said, “See, my land *is* before you; dwell
where it pleases you.”
16 Then to Sarah he said, “Behold, I have given your
brother a thousand *pieces* of silver; indeed this vindicates
you[a] before all who *are* with you and before everybody.”
Thus she was rebuked.
17 So Abraham prayed to God; and God healed Abimelech,
his wife, and his female servants. Then they bore *children;*
18 for the LORD had closed up all the wombs of the house
of Abimelech because of Sarah, Abraham’s wife.

Genesis 21

Isaac Is Born

1 And the LORD visited Sarah as He had said, and the LORD
did for Sarah as He had spoken.
2 For Sarah conceived and bore Abraham a son in his old
age, at the set time of which God had spoken to him.
3 And Abraham called the name of his son who was born
to him—whom Sarah bore to him—Isaac.
4 Then Abraham circumcised his son Isaac when he was
eight days old, as God had commanded him.
5 Now Abraham was one hundred years old when his son
Isaac was born to him.
6 And Sarah said, "God has made me laugh, *and* all who
hear will laugh with me."
7 She also said, "Who would have said to Abraham that
Sarah would nurse children? For I have borne *him* a son in
his old age."

Hagar and Ishmael Depart

8 So the child grew and was weaned. And Abraham made
a great feast on the same day that Isaac was weaned.
9 And Sarah saw the son of Hagar the Egyptian, whom she
had borne to Abraham, scoffing.
10 Therefore she said to Abraham, "Cast out this
bondwoman and her son; for the son of this bondwoman
shall not be heir with my son, *namely* with Isaac."
11 And the matter was very displeasing in Abraham's sight
because of his son.
12 But God said to Abraham, "Do not let it be displeasing
in your sight because of the lad or because of your

bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

13 “Yet I will also make a nation of the son of the bondwoman, because he *is* your seed.”

14 So Abraham rose early in the morning, and took bread and a skin of water; and putting *it* on her shoulder, he gave *it* and the boy to Hagar, and sent her away. Then she departed and wandered in the Wilderness of Beersheba.

15 And the water in the skin was used up, and she placed the boy under one of the shrubs.

16 Then she went and sat down across from *him* at a distance of about a bowshot; for she said to herself, “Let me not see the death of the boy.” So she sat opposite *him,* and lifted her voice and wept.

17 And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, “What ails you, Hagar? Fear not, for God has heard the voice of the lad where he *is*.

18 “Arise, lift up the lad and hold him with your hand, for I will make him a great nation.”

19 Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink.

20 So God was with the lad; and he grew and dwelt in the wilderness, and became an archer.

21 He dwelt in the Wilderness of Paran; and his mother took a wife for him from the land of Egypt.

A Covenant with Abimelech

22 And it came to pass at that time that Abimelech and Phichol, the commander of his army, spoke to Abraham, saying, “God *is* with you in all that you do.

23 “Now therefore, swear to me by God that you will not deal falsely with me, with my offspring, or with my

posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt.”

24 And Abraham said, “I will swear.”

25 Then Abraham rebuked Abimelech because of a well of water which Abimelech’s servants had seized.

26 And Abimelech said, “I do not know who has done this thing; you did not tell me, nor had I heard *of it* until today.”

27 So Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 Then Abimelech asked Abraham, “What *is the meaning of* these seven ewe lambs which you have set by themselves?”

30 And he said, “You will take *these* seven ewe lambs from my hand, that they may be my witness that I have dug this well.”

31 Therefore he called that place Beersheba,[a] because the two of them swore an oath there. *Beersheba*

32 Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines.

33 Then *Abraham* planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God.

34 And Abraham stayed in the land of the Philistines many days.

Genesis 22

Abraham's Faith Confirmed

1 Now it came to pass after these things that God tested
Abraham, and said to him, "Abraham!" And he said, "Here I
am."
2 Then He said, "Take now your son, your only *son* Isaac,
whom you love, and go to the land of Moriah, and offer him
there as a burnt offering on one of the mountains of which I
shall tell you." *The Death of a Son* *Isaac*
3 So Abraham rose early in the morning and saddled his
donkey, and took two of his young men with him, and Isaac
his son; and he split the wood for the burnt offering, and
arose and went to the place of which God had told him.
4 Then on the third day Abraham lifted his eyes and saw
the place afar off.
5 And Abraham said to his young men, "Stay here with the
donkey; the lad[a] and I will go yonder and worship, and we
will come back to you."
6 So Abraham took the wood of the burnt offering and laid
it on Isaac his son; and he took the fire in his hand, and a
knife, and the two of them went together.
7 But Isaac spoke to Abraham his father and said, "My
father!" And he said, "Here I am, my son." Then he said,
"Look, the fire and the wood, but where *is* the lamb for a
burnt offering?"
8 And Abraham said, "My son, God will provide for
Himself the lamb for a burnt offering." So the two of them
went together.
9 Then they came to the place of which God had told him.
And Abraham built an altar there and placed the wood in

order; and he bound Isaac his son and laid him on the altar, upon the wood.

10 And Abraham stretched out his hand and took the knife to slay his son.

11 But the Angel of the LORD called to him from heaven and said, “Abraham, Abraham!” So he said, “Here I am.”

12 And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son,* from Me.”

13 Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

14 And Abraham called the name of the place, The-LORD-Will-Provide;[b] as it is said *to* this day, “In the Mount of the LORD it shall be provided.”

15 Then the Angel of the LORD called to Abraham a second time out of heaven,

16 and said: “By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*—

17 “blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies.

18 “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” *Let the Nations Sing*

19 So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

The Family of Nahor

20 Now it came to pass after these things that it was told Abraham, saying, “Indeed Milcah also has borne children to

your brother Nahor:
21 “Huz his firstborn, Buz his brother, Kemuel the father
of Aram,
22 “Chesed, Hazo, Pildash, Jidlaph, and Bethuel.”
23 And Bethuel begot Rebekah.[c] These eight Milcah bore
to Nahor, Abraham’s brother.
24 His concubine, whose name was Reumah, also bore
Tebah, Gaham, Thahash, and Maachah.

Genesis 23

Sarah's Death and Burial

1 Sarah lived one hundred and twenty-seven years; *these*
were the years of the life of Sarah.
2 So Sarah died in Kirjath Arba (that *is,* Hebron) in the
land of Canaan, and Abraham came to mourn for Sarah and
to weep for her.
3 Then Abraham stood up from before his dead, and spoke
to the sons of Heth, saying,
4 "I *am* a foreigner and a visitor among you. Give me
property for a burial place among you, that I may bury my
dead out of my sight."
5 And the sons of Heth answered Abraham, saying to him,
6 "Hear us, my lord: You *are* a mighty prince among us;
bury your dead in the choicest of our burial places. None of
us will withhold from you his burial place, that you may
bury your dead."
7 Then Abraham stood up and bowed himself to the
people of the land, the sons of Heth.
8 And he spoke with them, saying, "If it is your wish that I
bury my dead out of my sight, hear me, and meet with
Ephron the son of Zohar for me,
9 "that he may give me the cave of Machpelah which he
has, which *is* at the end of his field. Let him give it to me at
the full price, as property for a burial place among you."
10 Now Ephron dwelt among the sons of Heth; and
Ephron the Hittite answered Abraham in the presence of
the sons of Heth, all who entered at the gate of his city,
saying,
11 "No, my lord, hear me: I give you the field and the cave
that *is* in it; I give it to you in the presence of the sons of

my people. I give it to you. Bury your dead!”
12Then Abraham bowed himself down before the people
of the land;
13and he spoke to Ephron in the hearing of the people of
the land, saying, “If you *will give it,* please hear me. I will
give you money for the field; take *it* from me and I will bury
my dead there.”
14And Ephron answered Abraham, saying to him,
15“My lord, listen to me; the land *is worth* four hundred
shekels of silver. What *is* that between you and me? So bury
your dead.”
16And Abraham listened to Ephron; and Abraham
weighed out the silver for Ephron which he had named in
the hearing of the sons of Heth, four hundred shekels of
silver, currency of the merchants.
17So the field of Ephron which *was* in Machpelah, which
was before Mamre, the field and the cave which *was* in it,
and all the trees that *were* in the field, which *were* within
all the surrounding borders, were deeded
18to Abraham as a possession in the presence of the sons
of Heth, before all who went in at the gate of his city. *A Public Transaction*
19And after this, Abraham buried Sarah his wife in the
cave of the field of Machpelah, before Mamre (that *is,*
Hebron) in the land of Canaan.
20So the field and the cave that *is* in it were deeded to
Abraham by the sons of Heth as property for a burial place.

Genesis 24

A Bride for Isaac

1 Now Abraham was old, well advanced in age; and the
LORD had blessed Abraham in all things.
2 So Abraham said to the oldest servant of his house, who
ruled over all that he had, “Please, put your hand under my
thigh,
3 “and I will make you swear by the LORD, the God of
heaven and the God of the earth, that you will not take a
wife for my son from the daughters of the Canaanites,
among whom I dwell;
4 “but you shall go to my country and to my family, and
take a wife for my son Isaac.”
5 And the servant said to him, “Perhaps the woman will
not be willing to follow me to this land. Must I take your
son back to the land from which you came?”
6 But Abraham said to him, “Beware that you do not take
my son back there.
7 “The LORD God of heaven, who took me from my
father’s house and from the land of my family, and who
spoke to me and swore to me, saying, ‘To your
descendants[a] I give this land,’ He will send His angel
before you, and you shall take a wife for my son from there.
8 “And if the woman is not willing to follow you, then you
will be released from this oath; only do not take my son
back there.”
9 So the servant put his hand under the thigh of Abraham
his master, and swore to him concerning this matter.
10 Then the servant took ten of his master’s camels and
departed, for all his master’s goods *were in* his hand. And
he arose and went to Mesopotamia, to the city of Nahor.

11 And he made his camels kneel down outside the city by
a well of water at evening time, the time when women go
out to draw *water*.
12 Then he said, “O LORD God of my master Abraham,
please give me success this day, and show kindness to my
master Abraham. *Praying for Success*
13 “Behold, *here* I stand by the well of water, and the
daughters of the men of the city are coming out to draw
water.
14 “Now let it be that the young woman to whom I say,
‘Please let down your pitcher that I may drink,’ and she
says, ‘Drink, and I will also give your camels a drink’—*let*
her *be the one* You have appointed for Your servant Isaac.
And by this I will know that You have shown kindness to my
master.”
15 And it happened, before he had finished speaking, that
behold, Rebekah, who was born to Bethuel, son of Milcah,
the wife of Nahor, Abraham’s brother, came out with her
pitcher on her shoulder. *Rebekah*
16 Now the young woman *was* very beautiful to behold, a
virgin; no man had known her. And she went down to the
well, filled her pitcher, and came up.
17 And the servant ran to meet her and said, “Please let
me drink a little water from your pitcher.”
18 So she said, “Drink, my lord.” Then she quickly let her
pitcher down to her hand, and gave him a drink.
19 And when she had finished giving him a drink, she said,
“I will draw *water* for your camels also, until they have
finished drinking.”
20 Then she quickly emptied her pitcher into the trough,
ran back to the well to draw *water,* and drew for all his
camels.
21 And the man, wondering at her, remained silent so as
to know whether the LORD had made his journey

prosperous or not.

22So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten *shekels* of gold,

23and said, “Whose daughter *are* you? Tell me, please, is there room *in* your father’s house for us to lodge?”

24So she said to him, “I *am* the daughter of Bethuel, Milcah’s son, whom she bore to Nahor.”

25Moreover she said to him, “We have both straw and feed enough, and room to lodge.”

26Then the man bowed down his head and worshiped the LORD.

27And he said, “Blessed *be* the LORD God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the LORD led me to the house of my master’s brethren.”

28So the young woman ran and told her mother’s household these things.

29Now Rebekah had a brother whose name *was* Laban, and Laban ran out to the man by the well.

30So it came to pass, when he saw the nose ring, and the bracelets on his sister’s wrists, and when he heard the words of his sister Rebekah, saying, “Thus the man spoke to me,” that he went to the man. And there he stood by the camels at the well.

31And he said, “Come in, O blessed of the LORD! Why do you stand outside? For I have prepared the house, and a place for the camels.”

32Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who *were* with him.

33 *Food* was set before him to eat, but he said, “I will not
eat until I have told about my errand.” And he said, “Speak
on.”
34 So he said, “I *am* Abraham’s servant.
35 “The LORD has blessed my master greatly, and he has
become great; and He has given him flocks and herds,
silver and gold, male and female servants, and camels and
donkeys.
36 “And Sarah my master’s wife bore a son to my master
when she was old; and to him he has given all that he has.
37 “Now my master made me swear, saying, ‘You shall not
take a wife for my son from the daughters of the
Canaanites, in whose land I dwell;
38 ‘but you shall go to my father’s house and to my family,
and take a wife for my son.’
39 “And I said to my master, ‘Perhaps the woman will not
follow me.’
40 “But he said to me, ‘The LORD, before whom I walk,
will send His angel with you and prosper your way; and you
shall take a wife for my son from my family and from my
father’s house.
41 ‘You will be clear from this oath when you arrive among
my family; for if they will not give *her* to you, then you will
be released from my oath.’
42 “And this day I came to the well and said, ‘O LORD God
of my master Abraham, if You will now prosper the way in
which I go,
43 ‘behold, I stand by the well of water; and it shall come
to pass that when the virgin comes out to draw *water,* and I
say to her, “Please give me a little water from your pitcher
to drink,”
44 ‘and she says to me, “Drink, and I will draw for your
camels also,”—*let* her *be* the woman whom the LORD has
appointed for my master’s son.’

45“But before I had finished speaking in my heart, there
was Rebekah, coming out with her pitcher on her shoulder;
and she went down to the well and drew *water*. And I said
to her, ‘Please let me drink.’
46“And she made haste and let her pitcher down from her
shoulder, and said, ‘Drink, and I will give your camels a
drink also.’ So I drank, and she gave the camels a drink
also.
47“Then I asked her, and said, ‘Whose daughter *are* you?’
And she said, ‘The daughter of Bethuel, Nahor’s son, whom
Milcah bore to him.’ So I put the nose ring on her nose and
the bracelets on her wrists.
48“And I bowed my head and worshiped the LORD, and
blessed the LORD God of my master Abraham, who had led
me in the way of truth to take the daughter of my master’s
brother for his son.
49“Now if you will deal kindly and truly with my master,
tell me. And if not, tell me, that I may turn to the right hand
or to the left.”
50Then Laban and Bethuel answered and said, “The thing
comes from the LORD; we cannot speak to you either bad
or good.
51“Here *is* Rebekah before you; take *her* and go, and let
her be your master’s son’s wife, as the LORD has spoken.”
52And it came to pass, when Abraham’s servant heard
their words, that he worshiped the LORD, *bowing himself*
to the earth.
53Then the servant brought out jewelry of silver, jewelry
of gold, and clothing, and gave *them* to Rebekah. He also
gave precious things to her brother and to her mother.
54And he and the men who *were* with him ate and drank
and stayed all night. Then they arose in the morning, and
he said, “Send me away to my master.”

55But her brother and her mother said, “Let the young
woman stay with us *a few* days, at least ten; after that she
may go.”
56And he said to them, “Do not hinder me, since the
LORD has prospered my way; send me away so that I may
go to my master.”
57So they said, “We will call the young woman and ask
her personally.”
58Then they called Rebekah and said to her, “Will you go
with this man?” And she said, “I will go.”
59So they sent away Rebekah their sister and her nurse,
and Abraham’s servant and his men.
60And they blessed Rebekah and said to her:

> “Our sister, *may* you *become*
> *The mother of* thousands of ten thousands;
> And may your descendants possess
> The gates of those who hate them.”

61Then Rebekah and her maids arose, and they rode on
the camels and followed the man. So the servant took
Rebekah and departed.
62Now Isaac came from the way of Beer Lahai Roi, for he
dwelt in the South.
63And Isaac went out to meditate in the field in the
evening; and he lifted his eyes and looked, and there, the
camels *were* coming.
64Then Rebekah lifted her eyes, and when she saw Isaac
she dismounted from her camel;
65for she had said to the servant, “Who *is* this man
walking in the field to meet us?” The servant said, “It *is* my
master.” So she took a veil and covered herself.
66And the servant told Isaac all the things that he had
done.

67 Then Isaac brought her into his mother Sarah’s tent;
and he took Rebekah and she became his wife, and he
loved her. So Isaac was comforted after his mother’s *death*.

Genesis 25

Abraham and Keturah

1 Abraham again took a wife, and her name *was* Keturah.
2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.
3 Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.
4 And the sons of Midian *were* Ephah, Epher, Hanoch, Abidah, and Eldaah. All these *were* the children of Keturah.
5 And Abraham gave all that he had to Isaac.
6 But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Abraham's Death and Burial

7 This *is* the sum of the years of Abraham's life which he lived: one hundred and seventy-five years.
8 Then Abraham breathed his last and died in a good old age, an old man and full *of years,* and was gathered to his people.
9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, which *is* before Mamre, in the field of Ephron the son of Zohar the Hittite,
10 the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife.
11 And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.

The Families of Ishmael and Isaac

12Now this *is* the genealogy of Ishmael, Abraham's son,
whom Hagar the Egyptian, Sarah's maidservant, bore to
Abraham.
13And these *were* the names of the sons of Ishmael, by
their names, according to their generations: The firstborn
of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,
14Mishma, Dumah, Massa,
15Hadar,[a] Tema, Jetur, Naphish, and Kedemah.
16These *were* the sons of Ishmael and these *were* their
names, by their towns and their settlements, twelve princes
according to their nations.
17These *were* the years of the life of Ishmael: one
hundred and thirty-seven years; and he breathed his last
and died, and was gathered to his people.
18(They dwelt from Havilah as far as Shur, which *is* east
of Egypt as you go toward Assyria.) He died in the presence
of all his brethren.
19This *is* the genealogy of Isaac, Abraham's son.
Abraham begot Isaac.
20Isaac was forty years old when he took Rebekah as
wife, the daughter of Bethuel the Syrian of Padan Aram, the
sister of Laban the Syrian.
21Now Isaac pleaded with the LORD for his wife, because
she *was* barren; and the LORD granted his plea, and
Rebekah his wife conceived.
22But the children struggled together within her; and she
said, "If *all is* well, why *am I like* this?" So she went to
inquire of the LORD.
23And the LORD said to her:

"Two nations *are* in your womb,
Two peoples shall be separated from your
body;
One people shall be stronger than the other,

And the older shall serve the younger.”

24So when her days were fulfilled *for her* to give birth,
indeed *there were* twins in her womb.
25And the first came out red. *He was* like a hairy garment
all over; so they called his name Esau.[b]
26Afterward his brother came out, and his hand took hold
of Esau’s heel; so his name was called Jacob.[c] Isaac *was*
sixty years old when she bore them.
27So the boys grew. And Esau was a skillful hunter, a man
of the field; but Jacob was a mild man, dwelling in tents. *Esau*
28And Isaac loved Esau because he ate *of his* game, but
Rebekah loved Jacob.

Esau Sells His Birthright

29Now Jacob cooked a stew; and Esau came in from the
field, and he *was* weary.
30And Esau said to Jacob, “Please feed me with that same
red *stew,* for I *am* weary.” Therefore his name was called
Edom.[d]
31But Jacob said, “Sell me your birthright as of this day.”

Birthrights

32And Esau said, “Look, I *am* about to die; so what *is* this
birthright to me?”
33Then Jacob said, “Swear to me as of this day.” So he
swore to him, and sold his birthright to Jacob.
34And Jacob gave Esau bread and stew of lentils; then he
ate and drank, arose, and went his way. Thus Esau despised
his birthright.

Genesis 26

Isaac and Abimelech

1There was a famine in the land, besides the first famine
that was in the days of Abraham. And Isaac went to
Abimelech king of the Philistines, in Gerar.
2Then the LORD appeared to him and said: “Do not go
down to Egypt; live in the land of which I shall tell you.
3“Dwell in this land, and I will be with you and bless you;
for to you and your descendants I give all these lands, and I
will perform the oath which I swore to Abraham your
father.
4“And I will make your descendants multiply as the stars
of heaven; I will give to your descendants all these lands;
and in your seed all the nations of the earth shall be
blessed;
5“because Abraham obeyed My voice and kept My
charge, My commandments, My statutes, and My laws.”
6So Isaac dwelt in Gerar.
7And the men of the place asked about his wife. And he
said, “She *is* my sister”; for he was afraid to say, “*She is* my
wife,” *because he thought,* “lest the men of the place kill
me for Rebekah, because she *is* beautiful to behold.”
8Now it came to pass, when he had been there a long
time, that Abimelech king of the Philistines looked through
a window, and saw, and there was Isaac, showing
endearment to Rebekah his wife.
9Then Abimelech called Isaac and said, “Quite obviously
she *is* your wife; so how could you say, ‘She *is* my sister’?”
Isaac said to him, “Because I said, ‘Lest I die on account of
her.” ’

10 And Abimelech said, “What *is* this you have done to us?
One of the people might soon have lain with your wife, and
you would have brought guilt on us.”
11 So Abimelech charged all *his* people, saying, “He who
touches this man or his wife shall surely be put to death.”
12 Then Isaac sowed in that land, and reaped in the same
year a hundredfold; and the LORD blessed him.
13 The man began to prosper, and continued prospering
until he became very prosperous;
14 for he had possessions of flocks and possessions of
herds and a great number of servants. So the Philistines
envied him.
15 Now the Philistines had stopped up all the wells which
his father’s servants had dug in the days of Abraham his
father, and they had filled them with earth.
16 And Abimelech said to Isaac, “Go away from us, for you
are much mightier than we.”
17 Then Isaac departed from there and pitched his tent in
the Valley of Gerar, and dwelt there.
18 And Isaac dug again the wells of water which they had
dug in the days of Abraham his father, for the Philistines
had stopped them up after the death of Abraham. He called
them by the names which his father had called them.
19 Also Isaac’s servants dug in the valley, and found a well
of running water there.
20 But the herdsmen of Gerar quarreled with Isaac’s
herdsmen, saying, “The water *is* ours.” So he called the
name of the well Esek,[a] because they quarreled with him.
21 Then they dug another well, and they quarreled over
that *one* also. So he called its name Sitnah.[b]
22 And he moved from there and dug another well, and
they did not quarrel over it. So he called its name
Rehoboth,[c] because he said, “For now the LORD has made
room for us, and we shall be fruitful in the land.”

23Then he went up from there to Beersheba.

24And the LORD appeared to him the same night and said, “I *am* the God of your father Abraham; do not fear, for I *am* with you. I will bless you and multiply your descendants for My servant Abraham’s sake.”

25So he built an altar there and called on the name of the LORD, and he pitched his tent there; and there Isaac’s servants dug a well.

26Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phichol the commander of his army.

27And Isaac said to them, “Why have you come to me, since you hate me and have sent me away from you?”

28But they said, “We have certainly seen that the LORD is with you. So we said, ‘Let there now be an oath between us, between you and us; and let us make a covenant with you,

29‘that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. You *are* now the blessed of the LORD.” ’

30So he made them a feast, and they ate and drank.

31Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace.

32It came to pass the same day that Isaac’s servants came and told him about the well which they had dug, and said to him, “We have found water.”

33So he called it Shebah.[d] Therefore the name of the city *is* Beersheba[e] to this day.

34When Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.

35And they were a grief of mind to Isaac and Rebekah.

Genesis 27

Isaac Blesses Jacob

1 Now it came to pass, when Isaac was old and his eyes
were so dim that he could not see, that he called Esau his
older son and said to him, “My son.” And he answered him,
“Here I am.”
2 Then he said, “Behold now, I am old. I do not know the
day of my death.
3 “Now therefore, please take your weapons, your quiver
and your bow, and go out to the field and hunt game for me.
4 “And make me savory food, such as I love, and bring *it* to
me that I may eat, that my soul may bless you before I die.”
5 Now Rebekah was listening when Isaac spoke to Esau
his son. And Esau went to the field to hunt game and to
bring *it*.
6 So Rebekah spoke to Jacob her son, saying, “Indeed I
heard your father speak to Esau your brother, saying,
7 ‘Bring me game and make savory food for me, that I may
eat it and bless you in the presence of the LORD before my
death.’
8 “Now therefore, my son, obey my voice according to
what I command you.
9 “Go now to the flock and bring me from there two choice
kids of the goats, and I will make savory food from them for
your father, such as he loves.
10 “Then you shall take *it* to your father, that he may eat
it, and that he may bless you before his death.”
11 And Jacob said to Rebekah his mother, “Look, Esau my
brother *is* a hairy man, and I *am* a smooth-*skinned* man.
12 “Perhaps my father will feel me, and I shall seem to be
a deceiver to him; and I shall bring a curse on myself and

not a blessing.”

13But his mother said to him, “*Let* your curse *be* on me, my son; only obey my voice, and go, get *them* for me.” *Family Member Misbehavior*

14And he went and got *them* and brought *them* to his mother, and his mother made savory food, such as his father loved.

15Then Rebekah took the choice clothes of her elder son Esau, which *were* with her in the house, and put them on Jacob her younger son.

16And she put the skins of the kids of the goats on his hands and on the smooth part of his neck.

17Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

18So he went to his father and said, “My father.” And he said, “Here I am. Who *are* you, my son?”

19Jacob said to his father, “I *am* Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, that your soul may bless me.”

20But Isaac said to his son, “How *is it* that you have found *it* so quickly, my son?” And he said, “Because the LORD your God brought *it* to me.”

21Then Isaac said to Jacob, “Please come near, that I may feel you, my son, whether you *are* really my son Esau or not.”

22So Jacob went near to Isaac his father, and he felt him and said, “The voice *is* Jacob’s voice, but the hands *are* the hands of Esau.”

23And he did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him.

24Then he said, “*Are* you really my son Esau?” He said, “I *am*.”

25He said, “Bring *it* near to me, and I will eat of my son’s game, so that my soul may bless you.” So he brought *it*

near to him, and he ate; and he brought him wine, and he drank.

[26]Then his father Isaac said to him, “Come near now and kiss me, my son.”

[27]And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said:

> “Surely, the smell of my son
> *Is* like the smell of a field
> Which the LORD has blessed.
> [28]Therefore may God give you
> Of the dew of heaven,
> Of the fatness of the earth,
> And plenty of grain and wine.
> [29]Let peoples serve you,
> And nations bow down to you.
> Be master over your brethren,
> And let your mother’s sons bow down to you.
> Cursed *be* everyone who curses you,
> And blessed *be* those who bless you!”

Esau’s Lost Hope

30Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

[31]He also had made savory food, and brought it to his father, and said to his father, “Let my father arise and eat of his son’s game, that your soul may bless me.”

[32]And his father Isaac said to him, “Who *are* you?” So he said, “I *am* your son, your firstborn, Esau.”

[33]Then Isaac trembled exceedingly, and said, “Who? Where *is* the one who hunted game and brought *it* to me? I

ate all *of it* before you came, and I have blessed him—*and* indeed he shall be blessed."

34When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me—me also, O my father!"

35But he said, "Your brother came with deceit and has taken away your blessing."

36And *Esau* said, "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!" And he said, "Have you not reserved a blessing for me?"

Jacob

37Then Isaac answered and said to Esau, "Indeed I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?"

38And Esau said to his father, "Have you only one blessing, my father? Bless me—me also, O my father!" And Esau lifted up his voice and wept.

39Then Isaac his father answered and said to him:

"Behold, your dwelling shall be of the fatness of the earth,
And of the dew of heaven from above.
40By your sword you shall live,
And you shall serve your brother;
And it shall come to pass, when you become restless,
That you shall break his yoke from your neck."

Jacob Escapes from Esau

41So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart,

“The days of mourning for my father are at hand; then I will kill my brother Jacob.” *Cease the Cover-Up*

42 And the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son, and said to him, “Surely your brother Esau comforts himself concerning you *by intending* to kill you.

43 “Now therefore, my son, obey my voice: arise, flee to my brother Laban in Haran.

44 “And stay with him a few days, until your brother’s fury turns away,

45 “until your brother’s anger turns away from you, and he forgets what you have done to him; then I will send and bring you from there. Why should I be bereaved also of you both in one day?”

46 And Rebekah said to Isaac, “I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, like these *who are* the daughters of the land, what good will my life be to me?”

Genesis 28

[1]Then Isaac called Jacob and blessed him, and charged him, and said to him: “You shall not take a wife from the daughters of Canaan.

[2]“Arise, go to Padan Aram, to the house of Bethuel your mother’s father; and take yourself a wife from there of the daughters of Laban your mother’s brother.

[3]“May God Almighty bless you,
And make you fruitful and multiply you,
That you may be an assembly of peoples;
[4]And give you the blessing of Abraham,
To you and your descendants with you,
That you may inherit the land
In which you are a stranger,
Which God gave to Abraham.”

[5]So Isaac sent Jacob away, and he went to Padan Aram, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

Esau Marries Mahalath

6Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take himself a wife from there, *and that* as he blessed him he gave him a charge, saying, “You shall not take a wife from the daughters of Canaan,”

[7]and that Jacob had obeyed his father and his mother and had gone to Padan Aram.

[8]Also Esau saw that the daughters of Canaan did not please his father Isaac.

[9]So Esau went to Ishmael and took Mahalath the daughter of Ishmael, Abraham’s son, the sister of Nebajoth,

to be his wife in addition to the wives he had.

Jacob's Vow at Bethel

10 Now Jacob went out from Beersheba and went toward
Haran.
11 So he came to a certain place and stayed there all
night, because the sun had set. And he took one of the
stones of that place and put it at his head, and he lay down
in that place to sleep.
12 Then he dreamed, and behold, a ladder *was* set up on
the earth, and its top reached to heaven; and there the
angels of God were ascending and descending on it.
13 And behold, the LORD stood above it and said: "I *am*
the LORD God of Abraham your father and the God of
Isaac; the land on which you lie I will give to you and your
descendants.
14 "Also your descendants shall be as the dust of the
earth; you shall spread abroad to the west and the east, to
the north and the south; and in you and in your seed all the
families of the earth shall be blessed.
15 "Behold, I *am* with you and will keep you wherever you
go, and will bring you back to this land; for I will not leave
you until I have done what I have spoken to you."
16 Then Jacob awoke from his sleep and said, "Surely the
LORD is in this place, and I did not know *it*."
17 And he was afraid and said, "How awesome *is* this
place! This *is* none other than the house of God, and this *is*
the gate of heaven!"
18 Then Jacob rose early in the morning, and took the
stone that he had put at his head, set it up as a pillar, and
poured oil on top of it.
19 And he called the name of that place Bethel;[a] but the
name of that city had been Luz previously. *Bethel*

20 Then Jacob made a vow, saying, “If God will be with
me, and keep me in this way that I am going, and give me
bread to eat and clothing to put on,
21 “so that I come back to my father’s house in peace,
then the LORD shall be my God.
22 “And this stone which I have set as a pillar shall be
God’s house, and of all that You give me I will surely give a
tenth to You.” *Sacred Space*

Genesis 29

Jacob Meets Rachel

1 So Jacob went on his journey and came to the land of the
people of the East.
2 And he looked, and saw a well in the field; and behold,
there *were* three flocks of sheep lying by it; for out of that
well they watered the flocks. A large stone *was* on the
well's mouth.
3 Now all the flocks would be gathered there; and they
would roll the stone from the well's mouth, water the
sheep, and put the stone back in its place on the well's
mouth.
4 And Jacob said to them, "My brethren, where *are* you
from?" And they said, "We *are* from Haran."
5 Then he said to them, "Do you know Laban the son of
Nahor?" And they said, "We know him." *Laban*
6 So he said to them, "Is he well?" And they said, "*He is*
well. And look, his daughter Rachel is coming with the
sheep."
7 Then he said, "Look, *it is* still high day; *it is* not time for
the cattle to be gathered together. Water the sheep, and go
and feed *them*."
8 But they said, "We cannot until all the flocks are
gathered together, and they have rolled the stone from the
well's mouth; then we water the sheep."
9 Now while he was still speaking with them, Rachel came
with her father's sheep, for she was a shepherdess.
10 And it came to pass, when Jacob saw Rachel the
daughter of Laban his mother's brother, and the sheep of
Laban his mother's brother, that Jacob went near and rolled

the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 Then Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he *was* her father's relative and that he *was* Rebekah's son. So she ran and told her father.

13 Then it came to pass, when Laban heard the report about Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things.

14 And Laban said to him, "Surely you *are* my bone and my flesh." And he stayed with him for a month.

Jacob Marries Leah and Rachel

15 Then Laban said to Jacob, "Because you *are* my relative, should you therefore serve me for nothing? Tell me, what *should* your wages *be?*"

16 Now Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. *Leah*

17 Leah's eyes *were* delicate, but Rachel was beautiful of form and appearance. *Rachel*

18 Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter."

19 And Laban said, "*It is* better that I give her to you than that I should give her to another man. Stay with me."

20 So Jacob served seven years for Rachel, and they seemed *only* a few days to him because of the love he had for her.

21 Then Jacob said to Laban, "Give *me* my wife, for my days are fulfilled, that I may go in to her."

22 And Laban gathered together all the men of the place and made a feast.

23 Now it came to pass in the evening, that he took Leah
his daughter and brought her to Jacob; and he went in to
her.
24 And Laban gave his maid Zilpah to his daughter Leah
as a maid.
25 So it came to pass in the morning, that behold, it *was*
Leah. And he said to Laban, “What is this you have done to
me? Was it not for Rachel that I served you? Why then have
you deceived me?”
26 And Laban said, “It must not be done so in our country,
to give the younger before the firstborn.
27 “Fulfill her week, and we will give you this one also for
the service which you will serve with me still another seven
years.”
28 Then Jacob did so and fulfilled her week. So he gave
him his daughter Rachel as wife also.
29 And Laban gave his maid Bilhah to his daughter Rachel
as a maid.
30 Then *Jacob* also went in to Rachel, and he also loved
Rachel more than Leah. And he served with Laban still
another seven years.

The Children of Jacob

31 When the LORD saw that Leah *was* unloved, He
opened her womb; but Rachel *was* barren. *Women in the Ancient World*
32 So Leah conceived and bore a son, and she called his
name Reuben;[a] for she said, “The LORD has surely looked
on my affliction. Now therefore, my husband will love me.”
33 Then she conceived again and bore a son, and said,
“Because the LORD has heard that I *am* unloved, He has
therefore given me this *son* also.” And she called his name
Simeon.[b]

34She conceived again and bore a son, and said, “Now this time my husband will become attached to me, because I have borne him three sons.” Therefore his name was called Levi.[c]

35And she conceived again and bore a son, and said, “Now I will praise the LORD.” Therefore she called his name Judah.[d] Then she stopped bearing.

Genesis 30

1 Now when Rachel saw that she bore Jacob no children,
Rachel envied her sister, and said to Jacob, “Give me
children, or else I die!”
2 And Jacob’s anger was aroused against Rachel, and he
said, “*Am* I in the place of God, who has withheld from you
the fruit of the womb?”
3 So she said, “Here is my maid Bilhah; go in to her, and
she will bear *a child* on my knees, that I also may have
children by her.” *Concubines*
4 Then she gave him Bilhah her maid as wife, and Jacob
went in to her.
5 And Bilhah conceived and bore Jacob a son.
6 Then Rachel said, “God has judged my case; and He has
also heard my voice and given me a son.” Therefore she
called his name Dan.[a]
7 And Rachel’s maid Bilhah conceived again and bore
Jacob a second son.
8 Then Rachel said, “With great wrestlings I have
wrestled with my sister, *and* indeed I have prevailed.” So
she called his name Naphtali.[b]
9 When Leah saw that she had stopped bearing, she took
Zilpah her maid and gave her to Jacob as wife.
10 And Leah’s maid Zilpah bore Jacob a son.
11 Then Leah said, “A troop comes!”[c] So she called his
name Gad.[d]
12 And Leah’s maid Zilpah bore Jacob a second son.
13 Then Leah said, “I am happy, for the daughters will call
me blessed.” So she called his name Asher.[e]
14 Now Reuben went in the days of wheat harvest and
found mandrakes in the field, and brought them to his

mother Leah. Then Rachel said to Leah, “Please give me *some* of your son’s mandrakes.”

15But she said to her, “*Is it* a small matter that you have taken away my husband? Would you take away my son’s mandrakes also?” And Rachel said, “Therefore he will lie with you tonight for your son’s mandrakes.”

16When Jacob came out of the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have surely hired you with my son’s mandrakes.” And he lay with her that night.

17And God listened to Leah, and she conceived and bore Jacob a fifth son.

18Leah said, “God has given me my wages, because I have given my maid to my husband.” So she called his name Issachar.[f]

19Then Leah conceived again and bore Jacob a sixth son.

20And Leah said, “God has endowed me *with* a good endowment; now my husband will dwell with me, because I have borne him six sons.” So she called his name Zebulun.[g]

21Afterward she bore a daughter, and called her name Dinah.

22Then God remembered Rachel, and God listened to her and opened her womb.

23And she conceived and bore a son, and said, “God has taken away my reproach.”

24So she called his name Joseph,[h] and said, “The LORD shall add to me another son.”

Jacob’s Agreement with Laban

25And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, “Send me away, that I may go to my own place and to my country.

26“Give *me* my wives and my children for whom I have served you, and let me go; for you know my service which I

have done for you.”

27And Laban said to him, “Please *stay,* if I have found favor in your eyes, *for* I have learned by experience that the LORD has blessed me for your sake.”

28Then he said, “Name me your wages, and I will give *it*.”

29So *Jacob* said to him, “You know how I have served you and how your livestock has been with me.

30“For what you had before I *came was* little, and it has increased to a great amount; the LORD has blessed you since my coming. And now, when shall I also provide for my own house?”

31So he said, “What shall I give you?” And Jacob said, “You shall not give me anything. If you will do this thing for me, I will again feed and keep your flocks:

32“Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and *these* shall be my wages.

33“So my righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that *is* not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if *it is* with me.”

34And Laban said, “Oh, that it were according to your word!”

35So he removed that day the male goats that were speckled and spotted, all the female goats that were speckled and spotted, every one that had *some* white in it, and all the brown ones among the lambs, and gave *them* into the hand of his sons.

36Then he put three days’ journey between himself and Jacob, and Jacob fed the rest of Laban’s flocks.

37Now Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them,

and exposed the white which *was* in the rods.

38 And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink.

39 So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.

40 Then Jacob separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of Laban; but he put his own flocks by themselves and did not put them with Laban's flock.

41 And it came to pass, whenever the stronger livestock conceived, that Jacob placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods.

42 But when the flocks were feeble, he did not put *them* in; so the feebler were Laban's and the stronger Jacob's.

43 Thus the man became exceedingly prosperous, and had large flocks, female and male servants, and camels and donkeys.

Genesis 31

Jacob Flees from Laban

1 Now *Jacob* heard the words of Laban's sons, saying,
"Jacob has taken away all that was our father's, and from
what was our father's he has acquired all this wealth."

Trusting God

2 And Jacob saw the countenance of Laban, and indeed it
was not *favorable* toward him as before.

3 Then the LORD said to Jacob, "Return to the land of
your fathers and to your family, and I will be with you."

4 So Jacob sent and called Rachel and Leah to the field, to
his flock,

5 and said to them, "I see your father's countenance, that
it *is* not *favorable* toward me as before; but the God of my
father has been with me.

6 "And you know that with all my might I have served your
father.

7 "Yet your father has deceived me and changed my
wages ten times, but God did not allow him to hurt me.

8 "If he said thus: 'The speckled shall be your wages,'
then all the flocks bore speckled. And if he said thus: 'The
streaked shall be your wages,' then all the flocks bore
streaked.

9 "So God has taken away the livestock of your father and
given *them* to me.

10 "And it happened, at the time when the flocks
conceived, that I lifted my eyes and saw in a dream, and
behold, the rams which leaped upon the flocks *were*
streaked, speckled, and gray-spotted.

11 "Then the Angel of God spoke to me in a dream, saying,
'Jacob.' And I said, 'Here I am.'

12 “And He said, ‘Lift your eyes now and see, all the rams
which leap on the flocks *are* streaked, speckled, and gray-
spotted; for I have seen all that Laban is doing to you.
13 ‘I *am* the God of Bethel, where you anointed the pillar
and where you made a vow to Me. Now arise, get out of
this land, and return to the land of your family.” ’
14 Then Rachel and Leah answered and said to him, “Is
there still any portion or inheritance for us in our father’s
house?
15 “Are we not considered strangers by him? For he has
sold us, and also completely consumed our money.
16 “For all these riches which God has taken from our
father are *really* ours and our children’s; now then,
whatever God has said to you, do it.”
17 Then Jacob rose and set his sons and his wives on
camels.
18 And he carried away all his livestock and all his
possessions which he had gained, his acquired livestock
which he had gained in Padan Aram, to go to his father
Isaac in the land of Canaan.
19 Now Laban had gone to shear his sheep, and Rachel
had stolen the household idols that were her father’s.
20 And Jacob stole away, unknown to Laban the Syrian, in
that he did not tell him that he intended to flee.
21 So he fled with all that he had. He arose and crossed
the river, and headed toward the mountains of Gilead.

Laban Pursues Jacob

22 And Laban was told on the third day that Jacob had
fled.
23 Then he took his brethren with him and pursued him
for seven days’ journey, and he overtook him in the
mountains of Gilead.

24 But God had come to Laban the Syrian in a dream by
night, and said to him, “Be careful that you speak to Jacob
neither good nor bad.”
25 So Laban overtook Jacob. Now Jacob had pitched his
tent in the mountains, and Laban with his brethren pitched
in the mountains of Gilead.
26 And Laban said to Jacob: “What have you done, that
you have stolen away unknown to me, and carried away my
daughters like captives *taken* with the sword?
27 “Why did you flee away secretly, and steal away from
me, and not tell me; for I might have sent you away with joy
and songs, with timbrel and harp?
28 “And you did not allow me to kiss my sons and my
daughters. Now you have done foolishly in *so* doing.
29 “It is in my power to do you harm, but the God of your
father spoke to me last night, saying, ‘Be careful that you
speak to Jacob neither good nor bad.’
30 “And now you have surely gone because you greatly
long for your father’s house, *but* why did you steal my
gods?”
31 Then Jacob answered and said to Laban, “Because I
was afraid, for I said, ‘Perhaps you would take your
daughters from me by force.’
32 “With whomever you find your gods, do not let him live.
In the presence of our brethren, identify what I have of
yours and take *it* with you.” For Jacob did not know that
Rachel had stolen them.
33 And Laban went into Jacob’s tent, into Leah’s tent, and
into the two maids’ tents, but he did not find *them*. Then he
went out of Leah’s tent and entered Rachel’s tent.
34 Now Rachel had taken the household idols, put them in
the camel’s saddle, and sat on them. And Laban searched
all about the tent but did not find *them*.

35 And she said to her father, “Let it not displease my lord
that I cannot rise before you, for the manner of women *is*
with me.” And he searched but did not find the household
idols.
36 Then Jacob was angry and rebuked Laban, and Jacob
answered and said to Laban: “What *is* my trespass? What *is*
my sin, that you have so hotly pursued me?
37 “Although you have searched all my things, what part
of your household things have you found? Set *it* here before
my brethren and your brethren, that they may judge
between us both!
38 “These twenty years I *have been* with you; your ewes
and your female goats have not miscarried their young, and
I have not eaten the rams of your flock.
39 “That which was torn *by beasts* I did not bring to you; I
bore the loss of it. You required it from my hand, *whether*
stolen by day or stolen by night.
40 “*There* I was! In the day the drought consumed me, and
the frost by night, and my sleep departed from my eyes.
41 “Thus I have been in your house twenty years; I served
you fourteen years for your two daughters, and six years
for your flock, and you have changed my wages ten times.
42 “Unless the God of my father, the God of Abraham and
the Fear of Isaac, had been with me, surely now you would
have sent me away empty-handed. God has seen my
affliction and the labor of my hands, and rebuked *you* last
night.”

Laban’s Covenant with Jacob

43 And Laban answered and said to Jacob, “*These*
daughters *are* my daughters, and *these* children *are* my
children, and *this* flock *is* my flock; all that you see *is* mine.
But what can I do this day to these my daughters or to their
children whom they have borne?

44 “Now therefore, come, let us make a covenant, you and
I, and let it be a witness between you and me.”
45 So Jacob took a stone and set it up *as* a pillar.
46 Then Jacob said to his brethren, “Gather stones.” And
they took stones and made a heap, and they ate there on
the heap.
47 Laban called it Jegar Sahadutha,[a] but Jacob called it
Galeed.[b]
48 And Laban said, “This heap *is* a witness between you
and me this day.” Therefore its name was called Galeed,
49 also Mizpah,[c] because he said, “May the LORD watch
between you and me when we are absent one from another.
50 “If you afflict my daughters, or if you take *other* wives
besides my daughters, *although* no man *is* with us—see,
God *is* witness between you and me!”
51 Then Laban said to Jacob, “Here is this heap and here
is *this* pillar, which I have placed between you and me.
52 “This heap *is* a witness, and *this* pillar *is* a witness, that
I will not pass beyond this heap to you, and you will not
pass beyond this heap and this pillar to me, for harm.
53 “The God of Abraham, the God of Nahor, and the God
of their father judge between us.” And Jacob swore by the
Fear of his father Isaac.
54 Then Jacob offered a sacrifice on the mountain, and
called his brethren to eat bread. And they ate bread and
stayed all night on the mountain.
55 And early in the morning Laban arose, and kissed his
sons and daughters and blessed them. Then Laban
departed and returned to his place.

Genesis 32

Esau Comes to Meet Jacob

1 So Jacob went on his way, and the angels of God met him.
2 When Jacob saw them, he said, “This *is* God’s camp.” And he called the name of that place Mahanaim.[a]
3 Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.
4 And he commanded them, saying, “Speak thus to my lord Esau, ‘Thus your servant Jacob says: “I have dwelt with Laban and stayed there until now.
5 “I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.” ’ ”
6 Then the messengers returned to Jacob, saying, “We came to your brother Esau, and he also is coming to meet you, and four hundred men *are* with him.” *Unexpected Good*
7 So Jacob was greatly afraid and distressed; and he divided the people that *were* with him, and the flocks and herds and camels, into two companies.
8 And he said, “If Esau comes to the one company and attacks it, then the other company which is left will escape.”
9 Then Jacob said, “O God of my father Abraham and God of my father Isaac, the LORD who said to me, ‘Return to your country and to your family, and I will deal well with you’:
10 “I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

11 “Deliver me, I pray, from the hand of my brother, from
the hand of Esau; for I fear him, lest he come and attack
me *and* the mother with the children.
12 “For You said, ‘I will surely treat you well, and make
your descendants as the sand of the sea, which cannot be
numbered for multitude.” ’
13 So he lodged there that same night, and took what
came to his hand as a present for Esau his brother:
14 two hundred female goats and twenty male goats, two
hundred ewes and twenty rams,
15 thirty milk camels with their colts, forty cows and ten
bulls, twenty female donkeys and ten foals.
16 Then he delivered *them* to the hand of his servants,
every drove by itself, and said to his servants, “Pass over
before me, and put some distance between successive
droves.”
17 And he commanded the first one, saying, “When Esau
my brother meets you and asks you, saying, ‘To whom do
you belong, and where are you going? Whose *are* these in
front of you?’
18 “then you shall say, ‘They *are* your servant Jacob’s. It *is*
a present sent to my lord Esau; and behold, he also *is*
behind us.” ’
19 So he commanded the second, the third, and all who
followed the droves, saying, “In this manner you shall
speak to Esau when you find him;
20 “and also say, ‘Behold, your servant Jacob *is* behind
us.” ’ For he said, “I will appease him with the present that
goes before me, and afterward I will see his face; perhaps
he will accept me.”
21 So the present went on over before him, but he himself
lodged that night in the camp.

Wrestling with God

22And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok.

23He took them, sent them over the brook, and sent over what he had.

24Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

25Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.

26And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!"

27So He said to him, "What *is* your name?" He said, "Jacob."

28And He said, "Your name shall no longer be called Jacob, but Israel;[b] for you have struggled with God and with men, and have prevailed."

29Then Jacob asked, saying, "Tell *me* Your name, I pray." And He said, "Why *is* it *that* you ask about My name?" And He blessed him there.

30So Jacob called the name of the place Peniel:[c] "For I have seen God face to face, and my life is preserved."

31Just as he crossed over Penuel[d] the sun rose on him, and he limped on his hip.

32Therefore to this day the children of Israel do not eat the muscle that shrank, which *is* on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank.

Genesis 33

Jacob and Esau Meet

1 Now Jacob lifted his eyes and looked, and there, Esau was
coming, and with him were four hundred men. So he
divided the children among Leah, Rachel, and the two
maidservants.
2 And he put the maidservants and their children in front,
Leah and her children behind, and Rachel and Joseph last.
3 Then he crossed over before them and bowed himself to
the ground seven times, until he came near to his brother.
4 But Esau ran to meet him, and embraced him, and fell
on his neck and kissed him, and they wept.
5 And he lifted his eyes and saw the women and children,
and said, "Who *are* these with you?" So he said, "The
children whom God has graciously given your servant."
6 Then the maidservants came near, they and their
children, and bowed down.
7 And Leah also came near with her children, and they
bowed down. Afterward Joseph and Rachel came near, and
they bowed down.
8 Then Esau said, "What *do* you *mean by* all this company
which I met?" And he said, "*These are* to find favor in the
sight of my lord."
9 But Esau said, "I have enough, my brother; keep what
you have for yourself."
10 And Jacob said, "No, please, if I have now found favor
in your sight, then receive my present from my hand,
inasmuch as I have seen your face as though I had seen the
face of God, and you were pleased with me.
11 "Please, take my blessing that is brought to you,
because God has dealt graciously with me, and because I

have enough.” So he urged him, and he took *it*.

12Then Esau said, “Let us take our journey; let us go, and I will go before you.”

13But Jacob said to him, “My lord knows that the children *are* weak, and the flocks and herds which are nursing *are* with me. And if the men should drive them hard one day, all the flock will die.

14“Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, are able to endure, until I come to my lord in Seir.”

15And Esau said, “Now let me leave with you *some* of the people who *are* with me.” But he said, “What need is there? Let me find favor in the sight of my lord.”

16So Esau returned that day on his way to Seir.

17And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth.[a]

Jacob Comes to Canaan

18Then Jacob came safely to the city of Shechem, which *is* in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city.

19And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem’s father, for one hundred pieces of money.

20Then he erected an altar there and called it El Elohe Israel.[b]

Genesis 34

The Dinah Incident

1 Now Dinah the daughter of Leah, whom she had borne to
Jacob, went out to see the daughters of the land.
2 And when Shechem the son of Hamor the Hivite, prince
of the country, saw her, he took her and lay with her, and
violated her. *Manage Your Passion*
3 His soul was strongly attracted to Dinah the daughter of
Jacob, and he loved the young woman and spoke kindly to
the young woman.
4 So Shechem spoke to his father Hamor, saying, "Get me
this young woman as a wife."
5 And Jacob heard that he had defiled Dinah his daughter.
Now his sons were with his livestock in the field; so Jacob
held his peace until they came.
6 Then Hamor the father of Shechem went out to Jacob to
speak with him.
7 And the sons of Jacob came in from the field when they
heard *it;* and the men were grieved and very angry,
because he had done a disgraceful thing in Israel by lying
with Jacob's daughter, a thing which ought not to be done.
8 But Hamor spoke with them, saying, "The soul of my son
Shechem longs for your daughter. Please give her to him as
a wife.
9 "And make marriages with us; give your daughters to us,
and take our daughters to yourselves.
10 "So you shall dwell with us, and the land shall be
before you. Dwell and trade in it, and acquire possessions
for yourselves in it."
11 Then Shechem said to her father and her brothers, "Let
me find favor in your eyes, and whatever you say to me I

will give.
12 “Ask me ever so much dowry and gift, and I will give
according to what you say to me; but give me the young
woman as a wife.”
13 But the sons of Jacob answered Shechem and Hamor
his father, and spoke deceitfully, because he had defiled
Dinah their sister.
14 And they said to them, “We cannot do this thing, to give
our sister to one who is uncircumcised, for that *would be* a
reproach to us.
15 “But on this *condition* we will consent to you: If you will
become as we *are,* if every male of you is circumcised,
16 “then we will give our daughters to you, and we will
take your daughters to us; and we will dwell with you, and
we will become one people.
17 “But if you will not heed us and be circumcised, then
we will take our daughter and be gone.”
18 And their words pleased Hamor and Shechem, Hamor’s
son.
19 So the young man did not delay to do the thing,
because he delighted in Jacob’s daughter. He *was* more
honorable than all the household of his father.
20 And Hamor and Shechem his son came to the gate of
their city, and spoke with the men of their city, saying:
21 “These men *are* at peace with us. Therefore let them
dwell in the land and trade in it. For indeed the land *is*
large enough for them. Let us take their daughters to us as
wives, and let us give them our daughters.
22 “Only on this *condition* will the men consent to dwell
with us, to be one people: if every male among us is
circumcised as they *are* circumcised.
23 “*Will* not their livestock, their property, and every
animal of theirs *be* ours? Only let us consent to them, and
they will dwell with us.”

[24]And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

25Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

[26]And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.

[27]The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled.

[28]They took their sheep, their oxen, and their donkeys, what *was* in the city and what *was* in the field,

[29]and all their wealth. All their little ones and their wives they took captive; and they plundered even all that *was* in the houses.

[30]Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I *am* few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."

[31]But they said, "Should he treat our sister like a harlot?"

Genesis 35

Jacob's Return to Bethel

1 Then God said to Jacob, "Arise, go up to Bethel and dwell
there; and make an altar there to God, who appeared to
you when you fled from the face of Esau your brother."
2 And Jacob said to his household and to all who *were*
with him, "Put away the foreign gods that *are* among you,
purify yourselves, and change your garments.
3 "Then let us arise and go up to Bethel; and I will make
an altar there to God, who answered me in the day of my
distress and has been with me in the way which I have
gone."
4 So they gave Jacob all the foreign gods which *were* in
their hands, and the earrings which *were* in their ears; and
Jacob hid them under the terebinth tree which *was* by
Shechem.
5 And they journeyed, and the terror of God was upon the
cities that *were* all around them, and they did not pursue
the sons of Jacob.
6 So Jacob came to Luz (that *is,* Bethel), which *is* in the
land of Canaan, he and all the people who *were* with him.
7 And he built an altar there and called the place El
Bethel,[a] because there God appeared to him when he fled
from the face of his brother.
8 Now Deborah, Rebekah's nurse, died, and she was
buried below Bethel under the terebinth tree. So the name
of it was called Allon Bachuth.[b]
9 Then God appeared to Jacob again, when he came from
Padan Aram, and blessed him.
10 And God said to him, "Your name *is* Jacob; your name
shall not be called Jacob anymore, but Israel shall be your

name.” So He called his name Israel.

11 Also God said to him: “I *am* God Almighty. Be fruitful
and multiply; a nation and a company of nations shall
proceed from you, and kings shall come from your body.

12 “The land which I gave Abraham and Isaac I give to
you; and to your descendants after you I give this land.”

13 Then God went up from him in the place where He
talked with him.

14 So Jacob set up a pillar in the place where He talked
with him, a pillar of stone; and he poured a drink offering
on it, and he poured oil on it.

15 And Jacob called the name of the place where God
spoke with him, Bethel.

Death of Rachel

16 Then they journeyed from Bethel. And when there was
but a little distance to go to Ephrath, Rachel labored *in*
childbirth, and she had hard labor.

17 Now it came to pass, when she was in hard labor, that
the midwife said to her, “Do not fear; you will have this son
also.”

18 And so it was, as her soul was departing (for she died),
that she called his name Ben-Oni;[c] but his father called him
Benjamin.[d] *Benjamin*

19 So Rachel died and was buried on the way to Ephrath
(that *is,* Bethlehem).

20 And Jacob set a pillar on her grave, which *is* the pillar
of Rachel’s grave to this day.

21 Then Israel journeyed and pitched his tent beyond the
tower of Eder.

22 And it happened, when Israel dwelt in that land, that
Reuben went and lay with Bilhah his father’s concubine;
and Israel heard *about it*.

Jacob's Twelve Sons

Now the sons of Jacob were twelve:

23 the sons of Leah *were* Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun;

24 the sons of Rachel *were* Joseph and Benjamin;

25 the sons of Bilhah, Rachel's maidservant, *were* Dan and Naphtali;

26 and the sons of Zilpah, Leah's maidservant, *were* Gad and Asher. These *were* the sons of Jacob who were born to him in Padan Aram.

Death of Isaac

27 Then Jacob came to his father Isaac at Mamre, or Kirjath Arba[e] (that *is,* Hebron), where Abraham and Isaac had dwelt.

28 Now the days of Isaac were one hundred and eighty years.

29 So Isaac breathed his last and died, and was gathered to his people, *being* old and full of days. And his sons Esau and Jacob buried him.

Genesis 36

The Family of Esau

1 Now this *is* the genealogy of Esau, who is Edom.

2 Esau took his wives from the daughters of Canaan: Adah
the daughter of Elon the Hittite; Aholibamah the daughter
of Anah, the daughter of Zibeon the Hivite;

3 and Basemath, Ishmael's daughter, sister of Nebajoth.

4 Now Adah bore Eliphaz to Esau, and Basemath bore
Reuel.

5 And Aholibamah bore Jeush, Jaalam, and Korah. These
were the sons of Esau who were born to him in the land of
Canaan.

6 Then Esau took his wives, his sons, his daughters, and
all the persons of his household, his cattle and all his
animals, and all his goods which he had gained in the land
of Canaan, and went to a country away from the presence
of his brother Jacob.

7 For their possessions were too great for them to dwell
together, and the land where they were strangers could not
support them because of their livestock.

8 So Esau dwelt in Mount Seir. Esau *is* Edom. *Edom*

9 And this *is* the genealogy of Esau the father of the
Edomites in Mount Seir. *The Edomites: Perpetual Enemies of the Israelites*

10 These *were* the names of Esau's sons: Eliphaz the son
of Adah the wife of Esau, and Reuel the son of Basemath
the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho,[a]
Gatam, and Kenaz.

12 Now Timna was the concubine of Eliphaz, Esau's son,
and she bore Amalek to Eliphaz. These *were* the sons of
Adah, Esau's wife.

13These *were* the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.

14These were the sons of Aholibamah, Esau's wife, the daughter of Anah, the daughter of Zibeon. And she bore to Esau: Jeush, Jaalam, and Korah.

The Chiefs of Edom

15These *were* the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn *son* of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,

16Chief Korah,[b] Chief Gatam, *and* Chief Amalek. These *were* the chiefs of Eliphaz in the land of Edom. They *were* the sons of Adah.

17These *were* the sons of Reuel, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These *were* the chiefs of Reuel in the land of Edom. These *were* the sons of Basemath, Esau's wife.

18And these *were* the sons of Aholibamah, Esau's wife: Chief Jeush, Chief Jaalam, and Chief Korah. These *were* the chiefs *who descended* from Aholibamah, Esau's wife, the daughter of Anah.

19These *were* the sons of Esau, who is Edom, and these *were* their chiefs.

The Sons of Seir

20These *were* the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah,

21Dishon, Ezer, and Dishan. These *were* the chiefs of the Horites, the sons of Seir, in the land of Edom.

22And the sons of Lotan were Hori and Hemam.[c] Lotan's sister *was* Timna.

23These *were* the sons of Shobal: Alvan,[d] Manahath, Ebal, Shepho,[e] and Onam.
24These *were* the sons of Zibeon: both Ajah and Anah. This *was the* Anah who found the water[f] in the wilderness as he pastured the donkeys of his father Zibeon.
25These *were* the children of Anah: Dishon and Aholibamah the daughter of Anah.
26These *were* the sons of Dishon:[g] Hemdan,[h] Eshban, Ithran, and Cheran.
27These *were* the sons of Ezer: Bilhan, Zaavan, and Akan.[i]
28These *were* the sons of Dishan: Uz and Aran.
29These *were* the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,
30Chief Dishon, Chief Ezer, and Chief Dishan. These *were* the chiefs of the Horites, according to their chiefs in the land of Seir.

The Kings of Edom

31Now these *were* the kings who reigned in the land of Edom before any king reigned over the children of Israel:
32Bela the son of Beor reigned in Edom, and the name of his city *was* Dinhabah.
33And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.
34When Jobab died, Husham of the land of the Temanites reigned in his place.
35And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city *was* Avith.
36When Hadad died, Samlah of Masrekah reigned in his place.

37 And when Samlah died, Saul of Rehoboth-by-the-River
reigned in his place.
38 When Saul died, Baal-Hanan the son of Achbor reigned
in his place.
39 And when Baal-Hanan the son of Achbor died, Hadar[j]
reigned in his place; and the name of his city *was* Pau.[k] His
wife's name *was* Mehetabel, the daughter of Matred, the
daughter of Mezahab.

The Chiefs of Esau

40 And these *were* the names of the chiefs of Esau,
according to their families and their places, by their names:
Chief Timnah, Chief Alvah,[l] Chief Jetheth,
41 Chief Aholibamah, Chief Elah, Chief Pinon,
42 Chief Kenaz, Chief Teman, Chief Mibzar,
43 Chief Magdiel, and Chief Iram. These *were* the chiefs of
Edom, according to their dwelling places in the land of
their possession. Esau *was* the father of the Edomites.

Genesis 37

Joseph Dreams of Greatness

1 Now Jacob dwelt in the land where his father was a
stranger, in the land of Canaan.
2 This *is* the history of Jacob. Joseph, *being* seventeen
years old, was feeding the flock with his brothers. And the
lad *was* with the sons of Bilhah and the sons of Zilpah, his
father's wives; and Joseph brought a bad report of them to
his father.
3 Now Israel loved Joseph more than all his children,
because he *was* the son of his old age. Also he made him a
tunic of *many* colors. *Joseph*
4 But when his brothers saw that their father loved him
more than all his brothers, they hated him and could not
speak peaceably to him.
5 Now Joseph had a dream, and he told *it* to his brothers;
and they hated him even more.
6 So he said to them, "Please hear this dream which I
have dreamed:
7 "There we were, binding sheaves in the field. Then
behold, my sheaf arose and also stood upright; and indeed
your sheaves stood all around and bowed down to my
sheaf."
8 And his brothers said to him, "Shall you indeed reign
over us? Or shall you indeed have dominion over us?" So
they hated him even more for his dreams and for his words.
9 Then he dreamed still another dream and told it to his
brothers, and said, "Look, I have dreamed another dream.
And this time, the sun, the moon, and the eleven stars
bowed down to me."

10 So he told *it* to his father and his brothers; and his
father rebuked him and said to him, “What *is* this dream
that you have dreamed? Shall your mother and I and your
brothers indeed come to bow down to the earth before
you?”
11 And his brothers envied him, but his father kept the
matter *in mind*. *Sin Passed Through Generations*

Joseph Sold by His Brothers

12 Then his brothers went to feed their father’s flock in
Shechem.
13 And Israel said to Joseph, “Are not your brothers
feeding *the flock* in Shechem? Come, I will send you to
them.” So he said to him, “Here I am.”
14 Then he said to him, “Please go and see if it is well with
your brothers and well with the flocks, and bring back word
to me.” So he sent him out of the Valley of Hebron, and he
went to Shechem.
15 Now a certain man found him, and there he was,
wandering in the field. And the man asked him, saying,
“What are you seeking?”
16 So he said, “I am seeking my brothers. Please tell me
where they are feeding *their flocks*.”
17 And the man said, “They have departed from here, for I
heard them say, ‘Let us go to Dothan.” ’ So Joseph went
after his brothers and found them in Dothan.
18 Now when they saw him afar off, even before he came
near them, they conspired against him to kill him.
19 Then they said to one another, “Look, this dreamer is
coming!
20 “Come therefore, let us now kill him and cast him into
some pit; and we shall say, ‘Some wild beast has devoured
him.’ We shall see what will become of his dreams!”

21 But Reuben heard *it,* and he delivered him out of their
hands, and said, “Let us not kill him.” *Reuben*
22 And Reuben said to them, “Shed no blood, *but* cast him
into this pit which *is* in the wilderness, and do not lay a
hand on him”—that he might deliver him out of their hands,
and bring him back to his father.
23 So it came to pass, when Joseph had come to his
brothers, that they stripped Joseph *of* his tunic, the tunic of
many colors that *was* on him.
24 Then they took him and cast him into a pit. And the pit
was empty; *there was* no water in it.
25 And they sat down to eat a meal. Then they lifted their
eyes and looked, and there was a company of Ishmaelites,
coming from Gilead with their camels, bearing spices,
balm, and myrrh, on their way to carry *them* down to
Egypt.
26 So Judah said to his brothers, “What profit *is there* if
we kill our brother and conceal his blood? *Judah*
27 “Come and let us sell him to the Ishmaelites, and let
not our hand be upon him, for he *is* our brother *and* our
flesh.” And his brothers listened.
28 Then Midianite traders passed by; so *the brothers*
pulled Joseph up and lifted him out of the pit, and sold him
to the Ishmaelites for twenty *shekels* of silver. And they
took Joseph to Egypt.
29 Then Reuben returned to the pit, and indeed Joseph
was not in the pit; and he tore his clothes.
30 And he returned to his brothers and said, “The lad *is* no
more; and I, where shall I go?”
31 So they took Joseph’s tunic, killed a kid of the goats,
and dipped the tunic in the blood.
32 Then they sent the tunic of *many* colors, and they
brought *it* to their father and said, “We have found this. Do
you know whether it *is* your son’s tunic or not?”

[33]And he recognized it and said, “*It is* my son’s tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces.”

[34]Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.

[35]And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, “For I shall go down into the grave to my son in mourning.” Thus his father wept for him.

[36]Now the Midianites[a] had sold him in Egypt to Potiphar, an officer of Pharaoh *and* captain of the guard.

Genesis 38

Judah and Tamar

1It came to pass at that time that Judah departed from his
brothers, and visited a certain Adullamite whose name *was*
Hirah.
2And Judah saw there a daughter of a certain Canaanite
whose name *was* Shua, and he married her and went in to
her.
3So she conceived and bore a son, and he called his name
Er.
4She conceived again and bore a son, and she called his
name Onan.
5And she conceived yet again and bore a son, and called
his name Shelah. He was at Chezib when she bore him.
6Then Judah took a wife for Er his firstborn, and her
name *was* Tamar. *Tamar*
7But Er, Judah's firstborn, was wicked in the sight of the
LORD, and the LORD killed him.
8And Judah said to Onan, "Go in to your brother's wife
and marry her, and raise up an heir to your brother."
9But Onan knew that the heir would not be his; and it
came to pass, when he went in to his brother's wife, that he
emitted on the ground, lest he should give an heir to his
brother.
10And the thing which he did displeased the LORD;
therefore He killed him also.
11Then Judah said to Tamar his daughter-in-law, "Remain
a widow in your father's house till my son Shelah is grown."
For he said, "Lest he also die like his brothers." And Tamar
went and dwelt in her father's house.

12Now in the process of time the daughter of Shua, Judah's wife, died; and Judah was comforted, and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

13And it was told Tamar, saying, "Look, your father-in-law is going up to Timnah to shear his sheep."

14So she took off her widow's garments, covered *herself* with a veil and wrapped herself, and sat in an open place which *was* on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife.

15When Judah saw her, he thought she *was* a harlot, because she had covered her face.

16Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she *was* his daughter-in-law. So she said, "What will you give me, that you may come in to me?"

17And he said, "I will send a young goat from the flock." So she said, "Will you give *me* a pledge till you send *it?*"

18Then he said, "What pledge shall I give you?" So she said, "Your signet and cord, and your staff that *is* in your hand." Then he gave *them* to her, and went in to her, and she conceived by him.

19So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

20And Judah sent the young goat by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand, but he did not find her.

21Then he asked the men of that place, saying, "Where is the harlot who *was* openly by the roadside?" And they said, "There was no harlot in this *place*."

22So he returned to Judah and said, "I cannot find her. Also, the men of the place said there was no harlot in this *place*."

23 Then Judah said, “Let her take *them* for herself, lest we
be shamed; for I sent this young goat and you have not
found her.”
24 And it came to pass, about three months after, that
Judah was told, saying, “Tamar your daughter-in-law has
played the harlot; furthermore she *is* with child by
harlotry.” So Judah said, “Bring her out and let her be
burned!”
25 When she *was* brought out, she sent to her father-in-
law, saying, “By the man to whom these belong, I *am* with
child.” And she said, “Please determine whose these *are*—
the signet and cord, and staff.”
26 So Judah acknowledged *them* and said, “She has been
more righteous than I, because I did not give her to Shelah
my son.” And he never knew her again.
27 Now it came to pass, at the time for giving birth, that
behold, twins *were* in her womb.
28 And so it was, when she was giving birth, that *the one*
put out *his* hand; and the midwife took a scarlet *thread* and
bound it on his hand, saying, “This one came out first.”
29 Then it happened, as he drew back his hand, that his
brother came out unexpectedly; and she said, “How did you
break through? *This* breach *be* upon you!” Therefore his
name was called Perez.[a]
30 Afterward his brother came out who had the scarlet
thread on his hand. And his name was called Zerah.

Genesis 39

Joseph a Slave in Egypt

1 Now Joseph had been taken down to Egypt. And Potiphar,
an officer of Pharaoh, captain of the guard, an Egyptian,
bought him from the Ishmaelites who had taken him down
there. *Potiphar*

2 The LORD was with Joseph, and he was a successful
man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him and
that the LORD made all he did to prosper in his hand.

4 So Joseph found favor in his sight, and served him. Then
he made him overseer of his house, and all *that* he had he
put under his authority. *Joseph the Manager*

5 So it was, from the time *that* he had made him overseer
of his house and all that he had, that the LORD blessed the
Egyptian's house for Joseph's sake; and the blessing of the
LORD was on all that he had in the house and in the field.

6 Thus he left all that he had in Joseph's hand, and he did
not know what he had except for the bread which he ate.
Now Joseph was handsome in form and appearance.

7 And it came to pass after these things that his master's
wife cast longing eyes on Joseph, and she said, "Lie with
me."

8 But he refused and said to his master's wife, "Look, my
master does not know what *is* with me in the house, and he
has committed all that he has to my hand.

9 "*There is* no one greater in this house than I, nor has he
kept back anything from me but you, because you *are* his
wife. How then can I do this great wickedness, and sin
against God?"

10So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her *or* to be with her.

11But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house *was* inside,

12that she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand, and fled and ran outside.

13And so it was, when she saw that he had left his garment in her hand and fled outside,

14that she called to the men of her house and spoke to them, saying, “See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

15“And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside.”

16So she kept his garment with her until his master came home.

17Then she spoke to him with words like these, saying, “The Hebrew servant whom you brought to us came in to me to mock me;

18“so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

19So it was, when his master heard the words which his wife spoke to him, saying, “Your servant did to me after this manner,” that his anger was aroused.

20Then Joseph’s master took him and put him into the prison, a place where the king’s prisoners *were* confined. And he was there in the prison. *Excellence Works Anywhere*

21But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's
hand all the prisoners who *were* in the prison; whatever
they did there, it was his doing.
23 The keeper of the prison did not look into anything *that*
was under *Joseph's*[a] authority, because the LORD was with
him; and whatever he did, the LORD made *it* prosper.

Genesis 40

The Prisoners' Dreams

1 It came to pass after these things *that* the butler and the
baker of the king of Egypt offended their lord, the king of
Egypt.
2 And Pharaoh was angry with his two officers, the chief
butler and the chief baker. *The Butler*
3 So he put them in custody in the house of the captain of
the guard, in the prison, the place where Joseph *was*
confined.
4 And the captain of the guard charged Joseph with them,
and he served them; so they were in custody for a while.
5 Then the butler and the baker of the king of Egypt, who
were confined in the prison, had a dream, both of them,
each man's dream in one night *and* each man's dream with
its *own* interpretation.
6 And Joseph came in to them in the morning and looked
at them, and saw that they *were* sad.
7 So he asked Pharaoh's officers who *were* with him in the
custody of his lord's house, saying, "Why do you look *so* sad
today?"
8 And they said to him, "We each have had a dream, and
there is no interpreter of it." So Joseph said to them, "Do
not interpretations belong to God? Tell *them* to me, please."
9 Then the chief butler told his dream to Joseph, and said
to him, "Behold, in my dream a vine *was* before me,
10 "and in the vine *were* three branches; it *was* as though
it budded, its blossoms shot forth, and its clusters brought
forth ripe grapes.
11 "Then Pharaoh's cup *was* in my hand; and I took the
grapes and pressed them into Pharaoh's cup, and placed

the cup in Pharaoh's hand."

12 And Joseph said to him, "This *is* the interpretation of it: The three branches *are* three days.

13 "Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler.

14 "But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house.

15 "For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon."

16 When the chief baker saw that the interpretation was good, he said to Joseph, "I also *was* in my dream, and there *were* three white baskets on my head.

17 "In the uppermost basket *were* all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head."

18 So Joseph answered and said, "This *is* the interpretation of it: The three baskets *are* three days.

19 "Within three days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you."

20 Now it came to pass on the third day, *which was* Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

21 Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh's hand.

22 But he hanged the chief baker, as Joseph had interpreted to them.

23 Yet the chief butler did not remember Joseph, but forgot him. *Follow Through*

Genesis 41

Pharaoh's Dreams

1 Then it came to pass, at the end of two full years, that
Pharaoh had a dream; and behold, he stood by the river.
2 Suddenly there came up out of the river seven cows, fine
looking and fat; and they fed in the meadow.
3 Then behold, seven other cows came up after them out
of the river, ugly and gaunt, and stood by the *other* cows on
the bank of the river.
4 And the ugly and gaunt cows ate up the seven fine
looking and fat cows. So Pharaoh awoke.
5 He slept and dreamed a second time; and suddenly
seven heads of grain came up on one stalk, plump and
good.
6 Then behold, seven thin heads, blighted by the east
wind, sprang up after them.
7 And the seven thin heads devoured the seven plump and
full heads. So Pharaoh awoke, and indeed, *it was* a dream.
8 Now it came to pass in the morning that his spirit was
troubled, and he sent and called for all the magicians of
Egypt and all its wise men. And Pharaoh told them his
dreams, but *there was* no one who could interpret them for
Pharaoh. *Pharaoh's Dilemma*
9 Then the chief butler spoke to Pharaoh, saying: "I
remember my faults this day.
10 "When Pharaoh was angry with his servants, and put
me in custody in the house of the captain of the guard, *both*
me and the chief baker,
11 "we each had a dream in one night, he and I. Each of us
dreamed according to the interpretation of his *own* dream.

12 “Now there *was* a young Hebrew man with us there, a
servant of the captain of the guard. And we told him, and
he interpreted our dreams for us; to each man he
interpreted according to his *own* dream.
13 “And it came to pass, just as he interpreted for us, so it
happened. He restored me to my office, and he hanged
him.”
14 Then Pharaoh sent and called Joseph, and they brought
him quickly out of the dungeon; and he shaved, changed his
clothing, and came to Pharaoh.
15 And Pharaoh said to Joseph, “I have had a dream, and
there is no one who can interpret it. But I have heard it
said of you *that* you can understand a dream, to interpret
it.”
16 So Joseph answered Pharaoh, saying, “*It is* not in me;
God will give Pharaoh an answer of peace.”
17 Then Pharaoh said to Joseph: “Behold, in my dream I
stood on the bank of the river.
18 “Suddenly seven cows came up out of the river, fine
looking and fat; and they fed in the meadow.
19 “Then behold, seven other cows came up after them,
poor and very ugly and gaunt, such ugliness as I have never
seen in all the land of Egypt.
20 “And the gaunt and ugly cows ate up the first seven, the
fat cows.
21 “When they had eaten them up, no one would have
known that they had eaten them, for they *were* just as ugly
as at the beginning. So I awoke.
22 “Also I saw in my dream, and suddenly seven heads
came up on one stalk, full and good.
23 “Then behold, seven heads, withered, thin, *and*
blighted by the east wind, sprang up after them.
24 “And the thin heads devoured the seven good heads. So
I told *this* to the magicians, but *there was* no one who could

explain *it* to me.”

25 Then Joseph said to Pharaoh, “The dreams of Pharaoh *are* one; God has shown Pharaoh what He *is* about to do:

26 “The seven good cows *are* seven years, and the seven good heads *are* seven years; the dreams *are* one.

27 “And the seven thin and ugly cows which came up after them *are* seven years, and the seven empty heads blighted by the east wind are seven years of famine.

28 “This *is* the thing which I have spoken to Pharaoh. God has shown Pharaoh what He *is* about to do.

29 “Indeed seven years of great plenty will come throughout all the land of Egypt;

30 “but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.

31 “So the plenty will not be known in the land because of the famine following, for it *will be* very severe.

32 “And the dream was repeated to Pharaoh twice because the thing *is* established by God, and God will shortly bring it to pass.

33 “Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.

34 “Let Pharaoh do *this,* and let him appoint officers over the land, to collect one-fifth *of the produce* of the land of Egypt in the seven plentiful years.

35 “And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.

36 “Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine.”

Joseph’s Rise to Power

37So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.

38And Pharaoh said to his servants, “Can we find *such a one* as this, a man in whom *is* the Spirit of God?”

39Then Pharaoh said to Joseph, “Inasmuch as God has shown you all this, *there is* no one as discerning and wise as you.

40“You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you.”

41And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

42Then Pharaoh took his signet ring off his hand and put it on Joseph’s hand; and he clothed him in garments of fine linen and put a gold chain around his neck. *Work in the Real World*

43And he had him ride in the second chariot which he had; and they cried out before him, “Bow the knee!” So he set him over all the land of Egypt.

44Pharaoh also said to Joseph, “I *am* Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt.”

45And Pharaoh called Joseph’s name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over *all* the land of Egypt.

46Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47Now in the seven plentiful years the ground brought forth abundantly.

48So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities;

he laid up in every city the food of the fields which surrounded them.

49 Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for *it was* immeasurable.

50 And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

51 Joseph called the name of the firstborn Manasseh:[a] "For God has made me forget all my toil and all my father's house."

52 And the name of the second he called Ephraim:[b] "For God has caused me to be fruitful in the land of my affliction."

53 Then the seven years of plenty which were in the land of Egypt ended,

54 and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.

55 So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do."

56 The famine was over all the face of the earth, and Joseph opened all the storehouses[c] and sold to the Egyptians. And the famine became severe in the land of Egypt.

57 So all countries came to Joseph in Egypt to buy *grain,* because the famine was severe in all lands. *Feeding the World*

Genesis 42

Joseph's Brothers Go to Egypt

1 When Jacob saw that there was grain in Egypt, Jacob said
to his sons, "Why do you look at one another?"
2 And he said, "Indeed I have heard that there is grain in
Egypt; go down to that place and buy for us there, that we
may live and not die."
3 So Joseph's ten brothers went down to buy grain in
Egypt.
4 But Jacob did not send Joseph's brother Benjamin with
his brothers, for he said, "Lest some calamity befall him."
5 And the sons of Israel went to buy *grain* among those
who journeyed, for the famine was in the land of Canaan.
6 Now Joseph *was* governor over the land; and it was he
who sold to all the people of the land. And Joseph's
brothers came and bowed down before him with *their* faces
to the earth.
7 Joseph saw his brothers and recognized them, but he
acted as a stranger to them and spoke roughly to them.
Then he said to them, "Where do you come from?" And
they said, "From the land of Canaan to buy food."
8 So Joseph recognized his brothers, but they did not
recognize him.
9 Then Joseph remembered the dreams which he had
dreamed about them, and said to them, "You *are* spies! You
have come to see the nakedness of the land!"
10 And they said to him, "No, my lord, but your servants
have come to buy food.
11 "We *are* all one man's sons; we *are* honest *men;* your
servants are not spies."

12 But he said to them, “No, but you have come to see the
nakedness of the land.”
13 And they said, “Your servants *are* twelve brothers, the
sons of one man in the land of Canaan; and in fact, the
youngest *is* with our father today, and one *is* no more.”
14 But Joseph said to them, “It *is* as I spoke to you, saying,
‘You *are* spies!’
15 “In this *manner* you shall be tested: By the life of
Pharaoh, you shall not leave this place unless your
youngest brother comes here.
16 “Send one of you, and let him bring your brother; and
you shall be kept in prison, that your words may be tested
to see whether *there is* any truth in you; or else, by the life
of Pharaoh, surely you *are* spies!”
17 So he put them all together in prison three days.
18 Then Joseph said to them the third day, “Do this and
live, *for* I fear God:
19 “If you *are* honest *men,* let one of your brothers be
confined to your prison house; but you, go and carry grain
for the famine of your houses.
20 “And bring your youngest brother to me; so your words
will be verified, and you shall not die.” And they did so.
21 Then they said to one another, “We *are* truly guilty
concerning our brother, for we saw the anguish of his soul
when he pleaded with us, and we would not hear; therefore
this distress has come upon us.”
22 And Reuben answered them, saying, “Did I not speak to
you, saying, ‘Do not sin against the boy’; and you would not
listen? Therefore behold, his blood is now required of us.”
23 But they did not know that Joseph understood *them,* for
he spoke to them through an interpreter.
24 And he turned himself away from them and wept. Then
he returned to them again, and talked with them. And he
took Simeon from them and bound him before their eyes.

The Brothers Return to Canaan

25Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them.

26So they loaded their donkeys with the grain and departed from there.

27But as one *of them* opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack.

28So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed *them* and they were afraid, saying to one another, "What *is* this *that* God has done to us?"

29Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying:

30"The man *who is* lord of the land spoke roughly to us, and took us for spies of the country.

31"But we said to him, 'We *are* honest *men;* we are not spies.

32'We *are* twelve brothers, sons of our father; one *is* no *more,* and the youngest *is* with our father this day in the land of Canaan.'

33"Then the man, the lord of the country, said to us, 'By this I will know that you *are* honest *men:* Leave one of your brothers *here* with me, take *food for* the famine of your households, and be gone.

34'And bring your youngest brother to me; so I shall know that you *are* not spies, but *that* you *are* honest *men*. I will grant your brother to you, and you may trade in the land." '

35Then it happened as they emptied their sacks, that surprisingly each man's bundle of money *was* in his sack; and when they and their father saw the bundles of money, they were afraid.

36And Jacob their father said to them, “You have bereaved me: Joseph is no *more,* Simeon is no *more,* and you want to take Benjamin. All these things are against me.” *Instead, Choose to Show Family Care*

37Then Reuben spoke to his father, saying, “Kill my two sons if I do not bring him *back* to you; put him in my hands, and I will bring him back to you.”

38But he said, “My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave.”

Genesis 43

Joseph's Brothers Return with Benjamin

1 Now the famine *was* severe in the land.

2 And it came to pass, when they had eaten up the grain
which they had brought from Egypt, that their father said
to them, "Go back, buy us a little food."

3 But Judah spoke to him, saying, "The man solemnly
warned us, saying, 'You shall not see my face unless your
brother *is* with you.'

4 "If you send our brother with us, we will go down and
buy you food.

5 "But if you will not send *him,* we will not go down; for
the man said to us, 'You shall not see my face unless your
brother *is* with you." '

6 And Israel said, "Why did you deal *so* wrongfully with
me *as* to tell the man whether you had still *another*
brother?"

7 But they said, "The man asked us pointedly about
ourselves and our family, saying, '*Is* your father still alive?
Have you *another* brother?' And we told him according to
these words. Could we possibly have known that he would
say, 'Bring your brother down'?"

8 Then Judah said to Israel his father, "Send the lad with
me, and we will arise and go, that we may live and not die,
both we and you *and* also our little ones.

9 "I myself will be surety for him; from my hand you shall
require him. If I do not bring him *back* to you and set him
before you, then let me bear the blame forever.

10 "For if we had not lingered, surely by now we would
have returned this second time."

11 And their father Israel said to them, “If *it must be* so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, pistachio nuts and almonds.

12 “Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight.

13 “Take your brother also, and arise, go back to the man.

14 “And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!”

15 So the men took that present and Benjamin, and they took double money in their hand, and arose and went down to Egypt; and they stood before Joseph.

16 When Joseph saw Benjamin with them, he said to the steward of his house, “Take *these* men to my home, and slaughter an animal and make ready; for *these* men will dine with me at noon.”

17 Then the man did as Joseph ordered, and the man brought the men into Joseph’s house.

18 Now the men were afraid because they were brought into Joseph’s house; and they said, “*It is* because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and seize us, to take us as slaves with our donkeys.”

19 When they drew near to the steward of Joseph’s house, they talked with him at the door of the house,

20 and said, “O sir, we indeed came down the first time to buy food;

21 “but it happened, when we came to the encampment, that we opened our sacks, and there, *each* man’s money *was* in the mouth of his sack, our money in full weight; so we have brought it back in our hand.

22 “And we have brought down other money in our hands
to buy food. We do not know who put our money in our
sacks.”
23 But he said, “Peace *be* with you, do not be afraid. Your
God and the God of your father has given you treasure in
your sacks; I had your money.” Then he brought Simeon out
to them.
24 So the man brought the men into Joseph’s house and
gave *them* water, and they washed their feet; and he gave
their donkeys feed.
25 Then they made the present ready for Joseph’s coming
at noon, for they heard that they would eat bread there.
26 And when Joseph came home, they brought him the
present which *was* in their hand into the house, and bowed
down before him to the earth.
27 Then he asked them about *their* well-being, and said,
“*Is* your father well, the old man of whom you spoke? *Is* he
still alive?”
28 And they answered, “Your servant our father *is* in good
health; he *is* still alive.” And they bowed their heads down
and prostrated themselves.
29 Then he lifted his eyes and saw his brother Benjamin,
his mother’s son, and said, “*Is* this your younger brother of
whom you spoke to me?” And he said, “God be gracious to
you, my son.”
30 Now his heart yearned for his brother; so Joseph made
haste and sought *somewhere* to weep. And he went into *his*
chamber and wept there.
31 Then he washed his face and came out; and he
restrained himself, and said, “Serve the bread.”
32 So they set him a place by himself, and them by
themselves, and the Egyptians who ate with him by
themselves; because the Egyptians could not eat food with
the Hebrews, for that *is* an abomination to the Egyptians.

[33]And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.

[34]Then he took servings to them from before him, but Benjamin’s serving was five times as much as any of theirs. So they drank and were merry with him.

Genesis 44

Joseph's Cup

1 And he commanded the steward of his house, saying, "Fill
the men's sacks with food, as much as they can carry, and
put each man's money in the mouth of his sack.
2 "Also put my cup, the silver cup, in the mouth of the
sack of the youngest, and his grain money." So he did
according to the word that Joseph had spoken.
3 As soon as the morning dawned, the men were sent
away, they and their donkeys.
4 When they had gone out of the city, *and* were not *yet* far
off, Joseph said to his steward, "Get up, follow the men; and
when you overtake them, say to them, 'Why have you
repaid evil for good?
5 '*Is* not this *the one* from which my lord drinks, and with
which he indeed practices divination? You have done evil in
so doing." '
6 So he overtook them, and he spoke to them these same
words.
7 And they said to him, "Why does my lord say these
words? Far be it from us that your servants should do such
a thing.
8 "Look, we brought back to you from the land of Canaan
the money which we found in the mouth of our sacks. How
then could we steal silver or gold from your lord's house?
9 "With whomever of your servants it is found, let him die,
and we also will be my lord's slaves."
10 And he said, "Now also *let* it *be* according to your
words; he with whom it is found shall be my slave, and you
shall be blameless."

11 Then each man speedily let down his sack to the
ground, and each opened his sack.
12 So he searched. He began with the oldest and left off
with the youngest; and the cup was found in Benjamin's
sack.
13 Then they tore their clothes, and each man loaded his
donkey and returned to the city.
14 So Judah and his brothers came to Joseph's house, and
he *was* still there; and they fell before him on the ground.
15 And Joseph said to them, "What deed *is* this you have
done? Did you not know that such a man as I can certainly
practice divination?"
16 Then Judah said, "What shall we say to my lord? What
shall we speak? Or how shall we clear ourselves? God has
found out the iniquity of your servants; here we are, my
lord's slaves, both we and *he* also with whom the cup was
found."
17 But he said, "Far be it from me that I should do so; the
man in whose hand the cup was found, he shall be my
slave. And as for you, go up in peace to your father."

Judah Intercedes for Benjamin

18 Then Judah came near to him and said: "O my lord,
please let your servant speak a word in my lord's hearing,
and do not let your anger burn against your servant; for
you *are* even like Pharaoh.
19 "My lord asked his servants, saying, 'Have you a father
or a brother?'
20 "And we said to my lord, 'We have a father, an old man,
and a child of *his* old age, *who is* young; his brother is
dead, and he alone is left of his mother's children, and his
father loves him.'
21 "Then you said to your servants, 'Bring him down to
me, that I may set my eyes on him.'

22 “And we said to my lord, ‘The lad cannot leave his
father, for *if* he should leave his father, *his father* would
die.’
23 “But you said to your servants, ‘Unless your youngest
brother comes down with you, you shall see my face no
more.’
24 “So it was, when we went up to your servant my father,
that we told him the words of my lord.
25 “And our father said, ‘Go back *and* buy us a little food.’
26 “But we said, ‘We cannot go down; if our youngest
brother is with us, then we will go down; for we may not
see the man’s face unless our youngest brother *is* with us.’
27 “Then your servant my father said to us, ‘You know that
my wife bore me two sons;
28 ‘and the one went out from me, and I said, “Surely he is
torn to pieces”; and I have not seen him since.
29 ‘But if you take this one also from me, and calamity
befalls him, you shall bring down my gray hair with sorrow
to the grave.’
30 “Now therefore, when I come to your servant my
father, and the lad *is* not with us, since his life is bound up
in the lad’s life,
31 “it will happen, when he sees that the lad *is* not *with
us,* that he will die. So your servants will bring down the
gray hair of your servant our father with sorrow to the
grave.
32 “For your servant became surety for the lad to my
father, saying, ‘If I do not bring him *back* to you, then I
shall bear the blame before my father forever.’
33 “Now therefore, please let your servant remain instead
of the lad as a slave to my lord, and let the lad go up with
his brothers.
34 “For how shall I go up to my father if the lad *is* not with
me, lest perhaps I see the evil that would come upon my

father?”

Genesis 45

Joseph Revealed to His Brothers

1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, “Make everyone go out from me!” So no one stood with him while Joseph made himself known to his brothers. *Work with the Power of God*

2 And he wept aloud, and the Egyptians and the house of Pharaoh heard *it*.

3 Then Joseph said to his brothers, “I *am* Joseph; does my father still live?” But his brothers could not answer him, for they were dismayed in his presence.

4 And Joseph said to his brothers, “Please come near to me.” So they came near. Then he said: “I *am* Joseph your brother, whom you sold into Egypt.

5 “But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. *Discovering God’s Purpose for You*

6 “For these two years the famine *has been* in the land, and *there are* still five years in which *there will be* neither plowing nor harvesting.

7 “And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

8 “So now *it was* not you *who* sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 “Hurry and go up to my father, and say to him, ‘Thus says your son Joseph: “God has made me lord of all Egypt; come down to me, do not tarry.

10 “You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children’s children,

your flocks and your herds, and all that you have.
11 “There I will provide for you, lest you and your household, and all that you have, come to poverty; for *there are* still five years of famine.” ’
12 “And behold, your eyes and the eyes of my brother Benjamin see that *it is* my mouth that speaks to you.
13 “So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.”
14 Then he fell on his brother Benjamin’s neck and wept, and Benjamin wept on his neck.
15 Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.
16 Now the report of it was heard in Pharaoh’s house, saying, “Joseph’s brothers have come.” So it pleased Pharaoh and his servants well.
17 And Pharaoh said to Joseph, “Say to your brothers, ‘Do this: Load your animals and depart; go to the land of Canaan.
18 ‘Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land.
19 ‘Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.
20 ‘Also do not be concerned about your goods, for the best of all the land of Egypt *is* yours.’ ”
21 Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey.
22 He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred *pieces* of silver and five changes of garments.

23 And he sent to his father these *things:* ten donkeys
loaded with the good things of Egypt, and ten female
donkeys loaded with grain, bread, and food for his father
for the journey.
24 So he sent his brothers away, and they departed; and
he said to them, “See that you do not become troubled
along the way.”
25 Then they went up out of Egypt, and came to the land
of Canaan to Jacob their father.
26 And they told him, saying, “Joseph *is* still alive, and he
is governor over all the land of Egypt.” And Jacob’s heart
stood still, because he did not believe them.
27 But when they told him all the words which Joseph had
said to them, and when he saw the carts which Joseph had
sent to carry him, the spirit of Jacob their father revived.
28 Then Israel said, “*It is* enough. Joseph my son *is* still
alive. I will go and see him before I die.”

Genesis 46

Jacob's Journey to Egypt

1 So Israel took his journey with all that he had, and came
to Beersheba, and offered sacrifices to the God of his father
Isaac.
2 Then God spoke to Israel in the visions of the night, and
said, "Jacob, Jacob!" And he said, "Here I am."
3 So He said, "I *am* God, the God of your father; do not
fear to go down to Egypt, for I will make of you a great
nation there.
4 "I will go down with you to Egypt, and I will also surely
bring you up *again;* and Joseph will put his hand on your
eyes."
5 Then Jacob arose from Beersheba; and the sons of Israel
carried their father Jacob, their little ones, and their wives,
in the carts which Pharaoh had sent to carry him.
6 So they took their livestock and their goods, which they
had acquired in the land of Canaan, and went to Egypt,
Jacob and all his descendants with him.
7 His sons and his sons' sons, his daughters and his sons'
daughters, and all his descendants he brought with him to
Egypt.
8 Now these *were* the names of the children of Israel,
Jacob and his sons, who went to Egypt: Reuben *was* Jacob's
firstborn.
9 The sons of Reuben *were* Hanoch, Pallu, Hezron, and
Carmi.
10 The sons of Simeon *were* Jemuel,[a] Jamin, Ohad, Jachin,[b]
Zohar,[c] and Shaul, the son of a Canaanite woman.
11 The sons of Levi *were* Gershon, Kohath, and Merari.

12 The sons of Judah *were* Er, Onan, Shelah, Perez, and
Zerah (but Er and Onan died in the land of Canaan). The
sons of Perez were Hezron and Hamul.
13 The sons of Issachar *were* Tola, Puvah,[d] Job,[e] and
Shimron.
14 The sons of Zebulun *were* Sered, Elon, and Jahleel.
15 These *were* the sons of Leah, whom she bore to Jacob
in Padan Aram, with his daughter Dinah. All the persons,
his sons and his daughters, *were* thirty-three.
16 The sons of Gad *were* Ziphion,[f] Haggi, Shuni, Ezbon,[g]
Eri, Arodi,[h] and Areli.
17 The sons of Asher *were* Jimnah, Ishuah, Isui, Beriah,
and Serah, their sister. And the sons of Beriah *were* Heber
and Malchiel.
18 These *were* the sons of Zilpah, whom Laban gave to
Leah his daughter; and these she bore to Jacob: sixteen
persons.
19 The sons of Rachel, Jacob's wife, *were* Joseph and
Benjamin.
20 And to Joseph in the land of Egypt were born Manasseh
and Ephraim, whom Asenath, the daughter of Poti-Pherah
priest of On, bore to him.
21 The sons of Benjamin *were* Belah, Becher, Ashbel,
Gera, Naaman, Ehi, Rosh, Muppim, Huppim,[i] and Ard.
22 These *were* the sons of Rachel, who were born to
Jacob: fourteen persons in all.
23 The son of Dan *was* Hushim.[j]
24 The sons of Naphtali *were* Jahzeel,[k] Guni, Jezer, and
Shillem.[l]
25 These *were* the sons of Bilhah, whom Laban gave to
Rachel his daughter, and she bore these to Jacob: seven
persons in all.

26All the persons who went with Jacob to Egypt, who
came from his body, besides Jacob's sons' wives, *were* sixty-
six persons in all.
27And the sons of Joseph who were born to him in Egypt
were two persons. All the persons of the house of Jacob
who went to Egypt were seventy.

Jacob Settles in Goshen

28Then he sent Judah before him to Joseph, to point out
before him *the way* to Goshen. And they came to the land of
Goshen.
29So Joseph made ready his chariot and went up to
Goshen to meet his father Israel; and he presented himself
to him, and fell on his neck and wept on his neck a good
while.
30And Israel said to Joseph, "Now let me die, since I have
seen your face, because you *are* still alive."
31Then Joseph said to his brothers and to his father's
household, "I will go up and tell Pharaoh, and say to him,
'My brothers and those of my father's house, who *were* in
the land of Canaan, have come to me. *A Promising Opportunity*
32'And the men *are* shepherds, for their occupation has
been to feed livestock; and they have brought their flocks,
their herds, and all that they have.'
33"So it shall be, when Pharaoh calls you and says, 'What
is your occupation?'
34"that you shall say, 'Your servants' occupation has been
with livestock from our youth even till now, both we *and*
also our fathers,' that you may dwell in the land of Goshen;
for every shepherd *is* an abomination to the Egyptians."

Genesis 47

1Then Joseph went and told Pharaoh, and said, “My father
and my brothers, their flocks and their herds and all that
they possess, have come from the land of Canaan; and
indeed they *are* in the land of Goshen.”
2And he took five men from among his brothers and
presented them to Pharaoh.
3Then Pharaoh said to his brothers, “What *is* your
occupation?” And they said to Pharaoh, “Your servants *are*
shepherds, both we *and* also our fathers.”
4And they said to Pharaoh, “We have come to dwell in the
land, because your servants have no pasture for their
flocks, for the famine *is* severe in the land of Canaan. Now
therefore, please let your servants dwell in the land of
Goshen.”
5Then Pharaoh spoke to Joseph, saying, “Your father and
your brothers have come to you.
6“The land of Egypt *is* before you. Have your father and
brothers dwell in the best of the land; let them dwell in the
land of Goshen. And if you know *any* competent men among
them, then make them chief herdsmen over my livestock.”
7Then Joseph brought in his father Jacob and set him
before Pharaoh; and Jacob blessed Pharaoh.
8Pharaoh said to Jacob, “How old *are* you?”
9And Jacob said to Pharaoh, “The days of the years of my
pilgrimage *are* one hundred and thirty years; few and evil
have been the days of the years of my life, and they have
not attained to the days of the years of the life of my
fathers in the days of their pilgrimage.”
10So Jacob blessed Pharaoh, and went out from before
Pharaoh.

11And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12Then Joseph provided his father, his brothers, and all his father's household with bread, according to the number in *their* families.

Joseph Deals with the Famine

13Now *there was* no bread in all the land; for the famine *was* very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

14And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.

15So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For the money has failed."

16Then Joseph said, "Give your livestock, and I will give you *bread* for your livestock, if the money is gone."

17So they brought their livestock to Joseph, and Joseph gave them bread *in exchange* for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread *in exchange* for all their livestock that year.

18When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands.

19"Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land

will be servants of Pharaoh; give *us* seed, that we may live and not die, that the land may not be desolate."

20 Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's.

21 And as for the people, he moved them into the cities,[a] from *one* end of the borders of Egypt to the *other* end.

22 Only the land of the priests he did not buy; for the priests had rations *allotted to them* by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.

23 Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, *here is* seed for you, and you shall sow the land.

24 "And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones."

25 So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants."

26 And Joseph made it a law over the land of Egypt to this day, *that* Pharaoh should have one-fifth, except for the land of the priests only, *which* did not become Pharaoh's.

Joseph's Vow to Jacob

27 So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years. So the length of Jacob's life was one hundred and forty-seven years.

29 When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor

in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt,

30 “but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place.” And he said, “I will do as you have said.”

31 Then he said, “Swear to me.” And he swore to him. So Israel bowed himself on the head of the bed.

Genesis 48

Jacob Blesses Joseph's Sons

1 Now it came to pass after these things that Joseph was
told, "Indeed your father *is* sick"; and he took with him his
two sons, Manasseh and Ephraim.
2 And Jacob was told, "Look, your son Joseph is coming to
you"; and Israel strengthened himself and sat up on the
bed.
3 Then Jacob said to Joseph: "God Almighty appeared to
me at Luz in the land of Canaan and blessed me,
4 "and said to me, 'Behold, I will make you fruitful and
multiply you, and I will make of you a multitude of people,
and give this land to your descendants after you *as* an
everlasting possession.'
5 "And now your two sons, Ephraim and Manasseh, who
were born to you in the land of Egypt before I came to you
in Egypt, *are* mine; as Reuben and Simeon, they shall be
mine.
6 "Your offspring whom you beget after them shall be
yours; they will be called by the name of their brothers in
their inheritance.
7 "But as for me, when I came from Padan, Rachel died
beside me in the land of Canaan on the way, when *there*
was but a little distance to go to Ephrath; and I buried her
there on the way to Ephrath (that is, Bethlehem)."
8 Then Israel saw Joseph's sons, and said, "Who *are*
these?"
9 Joseph said to his father, "They *are* my sons, whom God
has given me in this *place*." And he said, "Please bring
them to me, and I will bless them."

10 Now the eyes of Israel were dim with age, *so that* he
could not see. Then Joseph brought them near him, and he
kissed them and embraced them.
11 And Israel said to Joseph, “I had not thought to see
your face; but in fact, God has also shown me your
offspring!”
12 So Joseph brought them from beside his knees, and he
bowed down with his face to the earth.
13 And Joseph took them both, Ephraim with his right
hand toward Israel’s left hand, and Manasseh with his left
hand toward Israel’s right hand, and brought *them* near
him.
14 Then Israel stretched out his right hand and laid *it* on
Ephraim’s head, who *was* the younger, and his left hand on
Manasseh’s head, guiding his hands knowingly, for
Manasseh *was* the firstborn.
15 And he blessed Joseph, and said:

> “God, before whom my fathers Abraham and
> Isaac walked,
> The God who has fed me all my life long to
> this day,
> 16 The Angel who has redeemed me from all
> evil,
> Bless the lads;
> Let my name be named upon them,
> And the name of my fathers Abraham and
> Isaac;
> And let them grow into a multitude in the
> midst of the earth.”

17 Now when Joseph saw that his father laid his right
hand on the head of Ephraim, it displeased him; so he took
hold of his father’s hand to remove it from Ephraim’s head
to Manasseh’s head.

18 And Joseph said to his father, “Not so, my father, for
this *one is* the firstborn; put your right hand on his head.”
19 But his father refused and said, “I know, my son, I
know. He also shall become a people, and he also shall be
great; but truly his younger brother shall be greater than
he, and his descendants shall become a multitude of
nations.”
20 So he blessed them that day, saying, “By you Israel will
bless, saying, ‘May God make you as Ephraim and as
Manasseh!’ ” And thus he set Ephraim before Manasseh.
21 Then Israel said to Joseph, “Behold, I am dying, but
God will be with you and bring you back to the land of your
fathers.
22 “Moreover I have given to you one portion above your
brothers, which I took from the hand of the Amorite with
my sword and my bow.”

Genesis 49

Jacob's Last Words to His Sons

1 And Jacob called his sons and said, "Gather together, that
I may tell you what shall befall you in the last days:

2 "Gather together and hear, you sons of
Jacob,
And listen to Israel your father.

3 "Reuben, you are my firstborn,
My might and the beginning of my strength,
The excellency of dignity and the excellency
of power.
4 Unstable as water, you shall not excel,
Because you went up to your father's bed;
Then you defiled *it*—
He went up to my couch.

5 "Simeon and Levi *are* brothers;
Instruments of cruelty *are in* their dwelling
place. *Levi*
6 Let not my soul enter their council;
Let not my honor be united to their
assembly;
For in their anger they slew a man,
And in their self-will they hamstrung an ox.

Harness Anger for Good
7 Cursed *be* their anger, for *it is* fierce;
And their wrath, for it is cruel!
I will divide them in Jacob
And scatter them in Israel.

8 “Judah, you *are he* whom your brothers
shall praise;
Your hand *shall be* on the neck of your
enemies;
Your father’s children shall bow down before
you.
9 Judah *is* a lion’s whelp;
From the prey, my son, you have gone up.
He bows down, he lies down as a lion;
And as a lion, who shall rouse him?
10 The scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh comes;
And to Him *shall be* the obedience of the
people.
11 Binding his donkey to the vine,
And his donkey’s colt to the choice vine,
He washed his garments in wine,
And his clothes in the blood of grapes.
12 His eyes *are* darker than wine,
And his teeth whiter than milk.

13 “Zebulun shall dwell by the haven of the
sea;
He *shall become* a haven for ships,
And his border shall adjoin Sidon.

14 “Issachar is a strong donkey,
Lying down between two burdens;
15 He saw that rest *was* good,
And that the land *was* pleasant;
He bowed his shoulder to bear *a burden,*
And became a band of slaves.

16 “Dan shall judge his people

As one of the tribes of Israel.
17 Dan shall be a serpent by the way,
A viper by the path,
That bites the horse's heels
So that its rider shall fall backward.
18 I have waited for your salvation, O LORD!

19 "Gad, a troop shall tramp upon him,
But he shall triumph at last.

20 "Bread from Asher *shall be* rich,
And he shall yield royal dainties.

21 "Naphtali *is* a deer let loose;
He uses beautiful words.

22 "Joseph *is* a fruitful bough,
A fruitful bough by a well;
His branches run over the wall.
23 The archers have bitterly grieved him,
Shot *at him* and hated him.
24 But his bow remained in strength,
And the arms of his hands were made strong
By the hands of the Mighty *God* of Jacob
(From there *is* the Shepherd, the Stone of Israel),
25 By the God of your father who will help you,
And by the Almighty who will bless you
With blessings of heaven above,
Blessings of the deep that lies beneath,
Blessings of the breasts and of the womb.
26 The blessings of your father
Have excelled the blessings of my ancestors,

Up to the utmost bound of the everlasting
hills.
They shall be on the head of Joseph,
And on the crown of the head of him who
was separate from his brothers.

27 “Benjamin is a ravenous wolf;
In the morning he shall devour the prey,
And at night he shall divide the spoil.”

28 All these *are* the twelve tribes of Israel, and this *is* what their father spoke to them. And he blessed them; he blessed each one according to his own blessing. *The Blessing*

Jacob’s Death and Burial

29 Then he charged them and said to them: “I am to be gathered to my people; bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,
30 “in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.
31 “There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.
32 “The field and the cave that *is* there *were* purchased from the sons of Heth.”
33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Genesis 50

1 Then Joseph fell on his father's face and wept over him,
and kissed him.
2 And Joseph commanded his servants the physicians to
embalm his father. So the physicians embalmed Israel.
3 Forty days were required for him, for such are the days
required for those who are embalmed; and the Egyptians
mourned for him seventy days.
4 Now when the days of his mourning were past, Joseph
spoke to the household of Pharaoh, saying, "If now I have
found favor in your eyes, please speak in the hearing of
Pharaoh, saying,
5 'My father made me swear, saying, "Behold, I am dying;
in my grave which I dug for myself in the land of Canaan,
there you shall bury me." Now therefore, please let me go
up and bury my father, and I will come back.' "
6 And Pharaoh said, "Go up and bury your father, as he
made you swear."
7 So Joseph went up to bury his father; and with him went
up all the servants of Pharaoh, the elders of his house, and
all the elders of the land of Egypt,
8 as well as all the house of Joseph, his brothers, and his
father's house. Only their little ones, their flocks, and their
herds they left in the land of Goshen.
9 And there went up with him both chariots and
horsemen, and it was a very great gathering.
10 Then they came to the threshing floor of Atad, which *is*
beyond the Jordan, and they mourned there with a great
and very solemn lamentation. He observed seven days of
mourning for his father.

11 And when the inhabitants of the land, the Canaanites,
saw the mourning at the threshing floor of Atad, they said,
"This *is* a deep mourning of the Egyptians." Therefore its
name was called Abel Mizraim,[a] which *is* beyond the
Jordan.
12 So his sons did for him just as he had commanded
them.
13 For his sons carried him to the land of Canaan, and
buried him in the cave of the field of Machpelah, before
Mamre, which Abraham bought with the field from Ephron
the Hittite as property for a burial place.
14 And after he had buried his father, Joseph returned to
Egypt, he and his brothers and all who went up with him to
bury his father.

Joseph Reassures His Brothers

15 When Joseph's brothers saw that their father was dead,
they said, "Perhaps Joseph will hate us, and may actually
repay us for all the evil which we did to him."
16 So they sent *messengers* to Joseph, saying, "Before
your father died he commanded, saying,
17 'Thus you shall say to Joseph: "I beg you, please forgive
the trespass of your brothers and their sin; for they did evil
to you.' " Now, please, forgive the trespass of the servants
of the God of your father." And Joseph wept when they
spoke to him.
18 Then his brothers also went and fell down before his
face, and they said, "Behold, we *are* your servants."
19 Joseph said to them, "Do not be afraid, for *am* I in the
place of God?
20 "But as for you, you meant evil against me; *but* God
meant it for good, in order to bring it about as *it is* this day,
to save many people alive.

21 “Now therefore, do not be afraid; I will provide for you
and your little ones.” And he comforted them and spoke
kindly to them.

Death of Joseph

22 So Joseph dwelt in Egypt, he and his father’s
household. And Joseph lived one hundred and ten years.
23 Joseph saw Ephraim’s children to the third *generation*.
The children of Machir, the son of Manasseh, were also
brought up on Joseph’s knees.
24 And Joseph said to his brethren, “I am dying; but God
will surely visit you, and bring you out of this land to the
land of which He swore to Abraham, to Isaac, and to
Jacob.” *Career Change*
25 Then Joseph took an oath from the children of Israel,
saying, “God will surely visit you, and you shall carry up my
bones from here.”
26 So Joseph died, *being* one hundred and ten years old;
and they embalmed him, and he was put in a coffin in
Egypt.

God the Creator

Gen. 1:1–31

God is present from the Bible's first words. The first thing we see Him do is make "the heavens and the earth." In other words, God first appears as Creator. The theme of creation runs from the front of the Bible to its final pages, from the original creation of the heavens and the earth to the creation of a new heaven and earth (Rev. 21:1). God in Christ is Creator and Lord (Gen. 1:31; Col. 1:16, 17).

The Bible says God's initial work was "good" (Gen. 1:4, 10, 12, 18, 21, 25) and "very good" (1:31). Yet God's work did not end with the creation of Adam and Eve. He continues to labor by providing for His creatures (Ps. 104:27; 136:25; 145:15, 16; see also "God Is a Support" at Ps. 12:5), sustaining creation (Neh. 9:6; Ps. 36:6; Heb. 1:3; see also "Sustaining the World" at Col. 1:17), and bringing salvation to people (Eph. 1:7; see also "God: The Original Worker" at John 5:17).

God does not work alone. Because He has created and called people to oversee the earth as His managers (see "Made in His Image" at Gen. 1:27–30 and "People at Work" at Ps. 8:6), we have a mandate to care for the earth—to preserve, protect, and use it wisely. As His coworkers, we are called to accomplish meaningful tasks, for which He will hold us accountable (Gen. 2:8, 15; Eccl. 9:10; 12:13, 14). How we serve here and now in this present physical world matters deeply to God.

As we imitate God's work, we can identify with the jobs He undertakes. Consider the various jobs God did in forming the world. He was artist, designer, strategic planner, organizer, project manager, assessor, zoologist, biologist, chemist, linguist, programmer, materials specialist, human resources trainer, and engineer—to name but a few of His tasks. This picture of God as a worker impacts how we spend our hours today. It shows us that . . .

- Work is inherently good (see "Work Itself Is a Gift from God" at Gen. 3:17–19).
- Working with and reshaping what God has already created is important. It pleases God and matters to Him (see "People at Work" at Ps. 8:6).

- Few differences exist between work identified as “sacred” or “secular,” because all legitimate work reflects the activity of God (see “The Gift of Loving Well” at 1 Cor. 12:28–31 and “The Worth of Work” at Col. 3:1–4).

God gains honor through His own work, and we are to honor Him by doing the work He has given us. Pleasing God in our work is a critical way to worship Him (see “Your Workstyle” at Titus 2:9–11).

More: *Some worldviews regard the earth as sacred and the universe itself as divine. Scripture opposes this view. See “The Weight of the World” at Heb. 11:3. When Genesis says that God “ended His work” (Gen. 2:2), it uses the same word for* work *that appears in the Ten Commandments: “Six days you shall labor and do all your* work*” (Ex. 20:9, emphasis added). This informs us that work is inherently good since God Himself labors. For more on the value of work, see “God: The Original Worker” at John 5:17; “Workplace Myths” at 1 Cor. 3:9; “The Worth of Work” at Col. 3:1–4; and “Work in the Bible” at Rev. 22:1–11.*

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God in Relationship
Gen. 1:26

When God says, “Let *Us* make man in *Our* image, according to *Our* likeness” (emphasis added), He speaks not as a solitary figure but as a plurality, a Being comprised of more than one Person. Christians trace the doctrine of the Trinity starting at this passage.

The picture that emerges throughout the Bible is that God exists in three Persons; not three Gods, but one God in three Persons. Here the text uses the Hebrew word *Elohim*, the plural form of *Eloah* (“God”), to name this communal, supreme Creator-God.

Later we discover the three Persons included in “Us”: the Father (James 1:17, 18), the Son, Jesus Christ (John 1:3; Col. 1:16), and the Holy Spirit (Gen. 1:2; Ps. 104:30).

Astonishingly, God is a community at the core of His Being. He exists in relationship within Himself. This important fact implies that

God had no need to create anyone else. He was not lonely, nor was He somehow deficient and in need of help. He was and is completely self-sufficient, having no need of any creature to be complete. But He chose to give birth to the world and its people as a gift of His abundant love. In Genesis 1:26, God in effect is saying, "Let Us create Adam and Eve and their descendants as creatures who can share the love and community We already enjoy among Ourselves."

Thinking of God in the plural—as a community, in relationship—may stretch our understanding, but it also gives us a basis for how to do marriage and family as well as friendship and fellowship. Relationships matter more than we might think. As people created in God's image, we need each other. What have you learned from the nature of God—His love, His motives, His relationship actions, His character—that show you how to relate to the people around you?

More: *Elohim is only one of many names by which God is known in Scripture. See "The Names of God" at Is. 41:14.*

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Made in His Image

Gen. 1:27–30

Human beings are a distinctive creation, crafted in God's image (Gen. 1:26; 5:1; 9:6; compare Eph. 4:24; Col. 3:10). Scripture never describes any other creatures or beings as bearers of God's image.

Some thinkers limit the concept of being made in God's image to our reason, will, or personality. Others link it to our authority to act, because immediately after God created people in His image, He granted them authority over the earth (Gen. 1:28). The image of God is likely all those things and more, but it certainly includes our unique capacity to relate to God and to express His character. The fact that we are uniquely like God teaches us that . . .

- As humans we can know God—a knowledge that transcends mere information about God into actually relating to Him as a Person (John 17:3).

- We can live out our meaning and purpose in life in light of His nature (Ps. 89:15; Eccl. 12:13, 14; Col. 3:10).
- We are moral beings with the capacity, and responsibility, to do rightly. This right and wrong are defined by God's own nature and expressed will (Rom. 1:17, 18; Eph. 4:24).
- We are capable of being holy—that is, of refraining from evil and seeking good with right motives and with right use of power—when we allow God to equip us to do so. This is wrapped up in truly knowing God and obeying Him (Eph. 4:24; 2 Pet. 1:3, 4).

Scripture also tells us that Jesus stands alone as the ultimate bearer of God's image. He is "the image of the invisible God" (Col. 1:15) and "the express image of His [God's] person" (Heb. 1:3). We can discover how to bear God's image by imitating how Jesus did so.

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The Creation Mandate

Gen. 1:28–2:3

The Bible's description of humanity's creation (Gen. 1:26–30) is often called "the creation mandate" because it reveals God's intentions for humanity. Three of His fundamental purposes for us are . . .

- *Family*. God created people male and female (1:27) and called us to form families (1:28). Families are good.
- *Work*. God gave people responsibility (or "dominion") over the earth to subdue it by cultivating, developing, and managing it in a way that meets human needs, cares for the earth as a resource, and brings God glory. Work is good (see "People at Work" at Ps. 8:6).
- *Worship*. God's creation of the world culminated in a day of rest and worship, a pattern God laid out for us to follow (see "Weekly Day of Rest" at Gen. 2:1–3 and "Keeping the Sabbath" at Ex. 20:8–11). Patterns of work and then rest are good.

God established these three purposes before sin entered the world and He reinstituted these purposes after the Fall (Gen. 9:1–7; Ps. 8:6–8). They remain in force today.

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Weekly Day of Rest
Gen. 2:1–3

When God "rested on the seventh day from all His work which He had done," He modeled for people His intention for a weekly day of rest. He did this for our sake, because unlike people, God does not tire or need to rest. The Lord rested in a way unique to Him, and He pointed the way for humans to find their own rest.

The term *Sabbath* has the root meaning of "cessation." On the seventh day God ceased His work of creating the world (Ex. 20:8–11). However, He did not stop His work of sustaining and maintaining the world (Ps. 145:15, 16; see also "Sustaining the World" at Col. 1:17). This distinction helps to clarify the significance of the Sabbath, a day which God set aside (or "sanctified") and blessed. He expressed His intention that people would emulate Him by pausing from their labors—the exercise of their dominion over creation (Gen. 1:28–30)—for one day out of seven.

This day of rest was not merely a day off. One of the most important purposes of the Sabbath was to fix a day for individuals and communities of believers to worship God (Is. 58:13, 14). We are not free to ignore God on the other six days, because every day belongs to Him (see "The Lord's Day" at Rom. 14:5–13). But designating one day as a regular opportunity to come together before the Lord demonstrates our dependence on Him as Lord and demonstrates our need for community (see "God in Relationship" at Gen. 1:26).

This means that the Sabbath—or, in the New Testament era, the Lord's Day—was not intended as a pause to catch up on chores or relax. Nothing is wrong with those pursuits, but God appointed this day for us to "stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another" (Heb. 10:24, 25).

Christians often struggle to know how to keep the Lord's Day as a day of rest. Significantly, Jesus pointed out that God established this day of rest for the sake of people, not people for the sake of the day (Mark 2:27). Sabbath observance is not a legalistic obligation.

Conditions occasionally require work on the Sabbath, like rescuing an ox stuck in a ditch (Luke 14:5). Basic human needs do not cease on Sundays (see "Doing Good on the Sabbath" at John 5:1–17). Yet the spirit of Sabbath observance implies we should take action to prevent getting stuck in the ditch with the ox on the Sabbath, or needing the Sabbath to complete routine tasks.

When God set aside the seventh day, He did not intend to turn Sabbath-keeping into a life-stealing rule. He meant for the Sabbath to provide life, to give liberty from work as tyranny, giving freedom to enjoy fellowship with God, neighbors, and loved ones.

More: *Discover what makes every seventh day special. See "Keeping the Sabbath" at Ex. 20:8–11; "Doing Good on the Sabbath" at John 5:1–17; "Connecting Sunday to Monday" at Acts 2:46, 47; and "The Lord's Day" at Rom. 14:5–13. The Sabbath also helps us understand what it means to trust in Christ's work on the cross rather than working to merit salvation. The famous sprinter Eric Liddell refrained from running preliminary heats in the Olympics because they were held on a Sunday.*

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Adam

Gen. 2:19

Name means: "Red" or possibly "Ground," perhaps suggesting blood or the earthy origin of the human race.

Home: Originally the Garden of Eden, from which he and Eve were expelled after disobeying God.

Family: Husband of Eve; father of three known sons, Cain, Abel, and Seth, as well as many unnamed sons and daughters.

Occupation: Likely a gardener or farmer, placed in the Garden of Eden "to tend and keep it" (Gen. 2:15); also an early zoologist, the namer of the animals (2:19, 20).

Best known as: The first man, created in God's image, but also the first man to sin, bringing God's judgment and the penalty of death on humanity (3:17–19; Rom. 5:12).

Think About It: *What have you learned from Adam about how to refuse sin?*

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Social Institutions: Family, State, and Church

Gen. 2:23

As the book of beginnings, Genesis presents the start of three foundational social institutions: the family, the state, and the community of faith.

The family is the primary institution established by God. Family existed before nations, cities, or other human communities. Chronologically and logically, family comes first.

When sin caused the world's first family to break down, God established the state. After Cain killed Abel (Gen. 4:8), there was no court of law or other government authority to deal with the case. The Lord Himself decreed judgment and punishment, and when God placed a mark on Cain as a protection, He established a law to prevent other people from killing Cain (4:9–15). This law was the start of the state. As with the family, however, it was not long before sinful people corrupted the state (for example, Gen. 4:23, 24).

The world's early days led to a third institution, the gathering of God's people, the church. After Adam and Eve buried their righteous son Abel, they gave birth to another son, Seth. This man and his son Enosh were linked with an increasing tendency to "call on the name

of the LORD" (4:26). This commitment to righteousness was preserved in Noah (6:8) and continued with Abraham, through whom God promised to bless "all the families of the earth" (12:1–3). This promise was fulfilled in Jesus Christ, who brought not only the blessing of salvation from sin but also of a community based on a common faith (Eph. 2:14–22).

God designed these three institutions—

1. the family, based on biological association;
2. the state, based on geographical association; and
3. the church, based on spiritual association

—to reinforce each other and coexist in mutual dependence. Each needs the others to function well, and without cooperation, all three suffer. When one institution struggles or breaks down, the other two should offer support and assistance without attempting to become a replacement.

More: *The interplay of our world's systems opens up ample opportunities for God's people to influence others with their faith.*

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Sin and Redemption

Gen. 3:6, 7

Adam and Eve were created without sin, yet their God-given freedom to choose for or against God opened the possibility for sin to enter the world.

Sin entered Eve's life through her choice to believe a lie (Gen. 3:13; 2 Cor. 11:3; 1 Tim. 2:14). Adam surrendered to evil when he chose to ignore God's authoritative command (Gen. 3:17).

These two choices—self-deception and self-will—still complicate our lives, letting sin control and destroy us as well as create havoc for those around us. Thankfully, Jesus Christ breaks the bonds of sin, empowering us to resist.

Temptation prods us to practice false rationalization, to justify doing what we want even when we know our choice is wrong. Temptation also calls us to satisfy our needs and desires in self-

serving or corrupt ways. Scripture frequently illustrates these twin afflictions of sin as self-deception and a willful choice of rebellion. Yet when Christ enters our lives, He regenerates our hearts; He sets us free to choose what is true and righteous (1 Cor. 6:9–11; James 1:26, 27; 1 John 3:7–9).

Genesis is where this grand biblical theme of redemption begins. As we trace this theme through Scripture we learn that . . .

- What we choose here and now affects us presently and has eternal consequences (Matt. 25:31–46).
- Salvation positively affects everything about us—our relationships, our character, and our conduct (Col. 3:17).
- God has committed Himself to reclaiming this fallen world and rescuing sinful people through His Son Jesus Christ (Gen. 3:15; Rom. 8:19–22).
- God desires that no one be lost, but that every person come to repentance and faith in Jesus (2 Pet. 3:9).
- As believers we have a mandate to spread the gospel to the ends of the earth (Mark 16:15; Acts 1:8).

More: *Adam and Eve succumbed to the serpent's tempting offer (Gen. 3:1–7); later, Jesus urged us to pray that we would avoid the same outcome and resist the Evil One (Matt. 6:13). For more on temptation, see "Real Temptation" at Matt. 4:3 and "Escaping Temptation" at 1 Cor. 10:12, 13.*

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Work Itself Is a Gift from God

Gen. 3:17–19

A stubborn untruth in Western culture casts work as part of the Curse imposed by God to punish Adam and Eve's sin, which would make work inherently evil. That idea is not found in Scripture. Rather, these are the biblical facts about work:

- *God works*. The fact that God Himself labors shows that work is good, since God cannot do evil. God is always working. See "God: The Original Worker" at John 5:17.

- *God created people in His image to be His coworkers*. He gives us the authority and ability to manage His creation.
- *God established work before the Fall*. Genesis 1–2 records how God created the world, noting that He placed the first humans in a garden "to tend and keep it" (Gen. 2:15). Their assignment came before sin entered the world and before the Curse in chapter 3.
- *God applauds work even after the Fall*. If work were inherently evil, God would never encourage people to labor. But He repeated for Noah and his family the same command He gave Adam and Eve: to exercise dominion over the earth (9:1–7). God also commands New Testament Christians to work (Col. 3:23; 1 Thess. 4:11).
- *Work itself was not cursed in the Fall*. Genesis 3:17–19 shows that as a result of Adam's sin, God cursed not work but the ground: "Cursed is the *ground* for your sake; in toil you shall eat of it" (emphasis added).

This does not mean work remains unaffected by the Curse. Sin has three results:

1. Work that had been a joy became "toil." People would come to dread the burden of work.
2. "Thorns and thistles" would hamper human efforts to exercise dominion. In other words, the earth would not be as cooperative as it had been.
3. People would have to "sweat" to accomplish their tasks. Work would require greater effort.

Wherever and however we spend our days, work can be burdensome. Several evils connect with work—pressure and stress, physical hazards, office politics, boredom, unchanging routine, disappointments, setbacks, catastrophes, frustration, competition, fraud, deception, injustice. But these are not inherent to work and they can be refused.

Work and its fruit are a gift from God (Eccl. 3:13; 5:18, 19). Work is not a curse.

More: *Your job is an extension of Christ's rule over the world. See "People at Work" at Ps. 8:6.*

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Eve

Gen. 3:20

Name means: “Life” or “Living.”

Also known as: Woman (Gen. 2:23).

Home: Originally the Garden of Eden, from which she and Adam were expelled after disobeying God’s command.

Family: Wife of Adam; mother of three known sons, Cain, Abel, and Seth, as well as many unnamed sons and daughters.

Occupation: Originally tended the Garden of Eden with Adam.

Best known as: The first woman and the first person to disobey God. She tasted the one fruit God forbade (3:1–6).

More: *Adam honored the wife God gave him by calling her Eve, “because she was the mother of all living” (Gen. 3:20). Nevertheless, her name also recalls the tragic consequences of choosing to disobey God. See “The Legacy of Eve” at 1 Tim. 2:13, 14.*

Think About It: *What makes you prone to self-deception or to mistrusting God? What people and actions will you trust to help you choose truth and obedience instead?*

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God Limits Evil

Gen. 3:22–24

By breaking God's rules, the first couple gained a heartbreaking new knowledge. After choosing to question God and to trust evil, Adam and Eve ate the forbidden fruit. Then, having known only good, Adam and Eve came to know evil.

One of the first results of their newfound knowledge was that they no longer lived unashamed of themselves as creatures made in God's image. They sensed their nakedness and immediately covered their bodies (Gen. 3:7; compare 2:25).

Self-hatred was a sad gain, and it was only the beginning of humanity's trouble for acting on the serpent's deception. Soon the loss of respect for God's ways and for human dignity led to evil running rampant in God's good creation (6:5, 6).

God refused to let evil go unchecked. His response to the intrusion of sin into His world and into the lives of human beings was to limit evil. God imposed several restraints:

- He provided clothing, perhaps to limit lust and sexual abuses (3:21).
- He drove Adam and Eve from the garden, cutting them off from the Tree of Life and thus preventing them from living forever in a fallen condition (3:22–24).
- He prevented the first murderer, Cain, from continuing to farm and reap the benefits of the earth, perhaps to keep him from exploiting its resources to cause further destruction (4:11, 12).
- He sent a flood to halt the wickedness of Noah's generation, preserving Noah and his family to repopulate the earth from an obedient people (6:1–22).
- After the Flood, He limited what Noah and his descendants could eat and established a penalty for murder and perhaps for other interpersonal abuses (9:1–7).
- When evil again gained momentum and the people of Babel banded together to establish their supremacy over the rest of the world, God frustrated their plans by confusing their language and halting their plan to build a tower (11:1–9).

Each instance of God limiting evil reveals the Creator as a kind and benevolent Sovereign who intervenes to protect people from succumbing to wickedness and consequently destroying themselves. From our perspective, God's ways may seem too severe or not severe enough. But He knows better than we do (Is. 55:8, 9). He will not allow evil to completely undo what He loves and wishes to redeem.

God's actions give us reason for hope in a world crying with pain, violence, and immorality. Evil and wickedness persist. But the Bible continually reminds us of God's intervening love, urging us to persevere (Heb. 10:35–39; James 1:2–4), to give thanks in the midst of every circumstance (Col. 3:17; 1 Tim. 4:4, 5), and to act as salt to preserve good and as light to show others the glory of God (Matt. 5:13–16).

More: *One of the immediate effects of sin was to produce destructive family patterns. For an overview of family dysfunction in Genesis, see "Instead, Choose to Show Family Care" at Gen. 42:36.*

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Cain
Gen. 4:1

Name means: "Acquire."

Home: After wandering and finding nowhere to settle (Gen. 4:12, 14), he built Enoch, the first city mentioned in the Bible (4:17), named for his firstborn son.

Family: Son of Adam and Eve; brother of Abel; father of Enoch.

Occupation: Farmer.

Best known as: The world's first murderer (4:2–8).

More: *God's discussion of Cain's anger (Gen. 4:6, 7) raises questions about the appropriateness of this fierce emotion. Paul (Eph. 4:26) suggests that some anger is legitimate when he cites Ps. 4:4, "Be angry, and do not sin." But feeding anger rather than letting God help with it leads to many sins, such as murder and*

cruelty. For more on anger, see "Harness Anger for Good" at Gen. 49:6, 7.

Think About It: *When have you been angry enough to kill? Why will you choose to redeem the reason for your anger, rather than feed anger until you bring pain?*

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Abel
Gen. 4:2

Name means: Uncertain, perhaps "Breath" or "Nothing."

Family: Son of Adam and Eve; brother of Abel.

Occupation: Probably best described as a shepherd or rancher of animals.

Best known for: Offering a "more excellent" sacrifice to God than his brother—and murderer—Cain (Heb. 11:4).

More: *The murder of Abel shows that a family is a coalition of sinners perpetually susceptible to doing wrong. For more on sin's impact on the Bible's early families, see "Instead, Choose to Show Family Care" at Gen. 42:36. Many Christians rightly have high expectations for their families, and the Bible offers help toward building healthy relationships; see "Help for Families" at Heb. 12:3–13.*

Think About It: *What would you imitate in the life of Abel? How will you treat people differently because of Abel's experiences/choices?*

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The Birth of the City

Gen. 4:18

Cain went down in history as the world's first murderer. But few remember Cain as the first builder of a city. Ironically, from this exile's lineage came the first signs of urban civilization.

Cain's motivation to found a settled town may have sprung from the punishment he received for killing his brother Abel. God cursed Cain and forced him to wander the earth (Gen. 4:10–12). But Cain feared for his life, so God put a mark on him to protect him from harm (4:13–15). He nevertheless fled east of Eden ("Delight") to the land of Nod ("Wandering")—a stark contrast!

Perhaps to end his fugitive status, offset the effects of God's judgment, and even recapture something of the original Eden, Cain founded Enoch, naming the settlement after his firstborn son.

Some regard the birth of the city as bad, pointing out that the city came from a man who "went out from the presence of the LORD" (4:16). They wonder how a man alienated from God could create anything positive. Yet Cain's descendants brought good into the world, although without totally escaping the effects of either Adam's fall or the curse placed on Cain. Cain's progeny included Irad (meaning uncertain), Mehujael ("Smitten of God"), Methushael ("Man of God"), and Lamech (meaning unknown) (4:18).

The sons born to Lamech included another nomad or wanderer, Jabal ("Moving"), but also a musician, Jubal ("Playing"), and a skilled craftsman, especially in metalwork, Tubal-Cain ("Smith") (4:20–22). Thus from Cain came both pastoral and urban descendants, with the artist perhaps moving between both worlds. Their sister was named Naamah ("Pleasant").

Before long, another tragedy struck the Cain family when Lamech admitted to murder. Pleading self-defense as his reason for killing a man (4:23, 24), Lamech insisted he be avenged ten times as much as his ancestor Cain, who committed premeditated murder. In reality, Lamech took the law into his own hands, perpetuating the violence and the curse of Cain.

In the end, Cain left a legacy of both good and evil, a dual heritage that lives on in cities today. For instance, European cities gave rise

both to the Reformation and the Holocaust; they produced both Bonhoeffer and Hitler. This history reminds us of God's sobering words to Cain, "If you do not do well, sin lies at the door. And its desire is for you" (4:7).

More: *A herdsman, an artist, and an industrial craftsman were all born in the same family—a reminder that every person is uniquely created by God. See "You Are Unique" at Ps. 33:15.*

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Seth

Gen. 4:25

Name means: "Appointed."

Family: Son of Adam and Eve; "appointed" as a replacement for their murdered son Abel.

Best known as: A symbol of a return to righteousness: replacing "righteous Abel" (Matt. 23:35); he fathered a son, Enosh, and "men began to call on the name of the LORD" (Gen. 4:26); ancestor of Noah (5:6–32; 6:9) and of Jesus Christ (Luke 3:38).

Think About It: *What actions in your life can bring goodness after pain?*

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The Purpose of Genealogies

Gen. 5:1

It is tempting to skip over genealogies when reading the Scriptures, but these family trees serve several essential purposes. Some trace the ancestry of key people in a narrative. Others show connections between the people and nations of the world (Gen. 10:1). Still others reveal God's sovereign plan progressing through the generations (Ruth 4:18–22).

Generally speaking, there are two kinds of genealogies, linear and segmented.

A linear genealogy traces the history of a people to a particular goal, person, or office. For example, the extended genealogy of 1 Chronicles 1–9 highlights the royal line of David.

By contrast, a segmented genealogy shows how various social groups are related. For example, Genesis 25:1–4 gives the names of Abraham's sons through his wife Keturah, believed to be ancestors of some Arabian tribes.

The Bible's genealogies demonstrate that faith in God is not just a subjective experience but an objective, historical reality. And we people influence each other. We can root our beliefs in history, which God is moving toward a goal.

Genealogies also remind us that authentic faith often involves human beings linked together. Faith or disobedience is a living story handed down from parents to children, generation after generation, until it reaches its dramatic conclusion in God's good time. You and I can choose to be people of faith, deliberately modeling for our children how believers behave and speak.

Major Genealogies of the Bible

Genealogy	Purpose
The descendants of Adam (Gen. 5:1–32)	Shows the line from Adam to Noah, through whom God "started over again" to remake the world.
The descendants of Noah (Gen. 10:1–32)	Shows the origin of tribes and nations that play a major role in the biblical narrative (see "The Birth of the Nations" at Gen. 10:1).
The descendants of Shem (Gen. 11:10–	Traces the line from Noah's son Shem to Abraham.

32)	
The descendants of Esau (Gen. 36:1–43)	Outlines the principal families of the Edomites, cousins of the Israelites, with whom they repeatedly feuded (see "The Edomites: Perpetual Enemies of Israel" at Gen. 36:9 and "The Lessons of Obadiah" at Obad. 10).
The descendants of Jacob (Gen. 46:8–27)	Lists the principal families of the Israelites.
Moses' first census of Israel (Num. 1:1–46)	Gives the heads of the families that left Egypt in the Exodus.
Moses' second census of Israel (Num. 26:1–65)	Gives the heads of the families of the generation that entered the Promised Land; also used to divide the land among the tribes.
The genealogy of Israel (1 Chr. 1–9)	Reviews the principal families of the Israelites after the Babylonian exile to recall the nation's history and set the stage for the account of David's kingdom.
The lists of people returning from the Babylonian exile (Ezra 2:1–63; 8:1–14; Neh. 7:6–72)	Lists the principal families that returned to rebuild Judah; probably used to establish ownership of lands to return them to their rightful owners.
Matthew's genealogy of Jesus Christ (Matt. 1:1–17)	Establishes Jesus as the Son of David.
Luke's genealogy of Jesus Christ (Luke 3:23–38)	Establishes Jesus as fully human yet also the Son of God.

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Enoch
Gen. 5:21

Name means: “Dedicated” or “Initiated.”

Not to be confused with: The son of Cain, for whom a city was named (Gen. 4:17).

Family: Son of Jared, a descendant of Seth; father of Methuselah; ancestor of Noah (5:21–32; 6:9) and of Jesus Christ (Luke 3:37).

Of special note: After the Babylonian exile, legends began to circulate claiming that Enoch was the father of writing and that he had received divine revelations.

Best known for: Walking with God (Gen. 5:22) until “God took him” (5:24), meaning that he was translated into God’s presence without dying, as was the prophet Elijah (2 Kin. 2:11). The New Testament honors Enoch as an example of outstanding faith (Heb. 11:5, 6).

Think About It: *What would your name be known as based on the character you express?*

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Methuselah
Gen. 5:25

Name means: “Man of the Javelin.”

Family: Son of Enoch; ancestor of Noah (Gen. 5:25–29) and of Jesus Christ (Luke 3:37).

Special interests: Perhaps hunting, given his name.

Best known as: The oldest man mentioned in the Bible—he lived 969 years (Gen. 5:27). Nevertheless, the phrase "and he died" is repeated eight times in Gen. 5, a reminder of the consequences of Adam's sin (2:17; 3:19).

Think About It: *If you're given a long life, how does God want you to spend those years?*

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Noah

Gen. 6:9

Name means: "Rest."

Home: After the Flood, Noah's ark came to rest on Mount Ararat in the mountainous kingdom of Assyrian Urartu, north of Mesopotamia (eastern region of modern-day Turkey).

Occupation: Known as a farmer after the Flood (Gen. 9:20); he also took care of the animals aboard the ark and planted a vineyard.

Special interests: Described by Peter as "a preacher of righteousness" (2 Pet. 2:5); he also became a boatbuilder.

Best known for: Building an ark large enough to float with animals of every kind and his family of eight for 150 days (Gen. 7:24); Scripture highlights his bold stand for righteousness.

Think About It: *What would you imitate in the life of Noah? How will you do rightly even when no one around you is doing so?*

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The Value of Life

Gen. 7:15

When God instructed Noah to bring into the ark his immediate family along with two of every creature that possessed the "breath of life," He acted to preserve His creatures from destruction. This included not only the destruction caused by the Flood but also the destruction caused by mankind's way of life.

Scripture portrays humanity with realism: on the whole, we are plagued by sin, evil, and death. While at points biblical accounts of violence may offend us, the scenes are no more violent than what can be seen in most cultures throughout history or around the world today. Bloodshed and wickedness are the norm of human existence. Protracted periods of peace are the exception.

The Bible consistently reveals the high value our Creator places on life. By the days of Noah, human sin was rampant. God looked at man and saw that his wickedness was "great," and that "every intent of the thoughts of his heart was only evil continually" (Gen. 6:5). He was "grieved in His heart" to see people dedicate themselves to wrongdoing (6:6). People were hurting people. Yet rather than abandon His creation, He decided to start over, offering mankind a fresh beginning. After the Flood, God established a code to enforce protection over people's lives (9:5, 6). In the same spirit, Christ later appealed to His followers to engage in peacemaking (Matt. 5:9). The biblical record clearly shows that God cherishes life. And as one of God's greatest gifts, life deserves our respect and honor.

More: *The evil in the world happens only by God's permission, and God imposes precise limits on what occurs.*

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Renewal
Gen. 8:20–22

The eruption of a volcano or the passing of a hurricane is nothing compared to the overwhelming destruction that must have occurred as a result of the Flood. Yet once the waters subsided, Noah led his family in worship and thanksgiving. He reaffirmed for future generations the value of life and the necessity of following God's ways.

The story of Noah reminds us that all forms of life share a common fate in this world. Moreover, they all experience God's concern and care. After the Flood, the Lord resolved never again to curse the ground or destroy every living thing. He promised to renew the cycle of the seasons. He sent forth both people and animals to repopulate the earth (Gen. 9:7). He vowed never again to completely destroy the human race by a flood (9:11). Then God created a sign of His promise, a beautiful rainbow, as a permanent reminder of His covenant with every living creature (9:12–17).

People continue to rebel against God. The Lord nevertheless calls us to value creation and join Him in managing it wisely (Lev. 25:2; Ps. 24:1, 2).

More: *The Bible's description of the end times includes widespread environmental destruction. But not all is consumed. Even as His judgment falls, God shows concern for earth's resources. See "Faith and the Environment" at Rev. 9:4.*

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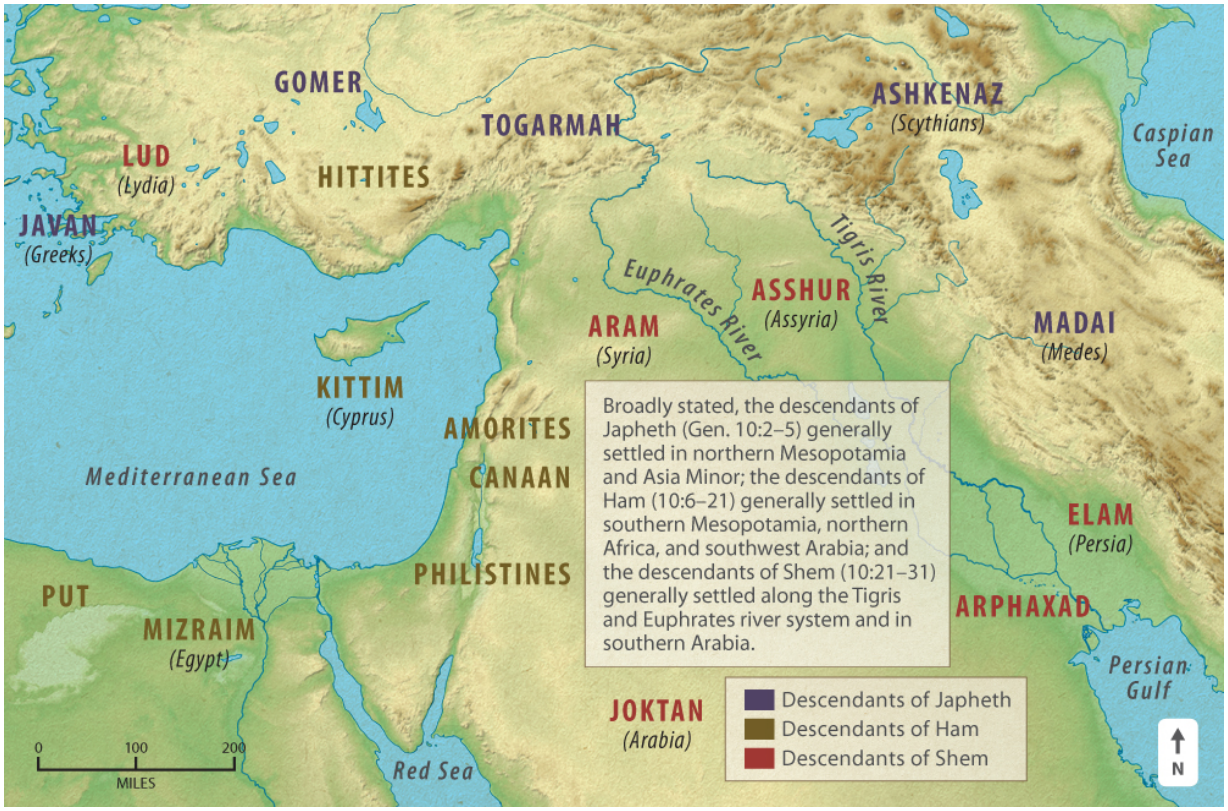
The Birth of the Nations
Gen. 10:1

The Flood reduced the world's population to one family—Noah, his wife, his three sons, and their wives (Gen. 7:13, 20–23; 8:18). God had decided to start over, repopulating the world from the family of one righteous man. Genesis summarizes the nations born from that family.

Genesis 10 might look like a list of obscure names and long-forgotten places, but the details matter for the rest of the biblical account, with this list functioning like the cast of characters in the preface of a play. It lists players, their relationships to each other, and which have main roles.

Genesis 10 foreshadows God working out a plan that includes all peoples of the world. He first scatters them abroad by confusing their languages at Babel (11:1–9). He then chooses one family, the descendants of Abraham, through which He will bless every family on earth (12:1–3). Ultimately that blessing flows out to all people through Jesus Christ.



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Many Nations Under God

Gen. 10:32

The list of peoples and nations in Genesis 10 reminds us that just as God's judgment came upon the earth through a flood, so God's blessings on Noah have spread through his descendants to the ends of the earth. God made "from one blood every nation" of the world (Acts 17:26), the outcome of His charge to Noah to "be fruitful and multiply, and fill the earth" (Gen. 9:1).

Genesis 10 shows that all nations exist under God. No nation has always served God or submitted itself completely to His sovereignty. Some have even violently opposed God's ways. Nevertheless, this passage implies that God is concerned about the whole world and loves all its peoples (compare John 3:16, 17). As we survey the many nations of our world, we can know we are ultimately all part of the same family, all descendants of one righteous man, Noah (Gen. 10:32). As such we treat one another with the concern God shows.

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From Babel to Pentecost: Scattering and Gathering

Gen. 11:8, 9

The confusion of languages at Babel was an explosive moment in history, introducing linguistic and societal barriers that survive to this day. However, in breaking up the unified community at Babel, God was working out His beneficent purposes. He miraculously disrupted their communication as an act of grace, preventing humanity from totally committing itself to rebellion and eventual self-destruction. God knew that people had united around a sinful desire to thwart His will (Gen. 11:6).

Many centuries later, the same God who scattered the people at Babel began to gather them together again. At Pentecost, His Spirit birthed a new community unified around Jesus Christ (see "The Spirit Gave Birth to a Multilingual Church" at Acts 2:5). The Lord

even breached linguistic barriers on that day, working a miracle to match the miracle of creating language barriers at Babel.

Since the beginning of history, God has endeavored to save people from choosing sin. He still uses the principles of scattering and gathering. He helps people overcome every barrier standing in the way of misunderstanding Him or disobeying Him (see "Connecting Sunday to Monday" at Acts 2:46, 47).

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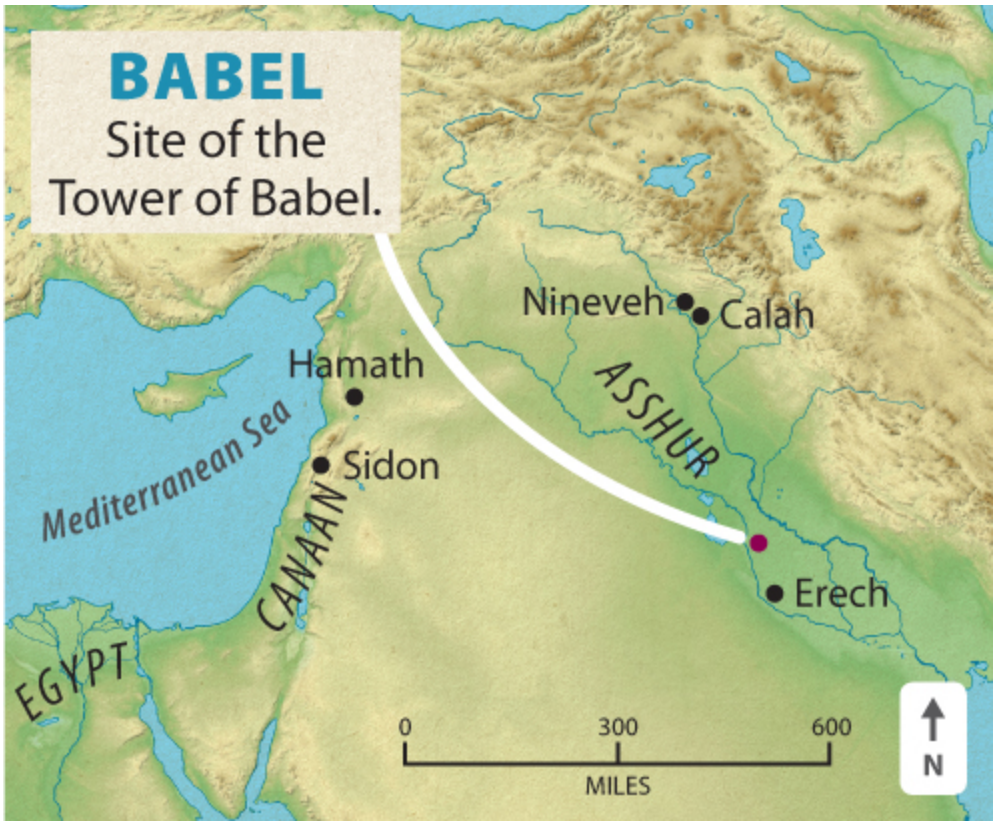
Babel

Gen. 11:9



- Name means “Confusion.” Elsewhere in the Old Testament the name is rendered as Babylon.
- Founded by Nimrod (Gen. 10:10).
- Site of the Tower of Babel (11:1–9), which may have been similar to the ziggurats common to the Sumerians, Babylonians, and Assyrians—lofty structures resembling pyramids, built in successive stages with outside staircases and a religious shrine at the top.
- Became a world-renowned city under Hammurabi (c. 1728–1686 B.C.), who made the city the home of Marduk, chief god in a pantheon of 1,300 deities.
- Assumed empire status under the Chaldean kings (625–539 B.C.), especially Nebuchadnezzar (605–563 B.C.).
- Famed for its wealth, commercial trade, and royal splendor. The city’s walls were so thick that chariots atop the walls could pass each other while traveling in opposite directions. Private homes were large, some with several courtyards and as many as two dozen rooms.
- Noted for its development of mythology, philology, medicine, mathematics, and astronomy.

More: *Elsewhere in the Bible, Babylon often stands for more than just a city, but an entire world system in rebellion against God.*

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God's Plan Keeps Moving Forward

Gen. 11:10

A major turning point takes place in Genesis 11. For the second time, God offered a new beginning in the aftermath of judgment on a sinful humanity. Genesis outlined two cycles:

First cycle

- God created the world and its people (Gen. 1:1–2:25).
- Sin entered the world, and people became increasingly wicked; finally God destroyed them through the Flood (3:1–7:24).

Second cycle

- God started over again with Noah and his family (9:1–19); Noah's descendants multiplied (10:1–32).
- Eventually these descendants resisted God's mandate to "fill the earth" (1:28; 9:7); God scattered them abroad by confusing their language at Babel (11:1–9).

After God scattered Babel's inhabitants throughout the earth, He again singled out a man and his family through whom He would accomplish His purposes. He chose the family of Abram (later renamed Abraham), a descendant of Shem (11:10–26).

God told Abram to leave his country, his father's house, and his extended family, instructing him to travel to an unknown land (12:1). There God would grant Abram land, fame, and a family too large to number. This call of Abram narrows the focus of the Old Testament to one family, but through this clan, all the families of the earth would be blessed (12:3). When Abram responded in faith and began his walk toward God's promise, the Lord's long-term strategy to bless the entire world moved further forward.

God works to bring people into right relationship with Him. Ultimately that plan of redemption would be fulfilled in Abram's descendant Jesus Christ (Eph. 1:3, 4, 7–12; Col. 1:26, 27). Through Jesus, anyone can start over again in knowing God and living as He originally intended (2 Cor. 5:17). The Lord's plan will be complete in heaven, where He will be worshiped by a throng gathered from "every tribe and tongue and people and nation" (Rev. 5:9).

More: *The promise of a blessing on "all the families of the earth" (Gen. 12:3) is fulfilled in Jesus Christ, the Savior of the world (Luke 2:29–32). Yet centuries before Jesus came, the psalmist wrote of God's salvation among all nations. See Ps. 67 for a song of international worship and worldwide blessing beginning with Israel.*

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Abram's Journey
Gen. 11:31

Abram's family left Ur, to the southeast of ancient Babylon, to embark on a journey of several hundred miles along the Fertile Crescent, a well-watered region amid the dry lands of the ancient Middle East. They settled in Haran, a flourishing trade center. God then sent Abram toward a new land that would be divulged only when he had arrived there. Abram eventually pitched his tent in Bethel (Gen 12:8). What have you discovered about following God even before you know all the steps?

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Abraham

Gen. 12:1

Name means: "Father of a Multitude" (Gen. 17:5).

Also known as: Abram (“Exalted Father”).

Home: Ur of the Chaldeans; Haran (11:31); the land of Canaan (12:5); Egypt (12:10); Beersheba in the land of the Philistines (21:34).

Family: Husband to Sarah; father to Isaac; father to Ishmael.

Best known as: The patriarch of ancient Israel and the one to whom and through whom God promised a blessing to all nations (12:1–3; 13:14–16; 17:1–8; 18:17–19; 22:17, 18).

More: *God promised to bless all families of the earth through Abraham (Gen. 12:3). Families have also been used by God to be a blessing. See “The Families of the Old Testament” at Gen. 12:3.*

Think About It: *What would you imitate in the life of Abraham? How will you treat people differently because of Abraham’s experiences/choices?*

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The Families of the Old Testament
Gen. 12:3

God promised to bless all the families of the earth through Abraham, and Scripture shows that God often used families to accomplish His purposes. The Old Testament relates the story of many families and how God worked them into His master plan. Some of the more notable Old Testament families are:

“The Family of Adam and Eve”	Gen. 5:3
“The Family of Noah”	Gen. 5:32
“The Family of Abraham”	Gen. 15:4–6
“The Family of Jacob”	Gen. 35:22–26
“The Family of Moses, Aaron, and Miriam”	Ex. 6:20–25

“The Family of Ruth and Boaz”	Ruth 4:13–22
“The Family of David”	2 Sam. 3:2–5

These families were not perfect. They experienced sibling rivalries, even murder (Gen. 4:5–8); lying and deception (Gen. 12:10–20); conflict over childlessness (Gen 30:1–2); loss and suffering (Ruth 1:1–18); marital unfaithfulness (2 Sam. 11:1–5). The good news is a family doesn’t have to be perfect to experience the blessings of God or to fulfill His purposes. The generations of families and their connections show what God was accomplishing in the ancient world. What might God say about your family actions in generations to come?

More: *God promised to bless all the families of the earth. This happens even amidst difficulties. See “Instead, Choose to Show Family Care” at Gen. 42:36. The families of Genesis grew into peoples, tribes, and nations. To learn about some families of the New Testament, see “Families of the Gospels” at Luke 20:34 and “Families of the Early Church” at Acts 16:31–34.*

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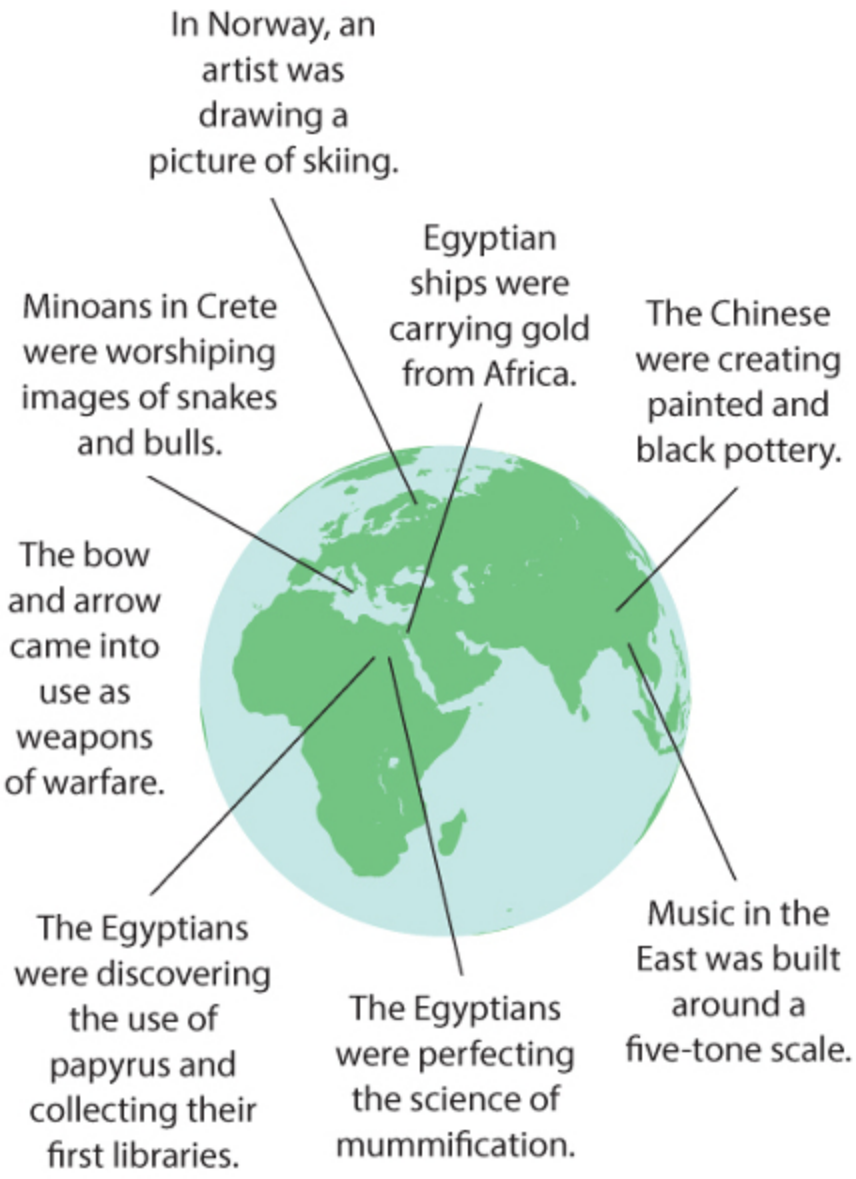
The World of Abraham

Gen. 12:4

God works in real history with real people. Beginning with chapter 12, Genesis narrowed its focus to the life of Abraham. However, many developments were happening in the world beyond Canaan. About the time Abraham was leaving Haran . . .



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Lot
Gen. 13:5, 8

Name means: "Covering."

Home: Originally Ur of the Chaldeans; traveled with Abram to Haran, Canaan, Egypt, and back to Bethel; settled among the cities of the well-watered plain of Jordan (Gen. 11–13); moved to Sodom; eventually fled to the mountains by way of Zoar.

Family: Nephew of Abraham.

Occupation: Herdsman who owned many flocks and cattle.

Best known as: Abraham's nephew who enjoyed the comforts and customs of wicked Sodom. Lot paid dearly for his poor judgment, losing his home and possessions, his sons-in-law, and his wife (19:1–26). The New Testament nevertheless presents him as a righteous man whose soul was tormented day after day as he witnessed his neighbors' lawless deeds (2 Pet. 2:6–9).

More: *The "plain of Jordan" which Lot chose for himself (Gen. 13:10–12) is described by the Hebrew word* kikkar *(meaning "circle" or "circuit"). This means that Lot chose a large area of the Jordan River plain from Succoth in the north to Sodom in the south. There are seven Hebrew words to translate the English word* plain.

Think About It: *What can you learn from the life of Lot? Who can help you make choices that are wise for the long run rather than simply convenient for the present? Why, based on Lot's experience, would the Bible urge us to flee evil, rather than put ourselves in proximity to it?*

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The Cities of the Plain
Gen. 13:12

Lot's decision to live among the cities of the plain and to pitch his tent near Sodom meant he was headed for trouble because he apparently ignored Sodom's well-known reputation for evil. The eventual destruction of Sodom became legendary throughout the ancient world as the fitting consequence of wickedness. Two other cities, Admah and Zeboiim, were destroyed along with Sodom and Gomorrah (Deut. 29:23). Only one of the five cities of the plain, Zoar, escaped judgment.

What makes us ignore evil actions or reputations? When do we come close to evil assuming it won't affect us, or assuming we can handle it?

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The Land of Promise

Gen. 13:14, 15

Canaan was the land the Lord showed Abraham and promised to his descendants forever. In Abraham's day, the area was inhabited by various tribes known collectively as the Canaanites (see "The Canaanites" at Josh. 3:10). It would be several hundred years before Abraham's descendants took possession of most of the land, when "the iniquity of the Amorites" was complete (Gen. 15:16). Moses later carefully defined the borders of the land (Num. 34:1–12).

No one knows whether Abraham and the other patriarchs had maps to consult about the territory God promised them (Gen. 13:14, 15), and to date no maps have been unearthed from that era. Nevertheless, the Hebrew words indicating direction offer an idea of what such a map would have looked like:

- "forward" means east;
- "behind" means west;
- "right" means south; and
- "left" means north.

In other words, the Old Testament fathers looked to the east as their point of reference—not to the north, as is the usual practice today.

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Abraham's Actions Toward Unbelievers
Gen. 14:16

Christians sometimes struggle to relate to people who might be called "committed unbelievers"—people who have made up their minds to have nothing to do with God. Christians might even treat these people with anger and animosity. Abraham offered a better model in Genesis 14 when he placed his life and property at risk to show kindness to his unbelieving neighbors.

Pushing Borders

The battles of Genesis 14 resulted from the expansionist visions of the Elamites. Elam was a notable world power in Abraham's day. For centuries the Elamites struggled with the Babylonians, Assyrians, Medes, and Persians for sovereignty over the territory around the Tigris and Euphrates Rivers (occupied today by Iran, Iraq, and Syria). Between about 2000 and 1800 B.C., the Elamites significantly expanded their kingdom, destroying Ur, Abraham's birthplace, in about 1950 B.C. It was likely shortly thereafter that King Chedorlaomer initiated a major military campaign to the west and south against the strongholds of the Canaanites (Gen. 14:1–3).

Chedorlaomer's design might have been to gain a foothold in Canaan in preparation for later advances against Egypt. Whatever his strategy, his coalition of forces was successful. For the next twelve years, the five cities of the plain headed by Sodom and Gomorrah became his vassal states (14:4).

Rebellion Crushed

When the Canaanites finally rebelled, Chedorlaomer responded by invading with full force. It appears the Elamite king planned not only to crush Sodom and its allies but also to lay claim to all of Canaan. His army swept down from the north until it came to the desert at El Paran. Then it turned back to the north and overran the Amalekites and Amorites (14:5–7). The Elamites controlled the entire land of Canaan from north to south. No one could stop them.

With the cities of the plain isolated from their allies, Chedorlaomer focused his attention on settling the score with his rebellious tributaries. After a fierce battle in which the Canaanite forces were thoroughly routed, the survivors ran for the mountains. Many did not make it (14:8–10). The Elamites plundered the cities before starting the thousand-mile trip back to Elam. Included among the captives was Lot, Abraham's nephew (14:11, 12).

Surprise Attack

With Lot held captive, Abraham acted. He mustered his servants along with a group of Amorite neighbors who had survived the Elamite invasion. The combined forces probably numbered no more than one or two thousand men. God enabled the small militia to launch a surprise attack against Chedorlaomer's army and send his troops running for their lives out of Canaan (14:14, 15).

Abraham's victory rescued Lot and his family from almost certain slavery and also delivered the Canaanites from Elamite control. This is significant in light of the fact that the Canaanites—those in the cities of the plain as well as those living elsewhere in Canaan, such as the Amorites—were idolaters whose wickedness would eventually result in their destruction (18:20, 21; 19:13, 24, 25; see also "Abominations: How Not to Act" at Lev. 18:24–30).

A Model of God's Grace

God could have used Chedorlaomer to destroy Sodom and the rest of the Canaanites. Instead, He blessed these godless people by prompting Abraham to chase away their enemies. Perhaps the Lord was giving the Canaanites an opportunity to repent. Certainly Abraham's behavior modeled grace for them, and this immigrant from Ur became their highly respected friend. In fact, his rout of Chedorlaomer may be why Abraham, Isaac, and Jacob lived in relative peace with their neighbors for the next two hundred years.

Abraham models how to show grace to unbelieving neighbors and associates. Even if they are unyielding in their resolve to reject God, the Lord nevertheless wants to bless them through us. Even if they never respond to God, we can bring them His care.

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Hagar
Gen. 16:1

Name means: "Flight." The name, which is Semitic, may have been given to this Egyptian slave by her Hebrew owner Sarah.

Home: Originally Egypt; eventually Canaan.

Family: Concubine to Abraham, who fathered her son Ishmael.

Occupation: Slave.

Best known as: The woman through whom childless Sarah attempted to fulfill the Lord's promise of a son.

More: *See "Barrenness" at Gen. 18:11, 12 and "Concubines" at Gen. 30:3–13. In the New Testament, Hagar is used as a warning against turning to the law for salvation rather than trusting in Christ alone (Gal. 4:24–31).*

Think About It: *Hagar was in a tough spot culturally and more. How will you treat people differently because of Hagar's experiences/choices? What have you learned about God's love from Hagar?*

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Ishmael
Gen. 16:15

Not to be confused with: Five other men in the Old Testament with the same name (1 Chr. 8:38; 2 Chr. 19:11; 23:1; Ezra 10:22; Jer. 41:1–15).

Home: Grew up in the Wilderness of Paran, south of Canaan.

Family: Son of Abraham by his wife Sarah's Egyptian handmaid Hagar; husband of an unnamed Egyptian woman (Gen. 21:21); father of twelve sons and one daughter, Mahalath, who married Esau, son of Isaac (28:9).

Special interests: Archery (21:20).

Best known as: A perceived competitor to Isaac, the "son of promise" (21:9, 10; Gal. 4:29), which brought about the banishment of Hagar and Ishmael from Abraham's family. God heard their prayers and eventually fulfilled His promise to make a great nation of Ishmael outside the covenant.

Modern Arabs claim descent from the Ishmaelites, and ultimately from Abraham.

Think About It: *Why are we more than the product of our birth circumstances? How will you treat people differently because of Ishmael's experiences/choices?*

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Circumcision

Gen. 17:9–14

The rite of circumcision formed a powerful, enduring symbol of God's covenant relationship with Abraham and his offspring.

The procedure of surgically removing the male foreskin was widely practiced in the ancient world, including in the Egyptian and Canaanite cultures. But they performed the rite at the start of puberty as an initiation into manhood. By contrast, Hebrews circumcised infant boys as a sign of their calling to serve God as His special, holy people in the midst of a pagan world. The reason we do a good act is often as important as the act itself.

God instructed Abraham to circumcise every male in his household, including servants. This was a physical sign of the covenant between the Lord and His people, and any male not circumcised was to be "cut off from his people" and regarded as a covenant breaker. The custom was performed on the eighth day after birth, when a son was named (Luke 1:59; 2:21). Early in Hebrew history, the rite was performed by the father, but the job eventually fell to specialists.

The Hebrew people unwisely took pride in circumcision as a badge of their spiritual and national superiority. This attitude fostered a spirit of exclusivism rather than a compassion to reach out to other nations as God intended. Gentiles came to be regarded as the "Uncircumcision" (Eph. 2:11), a term of disrespect implying non-Jewish peoples stood outside the circle of God's love. Eventually the terms *circumcised* and *uncircumcised* became charged with emotion, a fact obvious from the discord around the issue centuries later in the early church (see "The Circumcision" at Gal. 2:12). How does a good action turn into a divisive or hurtful action?

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Sarah

Gen. 17:15

Name means: "Princess."

Also known as: Sarai ("My Princess").

Home: Originally Ur in Mesopotamia; later Haran; eventually Canaan.

Family: Half-sister to her husband Abraham—they had the same father but different mothers (Gen. 20:12); mother of Isaac.

Best known for: Bearing a promised son, Isaac, after she was well past childbearing years.

More: *Just as Jewish men valued their connection with Abraham, so Jewish women tended to regard themselves as daughters of Sarah. In the New Testament, Peter used this to advantage in exhorting Christian wives about their relationship to their husbands (see 1 Pet. 3:1–6).*

Think About It: *How will you wait more graciously for something that's a long time in coming? What will you imitate in the life of Sarah?*

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Barrenness
Gen. 18:11, 12

Sarah laughed at the thought of bearing children at an advanced age. She may have laughed more out of pain than surprise because in her day, barrenness was considered a curse (Gen. 16:2; 20:17, 18; Luke 1:25) and grounds for divorce. Several women in Scripture illustrate the pain and predicament of a childless woman.

Women Who Experienced Childlessness

Name	Description
Sarah (Gen. 16:1, 2; 18:11, 12; 21:6, 7)	Used her maid Hagar as a surrogate mother, then rejected both Hagar and the child, Ishmael; eventually gave birth to Isaac, changing her laughter of pain to laughter of joy.
Rebekah (Gen. 25:21)	Became pregnant after her husband Isaac prayed to the Lord on her behalf; gave birth to twins, Esau and Jacob.
Rachel (Gen. 29:31–	Driven by despair to use her maid Bilhah to compete with her older sister Leah, who was the other wife of

30:24)	her husband Jacob; eventually gave birth to Joseph and later to Benjamin; died in childbirth.
Manoah's wife (Judg. 13)	Alerted by God that she would conceive a son to be raised as a Nazirite; gave birth to Samson, a judge of Israel.
Hannah (1 Sam. 1)	Desperately prayed for a son she vowed to dedicate to the Lord; gave birth to Samuel, a judge of Israel.
Elizabeth (Luke 1:5–25, 57–66)	Became pregnant after her husband Zacharias was promised a son who would be the forerunner to the Messiah; gave birth to John the Baptist.

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Sodom and Gomorrah

Gen. 18:20

- Two of the five "cities of the plain" (Gen. 13:12) near the southern end of the Dead Sea in a fertile area said to be like Eden (13:10).
- Sodom means "Burning"; Gomorrah means "Submersion."
- Notorious in the Bible and elsewhere for wickedness and rebellion against God (for example, 2 Pet. 2:6).
- Chosen by Lot, Abraham's nephew, as the area to graze his flocks and pitch his tent (Gen. 13:11).
- Judged by God for a variety of sins, including failure to care for the poor despite much wealth (Ezek. 16:49) and for sexual immorality (Jude 7).
- Destroyed by brimstone and fire that rained from the sky (Gen. 19:24, 25). The region is still barren even though it was once "well watered everywhere" (13:10).

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The Legacy of Sodom and Gomorrah

Gen. 19:29

Throughout Scripture and many extrabiblical works, Sodom and Gomorrah and the other cities of the plain (Gen. 13:12) stand as a symbol of divine judgment for collective wickedness.

What was once a well-watered, fertile region is today desolate, full of tar pits, mounds of asphalt, and marshes. These ill-fated cities remind us that wickedness will not go unpunished. They also show that God not only judges sinful individuals like Lot's wife (19:26) but also judges cities.

However, the story is not all bad news. After the tragic end of Sodom and Gomorrah, "God remembered Abraham" (19:29). When we recall the patriarch's righteous example, several lessons of the story become clear.

- *Running away does not curtail sin—it only spreads it around*. The behavior of Lot and his daughters after fleeing from Sodom shows sin is not confined by geographical barriers. The people brought Sodom-like immorality wherever they went (Gen. 19:19–22, 30–36). Running from a place to escape its problems and evils may be a way of avoiding God's call to stay and live as His representatives.
- *Prayer matters*. Abraham shows us that it is legitimate to pray for cities (18:22–33) even if we can never go there. Abraham prayed persistently for the city of Sodom, believing nothing was too hard for the Lord (18:14). His example challenges us to pray and to ask God to accomplish specific things.
- *Righteousness makes a difference*. Ten believing persons living in Sodom could have saved it (18:32). In other words, righteous persons acting as salt and light (Matt. 5:13–16) can preserve places where evil runs rampant. God spared Zoar for the sake of one righteous man, Lot (Gen. 19:16–22; 2 Pet. 2:6, 7). God's people should live boldly, humbly, and righteously in the places He calls us to.
- *Pride goes before a fall*. Sodom was destroyed not only because of sexual sin (Gen. 19:1–17; Jude 7) but also due to its pride and its hoarding of wealth while failing to care for the poor and needy (Ezek. 16:48–50). The city's example challenges us to use the resources God puts under our control with wisdom and generosity.
- *God decides*. God can and will decide when, where, and how judgment will fall. God can also rescue people from evil places. Those facts invite us to trust and respect God, living with the knowledge that we are accountable to Him.

More: *The two beings described as angels (Gen. 19:1) were messengers from God sent to warn Lot of Sodom's impending*

destruction. Angels play important roles throughout the Bible, even when they remain in the background. See "Angels and Demons" at Matt. 8:29; and "Angels" at Rev. 7:1 for more on the nature and purpose of angels.

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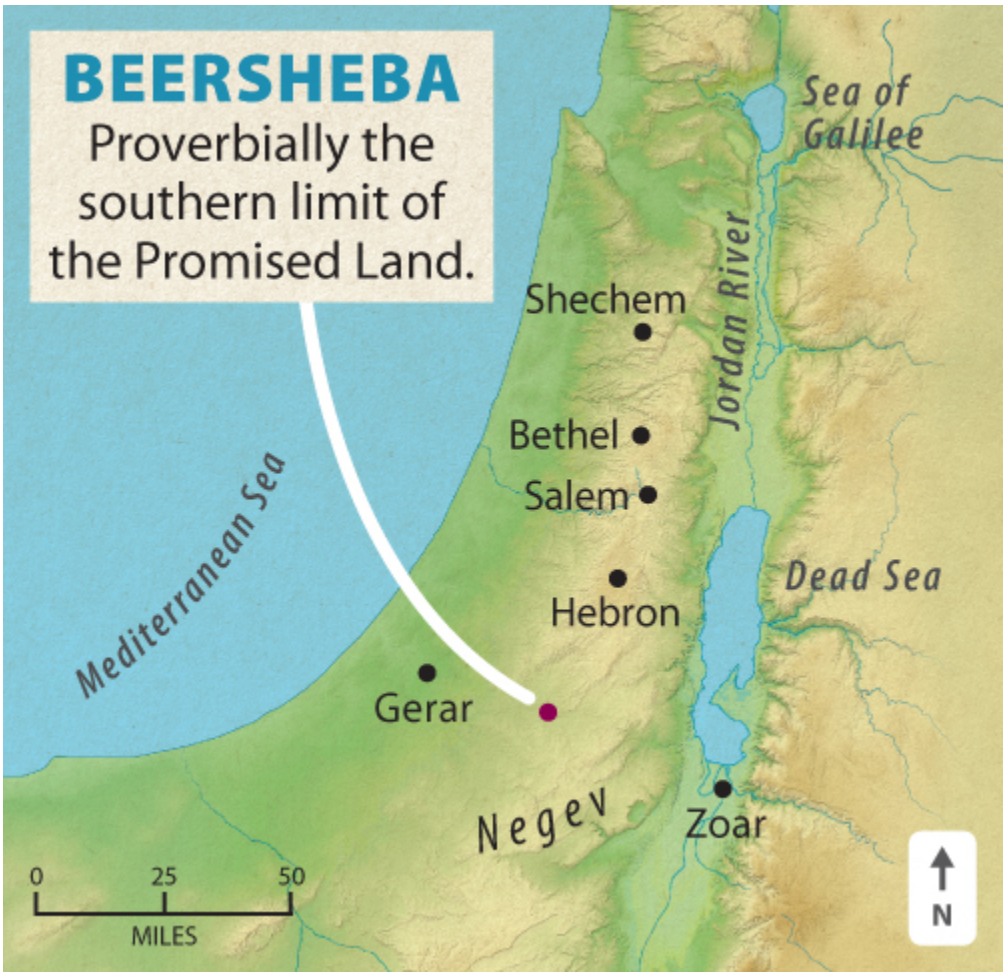
Beersheba

Gen. 21:31

- Site of a number of weighty encounters with God, including Hagar's (21:17), Isaac's (26:23–33), and Jacob's (46:1–5).
- Chief city of the Negev Desert at the southernmost extremity of the Promised Land, giving rise to the expression, "from Dan (in the north) to Beersheba" (for example, Judg. 20:1; 1 Chr. 21:2).
- Name means "Well of the Oath" or "Well of the Seven," referring to a covenant between Abraham and Abimelech concerning a well Abimelech had seized; the agreement was sealed with a gift of seven ewe lambs (Gen. 21:28–31). In swearing to assist a pagan king, Abraham demonstrated respect for other peoples in Canaan even though they did not worship the Lord.
- Identified by archaeologists as modern-day Tell es-Saba, two miles east of modern-day Beersheba.



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The Death of a Son

Gen. 22:2

We don’t know what Abraham thought when he first heard God’s command to offer his only son Isaac as a sacrifice. But at some point Abraham chose to trust God, setting out on a three-day journey toward the mountain God named. Though the sacrifice of his beloved son seemed to negate God’s promise of an heir, Abraham obeyed God.

Numerous Old Testament passages teach that God abhors human sacrifice (for example, Lev. 18:21; 20:2; Deut. 12:31; Ps. 106:35–38; Ezek. 20:30, 31). When Abraham was about to slay his son, God stopped the raised knife and provided a non-human alternative in Isaac's place.

This scene gives us a glimpse of God's own anguish when He would one day offer up His own beloved Son on the cross. It proves that Abraham's faith in the God of mercy was well-placed. It also demonstrates the wisdom of God. He may make what seem like outrageous requests. But if, like Abraham, we believe and obey, He will reward our faith with His goodness and righteousness.

More: *The sacrifice of Isaac mirrored the terrible suffering and death Christ endured to break the bondage holding all of God's creation in its vicious grip.*

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Isaac

Gen. 22:2

Name means: "Laughter."

Home: Possibly born at Gerar (Gen. 20:1; 21:1, 2); lived at Beer Lahai Roi ("The Well of the Living One Who Sees Me"; 25:11) after his father Abraham's death; famine prompted him to move his family back to Gerar, where he reopened the wells Abraham had dug (26:17, 18); eventually settled in the Wilderness of Beersheba.

Family: Son of Abraham and Sarah; husband of Rebekah; father of Jacob and Esau.

Best known as: The "child of promise" (18:14; Gal. 4:28) and the object of supreme testing for Abraham's faith (Gen. 22:1–18).

Think About It: *What would you imitate in the life of Isaac? How will you treat people differently because of Isaac's experiences/choices?*

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Let the Nations Sing

Gen. 22:18

God's promise to bless "all the nations of the earth" through Abraham is still being fulfilled today. Throughout the world, people are finding the blessing of new life in Christ following salvation from sin. The descendant (or "seed") of Abraham is the one through whom God's blessing has come. This good news is worth celebrating, and Scripture urges the nations to "be glad and sing for joy" (Ps. 67:4). Each day brings us the opportunity to celebrate another believer in one of many nations, coming to blessing in Christ.

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A Public Transaction

Gen. 23:18

Abraham's purchase of the field of Ephron was a public transaction, evident from the phrase "before all who went in at the gate of his city." In the ancient Middle East, civic business was often conducted at the city gates. Those who "went in at the gate" were primarily adult male property owners. A similar reference occurs in Genesis 34:24 to indicate the adult males of Shechem.

More: *Gates became a metaphor signifying the economic and political life of walled cities. To learn more about the significance of this term, see "The Gates of Hell" at Matt. 16:18.*

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Praying for Success

Gen. 24:12–14

Innumerable people have prayed words like those spoken by Abraham's servant, asking God for success in finding the right spouse. Others have requested help with grades, sports, business, or other aspects of life, asking God to bless their efforts with success.

Surrounded by others pushing to succeed, people of faith often struggle with the place and pursuit of success. Some believe material success always represents a compromise of spiritual convictions. Others feel success signals God is pleased with them. Still others say they are not interested in success, yet their claim seems to be an excuse for poor performance in key areas of life.

The issue of success is complex and charged with emotion. But these observations may prove helpful:

- *True success is defined by God.* Thriving as defined by him is good and wise.
- *Many successes imply striving to meet a set of standards established by a person or group.* Those standards may be false or true.
- *The pursuit of success is made or denied by each person.* No one can make someone else pursue success.
- *Obtaining success always exacts a cost.* It requires time, ability, and resources that may have been better invested in other areas. For example working long hours may bring a temporary promotion but you'll lose the joy of working with a spouse or will weaken relationships with Christians who keep you joyful and accountable. At the same time investing long hours in a job may be exactly God's plan for this season and this job.

- *Some successes are wise to pursue; others are foolish to pursue.*

As we pursue success—and choose what success to pursue—we can ask three questions:

1. Who determines what success means for me?
2. What am I choosing by pursing this particular success?
3. What should I, and should I not, invest to achieve this success?

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Rebekah

Gen. 24:15

Name means: Uncertain, possibly “Ensnaring Beauty.”

Home: Originally Haran (also called “the city of Nahor,” Gen. 24:10); then Beer Lahai Roi (24:61, 62), Gerar (26:17, 18), and other locations in Canaan after marrying Isaac.

Family: Daughter of Bethuel, Abraham’s nephew; wife of Isaac; mother of Esau and Jacob.

Occupation: Homemaker.

Best known for: Masterminding the deception by which Jacob obtained Isaac’s blessing instead of Esau (27:5–29).

Think About It: *What motives fed Rebekah’s behavior? What actions would have led to love for her husband and sons? How will you do family differently because of Rebekah’s experiences and choices?*

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Esau

Gen. 25:27

Name means: "Hairy."

Also known as: Edom ("Red"), the name he was given after he traded his birthright to his brother Jacob.

Home: Settled near Mount Seir when his family and possessions grew too numerous to live comfortably near his brother Jacob (36:6–8).

Family: Son of Isaac and Rebekah; married Canaanite wives, a source of grief to his parents (26:34, 35); ancestor of the Edomites.

Special interests: Hunting and the outdoors (25:27, 28).

Best known for: Giving up his birthright in exchange for a meal (25:29–34) and being cheated out of his father's blessing (27:36). The latter was such a bitter loss he vowed to kill his brother. The birthright and blessing would have secured for Esau most of his father's property and the role as the family patriarch and priest.

More: *Esau showed remarkable magnanimity in reconciling with Jacob. Even though Esau forgave his brother, the author of Hebrews used him as an illustration of the dire consequences of harboring bitterness. See "Spiritual Checkpoints" at Heb. 12:14–29.*

Think About It: *What would you imitate in the life of Esau? How would you manage the totally cruel betrayal he experienced? How will you do family differently because of Esau's experiences and choices?*

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Birthrights

Gen. 25:31

When Jacob asked Esau to sell him his birthright, he sought to obtain a position with both legal and spiritual benefits. A firstborn son in Bible times enjoyed a favored position by right of birth. He was privileged to inherit a double portion of his father's assets (Deut. 21:17) and could expect to receive a special blessing before the father died. After his father's death, a firstborn son became the head of the family, carrying on the family name and acting as the family priest.

These inheritance rights of the firstborn were protected by law; a father could not give his benefits to a younger son (21:15–17). However, the firstborn himself could lose, forfeit, or sell his birthright. Jacob's son Reuben lost his favored position because he committed incest with his father's concubine (Gen. 35:22; 1 Chr. 5:1, 2). Esau sold his birthright for a stew of lentils (Gen. 25:29–34), later described as "one morsel of food" (Heb. 12:16).

Esau's story serves as a cautionary tale, reminding us to cling to what God has promised. It was bad enough to squander his inheritance for a single meal. Far worse, he lost the blessing of God and His promise to make a great nation of Abraham (Gen. 22:15–18).

More: *The oldest son's birthright should not be confused with the father's blessing, though the two are related. See "The Blessing" at Gen. 49:28.*

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Family Member Misbehavior

Gen. 27:13–17

As a patriarch neared death, a mother and a son schemed to get the elderly man's blessing and inheritance for themselves. As is often the case today, this early family was ripped apart over favoritism, greed, and an inheritance.

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Jacob
Gen. 27:36

Name means: "Supplanter" or "Deceitful"; literally "One Who Takes the Heel."

Also known as: Israel ("Prince with God"), the name given him after struggling with God at Peniel near the river Jabbok (Gen. 32:28; 35:10).

Home: Originally Beersheba, later Bethel (28:10–22; 35:6, 7), Haran in Padan Aram (29:1–31:21), Shechem (33:18–20), and Hebron (35:27) before immigrating to Egypt, where he spent his final years (46:1–49:33).

Family: Son of Isaac and Rebekah; husband of Rachel and Leah; father of many children, including Joseph.

Occupation: Breeder and herdsman of livestock (30:29–43), which yielded him considerable wealth.

Known to be: A mild man and a homebody as a boy, favored by his mother over his brother Esau (25:27, 28).

Best known for: His scheming ways that affected nearly everyone in his life—Esau, Isaac, Laban, even God's angel; also for his dramatic dream of a ladder reaching to heaven and for being the father of twelve sons whose descendants became the twelve tribes of Israel.

Think About It: *How will you do family life differently because of Jacob's actions? What damage is done by favoritism, or being favored? What are the solutions?*

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Cease the Cover-Up

Gen. 27:41

The cheating schemes of Esau's mother and brother left Esau deprived of lifelong blessing (Gen. 27:1–39). When he realized what his family had done to him, he was justifiably outraged (27:34–36; Heb. 12:16, 17). Though his anger later cooled, he initially dealt with his anger and hurt by letting it build into a deadly grudge. He was determined to retaliate by killing his brother once their father was dead (Gen. 27:41).

When Rebekah learned of Esau's plan, she helped Jacob escape. Rather than confront the deception she and Jacob had committed—and make things right with Esau—she merely suggested the anger would abate with time (27:42–45). Poor comfort coming from a guilty party.

This evil web of trickery and manipulation continued into the next generation. Jacob's sons committed evils that included vengefully destroying an entire city (34:1–31) and selling a brother into slavery, then staging his death to escape their father's anger (37:23–28, 31–35). Apparently Jacob's sons learned from their father and grandmother that the best way to deal with sin is to cover it up.

This is the nature of evil. It binds people like a spider wraps a fly, tighter and tighter in more and more threads until escape is impossible—impossible, that is, without divine intervention. God's response to sin was to offer Jesus Christ as a sacrifice for us. He took on Himself the penalty for sin that we deserve. He is therefore

able to break the bonds of sin that ensnare us (Rom. 5:6–9). We can stop the cover-up.

God longs to set us free from ongoing patterns of evil and destruction. He stands ready to equip us to do so. Apart from Him we can be certain—things do not get better with time.

More: *Esau and Jacob eventually repaired the conflict between them (Gen. 33:4, 10, 11). Nevertheless, the brothers set a precedent for their descendants that grew into a centuries-long feud between the Edomites and the Israelites. See "Pain That Leads to Prejudice" at Num. 20:14–21.*

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Bethel

Gen. 28:19

- A city in Palestine 12 miles north of Jerusalem.
- Originally called Luz (“Deceit” or “Perversion”); renamed Bethel (“House of God”) by Jacob; later derided by the prophets (for example, Jer. 48:13), especially Hosea, who called it Beth Aven (“House of Idols” or “House of Iniquity”; Hos. 4:15; 5:8; 10:5).
- Near the site of the altar Abraham built to remember God’s covenant (Gen. 12:8; 13:3).
- Place where Jacob erected a pillar to mark the spot where he dreamed of angels ascending and descending a ladder to heaven (28:10–22).

- Home of the ark of the covenant in the period of the judges (Judg. 20:26, 27).
- Place where King Jeroboam of Judah set up a golden calf to establish an idolatrous sanctuary rivaling the temple at Jerusalem, (1 Kin. 12:28–33; 13:1–32; 2 Kin. 10:29).
- Purged by King Josiah, the reformer who destroyed pagan shrines and idols (2 Kin. 23:15).
- Resettled after the Babylonian exile (Ezra 2:28; Neh. 7:32).
- Mentioned more in the Old Testament than any other city except Jerusalem, yet unmentioned in the New Testament.
- Site of the modern-day village of Beitin.
- Not to be confused with Bethel in the territory of Simeon (1 Sam. 30:27), which may be the same as Bethul (Josh. 19:4) or Bethuel (1 Chr. 4:30).

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Sacred Space

Gen. 28:22

Wherever God touches the world, that place becomes sacred space.

For example, waking from a dream in which he saw and heard the Lord, Jacob cried, “Surely the LORD is in this place” (Gen. 28:16). He immediately built an altar and changed the name of the spot from Luz (“Deceit” or “Perversion”) to Bethel (“House of God”). Because God had appeared there, the place became holy ground.

Likewise, Abraham built an altar near Bethel to remember where God met him (12:8; 13:3, 4).

This Old Testament realization of sacred space assumed even greater meaning in the New Testament, where God Himself “became flesh and *dwelt* among us” (John 1:14, emphasis added). Jesus literally “tabernacled” or “pitched His tent” in our midst. He not only touched the earth but took up residence in the body of a man.

Jesus alluded to this Bethel-like visitation in a conversation with Nathanael, a man He recruited as one of His followers. Just as Jacob saw angels ascending and descending on a ladder between heaven and earth, so Nathanael would see “heaven open, and the angels of

God ascending and descending upon the Son of Man" (1:51). Bethel, the house of God, had been superseded by Jesus, the Son of God.

Jesus was even more than sacred space. He was the sacred Person. Wherever He went, God went. Whatever place He visited became sacred.

But this holy ground expanded beyond Christ's bodily presence on earth. Jesus promised to send His Spirit to live in His followers no matter where or when they live (14:16, 17). In other words, we become "the house of God," the place where God lives (compare 1 Cor. 6:19, 20). Wherever we go, God goes.

As Christ lives in us and we live in the world, everywhere we move is a place God can do His work. Every street we walk is a Bethel. Every neighborhood, blighted or blooming, becomes sacred space. Because of God's presence in His people, there are no throwaway communities. There is no corner on earth—or in our hearts—we cannot reclaim for God.

More: *After it was designated a Levitical city by Joshua, Bethel became a major center for Israel's civic and religious life. To find out why, see "The Levitical Cities" at Josh. 21:1–3.*

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Laban

Gen. 29:5

Name means: "White."

Also known as: "The Syrian" (Gen. 25:20; 31:20).

Home: City of Nahor in Padan Aram in northern Mesopotamia (modern-day Iraq).

Family: Father of Rachel and Leah.

Occupation: Breeder and herder of livestock.

Religious background: Apparently worshiped the Lord (24:31) but kept household idols (31:19).

Known to be: Shrewd in his dealings, from arrangements for marriage and dowries to labor and management.

Best known as: The father-in-law of Jacob who "outschemed the schemer." He forced Jacob to work seven years in hopes of marrying Rachel, only to give him Leah; he then forced Jacob to work seven more years for Rachel, then contracted for Jacob's services indefinitely, changing the price ten times (31:41).

Think About It: *What's the best way to respond to someone like Laban? What definitely doesn't work? What are you tempted to do that you know you shouldn't? What will you do instead?*

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Leah

Gen. 29:16

Name means: "Wild Cow."

Home: Originally Haran (or Padan Aram, "The Plain of Aram," near Haran; Gen. 28:6); then, after marrying Jacob, Shechem, Hebron, and other locations in Canaan.

Family: Older daughter of Laban, a relative of Abraham; niece of Rebekah; first wife of Jacob; mother of six sons, Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, and a daughter, Dinah.

Best known as: The woman whom Jacob was deceived into marrying by Laban, in keeping with local custom (29:21–27), and

who competed with her sister Rachel for the honor of bearing children to Jacob (30:1–24).

Think About It: *What have you learned about competition from the life of Leah? How will you treat people differently because of Leah's experiences?*

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Rachel
Gen. 29:17

Name means: "Ewe."

Home: Originally Haran (or Padan Aram, "The Plain of Aram," near Haran; Gen. 28:6); then, after marrying Jacob, Shechem, Hebron, and other locations in Canaan.

Family: Younger daughter of Laban, a relative of Abraham; niece of Rebekah; second wife of Jacob; mother of two sons, Joseph and Benjamin.

Of special note: Rachel was a woman of uncommon beauty (29:17).

Best known as: Jacob's favorite wife (29:18), who competed with her sister Leah to bear children (30:1–24), and who died after giving birth to Benjamin (35:16–20).

Think About It: *What have you learned about competition from Rachel? How will you do things the same or differently because of her choices?*

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Women in the Ancient World

Gen. 29:31–35

Many ancient cultures regarded women as little more than property, and the men who wrote the literature of those times often overlooked women's presence and significance.

By contrast, the Bible recounts women's leadership, contributions, and innermost thoughts, detailing both failures and successes. Scripture provides an honest portrait of both men and women living in a fallen world.

Key Women in the Book of Genesis

Name	Description
Eve (Gen. 2:18–4:26)	The first woman; chose to deceive herself; consequently chose to eat what God had forbidden, resulting in expulsion from the Garden of Eden and separation from God.
Sarai/Sarah (Gen. 17:15–18:15; 20:1–21:13; 23:1, 2)	A woman whose child late in life was the fulfillment of God's covenant promise.
Hagar (Gen. 16:1–16; 21:9–21)	The first woman in the Bible to call out a name for God ("You-Are-the-God-Who-Sees," Gen. 16:13); also a slave abused by her mistress; God remembered and rescued her.
Lot's Daughters (Gen. 19:30–38)	Two women widowed by the destruction of Sodom and who chose incest rather than possible barrenness.
Rebekah (Gen. 24:1–67; 25:20–26; 27:5–46)	A cunning woman who perceived a way to obtain her husband's blessing for her favorite son.
Rachel and	Rival daughters of a manipulative father; rival wives

Leah (Gen. 29:9–30:24)	of the same husband.
Dinah (Gen. 34:1–31)	A victim of rape; avenged by her brothers, who considered the assault on her as an assault on their entire family.
Tamar (Gen. 38:1–20)	A widow who resorted to prostitution to obtain justice and support from her father-in-law.
Potiphar's Wife (Gen. 39:7–20)	The vindictive wife of Potiphar who used sexual harassment to slander an innocent man.

More: *Women feature prominently in the New Testament as well as the Old. See "The Women Who Followed Jesus" at Luke 8:1–3; "The Women Around Jesus" at John 19:25; and "Women in the Early Church" at Rom. 16:12.*

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Concubines
Gen. 30:3–13

Leah and Rachel, competing for the favor of their husband Jacob, offered their maids to bear his children. Their maids Zilpah and Bilhah became Jacob's secondary wives, or concubines.

The practice of concubinage, a form of polygamy, was common throughout the ancient Middle East. A concubine was usually a female slave with whom the leading male of the family was free to have sexual relations. She was not considered equal to his full wife (or wives), but she could not be sold if the man lost interest in her. However, a concubine's rights varied from culture to culture.

One of the main justifications for taking a concubine was to give birth to children, particularly a son. The wives of the patriarchs used concubines to attain heirs, as the following table shows.

Examples of Concubines in the Bible

Concubines	Owners	Story
Hagar (Gen. 16)	Abram (Abraham) and Sarai (Sarah)	Functioned as a concubine through Sarah's insistence; gave birth to Ishmael.
Bilhah (Gen. 30:1–8)	Jacob and Rachel	Gave birth to two of Jacob's twelve sons; later became sexually involved with Reuben, Jacob's oldest son (Gen. 35:22).
Zilpah (Gen. 30:9–13)	Jacob and Leah	Gave birth to two of Jacob's twelve sons.
Unnamed (Judg. 19)	Unidentified Levite of Ephraim	Unfaithful to her husband; reconciled with her husband, but men from Gibeah, caused her death.
Rizpah (2 Sam. 3:7)	Saul	Bore two sons, Armoni and Mephibosheth; said by Ishbosheth, Saul's son, to have been sexually abused by Abner, Saul's commander-in-chief—an act that would have amounted to claiming the throne; kept vigil over the bodies of her sons for several months after their death (2 Sam. 21:10).
Ten unnamed women (2 Sam. 5:13; 15:16)	David	Bore David numerous children; violated by David's son Absalom (2 Sam. 16:21, 22); lived out their days in virtual widowhood (20:1–3).
Three hundred unnamed women (1 Kin. 11:3)	Solomon	Helped to turn Solomon's heart away from the Lord.
Esther (Esth. 2:13–16)	King Ahasuerus of Persia	Selected from the king's harem to become queen; used her position to help save her people, the Jews, from genocide.

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Trusting God
Gen. 31:1–20

Laban, at best, must have been a difficult father-in-law. He constantly found new ways to cheat his son-in-law Jacob, whether through a bait-and-switch bride (Gen. 29:14–30) or manipulation in the family business (30:25–36). Jacob himself often resorted to scheming to get out of trouble. At times Jacob acted with principle, but at other times he responded with his own brand of deception.

Eventually God sent Jacob back to his homeland with the guarantee of His presence (31:3). But instead of trusting God and making a clean break with Laban, Jacob complained to his wives (31:4–16). The family stole away, taking some of Laban's property with them (31:17–21). Pursued and caught by Laban, Jacob grew angry and attempted to justify his dishonest behavior (31:36–42).

Jacob should have trusted and acted upon God's promise to go with him.

Rather than run from conflict, Jacob could have dealt with Laban out in the open. Instead, he further complicated his troubled family by encouraging Laban's daughters to treat their father in deceit and treachery.

Jacob illustrates the bad results of trying to further God's plans through human plots rather than following His clear commands.

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Unexpected Good
Gen. 32:6

When Jacob learned Esau was approaching, he was terrified of what his estranged twin brother might do. This brother he and his mother had cheated out of his rightful portion of the family inheritance (Gen. 27:1–29) was coming toward him with four hundred men.

Jacob assumed the worst. He cried to God for mercy and deliverance (32:9–12).

To Jacob's surprise, Esau ran to him, embraced him, kissed him, and wept (33:4). This unexpected grace disarmed Jacob, and he could only respond by pressing gifts on Esau as a small remuneration for the lost inheritance (33:8–11).

What are ways you've responded to unexpected good? How would you respond if given a do-over for any of those blessings? How has God guided you to give unexpected good to someone?

More: *Jesus would later tell another story about unexpected forgiveness in the Parable of the Lost Son (Luke 15:11–32). See "Confused Value" at Luke 15:1–31.*

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Manage Your Passion

Gen. 34:2

Pleasure makes a good slave but a poor master. Pleasure is excellent when fed according to God's direction.

But when self-gratification becomes our primary focus, the results become destructive not only for us but for everyone around us (Titus 3:3; James 4:1–4). Scripture makes clear that living for our own pleasures is both unacceptable and unhealthy.

The outcome of Shechem illustrates this point. When young Shechem saw the beautiful Dinah, he let lust rule his behavior. He raped her, putting sexual gratification before love for Dinah. He refused Dinah's dignity and right to say no. In the end he brought death upon himself and everyone around him (Gen. 34:25, 26).

By contrast, Scripture challenges God's people to exercise control over their sexuality (1 Thess. 4:3, 4). This often means delaying gratification, using patience to develop love and to put things into perspective. When we let important biological needs such as food, sex, and sleep direct our lives, they can become addictions that destroy us and others.

In Scripture two great poems address the theme of love: the Song of Solomon and 1 Corinthians 13. In the Song of Solomon, the writer

repeats three times the wise words, “Do not stir up nor awaken love until it pleases” (Song 2:7; 3:5; 8:4). The message seems to be “Wait!” (see “True Love Waits” at Song 3:5).

Sexual passion can be powerful and beautiful. But it causes destruction if not guarded by commitment, discipline, and service toward one’s spouse. Our sexuality is not our own. It is a gift from God to be treasured and used for His glory (1 Cor. 6:18–20).

More: *To gain a biblical perspective on the nature of love, see “Love Is as Strong as Death” at Song 8:6 and “A Lifestyle of Love” at 1 Cor. 13:1–13.*

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Benjamin
Gen. 35:18

Name means: “Son of the Right Hand” or “Son of the South.”

Also known as: Ben-Oni (“Son of My Sorrow”; Gen. 35:18).

Home: Born in southern Canaan, unlike Jacob’s other sons, who were born in the north.

Family: Son of Jacob and Rachel, who died giving birth to him (35:16–19); father of ten sons (46:21); descendants include Saul, Israel’s first king (1 Sam. 9:1, 2) and Saul of Tarsus, also known as Paul (Phil. 3:5).

Best known as: Jacob’s most beloved son after Joseph (Gen. 30:24; 37:3; 42:38). Joseph was able to use the family’s affection for Benjamin to keep his brothers coming back to Egypt and ultimately to bring their father, who remained there the rest of his life (45:4–28).

Think About It: *What would you imitate about, or learn from, the life of Benjamin? How will you treat people differently because of Benjamin?*

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Edom

Gen. 36:8

- The land inhabited by the descendants of Esau, also known as Edom (“Red”).
- Located along the valley known as the Arabah, extending south of the Dead Sea to the Gulf of Aqaba; at times included the mountain ranges and fertile plateaus on the east and west of the Arabah.
- Inhabitants made strategic use of its rocky hillsides, including Mount Seir, a ridge of mountains east of the Arabah.
- Controlled the southern portion of the King’s Highway, a major trade route connecting Damascus in the north to Elath in the south.

- Established Sela at the southern end of a secluded valley as its capital during the days of the Israelite monarchy. Later, the site became the city of Petra.
- Possibly the region in which Job lived, since Teman was the home of Job's friend Eliphaz (Job 2:11).
- Denounced by the prophets for celebrating Jerusalem's fall (Jer. 49:17, 18; Lam. 4:21; Obad.) and eventually overrun by the Nabateans, a tribe from northern Arabia.

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The Edomites: Perpetual Enemies of the Israelites

Gen. 36:9

Isaac's sons Esau and Jacob each fathered a nation—Esau the Edomites and Jacob the Israelites. Despite this kinship, their descendants feuded throughout biblical history, as the following table shows. What begins such lifelong feuds and bloodshed? What would God have us do in such cirucmstances, whether at the beginning or when we come into the midst of an ongoing war?

Israelites	Edomites
	Denied the Israelites access to the King's Highway during their journey to Canaan (Num. 20:14–21).
Harassed the Edomites during the time of Saul (1 Sam. 14:47).	
	Doeg the Edomite, an official in Saul's administration, massacred 85 priests and their families at Nob (1 Sam. 22:9–19).
Conquered Edom under David and	

stationed troops there (2 Sam. 8:13, 14), fulfilling the prophecy of Balaam (Num. 24:18). David's general Joab then carried out a campaign of genocide (1 Kin. 11:15, 16).

Opposed Saul under Hadad, a member of the royal family who escaped Joab's massacre (1 Kin. 11:14–22).

Conspired with the Ammonites and Moabites to raid Judah during Jehoshaphat's reign but were turned back (2 Chr. 20:1, 10).

Rebelled against Judah's control during the reign of Joram (2 Kin. 8:20–22).

Reclaimed Edom when Amaziah captured Sela, the capital city (2 Kin. 14:7), and executed 10,000 prisoners by throwing them off a cliff (2 Chr. 25:11, 12).

Invaded Judah and seized captives while Judah was under attack by Pekah of Israel and Rezin of Syria (2 Kin. 16:5, 6; 2 Chr. 28:16, 17).

Rejoiced over Jerusalem's fall to the Babylonians (Ps. 137:7).

Took over portions of Judah's southern territory and established settlements as far north as Hebron.

In an attempt to kill the baby Jesus, Herod the Great, a descendant of the Edomites, ordered the massacre of baby boys in and around Bethlehem (Matt. 2:16–18).

More: *The tribe of Edomites, descended from Amalek (Gen. 36:12), lived on the Sinai Peninsula and in the Negev. They roamed widely throughout the territory eventually settled by the Israelites, with whom they were bitter foes throughout the Old Testament.*

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Joseph
Gen. 37:3

Name means: "He Will Add."

Also known as: Zaphnath-Paaneah ("God Speaks and He Lives" or possibly "Revealer of Secrets"), a name given to him by Pharaoh (Gen. 41:45).

Home: Born in Canaan; sold to slave traders who resold him to an officer of Pharaoh in Egypt.

Family: Eleventh and favorite son of Jacob (30:24; 37:3), first son of Rachel; husband of Asenath, the daughter of an Egyptian priest (41:45); father of Manasseh and Ephraim (41:50–52; 46:20).

Occupations: Shepherd in Canaan; household manager in Egypt; warden's assistant; later made second-in-command under Pharaoh, responsible for economic development and famine relief. Skilled at interpreting dreams (37:5–8; 39:22, 23; 40:8–23; 41:1–36).

Best known for: His coat of many colors, which distinguished him as the favored son (37:3); also for rising to power in Egypt, where he eventually forgave his brothers for selling him into slavery (45:7, 8; 50:20).

More: *Joseph's father and brothers derided him for the audacity of his dreams (Gen. 28:12–15; 37:10, 11). But something more than wishful thinking was going on. No wonder his father "kept the matter in mind" (37:11).*

Think About It: *How have you obeyed God no matter how painful life was or how persistently you were mistreated?*

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Sin Passed Through Generations

Gen. 37:11

Sin has a way of affecting everyone around us, especially family. That truth played out in three generations of Isaac's clan.

Isaac's wife Rebekah schemed to gain Isaac's blessing for her favorite son Jacob even though it meant deceiving her husband (Gen. 25:28; 27:5–29). She thus helped her son Jacob become a habitual deceiver (27:35, 36).

Years later, Jacob's second wife Rachel grew frustrated as her sister and rival Leah bore four sons to Jacob. Rachel's anguish deteriorated into such bitter envy that it made her husband tense and angry despite his deep love for her (29:34–30:2).

A bitter harvest of deception and envy was reaped in the third generation when Joseph's brothers became deeply envious of him (37:11). They sold him into slavery, then lied to their father, claiming Joseph had died (37:23–35).

Sin passes from generation to generation through both words and actions. We must change our broken ways for the sake of those around us, including our family. We must lay open our lives to find ways we may be harming future generations by harboring selfishness, embarrassment, envy, greed, lust, pride, or other sins. As we ask God if we need to repent and change attitudes and behavior, we find freedom as well as give it to others.

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Reuben

Gen. 37:21

Name means: “See, a Son”; in Hebrew the name Reuben is a wordplay on “The Lord Has Seen My Oppression.”

Home: Born in Padan Aram; raised his family in Canaan; resettled with his father and brothers in Goshen, the eastern delta region of Egypt.

Family: Son of Jacob and Leah; father of four sons (Gen. 46:9).

Occupation: Like his brothers, a shepherd (37:2, 12).

Best known as: Jacob’s eldest son and the one who intervened to spare the life of Joseph (37:21, 22). He is also remembered for committing incest with Bilhah, his father’s concubine (35:22), which cost him the double inheritance usually reserved for the firstborn (49:3, 4; Deut. 21:17). Reuben’s descendants, the Reubenites, were a pastoral people who grazed their vast livestock herds east of the river Jordan (Num. 32:1–33).

Think About It: *What would you imitate in the life of Reuben and how will you do it?*

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Judah
Gen. 37:26

Name means: "Praise."

Home: Raised in Canaan; resettled with his father and brothers in Goshen, the eastern delta region of Egypt.

Family: Son of Jacob and Leah; father of five sons (Gen. 38:3–5; 46:12), including Perez and Zerah by Tamar, his son Er's widow; through Perez, Judah was an ancestor of David (1 Chr. 2–4) and ultimately of Jesus Christ (Luke 3:23, 33).

Occupation: Like his brothers, a shepherd (Gen. 37:2, 12).

Best known as: The father of the Jewish tribe through which Jesus the Messiah was born, and a leader among Jacob's sons: for example, he helped save the life of Joseph (37:26, 27), was surety for the life of Benjamin (43:1–10), and negotiated the release of Benjamin in Egypt (44:16–34).

Think About It: *What would you imitate in the life of Judah? How will you treat people differently because of Judah's experiences/choices?*

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Tamar
Gen. 38:6

Name means: "Palm."

Not to be confused with: The daughter of David (2 Sam. 13:8–20).

Home: Near the road to Timnah (Gen. 38:11–14).

Family: Wife of Judah's son Er, who died (38:6, 7); was given to Judah's son Onan, who would not consummate the marriage and also died (38:8–10); mother of twin sons Perez and Zerah by her father-in-law Judah (38:14–30).

Best known for: Tricking her father-in-law, probably as a way to avoid being without a husband and therefore without a livelihood (38:14, 26).

Think About It: *What apparent solutions, such as trickery, actually create more problems? How will you solve the fear, justification and other feelings that lead you to do things that bring pain? How will you put these aside before you do the wrong action?*

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Potiphar
Gen. 39:1

Home: Egypt.

Family: Husband of an unidentified woman (Gen. 39:7).

Occupation: Captain of the guard, a military position under Pharaoh. Because Potiphar was an officer of Pharaoh (Gen. 39:1), his household may have been large, with numerous servants.

Best known as: The Egyptian to whom Joseph was sold as a slave (39:1) and whose wife tried to seduce and then framed the young Israelite.

Think About It: *Who have you believed even when they may have been lying or acting with selfish motives? Who have you accused who may have been honorable and innocent?*

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Joseph the Manager

Gen. 39:4, 5

Joseph eventually rose to second-in-command over all of Egypt (Gen. 41:39–41), but in his early years in that foreign nation he was a household servant (39:2). Joseph could have complained about having to "waste" time in such a position. Yet he was so faithful in the assignment God had given him that his master Potiphar elevated him to second-in-command over his household (39:3–6), a position that offered excellent preparation for responsibilities that eventually came his way. As overseer of Potiphar's household, Joseph likely had considerable management responsibility. When Joseph was imprisoned, he was assigned a similar role over his fellow inmates (39:20–23).

More: *If you've ever felt impatient and frustrated with a lower level of responsibility, consider Joseph's example, along with several others in Scripture. See "The Value of Preparation" at Ex. 2:11. See also "Codes of Conduct for the Christian Worker" at Col. 3:22–4:1.*

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Excellence Works Anywhere

Gen. 39:20–23

Joseph's struggles and ultimate victory are encouragement for anyone who labors in a less than perfect world. Unjustly jailed for spurning the advances of his boss's wife (Gen. 39:6–18), he soon became a warden's assistant in the prison where he was sent (39:21–23). His performance was so flawless that his keepers did not need to check his work. They trusted him implicitly.

As a slave, Joseph likely had no means of appeal. So he turned hardships into opportunities for diligence and focus. He maintained his pursuit of excellence by dedicating himself to the task at hand rather than focusing on how he had been framed. God honored Joseph with achievements nothing less than amazing under the best of circumstances. Joseph, a foreign slave, rose to power and status as Egypt's second-in-command (41:41–45).

Many employees work their hardest as long as circumstances reward their efforts. But their efforts slide when they work for a less-than-ideal boss, or if a company seems satisfied with mediocrity, or if they are treated unfairly. Yet God challenges us to excellence no matter what. He notices how we work.

While there is no guarantee God will grant us power and prestige if we honor Him in our work and pursue excellence, Scripture does promise this: "Whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance" (Col. 3:23, 24).

More: *The books of Esther and Philemon offer stories of God's people challenging unjust systems. Paul promised "the reward of the inheritance" to Christian slaves in Colosse (Col. 3:24), and by extension to all Christian workers. Find out what that means in "What's In It for Us?" at Eph. 1:11.*

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The Butler

Gen. 40:2

One of Pharaoh's officers is called a "butler," but the position was probably similar to Nehemiah's role as a cupbearer. This important assignment involved testing a ruler's food to guard against

poisoning. Cupbearers often became trusted confidants of the rulers they served. They also put their lives at risk. Similarly, our work may give us opportunity to care or influence far beyond the simple job description. Find out more about the position in "Nehemiah the Cupbearer" at Nehemiah 1:11.

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Follow Through
Gen. 40:23

The chief butler owed his life to Joseph, who had correctly interpreted his dream (Gen. 40:9–13). All that Joseph asked in return was to be remembered once the butler was reinstated to his position, and the account implies the butler agreed to this request. Yet once the butler was out of trouble, he forgot his promise. Not until two full years had gone by (41:1) and Pharaoh happened to have a puzzling dream of his own did the butler recall his commitment, apparently with some guilt (41:9).

We honor God not by our commitments to do things but by actually fulfilling those commitments. Sliding into the pattern of "out of sight, out of mind" takes no effort at all. Yet God wants us to be people of our word (Matt. 5:37).

More: *Honoring our commitments is one of the most critical things we can do as Christians at work. See "Your Workstyle" at Titus 2:9–11.*

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Pharaoh's Dilemma
Gen. 41:8

Not only were Pharaoh's magicians and wise men unable to interpret his dream, but Pharaoh himself was unable to explain it. This was a revealing weakness for a man believed to be a god by his people. Suddenly this "god" found himself in a quandary.

Later in Scripture, God ridicules the idols and false gods of the pagan nations because of their inability to foretell the future (Is. 41:21–24) or even to speak at all (Ps. 115:4–7). God alone knows "the end from the beginning" (Is. 46:10). He alone is God and knows the meaning of dreams, as Joseph pointed out (Gen. 41:16). Even Pharaoh came to realize that the ability to predict future events by interpreting dreams comes only from God's indwelling Spirit (41:38).

The reason other "gods" are forbidden is that they can't help. What pulls you to worship a situation, a status, or any other god? What quandaries have you consequently found yourself in?

Centuries later, a new pharaoh would rule Egypt (Ex. 1:8). He too would have to learn that God alone is God and that before Him the so-called gods of Egypt were impotent (see "Pharaoh's Submission" at Ex. 12:29).

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Work in the Real World

Gen. 41:42–46

When faith feels irrelevant to a tough work environment, we can turn to the life of Joseph.

Pharaoh appointed Joseph to command over Egypt. Some have equated his position with that of a prime minister, but he probably held far more authority than any modern prime minister since he was appointed to his rank rather than elected. He was the chief magistrate over Egypt, with wide-ranging powers, perhaps including oversight of legal, foreign, financial, military, civil, historical, agricultural, and commercial affairs.

Yet consider Joseph's circumstances. He was cut off from his family. He was part of a culture that worshiped pagan gods, and apparently he alone worshiped the true God. He had no support system for his beliefs or values, no one to turn to for godly counsel

as he made far-reaching decisions. His boss, Pharaoh, was considered a god by the Egyptians. Even Joseph's own wife was an Egyptian, and his father-in-law was a priest of the sun-god.

Yet Joseph was able to diligently obey God in this environment. Consider his strategies:

- *He maintained his integrity*. Joseph steadfastly resisted the sexual advances of Potiphar's wife (Gen. 39:7–10), realizing that moral compromise would be an offense not only against his master, but worse, against God. He remained committed to what he knew was right despite the consequences.
- *He did his best when his situations were at their worst*. Unjustly thrown in prison, Joseph easily could have become bitter. He could have given up with the attitude, "What's the use?" Instead, he kept doing what God had designed him to do—exercise authority with patience and wisdom, even in prison (39:22, 23).
- *He carried out the task he was given*. Later promoted to Pharaoh's right hand, Joseph was faithful in his responsibilities. He wisely planned for the coming famine and managed the Egyptian economy in a way that saved many lives (41:46–49, 53–57). He recognized that this work was what God wanted him to do, and do well.
- *He used his power and influence compassionately*. Second-in-command under Pharaoh, Joseph could have used his position to get back at his enemies—his brothers, the slave traders, Potiphar's wife. But the record shows just the opposite: he used his power to bring about reconciliation (45:3–15; 50:20).

God used Joseph's faithfulness to preserve the children of Jacob, in fulfillment of God's promise to Abraham (45:5–8). In the same way, God intends to use us in positions great and small to accomplish His purposes. It is therefore crucial that we honor God through all our work. Like Joseph, we need to be people of whom there can be no doubt—we are those "in whom is the Spirit of God" (41:38).

More: *Along with Daniel, Joseph stands among the best biblical models of how to honor God at work. (For others, see "Models of Faith in Hostile Societies" at Dan. 2:48, 49.) Joseph's wisdom proved so great that Pharaoh gave him the Egyptian name Zaphnath-Paaneah ("God Speaks and He Lives" or possibly "Revealer of Secrets"). See Joseph's profile at Gen. 37:3.*

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Feeding the World

Gen. 41:57

Joseph's well-executed strategy fed the entire Middle East during a seven-year famine. His economic strategies to alleviate world hunger and revitalize cities appear as background details in the larger account of how he reconciled with his brothers (Gen. 41:46–47:27). Yet his example invites us to work through business and political structures on behalf of human needs, particularly hunger.

Consider Joseph's accomplishment. He leveraged the massive institutions of a pagan government to develop two seven-year plans, one for a budget surplus, and another for a budget deficit. During years of plenty, Egypt set aside 20 percent of its harvest in preparation for years of scarcity, thanks to Joseph's initiative (41:34–36). When the years of famine came as predicted, the nation faced unusually severe shortfalls of food, yet Joseph and the people found creative, cooperative ways to avoid hunger. He managed what today would be called a food cooperative, a world food bank, a land bank, and urban housing projects (47:13–26).

Joseph's strategy utilized strong, centralized government control. The key, however, was not control but effective planning, a result of God's hand working through Joseph to carry out His purposes.

There is a world of human need, great and small, that God wants to meet through us. He has given skills to each of us that He wants us to use to carry out meaningful service to others. Given the history of Joseph, it seems clear that God wants some of His people involved in businesses and governments for humanitarian purposes, as a public witness, and to make an international impact.

More: *Your work has incredible dignity and value to God. It matters to Him. You are God's coworker, placed here to accomplish His tasks. See "People at Work" at Ps. 8:6.*

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Instead, Choose to Show Family Care

Gen. 42:36

Many families face bitter sorrow similar to what Jacob felt when his sons returned from Egypt. Despite the magnificent divine promises Jacob inherited from his parents and grandparents about land, descendants, and blessings (Gen. 12:1–3; 13:14–17; 15:18–21; 22:17, 18), Jacob's own family caused him much disappointment (42:36). This disappointment came as a result of family members choosing selfish actions rather than loving ones.

Our own family experiences might, or might not, seem to overshadow the fact that the family is God's idea from start to finish (see "Social Institutions: Family, State, and Church" at Gen. 2:23). As we consider what family is or is not, and how it should or should not function, we need to let God's perspective shape our actions. Our actions help, or hurt, our families for generations to come.

In Genesis, we discover not only God's original intention for marriage (2:15–25) but also the painful realities of how sinful choices affect home life. The Bible's earliest families provide an idea of what family life can be like for the rest of us; in their stories we find how we want to write, or not write, our own stories. The Bible is thus our most reliable source for developing habits to show love in family life, and habits to avoid at all cost.

As we shape our expectations for family, we need a heavy dose of realism, and the first lesson we can learn from the Bible's prominent families is this: *A family is created by the choices of its members*. The families in Genesis exhibit dozens of examples of deeply hurtful actions and relationships:

Sibling Rivalries and Conflicts

- An elder brother kills his younger brother (Cain and Abel, 4:5–8).
- An older brother resents the arrival of a half brother who receives special treatment from his father (Ishmael and Isaac, 21:8, 9).
- Twins fight over parental favors and inheritance (Jacob and Esau, 27:5–45).
- Twins struggle over the effects of past hurts (Jacob and Esau, chs. 32–33).
- Jealous siblings consider murdering their younger brother, but then sell him into slavery due to the influence of one caring brother (Jacob's sons, ch. 37).

- A younger brother manipulates his older brothers to make them regret their earlier abuse of him (Joseph, chs. 43–44).
- Early competition and wrongdoing haunt a family for years, even after the father's death (Jacob's family, 50:15–21).

Lying and Deception

- Fear causes a husband to lie about his marriage (Abraham, 12:10–20).
- A wife deceives her husband because she favors one son over the other (Rebekah, 27:1–40).
- Fear causes another husband to lie about his marriage (Isaac, 26:1–11).
- A father-in-law deceives his prospective son-in-law to lock him into his job, resulting in a dispute over the terms of a marriage (Laban and Jacob, 29:1–10; 31:22–55).
- Sons manufacture a lie to cover up their treachery (Jacob's sons, 37:25–35).
- A widow resorts to sexual trickery when her father-in-law fails to ensure that she is provided for (Tamar and Judah, ch. 38).

Spousal Abuse and Conflict

- Fear causes a husband to place his wife at risk in another man's household and to ask her to lie whenever they are in danger (Abraham, 12:10–20; 20:12, 13).
- A wife tries to hold on to her husband's love by bearing children for him (Leah, 29:31–35).
- A wife's envy and frustration over childlessness leads to tension and conflict with her husband (Rachel, 30:1, 2).

Problems About Childbearing

- A childless couple takes desperate measures to fulfill their hopes for a son, resulting in conflict and the oppression of a woman and her child (Abraham and Sarah, 16:1–16). This conflict continued for generations.
- Barrenness and disappointed expectations lead women into denial, unbelief, and rivalries for their husband's affection (Sarah, 18:1–15; Leah and Rachel, 29:31–30:24).
- A man fails to honor his obligation to his brother's widow, resulting in the lack of an heir and leaving the woman without any means of support (Onan and Tamar, 38:27–30).

Problems of Wealth, Inheritance, and Possessions

- A blended family's estate must be divided awkwardly, resulting in estrangement (Abraham, 25:5, 6).
- An older brother carelessly gives away his inheritance to his younger twin, causing himself great regret (Esau and Jacob, 25:27–34; Heb. 12:16, 17).
- A mother and son manipulate the family inheritance to their advantage (Rebekah and Jacob, Gen. 27:1–29).
- A man and his son-in-law strike a bargain to divide their property, with each scheming to take advantage of the other (Laban and Jacob, 30:25–43).
- Brothers compete with their brother-in-law for an inheritance, causing the in-law to run away (Laban's sons and Jacob, 31:1–21).

Sexual Abuses

- Fear, depravity, and spiritual blindness cause a father to place his daughters at risk in a sexually depraved community (Lot and his daughters in Sodom, 19:1–14).
- Family pride and a fear of not marrying cause two daughters to commit incest with their father (Lot and his daughters, 19:30–38).
- A woman is raped, leading to the destruction of a city (Shechem, Dinah, and Dinah's brothers, 34:1–31).
- A widowed woman resorts to prostitution to trick her father-in-law into providing for her (Tamar and Judah, 38:11–26).
- A wife tries to seduce her husband's slave, then uses her husband's power and position to retaliate when her advances are spurned (Potiphar's wife and Joseph, 39:7–20).

Substance Abuse

- A father's drunkenness becomes an occasion for sport for one of his sons and embarrassment for the other two (Noah, 9:20–23).
- Drunkenness combines with incest (Lot and his daughters, 19:30–38).
- A jealous wife uses a gift to entice her husband away from her rival (Leah, 30:14–16).

Retaliation and Vengeance

- Vengeance leads to extreme violence (Lamech, 4:23, 24).
- A mother's jealousy for her son causes her to mistreat her servant (Sarah and Hagar, 21:8–20).
- Revenge goes beyond justice, resulting in the death of many innocent people and a permanent rift between a family and its neighbors (Jacob's sons and the Shechemites, 34:13–31).

Stress Between Parents and Children

- A son creates a permanent break with his parents by killing his brother (Cain, 4:8, 16, 25).
- Parents' favoritism creates division between twin sons (Isaac and Rebekah, 25:27, 28).
- A son's unwise choice of wives causes grief for his parents (Esau, 26:34, 35; 27:46).
- A father's unwillingness to let his daughter go and the daughter's theft of family property lead to a difficult separation (Laban and Rachel, 30:25–27; 31:19, 20, 26–30, 43, 50).
- A father's favoritism creates jealousy among his sons (Jacob, Joseph, and Joseph's brothers, 37:3, 4).
- Treacherous sons create enormous grief for their father (Jacob's sons, 37:31–35; 42:36–38).

The Genesis record is sobering. In light of these family stories, it might seem hopeless to try to build a healthy, happy, God-honoring home. But we can learn from the mistakes of these men and women. Because of Jesus, and the cloud of witnesses surrounding us (Heb. 12:1), we have the wisdom and resources to make loving choices.

With God's help, it is possible to create a home life that comes much closer to God's intentions. Like Joseph, we can focus on God's plan in the midst of hardship and achieve reconciliation and peace within our families (50:15–21). Through the teaching and encouragement of Scripture, we can work toward making our families into shelters of hope, love, caring, restoration, and blessing.

Ultimately, the good news of the gospel of Christ extends the sobering definition of a family to a more hope-filled statement: *A family is created by the choices of its members. who in Christ can show love to one another.*

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Work with the Power of God

Gen. 45:1

God's plan for Joseph took him from Canaan to Egypt, from boyhood to manhood, from arrogant brother to astute political leader. Many people created hardship in his life, and this hardship lasted for years. But God's goodness still came. All along the way Joseph could have fed his arrogance or could have expressed God's goodness. Even here, he could have chosen revenge against his brothers. But Joseph chose to honor God by choosing the good and right action.

When Joseph's brothers came to Egypt searching for food, Joseph could have had them executed for the evil they had done to him. Yet Joseph had been humbled by the fact that God had brought him to this place for the good of many (Gen. 45:7, 8). As he had done so many times during the unfairnesses of the intervening years, Joseph chose to do rightly. He told his brothers, "You meant evil against me; but God meant it for good" (50:20).

We might make it harder on ourselves by letting our circumstances excuse bad behavior. But God is powerful and can be trusted. Obeying Him helps, no matter what.

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Discovering God's Purpose for You

Gen. 45:5–8

The Bible offers us specific direction for a host of everyday concerns —relationships, work, ethics, the church, marriage and family, decision-making, and many others. But Scripture does not directly address every situation we encounter. When we open the Bible and cannot find obvious counsel, we need to learn how to understand God's ways.

Many people in Scripture faced this problem. Sometimes God spoke to them directly to help them make sense of their circumstances. But often His purposes were not immediately obvious. The purposes only became clear after considerable thought. What we would call *theological reflection* allowed people to look back at how God had worked in their lives.

Joseph's remarks upon revealing himself to his brothers illustrate deep theological thought. Joseph wrestled with tough questions: Why did his jealous brothers disrupt his life? Why was he wrenched from his family and taken as a slave to Egypt? Why did he have to spend several years in prison on a fraudulent charge? Why should he suddenly find himself elevated to unparalleled power and prominence over one of the world's great empires? Where was God in all of this? Why had He allowed any of this to happen? And now, as he faced his brothers, why should he show them mercy? Why should he not avenge the suffering they had caused him?

Joseph didn't have a Bible to open for answers. Nor was he surrounded by wise, godly counselors. So he took what he knew of God and used it to interpret his experience of the world. His conclusion? "You meant evil against me; but God meant it for good" (Gen. 50:20).

That answer may sound naive. But it was not. Joseph never denied reality. He knew better than anyone that his enslavement and imprisonment were the result of wicked schemes. "You sold me here," he reminded his brothers (45:5). But Joseph coped by reflecting on his sufferings and discerning God's purposes in them: "God sent me before you to preserve life . . . to preserve a posterity for you in the earth, and to save your lives" (45:5, 7). Joseph saw the place of his pain in God's divine plan.

This after-the-fact recognition of God's will does not absolve wrongdoers of past sins, nor does it remove painful memories. But it affirms God's ability to work, no matter what. Even though we have a limited understanding, theological reflection weaves our human limitations into a broader tapestry.

Theological reflection is especially valuable if we live and work where the Bible is not upheld as a moral or theological compass. In such an environment, we need to think carefully about what God may be doing in, through, and around us.

Joseph was not the only person in the Bible who engaged in theological reflection. A number of people practiced this helpful habit. Examples:

Examples of Theological Reflection in Scripture

Character	Location	Conclusion
Joseph (Gen. 45:5–8; 50:20)	Egypt	God used Joseph's hardships to preserve His people.
Solomon (Eccl. 1:2)	Jerusalem	Apart from God, all of life is "vanity"—emptiness and futility.
Mordecai (Esth. 4:14)	Persia	God enabled Esther to become the queen of Persia to spare His people from genocide.
Paul (Philem. 15, 16)	Writing to Philemon in Colosse	After Onesimus the slave ran away, God brought him to salvation and returned him to his master as a brother in Christ (see "Asking Why" at Philem. 15, 16).

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A Promising Opportunity
Gen. 46:31–34

Sometimes God puts a surprising opportunity in our path that could benefit our lives and the lives of others if we are brave enough to take it.

It happened to Jacob and his sons when they migrated to Egypt. They wanted to escape the famine in Canaan, and they relocated at Joseph's request. Once they arrived, unusual circumstances created a promising opportunity.

Joseph faced a problem: how to introduce his long-lost family to Pharaoh. Pharaoh held Joseph in high regard. But that might have ended with the news that Joseph's father and brothers were shepherds and ranchers, occupations the Egyptians considered an "abomination" fit only for slaves. Their low social status became

clear when the brothers returned to Egypt along with Benjamin and were forced to eat by themselves, away from the Egyptians (Gen. 43:32).

But Joseph turned this potential embarrassment into an opportunity. He instructed his brothers to boldly declare their occupation. He knew Pharaoh was unlikely to change his opinion of shepherds, but the ruler might allow the family to live by themselves in the area called Goshen.

The plan worked (47:1–6). In addition, Pharaoh's respect for Joseph led the king to request that the brothers assume oversight of his own livestock. He still detested shepherds, but he apparently preferred to trust his animals to the kin of a man he trusted.

The assignment matched the skills and experience of the brothers, and like many immigrants around the world today, they did work that people in host cultures find unappealing, prospering as a result (47:27; compare Ex. 1:7).

What clever solutions might not only honorably solve your problem but bring unexpected bonuses?

More: *Many people work at tasks that do not match their motivation or skills. See "Called by Name" at Ex. 31:1–11 and "You Are Unique" at Ps. 33:15.*

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Levi

Gen. 49:5

Name means: "Attached"; may have to do with Leah's hope of endearing herself to Jacob by bearing him three sons (Gen. 29:34); may have to do with the idea of being pledged for a debt or vow.

Not to be confused with: Levi the tax collector who followed Jesus, also known as Matthew.

Home: Originally Canaan, but relocated to Egypt with his family because of severe famine.

Family: Son of Jacob and Leah (29:34); father of Gershon, Kohath, and Merari (46:11; Ex. 6:16).

Reputation: Characterized by Jacob as cruel (Gen. 49:5), a trait displayed when Levi and Simeon joined to avenge their sister Dinah by persuading the men of Shechem to circumcise themselves and killing them while they recuperated (34:25–31).

Of special interest: Levi's descendants were given great responsibility as Israel's priests (Ex. 28:1) and assistants, called Levites. They received no inheritance in the Promised Land but instead were given a portion of the people's tithes (see "Share the Wealth" at Num. 18:20–24) and settled in cities designated to them (see "The Levitical Cities" at Josh. 21:1–3).

Best known as: The ancestor of the tribe of Levi.

Think About It: *How might you give leadership to Christians, similar to the ways Levi's descendants did in Israel?*

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Harness Anger for Good

Gen. 49:6, 7

Jacob's sons Simeon and Levi were so controlled by anger that their father cursed them for it. On the other hand, Jesus became angry when religious leaders tried to prevent Him from helping a disabled person because of their religious traditions (Mark 3:5). Paul cited Psalm 4:4 in exhorting his readers to "be angry, and do not sin" (Eph. 4:26). And Hebrews says the Holy Spirit was angry at the deadening effects of sin on the Hebrew patriarchs (Heb. 3:7–19).

Anger can be destructive, but Scripture clearly deems some expressions of anger as right and good. Here are some characteristics to consider:

- *Good anger grows from a sustained and thoughtful understanding of justice and mercy* (Zech. 1:1–15). Impulsive anger is dangerous and should be avoided (Prov. 22:24; 29:22; 1 Cor. 13:4, 5).
- *Good anger is often a response to injustice or pain*. For example, Jesus grew angry at the misuse of the temple and the abuse of God's people (John 2:13–17; compare Is. 10:1, 2). His anger was not self-serving or vindictive, and it furthered His purpose of mercy. God's wrath against sin is another example of productive, righteous anger.
- *Good anger often develops slowly*. It increases as it encounters more and more wrong (Is. 4:4; Nah. 1:1–11; James 1:19).
- *Good anger takes prompt, measured action when action is necessary*. It doesn't let frustration fester and become destructive (Mic. 7:18; Eph. 4:26, 27).
- *Good anger acts and then forgives*. It doesn't keep a scorecard of past wrongs (Ps. 103:9).

Whether good or bad, anger is powerful (Ps. 18:7, Prov. 27:4; Jer. 10:10). It must be harnessed and used with calculated intent for good so that everyone benefits (Eph. 4:26).

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The Blessing

Gen. 49:28

Being praised and told we are special. Receiving a family heirloom with special significance. Hearing wishes for a bright future. Gifts of goodness like these are examples of a blessing, not unlike the sacred words the elderly Jacob spoke to his twelve sons.

It was common for an Israelite father to pronounce a formal blessing on his children, especially the firstborn son. The pronouncement was meant to bestow goodwill and sometimes carried prophetic significance and conferred the weight of responsibility. Isaac gave the blessing of the firstborn to Jacob (Gen. 27:26–29). Jacob blessed two of his grandsons, Ephraim and Manasseh (48:8–20). Centuries later, an aged man named Simeon blessed the baby Jesus and His earthly parents (Luke 2:25–35).

Blessings were a cultural rite rather than a religious obligation. The Law did not mandate that parents pronounce a blessing. Yet the immense value of blessings still makes them gifts today. Our children and other loved ones benefit from hearing our formal declarations of their value and our thoughtful statements wishing them well.

By bestowing blessings, throughout life and for each person, we can pass along our godly heritage, reminding others of connections to family and to God.

More: *The prophet Joel urged the people of his day to tell their descendants the story of what God had done among them. As God's people we still need to tell what God has accomplished in us as individuals and as societies. See "Sharing the Story" at Joel 1:3.*

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Career Change

Gen. 50:24

Researchers say workers today can expect to change careers several times in their lives—not just jobs but *careers*. Yet career change is nothing new. As Joseph neared the end of his life, he could look back on a rich variety of jobs and positions, as recorded in Genesis 37–50.

Joseph's Résumé

Position or Role	Industry	Location
Errand boy/shepherd (Gen. 37:12–17)	Livestock	Canaan
Slave (Gen. 37:28; 39:1)	Slave trade	Southern Canaan and Egypt
Household servant (Gen. 39:2, 3)	Housekeeping	Egypt

Personal aide and manager (Gen. 39:4–6)	Estate Management	Egypt
Convict (Gen. 39:19, 20)	Prison	Egypt
Trustee (Gen. 39:21–23)	Prison security	Egypt
Advisor (Gen. 40:1–41:36)	Prison and government	Egypt
Resource manager (Gen. 41:33–55)	Government	Egypt
International broker (Gen. 41:56–42:7)	International relations	Egypt
Immigration coordinator (Gen. 46:28–47:12, 27)	Government	Egypt
Crisis manager (Gen. 47:13–26)	Government	Egypt
Land broker (Gen. 47:20)	Government	Egypt

More: *Keeping up with a rapidly changing work environment requires knowledge of ourselves. See "You Are Unique" at Ps. 33:15. Like Joseph, Moses held widely varying jobs. See "Chaotic Career Paths" at Ex. 4:29.*

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Genesis 1

a **1:2** Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.
b **1:26** Syriac reads *all the wild animals of.*

Genesis 2

a **2:4** Hebrew *toledoth,* literally *generations*
b **2:14** Or *Tigris*

Genesis 4

a **4:8** Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add *"Let us go out to the field."*
b **4:15** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so.*
c **4:26** Greek *Enos*

Genesis 5

a **5:9** Hebrew *Qenan*

Genesis 6

a **6:3** Septuagint, Syriac, Targum, and Vulgate read *abide.*
b **6:5** Following Masoretic Text and Targum; Vulgate reads *God;* Septuagint reads *LORD God.*

Genesis 7

a **7:22** Septuagint and Vulgate omit *of the spirit.*

Genesis 9

a **9:1** Compare Genesis 1:28
b **9:9** Literally *seed*

Genesis 10

a **10:3** Spelled *Diphath* in 1 Chronicles 1:6
b **10:4** Spelled *Rodanim* in Samaritan Pentateuch and 1 Chronicles 1:7
c **10:6** Or *Phut*
d **10:23** Called *Meshech* in Septuagint and 1 Chronicles 1:17
e **10:24** Following Masoretic Text, Vulgate, and Targum; Septuagint reads *Arphaxad begot Cainan, and Cainan begot Salah* (compare Luke 3:35, 36).
f **10:28** Spelled *Ebal* in 1 Chronicles 1:22

Genesis 12

a **12:6** Hebrew *Alon Moreh*
b **12:9** Hebrew *Negev*

c **12:13** Literally *my soul*

Genesis 13

a **13:1** Hebrew *Negev*
b **13:15** Literally *seed,* and so throughout the book
c **13:18** Hebrew *Alon Mamre*

Genesis 14

a **14:1** Hebrew *goyim*
b **14:9** Hebrew *goyim*
c **14:13** Hebrew *Alon Mamre*

Genesis 16

a **16:14** Literally *Well of the One Who Lives and Sees Me*

Genesis 18

a **18:1** Hebrew *Alon Mamre*
b **18:11** Literally *the manner of women had ceased to be with Sarah*

Genesis 19

a **19:17** Septuagint, Syriac, and Vulgate read *they.*

Genesis 20

a **20:16** Literally *it is a covering of the eyes for you*

Genesis 21

a **21:31** Literally *Well of the Oath* or *Well of the Seven*

Genesis 22

a **22:5** Or *young man*
b **22:14** Hebrew *YHWH Yireh*
c **22:23** Spelled *Rebecca* in Romans 9:10

Genesis 24

a **24:7** Literally *seed*

Genesis 25

a **25:15** Masoretic Text reads *Hadad.*
b **25:25** Literally *Hairy*
c **25:26** Literally *Supplanter*
d **25:30** Literally *Red*

Genesis 26

a **26:20** Literally *Quarrel*
b **26:21** Literally *Enmity*
c **26:22** Literally *Spaciousness*
d **26:33** Literally *Oath* or *Seven*
e **26:33** Literally *Well of the Oath* or *Well of the Seven*

Genesis 28

a **28:19** Literally *House of God*

Genesis 29

a **29:32** Literally *See, a Son*
b **29:33** Literally *Heard*
c **29:34** Literally *Attached*
d **29:35** Literally *Praise*

Genesis 30

a **30:6** Literally *Judge*
b **30:8** Literally *My Wrestling*
c **30:11** Following Qere, Syriac, and Targum; Kethib, Septuagint, and Vulgate read *in fortune*.
d **30:11** Literally *Troop* or *Fortune*
e **30:13** Literally *Happy*
f **30:18** Literally *Wages*
g **30:20** Literally *Dwelling*
h **30:24** Literally *He Will Add*

Genesis 31

a **31:47** Literally, in Aramaic, *Heap of Witness*
b **31:47** Literally, in Hebrew, *Heap of Witness*
c **31:49** Literally *Watch*

Genesis 32

a **32:2** Literally *Double Camp*
b **32:28** Literally *Prince with God*
c **32:30** Literally *Face of God*
d **32:31** Same as *Peniel,* verse 30

Genesis 33

a **33:17** Literally *Booths*
b **33:20** Literally *God, the God of Israel*

Genesis 35

a **35:7** Literally *God of the House of God*
b **35:8** Literally *Terebinth of Weeping*

c **35:18** Literally *Son of My Sorrow*
d **35:18** Literally *Son of the Right Hand*
e **35:27** Literally *Town of Arba*

Genesis 36

a **36:11** Spelled *Zephi* in 1 Chronicles 1:36
b **36:16** Samaritan Pentateuch omits *Chief Korah*.
c **36:22** Spelled *Homam* in 1 Chronicles 1:39
d **36:23** Spelled *Alian* in 1 Chronicles 1:40
e **36:23** Spelled *Shephi* in 1 Chronicles 1:40
f **36:24** Following Masoretic Text and Vulgate (*hot springs*); Septuagint reads *Jamin;* Targum reads *mighty men;* Talmud interprets as *mules.*
g **36:26** Hebrew *Dishan*
h **36:26** Spelled *Hamran* in 1 Chronicles 1:41
i **36:27** Spelled *Jaakan* in 1 Chronicles 1:42
j **36:39** Spelled *Hadad* in Samaritan Pentateuch, Syriac, and 1 Chronicles 1:50
k **36:39** Spelled *Pai* in 1 Chronicles 1:50
l **36:40** Spelled *Aliah* in 1 Chronicles 1:51

Genesis 37

a **37:36** Masoretic Text reads *Medanites.*

Genesis 38

a **38:29** Literally *Breach* or *Breakthrough*

Genesis 39

a **39:23** Literally *his hand*

Genesis 41

a **41:51** Literally *Making Forgetful*
b **41:52** Literally *Fruitfulness*
c **41:56** Literally *all that was in them*

Genesis 46

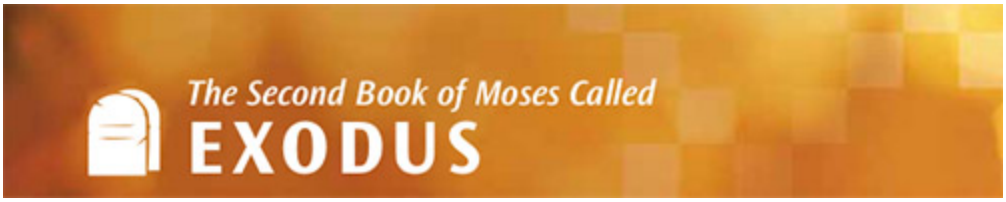
a **46:10** Spelled *Nemuel* in 1 Chronicles 4:24
b **46:10** Called *Jarib* in 1 Chronicles 4:24
c **46:10** Called *Zerah* in 1 Chronicles 4:24
d **46:13** Spelled *Puah* in 1 Chronicles 7:1
e **46:13** Same as *Jashub* in Numbers 26:24 and 1 Chronicles 7:1
f **46:16** Spelled *Zephon* in Samaritan Pentateuch, Septuagint, and Numbers 26:15
g **46:16** Called *Ozni* in Numbers 26:16
h **46:16** Spelled *Arod* in Numbers 26:17
i **46:21** Called *Hupham* in Numbers 26:39
j **46:23** Called *Shuham* in Numbers 26:42
k **46:24** Spelled *Jahziel* in 1 Chronicles 7:13
l **46:24** Spelled *Shallum* in 1 Chronicles 7:13

Genesis 47

a **47:21** Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, and Vulgate read *made the people virtual slaves*.

Genesis 50

a **50:11** Literally *Mourning of Egypt*



Centuries before the era of the Book of Exodus, God had promised to make one man, Abraham, into a mighty nation, blessing his descendants to bless the whole world (Gen. 12:1–3). The migration to Egypt of Abraham's grandson Jacob and his family was part of a master plan that God had revealed to Abraham (15:12–21). In Egypt, Jacob's favorite son Joseph rose to second-in-command of the nation (Ex. 1:1–7; see also Gen. 41:39–41; 46:1–7), and in that foreign land the family multiplied.

As Israel grew from a family into a nation, Egypt transitioned from the Middle Kingdom to the New Kingdom (c. 1800–1570 B.C.; see "The Egyptians" at Ex. 11:7). Driving out the foreign Hyksos, who had reigned for hundreds of years, the Egyptians' reunited country reached the peak of its power and prosperity in the ancient world. When the nation's new pharaohs embarked on ambitious building programs, they conscripted the minority Israelites as workers. Before long, the Hebrews had become slaves of Egyptian taskmasters, and they cried out to God for deliverance (1:8–14; 2:23).

After a time, God heard and responded to His people's pleas (2:24, 25). Pharaoh finally capitulated to divine pressure and gave the Israelites permission to leave, only to change his mind and chase the fleeing slaves as far as the Red Sea. In a miraculous display of power, God parted the sea for the Israelites to cross, then released the waters, drowning the Egyptian charioteers and securing His people's freedom.

Israel's rescue from slavery in Egypt was a defining moment, a story of liberation that has given hope to

countless oppressed peoples. The Exodus also foreshadows later biblical events when God delivered His people, especially our deliverance from sin through His Son Jesus Christ.

Anyone who has ever longed to be freed from political or economic oppression, from emotional or psychological bondage, or from slavery to sin can take comfort in the power of Moses' confident declaration, "Do not be afraid. Stand still, and see the salvation of the LORD" (14:13).

An important part of this powerful story of salvation is God's revelation of Himself and His will for His people. First He raised up a leader, Moses, to whom He revealed Himself by His name, "I AM WHO I AM" (3:14). God showed His power to the Egyptians through a series of ten plagues which devastated the economy and ecology of Egypt (see "An Ecological Disaster" at Ex. 8:8–15). Then God inaugurated a new covenant, an agreement that defined Israel as a nation and set forth expectations to govern the lives of God's chosen people. The Lord descended on Mount Sinai and gave Moses the Ten Commandments and the rest of the Law as well as instructions for worship (chs. 19–31, 35–40).

God continually demonstrated His claim on His people: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me" (20:2, 3; for examples of similar statements, see Ex. 6:7; 16:12; Lev. 25:38; Num. 15:41; Deut. 5:6; Ps. 81:10; Is. 43:3; Ezek. 20:5–7; Hos. 13:4; Joel 2:27). The rest of the Old Testament largely revolves around Israel's difficulty in following this commandment.

Exodus is believed to have been written by Moses (see his profile at Ex. 2:10). The setting for the book includes two areas in the Middle East: the Nile River Delta in Egypt (chs. 1–15; see the map "The Egyptians" at Ex. 11:7) and the Sinai Peninsula (chs. 16–40; see the map at "Where God Meets Us" at Ex. 19:1, 20).

Exodus covers a time span of a little more than eighty years, beginning with the birth of Moses and ending with the early portion of the Israelites' journey to the Promised Land around 1400 B.C. It would be more than forty long years from the time the Israelites crossed the Red Sea until their children finally crossed the Jordan River. The events recorded here were not the end of that journey but merely the beginning.

Key People in Exodus

- Pharaoh, a powerful king believed by the Egyptians to be a god with a divine mandate to rule the land (Ex. 1:8).
- Shiphrah and Puah, midwives who refused to do Pharaoh's bidding to kill male Hebrew infants. Their disobedience marked the beginning of Israel's deliverance from oppression (Ex. 1:15–21).
- Jochebed, Moses' mother, who saved her newborn son by hiding him among the reeds along the banks of the Nile River (Ex. 2:1–10; 6:20).
- Moses, who for forty years lived as the adopted son of Pharaoh's daughter, uniquely preparing him to lead God's people (Ex. 2:10).
- Aaron, Moses' brother, who served as his spokesman and was later chosen by God to become the father of the Israelite priesthood (Ex. 4:27).
- Jethro, a wise father-in-law who taught Moses how to accomplish more by delegating some work to others (Ex. 18:1, 13–23).
- Bezalel and Aholiab, craftsmen who skillfully constructed the ark of the covenant and the tabernacle, which became the center of Israel's religious life for hundreds of years (Ex. 31:2–7).

Key Events in Exodus

- The Egyptians oppress the Israelites as slaves (Ex. 1).
- Moses' mother hides him in a basket of bulrushes (Ex. 2:1–10).
- Moses encounters the burning bush (Ex. 3:1–6).
- Ten plagues strike Egypt (Ex. 7–12).
- The Israelites observe the first Passover (Ex. 12).
- God parts the Red Sea (Ex. 14–15).
- God sends manna from heaven (Ex. 16).
- God gives the Ten Commandments (Ex. 19–20).
- Aaron and the people worship a golden calf (Ex. 32).

Exodus 1

Israel's Suffering in Egypt

1 Now these *are* the names of the children of Israel who
came to Egypt; each man and his household came with
Jacob:
2 Reuben, Simeon, Levi, and Judah;
3 Issachar, Zebulun, and Benjamin;
4 Dan, Naphtali, Gad, and Asher.
5 All those who were descendants[a] of Jacob were seventy[b]
persons (for Joseph was in Egypt *already*).
6 And Joseph died, all his brothers, and all that
generation.
7 But the children of Israel were fruitful and increased
abundantly, multiplied and grew exceedingly mighty; and
the land was filled with them.
8 Now there arose a new king over Egypt, who did not
know Joseph.
9 And he said to his people, "Look, the people of the
children of Israel *are* more and mightier than we;
10 "come, let us deal shrewdly with them, lest they
multiply, and it happen, in the event of war, that they also
join our enemies and fight against us, and *so* go up out of
the land."
11 Therefore they set taskmasters over them to afflict
them with their burdens. And they built for Pharaoh supply
cities, Pithom and Raamses.
12 But the more they afflicted them, the more they
multiplied and grew. And they were in dread of the children
of Israel.
13 So the Egyptians made the children of Israel serve with
rigor.

14 And they made their lives bitter with hard bondage—in
mortar, in brick, and in all manner of service in the field. All
their service in which they made them serve *was* with rigor.
15 Then the king of Egypt spoke to the Hebrew midwives,
of whom the name of one *was* Shiphrah and the name of
the other Puah; *Civil Disobedience*
16 and he said, "When you do the duties of a midwife for
the Hebrew women, and see *them* on the birthstools, if it *is*
a son, then you shall kill him; but if it *is* a daughter, then
she shall live."
17 But the midwives feared God, and did not do as the
king of Egypt commanded them, but saved the male
children alive.
18 So the king of Egypt called for the midwives and said to
them, "Why have you done this thing, and saved the male
children alive?"
19 And the midwives said to Pharaoh, "Because the
Hebrew women *are* not like the Egyptian women; for they
are lively and give birth before the midwives come to
them."
20 Therefore God dealt well with the midwives, and the
people multiplied and grew very mighty.
21 And so it was, because the midwives feared God, that
He provided households for them. *Fear God*
22 So Pharaoh commanded all his people, saying, "Every
son who is born[c] you shall cast into the river, and every
daughter you shall save alive."

Exodus 2

Moses Is Born

1 And a man of the house of Levi went and took *as wife* a
daughter of Levi.
2 So the woman conceived and bore a son. And when she
saw that he *was* a beautiful *child,* she hid him three
months.
3 But when she could no longer hide him, she took an ark
of bulrushes for him, daubed it with asphalt and pitch, put
the child in it, and laid *it* in the reeds by the river's bank.
4 And his sister stood afar off, to know what would be
done to him.
5 Then the daughter of Pharaoh came down to bathe at
the river. And her maidens walked along the riverside; and
when she saw the ark among the reeds, she sent her maid
to get it.
6 And when she opened *it,* she saw the child, and behold,
the baby wept. So she had compassion on him, and said,
"This is one of the Hebrews' children."
7 Then his sister said to Pharaoh's daughter, "Shall I go
and call a nurse for you from the Hebrew women, that she
may nurse the child for you?"
8 And Pharaoh's daughter said to her, "Go." So the maiden
went and called the child's mother. *A Mother's Influence*
9 Then Pharaoh's daughter said to her, "Take this child
away and nurse him for me, and I will give *you* your
wages." So the woman took the child and nursed him.
10 And the child grew, and she brought him to Pharaoh's
daughter, and he became her son. So she called his name
Moses,[a] saying, "Because I drew him out of the water." *Moses*

Moses Flees to Midian

11Now it came to pass in those days, when Moses was
grown, that he went out to his brethren and looked at their
burdens. And he saw an Egyptian beating a Hebrew, one of
his brethren. *The Value of Preparation*

12So he looked this way and that way, and when he saw
no one, he killed the Egyptian and hid him in the sand.

13And when he went out the second day, behold, two
Hebrew men were fighting, and he said to the one who did
the wrong, “Why are you striking your companion?”

14Then he said, “Who made you a prince and a judge over
us? Do you intend to kill me as you killed the Egyptian?” So
Moses feared and said, “Surely this thing is known!”

15When Pharaoh heard of this matter, he sought to kill
Moses. But Moses fled from the face of Pharaoh and dwelt
in the land of Midian; and he sat down by a well.

16Now the priest of Midian had seven daughters. And
they came and drew water, and they filled the troughs to
water their father’s flock.

17Then the shepherds came and drove them away; but
Moses stood up and helped them, and watered their flock.

18When they came to Reuel their father, he said, “How *is*
it that you have come so soon today?”

19And they said, “An Egyptian delivered us from the hand
of the shepherds, and he also drew enough water for us
and watered the flock.”

20So he said to his daughters, “And where *is* he? Why *is* it
that you have left the man? Call him, that he may eat
bread.”

21Then Moses was content to live with the man, and he
gave Zipporah his daughter to Moses.

22And she bore *him* a son. He called his name Gershom,[b]
for he said, “I have been a stranger in a foreign land.”

23Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.

24So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

25And God looked upon the children of Israel, and God acknowledged *them*.

Exodus 3

Moses at the Burning Bush

1 Now Moses was tending the flock of Jethro his father-in-
law, the priest of Midian. And he led the flock to the back of
the desert, and came to Horeb, the mountain of God.
2 And the Angel of the LORD appeared to him in a flame
of fire from the midst of a bush. So he looked, and behold,
the bush was burning with fire, but the bush *was* not
consumed. *I AM WHO I AM*
3 Then Moses said, “I will now turn aside and see this
great sight, why the bush does not burn.”
4 So when the LORD saw that he turned aside to look, God
called to him from the midst of the bush and said, “Moses,
Moses!” And he said, “Here I am.”
5 Then He said, “Do not draw near this place. Take your
sandals off your feet, for the place where you stand *is* holy
ground.”
6 Moreover He said, “I *am* the God of your father—the
God of Abraham, the God of Isaac, and the God of Jacob.”
And Moses hid his face, for he was afraid to look upon God.
7 And the LORD said: “I have surely seen the oppression
of My people who *are* in Egypt, and have heard their cry
because of their taskmasters, for I know their sorrows. *God*
Rescues the Oppressed
8 “So I have come down to deliver them out of the hand of
the Egyptians, and to bring them up from that land to a
good and large land, to a land flowing with milk and honey,
to the place of the Canaanites and the Hittites and the
Amorites and the Perizzites and the Hivites and the
Jebusites.

9 “Now therefore, behold, the cry of the children of Israel
has come to Me, and I have also seen the oppression with
which the Egyptians oppress them.
10 “Come now, therefore, and I will send you to Pharaoh
that you may bring My people, the children of Israel, out of
Egypt.”
11 But Moses said to God, “Who *am* I that I should go to
Pharaoh, and that I should bring the children of Israel out
of Egypt?” *Crises of Confidence*
12 So He said, “I will certainly be with you. And this *shall
be* a sign to you that I have sent you: When you have
brought the people out of Egypt, you shall serve God on
this mountain.”
13 Then Moses said to God, “Indeed, *when* I come to the
children of Israel and say to them, ‘The God of your fathers
has sent me to you,’ and they say to me, ‘What *is* His
name?’ what shall I say to them?”
14 And God said to Moses, “I AM WHO I AM.” And He
said, “Thus you shall say to the children of Israel, ‘I AM has
sent me to you.’ ”
15 Moreover God said to Moses, “Thus you shall say to the
children of Israel: ‘The LORD God of your fathers, the God
of Abraham, the God of Isaac, and the God of Jacob, has
sent me to you. This *is* My name forever, and this *is* My
memorial to all generations.’
16 “Go and gather the elders of Israel together, and say to
them, ‘The LORD God of your fathers, the God of Abraham,
of Isaac, and of Jacob, appeared to me, saying, “I have
surely visited you and *seen* what is done to you in Egypt;
17 “and I have said I will bring you up out of the affliction
of Egypt to the land of the Canaanites and the Hittites and
the Amorites and the Perizzites and the Hivites and the
Jebusites, to a land flowing with milk and honey.” ’

18 “Then they will heed your voice; and you shall come,
you and the elders of Israel, to the king of Egypt; and you
shall say to him, ‘The LORD God of the Hebrews has met
with us; and now, please, let us go three days’ journey into
the wilderness, that we may sacrifice to the LORD our
God.’
19 “But I am sure that the king of Egypt will not let you
go, no, not even by a mighty hand.
20 “So I will stretch out My hand and strike Egypt with all
My wonders which I will do in its midst; and after that he
will let you go.
21 “And I will give this people favor in the sight of the
Egyptians; and it shall be, when you go, that you shall not
go empty-handed.
22 “But every woman shall ask of her neighbor, namely, of
her who dwells near her house, articles of silver, articles of
gold, and clothing; and you shall put *them* on your sons and
on your daughters. So you shall plunder the Egyptians.”

Exodus 4

Miraculous Signs for Pharaoh

1 Then Moses answered and said, “But suppose they will not
believe me or listen to my voice; suppose they say, ‘The
LORD has not appeared to you.’ ”
2 So the LORD said to him, “What *is* that in your hand?”
He said, “A rod.”
3 And He said, “Cast it on the ground.” So he cast it on
the ground, and it became a serpent; and Moses fled from
it.
4 Then the LORD said to Moses, “Reach out your hand
and take *it* by the tail” (and he reached out his hand and
caught it, and it became a rod in his hand),
5 “that they may believe that the LORD God of their
fathers, the God of Abraham, the God of Isaac, and the God
of Jacob, has appeared to you.”
6 Furthermore the LORD said to him, “Now put your hand
in your bosom.” And he put his hand in his bosom, and
when he took it out, behold, his hand *was* leprous, like
snow.
7 And He said, “Put your hand in your bosom again.” So
he put his hand in his bosom again, and drew it out of his
bosom, and behold, it was restored like his *other* flesh.
8 “Then it will be, if they do not believe you, nor heed the
message of the first sign, that they may believe the
message of the latter sign.
9 “And it shall be, if they do not believe even these two
signs, or listen to your voice, that you shall take water from
the river[a] and pour *it* on the dry *land*. The water which you
take from the river will become blood on the dry *land*.”

10Then Moses said to the LORD, “O my Lord, I *am* not eloquent, neither before nor since You have spoken to Your servant; but I *am* slow of speech and slow of tongue.”

11So the LORD said to him, “Who has made man’s mouth? Or who makes the mute, the deaf, the seeing, or the blind? *Have* not I, the LORD?

12“Now therefore, go, and I will be with your mouth and teach you what you shall say.”

13But he said, “O my Lord, please send by the hand of whomever *else* You may send.”

14So the anger of the LORD was kindled against Moses, and He said: “Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart.

15“Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do.

16“So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.

17“And you shall take this rod in your hand, with which you shall do the signs.”

Moses Goes to Egypt

18So Moses went and returned to Jethro his father-in-law, and said to him, “Please let me go and return to my brethren who *are* in Egypt, and see whether they are still alive.” And Jethro said to Moses, “Go in peace.”

19Now the LORD said to Moses in Midian, “Go, return to Egypt; for all the men who sought your life are dead.”

20Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 And the LORD said to Moses, “When you go back to
Egypt, see that you do all those wonders before Pharaoh
which I have put in your hand. But I will harden his heart,
so that he will not let the people go.
22 “Then you shall say to Pharaoh, ‘Thus says the LORD:
“Israel *is* My son, My firstborn.
23 “So I say to you, let My son go that he may serve Me.
But if you refuse to let him go, indeed I will kill your son,
your firstborn.” ’ ”
24 And it came to pass on the way, at the encampment,
that the LORD met him and sought to kill him.
25 Then Zipporah took a sharp stone and cut off the
foreskin of her son and cast *it* at *Moses’*[b] feet, and said,
“Surely you *are* a husband of blood to me!”
26 So He let him go. Then she said, “*You are* a husband of
blood!”—because of the circumcision.
27 And the LORD said to Aaron, “Go into the wilderness to
meet Moses.” So he went and met him on the mountain of
God, and kissed him. *Aaron*
28 So Moses told Aaron all the words of the LORD who
had sent him, and all the signs which He had commanded
him.
29 Then Moses and Aaron went and gathered together all
the elders of the children of Israel. *Chaotic Career Paths*
30 And Aaron spoke all the words which the LORD had
spoken to Moses. Then he did the signs in the sight of the
people.
31 So the people believed; and when they heard that the
LORD had visited the children of Israel and that He had
looked on their affliction, then they bowed their heads and
worshiped.

Exodus 5

First Encounter with Pharaoh

1 Afterward Moses and Aaron went in and told Pharaoh,
"Thus says the LORD God of Israel: 'Let My people go, that
they may hold a feast to Me in the wilderness.' "

2 And Pharaoh said, "Who *is* the LORD, that I should obey
His voice to let Israel go? I do not know the LORD, nor will
I let Israel go."

3 So they said, "The God of the Hebrews has met with us.
Please, let us go three days' journey into the desert and
sacrifice to the LORD our God, lest He fall upon us with
pestilence or with the sword."

4 Then the king of Egypt said to them, "Moses and Aaron,
why do you take the people from their work? Get *back* to
your labor."

5 And Pharaoh said, "Look, the people of the land *are*
many now, and you make them rest from their labor!"

6 So the same day Pharaoh commanded the taskmasters
of the people and their officers, saying, *Fear in the Workplace*

7 "You shall no longer give the people straw to make brick
as before. Let them go and gather straw for themselves.

8 "And you shall lay on them the quota of bricks which
they made before. You shall not reduce it. For they are idle;
therefore they cry out, saying, 'Let us go *and* sacrifice to
our God.'

9 "Let more work be laid on the men, that they may labor
in it, and let them not regard false words."

10 And the taskmasters of the people and their officers
went out and spoke to the people, saying, "Thus says
Pharaoh: 'I will not give you straw.

11 ‘Go, get yourselves straw where you can find it; yet
none of your work will be reduced.’ ”
12 So the people were scattered abroad throughout all the
land of Egypt to gather stubble instead of straw.
13 And the taskmasters forced *them* to hurry, saying,
“Fulfill your work, *your* daily quota, as when there was
straw.”
14 Also the officers of the children of Israel, whom
Pharaoh’s taskmasters had set over them, were beaten *and*
were asked, “Why have you not fulfilled your task in
making brick both yesterday and today, as before?”
15 Then the officers of the children of Israel came and
cried out to Pharaoh, saying, “Why are you dealing thus
with your servants?
16 “There is no straw given to your servants, and they say
to us, ‘Make brick!’ And indeed your servants *are* beaten,
but the fault *is* in your *own* people.”
17 But he said, “You *are* idle! Idle! Therefore you say, ‘Let
us go *and* sacrifice to the LORD.’
18 “Therefore go now *and* work; for no straw shall be
given you, yet you shall deliver the quota of bricks.”
19 And the officers of the children of Israel saw *that* they
were in trouble after it was said, “You shall not reduce *any*
bricks from your daily quota.”
20 Then, as they came out from Pharaoh, they met Moses
and Aaron who stood there to meet them.
21 And they said to them, “Let the LORD look on you and
judge, because you have made us abhorrent in the sight of
Pharaoh and in the sight of his servants, to put a sword in
their hand to kill us.”

Israel’s Deliverance Assured

22 So Moses returned to the LORD and said, “Lord, why
have You brought trouble on this people? Why *is* it You have

sent me?
23 “For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all.”

Exodus 6

1 Then the LORD said to Moses, “Now you shall see what I
will do to Pharaoh. For with a strong hand he will let them
go, and with a strong hand he will drive them out of his
land.”

2 And God spoke to Moses and said to him: “I *am* the
LORD. *From Strangers to Settlers*

3 “I appeared to Abraham, to Isaac, and to Jacob, as God
Almighty, but *by* My name LORD[a] I was not known to them.

4 “I have also established My covenant with them, to give
them the land of Canaan, the land of their pilgrimage, in
which they were strangers.

5 “And I have also heard the groaning of the children of
Israel whom the Egyptians keep in bondage, and I have
remembered My covenant.

6 “Therefore say to the children of Israel: ‘I *am* the LORD;
I will bring you out from under the burdens of the
Egyptians, I will rescue you from their bondage, and I will
redeem you with an outstretched arm and with great
judgments.

7 ‘I will take you as My people, and I will be your God.
Then you shall know that I *am* the LORD your God who
brings you out from under the burdens of the Egyptians.

8 ‘And I will bring you into the land which I swore to give
to Abraham, Isaac, and Jacob; and I will give it to you *as* a
heritage: I *am* the LORD.’ ”

9 So Moses spoke thus to the children of Israel; but they
did not heed Moses, because of anguish of spirit and cruel
bondage.

10 And the LORD spoke to Moses, saying,

11 “Go in, tell Pharaoh king of Egypt to let the children of
Israel go out of his land.”
12 And Moses spoke before the LORD, saying, “The
children of Israel have not heeded me. How then shall
Pharaoh heed me, for I *am* of uncircumcised lips?”
13 Then the LORD spoke to Moses and Aaron, and gave
them a command for the children of Israel and for Pharaoh
king of Egypt, to bring the children of Israel out of the land
of Egypt. *Positive Authority*

The Family of Moses and Aaron

14 These *are* the heads of their fathers’ houses: The sons
of Reuben, the firstborn of Israel, *were* Hanoch, Pallu,
Hezron, and Carmi. These are the families of Reuben.
15 And the sons of Simeon *were* Jemuel,[b] Jamin, Ohad,
Jachin, Zohar, and Shaul the son of a Canaanite woman.
These *are* the families of Simeon.
16 These *are* the names of the sons of Levi according to
their generations: Gershon, Kohath, and Merari. And the
years of the life of Levi *were* one hundred and thirty-seven.
17 The sons of Gershon *were* Libni and Shimi according to
their families.
18 And the sons of Kohath *were* Amram, Izhar, Hebron,
and Uzziel. And the years of the life of Kohath *were* one
hundred and thirty-three.
19 The sons of Merari *were* Mahli and Mushi. These *are*
the families of Levi according to their generations.
20 Now Amram took for himself Jochebed, his father’s
sister, as wife; and she bore him Aaron and Moses. And the
years of the life of Amram *were* one hundred and thirty-
seven. *Jochebed*
21 The sons of Izhar *were* Korah, Nepheg, and Zichri.

22And the sons of Uzziel *were* Mishael, Elzaphan, and Zithri.
23Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar.
24And the sons of Korah *were* Assir, Elkanah, and Abiasaph. These are the families of the Korahites.
25Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas. These *are* the heads of the fathers' houses of the Levites according to their families.
26These *are the same* Aaron and Moses to whom the LORD said, "Bring out the children of Israel from the land of Egypt according to their armies."
27These *are* the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These *are the same* Moses and Aaron.

Aaron Is Moses' Spokesman

28And it came to pass, on the day the LORD spoke to Moses in the land of Egypt,
29that the LORD spoke to Moses, saying, "I *am* the LORD. Speak to Pharaoh king of Egypt all that I say to you."
30But Moses said before the LORD, "Behold, I *am* of uncircumcised lips, and how shall Pharaoh heed me?"

Exodus 7

1So the LORD said to Moses: “See, I have made you *as* God
to Pharaoh, and Aaron your brother shall be your prophet.

Moses as God

2“You shall speak all that I command you. And Aaron your
brother shall tell Pharaoh to send the children of Israel out
of his land.
3“And I will harden Pharaoh’s heart, and multiply My
signs and My wonders in the land of Egypt.
4“But Pharaoh will not heed you, so that I may lay My
hand on Egypt and bring My armies *and* My people, the
children of Israel, out of the land of Egypt by great
judgments.
5“And the Egyptians shall know that I *am* the LORD,
when I stretch out My hand on Egypt and bring out the
children of Israel from among them.”
6Then Moses and Aaron did *so;* just as the LORD
commanded them, so they did.
7And Moses *was* eighty years old and Aaron eighty-three
years old when they spoke to Pharaoh.

Aaron’s Miraculous Rod

8Then the LORD spoke to Moses and Aaron, saying,
9“When Pharaoh speaks to you, saying, ‘Show a miracle
for yourselves,’ then you shall say to Aaron, ‘Take your rod
and cast *it* before Pharaoh, *and* let it become a serpent.’ ”
10So Moses and Aaron went in to Pharaoh, and they did
so, just as the LORD commanded. And Aaron cast down his
rod before Pharaoh and before his servants, and it became
a serpent.

11 But Pharaoh also called the wise men and the
sorcerers; so the magicians of Egypt, they also did in like
manner with their enchantments.
12 For every man threw down his rod, and they became
serpents. But Aaron's rod swallowed up their rods.
13 And Pharaoh's heart grew hard, and he did not heed
them, as the LORD had said.

The First Plague: Waters Become Blood

14 So the LORD said to Moses: "Pharaoh's heart *is* hard;
he refuses to let the people go.
15 "Go to Pharaoh in the morning, when he goes out to the
water, and you shall stand by the river's bank to meet him;
and the rod which was turned to a serpent you shall take in
your hand.
16 "And you shall say to him, 'The LORD God of the
Hebrews has sent me to you, saying, "Let My people go,
that they may serve Me in the wilderness"; but indeed,
until now you would not hear!
17 'Thus says the LORD: "By this you shall know that I *am*
the LORD. Behold, I will strike the waters which *are* in the
river with the rod that *is* in my hand, and they shall be
turned to blood.
18 "And the fish that *are* in the river shall die, the river
shall stink, and the Egyptians will loathe to drink the water
of the river." ' "
19 Then the LORD spoke to Moses, "Say to Aaron, 'Take
your rod and stretch out your hand over the waters of
Egypt, over their streams, over their rivers, over their
ponds, and over all their pools of water, that they may
become blood. And there shall be blood throughout all the
land of Egypt, both in *buckets of* wood and *pitchers of*
stone.' "

[20]And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that *were* in the river were turned to blood.

[21]The fish that *were* in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt.

[22]Then the magicians of Egypt did so with their enchantments; and Pharaoh’s heart grew hard, and he did not heed them, as the LORD had said.

[23]And Pharaoh turned and went into his house. Neither was his heart moved by this.

[24]So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river.

[25]And seven days passed after the LORD had struck the river.

Exodus 8

The Second Plague: Frogs

1 And the LORD spoke to Moses, “Go to Pharaoh and say to
him, ‘Thus says the LORD: “Let My people go, that they
may serve Me. *Set Free to Serve*
2 “But if you refuse to let *them* go, behold, I will smite all
your territory with frogs.
3 “So the river shall bring forth frogs abundantly, which
shall go up and come into your house, into your bedroom,
on your bed, into the houses of your servants, on your
people, into your ovens, and into your kneading bowls.
4 “And the frogs shall come up on you, on your people, and
on all your servants.” ’ ”
5 Then the LORD spoke to Moses, “Say to Aaron, ‘Stretch
out your hand with your rod over the streams, over the
rivers, and over the ponds, and cause frogs to come up on
the land of Egypt.’ ”
6 So Aaron stretched out his hand over the waters of
Egypt, and the frogs came up and covered the land of
Egypt.
7 And the magicians did so with their enchantments, and
brought up frogs on the land of Egypt.
8 Then Pharaoh called for Moses and Aaron, and said,
“Entreat the LORD that He may take away the frogs from
me and from my people; and I will let the people go, that
they may sacrifice to the LORD.” *An Ecological Disaster*
9 And Moses said to Pharaoh, “Accept the honor of saying
when I shall intercede for you, for your servants, and for
your people, to destroy the frogs from you and your houses,
that they may remain in the river only.”

10 So he said, “Tomorrow.” And he said, “*Let it be* according to your word, that you may know that *there is* no one like the LORD our God.

11 “And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only.”

12 Then Moses and Aaron went out from Pharaoh. And Moses cried out to the LORD concerning the frogs which He had brought against Pharaoh.

13 So the LORD did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields.

14 They gathered them together in heaps, and the land stank.

15 But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said.

The Third Plague: Lice

16 So the LORD said to Moses, “Say to Aaron, ‘Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.’ ”

17 And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt.

18 Now the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast.

19 Then the magicians said to Pharaoh, “This *is* the finger of God.” But Pharaoh’s heart grew hard, and he did not heed them, just as the LORD had said.

The Fourth Plague: Flies

20And the LORD said to Moses, “Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, ‘Thus says the LORD: “Let My people go, that they may serve Me.

21“Or else, if you will not let My people go, behold, I will send swarms *of flies* on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms *of flies,* and also the ground on which they *stand*.

22“And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms *of flies* shall be there, in order that you may know that I *am* the LORD in the midst of the land.

23“I will make a difference[a] between My people and your people. Tomorrow this sign shall be.” ’ ”

24And the LORD did so. Thick swarms *of flies* came into the house of Pharaoh, *into* his servants’ houses, and into all the land of Egypt. The land was corrupted because of the swarms *of flies*.

25Then Pharaoh called for Moses and Aaron, and said, “Go, sacrifice to your God in the land.”

26And Moses said, “It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the LORD our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us?

27“We will go three days’ journey into the wilderness and sacrifice to the LORD our God as He will command us.”

28So Pharaoh said, “I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Intercede for me.”

29Then Moses said, “Indeed I am going out from you, and I will entreat the LORD, that the swarms *of flies* may depart tomorrow from Pharaoh, from his servants, and from his

people. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the LORD.”

30So Moses went out from Pharaoh and entreated the LORD.

31And the LORD did according to the word of Moses; He removed the swarms *of flies* from Pharaoh, from his servants, and from his people. Not one remained.

32But Pharaoh hardened his heart at this time also; neither would he let the people go.

Exodus 9

The Fifth Plague: Livestock Diseased

1 Then the LORD said to Moses, “Go in to Pharaoh and tell
him, ‘Thus says the LORD God of the Hebrews: “Let My
people go, that they may serve Me.
2 “For if you refuse to let *them* go, and still hold them,
3 “behold, the hand of the LORD will be on your cattle in
the field, on the horses, on the donkeys, on the camels, on
the oxen, and on the sheep—a very severe pestilence.
4 “And the LORD will make a difference between the
livestock of Israel and the livestock of Egypt. So nothing
shall die of all *that* belongs to the children of Israel.” ’ ”
5 Then the LORD appointed a set time, saying, “Tomorrow
the LORD will do this thing in the land.”
6 So the LORD did this thing on the next day, and all the
livestock of Egypt died; but of the livestock of the children
of Israel, not one died.
7 Then Pharaoh sent, and indeed, not even one of the
livestock of the Israelites was dead. But the heart of
Pharaoh became hard, and he did not let the people go.

The Sixth Plague: Boils

8 So the LORD said to Moses and Aaron, “Take for
yourselves handfuls of ashes from a furnace, and let Moses
scatter it toward the heavens in the sight of Pharaoh.
9 “And it will become fine dust in all the land of Egypt, and
it will cause boils that break out in sores on man and beast
throughout all the land of Egypt.”
10 Then they took ashes from the furnace and stood
before Pharaoh, and Moses scattered *them* toward heaven.

And *they* caused boils that break out in sores on man and beast.

11 And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians.

12 But the LORD hardened the heart of Pharaoh; and he did not heed them, just as the LORD had spoken to Moses.

The Hard Heart

The Seventh Plague: Hail

13 Then the LORD said to Moses, “Rise early in the morning and stand before Pharaoh, and say to him, ‘Thus says the LORD God of the Hebrews: “Let My people go, that they may serve Me,

14 “for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that *there is* none like Me in all the earth.

15 “Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

16 “But indeed for this *purpose* I have raised you up, that I may show My power *in* you, and that My name may be declared in all the earth.

17 “As yet you exalt yourself against My people in that you will not let them go.

18 “Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now.

19 “Therefore send now *and* gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.” ’ ”

20 He who feared the word of the LORD among the servants of Pharaoh made his servants and his livestock

flee to the houses.

21 But he who did not regard the word of the LORD left
his servants and his livestock in the field.

22 Then the LORD said to Moses, “Stretch out your hand
toward heaven, that there may be hail in all the land of
Egypt—on man, on beast, and on every herb of the field,
throughout the land of Egypt.”

23 And Moses stretched out his rod toward heaven; and
the LORD sent thunder and hail, and fire darted to the
ground. And the LORD rained hail on the land of Egypt.

24 So there was hail, and fire mingled with the hail, so
very heavy that there was none like it in all the land of
Egypt since it became a nation.

25 And the hail struck throughout the whole land of Egypt,
all that *was* in the field, both man and beast; and the hail
struck every herb of the field and broke every tree of the
field.

26 Only in the land of Goshen, where the children of Israel
were, there was no hail.

27 And Pharaoh sent and called for Moses and Aaron, and
said to them, “I have sinned this time. The LORD *is*
righteous, and my people and I *are* wicked.

28 “Entreat the LORD, that there may be no *more* mighty
thundering and hail, for *it is* enough. I will let you go, and
you shall stay no longer.”

29 So Moses said to him, “As soon as I have gone out of
the city, I will spread out my hands to the LORD; the
thunder will cease, and there will be no more hail, that you
may know that the earth *is* the LORD’s.

30 “But as for you and your servants, I know that you will
not yet fear the LORD God.”

31 Now the flax and the barley were struck, for the barley
was in the head and the flax *was* in bud.

[32]But the wheat and the spelt were not struck, for they *are* late crops.

[33]So Moses went out of the city from Pharaoh and spread out his hands to the LORD; then the thunder and the hail ceased, and the rain was not poured on the earth.

[34]And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants.

[35]So the heart of Pharaoh was hard; neither would he let the children of Israel go, as the LORD had spoken by Moses.

Exodus 10

The Eighth Plague: Locusts

1 Now the LORD said to Moses, “Go in to Pharaoh; for I
have hardened his heart and the hearts of his servants, that
I may show these signs of Mine before him,
2 “and that you may tell in the hearing of your son and
your son’s son the mighty things I have done in Egypt, and
My signs which I have done among them, that you may
know that I *am* the LORD.”
3 So Moses and Aaron came in to Pharaoh and said to
him, “Thus says the LORD God of the Hebrews: ‘How long
will you refuse to humble yourself before Me? Let My
people go, that they may serve Me.
4 ‘Or else, if you refuse to let My people go, behold,
tomorrow I will bring locusts into your territory.
5 ‘And they shall cover the face of the earth, so that no
one will be able to see the earth; and they shall eat the
residue of what is left, which remains to you from the hail,
and they shall eat every tree which grows up for you out of
the field.
6 ‘They shall fill your houses, the houses of all your
servants, and the houses of all the Egyptians—which
neither your fathers nor your fathers’ fathers have seen,
since the day that they were on the earth to this day.’ ” And
he turned and went out from Pharaoh.
7 Then Pharaoh’s servants said to him, “How long shall
this man be a snare to us? Let the men go, that they may
serve the LORD their God. Do you not yet know that Egypt
is destroyed?”
8 So Moses and Aaron were brought again to Pharaoh,
and he said to them, “Go, serve the LORD your God. Who

are the ones that are going?”

9And Moses said, “We will go with our young and our old;
with our sons and our daughters, with our flocks and our
herds we will go, for we must hold a feast to the LORD.”

10Then he said to them, “The LORD had better be with
you when I let you and your little ones go! Beware, for evil
is ahead of you. *Overcoming Sarcasm*

11“Not so! Go now, you *who are* men, and serve the
LORD, for that is what you desired.” And they were driven
out from Pharaoh’s presence.

12Then the LORD said to Moses, “Stretch out your hand
over the land of Egypt for the locusts, that they may come
upon the land of Egypt, and eat every herb of the land—all
that the hail has left.”

13So Moses stretched out his rod over the land of Egypt,
and the LORD brought an east wind on the land all that day
and all *that* night. When it was morning, the east wind
brought the locusts.

14And the locusts went up over all the land of Egypt and
rested on all the territory of Egypt. *They were* very severe;
previously there had been no such locusts as they, nor shall
there be such after them.

15For they covered the face of the whole earth, so that
the land was darkened; and they ate every herb of the land
and all the fruit of the trees which the hail had left. So
there remained nothing green on the trees or on the plants
of the field throughout all the land of Egypt.

16Then Pharaoh called for Moses and Aaron in haste, and
said, “I have sinned against the LORD your God and against
you.

17“Now therefore, please forgive my sin only this once,
and entreat the LORD your God, that He may take away
from me this death only.”

18So he went out from Pharaoh and entreated the LORD.

19 And the LORD turned a very strong west wind, which
took the locusts away and blew them into the Red Sea.
There remained not one locust in all the territory of Egypt.
20 But the LORD hardened Pharaoh's heart, and he did
not let the children of Israel go.

The Ninth Plague: Darkness

21 Then the LORD said to Moses, "Stretch out your hand
toward heaven, that there may be darkness over the land of
Egypt, darkness *which* may even be felt."
22 So Moses stretched out his hand toward heaven, and
there was thick darkness in all the land of Egypt three
days.
23 They did not see one another; nor did anyone rise from
his place for three days. But all the children of Israel had
light in their dwellings.
24 Then Pharaoh called to Moses and said, "Go, serve the
LORD; only let your flocks and your herds be kept back. Let
your little ones also go with you."
25 But Moses said, "You must also give us sacrifices and
burnt offerings, that we may sacrifice to the LORD our God.
26 "Our livestock also shall go with us; not a hoof shall be
left behind. For we must take some of them to serve the
LORD our God, and even we do not know with what we
must serve the LORD until we arrive there."
27 But the LORD hardened Pharaoh's heart, and he would
not let them go.
28 Then Pharaoh said to him, "Get away from me! Take
heed to yourself and see my face no more! For in the day
you see my face you shall die!"
29 So Moses said, "You have spoken well. I will never see
your face again."

Exodus 11

Death of the Firstborn Announced

1 And the LORD said to Moses, “I will bring one more
plague on Pharaoh and on Egypt. Afterward he will let you
go from here. When he lets *you* go, he will surely drive you
out of here altogether. *Give Change a Chance*

2 “Speak now in the hearing of the people, and let every
man ask from his neighbor and every woman from her
neighbor, articles of silver and articles of gold.”

3 And the LORD gave the people favor in the sight of the
Egyptians. Moreover the man Moses *was* very great in the
land of Egypt, in the sight of Pharaoh’s servants and in the
sight of the people.

4 Then Moses said, “Thus says the LORD: ‘About midnight
I will go out into the midst of Egypt;

5 ‘and all the firstborn in the land of Egypt shall die, from
the firstborn of Pharaoh who sits on his throne, even to the
firstborn of the female servant who *is* behind the handmill,
and all the firstborn of the animals.

6 ‘Then there shall be a great cry throughout all the land
of Egypt, such as was not like it *before,* nor shall be like it
again.

7 ‘But against none of the children of Israel shall a dog
move its tongue, against man or beast, that you may know
that the LORD does make a difference between the
Egyptians and Israel.’ *The Egyptians*

8 “And all these your servants shall come down to me and
bow down to me, saying, ‘Get out, and all the people who
follow you!’ After that I will go out.” Then he went out from
Pharaoh in great anger.

9But the LORD said to Moses, “Pharaoh will not heed
you, so that My wonders may be multiplied in the land of
Egypt.”
10So Moses and Aaron did all these wonders before
Pharaoh; and the LORD hardened Pharaoh’s heart, and he
did not let the children of Israel go out of his land.

Exodus 12

The Passover Instituted

1 Now the LORD spoke to Moses and Aaron in the land of
Egypt, saying,
2 "This month *shall be* your beginning of months; it *shall*
be the first month of the year to you.
3 "Speak to all the congregation of Israel, saying: 'On the
tenth of this month every man shall take for himself a lamb,
according to the house of *his* father, a lamb for a
household.
4 'And if the household is too small for the lamb, let him
and his neighbor next to his house take *it* according to the
number of the persons; according to each man's need you
shall make your count for the lamb.
5 'Your lamb shall be without blemish, a male of the first
year. You may take *it* from the sheep or from the goats.
6 'Now you shall keep it until the fourteenth day of the
same month. Then the whole assembly of the congregation
of Israel shall kill it at twilight.
7 'And they shall take *some* of the blood and put *it* on the
two doorposts and on the lintel of the houses where they
eat it.
8 'Then they shall eat the flesh on that night; roasted in
fire, with unleavened bread *and* with bitter *herbs* they shall
eat it.
9 'Do not eat it raw, nor boiled at all with water, but
roasted in fire—its head with its legs and its entrails.
10 'You shall let none of it remain until morning, and what
remains of it until morning you shall burn with fire.
11 'And thus you shall eat it: *with* a belt on your waist,
your sandals on your feet, and your staff in your hand. So

you shall eat it in haste. It *is* the LORD's Passover.

12 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

13 'Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.

14 'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

15 'Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

16 'On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.

17 'So you shall observe *the Feast of* Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

18 'In the first *month,* on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

19 'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land.

20 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' "

21Then Moses called for all the elders of Israel and said to them, “Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*.

22“And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning.

23“For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike *you*.

24“And you shall observe this thing as an ordinance for you and your sons forever.

25“It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service.

26“And it shall be, when your children say to you, ‘What do you mean by this service?’ *Remembering God’s Action*

27“that you shall say, ‘It *is* the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’ ” So the people bowed their heads and worshiped.

28Then the children of Israel went away and did *so;* just as the LORD had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

29And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn of livestock. *Pharaoh’s Submission*

30 So Pharaoh rose in the night, he, all his servants, and
all the Egyptians; and there was a great cry in Egypt, for
there was not a house where *there was* not one dead.

The Exodus

31 Then he called for Moses and Aaron by night, and said,
"Rise, go out from among my people, both you and the
children of Israel. And go, serve the LORD as you have
said.
32 "Also take your flocks and your herds, as you have said,
and be gone; and bless me also."
33 And the Egyptians urged the people, that they might
send them out of the land in haste. For they said, "We *shall*
all *be* dead."
34 So the people took their dough before it was leavened,
having their kneading bowls bound up in their clothes on
their shoulders.
35 Now the children of Israel had done according to the
word of Moses, and they had asked from the Egyptians
articles of silver, articles of gold, and clothing.
36 And the LORD had given the people favor in the sight
of the Egyptians, so that they granted them *what they*
requested. Thus they plundered the Egyptians.
37 Then the children of Israel journeyed from Rameses to
Succoth, about six hundred thousand men on foot, besides
children.
38 A mixed multitude went up with them also, and flocks
and herds—a great deal of livestock.
39 And they baked unleavened cakes of the dough which
they had brought out of Egypt; for it was not leavened,
because they were driven out of Egypt and could not wait,
nor had they prepared provisions for themselves.
40 Now the sojourn of the children of Israel who lived in
Egypt[a] *was* four hundred and thirty years.

41 And it came to pass at the end of the four hundred and
thirty years—on that very same day—it came to pass that
all the armies of the LORD went out from the land of Egypt.
42 It *is* a night of solemn observance to the LORD for
bringing them out of the land of Egypt. This *is* that night of
the LORD, a solemn observance for all the children of
Israel throughout their generations.

Passover Regulations

43 And the LORD said to Moses and Aaron, "This *is* the
ordinance of the Passover: No foreigner shall eat it.
44 "But every man's servant who is bought for money,
when you have circumcised him, then he may eat it.
45 "A sojourner and a hired servant shall not eat it.
46 "In one house it shall be eaten; you shall not carry any
of the flesh outside the house, nor shall you break one of its
bones.
47 "All the congregation of Israel shall keep it.
48 "And when a stranger dwells with you *and wants* to
keep the Passover to the LORD, let all his males be
circumcised, and then let him come near and keep it; and
he shall be as a native of the land. For no uncircumcised
person shall eat it.
49 "One law shall be for the native-born and for the
stranger who dwells among you."
50 Thus all the children of Israel did; as the LORD
commanded Moses and Aaron, so they did.
51 And it came to pass, on that very same day, that the
LORD brought the children of Israel out of the land of
Egypt according to their armies.

Exodus 13

The Firstborn Consecrated

1 Then the LORD spoke to Moses, saying,
2 “Consecrate to Me all the firstborn, whatever opens the
womb among the children of Israel, *both* of man and beast;
it is Mine.”

The Feast of Unleavened Bread

3 And Moses said to the people: “Remember this day in
which you went out of Egypt, out of the house of bondage;
for by strength of hand the LORD brought you out of this
place. No leavened bread shall be eaten.
4 “On this day you are going out, in the month Abib.
5 “And it shall be, when the LORD brings you into the land
of the Canaanites and the Hittites and the Amorites and the
Hivites and the Jebusites, which He swore to your fathers
to give you, a land flowing with milk and honey, that you
shall keep this service in this month.
6 “Seven days you shall eat unleavened bread, and on the
seventh day *there shall be* a feast to the LORD.
7 “Unleavened bread shall be eaten seven days. And no
leavened bread shall be seen among you, nor shall leaven
be seen among you in all your quarters.
8 “And you shall tell your son in that day, saying, ‘*This is
done* because of what the LORD did for me when I came up
from Egypt.’
9 “It shall be as a sign to you on your hand and as a
memorial between your eyes, that the LORD’s law may be
in your mouth; for with a strong hand the LORD has
brought you out of Egypt.

10 “You shall therefore keep this ordinance in its season
from year to year.

The Law of the Firstborn

11 “And it shall be, when the LORD brings you into the
land of the Canaanites, as He swore to you and your
fathers, and gives it to you,
12 “that you shall set apart to the LORD all that open the
womb, that is, every firstborn that comes from an animal
which you have; the males *shall be* the LORD’s.
13 “But every firstborn of a donkey you shall redeem with
a lamb; and if you will not redeem *it,* then you shall break
its neck. And all the firstborn of man among your sons you
shall redeem.
14 “So it shall be, when your son asks you in time to come,
saying, ‘What *is* this?’ that you shall say to him, ‘By
strength of hand the LORD brought us out of Egypt, out of
the house of bondage.
15 ‘And it came to pass, when Pharaoh was stubborn about
letting us go, that the LORD killed all the firstborn in the
land of Egypt, both the firstborn of man and the firstborn of
beast. Therefore I sacrifice to the LORD all males that open
the womb, but all the firstborn of my sons I redeem.’
16 “It shall be as a sign on your hand and as frontlets
between your eyes, for by strength of hand the LORD
brought us out of Egypt.”

The Wilderness Way

17 Then it came to pass, when Pharaoh had let the people
go, that God did not lead them *by* way of the land of the
Philistines, although that *was* near; for God said, “Lest
perhaps the people change their minds when they see war,
and return to Egypt.”

18 So God led the people around *by* way of the wilderness
of the Red Sea. And the children of Israel went up in
orderly ranks out of the land of Egypt.
19 And Moses took the bones of Joseph with him, for he
had placed the children of Israel under solemn oath,
saying, “God will surely visit you, and you shall carry up my
bones from here with you.”[a]
20 So they took their journey from Succoth and camped in
Etham at the edge of the wilderness.
21 And the LORD went before them by day in a pillar of
cloud to lead the way, and by night in a pillar of fire to give
them light, so as to go by day and night. *The Leading of the Lord*
22 He did not take away the pillar of cloud by day or the
pillar of fire by night *from* before the people.

Exodus 14

The Red Sea Crossing

1 Now the LORD spoke to Moses, saying:

2 “Speak to the children of Israel, that they turn and camp
before Pi Hahiroth, between Migdol and the sea, opposite
Baal Zephon; you shall camp before it by the sea.

3 “For Pharaoh will say of the children of Israel, ‘They *are*
bewildered by the land; the wilderness has closed them in.’

4 “Then I will harden Pharaoh’s heart, so that he will
pursue them; and I will gain honor over Pharaoh and over
all his army, that the Egyptians may know that I *am* the
LORD.” And they did so.

5 Now it was told the king of Egypt that the people had
fled, and the heart of Pharaoh and his servants was turned
against the people; and they said, “Why have we done this,
that we have let Israel go from serving us?”

6 So he made ready his chariot and took his people with
him.

7 Also, he took six hundred choice chariots, and all the
chariots of Egypt with captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of
Egypt, and he pursued the children of Israel; and the
children of Israel went out with boldness.

9 So the Egyptians pursued them, all the horses *and*
chariots of Pharaoh, his horsemen and his army, and
overtook them camping by the sea beside Pi Hahiroth,
before Baal Zephon.

10 And when Pharaoh drew near, the children of Israel
lifted their eyes, and behold, the Egyptians marched after
them. So they were very afraid, and the children of Israel
cried out to the LORD.

11 Then they said to Moses, “Because *there were* no
graves in Egypt, have you taken us away to die in the
wilderness? Why have you so dealt with us, to bring us up
out of Egypt?
12 “*Is* this not the word that we told you in Egypt, saying,
‘Let us alone that we may serve the Egyptians’? For *it*
would have been better for us to serve the Egyptians than
that we should die in the wilderness.”
13 And Moses said to the people, “Do not be afraid. Stand
still, and see the salvation of the LORD, which He will
accomplish for you today. For the Egyptians whom you see
today, you shall see again no more forever.
14 “The LORD will fight for you, and you shall hold your
peace.”
15 And the LORD said to Moses, “Why do you cry to Me?
Tell the children of Israel to go forward.
16 “But lift up your rod, and stretch out your hand over
the sea and divide it. And the children of Israel shall go on
dry *ground* through the midst of the sea.
17 “And I indeed will harden the hearts of the Egyptians,
and they shall follow them. So I will gain honor over
Pharaoh and over all his army, his chariots, and his
horsemen.
18 “Then the Egyptians shall know that I *am* the LORD,
when I have gained honor for Myself over Pharaoh, his
chariots, and his horsemen.”
19 And the Angel of God, who went before the camp of
Israel, moved and went behind them; and the pillar of cloud
went from before them and stood behind them.
20 So it came between the camp of the Egyptians and the
camp of Israel. Thus it was a cloud and darkness *to the one,*
and it gave light by night *to the other,* so that the one did
not come near the other all that night.

21Then Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land,* and the waters were divided. *Miracles Do Not Happen Every Day*

22So the children of Israel went into the midst of the sea on the dry *ground,* and the waters *were* a wall to them on their right hand and on their left.

23And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians.

25And He took off[a] their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."

26Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."

27And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea.

28Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

29But the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

30So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

31 Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

Exodus 15

The Song of Moses

1 Then Moses and the children of Israel sang this song to
the LORD, and spoke, saying:

"I will sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!
2 The LORD *is* my strength and song,
And He has become my salvation;
He *is* my God, and I will praise Him;
My father's God, and I will exalt Him.
3 The LORD *is* a man of war;
The LORD *is* His name.
4 Pharaoh's chariots and his army He has
cast into the sea;
His chosen captains also are drowned in the
Red Sea.
5 The depths have covered them;
They sank to the bottom like a stone.

6 "Your right hand, O LORD, has become
glorious in power;
Your right hand, O LORD, has dashed the
enemy in pieces. *What Is God Like?*
7 And in the greatness of Your excellence
You have overthrown those who rose against
You;
You sent forth Your wrath;
It consumed them like stubble.
8 And with the blast of Your nostrils

The waters were gathered together;
The floods stood upright like a heap;
The depths congealed in the heart of the sea.
9The enemy said, ‘I will pursue,
I will overtake,
I will divide the spoil;
My desire shall be satisfied on them.
I will draw my sword,
My hand shall destroy them.’
10You blew with Your wind,
The sea covered them;
They sank like lead in the mighty waters.

11“Who *is* like You, O LORD, among the gods?
Who *is* like You, glorious in holiness,
Fearful in praises, doing wonders?
12You stretched out Your right hand;
The earth swallowed them.
13You in Your mercy have led forth
The people whom You have redeemed;
You have guided *them* in Your strength
To Your holy habitation.

14“The people will hear *and* be afraid;
Sorrow will take hold of the inhabitants of Philistia.
15Then the chiefs of Edom will be dismayed;
The mighty men of Moab,
Trembling will take hold of them;
All the inhabitants of Canaan will melt away.
16Fear and dread will fall on them;
By the greatness of Your arm
They will be *as* still as a stone,

Till Your people pass over, O LORD,
Till the people pass over
Whom You have purchased.
17 You will bring them in and plant them
In the mountain of Your inheritance,
In the place, O LORD, *which* You have made
For Your own dwelling,
The sanctuary, O Lord, *which* Your hands have established.

18 "The LORD shall reign forever and ever."

19 For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them. But the children of Israel went on dry *land* in the midst of the sea.

The Song of Miriam

20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them:

"Sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!"

Bitter Waters Made Sweet

22 So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water.

23 Now when they came to Marah, they could not drink the waters of Marah, for they *were* bitter. Therefore the name of it was called Marah.[a]

[24]And the people complained against Moses, saying, “What shall we drink?”

[25]So he cried out to the LORD, and the LORD showed him a tree. When he cast *it* into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there He tested them,

[26]and said, “If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I *am* the LORD who heals you.”

27Then they came to Elim, where there *were* twelve wells of water and seventy palm trees; so they camped there by the waters.

Exodus 16

Bread from Heaven

1 And they journeyed from Elim, and all the congregation of
the children of Israel came to the Wilderness of Sin, which
is between Elim and Sinai, on the fifteenth day of the
second month after they departed from the land of Egypt.
2 Then the whole congregation of the children of Israel
complained against Moses and Aaron in the wilderness.
3 And the children of Israel said to them, “Oh, that we had
died by the hand of the LORD in the land of Egypt, when
we sat by the pots of meat *and* when we ate bread to the
full! For you have brought us out into this wilderness to kill
this whole assembly with hunger.”
4 Then the LORD said to Moses, “Behold, I will rain bread
from heaven for you. And the people shall go out and
gather a certain quota every day, that I may test them,
whether they will walk in My law or not.
5 “And it shall be on the sixth day that they shall prepare
what they bring in, and it shall be twice as much as they
gather daily.”
6 Then Moses and Aaron said to all the children of Israel,
“At evening you shall know that the LORD has brought you
out of the land of Egypt.
7 “And in the morning you shall see the glory of the LORD;
for He hears your complaints against the LORD. But what
are we, that you complain against us?”
8 Also Moses said, “*This shall be seen* when the LORD
gives you meat to eat in the evening, and in the morning
bread to the full; for the LORD hears your complaints
which you make against Him. And what *are* we? Your
complaints *are* not against us but against the LORD.”

9Then Moses spoke to Aaron, “Say to all the congregation of the children of Israel, ‘Come near before the LORD, for He has heard your complaints.’ ”

10Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

11And the LORD spoke to Moses, saying,

12“I have heard the complaints of the children of Israel. Speak to them, saying, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I *am* the LORD your God.’ ”

13So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp.

14And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, *as* fine as frost on the ground.

15So when the children of Israel saw *it,* they said to one another, “What is it?” For they did not know what it *was*. And Moses said to them, “This *is* the bread which the LORD has given you to eat.

16“This is the thing which the LORD has commanded: ‘Let every man gather it according to each one’s need, one omer for each person, *according to the* number of persons; let every man take for *those* who *are* in his tent.’ ”

17Then the children of Israel did so and gathered, some more, some less.

18So when they measured *it* by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one’s need.

19And Moses said, “Let no one leave any of it till morning.”

[20]Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them.

[21]So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.

22And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.

[23]Then he said to them, “This *is what* the LORD has said: ‘Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today,* and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’ ”

[24]So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.

[25]Then Moses said, “Eat that today, for today *is* a Sabbath to the LORD; today you will not find it in the field.

[26]“Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.”

[27]Now it happened *that some* of the people went out on the seventh day to gather, but they found none.

[28]And the LORD said to Moses, “How long do you refuse to keep My commandments and My laws?

[29]“See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.”

[30]So the people rested on the seventh day.

[31]And the house of Israel called its name Manna.[a] And it *was* like white coriander seed, and the taste of it *was* like wafers *made* with honey.

32Then Moses said, “This *is* the thing which the LORD has commanded: ‘Fill an omer with it, to be kept for your

generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’ ”

33And Moses said to Aaron, “Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations.”

34As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan.

36Now an omer *is* one-tenth of an ephah.

Exodus 17

Water from the Rock

1 Then all the congregation of the children of Israel set out
on their journey from the Wilderness of Sin, according to
the commandment of the LORD, and camped in Rephidim;
but *there was* no water for the people to drink.
2 Therefore the people contended with Moses, and said,
"Give us water, that we may drink." So Moses said to them,
"Why do you contend with me? Why do you tempt the
LORD?" *Leadership Challenges*
3 And the people thirsted there for water, and the people
complained against Moses, and said, "Why *is* it you have
brought us up out of Egypt, to kill us and our children and
our livestock with thirst?"
4 So Moses cried out to the LORD, saying, "What shall I
do with this people? They are almost ready to stone me!"
5 And the LORD said to Moses, "Go on before the people,
and take with you some of the elders of Israel. Also take in
your hand your rod with which you struck the river, and go.
6 "Behold, I will stand before you there on the rock in
Horeb; and you shall strike the rock, and water will come
out of it, that the people may drink." And Moses did so in
the sight of the elders of Israel.
7 So he called the name of the place Massah[a] and
Meribah,[b] because of the contention of the children of
Israel, and because they tempted the LORD, saying, "Is the
LORD among us or not?"

Victory over the Amalekites

8 Now Amalek came and fought with Israel in Rephidim.

9 And Moses said to Joshua, “Choose us some men and go
out, fight with Amalek. Tomorrow I will stand on the top of
the hill with the rod of God in my hand.”
10 So Joshua did as Moses said to him, and fought with
Amalek. And Moses, Aaron, and Hur went up to the top of
the hill.
11 And so it was, when Moses held up his hand, that Israel
prevailed; and when he let down his hand, Amalek
prevailed.
12 But Moses’ hands *became* heavy; so they took a stone
and put *it* under him, and he sat on it. And Aaron and Hur
supported his hands, one on one side, and the other on the
other side; and his hands were steady until the going down
of the sun.
13 So Joshua defeated Amalek and his people with the
edge of the sword.
14 Then the LORD said to Moses, “Write this *for* a
memorial in the book and recount *it* in the hearing of
Joshua, that I will utterly blot out the remembrance of
Amalek from under heaven.” *God’s Promise, Our Responsibility*
15 And Moses built an altar and called its name, The-
LORD-Is-My-Banner;[c]
16 for he said, “Because the LORD has sworn: the LORD
will have war with Amalek from generation to generation.”

Exodus 18

Jethro's Advice

1And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people—that the LORD had brought Israel out of Egypt.

Jethro

2Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3with her two sons, of whom the name of one *was* Gershom (for he said, "I have been a stranger in a foreign land")[a]

4and the name of the other *was* Eliezer[b] (for *he said,* "The God of my father *was* my help, and delivered me from the sword of Pharaoh");

5and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.

6Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

7So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about *their* well-being, and they went into the tent.

8And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and *how* the LORD had delivered them.

9Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians.

10 And Jethro said, “Blessed *be* the LORD, who has
delivered you out of the hand of the Egyptians and out of
the hand of Pharaoh, *and* who has delivered the people
from under the hand of the Egyptians.
11 “Now I know that the LORD *is* greater than all the
gods; for in the very thing in which they behaved proudly,
He was above them.”
12 Then Jethro, Moses’ father-in-law, took[c] a burnt offering
and *other* sacrifices *to offer* to God. And Aaron came with
all the elders of Israel to eat bread with Moses’ father-in-
law before God.
13 And so it was, on the next day, that Moses sat to judge
the people; and the people stood before Moses from
morning until evening. *Practical Principles for Leadership*
14 So when Moses’ father-in-law saw all that he did for the
people, he said, “What *is* this thing that you are doing for
the people? Why do you alone sit, and all the people stand
before you from morning until evening?”
15 And Moses said to his father-in-law, “Because the
people come to me to inquire of God.
16 “When they have a difficulty, they come to me, and I
judge between one and another; and I make known the
statutes of God and His laws.”
17 So Moses’ father-in-law said to him, “The thing that you
do *is* not good.
18 “Both you and these people who *are* with you will
surely wear yourselves out. For this thing *is* too much for
you; you are not able to perform it by yourself. *A Workaholic*
Intervention
19 “Listen now to my voice; I will give you counsel, and
God will be with you: Stand before God for the people, so
that you may bring the difficulties to God.
20 “And you shall teach them the statutes and the laws,
and show them the way in which they must walk and the

work they must do.

21 “Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

22 “And let them judge the people at all times. Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear *the burden* with you.

23 “If you do this thing, and God *so* commands you, then you will be able to endure, and all this people will also go to their place in peace.”

24 So Moses heeded the voice of his father-in-law and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

27 Then Moses let his father-in-law depart, and he went his way to his own land.

Exodus 19

Israel at Mount Sinai

1 In the third month after the children of Israel had gone
out of the land of Egypt, on the same day, they came *to* the
Wilderness of Sinai. *Where God Meets Us*

2 For they had departed from Rephidim, had come *to* the
Wilderness of Sinai, and camped in the wilderness. So
Israel camped there before the mountain.

3 And Moses went up to God, and the LORD called to him
from the mountain, saying, "Thus you shall say to the house
of Jacob, and tell the children of Israel: *Mapping the Life of Moses*

4 'You have seen what I did to the Egyptians, and *how* I
bore you on eagles' wings and brought you to Myself.

5 'Now therefore, if you will indeed obey My voice and
keep My covenant, then you shall be a special treasure to
Me above all people; for all the earth *is* Mine.

6 'And you shall be to Me a kingdom of priests and a holy
nation.' These *are* the words which you shall speak to the
children of Israel."

7 So Moses came and called for the elders of the people,
and laid before them all these words which the LORD
commanded him.

8 Then all the people answered together and said, "All that
the LORD has spoken we will do." So Moses brought back
the words of the people to the LORD.

9 And the LORD said to Moses, "Behold, I come to you in
the thick cloud, that the people may hear when I speak
with you, and believe you forever." So Moses told the words
of the people to the LORD.

10 Then the LORD said to Moses, "Go to the people and
consecrate them today and tomorrow, and let them wash

their clothes.

11 “And let them be ready for the third day. For on the
third day the LORD will come down upon Mount Sinai in
the sight of all the people.

12 “You shall set bounds for the people all around, saying,
‘Take heed to yourselves *that* you do *not* go up to the
mountain or touch its base. Whoever touches the mountain
shall surely be put to death.

13 ‘Not a hand shall touch him, but he shall surely be
stoned or shot *with an arrow;* whether man or beast, he
shall not live.’ When the trumpet sounds long, they shall
come near the mountain.”

14 So Moses went down from the mountain to the people
and sanctified the people, and they washed their clothes.

15 And he said to the people, “Be ready for the third day;
do not come near *your* wives.” *Holy Sex*

16 Then it came to pass on the third day, in the morning,
that there were thunderings and lightnings, and a thick
cloud on the mountain; and the sound of the trumpet was
very loud, so that all the people who *were* in the camp
trembled.

17 And Moses brought the people out of the camp to meet
with God, and they stood at the foot of the mountain.

18 Now Mount Sinai *was* completely in smoke, because
the LORD descended upon it in fire. Its smoke ascended
like the smoke of a furnace, and the whole mountain[a]
quaked greatly.

19 And when the blast of the trumpet sounded long and
became louder and louder, Moses spoke, and God answered
him by voice.

20 Then the LORD came down upon Mount Sinai, on the
top of the mountain. And the LORD called Moses to the top
of the mountain, and Moses went up.

[21]And the LORD said to Moses, “Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish.
[22]“Also let the priests who come near the LORD consecrate themselves, lest the LORD break out against them.”
[23]But Moses said to the LORD, “The people cannot come up to Mount Sinai; for You warned us, saying, ‘Set bounds around the mountain and consecrate it.’ ”
[24]Then the LORD said to him, “Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break out against them.”
[25]So Moses went down to the people and spoke to them.

Exodus 20

The Ten Commandments

1 And God spoke all these words, saying: *The Ten Commandments: A Summary of God's Law*

2 "I *am* the LORD your God, who brought you out of
the land of Egypt, out of the house of bondage.
3 "You shall have no other gods before Me.
4 "You shall not make for yourself a carved image—
any likeness *of anything* that *is* in heaven above, or that
is in the earth beneath, or that *is* in the water under the
earth; *God and Art*
5 you shall not bow down to them nor serve them. For
I, the LORD your God, *am* a jealous God, visiting the
iniquity of the fathers upon the children to the third
and fourth *generations* of those who hate Me,
6 but showing mercy to thousands, to those who love
Me and keep My commandments.
7 "You shall not take the name of the LORD your God
in vain, for the LORD will not hold *him* guiltless who
takes His name in vain.
8 "Remember the Sabbath day, to keep it holy. *Keeping the Sabbath*
9 Six days you shall labor and do all your work,
10 but the seventh day *is* the Sabbath of the LORD
your God. *In it* you shall do no work: you, nor your son,
nor your daughter, nor your male servant, nor your
female servant, nor your cattle, nor your stranger who
is within your gates.

11 For *in* six days the LORD made the heavens and the
earth, the sea, and all that *is* in them, and rested the
seventh day. Therefore the LORD blessed the Sabbath
day and hallowed it.
12 "Honor your father and your mother, that your days
may be long upon the land which the LORD your God is
giving you.
13 "You shall not murder.
14 "You shall not commit adultery.
15 "You shall not steal.
16 "You shall not bear false witness against your
neighbor.
17 "You shall not covet your neighbor's house; you
shall not covet your neighbor's wife, nor his male
servant, nor his female servant, nor his ox, nor his
donkey, nor anything that *is* your neighbor's." *You Shall Not Covet*

The People Afraid of God's Presence

18 Now all the people witnessed the thunderings, the
lightning flashes, the sound of the trumpet, and the
mountain smoking; and when the people saw *it,* they
trembled and stood afar off.
19 Then they said to Moses, "You speak with us, and we
will hear; but let not God speak with us, lest we die."
20 And Moses said to the people, "Do not fear; for God has
come to test you, and that His fear may be before you, so
that you may not sin."
21 So the people stood afar off, but Moses drew near the
thick darkness where God *was*.

The Law of the Altar

22 Then the LORD said to Moses, “Thus you shall say to
the children of Israel: ‘You have seen that I have talked
with you from heaven.
23 ‘You shall not make *anything to be* with Me—gods of
silver or gods of gold you shall not make for yourselves.
24 ‘An altar of earth you shall make for Me, and you shall
sacrifice on it your burnt offerings and your peace
offerings, your sheep and your oxen. In every place where I
record My name I will come to you, and I will bless you.
25 ‘And if you make Me an altar of stone, you shall not
build it of hewn stone; for if you use your tool on it, you
have profaned it.
26 ‘Nor shall you go up by steps to My altar, that your
nakedness may not be exposed on it.’

Exodus 21

The Law Concerning Servants

1 “Now these *are* the judgments which you shall set before
them:
2 “If you buy a Hebrew servant, he shall serve six years;
and in the seventh he shall go out free and pay nothing.

Slavery Has Existed for Too Long

3 “If he comes in by himself, he shall go out by himself; if
he *comes in* married, then his wife shall go out with him.
4 “If his master has given him a wife, and she has borne
him sons or daughters, the wife and her children shall be
her master’s, and he shall go out by himself.
5 “But if the servant plainly says, ‘I love my master, my
wife, and my children; I will not go out free,’
6 “then his master shall bring him to the judges. He shall
also bring him to the door, or to the doorpost, and his
master shall pierce his ear with an awl; and he shall serve
him forever.
7 “And if a man sells his daughter to be a female slave, she
shall not go out as the male slaves do.
8 “If she does not please her master, who has betrothed
her to himself, then he shall let her be redeemed. He shall
have no right to sell her to a foreign people, since he has
dealt deceitfully with her.
9 “And if he has betrothed her to his son, he shall deal
with her according to the custom of daughters.
10 “If he takes another *wife,* he shall not diminish her
food, her clothing, and her marriage rights.
11 “And if he does not do these three for her, then she
shall go out free, without *paying* money.

The Law Concerning Violence

12 “He who strikes a man so that he dies shall surely be
put to death.
13 “However, if he did not lie in wait, but God delivered
him into his hand, then I will appoint for you a place where
he may flee.
14 “But if a man acts with premeditation against his
neighbor, to kill him by treachery, you shall take him from
My altar, that he may die.
15 “And he who strikes his father or his mother shall
surely be put to death.
16 “He who kidnaps a man and sells him, or if he is found
in his hand, shall surely be put to death.
17 “And he who curses his father or his mother shall
surely be put to death.
18 “If men contend with each other, and one strikes the
other with a stone or with *his* fist, and he does not die but
is confined to *his* bed,
19 “if he rises again and walks about outside with his staff,
then he who struck *him* shall be acquitted. He shall only
pay *for* the loss of his time, and shall provide *for him* to be
thoroughly healed.
20 “And if a man beats his male or female servant with a
rod, so that he dies under his hand, he shall surely be
punished.
21 “Notwithstanding, if he remains alive a day or two, he
shall not be punished; for he *is* his property.
22 “If men fight, and hurt a woman with child, so that she
gives birth prematurely, yet no harm follows, he shall surely
be punished accordingly as the woman’s husband imposes
on him; and he shall pay as the judges *determine*.
23 “But if *any* harm follows, then you shall give life for life,

24 “eye for eye, tooth for tooth, hand for hand, foot for
foot,
25 “burn for burn, wound for wound, stripe for stripe.
26 “If a man strikes the eye of his male or female servant,
and destroys it, he shall let him go free for the sake of his
eye.
27 “And if he knocks out the tooth of his male or female
servant, he shall let him go free for the sake of his tooth.

Animal Control Laws

28 “If an ox gores a man or a woman to death, then the ox
shall surely be stoned, and its flesh shall not be eaten; but
the owner of the ox *shall be* acquitted. *Express Practical Justice*
29 “But if the ox tended to thrust with its horn in times
past, and it has been made known to his owner, and he has
not kept it confined, so that it has killed a man or a woman,
the ox shall be stoned and its owner also shall be put to
death.
30 “If there is imposed on him a sum of money, then he
shall pay to redeem his life, whatever is imposed on him.
31 “Whether it has gored a son or gored a daughter,
according to this judgment it shall be done to him.
32 “If the ox gores a male or female servant, he shall give
to their master thirty shekels of silver, and the ox shall be
stoned.
33 “And if a man opens a pit, or if a man digs a pit and
does not cover it, and an ox or a donkey falls in it,
34 “the owner of the pit shall make *it* good; he shall give
money to their owner, but the dead *animal* shall be his.
35 “If one man’s ox hurts another’s, so that it dies, then
they shall sell the live ox and divide the money from it; and
the dead *ox* they shall also divide.

36 “Or if it was known that the ox tended to thrust in time
past, and its owner has not kept it confined, he shall surely
pay ox for ox, and the dead animal shall be his own.

Exodus 22

Responsibility for Property

1 “If a man steals an ox or a sheep, and slaughters it or sells
it, he shall restore five oxen for an ox and four sheep for a
sheep. *Make the Punishment Fit the Crime*

2 “If the thief is found breaking in, and he is struck so that
he dies, *there shall be* no guilt for his bloodshed. *Killing in Self-Defense*

3 “If the sun has risen on him, *there shall be* guilt for his
bloodshed. He should make full restitution; if he has
nothing, then he shall be sold for his theft.

4 “If the theft is certainly found alive in his hand, whether
it is an ox or donkey or sheep, he shall restore double.

5 “If a man causes a field or vineyard to be grazed, and
lets loose his animal, and it feeds in another man’s field, he
shall make restitution from the best of his own field and the
best of his own vineyard. *Accidental Damage*

6 “If fire breaks out and catches in thorns, so that stacked
grain, standing grain, or the field is consumed, he who
kindled the fire shall surely make restitution.

7 “If a man delivers to his neighbor money or articles to
keep, and it is stolen out of the man’s house, if the thief is
found, he shall pay double. *Safekeeping*

8 “If the thief is not found, then the master of the house
shall be brought to the judges *to see* whether he has put his
hand into his neighbor’s goods.

9 “For any kind of trespass, *whether it concerns* an ox, a
donkey, a sheep, or clothing, *or* for any kind of lost thing
which *another* claims to be his, the cause of both parties
shall come before the judges; *and* whomever the judges
condemn shall pay double to his neighbor.

10 “If a man delivers to his neighbor a donkey, an ox, a
sheep, or any animal to keep, and it dies, is hurt, or driven
away, no one seeing *it,*
11 “*then* an oath of the LORD shall be between them both,
that he has not put his hand into his neighbor’s goods; and
the owner of it shall accept *that,* and he shall not make *it*
good.
12 “But if, in fact, it is stolen from him, he shall make
restitution to the owner of it.
13 “If it is torn to pieces *by a beast, then* he shall bring it
as evidence, *and* he shall not make good what was torn.
14 “And if a man borrows *anything* from his neighbor, and
it becomes injured or dies, the owner of it not *being* with it,
he shall surely make *it* good.
15 “If its owner *was* with it, he shall not make *it* good; if it
was hired, it came for its hire.

Moral and Ceremonial Principles

16 “If a man entices a virgin who is not betrothed, and lies
with her, he shall surely pay the bride-price for her *to be*
his wife. *The Bride-Price*
17 “If her father utterly refuses to give her to him, he shall
pay money according to the bride-price of virgins.
18 “You shall not permit a sorceress to live.
19 “Whoever lies with an animal shall surely be put to
death.
20 “He who sacrifices to *any* god, except to the LORD
only, he shall be utterly destroyed.
21 “You shall neither mistreat a stranger nor oppress him,
for you were strangers in the land of Egypt.
22 “You shall not afflict any widow or fatherless child.

Protect the Widows and Orphans

23 “If you afflict them in any way, *and* they cry at all to
Me, I will surely hear their cry;
24 “and My wrath will become hot, and I will kill you with
the sword; your wives shall be widows, and your children
fatherless.
25 “If you lend money to *any of* My people *who are* poor
among you, you shall not be like a moneylender to him; you
shall not charge him interest. *Charitable Loans to the Poor*
26 “If you ever take your neighbor’s garment as a pledge,
you shall return it to him before the sun goes down.
27 “For that *is* his only covering, it *is* his garment for his
skin. What will he sleep in? And it will be that when he
cries to Me, I will hear, for I *am* gracious.
28 “You shall not revile God, nor curse a ruler of your
people.
29 “You shall not delay *to offer* the first of your ripe
produce and your juices. The firstborn of your sons you
shall give to Me.
30 “Likewise you shall do with your oxen *and* your sheep.
It shall be with its mother seven days; on the eighth day
you shall give it to Me.
31 “And you shall be holy men to Me: you shall not eat
meat torn *by beasts* in the field; you shall throw it to the
dogs.

Exodus 23

Justice for All

1 “You shall not circulate a false report. Do not put your
hand with the wicked to be an unrighteous witness.
2 “You shall not follow a crowd to do evil; nor shall you
testify in a dispute so as to turn aside after many to pervert
justice.
3 “You shall not show partiality to a poor man in his
dispute.
4 “If you meet your enemy’s ox or his donkey going astray,
you shall surely bring it back to him again.
5 “If you see the donkey of one who hates you lying under
its burden, and you would refrain from helping it, you shall
surely help him with it.
6 “You shall not pervert the judgment of your poor in his
dispute.
7 “Keep yourself far from a false matter; do not kill the
innocent and righteous. For I will not justify the wicked.
8 “And you shall take no bribe, for a bribe blinds the
discerning and perverts the words of the righteous.
9 “Also you shall not oppress a stranger, for you know the
heart of a stranger, because you were strangers in the land
of Egypt.

The Law of Sabbaths

10 “Six years you shall sow your land and gather in its
produce, *A Year Off*
11 “but the seventh *year* you shall let it rest and lie fallow,
that the poor of your people may eat; and what they leave,
the beasts of the field may eat. In like manner you shall do
with your vineyard *and* your olive grove.

12 “Six days you shall do your work, and on the seventh
day you shall rest, that your ox and your donkey may rest,
and the son of your female servant and the stranger may be
refreshed. *The Human Machine*
13 “And in all that I have said to you, be circumspect and
make no mention of the name of other gods, nor let it be
heard from your mouth.

Three Annual Feasts

14 “Three times you shall keep a feast to Me in the year:
15 “You shall keep the Feast of Unleavened Bread (you
shall eat unleavened bread seven days, as I commanded
you, at the time appointed in the month of Abib, for in it
you came out of Egypt; none shall appear before Me
empty);
16 “and the Feast of Harvest, the firstfruits of your labors
which you have sown in the field; and the Feast of
Ingathering at the end of the year, when you have gathered
in *the fruit of* your labors from the field.
17 “Three times in the year all your males shall appear
before the Lord GOD.[a]
18 “You shall not offer the blood of My sacrifice with
leavened bread; nor shall the fat of My sacrifice remain
until morning.
19 “The first of the firstfruits of your land you shall bring
into the house of the LORD your God. You shall not boil a
young goat in its mother’s milk.

The Angel and the Promises

20 “Behold, I send an Angel before you to keep you in the
way and to bring you into the place which I have prepared.
21 “Beware of Him and obey His voice; do not provoke
Him, for He will not pardon your transgressions; for My
name *is* in Him.

22 “But if you indeed obey His voice and do all that I
speak, then I will be an enemy to your enemies and an
adversary to your adversaries.
23 “For My Angel will go before you and bring you in to
the Amorites and the Hittites and the Perizzites and the
Canaanites and the Hivites and the Jebusites; and I will cut
them off.
24 “You shall not bow down to their gods, nor serve them,
nor do according to their works; but you shall utterly
overthrow them and completely break down their *sacred*
pillars.
25 “So you shall serve the LORD your God, and He will
bless your bread and your water. And I will take sickness
away from the midst of you.
26 “No one shall suffer miscarriage or be barren in your
land; I will fulfill the number of your days.
27 “I will send My fear before you, I will cause confusion
among all the people to whom you come, and will make all
your enemies turn *their* backs to you.
28 “And I will send hornets before you, which shall drive
out the Hivite, the Canaanite, and the Hittite from before
you.
29 “I will not drive them out from before you in one year,
lest the land become desolate and the beasts of the field
become too numerous for you.
30 “Little by little I will drive them out from before you,
until you have increased, and you inherit the land.
31 “And I will set your bounds from the Red Sea to the sea,
Philistia, and from the desert to the River.[b] For I will deliver
the inhabitants of the land into your hand, and you shall
drive them out before you.
32 “You shall make no covenant with them, nor with their
gods.

33 “They shall not dwell in your land, lest they make you sin against Me. For *if* you serve their gods, it will surely be a snare to you.”

Exodus 24

Israel Affirms the Covenant

1 Now He said to Moses, “Come up to the LORD, you and
Aaron, Nadab and Abihu, and seventy of the elders of
Israel, and worship from afar.
2 “And Moses alone shall come near the LORD, but they
shall not come near; nor shall the people go up with him.”
3 So Moses came and told the people all the words of the
LORD and all the judgments. And all the people answered
with one voice and said, “All the words which the LORD has
said we will do.”
4 And Moses wrote all the words of the LORD. And he
rose early in the morning, and built an altar at the foot of
the mountain, and twelve pillars according to the twelve
tribes of Israel.
5 Then he sent young men of the children of Israel, who
offered burnt offerings and sacrificed peace offerings of
oxen to the LORD.
6 And Moses took half the blood and put *it* in basins, and
half the blood he sprinkled on the altar.
7 Then he took the Book of the Covenant and read in the
hearing of the people. And they said, “All that the LORD
has said we will do, and be obedient.”
8 And Moses took the blood, sprinkled *it* on the people,
and said, “This is the blood of the covenant which the
LORD has made with you according to all these words.”

On the Mountain with God

9 Then Moses went up, also Aaron, Nadab, and Abihu, and
seventy of the elders of Israel,

10 and they saw the God of Israel. And *there was* under
His feet as it were a paved work of sapphire stone, and it
was like the very heavens in *its* clarity.
11 But on the nobles of the children of Israel He did not
lay His hand. So they saw God, and they ate and drank.
12 Then the LORD said to Moses, “Come up to Me on the
mountain and be there; and I will give you tablets of stone,
and the law and commandments which I have written, that
you may teach them.”
13 So Moses arose with his assistant Joshua, and Moses
went up to the mountain of God.
14 And he said to the elders, “Wait here for us until we
come back to you. Indeed, Aaron and Hur *are* with you. If
any man has a difficulty, let him go to them.”
15 Then Moses went up into the mountain, and a cloud
covered the mountain.
16 Now the glory of the LORD rested on Mount Sinai, and
the cloud covered it six days. And on the seventh day He
called to Moses out of the midst of the cloud.
17 The sight of the glory of the LORD *was* like a
consuming fire on the top of the mountain in the eyes of the
children of Israel.
18 So Moses went into the midst of the cloud and went up
into the mountain. And Moses was on the mountain forty
days and forty nights.

Exodus 25

Offerings for the Sanctuary

1 Then the LORD spoke to Moses, saying:
2 “Speak to the children of Israel, that they bring Me an
offering. From everyone who gives it willingly with his
heart you shall take My offering.
3 “And this *is* the offering which you shall take from them:
gold, silver, and bronze;
4 “blue, purple, and scarlet *thread,* fine linen, and goats’
hair;
5 “ram skins dyed red, badger skins, and acacia wood;
6 “oil for the light, and spices for the anointing oil and for
the sweet incense;
7 “onyx stones, and stones to be set in the ephod and in
the breastplate.
8 “And let them make Me a sanctuary, that I may dwell
among them. *We Need Places to Worship*
9 “According to all that I show you, *that is,* the pattern of
the tabernacle and the pattern of all its furnishings, just so
you shall make *it*.

The Ark of the Testimony

10 “And they shall make an ark of acacia wood; two and a
half cubits *shall be* its length, a cubit and a half its width,
and a cubit and a half its height.
11 “And you shall overlay it with pure gold, inside and out
you shall overlay it, and shall make on it a molding of gold
all around.
12 “You shall cast four rings of gold for it, and put *them* in
its four corners; two rings *shall be* on one side, and two
rings on the other side.

13 “And you shall make poles *of* acacia wood, and overlay
them with gold.
14 “You shall put the poles into the rings on the sides of
the ark, that the ark may be carried by them.
15 “The poles shall be in the rings of the ark; they shall
not be taken from it.
16 “And you shall put into the ark the Testimony which I
will give you. *The Ark of the Covenant*
17 “You shall make a mercy seat of pure gold; two and a
half cubits *shall be* its length and a cubit and a half its
width.
18 “And you shall make two cherubim of gold; of
hammered work you shall make them at the two ends of the
mercy seat.
19 “Make one cherub at one end, and the other cherub at
the other end; you shall make the cherubim at the two ends
of it *of one piece* with the mercy seat.
20 “And the cherubim shall stretch out *their* wings above,
covering the mercy seat with their wings, and they shall
face one another; the faces of the cherubim *shall be* toward
the mercy seat.
21 “You shall put the mercy seat on top of the ark, and in
the ark you shall put the Testimony that I will give you.
22 “And there I will meet with you, and I will speak with
you from above the mercy seat, from between the two
cherubim which *are* on the ark of the Testimony, about
everything which I will give you in commandment to the
children of Israel.

The Table for the Showbread

23 “You shall also make a table of acacia wood; two cubits
shall be its length, a cubit its width, and a cubit and a half
its height.

24 “And you shall overlay it with pure gold, and make a
molding of gold all around.
25 “You shall make for it a frame of a handbreadth all
around, and you shall make a gold molding for the frame all
around.
26 “And you shall make for it four rings of gold, and put
the rings on the four corners that *are* at its four legs.
27 “The rings shall be close to the frame, as holders for
the poles to bear the table.
28 “And you shall make the poles of acacia wood, and
overlay them with gold, that the table may be carried with
them.
29 “You shall make its dishes, its pans, its pitchers, and its
bowls for pouring. You shall make them of pure gold.
30 “And you shall set the showbread on the table before
Me always.

The Gold Lampstand

31 “You shall also make a lampstand of pure gold; the
lampstand shall be of hammered work. Its shaft, its
branches, its bowls, its *ornamental* knobs, and flowers shall
be *of one piece*.
32 “And six branches shall come out of its sides: three
branches of the lampstand out of one side, and three
branches of the lampstand out of the other side.
33 “Three bowls *shall be* made like almond *blossoms* on
one branch, *with* an *ornamental* knob and a flower, and
three bowls made like almond *blossoms* on the other
branch, *with* an *ornamental* knob and a flower—and so for
the six branches that come out of the lampstand.
34 “On the lampstand itself four bowls *shall be* made like
almond *blossoms, each with* its *ornamental* knob and
flower.

35 “And *there shall be* a knob under the *first* two branches
of the same, a knob under the *second* two branches of the
same, and a knob under the *third* two branches of the
same, according to the six branches that extend from the
lampstand.
36 “Their knobs and their branches *shall be of one piece;*
all of it *shall be* one hammered piece of pure gold.
37 “You shall make seven lamps for it, and they shall
arrange its lamps so that they give light in front of it.
38 “And its wick-trimmers and their trays *shall be* of pure
gold.
39 “It shall be made of a talent of pure gold, with all these
utensils.
40 “And see to it that you make *them* according to the
pattern which was shown you on the mountain.

Exodus 26

The Tabernacle

1 “Moreover you shall make the tabernacle *with* ten
curtains *of* fine woven linen, and blue, purple, and scarlet
thread; with artistic designs of cherubim you shall weave
them.
2 “The length of each curtain *shall be* twenty-eight cubits,
and the width of each curtain four cubits. And every one of
the curtains shall have the same measurements.
3 “Five curtains shall be coupled to one another, and *the*
other five curtains *shall be* coupled to one another.
4 “And you shall make loops of blue *yarn* on the edge of
the curtain on the selvedge of *one* set, and likewise you
shall do on the outer edge of *the other* curtain of the
second set.
5 “Fifty loops you shall make in the one curtain, and fifty
loops you shall make on the edge of the curtain that *is* on
the end of the second set, that the loops may be clasped to
one another.
6 “And you shall make fifty clasps of gold, and couple the
curtains together with the clasps, so that it may be one
tabernacle.
7 “You shall also make curtains of goats’ *hair,* to be a tent
over the tabernacle. You shall make eleven curtains.
8 “The length of each curtain *shall be* thirty cubits, and
the width of each curtain four cubits; and the eleven
curtains shall all have the same measurements.
9 “And you shall couple five curtains by themselves and six
curtains by themselves, and you shall double over the sixth
curtain at the forefront of the tent.

10 “You shall make fifty loops on the edge of the curtain
that is outermost in *one* set, and fifty loops on the edge of
the curtain of the second set.
11 “And you shall make fifty bronze clasps, put the clasps
into the loops, and couple the tent together, that it may be
one.
12 “The remnant that remains of the curtains of the tent,
the half curtain that remains, shall hang over the back of
the tabernacle.
13 “And a cubit on one side and a cubit on the other side,
of what remains of the length of the curtains of the tent,
shall hang over the sides of the tabernacle, on this side and
on that side, to cover it.
14 “You shall also make a covering of ram skins dyed red
for the tent, and a covering of badger skins above that.
15 “And for the tabernacle you shall make the boards of
acacia wood, standing upright.
16 “Ten cubits *shall be* the length of a board, and a cubit
and a half *shall be* the width of each board.
17 “Two tenons *shall be* in each board for binding one to
another. Thus you shall make for all the boards of the
tabernacle.
18 “And you shall make the boards for the tabernacle,
twenty boards for the south side.
19 “You shall make forty sockets of silver under the twenty
boards: two sockets under each of the boards for its two
tenons.
20 “And for the second side of the tabernacle, the north
side, *there shall be* twenty boards
21 “and their forty sockets of silver: two sockets under
each of the boards.
22 “For the far side of the tabernacle, westward, you shall
make six boards.

23 “And you shall also make two boards for the two back
corners of the tabernacle.
24 “They shall be coupled together at the bottom and they
shall be coupled together at the top by one ring. Thus it
shall be for both of them. They shall be for the two corners.
25 “So there shall be eight boards with their sockets of
silver—sixteen sockets—two sockets under each of the
boards.
26 “And you shall make bars of acacia wood: five for the
boards on one side of the tabernacle,
27 “five bars for the boards on the other side of the
tabernacle, and five bars for the boards of the side of the
tabernacle, for the far side westward.
28 “The middle bar shall pass through the midst of the
boards from end to end.
29 “You shall overlay the boards with gold, make their
rings of gold *as* holders for the bars, and overlay the bars
with gold.
30 “And you shall raise up the tabernacle according to its
pattern which you were shown on the mountain.
31 “You shall make a veil woven of blue, purple, and
scarlet *thread,* and fine woven linen. It shall be woven with
an artistic design of cherubim.
32 “You shall hang it upon the four pillars of acacia *wood*
overlaid with gold. Their hooks *shall be* gold, upon four
sockets of silver.
33 “And you shall hang the veil from the clasps. Then you
shall bring the ark of the Testimony in there, behind the
veil. The veil shall be a divider for you between the holy
place and the Most Holy.
34 “You shall put the mercy seat upon the ark of the
Testimony in the Most Holy.
35 “You shall set the table outside the veil, and the
lampstand across from the table on the side of the

tabernacle toward the south; and you shall put the table on the north side.

36 “You shall make a screen for the door of the tabernacle, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver.

37 “And you shall make for the screen five pillars of acacia *wood,* and overlay them with gold; their hooks *shall be* gold, and you shall cast five sockets of bronze for them.

Exodus 27

The Altar of Burnt Offering

1 “You shall make an altar of acacia wood, five cubits long
and five cubits wide—the altar shall be square—and its
height *shall be* three cubits.
2 “You shall make its horns on its four corners; its horns
shall be of one piece with it. And you shall overlay it with
bronze.
3 “Also you shall make its pans to receive its ashes, and its
shovels and its basins and its forks and its firepans; you
shall make all its utensils of bronze.
4 “You shall make a grate for it, a network of bronze; and
on the network you shall make four bronze rings at its four
corners.
5 “You shall put it under the rim of the altar beneath, that
the network may be midway up the altar.
6 “And you shall make poles for the altar, poles of acacia
wood, and overlay them with bronze.
7 “The poles shall be put in the rings, and the poles shall
be on the two sides of the altar to bear it.
8 “You shall make it hollow with boards; as it was shown
you on the mountain, so shall they make *it*.

The Court of the Tabernacle

9 “You shall also make the court of the tabernacle. For the
south side *there shall be* hangings for the court *made of*
fine woven linen, one hundred cubits long for one side.
10 “And its twenty pillars and their twenty sockets *shall be*
bronze. The hooks of the pillars and their bands *shall be*
silver.

11 “Likewise along the length of the north side *there shall be* hangings one hundred *cubits* long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver.

12 “And along the width of the court on the west side *shall be* hangings of fifty cubits, with their ten pillars and their ten sockets.

13 “The width of the court on the east side *shall be* fifty cubits.

14 “The hangings on *one* side *of the gate shall be* fifteen cubits, *with* their three pillars and their three sockets.

15 “And on the other side *shall be* hangings of fifteen *cubits, with* their three pillars and their three sockets.

16 “For the gate of the court *there shall be* a screen twenty cubits long, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver. It *shall have* four pillars and four sockets.

17 “All the pillars around the court shall have bands of silver; their hooks *shall be* of silver and their sockets of bronze.

18 “The length of the court *shall be* one hundred cubits, the width fifty throughout, and the height five cubits, *made of* fine woven linen, and its sockets of bronze.

19 “All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, *shall be* of bronze.

The Care of the Lampstand

20 “And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn continually.

21 “In the tabernacle of meeting, outside the veil which *is* before the Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. *It shall be* a

statute forever to their generations on behalf of the children of Israel.

Exodus 28

Garments for the Priesthood

1 “Now take Aaron your brother, and his sons with him,
from among the children of Israel, that he may minister to
Me as priest, Aaron *and* Aaron’s sons: Nadab, Abihu,
Eleazar, and Ithamar.
2 “And you shall make holy garments for Aaron your
brother, for glory and for beauty.
3 “So you shall speak to all *who are* gifted artisans, whom
I have filled with the spirit of wisdom, that they may make
Aaron’s garments, to consecrate him, that he may minister
to Me as priest.
4 “And these *are* the garments which they shall make: a
breastplate, an ephod,[a] a robe, a skillfully woven tunic, a
turban, and a sash. So they shall make holy garments for
Aaron your brother and his sons, that he may minister to
Me as priest.

The Ephod

5 “They shall take the gold, blue, purple, and scarlet
thread, and the fine linen,
6 “and they shall make the ephod of gold, blue, purple,
and scarlet *thread,* and fine woven linen, artistically
worked.
7 “It shall have two shoulder straps joined at its two
edges, and *so* it shall be joined together.
8 “And the intricately woven band of the ephod, which *is*
on it, shall be of the same workmanship, *made of* gold,
blue, purple, and scarlet *thread,* and fine woven linen.
9 “Then you shall take two onyx stones and engrave on
them the names of the sons of Israel:

10 “six of their names on one stone and six names on the
other stone, in order of their birth.
11 “With the work of an engraver in stone, *like* the
engravings of a signet, you shall engrave the two stones
with the names of the sons of Israel. You shall set them in
settings of gold.
12 “And you shall put the two stones on the shoulders of
the ephod *as* memorial stones for the sons of Israel. So
Aaron shall bear their names before the LORD on his two
shoulders as a memorial.
13 “You shall also make settings of gold,
14 “and you shall make two chains of pure gold like
braided cords, and fasten the braided chains to the
settings.

The Breastplate

15 “You shall make the breastplate of judgment.
Artistically woven according to the workmanship of the
ephod you shall make it: of gold, blue, purple, and scarlet
thread, and fine woven linen, you shall make it.
16 “It shall be doubled into a square: a span *shall be* its
length, and a span *shall be* its width.
17 “And you shall put settings of stones in it, four rows of
stones: *The first* row *shall be* a sardius, a topaz, and an
emerald; *this shall be* the first row;
18 “the second row *shall be* a turquoise, a sapphire, and a
diamond;
19 “the third row, a jacinth, an agate, and an amethyst;
20 “and the fourth row, a beryl, an onyx, and a jasper.
They shall be set in gold settings.
21 “And the stones shall have the names of the sons of
Israel, twelve according to their names, *like* the engravings
of a signet, each one with its own name; they shall be
according to the twelve tribes.

22 “You shall make chains for the breastplate at the end,
like braided cords of pure gold.
23 “And you shall make two rings of gold for the
breastplate, and put the two rings on the two ends of the
breastplate.
24 “Then you shall put the two braided *chains* of gold in
the two rings which are on the ends of the breastplate;
25 “and the *other* two ends of the two braided *chains* you
shall fasten to the two settings, and put them on the
shoulder straps of the ephod in the front.
26 “You shall make two rings of gold, and put them on the
two ends of the breastplate, on the edge of it, which is on
the inner side of the ephod.
27 “And two *other* rings of gold you shall make, and put
them on the two shoulder straps, underneath the ephod
toward its front, right at the seam above the intricately
woven band of the ephod.
28 “They shall bind the breastplate by means of its rings
to the rings of the ephod, using a blue cord, so that it is
above the intricately woven band of the ephod, and so that
the breastplate does not come loose from the ephod.
29 “So Aaron shall bear the names of the sons of Israel on
the breastplate of judgment over his heart, when he goes
into the holy *place,* as a memorial before the LORD
continually.
30 “And you shall put in the breastplate of judgment the
Urim and the Thummim,[b] and they shall be over Aaron’s
heart when he goes in before the LORD. So Aaron shall
bear the judgment of the children of Israel over his heart
before the LORD continually. *Seeking Guidance Through the Urim and Thummim*

Other Priestly Garments

31 “You shall make the robe of the ephod all of blue.

32 “There shall be an opening for his head in the middle of
it; it shall have a woven binding all around its opening, like
the opening in a coat of mail, so that it does not tear.
33 “And upon its hem you shall make pomegranates of
blue, purple, and scarlet, all around its hem, and bells of
gold between them all around:
34 “a golden bell and a pomegranate, a golden bell and a
pomegranate, upon the hem of the robe all around.
35 “And it shall be upon Aaron when he ministers, and its
sound will be heard when he goes into the holy *place*
before the LORD and when he comes out, that he may not
die.
36 “You shall also make a plate of pure gold and engrave
on it, *like* the engraving of a signet:

HOLINESS TO THE LORD.

37 “And you shall put it on a blue cord, that it may be on
the turban; it shall be on the front of the turban.
38 “So it shall be on Aaron’s forehead, that Aaron may
bear the iniquity of the holy things which the children of
Israel hallow in all their holy gifts; and it shall always be on
his forehead, that they may be accepted before the LORD.
39 “You shall skillfully weave the tunic of fine linen
thread, you shall make the turban of fine linen, and you
shall make the sash of woven work.
40 “For Aaron’s sons you shall make tunics, and you shall
make sashes for them. And you shall make hats for them,
for glory and beauty.
41 “So you shall put them on Aaron your brother and on
his sons with him. You shall anoint them, consecrate them,
and sanctify them, that they may minister to Me as priests.
42 “And you shall make for them linen trousers to cover
their nakedness; they shall reach from the waist to the

thighs.

43 “They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy *place,* that they do not incur iniquity and die. *It shall be* a statute forever to him and his descendants after him.

Exodus 29

Aaron and His Sons Consecrated

1 “And this is what you shall do to them to hallow them for
ministering to Me as priests: Take one young bull and two
rams without blemish,
2 “and unleavened bread, unleavened cakes mixed with
oil, and unleavened wafers anointed with oil (you shall
make them of wheat flour).
3 “You shall put them in one basket and bring them in the
basket, with the bull and the two rams.
4 “And Aaron and his sons you shall bring to the door of
the tabernacle of meeting, and you shall wash them with
water.
5 “Then you shall take the garments, put the tunic on
Aaron, and the robe of the ephod, the ephod, and the
breastplate, and gird him with the intricately woven band
of the ephod.
6 “You shall put the turban on his head, and put the holy
crown on the turban.
7 “And you shall take the anointing oil, pour *it* on his head,
and anoint him.
8 “Then you shall bring his sons and put tunics on them.
9 “And you shall gird them with sashes, Aaron and his
sons, and put the hats on them. The priesthood shall be
theirs for a perpetual statute. So you shall consecrate
Aaron and his sons.
10 “You shall also have the bull brought before the
tabernacle of meeting, and Aaron and his sons shall put
their hands on the head of the bull.
11 “Then you shall kill the bull before the LORD, *by* the
door of the tabernacle of meeting.

12 “You shall take *some* of the blood of the bull and put *it*
on the horns of the altar with your finger, and pour all the
blood beside the base of the altar.
13 “And you shall take all the fat that covers the entrails,
the fatty lobe *attached* to the liver, and the two kidneys and
the fat that *is* on them, and burn *them* on the altar.
14 “But the flesh of the bull, with its skin and its offal, you
shall burn with fire outside the camp. It *is* a sin offering.
15 “You shall also take one ram, and Aaron and his sons
shall put their hands on the head of the ram;
16 “and you shall kill the ram, and you shall take its blood
and sprinkle *it* all around on the altar.
17 “Then you shall cut the ram in pieces, wash its entrails
and its legs, and put *them* with its pieces and with its head.
18 “And you shall burn the whole ram on the altar. It *is* a
burnt offering to the LORD; it *is* a sweet aroma, an offering
made by fire to the LORD.
19 “You shall also take the other ram, and Aaron and his
sons shall put their hands on the head of the ram.
20 “Then you shall kill the ram, and take some of its blood
and put *it* on the tip of the right ear of Aaron and on the tip
of the right ear of his sons, on the thumb of their right hand
and on the big toe of their right foot, and sprinkle the blood
all around on the altar.
21 “And you shall take some of the blood that is on the
altar, and some of the anointing oil, and sprinkle *it* on
Aaron and on his garments, on his sons and on the
garments of his sons with him; and he and his garments
shall be hallowed, and his sons and his sons’ garments with
him.
22 “Also you shall take the fat of the ram, the fat tail, the
fat that covers the entrails, the fatty lobe *attached to* the
liver, the two kidneys and the fat on them, the right thigh
(for it *is* a ram of consecration),

23 “one loaf of bread, one cake *made with* oil, and one
wafer from the basket of the unleavened bread that *is*
before the LORD;
24 “and you shall put all these in the hands of Aaron and
in the hands of his sons, and you shall wave them *as* a wave
offering before the LORD.
25 “You shall receive them back from their hands and burn
them on the altar as a burnt offering, as a sweet aroma
before the LORD. It *is* an offering made by fire to the
LORD.
26 “Then you shall take the breast of the ram of Aaron’s
consecration and wave it *as* a wave offering before the
LORD; and it shall be your portion.
27 “And from the ram of the consecration you shall
consecrate the breast of the wave offering which is waved,
and the thigh of the heave offering which is raised, of *that*
which *is* for Aaron and of *that* which is for his sons.
28 “It shall be from the children of Israel *for* Aaron and his
sons by a statute forever. For it is a heave offering; it shall
be a heave offering from the children of Israel from the
sacrifices of their peace offerings, *that is,* their heave
offering to the LORD.
29 “And the holy garments of Aaron shall be his sons’ after
him, to be anointed in them and to be consecrated in them.
30 “That son who becomes priest in his place shall put
them on for seven days, when he enters the tabernacle of
meeting to minister in the holy *place*.
31 “And you shall take the ram of the consecration and
boil its flesh in the holy place.
32 “Then Aaron and his sons shall eat the flesh of the ram,
and the bread that *is* in the basket, *by* the door of the
tabernacle of meeting.
33 “They shall eat those things with which the atonement
was made, to consecrate *and* to sanctify them; but an

outsider shall not eat *them,* because they *are* holy.

34 “And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it *is* holy.

35 “Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them.

36 “And you shall offer a bull every day *as* a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it.

37 “Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy.[a]

The Daily Offerings

38 “Now this *is* what you shall offer on the altar: two lambs of the first year, day by day continually.

39 “One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.

40 “With the one lamb shall be one-tenth *of an ephah* of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine *as* a drink offering.

41 “And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD.

42 “*This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you.

43 “And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory.

44 “So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to

minister to Me as priests.

45 “I will dwell among the children of Israel and will be
their God.

46 “And they shall know that I *am* the LORD their God,
who brought them up out of the land of Egypt, that I may
dwell among them. I *am* the LORD their God.

Exodus 30

The Altar of Incense

1 “You shall make an altar to burn incense on; you shall
make it of acacia wood.
2 “A cubit *shall be* its length and a cubit its width—it shall
be square—and two cubits *shall be* its height. Its horns
shall be of one piece with it.
3 “And you shall overlay its top, its sides all around, and
its horns with pure gold; and you shall make for it a
molding of gold all around.
4 “Two gold rings you shall make for it, under the molding
on both its sides. You shall place *them* on its two sides, and
they will be holders for the poles with which to bear it.
5 “You shall make the poles of acacia wood, and overlay
them with gold.
6 “And you shall put it before the veil that *is* before the ark
of the Testimony, before the mercy seat that *is* over the
Testimony, where I will meet with you.
7 “Aaron shall burn on it sweet incense every morning;
when he tends the lamps, he shall burn incense on it.
8 “And when Aaron lights the lamps at twilight, he shall
burn incense on it, a perpetual incense before the LORD
throughout your generations.
9 “You shall not offer strange incense on it, or a burnt
offering, or a grain offering; nor shall you pour a drink
offering on it.
10 “And Aaron shall make atonement upon its horns once
a year with the blood of the sin offering of atonement; once
a year he shall make atonement upon it throughout your
generations. It *is* most holy to the LORD.”

The Ransom Money

11 Then the LORD spoke to Moses, saying:

12 “When you take the census of the children of Israel for
their number, then every man shall give a ransom for
himself to the LORD, when you number them, that there
may be no plague among them when *you* number them.

Atonement Money

13 “This is what everyone among those who are numbered
shall give: half a shekel according to the shekel of the
sanctuary (a shekel *is* twenty gerahs). The half-shekel *shall*
be an offering to the LORD.

14 “Everyone included among those who are numbered,
from twenty years old and above, shall give an offering to
the LORD.

15 “The rich shall not give more and the poor shall not
give less than half a shekel, when *you* give an offering to
the LORD, to make atonement for yourselves.

16 “And you shall take the atonement money of the
children of Israel, and shall appoint it for the service of the
tabernacle of meeting, that it may be a memorial for the
children of Israel before the LORD, to make atonement for
yourselves.”

The Bronze Laver

17 Then the LORD spoke to Moses, saying:

18 “You shall also make a laver of bronze, with its base
also of bronze, for washing. You shall put it between the
tabernacle of meeting and the altar. And you shall put
water in it,

19 “for Aaron and his sons shall wash their hands and
their feet in water from it.

20 “When they go into the tabernacle of meeting, or when
they come near the altar to minister, to burn an offering

made by fire to the LORD, they shall wash with water, lest they die.

21 “So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations.”

The Holy Anointing Oil

22 Moreover the LORD spoke to Moses, saying:

23 “Also take for yourself quality spices—five hundred *shekels* of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty *shekels*), two hundred and fifty *shekels* of sweet-smelling cane,

24 “five hundred *shekels* of cassia, according to the shekel of the sanctuary, and a hin of olive oil.

25 “And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil.

26 “With it you shall anoint the tabernacle of meeting and the ark of the Testimony;

27 “the table and all its utensils, the lampstand and its utensils, and the altar of incense;

28 “the altar of burnt offering with all its utensils, and the laver and its base.

29 “You shall consecrate them, that they may be most holy; whatever touches them must be holy.[a]

30 “And you shall anoint Aaron and his sons, and consecrate them, that *they* may minister to Me as priests.

31 “And you shall speak to the children of Israel, saying: ‘This shall be a holy anointing oil to Me throughout your generations.

32 ‘It shall not be poured on man’s flesh; nor shall you make *any other* like it, according to its composition. It *is* holy, *and* it shall be holy to you.

33‘Whoever compounds *any* like it, or whoever puts *any* of it on an outsider, shall be cut off from his people.’ ”

The Incense

34And the LORD said to Moses: “Take sweet spices, stacte and onycha and galbanum, and pure frankincense with *these* sweet spices; there shall be equal amounts of each.

35“You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, *and* holy.

36“And you shall beat *some* of it very fine, and put some of it before the Testimony in the tabernacle of meeting where I will meet with you. It shall be most holy to you.

37“But *as for* the incense which you shall make, you shall not make any for yourselves, according to its composition. It shall be to you holy for the LORD.

38“Whoever makes *any* like it, to smell it, he shall be cut off from his people.”

Exodus 31

Artisans for Building the Tabernacle

1 Then the LORD spoke to Moses, saying: *Called by Name*

2 “See, I have called by name Bezalel the son of Uri, the
son of Hur, of the tribe of Judah. *Bezalel and Aholiab*

3 “And I have filled him with the Spirit of God, in wisdom,
in understanding, in knowledge, and in all *manner of*
workmanship, *Filled with the Spirit*

4 “to design artistic works, to work in gold, in silver, in
bronze,

5 “in cutting jewels for setting, in carving wood, and to
work in all *manner of* workmanship.

6 “And I, indeed I, have appointed with him Aholiab the
son of Ahisamach, of the tribe of Dan; and I have put
wisdom in the hearts of all the gifted artisans, that they
may make all that I have commanded you:

7 “the tabernacle of meeting, the ark of the Testimony and
the mercy seat that *is* on it, and all the furniture of the
tabernacle—

8 “the table and its utensils, the pure *gold* lampstand with
all its utensils, the altar of incense,

9 “the altar of burnt offering with all its utensils, and the
laver and its base—

10 “the garments of ministry,[a] the holy garments for Aaron
the priest and the garments of his sons, to minister as
priests,

11 “and the anointing oil and sweet incense for the holy
place. According to all that I have commanded you they
shall do.”

The Sabbath Law

12And the LORD spoke to Moses, saying,

13“Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it *is* a sign between Me and you throughout your generations, that *you* may know that I *am* the LORD who sanctifies you.

14‘You shall keep the Sabbath, therefore, for *it is* holy to you. Everyone who profanes it shall surely be put to death; for whoever does *any* work on it, that person shall be cut off from among his people.

15‘Work shall be done for six days, but the seventh *is* the Sabbath of rest, holy to the LORD. Whoever does *any* work on the Sabbath day, he shall surely be put to death.

16‘Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations *as* a perpetual covenant.

17‘It *is* a sign between Me and the children of Israel forever; for *in* six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”

18And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.

Exodus 32

The Gold Calf

1 Now when the people saw that Moses delayed coming
down from the mountain, the people gathered together to
Aaron, and said to him, “Come, make us gods that shall go
before us; for *as for* this Moses, the man who brought us up
out of the land of Egypt, we do not know what has become
of him.” *We Need More Than Seeing to Believe*

2 And Aaron said to them, “Break off the golden earrings
which *are* in the ears of your wives, your sons, and your
daughters, and bring *them* to me.”

3 So all the people broke off the golden earrings which
were in their ears, and brought *them* to Aaron.

4 And he received *the gold* from their hand, and he
fashioned it with an engraving tool, and made a molded
calf. Then they said, “This *is* your god, O Israel, that
brought you out of the land of Egypt!”

5 So when Aaron saw *it,* he built an altar before it. And
Aaron made a proclamation and said, “Tomorrow *is* a feast
to the LORD.”

6 Then they rose early on the next day, offered burnt
offerings, and brought peace offerings; and the people sat
down to eat and drink, and rose up to play.

7 And the LORD said to Moses, “Go, get down! For your
people whom you brought out of the land of Egypt have
corrupted *themselves*. *Authority Is a Two-Way Street*

8 “They have turned aside quickly out of the way which I
commanded them. They have made themselves a molded
calf, and worshiped it and sacrificed to it, and said, ‘This *is*
your god, O Israel, that brought you out of the land of
Egypt!’ ”

9 And the LORD said to Moses, “I have seen this people,
and indeed it *is* a stiff-necked people!
10 “Now therefore, let Me alone, that My wrath may burn
hot against them and I may consume them. And I will make
of you a great nation.” *Moses Matures*
11 Then Moses pleaded with the LORD his God, and said:
“LORD, why does Your wrath burn hot against Your people
whom You have brought out of the land of Egypt with great
power and with a mighty hand?
12 “Why should the Egyptians speak, and say, ‘He brought
them out to harm them, to kill them in the mountains, and
to consume them from the face of the earth’? Turn from
Your fierce wrath, and relent from this harm to Your people.
13 “Remember Abraham, Isaac, and Israel, Your servants,
to whom You swore by Your own self, and said to them, ‘I
will multiply your descendants as the stars of heaven; and
all this land that I have spoken of I give to your
descendants, and they shall inherit *it* forever.’ ”[a]
14 So the LORD relented from the harm which He said He
would do to His people.
15 And Moses turned and went down from the mountain,
and the two tablets of the Testimony *were* in his hand. The
tablets *were* written on both sides; on the one *side* and on
the other they were written.
16 Now the tablets *were* the work of God, and the writing
was the writing of God engraved on the tablets.
17 And when Joshua heard the noise of the people as they
shouted, he said to Moses, “*There is* a noise of war in the
camp.”
18 But he said:

> “*It is* not the noise of the shout of victory,
> Nor the noise of the cry of defeat,
> *But* the sound of singing I hear.”

19So it was, as soon as he came near the camp, that he saw the calf *and* the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.

20Then he took the calf which they had made, burned *it* in the fire, and ground *it* to powder; and he scattered *it* on the water and made the children of Israel drink *it*.

21And Moses said to Aaron, "What did this people do to you that you have brought *so* great a sin upon them?"

22So Aaron said, "Do not let the anger of my lord become hot. You know the people, that they *are set* on evil. *Aaron's Excuses*

23"For they said to me, 'Make us gods that shall go before us; *as for* this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him.'

24"And I said to them, 'Whoever has any gold, let them break *it* off.' So they gave *it* to me, and I cast it into the fire, and this calf came out."

25Now when Moses saw that the people *were* unrestrained (for Aaron had not restrained them, to *their* shame among their enemies),

26then Moses stood in the entrance of the camp, and said, "Whoever *is* on the LORD's side—*come* to me!" And all the sons of Levi gathered themselves together to him.

27And he said to them, "Thus says the LORD God of Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.' "

28So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day.

29Then Moses said, "Consecrate yourselves today to the LORD, that He may bestow on you a blessing this day, for

every man has opposed his son and his brother.”

30Now it came to pass on the next day that Moses said to the people, “You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin.”

31Then Moses returned to the LORD and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold! *Bring It to Him*

32“Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.”

33And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book.

34“Now therefore, go, lead the people to *the place* of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin.”

35So the LORD plagued the people because of what they did with the calf which Aaron made.

Exodus 33

The Command to Leave Sinai

1 Then the LORD said to Moses, “Depart *and* go up from
here, you and the people whom you have brought out of the
land of Egypt, to the land of which I swore to Abraham,
Isaac, and Jacob, saying, ‘To your descendants I will give
it.’
2 “And I will send *My* Angel before you, and I will drive
out the Canaanite and the Amorite and the Hittite and the
Perizzite and the Hivite and the Jebusite.
3 “*Go up* to a land flowing with milk and honey; for I will
not go up in your midst, lest I consume you on the way, for
you *are* a stiff-necked people.”
4 And when the people heard this bad news, they
mourned, and no one put on his ornaments.
5 For the LORD had said to Moses, “Say to the children of
Israel, ‘You *are* a stiff-necked people. I could come up into
your midst in one moment and consume you. Now
therefore, take off your ornaments, that I may know what
to do to you.’ ”
6 So the children of Israel stripped themselves of their
ornaments by Mount Horeb.

Moses Meets with the LORD

7 Moses took his tent and pitched it outside the camp, far
from the camp, and called it the tabernacle of meeting. And
it came to pass *that* everyone who sought the LORD went
out to the tabernacle of meeting which *was* outside the
camp.
8 So it was, whenever Moses went out to the tabernacle,
that all the people rose, and each man stood *at* his tent

door and watched Moses until he had gone into the tabernacle.

9And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

10All the people saw the pillar of cloud standing *at* the tabernacle door, and all the people rose and worshiped, each man *in* his tent door.

11So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle. *Friends of God*

The Promise of God's Presence

12Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'

13"Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation *is* Your people."

14And He said, "My Presence will go *with you,* and I will give you rest."

15Then he said to Him, "If Your Presence does not go *with us,* do not bring us up from here.

16"For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who *are* upon the face of the earth."

17So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

18 And he said, “Please, show me Your glory.”
19 Then He said, “I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.”
20 But He said, “You cannot see My face; for no man shall see Me, and live.” *Direct Encounters with God*
21 And the LORD said, “Here is a place by Me, and you shall stand on the rock.
22 “So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.
23 “Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

Exodus 34

Moses Makes New Tablets

1 And the LORD said to Moses, “Cut two tablets of stone
like the first *ones,* and I will write on *these* tablets the
words that were on the first tablets which you broke.
2 “So be ready in the morning, and come up in the
morning to Mount Sinai, and present yourself to Me there
on the top of the mountain.
3 “And no man shall come up with you, and let no man be
seen throughout all the mountain; let neither flocks nor
herds feed before that mountain.”
4 So he cut two tablets of stone like the first *ones*. Then
Moses rose early in the morning and went up Mount Sinai,
as the LORD had commanded him; and he took in his hand
the two tablets of stone.
5 Now the LORD descended in the cloud and stood with
him there, and proclaimed the name of the LORD.
6 And the LORD passed before him and proclaimed, “The
LORD, the LORD God, merciful and gracious, longsuffering,
and abounding in goodness and truth, *Merciful and Just*
7 “keeping mercy for thousands, forgiving iniquity and
transgression and sin, by no means clearing *the guilty,*
visiting the iniquity of the fathers upon the children and the
children’s children to the third and the fourth generation.”
8 So Moses made haste and bowed his head toward the
earth, and worshiped.
9 Then he said, “If now I have found grace in Your sight, O
Lord, let my Lord, I pray, go among us, even though we *are*
a stiff-necked people; and pardon our iniquity and our sin,
and take us as Your inheritance.” *The Lord’s Inheritance*

The Covenant Renewed

10 And He said: “Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you *are* shall see the work of the LORD. For it *is* an awesome thing that I will do with you.

11 “Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.

12 “Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst.

13 “But you shall destroy their altars, break their *sacred* pillars, and cut down their wooden images

14 “(for you shall worship no other god, for the LORD, whose name *is* Jealous, *is* a jealous God),

15 “lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and *one of them* invites you and you eat of his sacrifice,

16 “and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods.

17 “You shall make no molded gods for yourselves.

18 “The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt.

19 “All that open the womb *are* Mine, and every male firstborn among your livestock, *whether* ox or sheep.

20 “But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem *him,* then you shall break

his neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty-handed.

21 "Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.

22 "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.

23 "Three times in the year all your men shall appear before the Lord, the LORD God of Israel.

24 "For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year.

25 "You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning.

26 "The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk."

27 Then the LORD said to Moses, "Write these words, for according to the tenor of these words I have made a covenant with you and with Israel."

28 So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments.[a]

The Shining Face of Moses

29 Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony *were* in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him.

30 So when Aaron and all the children of Israel saw
Moses, behold, the skin of his face shone, and they were
afraid to come near him.
31 Then Moses called to them, and Aaron and all the
rulers of the congregation returned to him; and Moses
talked with them.
32 Afterward all the children of Israel came near, and he
gave them as commandments all that the LORD had spoken
with him on Mount Sinai.
33 And when Moses had finished speaking with them, he
put a veil on his face.
34 But whenever Moses went in before the LORD to speak
with Him, he would take the veil off until he came out; and
he would come out and speak to the children of Israel
whatever he had been commanded.
35 And whenever the children of Israel saw the face of
Moses, that the skin of Moses' face shone, then Moses
would put the veil on his face again, until he went in to
speak with Him.

Exodus 35

Sabbath Regulations

1 Then Moses gathered all the congregation of the children
of Israel together, and said to them, “These *are* the words
which the LORD has commanded *you* to do: Take a Break

2 “Work shall be done for six days, but the seventh day
shall be a holy day for you, a Sabbath of rest to the LORD.
Whoever does any work on it shall be put to death.

3 “You shall kindle no fire throughout your dwellings on
the Sabbath day.”

Offerings for the Tabernacle

4 And Moses spoke to all the congregation of the children
of Israel, saying, “This *is* the thing which the LORD
commanded, saying:

5 ‘Take from among you an offering to the LORD. Whoever
is of a willing heart, let him bring it as an offering to the
LORD: gold, silver, and bronze;

6 ‘blue, purple, and scarlet *thread,* fine linen, and goats’
hair;

7 ‘ram skins dyed red, badger skins, and acacia wood;

8 ‘oil for the light, and spices for the anointing oil and for
the sweet incense;

9 ‘onyx stones, and stones to be set in the ephod and in
the breastplate.

Articles of the Tabernacle

10 ‘All *who are* gifted artisans among you shall come and
make all that the LORD has commanded:

11 ‘the tabernacle, its tent, its covering, its clasps, its
boards, its bars, its pillars, and its sockets;
12 ‘the ark and its poles, *with* the mercy seat, and the veil
of the covering;
13 ‘the table and its poles, all its utensils, and the
showbread;
14 ‘also the lampstand for the light, its utensils, its lamps,
and the oil for the light;
15 ‘the incense altar, its poles, the anointing oil, the sweet
incense, and the screen for the door at the entrance of the
tabernacle;
16 ‘the altar of burnt offering with its bronze grating, its
poles, all its utensils, *and* the laver and its base;
17 ‘the hangings of the court, its pillars, their sockets, and
the screen for the gate of the court;
18 ‘the pegs of the tabernacle, the pegs of the court, and
their cords;
19 ‘the garments of ministry,[a] for ministering in the holy
place—the holy garments for Aaron the priest and the
garments of his sons, to minister as priests.’ ”

The Tabernacle Offerings Presented

20 And all the congregation of the children of Israel
departed from the presence of Moses.
21 Then everyone came whose heart was stirred, and
everyone whose spirit was willing, *and* they brought the
LORD’s offering for the work of the tabernacle of meeting,
for all its service, and for the holy garments.
22 They came, both men and women, as many as had a
willing heart, *and* brought earrings and nose rings, rings
and necklaces, all jewelry of gold, that is, every man who
made an offering of gold to the LORD.
23 And every man, with whom was found blue, purple, and
scarlet *thread,* fine linen, and goats’ *hair,* red skins of rams,

and badger skins, brought *them*.

24 Everyone who offered an offering of silver or bronze brought the LORD's offering. And everyone with whom was found acacia wood for any work of the service, brought *it*.

25 All the women *who were* gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, *and* scarlet, and fine linen.

26 And all the women whose hearts stirred with wisdom spun yarn of goats' *hair*.

27 The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate,

28 and spices and oil for the light, for the anointing oil, and for the sweet incense.

29 The children of Israel brought a freewill offering to the LORD, all the men and women whose hearts were willing to bring *material* for all kinds of work which the LORD, by the hand of Moses, had commanded to be done.

The Artisans Called by God

30 And Moses said to the children of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

31 "and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, *The Spirit of God in the Workplace*

32 "to design artistic works, to work in gold and silver and bronze,

33 "in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.

34 "And He has put in his heart the ability to teach, *in* him and Aholiab the son of Ahisamach, of the tribe of Dan.

35 "He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet *thread,* and fine linen, and of the

weaver—those who do every work and those who design artistic works.

Exodus 36

1 “And Bezalel and Aholiab, and every gifted artisan in
whom the LORD has put wisdom and understanding, to
know how to do all manner of work for the service of the
sanctuary, shall do according to all that the LORD has
commanded.”

The People Give More than Enough

2 Then Moses called Bezalel and Aholiab, and every gifted
artisan in whose heart the LORD had put wisdom, everyone
whose heart was stirred, to come and do the work.
3 And they received from Moses all the offering which the
children of Israel had brought for the work of the service of
making the sanctuary. So they continued bringing to him
freewill offerings every morning.
4 Then all the craftsmen who were doing all the work of
the sanctuary came, each from the work he was doing, *A Project Drew the People Together*
5 and they spoke to Moses, saying, “The people bring
much more than enough for the service of the work which
the LORD commanded *us* to do.”
6 So Moses gave a commandment, and they caused it to
be proclaimed throughout the camp, saying, “Let neither
man nor woman do any more work for the offering of the
sanctuary.” And the people were restrained from bringing,
7 for the material they had was sufficient for all the work
to be done—indeed too much.

Building the Tabernacle

8 Then all the gifted artisans among them who worked on
the tabernacle made ten curtains woven of fine linen, and

of blue, purple, and scarlet *thread; with* artistic designs of cherubim they made them.

9 The length of each curtain *was* twenty-eight cubits, and the width of each curtain four cubits; the curtains *were* all the same size.

10 And he coupled five curtains to one another, and *the other* five curtains he coupled to one another.

11 He made loops of blue *yarn* on the edge of the curtain on the selvedge of one set; likewise he did on the outer edge of *the other* curtain of the second set.

12 Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one *curtain* to another.

13 And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle.

14 He made curtains of goats' *hair* for the tent over the tabernacle; he made eleven curtains.

15 The length of each curtain *was* thirty cubits, and the width of each curtain four cubits; the eleven curtains *were* the same size.

16 He coupled five curtains by themselves and six curtains by themselves.

17 And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set.

18 He also made fifty bronze clasps to couple the tent together, that it might be one.

19 Then he made a covering for the tent of ram skins dyed red, and a covering of badger skins above *that*.

20 For the tabernacle he made boards of acacia wood, standing upright.

21 The length of each board *was* ten cubits, and the width of each board a cubit and a half.

22 Each board had two tenons for binding one to another.
Thus he made for all the boards of the tabernacle.
23 And he made boards for the tabernacle, twenty boards
for the south side.
24 Forty sockets of silver he made to go under the twenty
boards: two sockets under each of the boards for its two
tenons.
25 And for the other side of the tabernacle, the north side,
he made twenty boards
26 and their forty sockets of silver: two sockets under
each of the boards.
27 For the west side of the tabernacle he made six boards.
28 He also made two boards for the two back corners of
the tabernacle.
29 And they were coupled at the bottom and coupled
together at the top by one ring. Thus he made both of them
for the two corners.
30 So there were eight boards and their sockets—sixteen
sockets of silver—two sockets under each of the boards.
31 And he made bars of acacia wood: five for the boards
on one side of the tabernacle,
32 five bars for the boards on the other side of the
tabernacle, and five bars for the boards of the tabernacle
on the far side westward.
33 And he made the middle bar to pass through the boards
from one end to the other.
34 He overlaid the boards with gold, made their rings of
gold *to be* holders for the bars, and overlaid the bars with
gold.
35 And he made a veil of blue, purple, and scarlet *thread,*
and fine woven linen; it was worked *with* an artistic design
of cherubim.
36 He made for it four pillars of acacia *wood,* and overlaid
them with gold, with their hooks of gold; and he cast four

sockets of silver for them.

37He also made a screen for the tabernacle door, of blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver,

38and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets *were* bronze.

Exodus 37

Making the Ark of the Testimony

1 Then Bezalel made the ark of acacia wood; two and a half
cubits *was* its length, a cubit and a half its width, and a
cubit and a half its height. *A World of Talent*

2 He overlaid it with pure gold inside and outside, and
made a molding of gold all around it.

3 And he cast for it four rings of gold *to be set* in its four
corners: two rings on one side, and two rings on the other
side of it.

4 He made poles of acacia wood, and overlaid them with
gold.

5 And he put the poles into the rings at the sides of the
ark, to bear the ark.

6 He also made the mercy seat of pure gold; two and a
half cubits *was* its length and a cubit and a half its width.

7 He made two cherubim of beaten gold; he made them of
one piece at the two ends of the mercy seat:

8 one cherub at one end on this side, and the other cherub
at the *other* end on that side. He made the cherubim at the
two ends *of one piece* with the mercy seat.

9 The cherubim spread out *their* wings above, *and*
covered the mercy seat with their wings. They faced one
another; the faces of the cherubim were toward the mercy
seat.

Making the Table for the Showbread

10 He made the table of acacia wood; two cubits *was* its
length, a cubit its width, and a cubit and a half its height.

11 And he overlaid it with pure gold, and made a molding
of gold all around it.

12 Also he made a frame of a handbreadth all around it,
and made a molding of gold for the frame all around it.
13 And he cast for it four rings of gold, and put the rings
on the four corners that *were* at its four legs.
14 The rings were close to the frame, as holders for the
poles to bear the table.
15 And he made the poles of acacia wood to bear the
table, and overlaid them with gold.
16 He made of pure gold the utensils which were on the
table: its dishes, its cups, its bowls, and its pitchers for
pouring.

Making the Gold Lampstand

17 He also made the lampstand of pure gold; of hammered
work he made the lampstand. Its shaft, its branches, its
bowls, its *ornamental* knobs, and its flowers were of the
same piece.
18 And six branches came out of its sides: three branches
of the lampstand out of one side, and three branches of the
lampstand out of the other side.
19 There were three bowls made like almond *blossoms* on
one branch, with an *ornamental* knob and a flower, and
three bowls made like almond *blossoms* on the other
branch, with an *ornamental* knob and a flower—and so for
the six branches coming out of the lampstand.
20 And on the lampstand itself *were* four bowls made like
almond *blossoms, each with* its *ornamental* knob and
flower.
21 *There was* a knob under the *first* two branches of the
same, a knob under the *second* two branches of the same,
and a knob under the *third* two branches of the same,
according to the six branches extending from it.
22 Their knobs and their branches were of one piece; all of
it *was* one hammered piece of pure gold.

23 And he made its seven lamps, its wick-trimmers, and its
trays of pure gold.
24 Of a talent of pure gold he made it, with all its utensils.

Making the Altar of Incense

25 He made the incense altar of acacia wood. Its length
was a cubit and its width a cubit—*it was* square—and two
cubits *was* its height. Its horns were *of one piece* with it.
26 And he overlaid it with pure gold: its top, its sides all
around, and its horns. He also made for it a molding of gold
all around it.
27 He made two rings of gold for it under its molding, by
its two corners on both sides, as holders for the poles with
which to bear it.
28 And he made the poles of acacia wood, and overlaid
them with gold.

Making the Anointing Oil and the Incense

29 He also made the holy anointing oil and the pure
incense of sweet spices, according to the work of the
perfumer.

Exodus 38

Making the Altar of Burnt Offering

1 He made the altar of burnt offering of acacia wood; five
cubits *was* its length and five cubits its width—*it was*
square—and its height *was* three cubits.
2 He made its horns on its four corners; the horns were *of*
one piece with it. And he overlaid it with bronze.
3 He made all the utensils for the altar: the pans, the
shovels, the basins, the forks, and the firepans; all its
utensils he made of bronze.
4 And he made a grate of bronze network for the altar,
under its rim, midway from the bottom.
5 He cast four rings for the four corners of the bronze
grating, *as* holders for the poles.
6 And he made the poles of acacia wood, and overlaid
them with bronze.
7 Then he put the poles into the rings on the sides of the
altar, with which to bear it. He made the altar hollow with
boards.

Making the Bronze Laver

8 He made the laver of bronze and its base of bronze,
from the bronze mirrors of the serving women who
assembled at the door of the tabernacle of meeting.

Making the Court of the Tabernacle

9 Then he made the court on the south side; the hangings
of the court *were of* fine woven linen, one hundred cubits
long.
10 There *were* twenty pillars for them, with twenty bronze
sockets. The hooks of the pillars and their bands *were*

silver.

11On the north side *the hangings were* one hundred cubits *long,* with twenty pillars and their twenty bronze sockets. The hooks of the pillars and their bands *were* silver.

12And on the west side *there were* hangings of fifty cubits, with ten pillars and their ten sockets. The hooks of the pillars and their bands *were* silver.

13For the east side *the hangings were* fifty cubits.

14The hangings of one side *of the gate were* fifteen cubits *long, with* their three pillars and their three sockets,

15and the same for the other side of the court gate; on this side and that *were* hangings of fifteen cubits, *with* their three pillars and their three sockets.

16All the hangings of the court all around *were of* fine woven linen.

17The sockets for the pillars *were* bronze, the hooks of the pillars and their bands *were* silver, and the overlay of their capitals *was* silver; and all the pillars of the court had bands of silver.

18The screen for the gate of the court *was* woven of blue, purple, and scarlet *thread,* and of fine woven linen. The length *was* twenty cubits, and the height along its width *was* five cubits, corresponding to the hangings of the court.

19And *there were* four pillars *with* their four sockets of bronze; their hooks *were* silver, and the overlay of their capitals and their bands *was* silver.

20All the pegs of the tabernacle, and of the court all around, *were* bronze.

Materials of the Tabernacle

21This is the inventory of the tabernacle, the tabernacle of the Testimony, which was counted according to the

commandment of Moses, for the service of the Levites, by the hand of Ithamar, son of Aaron the priest. *Teamwork*

22 Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.

23 And with him *was* Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer, a weaver of blue, purple, and scarlet *thread,* and of fine linen.

24 All the gold that was used in all the work of the holy *place,* that is, the gold of the offering, was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary.

25 And the silver from those who were numbered of the congregation *was* one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary:

26 a bekah for each man (*that is,* half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering from twenty years old and above, for six hundred and three thousand, five hundred and fifty *men*.

27 And from the hundred talents of silver were cast the sockets of the sanctuary and the bases of the veil: one hundred sockets from the hundred talents, one talent for each socket.

28 Then from the one thousand seven hundred and seventy-five *shekels* he made hooks for the pillars, overlaid their capitals, and made bands for them.

29 The offering of bronze *was* seventy talents and two thousand four hundred shekels.

30 And with it he made the sockets for the door of the tabernacle of meeting, the bronze altar, the bronze grating for it, and all the utensils for the altar,

31 the sockets for the court all around, the bases for the court gate, all the pegs for the tabernacle, and all the pegs for the court all around.

Exodus 39

Making the Garments of the Priesthood

1 Of the blue, purple, and scarlet *thread* they made
garments of ministry,[a] for ministering in the holy *place,* and
made the holy garments for Aaron, as the LORD had
commanded Moses.

Making the Ephod

2 He made the ephod of gold, blue, purple, and scarlet
thread, and of fine woven linen.
3 And they beat the gold into thin sheets and cut *it into*
threads, to work *it* in *with* the blue, purple, and scarlet
thread, and the fine linen, *into* artistic designs.
4 They made shoulder straps for it to couple *it* together; it
was coupled together at its two edges.
5 And the intricately woven band of his ephod that *was* on
it *was* of the same workmanship, *woven of* gold, blue,
purple, and scarlet *thread,* and *of* fine woven linen, as the
LORD had commanded Moses.
6 And they set onyx stones, enclosed in settings of gold;
they were engraved, as signets are engraved, with the
names of the sons of Israel.
7 He put them on the shoulders of the ephod *as* memorial
stones for the sons of Israel, as the LORD had commanded
Moses.

Making the Breastplate

8 And he made the breastplate, artistically woven like the
workmanship of the ephod, of gold, blue, purple, and
scarlet *thread,* and of fine woven linen.

9 They made the breastplate square by doubling it; a span
was its length and a span its width when doubled.
10 And they set in it four rows of stones: a row with a
sardius, a topaz, and an emerald was the first row;
11 the second row, a turquoise, a sapphire, and a
diamond;
12 the third row, a jacinth, an agate, and an amethyst;
13 the fourth row, a beryl, an onyx, and a jasper. *They
were* enclosed in settings of gold in their mountings.
14 *There were* twelve stones according to the names of
the sons of Israel: according to their names, *engraved like*
a signet, each one with its own name according to the
twelve tribes. *The Responsibility of Authority*
15 And they made chains for the breastplate at the ends,
like braided cords of pure gold.
16 They also made two settings of gold and two gold rings,
and put the two rings on the two ends of the breastplate.
17 And they put the two braided *chains* of gold in the two
rings on the ends of the breastplate.
18 The two ends of the two braided *chains* they fastened
in the two settings, and put them on the shoulder straps of
the ephod in the front.
19 And they made two rings of gold and put *them* on the
two ends of the breastplate, on the edge of it, which *was* on
the inward side of the ephod.
20 They made two *other* gold rings and put them on the
two shoulder straps, underneath the ephod toward its
front, right at the seam above the intricately woven band of
the ephod.
21 And they bound the breastplate by means of its rings to
the rings of the ephod with a blue cord, so that it would be
above the intricately woven band of the ephod, and that the
breastplate would not come loose from the ephod, as the
LORD had commanded Moses.

Making the Other Priestly Garments

22He made the robe of the ephod of woven work, all of blue.

23And *there was* an opening in the middle of the robe, like the opening in a coat of mail, *with* a woven binding all around the opening, so that it would not tear.

24They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven *linen*.

25And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:

26a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister in, as the LORD had commanded Moses.

27They made tunics, artistically woven of fine linen, for Aaron and his sons,

28a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen,

29and a sash of fine woven linen with blue, purple, and scarlet *thread,* made by a weaver, as the LORD had commanded Moses.

30Then they made the plate of the holy crown of pure gold, and wrote on it an inscription *like* the engraving of a signet:

HOLINESS TO THE LORD.

31And they tied to it a blue cord, to fasten *it* above on the turban, as the LORD had commanded Moses.

The Work Completed

32Thus all the work of the tabernacle of the tent of meeting was finished. And the children of Israel did

according to all that the LORD had commanded Moses; so they did.

33And they brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, its pillars, and its sockets;

34the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering;

35the ark of the Testimony with its poles, and the mercy seat;

36the table, all its utensils, and the showbread;

37the pure *gold* lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light;

38the gold altar, the anointing oil, and the sweet incense; the screen for the tabernacle door;

39the bronze altar, its grate of bronze, its poles, and all its utensils; the laver with its base;

40the hangings of the court, its pillars and its sockets, the screen for the court gate, its cords, and its pegs; all the utensils for the service of the tabernacle, for the tent of meeting;

41and the garments of ministry,[b] to minister in the holy *place:* the holy garments for Aaron the priest, and his sons' garments, to minister as priests.

42According to all that the LORD had commanded Moses, so the children of Israel did all the work. *Celebrating Good Work*

43Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them.

Exodus 40

The Tabernacle Erected and Arranged

1 Then the LORD spoke to Moses, saying:
2 “On the first day of the first month you shall set up the
tabernacle of the tent of meeting.
3 “You shall put in it the ark of the Testimony, and
partition off the ark with the veil.
4 “You shall bring in the table and arrange the things that
are to be set in order on it; and you shall bring in the
lampstand and light its lamps.
5 “You shall also set the altar of gold for the incense
before the ark of the Testimony, and put up the screen for
the door of the tabernacle.
6 “Then you shall set the altar of the burnt offering before
the door of the tabernacle of the tent of meeting.
7 “And you shall set the laver between the tabernacle of
meeting and the altar, and put water in it.
8 “You shall set up the court all around, and hang up the
screen at the court gate.
9 “And you shall take the anointing oil, and anoint the
tabernacle and all that *is* in it; and you shall hallow it and
all its utensils, and it shall be holy.
10 “You shall anoint the altar of the burnt offering and all
its utensils, and consecrate the altar. The altar shall be
most holy.
11 “And you shall anoint the laver and its base, and
consecrate it.
12 “Then you shall bring Aaron and his sons to the door of
the tabernacle of meeting and wash them with water.
13 “You shall put the holy garments on Aaron, and anoint
him and consecrate him, that he may minister to Me as

priest.
14 “And you shall bring his sons and clothe them with
tunics.
15 “You shall anoint them, as you anointed their father,
that they may minister to Me as priests; for their anointing
shall surely be an everlasting priesthood throughout their
generations.”
16 Thus Moses did; according to all that the LORD had
commanded him, so he did. *Excellence Starts at the Top*
17 And it came to pass in the first month of the second
year, on the first *day* of the month, *that* the tabernacle was
raised up.
18 So Moses raised up the tabernacle, fastened its
sockets, set up its boards, put in its bars, and raised up its
pillars.
19 And he spread out the tent over the tabernacle and put
the covering of the tent on top of it, as the LORD had
commanded Moses.
20 He took the Testimony and put *it* into the ark, inserted
the poles through the rings of the ark, and put the mercy
seat on top of the ark.
21 And he brought the ark into the tabernacle, hung up
the veil of the covering, and partitioned off the ark of the
Testimony, as the LORD had commanded Moses.
22 He put the table in the tabernacle of meeting, on the
north side of the tabernacle, outside the veil;
23 and he set the bread in order upon it before the LORD,
as the LORD had commanded Moses.
24 He put the lampstand in the tabernacle of meeting,
across from the table, on the south side of the tabernacle;
25 and he lit the lamps before the LORD, as the LORD had
commanded Moses.
26 He put the gold altar in the tabernacle of meeting in
front of the veil;

27 and he burned sweet incense on it, as the LORD had
commanded Moses.
28 He hung up the screen *at* the door of the tabernacle.
29 And he put the altar of burnt offering *before* the door of
the tabernacle of the tent of meeting, and offered upon it
the burnt offering and the grain offering, as the LORD had
commanded Moses.
30 He set the laver between the tabernacle of meeting and
the altar, and put water there for washing;
31 and Moses, Aaron, and his sons would wash their hands
and their feet *with water* from it.
32 Whenever they went into the tabernacle of meeting,
and when they came near the altar, they washed, as the
LORD had commanded Moses.
33 And he raised up the court all around the tabernacle
and the altar, and hung up the screen of the court gate. So
Moses finished the work.

The Cloud and the Glory

34 Then the cloud covered the tabernacle of meeting, and
the glory of the LORD filled the tabernacle.
35 And Moses was not able to enter the tabernacle of
meeting, because the cloud rested above it, and the glory of
the LORD filled the tabernacle.
36 Whenever the cloud was taken up from above the
tabernacle, the children of Israel would go onward in all
their journeys.
37 But if the cloud was not taken up, then they did not
journey till the day that it was taken up.
38 For the cloud of the LORD *was* above the tabernacle by
day, and fire was over it by night, in the sight of all the
house of Israel, throughout all their journeys.

Civil Disobedience

Ex. 1:15–21

The Exodus story of deliverance from oppression begins with political resistance. When two Hebrew midwives refused to do Pharaoh's bidding, they deliberately broke the law of the land. Their behavior suggests that God's will for His people sometimes includes acts of civil disobedience.

These women's actions may seem to contradict biblical teaching that believers should obey the law and respect governing authorities (Rom. 13:1, 2). But the Bible recognizes limits to human authority. When the laws of society come into direct conflict with God's law, it is more important to obey God than to risk doing the wrong thing by obeying human lawgivers (Acts 5:29).

In the days leading up to the Exodus, Pharaoh so feared the Israelites (Ex. 1:8–10, 12) that he established a policy of infanticide. Rather than fear Pharaoh, however, the midwives feared God (1:17, 21), keeping His command to respect and preserve human life (Gen. 9:3–7; compare Ex. 20:13).

The midwives may have even felt that God's promise to make Abraham into a great nation and to give his descendants the land of Canaan rested in their hands (Gen. 12:1, 2; 13:14–17). When Pharaoh's command conflicted with God's command, the midwives chose to obey God.

Thousands of children in the modern world suffer or die every day as a direct or indirect result of political, economic, social, or religious policies, some as coldly calculated as Pharaoh's command. These children are killed by the harsh decisions of people who do not fear God.

As Christians, the Hebrew midwives can be our model for how to resist and even peacefully disobey human commands in order to uphold God's ways. We may not escape retribution, but our consciences can be at rest, knowing we have feared God as our ultimate authority.

More: *Pharaoh's command to kill the Hebrew boys foreshadowed the last of the ten plagues, when God sent an angel of death to kill all the Egyptian firstborn. See "Pharaoh's Submission" at Ex. 12:29. Pharaoh's edict also foreshadowed King Herod's order to execute all*

the baby boys around Bethlehem in an attempt to get rid of the baby Jesus. Both accounts remind us that the world's children need not die in vain. See "Grieving the Loss of a Child" at Matt. 2:16–18.

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Fear God

Ex. 1:21

The Hebrew midwives exhibited a healthy fear of God, which enabled them to boldly risk Pharaoh's wrath. They exemplified what Christ taught His disciples about not fearing those who kill the body but instead fearing the One "who, after He has killed, has power to cast into hell" (Luke 12:4, 5).

Respect for the Lord gave them the courage, direction, and motivation to make godly choices.

As much as we depend on God's love, grace, and mercy, we cannot forget that God is to be feared. And this fear is designed to lead to right actions. God treats sin very seriously; He doesn't want the pain it causes. Therefore, we should take His holiness very seriously. We need not cringe before God as if He were a tyrant who delights in punishing us. But neither should we trivialize sin as if God were an indulgent grandfather who laughs at our mischief.

As both the Egyptians and the children of Israel discovered, "our God is a consuming fire" (Heb. 12:29; compare Deut. 4:24). And as the Bible points out, "The fear of the LORD is the beginning of wisdom" (Ps. 111:10; Prov. 9:10).

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A Mother's Influence

Ex. 2:8–10

Despite her limited control over her son's future, Moses' mother Jochebed seized every opportunity to have an effect on his development. She exercised bold faith by refusing to put him to death (Ex. 1:15, 16; 2:2–4). God honored her trust by not only preserving the baby's life but also arranging the circumstances that allowed Jochebed to serve as his nurse (2:5–10).

Later developments in Moses' life show how thoroughly his mother shaped her son's character. Though he grew up as an adopted member of the royal family, Moses chose as an adult to unashamedly identify with the Hebrews and their God, a testament to Jochebed's influence during his formative years (Heb. 11:24–26).

Most modern mothers have far more opportunity than Jochebed to influence their children. But Jochebed's refusal to let a prevailing culture negatively impact her child's development is an inspiration for any mother who struggles to inspire her children to live Christlike lives in a fallen world.

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Moses

Ex. 2:10

Name means: "Drawn Out"; may have been a pun (based on the circumstances of his discovery) that was recognizable to Hebrews but not to Egyptians; may have also been related to an Egyptian term meaning "Child" or "Son."

Home: Egypt for forty years; Midian (near the Sinai Peninsula, east of the Gulf of Aqaba) for forty years; the Wilderness of Sinai for forty years.

Family: Son of Amram and Jochebed; raised by the daughter of Pharaoh; husband of Zipporah and an unnamed Ethiopian woman (Num. 12:1); father of Gershom and Eliezer.

Occupation: Royal ruler in Egypt; shepherd in Midian; leader of God's people as they escaped slavery in Egypt; leader and prophet who received the Ten Commandments.

Best known as: The man God used to deliver Israel from bondage, and the communicator of God's law.

More: *To find out more about the life and work of Moses, see "Crises of Confidence" at Ex. 3:11–4:17; "Chaotic Career Paths" at Ex. 4:29; "Mapping the Life of Moses" at Ex. 19:3; "Moses Matures" at Ex. 32:10; "The Humblest Man on the Face of the Earth" at Num. 12:3; and "Overcome Impulses" at Num. 20:10–13.*

Think About It: *When have you blamed your past for your present circumstances? What good choices to obey God will you make from this day forward, based on Moses' choices?*

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The Value of Preparation

Ex. 2:11

God does not waste our time. If we are willing to be led, He always leads us toward a purpose.

- Joseph possessed God-given abilities in leadership as well as the wisdom to interpret dreams. But he spent years as a household servant and as a prisoner accused of a crime he did not commit. Only after these hardships did he rise to the position of Pharaoh's second-in-command (Gen. 39:2–4; 41:37–39).
- Moses spent the first two-thirds of his life being shaped for the final third (see "Chaotic Career Paths" at Ex. 4:29). During his first forty years, he grew up in Egypt, mastering "all the wisdom of the Egyptians" and becoming "mighty in words and deeds" (Acts 7:22). Moses may have thought that this training qualified him for leadership over the Israelites, but his first attempt at taking charge ended in disaster

(Ex. 2:11–15). It would be yet another forty years before he was ready to assume the responsibilities God had planned for him.

- Daniel's schooling included "the language and literature of the Chaldeans" (see "A Secular Education" at Dan. 1:4). Much of this curriculum may have run counter to his Hebrew upbringing, yet Daniel mastered his studies without succumbing to pagan influences. He rose higher and higher in the government until he was advising kings.
- Paul grew up under the tutelage of the rabbi Gamaliel (Acts 22:3), obtaining training in the beliefs and practices of the Pharisees (Phil. 3:5), one of the leading religious and political groups of his day (see "Political Parties of Jesus' Day" at Matt. 16:1). After his conversion, Paul spent years privately developing his faith before becoming a leader in the early church (Gal. 1:14–2:2).

Many people feel they are always getting ready for something important but never getting to do it. Students, apprentices, entry-level employees, and even executives sometimes chafe at a position's limitations. But God always has a purpose for us, in both the present and in the future. Our progress may seem slow and our responsibilities beneath us, but what we do in those preparatory activities matters. It matters for today as well as sets the stage for tomorrow. Opportunities come when we make the most of our seasons of preparation.

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I AM WHO I AM

Ex. 3:2–6

At first Moses was simply intrigued by the unusual sight of a bush that burned without being consumed. Then God spoke from the bush, calling Moses by name. The Lord warned Moses that he stood on holy ground, instructing him to remove his sandals as an act of respect.

God announced that He had heard the cries of His enslaved people and declared His plan to use Moses to free them. And then God told Moses His name. He is I AM WHO I AM (Ex. 3:14), the Eternal One who has always existed and will exist forever.

The name I AM conveys the meaning of God's name in Hebrew, Yahweh, a name usually indicated in English Bibles by the word LORD in small capital letters. I AM is also the One who is always present, for God has promised to be with His people always.

What do you do with more power, more love, and more confidence simply because God is with you?

Moses' encounter with God at the burning bush is one of many parallels between his life and that of the great prophet Elijah. See "Moses and Elijah" at 1 Kings 19:11 to learn more about their similarities.

More: *Mount Horeb ("Waste") was appropriately named. Located in a remote part of the desert of the Sinai Peninsula (Ex. 3:1), it was nevertheless the site of another incident that forever impacted the world. See "Where God Meets Us" at Ex. 19:1, 20.*

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God Rescues the Oppressed

Ex. 3:7

Exodus tells the story of God's actions when Israel, His chosen people, cried out for justice and deliverance. The Bible also contains hundreds of other passages about deliverance for the poor and oppressed. Suffering people need not only mercy or relief, but also justice and reform. We Christians can be God's tools in these processes. Biblical teaching suggests several models of deliverance:

Biblical Models of Deliverance

Model	Example
The Exodus	God's rescue of the Hebrews from slavery. Famed for

Model (deliverance by removal from oppressors)	its rallying cry of “Let My people go!” (Ex. 5:1; 7:16; 8:1; 9:1).
The Jubilee Model (land redistribution)	The periodic leveling of inequalities between the poor and the wealthy as mandated by Israel’s civil code (Lev. 25). Perhaps alluded to by Jesus (Luke 4:18, 19).
The Naboth Model (land reclamation)	Return of property after powerful King Ahab unjustly took land from a powerless Naboth (1 Kin. 21).
The Esther Model (social and political deliverance)	Queen Esther’s work within the political structures of a pagan society to save her people from genocide.
The Jonah Model (deliverance through preaching and repentance)	Prophets of both the Old and New Testaments worked through this model. Jonah’s preaching resulted in the Ninevites turning from sin to God.
The Cyrus Model (deliverance by pagan political leaders)	God’s sovereign appointment of Cyrus of Persia to accomplish His purposes (Is. 45:13).
The Kingdom Model (deliverance by, of, and from those in authority)	A New Testament view of governing authorities ranging from Paul’s optimism about the Roman empire (Rom. 13:1–6) to John’s pessimism about the same empire (Rev. 13). God’s people await Christ’s reign “on earth as it is in heaven” (Matt. 6:10).

The Lord takes note when people suffer oppression and abuse by governments, employers, and others in positions of power. We can rely on Him as a God of justice and the righter of wrongs—if not in this life, then in the life to come.

More: *As children of a just and loving God, we are called to help others find freedom, both spiritually and practically. We can obey*

Him as He guides us to right these wrongs. God gives us resources and opportunities to make a difference—but it's up to us to take advantage of them.

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Crises of Confidence

Ex. 3:11–4:17

When Moses heard God call him to the task of liberating the Israelites from Egypt, he questioned his ability to carry out the assignment. Each of his excuses exposed an inner crisis:

A Crisis of Identity

When Moses asked "Who am I?" (Ex. 3:11), it seems he had already settled on an answer: *I'm a nobody*. Though he was a Hebrew by birth, he had been rejected by his people forty years earlier (2:11–14) and he had no reason to believe they would now accept his help. And though he was an Egyptian by upbringing, Moses had a reputation for rebellion and murder, leaving him with little or no influence among Egyptian royalty. Finally, he was a Midianite shepherd by vocation, and shepherds were considered an abomination by the Egyptians (Gen. 46:34).

Like many people today, Moses likely struggled due to his background and how he expected to be perceived by others, whether because of his ethnic or cultural heritage, his past mistakes, his low social status, or all of these. Yet God reassured Moses. He promised His presence, vowing to bring Moses back to the exact spot where he stood (Ex. 3:12).

A Crisis of Authority

Moses was concerned that he wouldn't know what to tell his fellow Hebrews. He wondered how to explain who had sent him (Ex. 3:13). Moses thought people would never listen to an outcast emerging from the wilderness claiming to speak for God, especially if he could

not establish his authority by providing the name by which God had identified Himself.

God answered that concern with an extensive outline of His identity and authority as Lord: He stated His name (3:14); He recalled His promises to the Hebrews (3:15, 16); He declared Himself more powerful than the Egyptians and their king, as well as the Canaanites (3:16, 17, 19–22); and He reaffirmed His role as the God of the Hebrews (3:18). God reminded Moses that He rules over all the earth and its people.

A Crisis of Faith

Moses anticipated being met by unbelief. So God empowered Moses to do miraculous acts to demonstrate God's presence and power (4:2–9).

When people are prone to disbelief, miracles alone do not always prove convincing. Hearts often stay stubborn even in the presence of powerful signs (7:13, 22; Matt. 13:58; Luke 16:30, 31; John 12:37). On the other hand, miracles can strengthen the trust of those who want to believe. By studying God's supernatural acts, we can be sure that the God who performed them speaks to us (Ex. 4:5; John 20:30, 31).

A Crisis of Communication

Moses was certain he lacked ability as a spokesperson. "I am not eloquent," he confessed to the Lord. "I am slow of speech and slow of tongue" (Ex. 4:10). This contrasts sharply with Stephen's assertion that Moses was "mighty in words and deeds" (Acts 7:22)—because Stephen was describing Moses *after* God empowered him to stand before Pharaoh and lead the children of Israel. Whatever Moses' deficiencies as a speaker, God vowed to teach Moses what to say and to make his words understood (Ex. 4:11, 12). This can encourage us as we represent our faith through words (1 Pet. 3:15).

A Crisis of Obedience

Moses' final excuse was his simple unwillingness to carry out God's command. In effect, he asked, "Isn't there someone else You could send?" (Ex. 4:13). His question seems astonishing after all of God's promises and signs. Moses' statement kindled the Lord's anger (4:14), and we can only imagine how God must feel when we contradict His clearly revealed will for our lives.

Doing God's will is ultimately a matter of obedience. We may have concerns as we consider God's directives, but after God has

addressed all our worries, only one question remains. Will we obey?

Moses' decision to obey (7:6) resulted in the Israelites' liberation from slavery under one of the most powerful empires of the ancient world. When we obey God's commands and find our confidence in Him, there is no limit to the good He may accomplish through us.

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Aaron

Ex. 4:27

Name means: "Light."

Home: Probably Goshen, the eastern delta region of Egypt where the Israelites lived during their years of slavery.

Family: Son of Amram and Jochebed; brother of Miriam and Moses; his four sons and their descendants became high priests over Israel.

Occupation: Moses' spokesman (Ex. 4:14–16); later, the first high priest over Israel (chs. 28–29; Lev. 4:3, 4; 6:20–22).

Best known as: Moses' brother, who fashioned a golden calf at Mount Sinai (Ex. 32) yet later became the father of the Israelite priesthood.

Think About It: *What can you learn from Aaron's mistakes? How can you imitate Aaron's acts of obedience?*

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Chaotic Career Paths

Ex. 4:29

Moses lived thousands of years ago in a vastly different society, yet his life offers significant insights for anyone with a changing or even chaotic career path. Like many of us, Moses went through a series of diverse jobs and unanticipated career changes:

- *Member of the royal family*. Raised in Pharaoh's court (Ex. 2:10), Moses mastered Egyptian culture and politics (Acts 7:22). He probably did not have the level of responsibility that Joseph had before him (Gen. 41:41), but his privileged position gave him access to the "treasures in Egypt" (Heb. 11:26). He may have thought his position would inevitably launch him into a leadership position over his people, but this forty-year phase of his life ended abruptly when Moses murdered an Egyptian and fled to Midian (Ex. 2:11–15).
- *Shepherd*. In stark contrast to his previous role, Moses spent the next forty years tending sheep for his father-in-law Jethro (Ex. 3:1). He went from royal splendor to rustic simplicity, from urban sophistication to rural isolation, from ruling an empire to chasing unintelligent sheep. Moses did not choose this season of reduced circumstances, but it was an important time of preparation during his overall story.
- *Spiritual and political leader*. During his last forty years, Moses led Israel out of Egypt (Ex. 4:27–12:36) and through the wilderness to the Promised Land (12:37–40:38; Lev.; Num.; Deut.). This final assignment utilized skills and experiences from his two previous jobs, with his roles as royal son and Midianite shepherd combining to make Moses the "servant of the LORD" (Deut. 34:5).

Moses lived the first two-thirds of his life in preparation for the final third. For eighty years Moses learned key truths about himself, his world, and his God. This accumulated wisdom proved invaluable as he led the Hebrews to freedom, particularly when the masses turned against God and were sent to wander in the wilderness (Num. 13–14). Moses would never have been fit for that leadership assignment without those eighty years of rigorous preparation.

As we transition through drastic, even unwelcome, career shifts, Moses' work history reminds us that God has a plan to bring us to maturity to accomplish the tasks He has set out for us. He

challenges us to willingly accept new assignments and make the most of them.

More: *Just as God made use of the natural talents He had built into Moses, He also wants to use the resources He has given us to accomplish His purposes. See "You Are Unique" at Ps. 33:15 and "Native Talent and Supernatural Ability" at Dan. 1:17.*

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Fear in the Workplace
Ex. 5:6–9

The abuse of fear as a motivating force in the workplace is nothing new; the conflict between Pharaoh and the Hebrews illustrates this. A crushing demand for increased output brought on a crisis in which fear directed the behavior of everyone involved.

- As the Egyptians watched Joseph's descendants rapidly multiply and fill the land, they dreaded an uprising if war should break out (Ex. 1:10, 12).
- When Moses asked for a long holiday for the laborers, Pharaoh's harsh inflexibility and increased demands were driven by fear (5:4, 5).
- Israelite supervisors reacted to Pharaoh's new policy by attacking their own leader, Moses (5:20, 21). They feared the consequences of not meeting Pharaoh's impossible demand (5:19).
- Moses must have deeply feared his people's rejection and the prospect of failure in his God-given mission. As soon as Moses heard the Hebrew supervisors' rebuke, he questioned God and complained that he was the wrong man for the job (5:22, 23).

Whenever investors and owners fear a loss of profit, managers fear a loss of productivity, or workers fear a loss of their livelihood, their fear can distort everyone's outlook, just as it did in this episode. Managing fear and anxiety can be difficult, but God will

show us what to do to follow Him rather than to follow these untrustworthy emotions.

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From Strangers to Settlers
Ex. 6:2–8

God's promise to give the land of Canaan to Abraham's descendants meant dispossessing the Canaanites, a group of tribes descended from Noah's grandson Canaan (Gen. 10:15–20). They had been Abraham's neighbors and still lived in the land at the time of the Exodus. In the intervening years, their idolatries and immoral behavior had increased to the point where God could no longer hold back His judgment. What actions has God taught you for responding to immoral behavior in your culture? To find out more about the Canaanites' background and civilization, see "The Canaanites" at Joshua 3:10.

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Positive Authority
Ex. 6:13

Authority is too often seen as nothing more than keeping others in line and telling them what they cannot do. But God's instructions to Moses show that authority brings freedom when wisely applied under the Lord's direction.

For example, a judge can use authority to release an innocent person from jail. A school administrator can use authority to equip teachers with resources to educate their students more effectively. A

manager can use authority to reward a worker's excellent performance and encourage creativity.

At its best, authority can affirm and support rather than control and punish, fostering liberty rather than limitation.

More: *Even as Paul exercised broad authority in the early church, he recognized that his power was given to build others up rather than tear them down. See "Spiritual Authority" at 2 Cor. 13:10.*

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Jochebed

Ex. 6:20

Name means: "Yahweh Is Glory."

Home: Egypt.

Family: Descendant of Levi; wife of Amram; mother of Moses, Aaron, and Miriam.

Occupation: Homemaker; later a servant to Pharaoh's daughter (2:8–10).

Best known for: Saving her son's life by placing him in a basket among the reeds of the Nile (2:1–9).

More: *Jochebed lived in desperate times yet she managed to have a profound effect on her son Moses. See "A Mother's Influence" at Ex. 2:8–10.*

Think About It: *How are you inspired to cleverly obey God even with the obstacles blocking you from doing so?*

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Moses as God

Ex. 7:1

The Lord's statement to Moses that "I have made you as God to Pharaoh" may seem puzzling. But the Egyptian pharaohs were revered as gods with absolute authority; their words were accepted as divine pronouncements. Moses had been raised in the royal court (Ex. 2:8–10), so he knew that Pharaoh would pay little heed to statements made by someone he saw as a mere human. Thus the Lord's message was a reassuring promise to Moses that Pharaoh would see him as a man worth listening to. When have you seen God grease the wheels of communication in a way unexpected?

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Set Free to Serve

Ex. 8:1

When God commanded Pharaoh to "let My people go," His intention was not that the Hebrews would run wild but "that they may serve Me."

God doesn't liberate people from slavery—either to earthly oppressors or to sin—to allow them to indulge in selfishness. Instead, He "buys," or redeems, people for Himself to make them His treasured servants.

Biblical freedom does not set us free to do whatever we please. It ushers us into a life of obedient holiness, living as God would have us live (Rom. 6:15–22) and serving others out of love (Gal. 5:13, 14).

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An Ecological Disaster
Ex. 8:8–15

The infestation of frogs and the other nine plagues God sent on Egypt created an ecological nightmare. The disruption of the region's natural balance impacted water resources, air quality, plants and animals, and many other environmental systems.

Yet the responsibility for these disasters fell not on God but on Pharaoh. His refusal to obey God—or even to treat his Hebrew laborers with compassion—invited these judgments. Each plague offered an opportunity for Pharaoh to yield, but it was only after God allowed the natural systems of Egypt to fail that Pharaoh finally relented.

The Creator knew exactly how to upset the delicate balance of Egypt's ecosystem to bring proud Pharaoh to his knees. The plagues were undeniable demonstrations of His power, and His sparing of the Israelites showed that God was in supreme control of every natural force.

More: *The plagues of Egypt were a precursor to the destructive judgments that will rain down at the end of the world. See "Faith and the Environment" at Rev. 9:4.*

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The Hard Heart
Ex. 9:12

The statement that God "hardened" Pharaoh's heart may sound as if the king wasn't given the choice to submit to God's repeated demands to release the Israelites. But Pharaoh had the same ability as anyone else to obey God.

God did not intervene in Pharaoh's decisions in a way that took control of his free will. When the text says that God "hardened" or "strengthened" Pharaoh's heart, it is a way of saying that Pharaoh became even more determined. Pharaoh maintained complete responsibility for his decisions, and he made the poor decision to become increasingly determined to resist God and prove his own might.

Not every Egyptian responded to the plagues as Pharaoh did. Some of Pharaoh's own magicians confessed that the miracles of Moses and Aaron were the work of "the finger of God" (Ex. 8:19). A number of Egyptians even joined the Hebrews and left in the Exodus (12:38).

The New Testament presents hard-heartedness as a chronic refusal to respond to God, which can result in a hopeless condition for some believers (Heb. 6:4–12). The writer of Hebrews is careful to point out that "God is not unjust" and warns against sluggish obedience, encouraging readers to be diligent in their labors of love (6:10–12).

More: *The Jewish Council was "stiff-necked" and hardhearted when they resisted God and His plans at the trial of Stephen. See Acts 7:51–53.*

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Overcoming Sarcasm

Ex. 10:10

Mustering the courage to approach a powerful leader is difficult. Encountering derision can make even the brave lose hope.

Pharaoh responded with sarcasm when Moses and Aaron warned of a plague of locusts. Scripture does not specifically state that the brothers felt disheartened by the ruler's taunts, but given Moses' earlier fears (see "Crises of Confidence" at Ex. 3:11–4:17), the two were probably not in high spirits as they left the Egyptian ruler.

The next time you encounter biting sarcasm, especially when it is directed against your faith, here are three ways to handle the situation:

- *Know who your God is*. If we do not understand God's purposes for us, it will not take much to knock us off course. Maintaining a close relationship with God and reminding ourselves of our mission as His children will ground us in peace despite hurtful comments.
- *Know your own strengths and weaknesses*. We need to be honest with ourselves about our vulnerabilities. Then we will be ready for the worst anyone can say about us. Being prepared to confront our weaknesses and utilize our strengths will help us identify opportunities for humility and grace.
- *Know your enemy*. We must not be naive. People will sometimes oppose us. And when they do, we are better prepared if we anticipate what they stand to gain by defeating us or to lose if we prevail. Moreover, we must remember our ultimate Enemy, who seeks to attack us through deceit and mockery.

No adversary can ever ultimately defeat us when we rest in the protection of the Lord.

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Give Change a Chance

Ex. 11:1

God had an astonishing amount of patience with stubborn Pharaoh. He could have sent the final devastating plague immediately after Pharaoh's first refusal to free the Hebrews. Instead, He began a systematic course of action to give the ruler a chance to change his mind. Nonetheless, Pharaoh became increasingly hostile to his negotiations with Moses and Aaron (Ex. 7:13, 23; 8:15, 19, 28, 32; 9:7, 12, 34; 10:27, 28).

An agreement was finally reached after the last plague—the death of the firstborn (11:1)—though even then, Pharaoh's true character resurfaced as he pursued the fleeing Hebrews (14:5–9).

In spite of Pharaoh's stubbornness, the long and difficult process of persuasion was worth pursuing. Jumping immediately to the

harshest acts of discipline eliminates the opportunity for people to come to their senses. God's treatment of Pharaoh shows how to apply pressure slowly when we confront an inflexible opponent, whether it be a family member, a coworker, or even an institution. By patiently meeting resistance with a carefully graduated series of consequences (always acting with others' best interests at heart), we create the best chance for the other person to grasp the benefits of changing.

More: *The patient but firm correction God used on Pharaoh is like the process Jesus outlined for dealing with conflict. See Matt. 18:15–22.*

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The Egyptians
Ex. 11:7

The "difference between the Egyptians and Israel" was enormous.

- The Egyptians were an ancient people; the Israelites were relative newcomers to the Middle East.
- The Egyptians were masters; the Israelites were slaves.
- The Egyptians had a powerful, well-equipped army; the Israelites had no organized military at all.

Yet from the standpoint of Scripture, the most significant difference is that the Egyptians worshiped many gods while the Israelites worshiped the one true God.

Because Egyptian history spans nearly five thousand years (beginning almost three thousand years before the birth of Christ) we must be cautious about making generalizations about the ancient Egyptians. An ancient Egyptian priest named Manetho provided a helpful survey of his nation's history, dividing the kings of Egypt into 30 dynastic families who ruled between 3000 and 300 B.C. These dynasties suggest three major periods of cultural and political achievement, interspersed with periods of relative inactivity:

The Old Kingdom (c. 2700–2200 B.C.)

- Egypt unites as one nation under one king at Memphis (c. 3000 B.C.).
- Irrigation and the plow are introduced.
- The famous pyramids rise.
- People come to believe that the rulers, called pharaohs, are divine.
- The arts, especially painting, sculpture, and architecture, flourish.
- The Great Pyramids and Great Sphinx of Giza are built.
- Civil conflict, famine, and drought lead to the decline and collapse of the Old Kingdom, followed by a period of disunity and hardship.

The Middle Kingdom (c. 2000–1800 B.C.)

- Parallels the time of Abraham's migration to Canaan (Gen. 11:31–12:6) and sojourn in Egypt (12:10–20).
- New kings centralize the government and secure the nation's borders.
- Irrigation projects expand agricultural production.
- Trade with Phoenicia, mining in the Sinai Desert, and at least one military campaign indicate a close relationship with the land of Canaan.
- Growing instability leads to a second intermediate period of weakness (1750–1570 B.C.). During this time . . .
- Many non-Egyptians enter the country, including a group called the Hyksos who take control of the government.
- Joseph rises to a position of great authority (Gen. 39–50).
- The Hyksos are eventually driven out, leading to the New Kingdom era.

The New Kingdom (c. 1570–1100 B.C.)

- Parallels the biblical record from just before the birth of Moses until the time of Samuel.
- Egypt reaches the pinnacle of its power, ruled by kings who have no memory of Joseph (Ex. 1:8).
- The Hebrews experience persecution (1:11).
- Amenhotep II comes to power, possibly as the pharaoh of the Exodus.
- Several years after the Exodus, King Akhenaten abandons traditional Egyptian polytheism and introduces belief in one solar god, Aten, but his attempts at reform are not widely accepted.

- King Tutankhamen rises to power, restoring the worship of many gods at Thebes.
- The capital is relocated from Thebes to Raamses.
- Government corruption, strikes, inflation, and increasing power of the priests bring the New Kingdom to an end.

The Late Period (1100–330 B.C.)

- Fragmentation of Egyptian power allows David and Solomon to establish a strong Israelite kingdom.
- A political marriage is arranged between Solomon and the daughter of a pharaoh (1 Kin. 3:1; see also "Political Marriages" at 2 Sam. 3:13, 14).
- Lack of Egyptian military power forces greater emphasis on peaceful trade relations with neighboring states.
- Shortly after Solomon's death (c. 930 B.C.), King Shishak attacks Jerusalem and plunders gold from the palace and temple (1 Kin. 14:25–28).
- Rulers from Ethiopia and the Egyptian city of Sais govern Egypt for several hundred years until the Babylonians destroy Israel (587 B.C.).
- Assyrians attack Egypt (671 and 664 B.C.), as do the Babylonians (605 B.C.), Persians (525 B.C.), and Greeks (330 B.C.).
- The Ptolemies begin to rule Egypt (323 B.C.), developing Alexandria as a center of culture and learning (see Alexandria's profile and "The Septuagint" at Acts 18:24).

Think About It: *How might each of these accomplishments played out differently if it had been accomplished according to God's guidelines?*

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Remembering God's Action

Ex. 12:26, 27

The Passover was the first of three great festivals of the Hebrews. Its name recalls how God rescued Israel from slavery in Egypt. When Pharaoh refused to free God's people, the Lord sent His angel to kill all of the Egyptians' firstborn sons. He told Hebrew families to sacrifice a lamb and smear its blood on the doorpost of their homes as a signal to God that His angel should "pass over" them and spare them from this punishment. Just as the blood of the lambs saved the Hebrews from destruction in Egypt, the blood of Jesus, the ultimate Passover Lamb, saves us from the power of sin and death (John 1:29).

God instituted the Passover to help succeeding generations of His people grasp what He accomplished in bringing Israel out of Egypt.

The best religious traditions remind us that we are a dependent people. We owe all that we are and have to God's grace. In times of prosperity, we can easily forget God's intervention and blessing. Traditions remind us of events we may not have personally experienced but still need to honor.

Like the ancient Hebrews, we need to remember God's work among us (Deut. 24:9–22; 1 Cor. 11:26). We share the Lord's Supper to recall Jesus' death on the cross. We can use celebrations, symbols, music, and other memorials to express reverence for what God has done for our ancestors and for us. Whether we adhere to detailed, year-long calendars of festivals and holy days, or follow less formal observances, celebrating God's work in previous generations is part of our precious heritage.

More: *Passover was just one of Israel's annual celebrations. Over the centuries, Israel's religious leaders sometimes let tradition become more important than God's Word. See "Evaluating Tradition" at Matt. 15:1–3.*

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Pharaoh's Submission

Ex. 12:29

We may naturally assume that Pharaoh's grief over the loss of his firstborn child was what moved him to finally let the Hebrews go.

But his decision was probably also based on matters of politics and religion.

The tenth plague was the grand finale in a titanic contest to prove who was more powerful, the God of Israel or the god-king of Egypt. To the Egyptians, Pharaoh was not only a ruler but also a god who controlled their fate. When Moses and Aaron claimed to speak for a new god called "the LORD," Pharaoh inquired, "Who is the LORD, that I should obey His voice?" (Ex. 5:2). In effect, Pharaoh was throwing down a challenge to the Lord to prove Himself.

God responded by demonstrating His power through nine catastrophic plagues (see "An Ecological Disaster" at Ex. 8:8–15). Pharaoh resisted all nine. But in the tenth plague, God delivered the ultimate blow and struck down Pharaoh's supposedly divine child. This seriously undercut Pharaoh's credibility and authority as a god. As Scripture points out, this powerful, deified ruler was suddenly no different from the lowest prisoner in his dungeons or even the animals in his fields (12:29).

No wonder Pharaoh's last words convey submission and humility: "Be gone; and bless me also" (12:32). Realizing he had been beaten, the supposedly divine king of Egypt asked for pity from a God he now knew to be supreme.

More: *Scripture tells of numerous other "battles" fought between the Lord and pagan gods. Two memorable contests occurred between David and Goliath (see "A Battle of the Gods" at 1 Sam. 17:40–54) and between Elijah and Baal's prophets (see "God Places Value on You" at 1 Kin. 18:37–19:14).*

Think About It: *What has convinced you that you are not a god? What tempts you to assume you know more than God?*

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The Leading of the Lord

Ex. 13:21

Miraculous pillars of fire by night and cloud by day (Ex. 13:21; 14:19, 20) must have been reassuring signs to a throng of escaped

slaves that their God was present and actively intervening to lead them through the wilderness.

God employed a communication method often used by large traveling groups in the ancient world. Armies marching over long distances, with lines sometimes drawn out for miles, needed a way for troops leading the way to communicate with troops bringing up the rear. Leaders lit a brazier of burning coals to carry at the front of the march. At night, the fire provided a light that could be seen for miles. During the day, water poured on the coals produced a cloud of smoke and steam. Rear-guard troops traveling over unfamiliar terrain had only to march toward these beacons to stay on course. In Israel's case, God Himself was in the fire and cloud, which He produced supernaturally.

When we wish for clear direction today, we may not find pillars of fire and cloud in the skies, but we can be assured that God communicates to us through the Bible, His written revelation to humanity. The vast majority of what we need to know about God's will is laid out in Scripture. If we aim toward that, we usually end up in the right spot.

Scripture does not offer turn-by-turn directions for every detail of life—what job we should pursue, where we should live, how many hours we should sleep. For many decisions we are meant to exercise our practical intelligence, just as the Israelites had to make their own decisions about how to cross a particular stream, how much baggage to load on an animal, or how many layers of clothing to wear each day.

God still sometimes leads us through supernatural intervention, and we can also rely on prayer and the conviction of the Holy Spirit. But the Bible puts God's plans right in front of us, ready to provide answers to any who seek them.

More: *Gideon is often cited as a model for godly decision-making, but he also exhibited hesitation and fear in his quest to know God's will. See "Fleece? Only One Believer Used It" at Judg. 6:36–40.*

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Miracles Do Not Happen Every Day

Ex. 14:21

The parting of the Red Sea is one of the Bible's most renowned miracles. A *miracle* might be defined as a supernatural intervention by God into the world's natural order to accomplish His purposes and glorify His name.

God usually allows the universe to operate according to the laws of physics that He ordained. The Red Sea, for example, normally obeys the law of gravity and its waters remain unparted. But at times God overrules natural law and causes extraordinary things to happen. These are true miracles (also called signs, wonders, or mighty acts), as when God pushed aside the waters of the Red Sea to allow the Hebrews to cross on dry ground.

Because Scripture records some 150 miracles, we might expect God to perform miracles on our behalf whenever the need arises. Yet miracles by definition are uncommon. Moreover, a study of the miracles in the Bible shows an interesting pattern of occurrence. Most miracles seem to be clustered around four key periods:

1. *Israel's early history*. During the Exodus from Egypt and the initial conquest of the Promised Land, God performed many miraculous acts. These are recorded in Exodus, Leviticus, Numbers, and Joshua.
2. *The prophetic ministries of Elijah and Elisha*. God performed numerous miracles to help Elijah and Elisha warn His people about their sinful ways. These are recorded in 1 and 2 Kings.
3. *Jesus' life*. When Jesus Christ came to show us God's character and to provide salvation through the Cross, dozens of miracles authenticated His ministry. These are recorded in the four Gospels: Matthew, Mark, Luke, and John.
4. *The early church*. As the Holy Spirit filled and mobilized the early church to spread the gospel to all peoples, another cluster of miracles took place, especially through founding leaders such as Peter and Paul. Many of these are recorded in Acts.

Without question, God performs miracles, intervening in the natural order of the universe whenever and however He chooses. But the biblical record of miracles should balance our expectations. On the one hand, we should avoid counting on a miracle when, by its very nature, it is not something to be expected. On the other hand, we should never say never to what God can accomplish.

More: *Jesus refused to oblige His opponents' demands for miracles, yet He performed plenty of them for all to see. See "The Miracles of*

Jesus" at *Mark 8:11*, *12*.

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What Is God Like?
Ex. 15:6–13

Some people see two Gods in the Bible—a "God of the Old Testament" who is violent and retaliatory and a "God of the New Testament" who is loving and conciliatory. However, a careful reading of the Scriptures reveals one God who is good, true, powerful, pure, and compassionate—and never vindictive or brutal. Moses' song to the Lord describes Him as . . .

- *Powerful* (Ex. 15:6). Moses praised God's triumph in war. This victory should be seen in light of Pharaoh's evil record (chs. 1–14). God dispenses justice to all—and ultimately His just nature led Him to sacrifice His own Son on behalf of sinners (John 3:16–21; Rom. 5:8, 18–21). God uses His awesome power to show compassion to the lost or to render justice to those who resist His eternal reign (Ex. 15:18).
- *Pure* (15:11). God's character is holy, a moral perfection that sets Him apart from all selfish motives and from all other so-called gods (1 Sam. 2:2; Rev. 15:4). His holiness establishes consequences for sinful behavior. Created in the image of God, we find our joy in being the holy people God desires us to be (Is. 1:10–14; Mic. 6:6–8; Matt. 12:7).
- *Compassionate* (Ex. 15:13). God shows love and mercy toward us even though we turn from Him and disobey (Dan. 9:9; 1 Tim. 1:13, 16). None of us deserves this love (Rom. 3:9–20; 9:14–18), which can only come from God (John 3:11–21).

The Old Testament story is at times cruel and ugly. But the horror comes not from God but from human cruelty and rebellion. Nor does the New Testament tell only a peaceful and pleasant tale. Jesus' voluntary death on behalf of guilty sinners portrays human brutality at its worst. Scripture does not avoid the dark story of a fallen humanity, but it also offers bright hope. A good, true, powerful, pure,

and compassionate God has reached out to us and provided a way to Himself.

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Leadership Challenges
Ex. 17:2

Moses learned what countless leaders throughout history have discovered: life is hard at the top.

Lacking water, the people complained bitterly to their leader as if he had caused the situation or had the power to fix it.

This incident reminds us that our correctly exercising authority does not guarantee that others will treat us favorably. A good leader often must make a trade-off between being steadfast and being popular. When we are in charge, we should not be shocked when people complain despite our attempts to do right or simply to do our best.

Think About It: *What other leadership principles definitely don't work? What ways have you found to redemptively manage complaints?*

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God's Promise, Our Responsibility
Ex. 17:14–16

The Lord vowed to "blot out the remembrance of Amalek" for the Amalekites' unprovoked attack on the Israelites at Rephidim. Years later, God gave Israel's first king an opportunity to fulfill this promise—a responsibility that he failed to carry out, leading to

further conflict and destruction for Israel until another group of people took up the charge.

Think About It: *What problem has persisted when you hesitated to obey God?*

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Jethro

Ex. 18:1

Name means: "Excellence."

Also known as: Reuel ("Friend of God"; Ex. 2:18), Raguel (variant form of Reuel; see footnote at Num. 10:29), and Hobab ("Beloved"; Judg. 4:11).

Home: Midian, near the Sinai Peninsula, east of the Gulf of Aqaba.

Family: Father of Zipporah; father-in-law of Moses.

Occupation: Priest of Midian.

Best known for: Offering wise management advice to his overburdened son-in-law Moses, helping him delegate judicial responsibilities to others (18:13–23).

Think About It: *What persons does God want you to equip and through what actions does He want you to do so?*

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Practical Principles for Leadership

Ex. 18:13–23

Organizations rise or fall with their leadership. And while the Bible was not composed as a management manual, it nevertheless offers marvelous principles to help leaders serve people more effectively. Several passages directly relate to leadership issues, and Moses' conversation with Jethro is one of the most significant. Several practical pointers may be drawn from their exchange:

- *Moses, a man of authority, respected the authority of Jethro* (Ex. 18:7, 24). Moses could have grown defensive when Jethro offered advice. Instead, he showed respect, listened, and responded willingly to his father-in-law's counsel. We cannot expect people to respect our authority if we disrespect authorities over us.
- *Authority is intoxicating* (18:14, 15). Moses apparently knew little about delegating responsibility. When Jethro asked him why "you alone sit, and all the people stand before you," Moses replied that "the people come to me to inquire of God." This statement could reflect the allure of being in charge. Fortunately, Moses gave up some of his control. We will never exercise authority wisely if we are addicted to the ego boost of having others depend on us.
- *Authority should be invested in others prudently* (18:21). Jethro did not suggest that Moses fill a handful of leadership positions with relatives and cronies. He described job qualifications based on proven character, offering a reminder that leadership is a privilege, not a right. We must consider the quality and ability of prospective appointees rather than make decisions based purely on personal preference.
- *Authority is a resource, not a reserve* (18:22, 23). By delegating authority to subordinates, Moses could take the people further as a community than if he retained control alone. Rather than thinking of authority as a position to be preserved, we should regard it as a resource to expend, empowering others to act more effectively.
- *Effective leadership increases the health and longevity of an organization and its people* (18:22, 23). Moses probably prolonged his own life and ensured the nation's progress by

appointing effective judges. No organization can survive if only a handful of its workers shoulder the work. When we give each member a stake in the outcome, we bring far more eyes, ears, brains, and hands to bear on complex decisions. This contributes to the good of all.

More: *Additional principles of leadership can be observed in Nehemiah. See "Leadership Principles from Nehemiah" at Neh. 1:1. One unique contribution of biblical leadership models is the idea that leadership starts with humility. See "Leading to Serve" at John 13:1–20.*

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A Workaholic Intervention

Ex. 18:18

Moses was a workaholic headed toward a breakdown. Fortunately, his astute father-in-law saw what Moses could not. Moses' failure to delegate authority would eventually exhaust him, decrease his effectiveness, and exasperate his people. Jethro saw the looming danger and spoke up to warn his son-in-law.

Workaholics may need deliberate intervention when they don't see the damage their compulsive work habits cause themselves and the people around them. Worse yet, when things go badly, they work harder, making the problem even more serious.

We may need to be a Jethro by taking someone aside and explaining the real cost of excessive work. We can offer strategies for change and suggest resources for help. If we ourselves tend toward overwork, chances are good that a Jethro is already prodding us to slow down.

Maybe our Jethro is a spouse we seldom engage in meaningful conversation. Maybe it is a son or daughter who long ago gave up expecting us to take time out to play or talk. Maybe it is a friend we avoid because we hate having our unhealthy habits called out.

Moses responded well and immediately to Jethro's suggestions (Ex. 18:24). Like Moses, we have the opportunity to let

confrontations and caring advice roll off our backs, or to take action and make a change for the better.

More: *God always intended for mankind to work, and He created work to be inherently good. See "God: The Original Worker" at John 5:17. However, God also intended for people to rest from their labors. See "Weekly Day of Rest" at Gen. 2:1–3 and "The Human Machine" at Ex. 23:12.*

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Where God Meets Us

Ex. 19:1, 20

God doesn't dwell on mountains, but He chose Mount Sinai as the place to meet Moses to deliver the Law. He also chose other sites as locations for special appearances. See "Sacred Space" at Genesis 28:22. Elijah also heard God's voice at Mount Sinai, but under radically different circumstances. See "The Mountain of God" at 1 Kings 19:8.

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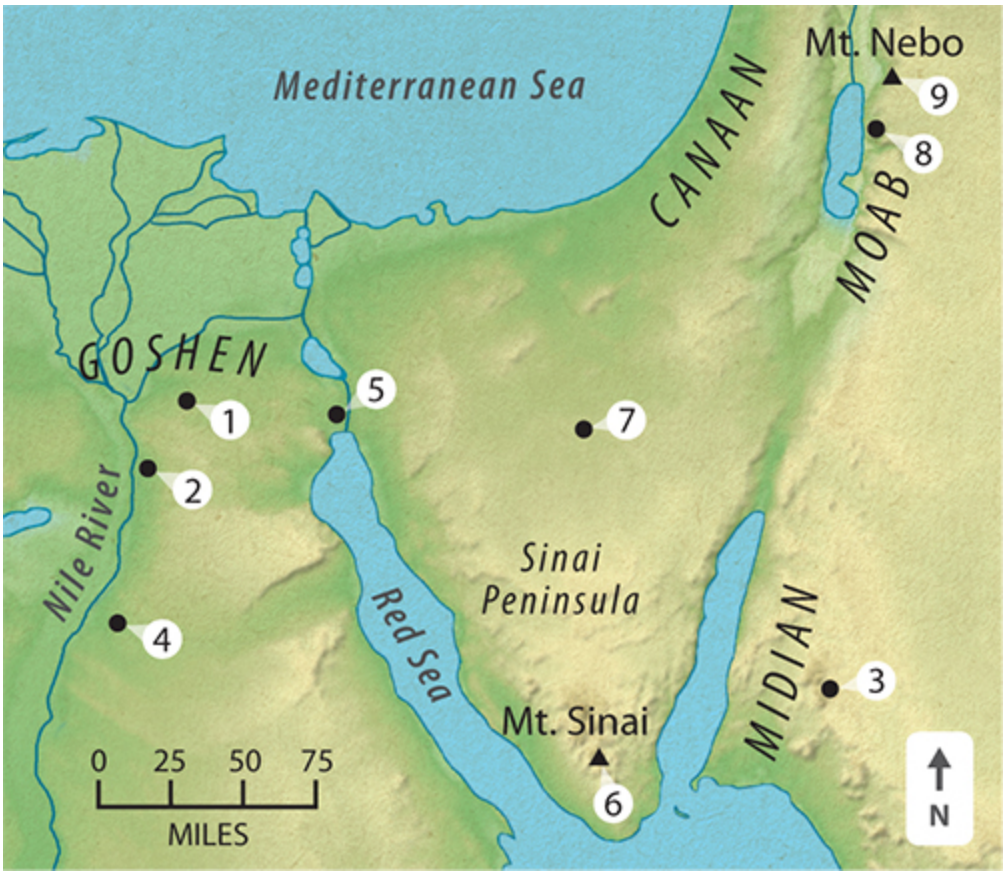
Mapping the Life of Moses

Ex. 19:3

The ascent of Mount Sinai to receive the Law may have been the climax of Moses' 120-year life, but there were many other important times spent in a wide variety of places:



1. Moses was born to Hebrew slaves in Egypt, possibly in the land of Goshen (Ex. 2:1, 2; compare Gen. 47:27; Ex. 8:22).
2. At three months of age, Moses was hidden by his mother in “the river,” presumably the Nile, where he was found by Pharaoh’s daughter. She adopted him and he grew up in the royal family, possibly at Thebes (Ex. 2:3–10).
3. Moses fled to Midian after killing a Egyptian (Ex. 2:11–15). He met Reuel (Jethro) and married his daughter (2:16–22). After 40 years, God called Moses to lead His people out of Egypt (3:1–4:17).
4. Moses returned to Egypt, where he called down ten plagues on the Egyptians until Pharaoh permitted the Israelites to leave (Ex. 5–13).
5. Moses led his people across the Red Sea (Ex. 14).
6. God gave Moses the Law and instructions concerning the tabernacle at Mount Sinai (Ex. 19–31).
7. For 40 years Moses led the people through the wilderness (Lev., Num.).
8. On the plains of Moab, Moses reviewed the Law and prepareed a new generation to enter the Promised Land (Deut. 1–33).

9. Moses viewed Canaan from the top of Mount Nebo before dying. God buried him in an unmarked grave near Beth Peor (Deut. 34).

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Holy Sex

Ex. 19:15

After coming down from the mountain, Moses "sanctified" the people (Ex. 19:14), making them ritually clean to stand before God. Part of the ritual cleansing was abstaining from sexual relations for three days. As the people prepared to meet God at Sinai, Moses warned the men of Israel, "Do not come near your wives" (19:15).

This does not suggest that sex is somehow sinful or dirty, because ceremonial uncleanness is not the same as moral uncleanness. Part of the ceremonial cleansing also involved washing clothes (19:14), and dirty clothes obviously are not sinful.

When Moses instructed the people to refrain from sex as they prepared to meet God, perhaps the goal was to focus their minds and hearts on the important event they were about to witness. But one fact is certain: sex is not unholy. The Bible teaches that sexual intimacy between married partners is natural and expected, a sacred act that God has blessed (1 Cor. 7:1–5; Heb. 13:4).

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The Ten Commandments: A Summary of God's Law

Ex. 20:1–17

In His divine Law, God gave the Israelites more than six hundred specific commandments. All of them were based on the Ten Commandments, the summary of the Law recorded on stone tablets and stored in the ark of the Testimony (25:16). To learn more about the practical implications of these ten fundamentals, see the articles here in Exodus 20 as well as the following:

"Staying Focused"	Deut. 5:1
"Love God, Love People"	Deut. 5:6–21
"The Blessing of the Sabbath"	Deut. 5:12
"Ten Freedoms"	Gal. 5:18
"Ten Practical Commandments"	James 2:8–13

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God and Art

Ex. 20:4–6

Since the time God commanded His people not to make carved images, some people have wrongly concluded that He opposes all art. But the second Commandment simply prohibits creating or treating anything as a substitute for God, a point made clear by the command, "You shall not bow down to them nor serve them," meaning idols.

For four hundred long years, the Israelites had watched their Egyptian neighbors worship carvings of animals and other idolatrous images. Scripture denounces such foolish practices (Ps. 115:4–8), but Scripture never denounces art. God often called the Hebrews to use art in worshiping Him.

- Artists were to use costly materials to make exquisite tabernacle furnishings and priestly vestments (Ex. 25–28).
- The builders of the tabernacle were supervised by Bezalel and Aholiab, skilled artisans to whom the Spirit gave special artistic abilities and craftsmanship (28:3; 35:30–36:5).

- For the temple at Jerusalem, construction workers followed God's detailed instructions, creating an architectural masterpiece that dazzled all who saw it (see "Sparing No Expense" at 1 Kin. 5:5).
- Musicians and poets composed hymns and psalms that inspired Hebrew worship and later moved Christians to praise God (see "Psalms into Hymns" at Ps. 103:1).

These artistic achievements could not be more different from the golden calf the Israelites fashioned in the wilderness (Ex. 32:1–6). On that occasion, having been called and equipped by God to create a beautiful place of worship, they instead resorted to idolatry, breaking the second Commandment almost as soon as God had given it. The problem was not art itself but the rebellious twisting of creativity into an evil God never intended.

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Keeping the Sabbath

Ex. 20:8–11

The fourth Commandment says to keep the Sabbath (literally the "Day of Cessation") "holy." To understand the power and meaning of this command, we must look back to the prologue to the Ten Commandments (Ex. 20:2). It is critical that we read each of God's commands in the context of the close relationship between God and His people:

- He is our sovereign Lord.
- He is our Almighty God.
- He is our Deliverer.
- He is our Savior.
- We are His children.

When God's people recognize and value our relationship to the Lord, we will exhibit the behaviors outlined in the Ten Commandments. We will, for example, set aside one day each week, the "Day of Cessation," to intentionally emulate what our Lord did on the seventh day of creation.

On that seventh day, God rested, or ceased, from His creative labors. He did not stop sustaining, maintaining, and redeeming the world, but He did pause from creating, shaping, and forming it.

That is what God asks His people to do: to set the day apart for Him, to savor our relationship with Him, to do what He loves and desires—everything except the routine labors meant for the other six days of the week.

Christians have some latitude in how they fulfill God's intentions for the Sabbath (see "The Lord's Day" at Rom. 14:5–13). But the spirit of keeping the Sabbath holy still means honoring God, focusing on others rather than ourselves, and pursuing fellowship, unity, and compassion for other believers.

More: *To discover more about the origins of the Sabbath, see "Weekly Day of Rest" at Gen. 2:1–3.*

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You Shall Not Covet

Ex. 20:17

The biblical word translated *covet* refers to many different types of desire, including a wrong desire for something that belongs to someone else (Deut. 5:21) and an inordinate attachment to one's own property.

It is also possible to covet things that belong to God. When the Israelites entered the Promised Land, a man named Achan took treasure from the ruins of Jericho, items God had claimed as His own (Josh. 6:17–19; 7:20, 21). Such desire amounts to idolatry, elevating a thing above God. Scripture warns us to lay aside this kind of covetousness (see "Everyday Idolatry" at Col. 3:5).

The word sometimes translated *covet* can also refer to a good desire. For example, God's judgments are to be "desired" more than gold (Ps. 19:10). So whether a longing is right or wrong depends on the object of our desires. To desire the righteous gifts of God is an act of goodness, but to love anything more than God is to commit the sins of coveting and idolatry.

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Slavery Has Existed for Too Long

Ex. 21:2

Slavery has existed across many cultures throughout most of the world's history. The Hebrews had been slaves in Egypt, and they held servants and slaves in the Promised Land. Biblical laws concerning slavery did not condone the practice, and they did limit its worst aspects. Early Christians rightly wrestled with the conflict between their faith and the institution of slavery (see "Who You Serve" at Rom. 6:16).

More: *For a case study of how a believing master dealt with the implications of a slave becoming a brother in Christ, see the introduction to Philemon.*

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Express Practical Justice

Ex. 21:28–36

Because God gave His law to an agricultural society, the law includes detailed codes regarding open pits and goring oxen. Nevertheless, agrarian principles of caring for human life and safety, and of awarding restitution for personal injury carry over into any society.

God also took a strong interest in preventive health care (for example, Lev. 13:1–59), including community and workplace safety. An injured party was due restitution appropriate to the case: the penalties for injuring another person approximated the loss suffered by the injured party (for example, Ex. 21:23, 24; Lev. 24:17–22).

However, the Law did not allow for injured parties to profit from their losses.

These Old Testament prescriptions for settling property and injury cases can inform our perspective as citizens of a litigious society. While we are not bound by the same civil codes as the Hebrews, we can learn much from their practical approach to offering and seeking restitution.

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Make the Punishment Fit the Crime

Ex. 22:1–4

Devising just penalties is a challenge in any legal system. But Old Testament laws concerning the theft of animals show how to make the punishment fit the crime. The penalty for stealing and slaughtering or selling an animal was more than double the penalty for stealing an animal and then getting caught, likely because slaughtering or selling the stolen goods increased the costs of apprehending, trying, and convicting the thief.

Disposing of stolen goods also demonstrated the thief's determination to avoid repayment. The heavier punishment provides a biblical basis for graduated penalties based on a criminal's attempt to evade capture and conviction.

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Killing in Self-Defense

Ex. 22:2, 3

The Law explicitly permitted defensive use of lethal force by private citizens, but not in all situations. At night, one could kill an intruder,

but after sunrise, one could not. Why? At night a homeowner could not tell whether an intruder meant to steal or to kill. In daylight, it would be easier to discern an intruder's intent. The homeowner could not kill a thief who merely threatened property because life is more valuable than any possession. But the homeowner was allowed to kill in response to a threat against human life.

This section of the Law dealt with theft, not murder. Self-defense against a potential murderer was permitted at any time, night or day, but killing a thief solely to protect property was not allowed. Citizens were to depend on community authorities to capture the thief, restore stolen property, and impose a penalty for the theft.

More: *For more on the government's role in protecting citizens and limiting crime, see "Governmental Authority" at Rom. 13:1–7.*

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Accidental Damage
Ex. 22:5, 6

When people inflict harm on people or property unintentionally, laws concerning reckless injury set forth a principle of restitution. Modern insurance and other sources of financial aid may make our situation somewhat different, but Scripture strongly supports people's right to security for both their persons and their property.

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Safekeeping
Ex. 22:7

Leaving valuables with a neighbor for safekeeping was common in Old Testament times. Institutional banking was not practiced in ancient Israel until the time of the Babylonian captivity (beginning in 587 B.C.). This lack of depositories may have shaped the monetary and lending policies of the Israelites. See "Banking in the Old Testament" at Deuteronomy 15:2.

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The Bride-Price

Ex. 22:16, 17

The bride-price was a sum paid to a bride's family to acknowledge the financial loss created by the woman's marriage. Since a woman became part of her husband's family, her marriage caused her original family to lose a valuable worker. The bride-price repaid at least a portion of the family's loss. It was often a gift of substantial value.

In a few instances, the Bible reports that brides received gifts from their families when they married. Laban gave maids to his daughters Leah and Rachel when they married Jacob (Gen. 29:24, 29). Caleb gave springs of water to his daughter (Josh. 15:19). And when the daughter of Pharaoh married Solomon, she was given an entire city (1 Kin. 9:16).

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Protect the Widows and Orphans

Ex. 22:22–24

James wrote in his New Testament letter that part of "pure and undefiled religion" was to "visit orphans and widows in their

trouble" (James 1:27). He may have had in mind the Law's express prohibition against mistreating those without husbands or fathers.

Widows and orphans (along with aliens; Deut. 27:19) were more likely to be oppressed by evildoers because they had no one looking out for them. They may also have lacked means to seek legal recourse for wrongs they suffered even though systems existed to provide such protection.

God's people were commanded to pay special attention to these disadvantaged persons. The community was to ensure not only that they were free from oppression but also that their situation did not leave them without provisions (14:29; 16:11–14; 24:19–21; 26:12, 13). We too have a responsibility to care for those who have been left without means of support. Our responsibility begins, of course, with caring for our own relatives in distress (1 Tim. 5:8).

More: *For an overview of widows in the Bible and God's concern for them, see "The Widow's Oil" at 2 Kin. 4:1–7; "A Widow's Worth" at 2 Kin. 4:2.*

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Charitable Loans to the Poor

Ex. 22:25–27

Some Christians believe that the Bible prohibits charging interest on any loan, citing texts such as Exodus 22:25–27. In applying biblical principles to modern financial transactions, it is crucial to remember that the Old Testament law helped structure a theocracy, a society fully dedicated to God. Societies and economies that operate on secular and pluralistic values have radically different systems.

Even so, God's people can still pursue the spirit of the Law. God prohibited charging interest on loans to the poor because doing so would cause oppression. The understanding was that the destitute had no choice but to seek a loan in order to survive, having nothing to offer as collateral but the clothes off their backs. Profiting from such a person's plight would be cruel. It meant making a poor person shiver in the cold for the sake of economic gain.

Lending at no interest requires a loss of value to us as lenders because of inflation, meaning that money's present value is greater than its future value. Furthermore, the money we loan cannot be used to buy goods or services. Yet our loss can be an appropriate gift to the poor borrower.

God promises to bless us if we live with open hands toward the needy, for He hears their cries (compare Deut. 15:11). God also promises to exact vengeance on those who torment the destitute (Ex. 22:22–24; James 5:1–6). He is their loving Protector, and as His representatives, we should work to emulate His generosity and compassion.

More: *In a society dominated by the middle class, it can sometimes be hard to identify the proper recipients of charity and the best ways to help people at different levels of need. See "Who Are the Poor?" at 2 Cor. 9:9, 10.*

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A Year Off

Ex. 23:10, 11

It is hard to imagine an entire country halting work for twelve months. Yet that is exactly what God told Israel to do every seventh year. People were to quit working the land and rest from ordinary labor. Bondservants were to be set free (Ex. 21:2, 3; Deut. 15:12–18), and debt payments were to be suspended (15:1–3).

God's people were to survive during that twelve-month holiday through the Lord blessing their harvest in the sixth year. He promised to make their harvest during the sixth year produce enough for three years, enough to feed the country until the harvest of the eighth year. That gift had one condition: Israel had to faithfully follow sabbatical year regulations (Lev. 25:18–22).

We have no record that they ever did.

The Law's emphasis on rest challenges our compulsive habits. Our patterns of work and rest reveal, among other elements, how much we trust God's provision. We can ponder how we would have lived as an Israelite in Old Testament times—whether we would have trusted

God enough to rest one day each week (Ex. 23:12) and one year out of every seven. How does He want us to work six days in our times? How does He want us to rest one day each week in our times?

More: *The Law established every fiftieth year as a Jubilee year, which, like a sabbatical year, mandated that fields lie fallow. If a sabbatical year and a Jubilee year came back-to-back, workers would enjoy two years off. To find out more about the Jubilee year, see Lev. 25:8–17.*

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The Human Machine

Ex. 23:12

God knew His creatures so well that His law granted people and animals a day of rest each week. Neither humans nor beasts are capable of working without ceasing. Yet the age we live in has a tendency to regard people as machines rather than living beings who require rest and refreshment. This trend is accelerated by an increasingly widespread belief system that reduces everything to the material and ignores the spiritual side of life.

The Law's amplification of the fourth Commandment to keep the Sabbath holy (20:8–11) reflects God's view of both work and humanity. We are not products of technology capable of nonstop activity. We are living souls made in God's image (Gen. 1:27). Consequently, just as He rested from His work, so should we.

More: *As creatures made in God's image, we are God's coworkers in overseeing creation, a fact with profound implications for day-to-day work. See "People at Work" at Ps. 8:6.*

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We Need Places to Worship

Ex. 25:8

A sanctuary or place of worship is often referred to as "God's house," yet that term can be misleading. God, who is spirit and present everywhere (Ps. 139:7–10; John 4:24), does not need a house to live in. God instructed His people to build a worship center so He could "dwell among them" not because He needed a place to live but because they needed a place to worship. The sanctuary, or tabernacle, was for their benefit more than His, as evidenced by the details of its construction (Ex. 25–31).

The former slaves of Egypt had probably seen magnificent temples in the empire along the Nile. The Israelites may have even helped construct some of them. Yet as refugees in the wilderness, they had no central location for worshiping the God who had delivered them from bondage. They must have been awed to hear the Lord's plans for an exquisite sanctuary of their own, outfitted with finely crafted fixtures and ornaments.

The tabernacle was a true work of art. Craftsmen and artists led the project, demonstrating that they too were among Israel's Spirit-filled leaders, along with Moses and priests God appointed (31:1–11). The craftsmen's and artists' wisdom, management ability, and technical expertise made it possible for the entire community to join in the work (39:42).

Funding the tabernacle construction was also a community effort. Financed by freewill offerings (25:2–9) in addition to a mandatory tax (30:12–16), the rich and poor alike shared the cost, and therefore the ownership, of the project.

When we participate in financing and building our church facilities, we gain a deeper participation in the worship that happens there. We can know that we have built a sanctuary for God to dwell among us.

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The Ark of the Covenant

Ex. 25:16

The ark, commonly known as the ark of the Testimony or the ark of the covenant, was the most sacred of all the furnishings in the tabernacle. A chest that measured approximately forty-five inches long, twenty-seven inches wide, and twenty-seven inches deep, it held three priceless items: a copy of the stone tablets on which the Ten Commandments were written (Ex. 25:16, 21), a golden pot of manna from the wilderness journey (16:32–34), and Aaron's rod, which blossomed when God chose the tribe of Levi to be priests among the Israelites (Num. 17:1–11).

More: *During the latter years of the period of the judges, the Israelites suffered a major spiritual, political, and military defeat when they foolishly carried the ark into battle, where it was captured by the enemy. See "The Capture and Return of the Ark" at 1 Sam. 5:11.*

Think About It: *The ark symbolized God's presence. It wasn't the only way to meet God. What places and items remind you of God's presence? Why?*

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Seeking Guidance Through the Urim and Thummim

Ex. 28:30

God provided the Urim (meaning “Lights”) and Thummim (meaning “Perfections”) as a means of divine guidance for Israel. They involved gems or stones either attached to or carried inside the breastplate worn by the high priest when he consulted God. For this reason, the breastplate is often called the “breastplate of judgment” (Ex. 28:15, 29, 30).

While we know that this decision-making system existed, no one knows with certainty how it worked. The Urim and Thummim are mentioned only three other times in the Pentateuch (Lev. 8:8; Num. 27:21; Deut. 33:8), once during the early monarchy (1 Sam. 28:6), and twice after the Babylonian exile (Ezra 2:63; Neh. 7:65). There is no specific indication that the people used them to make decisions at other times.

There is wide speculation about how the Urim and Thummim delivered a verdict. Some believe that the gemstones were cast like dice. Others argue that the stones were engraved with symbols that signified yes or no, true or false. The Jewish historian Josephus (c. A.D. 37–100) believed that the Urim and Thummim had to do with the flashing of the precious stones in the breastplate. Other writers, theorizing that the Urim and Thummim were in fact the very same stones set into the breastplate, held that the letters in the names of the twelve tribes of Israel engraved on the stones stood out or flashed in succession to spell out God’s reply. Another theory says that by staring at the glow of the stones, the high priest went into a trance during which God spoke to him.

All of these theories are pure guesswork. However, it is obvious that in the days before much of the Scriptures were written or collected, the people needed some other form of divine guidance.

We now have God’s complete written revelation and therefore have no need for devices such as the Urim and Thummim.

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Atonement Money
Ex. 30:12–16

As the children of Israel prepared to cross the wilderness, God told Moses to count them all. This first nationwide census of Israel counted everyone twenty years old and above (this likely included only men, who were the heads of their families). The count was followed by a levy of half a shekel of silver on each person numbered. That amount, perhaps about five dollars in the modern market, was small enough that every family could pay it, whether rich or poor.

The collection helped furnish the tabernacle, but it also had an important symbolic value: it was deemed a "ransom . . . to the LORD" and "atonement money." It represented the atonement for sin made by Christ, which was also foreshadowed by the "blood of the sin offering of atonement" (Ex. 30:10). The small size of the tax may have been a reminder that God does not desire money but instead desires that His followers experience the important act of giving and the uplifting discovery that when people work together, even small gifts can serve big needs.

More: *Censuses played a major role in the life of Israel and biblical history.*

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Called by Name
Ex. 31:1–11

God is the Author and Enabler of every human ability.

He gives talents to each person on earth to accomplish important work. Here He names two specific men that He made to be craftsmen (Ex. 31:2, 6). He filled people like Bezalel and Aholiab

with wisdom, understanding, and knowledge by His Spirit, enabling them to carry out wonderful tasks.

During the construction of the tabernacle, God took a strong interest in the beauty, craftsmanship, materials, artistry, design, function, colors, and other details of the work. Rather than leave the results to chance, He gave Moses instructions about every aspect of the job (35:25–35; 36:1–8; 38:22, 23; 39:3–27).

All of this shows that our personal abilities are special gifts designed by God, not to be taken for granted, viewed with pride, or compared unfavorably to the abilities of others (1 Cor. 4:7; 2 Cor. 10:12). God knows our names and every skill and task He has assigned to us. Every human ability is designed by God and matters to Him—whether playing the flute in a high school band or composing grand orchestral music; laying a straight line of bricks or designing an elaborate garden; cooking, drawing, teaching, encouraging—the list goes on and on (see "You Are Unique" at Ps. 33:15). Our job is to discover our gifts and make the most of them for His glory.

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Bezalel and Aholiab

Ex. 31:2–7

Names mean: "In the Shadow of God" (Bezalel); "Tent of the Father" (Aholiab).

Family: Bezalel was from the tribe of Judah; son of Uri; descended from Perez. Aholiab was from the tribe of Dan; son of Ahisamach.

Occupation: Master craftsmen; both were skilled in working with metal, jewelry, and wood, as well as weaving and embroidering; they were also able to teach others (Ex. 35:30–35).

Best known for: The artisans skilled by the Spirit of God to design, embellish, and oversee the construction of the tabernacle (31:3; 36:1).

Think About It: *How can you teach your skills to others, while at the same time using your skills to bring attention to God? Who might yearn for your training?*

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Filled with the Spirit

Ex. 31:3

God said that Bezalel was filled with the Spirit of God to accomplish the work of designing and building the tabernacle. Find out how the Spirit fills and equips us to do excellent work in "The Spirit of God in the Workplace" at Exodus 35:31–36:1.

Think About It: *All occupations can serve God thoughtfully. How has God's Spirit enabled you to accomplish your daily work?*

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We Need More Than Seeing to Believe

Ex. 32:1–4

People sometimes say they would believe in God if they could just see Him. This common protest implies that God has not revealed Himself plainly enough for people to believe in and follow Him.

But we need more than seeing to believe. One of the prime occasions when God revealed Himself visibly to human beings took place atop Mount Sinai. God's presence descended on the mountain

for days, producing a spectacular display of thunder, lightning, trumpet sounds, and smoke. The overwhelming sight caused people to tremble with fear (Ex. 19:16; 20:18).

Clearly people were convinced that they were standing before God—yet while this may have verified His existence, it did not change the people's hearts. Even as the Lord's presence hovered over the mountain, the Israelites fashioned an idol and began worshiping it in riotous abandon (32:1–6). What an incredible rejection of God!

History offers ample evidence of God's revelation of Himself to humanity. Creation reveals His existence (Ps. 19:1–4; Rom. 1:19, 20), the Bible reveals His will (John 5:46, 47), and Jesus Christ reveals His Person (1:14; 14:7–11). If these and countless other signs are not enough to persuade someone to turn to God in faith and obedience, probably nothing else will—not bolts of lightning, not the thunder of His voice, not even someone rising from the dead (Luke 16:31).

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Authority Is a Two-Way Street

Ex. 32:7, 8

The success or failure of any venture often comes down to good leadership. Yet at Mount Sinai we find that even the ultimate leader—God Himself—experienced the disappointment of a mission gone awry.

Authority is a two-way street. It involves not only the exercise of a superior's authority but also a subordinate's willingness to follow. Israel declined to accept God's leadership not only here but on many other occasions. When we wish that our bosses, pastors, or political leaders were more assertive, we can help by respecting the authority they do exercise. Our following can help inspire their leading.

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Moses Matures

Ex. 32:10

Moses is widely considered one of the greatest heroes of the Bible. Yet his life was marked not only by success but also by failures and mistakes. When we struggle with our own personal growth and spiritual development, we can look to the life of Moses for encouragement.

Moses did not start out as a giant of the faith. Nor did he end his career in a blaze of glory. Yet God honored this man's lifelong quest for godliness. The record of this quest resembles the path we are called to walk as followers of Christ (Eph. 4:15; Col. 1:10; 2 Pet. 3:18).

First Forty Years

- Born to minority parents enslaved to cruel Egyptian masters (Ex. 1:7–14; 2:1, 2; Acts 7:19, 20);
- Raised by his mother, who had become his nurse (Ex. 2:4, 7–9);
- Adopted by Pharaoh's daughter (2:5, 6; Acts 7:21, 22);
- Given the name Moses ("Drawn Out"; Ex. 2:10);
- Presumably became a bicultural member of the Egyptian court;
- Educated in Egyptian culture and language, making him uniquely gifted in words and deeds (Acts 7:22).

First Transition

- Rescued a Hebrew slave by killing an Egyptian (Ex. 2:11, 12; Acts 7:23, 24);
- Feared for his life and fled to the desert (Ex. 2:13–15; Acts 7:25–29).

Second Forty Years

- Arrived in Midian and showed compassion by protecting and helping rural shepherdesses (Ex. 2:15–17);
- Appeared to be an Egyptian to the Midianites (2:19);
- Invited to join Jethro's family; married Jethro's daughter Zipporah, who bore him a son named Gershom (2:21, 22) and a son named Eliezer (18:4);
- Rediscovered his Hebrew roots and learned shepherding, a despised vocation among his Egyptian stepfamily (3:1;

compare Gen. 46:34).

Second Transition

- Received a call from God to deliver the Hebrews from slavery (Ex. 3:7–10);
- Resisted the assignment, citing a lack of credentials, an inability to communicate well, and other excuses (3:11–4:17);
- Finally obeyed and returned to Egypt (4:18–20), almost losing his life on the way (4:24–26);
- Rejoined his older brother Aaron, who became his partner in the task of freeing the Hebrews (4:27, 28);
- Stated his demand for freedom to Pharaoh, ended up making life worse for the Hebrews (5:1–19), and faced severe criticism from the people for their new troubles (5:20–23);
- Challenged the Egyptian power structure and its beneficiaries through a series of heaven-sent plagues (7:14–12:32).

Third Forty Years

- Led his people out of Egypt after plundering their former masters (Ex. 12:31–51);
- Confronted by complaints from the people about his leadership and their desert trials (15:22–16:36);
- Received the Law from God and presented it to the people (chs. 20–23);
- Interceded for the people after they committed idolatry (32:1–35);
- Delegated authority and established arbitration procedures (Num. 11:1–35);
- Survived opposition from his sister Miriam and his brother Aaron (12:1–16);
- Made a major mistake by striking a rock instead of speaking to it as God had instructed (20:11–13);
- Named Joshua as his successor (27:12–23);
- Committed the Law to the priests as its teachers and administrators when the people settled the Promised Land (Deut. 31:9, 26);
- Gave his farewell address to the people (chs. 32–33);
- Viewed the Land of Promise from a distance (34:1–4);
- Died and was mourned by the people (34:5–8).

More: *The Bible offers many additional examples of people who struggled as they tried to live righteous lives for God. See "Even Those Who Fall Short Can Be Spiritual Giants" at Gal. 1:11–24.*

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Aaron's Excuses

Ex. 32:22–24

Aaron started out as a competent leader. But the incident with the golden calf shows him abdicating his leadership role and allowing the people to corrupt themselves in Moses' absence. His excuses did not justify the situation or let him escape responsibility. For insight into Aaron as a strong leader who nevertheless displayed tragic weaknesses and fell into sin, see "Falling Short" at Leviticus 10:19.

Think About It: *What advice would you have given to Aaron at this juncture?*

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Bring It to Him

Ex. 32:31–35

The episode of the people bowing before the golden calf brought the Israelites very close to being instantly consumed by the Lord's wrath. Only Moses' earnest intervention averted immediate judgment. This scene is one of many in Scripture showing the necessity of bringing our sins before God to seek His mercy and forgiveness. For more examples of people confessing sin for themselves or others, see "Confessions That Bring Healing" at 1 Samuel 15:24.

Think About It: *List some good results that happen when we bring our sins to God.*

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Friends of God

Ex. 33:11

Moses spoke to God as his friend. And thanks to Jesus Christ, Christians are also God's friends: "No longer do I call you servants," He told His followers, "for a servant does not know what his master is doing; but I have called you *friends*" (John 15:15, emphasis added). We need never think that we are alone in our problems. God is right here with us. He is the Friend "who sticks closer than a brother" (Prov. 18:24).

More: *Moses spoke with God "face-to-face" (Ex. 33:11), yet Scripture says that Christians can have an even closer relationship with God because the Spirit of God lives in our hearts (2 Cor. 3:7–11). God also continues to speak clearly to us through His written Word, the Bible.*

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Direct Encounters with God

Ex. 33:20

The infinite God exceeds our limited ability to know Him, so that no human knows exactly what God looks like. In fact, we cannot even say that God "looks like" anything. As Spirit, He has no body (John 4:24).

God told Moses that no one can see Him and live (Ex. 33:20). Even if we cannot see God directly, Scripture records that people have encountered other manifestations of God. Moses was able to see God's "back" (33:23). Isaiah saw the Lord sitting on His throne

(Is. 6:1–8). Ezekiel had a vision in which God appeared as a man clothed in fire standing above a storm cloud that resembled a chariot (Ezek. 1:1–28). We should keep in mind that these human reporters related what they experienced as best they could. But no one can fully describe or explain God. He exceeds human comprehension.

We might feel that our inability to perceive God with our physical eyes limits our ability to know Him. But God has transcended those limits by sending Jesus, who is God in human form (John 1:14; 14:8, 9; Col. 1:15). Through Him, we can understand a God we cannot see and relate to a God whose infinite nature lies far beyond our knowledge (John 20:29; Eph. 1:15–21; 3:14–19).

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Merciful and Just

Ex. 34:6, 7

When God showed Himself to Moses, He revealed not only His appearance but also His character. He declared Himself a God of mercy, grace, patience, and goodness who also executes justice, forgiving sin but not allowing wrongdoers to go unpunished. This stands as solid proof that there are not two Gods in Scripture but one (see "What Is God Like?" at Ex. 15:6–13).

These two aspects of God's moral character—the merciful and the just—complement rather than contradict each other. For God to be merciful, He must right the wrongs that people do; that calls for justice. For God to be just, He must allow for the weakness and limitations of His creatures; that demands mercy.

We too must balance mercy and justice in our dealings with others. Our mercy should not give way to indulgence (see "Merciful Kings" at 1 Kin. 20:31), nor should our justice degenerate into vengeance.

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The Lord's Inheritance
Ex. 34:9

Moses asked God to forgive the people's sin and "take us as Your inheritance," perhaps referring to God's promises to Abraham (Gen. 17:19) and His statements elsewhere naming Israel as His chosen people (Deut. 4:20).

Scripture describes three kinds of inheritance: the earthly inheritance of children receiving the estate of their parents, the Christian's inheritance "in Christ" (see "What's In It for Us?" at Eph. 1:11), and Christ's inheritance of the redeemed children of God (see "A Perfect Inheritance" at Eph. 1:18). Moses' prayer had close connections with this last type of inheritance.

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Take a Break
Ex. 35:1–3

We can be sure we are trapped by our jobs when we cannot take a break or if we grow anxious when we think we are not accomplishing something concrete. Work is a gift from God essential to our nature (see "People at Work" at Ps. 8:6). Even so, God never intended for work to define us. He does not measure our worth by our productivity. He loves us for who we are, the way He has made us to be.

By establishing a Sabbath, or a day of rest, God put work into its proper perspective. Taking a break from our routines reminds us that . . .

- Work has limits and does not totally define who we are (Ex. 20:9, 10; Ps. 127:1, 2).
- God has created all things and gives us the gift of life (Ex. 20:11; Ps. 104).
- God delivers His people from bondage (Deut. 5:15; Heb. 4:1–11).

God meant this regular day of rest for our good. It allows us to restore our mind, body, and spirit after the demands of our labors. It gives us time to celebrate what we have accomplished as we gather with others to worship God. If we ignore the Sabbath principle, we may lose our health, become addicted to our work, and develop an inflated sense of self-importance.

If we practice the Sabbath principle, we can use our days off to benefit ourselves, our families, our work, and our faith.

More: *Modern Christians are not the only ones who struggle with observing a Sabbath rest. The people of Jesus' day abused the Sabbath, and the Lord often had to challenge their misunderstandings. See "Jesus Confronts the Legalists" at Luke 6:1–11 and "Doing Good on the Sabbath" at John 5:1–17.*

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The Spirit of God in the Workplace

Ex. 35:31–36:1

As the people of Israel labored to build the tabernacle, the Spirit was actively involved with them and their project, imparting all the skills needed to design and construct the tabernacle—metalwork, carpentry, engraving, weaving, jewelry-making, and other talents. Notice the characteristics of these Spirit-driven workers:

- They were women and men (Ex. 35:20–22, 25).
- Their hearts were "willing" or "stirred" (35:5, 21, 22, 26); that is, they were motivated to accomplish their tasks.
- They were skilled or "gifted" by God to do their various assignments (35:10, 25, 34, 35; 36:1, 2).
- They were generous with their skills and possessions to get the job done (35:5, 22, 29; 36:3–7).
- They were hard and loyal workers.
- The finished product showed that they did their work with excellence.

No matter what we do with our days, God cares about our work. He is constantly present with us as we labor, imparting both talent

and character, making us fit to demonstrate the fruit of the Holy Spirit (Gal. 5:16–26). The same Spirit that was present with ancient Israelite workers longs to help us carry out our work to the glory of God.

More: *"Codes of Conduct for the Christian Worker" at Col. 3:22–4:1 can help you evaluate your character, relationships, skills, and productivity in light of the Holy Spirit's work in you. The Spirit helps you accomplish your work through the talents and motivations that He has designed you with. See "You Are Unique" at Ps. 33:15.*

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A Project Drew the People Together

Ex. 36:4–7

Not long after escaping from Egypt, the children of Israel struggled with problems in the desert that threatened the cohesiveness of their community.

- They complained about a lack of good food (Ex. 16:2, 3).
- They quarreled with Moses about water (17:2, 3).
- Their many needs for arbitration brought Moses to the point of exhaustion (18:13–27).
- They fell into idolatry after becoming impatient over Moses' lengthy stay on Mount Sinai, incurring judgment from God (32:1–35).

When Moses finally started the monumental task of constructing the tabernacle and its furnishings, the project rallied the people around a unifying cause and unleashed a tide of generosity (36:2–7). The whole community came together in encouraging ways. Suddenly the people showed willing hearts (35:21, 26), diligence at work, and openhandedness that exceeded the needs of the project. Their leaders even had to restrain them from bringing more resources!

When our workplaces are consumed with conflict and complaining, we can ask God to show us a project or cause that might draw everyone together and result in generous service toward others.

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A World of Talent

Ex. 37:1

The world has never lacked talented people, thanks to God's distribution of a marvelous diversity of gifts and skills to help us accomplish meaningful work. The experience of Israel in the wilderness testifies to this fact.

God started by elevating Moses as a gifted leader. When it came time to construct the tabernacle, however, Moses lacked the right skills. He was not a builder or an artist. But God had already scattered among the migrants from Egypt skilled workers such as Bezalel and Aholiab (Ex. 36:1) and countless more, including women who wove yarns and fine linen (35:25, 26) and others who gave freely and worked hard (35:10, 21, 29; 36:3–7). All of these people labored according to the abilities the Spirit had given them.

Moses exercised his own skill as a leader when he (1) identified these people as skilled craftsmen, (2) affirmed them in their responsibilities, and (3) freed them to do their jobs under expert supervision. By delegating tasks wisely, Moses followed God's own example, who boldly entrusted responsibility to the human race at the beginning of creation (Gen. 1:29; 9:2–3; 12:7; 13:15–17).

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Teamwork

Ex. 38:21–23

Moses assembled a trio to form a leadership team for the complex project of tabernacle construction:

- *Ithamar*, the youngest son of Aaron and Elisheba (Ex. 6:23). He functioned as a comptroller or accountant, tracking the articles and resources collected for the building (38:21). Later, he supervised two priestly families of Levites (Num. 4:21–33).
- *Bezalel*, the son of Uri of the tribe of Judah. He was the designer and lead architect, providing designs and giving instructions for craftspeople working with stone, metal, wood, and cloth (Ex. 35:30–36:1; 38:22).
- *Aholiab*, the son of Ahisamach of the tribe of Dan. He was a skilled artisan who also served as a designer and provided instruction for the decorative elements needed for the project, especially in the art of engraving, design, and embroidery (35:34–36:1; 38:23).

These leaders and their teams did their work "according to all that the LORD had commanded Moses" (39:32, 42). This ultimate stamp of approval shows why Moses was so pleased (39:43).

Like this leadership group, we are designed to function in community, where various temperaments, skills, resources, and strengths come together to produce products and services that benefit others.

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The Responsibility of Authority

Ex. 39:14

People in positions of power hold their authority as a trust on behalf of others, a fact symbolized by the stones on Aaron's breastplate. The gems were a reminder that the priests represented the tribes of Israel. Whatever Aaron and his descendants did, whatever choices they made, the breastplate helped them keep the people in mind. Whenever we are in authority, we should likewise weigh carefully and frequently our responsibility to those who depend on us. We may enjoy the perks of being in power, but our primary task is to fulfill the obligations and honor the trust that others have given us.

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Celebrating Good Work

Ex. 39:42, 43

Good work deserves to be acknowledged. After the tabernacle's organizers and workforce had completed the project according to the Lord's exact specifications, Moses blessed them. A blessing is a sign of approval that can be as refreshing to the recipient as fresh rain or dew that renews faded grass (Ps. 133:3). A thorough performance review or quality check can bring tremendous blessing to an employee who has done a good job. We don't have to wait until the quality check or performance review. We can regularly offer the revitalizing gift of a blessing.

More: *To discover more about blessings in the Bible, see "The Blessing" at Gen. 49:28 and "Blessings and Benedictions" at Num. 6:24–26.*

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Excellence Starts at the Top

Ex. 40:16

Moses set an excellent example for all who followed him by doing his job "according to all that the LORD had commanded him." His persistence and precision set the pace for everyone else and reaped invaluable rewards. For example, the management team in charge of constructing the tabernacle emulated Moses' example by performing their tasks with "wisdom and understanding, in knowledge and all manner of workmanship," so that they completed the project "according to all that the LORD had commanded" (Ex. 35:30, 31, 35;

36:1). Likewise, all of the workers under them carried out their tasks "as the LORD had commanded" (39:1, 5, 7, 21, 26, 29, 31, 32, 43).

Excellence in Israel began with Moses. It spread to managers supervising and coordinating the project. Then the workers followed suit.

Excellence has a way of catching on. When we model excellence and quality in our lives, others will imitate us.

More: *The three managers who led the complicated project of building the tabernacle were handpicked for the assignment not only by Moses but also by God Himself. See "Teamwork" at Ex. 38:21–23 and "Called by Name" at Ex. 31:1–11.*

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Exodus 1

a **1:5** Literally *who came from the loins of*
b **1:5** Dead Sea Scrolls and Septuagint read *seventy-five* (compare Acts 7:14).
c **1:22** Samaritan Pentateuch, Septuagint, and Targum add *to the Hebrews*.

Exodus 2

a **2:10** Literally *Drawn Out*
b **2:22** Literally *Stranger There*

Exodus 4

a **4:9** That is, the Nile
b **4:25** Literally *his*

Exodus 6

a **6:3** Hebrew *YHWH,* traditionally *Jehovah*
b **6:15** Spelled *Nemuel* in Numbers 26:12

Exodus 8

a **8:23** Literally *set a ransom* (compare Exodus 9:4 and 11:7)

Exodus 12

a **12:40** Samaritan Pentateuch and Septuagint read *Egypt and Canaan.*

Exodus 13

a **13:19** Genesis 50:25

Exodus 14

a **14:25** Samaritan Pentateuch, Septuagint, and Syriac read *bound.*

Exodus 15

a **15:23** Literally *Bitter*

Exodus 16

a **16:31** Literally *What?* (compare Exodus 16:15)

Exodus 17

a **17:7** Literally *Tempted*
b **17:7** Literally *Contention*
c **17:15** Hebrew *YHWH Nissi*

Exodus 18

a **18:3** Compare Exodus 2:22
b **18:4** Literally *My God Is Help*
c **18:12** Following Masoretic Text and Septuagint; Syriac, Targum, and Vulgate read *offered.*

Exodus 19

a **19:18** Septuagint reads *all the people.*

Exodus 23

a **23:17** Hebrew *YHWH,* usually translated *LORD*
b **23:31** Hebrew *Nahar,* the Euphrates

Exodus 28

a **28:4** That is, an ornamented vest
b **28:30** Literally *the Lights and the Perfections* (compare Leviticus 8:8)

Exodus 29

a **29:37** Compare Numbers 4:15 and Haggai 2:11–13

Exodus 30

a **30:29** Compare Numbers 4:15 and Haggai 2:11–13

Exodus 31

a **31:10** Or *woven garments*

Exodus 32

a **32:13** Genesis 13:15 and 22:17

Exodus 34

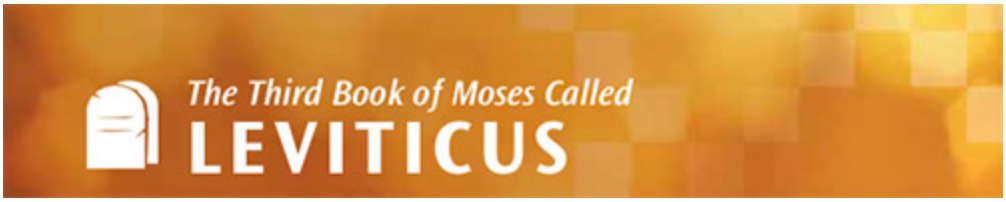
a **34:28** Literally *Ten Words*

Exodus 35

a **35:19** Or *woven garments*

Exodus 39

a **39:1** Or *woven garments*
b **39:41** Or *woven garments*



In all the universe, only God possesses flawless character. He cannot be measured against a higher moral standard—He *is* the absolute standard of all love, perfection, and purity. As fallen human beings, we can barely begin to understand God's complete goodness; in fact, the closer we draw to Him, the more aware we become of our own sinful condition. In a day when sin may seem like a long-outmoded concept, Leviticus reminds us that God's holiness is real, undeniable, and just as deserving of our trust, reverence, respect, and worship today as in ages past.

Leviticus details how the Israelites were to relate to their holy God, living out commands conveyed in what Bible scholars call the Holiness Code. The Lord admonished His people, "You shall be holy; for I am holy" (Lev. 11:44, 45; see also 19:2; 20:26). God expected His people to be noticeably different from their neighbors in all the right ways. He sharply distinguished between proper worship of Himself and the offensive customs of neighboring peoples who served gods usually portrayed as behaving little better than human beings, and sometimes much worse. The rituals of many local religions were often cruel, degrading, and dehumanizing (see "Abominations: How Not to Act" at Lev. 18:24–30). God rejected such worship rituals and instructed His people to shun these things.

When the Israelites left Egypt, God gave them careful instructions for conduct, diet, and ritual. Most of these laws are contained in Leviticus, which derives its name from the name of the tribe of Levi. The Levites were called to be priests and religious leaders, and Leviticus was the nation's

manual for worship and religious life. It contains several categories of instruction:

- Worship through offerings and sacrifices (Lev. 1–7).
- The relationship between physical / biological matters and religious life (Lev. 11–15).
- The Day of Atonement, the annual ceremony that dealt with the nation's sin (Lev. 16).
- The spiritual implications of day-to-day life (Lev. 17–24).
- The Year of Jubilee, when property and lands were returned to their owners and servants to their families (Lev. 25).
- The implications of obeying or disobeying the Law (Lev. 26).
- Vows (Lev. 27).

The letter of these laws applied primarily to ancient Israel, but their spirit continues to be relevant to God's people today. The New Testament repeats this book's call to holiness in every area of life (1 Pet. 1:14–16). Jesus drew on a command found in Leviticus when He said that to "love your neighbor as yourself" (Lev. 19:18) is second only to loving God (Matt. 22:37–39).

Leviticus lists strict laws concerning blood sacrifices, regulations that may seem far removed from modern life. But they remind us of the heavy penalty sin exacts and the necessity of the atoning death of Jesus Christ. He is the Lamb of God whose death made atonement for all sins, an act anticipated by sacrifices offered on the Day of Atonement (Lev. 16:11–34; Heb. 9:6–28). Making this connection helps us see what it cost Jesus to reconcile us with God. And as we begin to understand His sacrifice, we picture what our response should be—a life of devoted holiness.

Leviticus is believed to have been written by Moses (see his profile at Ex. 2:10). The events of the book took place in

the Wilderness of Sinai (see the map at "Where God Meets Us" at Ex. 19:1, 20) after the Israelites received the Law at Mount Sinai and built the tabernacle (Ex. 19–31, 35–40), sometime around 1400 B.C.

Key Events in Leviticus

- The priesthood is established (Lev. 8–10).
- The Lord gives instructions about the Day of Atonement (Lev. 16).
- God gives laws regarding sexuality (Lev. 18).
- Festivals and holidays are established (Lev. 23).
- God speaks blessings for obedience and judgments for disobedience (Lev. 26).

Leviticus 1

The Burnt Offering

1 Now the LORD called to Moses, and spoke to him from the
tabernacle of meeting, saying,
2 "Speak to the children of Israel, and say to them: 'When
any one of you brings an offering to the LORD, you shall
bring your offering of the livestock—of the herd and of the
flock.
3 'If his offering *is* a burnt sacrifice of the herd, let him
offer a male without blemish; he shall offer it of his own
free will at the door of the tabernacle of meeting before the
LORD. *Take Sin Seriously*
4 'Then he shall put his hand on the head of the burnt
offering, and it will be accepted on his behalf to make
atonement for him.
5 'He shall kill the bull before the LORD; and the priests,
Aaron's sons, shall bring the blood and sprinkle the blood
all around on the altar that *is by* the door of the tabernacle
of meeting.
6 'And he shall skin the burnt offering and cut it into its
pieces.
7 'The sons of Aaron the priest shall put fire on the altar,
and lay the wood in order on the fire.
8 'Then the priests, Aaron's sons, shall lay the parts, the
head, and the fat in order on the wood that *is* on the fire
upon the altar;
9 'but he shall wash its entrails and its legs with water.
And the priest shall burn all on the altar as a burnt
sacrifice, an offering made by fire, a sweet aroma to the
LORD.

10 ‘If his offering *is* of the flocks—of the sheep or of the
goats—as a burnt sacrifice, he shall bring a male without
blemish.
11 ‘He shall kill it on the north side of the altar before the
LORD; and the priests, Aaron’s sons, shall sprinkle its
blood all around on the altar.
12 ‘And he shall cut it into its pieces, with its head and its
fat; and the priest shall lay them in order on the wood that
is on the fire upon the altar;
13 ‘but he shall wash the entrails and the legs with water.
Then the priest shall bring *it* all and burn *it* on the altar; it
is a burnt sacrifice, an offering made by fire, a sweet aroma
to the LORD.
14 ‘And if the burnt sacrifice of his offering to the LORD *is*
of birds, then he shall bring his offering of turtledoves or
young pigeons.
15 ‘The priest shall bring it to the altar, wring off its head,
and burn *it* on the altar; its blood shall be drained out at
the side of the altar.
16 ‘And he shall remove its crop with its feathers and cast
it beside the altar on the east side, into the place for ashes.
17 ‘Then he shall split it at its wings, *but* shall not divide *it*
completely; and the priest shall burn it on the altar, on the
wood that *is* on the fire. It *is* a burnt sacrifice, an offering
made by fire, a sweet aroma to the LORD. *Pay Attention to Worship*

Leviticus 2

The Grain Offering

1 ‘When anyone offers a grain offering to the LORD, his
offering shall be *of* fine flour. And he shall pour oil on it,
and put frankincense on it.
2 ‘He shall bring it to Aaron’s sons, the priests, one of
whom shall take from it his handful of fine flour and oil with
all the frankincense. And the priest shall burn *it as* a
memorial on the altar, an offering made by fire, a sweet
aroma to the LORD.
3 ‘The rest of the grain offering *shall be* Aaron’s and his
sons’. *It is* most holy of the offerings to the LORD made by
fire.
4 ‘And if you bring as an offering a grain offering baked in
the oven, *it shall be* unleavened cakes of fine flour mixed
with oil, or unleavened wafers anointed with oil.
5 ‘But if your offering *is* a grain offering *baked* in a pan, *it*
shall be of fine flour, unleavened, mixed with oil.
6 ‘You shall break it in pieces and pour oil on it; it *is* a
grain offering.
7 ‘If your offering *is* a grain offering *baked* in a covered
pan, it shall be made *of* fine flour with oil.
8 ‘You shall bring the grain offering that is made of these
things to the LORD. And when it is presented to the priest,
he shall bring it to the altar.
9 ‘Then the priest shall take from the grain offering a
memorial portion, and burn *it* on the altar. *It is* an offering
made by fire, a sweet aroma to the LORD.
10 ‘And what is left of the grain offering *shall be* Aaron’s
and his sons’. *It is* most holy of the offerings to the LORD
made by fire.

11 ‘No grain offering which you bring to the LORD shall
be made with leaven, for you shall burn no leaven nor any
honey in any offering to the LORD made by fire.
12 ‘As for the offering of the firstfruits, you shall offer
them to the LORD, but they shall not be burned on the altar
for a sweet aroma.
13 ‘And every offering of your grain offering you shall
season with salt; you shall not allow the salt of the
covenant of your God to be lacking from your grain
offering. With all your offerings you shall offer salt.
14 ‘If you offer a grain offering of your firstfruits to the
LORD, you shall offer for the grain offering of your
firstfruits green heads of grain roasted on the fire, grain
beaten from full heads.
15 ‘And you shall put oil on it, and lay frankincense on it. It
is a grain offering.
16 ‘Then the priest shall burn the memorial portion: *part*
of its beaten grain and *part* of its oil, with all the
frankincense, as an offering made by fire to the LORD.

Leviticus 3

The Peace Offering

1 ‘When his offering *is* a sacrifice of a peace offering, if he
offers *it* of the herd, whether male or female, he shall offer
it without blemish before the LORD. *Old Testament Sacrifices*

2 ‘And he shall lay his hand on the head of his offering,
and kill it *at* the door of the tabernacle of meeting; and
Aaron’s sons, the priests, shall sprinkle the blood all around
on the altar.

3 ‘Then he shall offer from the sacrifice of the peace
offering an offering made by fire to the LORD. The fat that
covers the entrails and all the fat that *is* on the entrails,

4 ‘the two kidneys and the fat that *is* on them by the
flanks, and the fatty lobe *attached* to the liver above the
kidneys, he shall remove;

5 ‘and Aaron’s sons shall burn it on the altar upon the
burnt sacrifice, which *is* on the wood that *is* on the fire, *as*
an offering made by fire, a sweet aroma to the LORD.

6 ‘If his offering as a sacrifice of a peace offering to the
LORD *is* of the flock, *whether* male or female, he shall offer
it without blemish.

7 ‘If he offers a lamb as his offering, then he shall offer it
before the LORD.

8 ‘And he shall lay his hand on the head of his offering,
and kill it before the tabernacle of meeting; and Aaron’s
sons shall sprinkle its blood all around on the altar.

9 ‘Then he shall offer from the sacrifice of the peace
offering, as an offering made by fire to the LORD, its fat
and the whole fat tail which he shall remove close to the
backbone. And the fat that covers the entrails and all the
fat that *is* on the entrails,

10 ‘the two kidneys and the fat that *is* on them by the
flanks, and the fatty lobe *attached* to the liver above the
kidneys, he shall remove;
11 ‘and the priest shall burn *them* on the altar *as* food, an
offering made by fire to the LORD.
12 ‘And if his offering *is* a goat, then he shall offer it
before the LORD.
13 ‘He shall lay his hand on its head and kill it before the
tabernacle of meeting; and the sons of Aaron shall sprinkle
its blood all around on the altar.
14 ‘Then he shall offer from it his offering, as an offering
made by fire to the LORD. The fat that covers the entrails
and all the fat that *is* on the entrails,
15 ‘the two kidneys and the fat that *is* on them by the
flanks, and the fatty lobe *attached* to the liver above the
kidneys, he shall remove;
16 ‘and the priest shall burn them on the altar *as* food, an
offering made by fire for a sweet aroma; all the fat *is* the
LORD’s.
17 ‘*This shall be* a perpetual statute throughout your
generations in all your dwellings: you shall eat neither fat
nor blood.’ ”

Leviticus 4

The Sin Offering

1 Now the LORD spoke to Moses, saying,

2 “Speak to the children of Israel, saying: ‘If a person sins unintentionally against any of the commandments of the LORD *in anything* which ought not to be done, and does any of them,

3 ‘if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull without blemish as a sin offering.

4 ‘He shall bring the bull to the door of the tabernacle of meeting before the LORD, lay his hand on the bull’s head, and kill the bull before the LORD.

5 ‘Then the anointed priest shall take some of the bull’s blood and bring it to the tabernacle of meeting.

6 ‘The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary.

7 ‘And the priest shall put some of the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.

8 ‘He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which *is* on the entrails,

9 ‘the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove,

10 ‘as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar

of the burnt offering.
11 ‘But the bull’s hide and all its flesh, with its head and
legs, its entrails and offal—
12 ‘the whole bull he shall carry outside the camp to a
clean place, where the ashes are poured out, and burn it on
wood with fire; where the ashes are poured out it shall be
burned.
13 ‘Now if the whole congregation of Israel sins
unintentionally, and the thing is hidden from the eyes of the
assembly, and they have done *something against* any of the
commandments of the LORD *in anything* which should not
be done, and are guilty; *Group Sin*
14 ‘when the sin which they have committed becomes
known, then the assembly shall offer a young bull for the
sin, and bring it before the tabernacle of meeting.
15 ‘And the elders of the congregation shall lay their
hands on the head of the bull before the LORD. Then the
bull shall be killed before the LORD.
16 ‘The anointed priest shall bring some of the bull’s blood
to the tabernacle of meeting.
17 ‘Then the priest shall dip his finger in the blood and
sprinkle *it* seven times before the LORD, in front of the veil.
18 ‘And he shall put *some* of the blood on the horns of the
altar which *is* before the LORD, which *is* in the tabernacle
of meeting; and he shall pour the remaining blood at the
base of the altar of burnt offering, which is at the door of
the tabernacle of meeting.
19 ‘He shall take all the fat from it and burn *it* on the altar.
20 ‘And he shall do with the bull as he did with the bull as
a sin offering; thus he shall do with it. So the priest shall
make atonement for them, and it shall be forgiven them.
21 ‘Then he shall carry the bull outside the camp, and
burn it as he burned the first bull. It *is* a sin offering for the
assembly.

22 ‘When a ruler has sinned, and done *something* unintentionally *against* any of the commandments of the LORD his God *in anything* which should not be done, and is guilty, *When a Leader Sins*

23 ‘or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish.

24 ‘And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the LORD. It *is* a sin offering.

25 ‘The priest shall take some of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering.

26 ‘And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

27 ‘If anyone of the common people sins unintentionally by doing *something against* any of the commandments of the LORD *in anything* which ought not to be done, and is guilty,

28 ‘or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed.

29 ‘And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering.

30 ‘Then the priest shall take *some* of its blood with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

31 ‘He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it

on the altar for a sweet aroma to the LORD. So the priest shall make atonement for him, and it shall be forgiven him.

32 ‘If he brings a lamb as his sin offering, he shall bring a female without blemish.

33 ‘Then he shall lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering.

34 ‘The priest shall take *some* of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

35 ‘He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the LORD. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.

Leviticus 5

The Trespass Offering

1 ‘If a person sins in hearing the utterance of an oath, and *is* a witness, whether he has seen or known *of the matter*—if he does not tell *it,* he bears guilt.

2 ‘Or if a person touches any unclean thing, whether *it is* the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty.

3 ‘Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes *it,* then he shall be guilty.

4 ‘Or if a person swears, speaking thoughtlessly with *his* lips to do evil or to do good, whatever *it is* that a man may pronounce by an oath, and he is unaware of it—when he realizes *it,* then he shall be guilty in any of these *matters*.

5 ‘And it shall be, when he is guilty in any of these *matters,* that he shall confess that he has sinned in that *thing;*

6 ‘and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.

7 ‘If he is not able to bring a lamb, then he shall bring to the LORD, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering. *Giving the Best We Can*

8 ‘And he shall bring them to the priest, who shall offer *that* which *is* for the sin offering first, and wring off its head from its neck, but shall not divide *it* completely.

9 ‘Then he shall sprinkle *some* of the blood of the sin
offering on the side of the altar, and the rest of the blood
shall be drained out at the base of the altar. It *is* a sin
offering.
10 ‘And he shall offer the second *as* a burnt offering
according to the prescribed manner. So the priest shall
make atonement on his behalf for his sin which he has
committed, and it shall be forgiven him.
11 ‘But if he is not able to bring two turtledoves or two
young pigeons, then he who sinned shall bring for his
offering one-tenth of an ephah of fine flour as a sin offering.
He shall put no oil on it, nor shall he put frankincense on it,
for it *is* a sin offering.
12 ‘Then he shall bring it to the priest, and the priest shall
take his handful of it as a memorial portion, and burn *it* on
the altar according to the offerings made by fire to the
LORD. It *is* a sin offering.
13 ‘The priest shall make atonement for him, for his sin
that he has committed in any of these matters; and it shall
be forgiven him. *The rest* shall be the priest’s as a grain
offering.’ ”

Offerings with Restitution

14 Then the LORD spoke to Moses, saying:
15 “If a person commits a trespass, and sins
unintentionally in regard to the holy things of the LORD,
then he shall bring to the LORD as his trespass offering a
ram without blemish from the flocks, with your valuation in
shekels of silver according to the shekel of the sanctuary,
as a trespass offering.
16 “And he shall make restitution for the harm that he has
done in regard to the holy thing, and shall add one-fifth to
it and give it to the priest. So the priest shall make

atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 “If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, though he does not know *it,* yet he is guilty and shall bear his iniquity.

18 “And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know *it,* and it shall be forgiven him.

19 “It is a trespass offering; he has certainly trespassed against the LORD.”

Leviticus 6

1 And the LORD spoke to Moses, saying: *Making Restitution*

2 “If a person sins and commits a trespass against the
LORD by lying to his neighbor about what was delivered to
him for safekeeping, or about a pledge, or about a robbery,
or if he has extorted from his neighbor,

3 “or if he has found what was lost and lies concerning it,
and swears falsely—in any one of these things that a man
may do in which he sins:

4 “then it shall be, because he has sinned and is guilty,
that he shall restore what he has stolen, or the thing which
he has extorted, or what was delivered to him for
safekeeping, or the lost thing which he found,

5 “or all that about which he has sworn falsely. He shall
restore its full value, add one-fifth more to it, *and* give it to
whomever it belongs, on the day of his trespass offering.

6 “And he shall bring his trespass offering to the LORD, a
ram without blemish from the flock, with your valuation, as
a trespass offering, to the priest.

7 “So the priest shall make atonement for him before the
LORD, and he shall be forgiven for any one of these things
that he may have done in which he trespasses.”

The Law of the Burnt Offering

8 Then the LORD spoke to Moses, saying,

9 “Command Aaron and his sons, saying, ‘This *is* the law
of the burnt offering: The burnt offering *shall be* on the
hearth upon the altar all night until morning, and the fire of
the altar shall be kept burning on it.

10 ‘And the priest shall put on his linen garment, and his
linen trousers he shall put on his body, and take up the

ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

11 ‘Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.

12 ‘And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings.

13 ‘A fire shall always be burning on the altar; it shall never go out.

The Law of the Grain Offering

14 ‘This *is* the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD.

15 ‘He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which *is* on the grain offering, and shall burn *it* on the altar *for* a sweet aroma, as a memorial to the LORD.

16 ‘And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.

17 ‘It shall not be baked with leaven. I have given it *as* their portion of My offerings made by fire; it *is* most holy, like the sin offering and the trespass offering.

18 ‘All the males among the children of Aaron may eat it. *It shall be* a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.’ ”[a]

19 And the LORD spoke to Moses, saying,

20 “This *is* the offering of Aaron and his sons, which they shall offer to the LORD, *beginning* on the day when he is anointed: one-tenth of an ephah of fine flour as a daily

grain offering, half of it in the morning and half of it at night.

21 “It shall be made in a pan with oil. *When it is* mixed, you shall bring it in. The baked pieces of the grain offering you shall offer *for* a sweet aroma to the LORD.

22 “The priest from among his sons, who is anointed in his place, shall offer it. *It is* a statute forever to the LORD. It shall be wholly burned.

23 “For every grain offering for the priest shall be wholly burned. It shall not be eaten.”

The Law of the Sin Offering

24 Also the LORD spoke to Moses, saying,

25 “Speak to Aaron and to his sons, saying, ‘This *is* the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It *is* most holy.

26 ‘The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.

27 ‘Everyone who touches its flesh must be holy.[b] And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place.

28 ‘But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.

29 ‘All the males among the priests may eat it. It *is* most holy.

30 ‘But no sin offering from which *any* of the blood is brought into the tabernacle of meeting, to make atonement in the holy *place,*[c] shall be eaten. It shall be burned in the fire.

Leviticus 7

The Law of the Trespass Offering

1 ‘Likewise this *is* the law of the trespass offering (it *is* most
holy):
2 ‘In the place where they kill the burnt offering they shall
kill the trespass offering. And its blood he shall sprinkle all
around on the altar.
3 ‘And he shall offer from it all its fat. The fat tail and the
fat that covers the entrails,
4 ‘the two kidneys and the fat that *is* on them by the
flanks, and the fatty lobe *attached* to the liver above the
kidneys, he shall remove;
5 ‘and the priest shall burn them on the altar *as* an
offering made by fire to the LORD. It *is* a trespass offering.
6 ‘Every male among the priests may eat it. It shall be
eaten in a holy place. It *is* most holy.
7 ‘The trespass offering *is* like the sin offering; *there is*
one law for them both: the priest who makes atonement
with it shall have *it*.
8 ‘And the priest who offers anyone’s burnt offering, that
priest shall have for himself the skin of the burnt offering
which he has offered.
9 ‘Also every grain offering that is baked in the oven and
all that is prepared in the covered pan, or in a pan, shall be
the priest’s who offers it.
10 ‘Every grain offering, *whether* mixed with oil or dry,
shall belong to all the sons of Aaron, to one *as much* as the
other.

The Law of Peace Offerings

11 ‘This *is* the law of the sacrifice of peace offerings which
he shall offer to the LORD:
12 ‘If he offers it for a thanksgiving, then he shall offer,
with the sacrifice of thanksgiving, unleavened cakes mixed
with oil, unleavened wafers anointed with oil, or cakes of
blended flour mixed with oil.
13 ‘Besides the cakes, *as* his offering he shall offer
leavened bread with the sacrifice of thanksgiving of his
peace offering.
14 ‘And from it he shall offer one cake from each offering
as a heave offering to the LORD. It shall belong to the
priest who sprinkles the blood of the peace offering.
15 ‘The flesh of the sacrifice of his peace offering for
thanksgiving shall be eaten the same day it is offered. He
shall not leave any of it until morning.
16 ‘But if the sacrifice of his offering *is* a vow or a
voluntary offering, it shall be eaten the same day that he
offers his sacrifice; but on the next day the remainder of it
also may be eaten;
17 ‘the remainder of the flesh of the sacrifice on the third
day must be burned with fire.
18 ‘And if *any* of the flesh of the sacrifice of his peace
offering is eaten at all on the third day, it shall not be
accepted, nor shall it be imputed to him; it shall be an
abomination *to* him who offers it, and the person who eats
of it shall bear guilt.
19 ‘The flesh that touches any unclean thing shall not be
eaten. It shall be burned with fire. And as for the *clean*
flesh, all who are clean may eat of it.
20 ‘But the person who eats the flesh of the sacrifice of the
peace offering that *belongs* to the LORD, while he is
unclean, that person shall be cut off from his people.
21 ‘Moreover the person who touches any unclean thing,
such as human uncleanness, *an* unclean animal, or any

abominable unclean thing,[a] and who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, that person shall be cut off from his people.' "

Fat and Blood May Not Be Eaten

22And the LORD spoke to Moses, saying,

23"Speak to the children of Israel, saying: 'You shall not eat any fat, of ox or sheep or goat.

24'And the fat of an animal that dies *naturally,* and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it.

25'For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats *it* shall be cut off from his people.

26'Moreover you shall not eat any blood in any of your dwellings, *whether* of bird or beast.

27'Whoever eats any blood, that person shall be cut off from his people.' "

The Portion of Aaron and His Sons

28Then the LORD spoke to Moses, saying,

29"Speak to the children of Israel, saying: 'He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering.

30'His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be waved *as* a wave offering before the LORD.

31'And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'.

32'Also the right thigh you shall give to the priest *as* a heave offering from the sacrifices of your peace offerings.

33‘He among the sons of Aaron, who offers the blood of
the peace offering and the fat, shall have the right thigh for
his part.
34‘For the breast of the wave offering and the thigh of the
heave offering I have taken from the children of Israel,
from the sacrifices of their peace offerings, and I have
given them to Aaron the priest and to his sons from the
children of Israel by a statute forever.’ ”
35This *is* the consecrated portion for Aaron and his sons,
from the offerings made by fire to the LORD, on the day
when *Moses* presented them to minister to the LORD as
priests.
36The LORD commanded this to be given to them by the
children of Israel, on the day that He anointed them, *by* a
statute forever throughout their generations.
37This *is* the law of the burnt offering, the grain offering,
the sin offering, the trespass offering, the consecrations,
and the sacrifice of the peace offering, *Putting Words into Action*
38which the LORD commanded Moses on Mount Sinai, on
the day when He commanded the children of Israel to offer
their offerings to the LORD in the Wilderness of Sinai.

Leviticus 8

Aaron and His Sons Consecrated

1 And the LORD spoke to Moses, saying:

2 “Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; *What It Takes to Serve God*

3 “and gather all the congregation together at the door of the tabernacle of meeting.”

4 So Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting.

5 And Moses said to the congregation, “This *is* what the LORD commanded to be done.”

6 Then Moses brought Aaron and his sons and washed them with water.

7 And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied *the ephod* on him.

8 Then he put the breastplate on him, and he put the Urim and the Thummim[a] in the breastplate.

9 And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses.

10 Also Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and consecrated them.

11 He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them.

12 And he poured some of the anointing oil on Aaron’s head and anointed him, to consecrate him.

13 Then Moses brought Aaron’s sons and put tunics on
them, girded them with sashes, and put hats on them, as
the LORD had commanded Moses.
14 And he brought the bull for the sin offering. Then
Aaron and his sons laid their hands on the head of the bull
for the sin offering,
15 and Moses killed *it*. Then he took the blood, and put
some on the horns of the altar all around with his finger,
and purified the altar. And he poured the blood at the base
of the altar, and consecrated it, to make atonement for it.
16 Then he took all the fat that *was* on the entrails, the
fatty lobe *attached to* the liver, and the two kidneys with
their fat, and Moses burned *them* on the altar.
17 But the bull, its hide, its flesh, and its offal, he burned
with fire outside the camp, as the LORD had commanded
Moses.
18 Then he brought the ram as the burnt offering. And
Aaron and his sons laid their hands on the head of the ram,
19 and Moses killed *it*. Then he sprinkled the blood all
around on the altar.
20 And he cut the ram into pieces; and Moses burned the
head, the pieces, and the fat.
21 Then he washed the entrails and the legs in water. And
Moses burned the whole ram on the altar. It *was* a burnt
sacrifice for a sweet aroma, an offering made by fire to the
LORD, as the LORD had commanded Moses.
22 And he brought the second ram, the ram of
consecration. Then Aaron and his sons laid their hands on
the head of the ram,
23 and Moses killed *it*. Also he took *some* of its blood and
put it on the tip of Aaron’s right ear, on the thumb of his
right hand, and on the big toe of his right foot.
24 Then he brought Aaron’s sons. And Moses put *some* of
the blood on the tips of their right ears, on the thumbs of

their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar.

25 Then he took the fat and the fat tail, all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, the two kidneys and their fat, and the right thigh;

26 and from the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread *anointed with* oil, and one wafer, and put *them* on the fat and on the right thigh;

27 and he put all *these* in Aaron's hands and in his sons' hands, and waved them *as* a wave offering before the LORD.

28 Then Moses took them from their hands and burned *them* on the altar, on the burnt offering. They *were* consecration offerings for a sweet aroma. That *was* an offering made by fire to the LORD.

29 And Moses took the breast and waved it *as* a wave offering before the LORD. It was Moses' part of the ram of consecration, as the LORD had commanded Moses.

30 Then Moses took some of the anointing oil and some of the blood which *was* on the altar, and sprinkled *it* on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.

31 And Moses said to Aaron and his sons, "Boil the flesh *at* the door of the tabernacle of meeting, and eat it there with the bread that *is* in the basket of consecration offerings, as I commanded, saying, 'Aaron and his sons shall eat it.'

32 "What remains of the flesh and of the bread you shall burn with fire.

33 "And you shall not go outside the door of the tabernacle of meeting *for* seven days, until the days of your consecration are ended. For seven days he shall consecrate you.

34 “As he has done this day, *so* the LORD has commanded
to do, to make atonement for you.
35 “Therefore you shall stay *at* the door of the tabernacle
of meeting day and night for seven days, and keep the
charge of the LORD, so that you may not die; for so I have
been commanded.”
36 So Aaron and his sons did all the things that the LORD
had commanded by the hand of Moses.

Leviticus 9

The Priestly Ministry Begins

1It came to pass on the eighth day that Moses called Aaron
and his sons and the elders of Israel.
2And he said to Aaron, “Take for yourself a young bull as
a sin offering and a ram as a burnt offering, without
blemish, and offer *them* before the LORD.
3“And to the children of Israel you shall speak, saying,
‘Take a kid of the goats as a sin offering, and a calf and a
lamb, *both* of the first year, without blemish, as a burnt
offering,
4‘also a bull and a ram as peace offerings, to sacrifice
before the LORD, and a grain offering mixed with oil; for
today the LORD will appear to you.’ ”
5So they brought what Moses commanded before the
tabernacle of meeting. And all the congregation drew near
and stood before the LORD. *A Place to Meet God*
6Then Moses said, “This *is* the thing which the LORD
commanded you to do, and the glory of the LORD will
appear to you.”
7And Moses said to Aaron, “Go to the altar, offer your sin
offering and your burnt offering, and make atonement for
yourself and for the people. Offer the offering of the people,
and make atonement for them, as the LORD commanded.”
8Aaron therefore went to the altar and killed the calf of
the sin offering, which *was* for himself.
9Then the sons of Aaron brought the blood to him. And he
dipped his finger in the blood, put *it* on the horns of the
altar, and poured the blood at the base of the altar.
10But the fat, the kidneys, and the fatty lobe from the
liver of the sin offering he burned on the altar, as the LORD

had commanded Moses.
11 The flesh and the hide he burned with fire outside the
camp.
12 And he killed the burnt offering; and Aaron's sons
presented to him the blood, which he sprinkled all around
on the altar.
13 Then they presented the burnt offering to him, with its
pieces and head, and he burned *them* on the altar.
14 And he washed the entrails and the legs, and burned
them with the burnt offering on the altar.
15 Then he brought the people's offering, and took the
goat, which *was* the sin offering for the people, and killed it
and offered it for sin, like the first one.
16 And he brought the burnt offering and offered it
according to the prescribed manner.
17 Then he brought the grain offering, took a handful of it,
and burned *it* on the altar, besides the burnt sacrifice of the
morning.
18 He also killed the bull and the ram *as* sacrifices of
peace offerings, which *were* for the people. And Aaron's
sons presented to him the blood, which he sprinkled all
around on the altar,
19 and the fat from the bull and the ram—the fatty tail,
what covers *the entrails* and the kidneys, and the fatty lobe
attached to the liver;
20 and they put the fat on the breasts. Then he burned the
fat on the altar;
21 but the breasts and the right thigh Aaron waved *as* a
wave offering before the LORD, as Moses had commanded.
22 Then Aaron lifted his hand toward the people, blessed
them, and came down from offering the sin offering, the
burnt offering, and peace offerings.
23 And Moses and Aaron went into the tabernacle of
meeting, and came out and blessed the people. Then the

glory of the LORD appeared to all the people,
24 and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw *it,* they shouted and fell on their faces.

Leviticus 10

The Profane Fire of Nadab and Abihu

1 Then Nadab and Abihu, the sons of Aaron, each took his
censer and put fire in it, put incense on it, and offered
profane fire before the LORD, which He had not
commanded them. *Advice Without Assurance* *Nadab and Abihu*
2 So fire went out from the LORD and devoured them, and
they died before the LORD.
3 And Moses said to Aaron, "This is what the LORD spoke,
saying:

> 'By those who come near Me
> I must be regarded as holy;
> And before all the people
> I must be glorified.' "

So Aaron held his peace. *A Good or Bad Example*

4 Then Moses called Mishael and Elzaphan, the sons of
Uzziel the uncle of Aaron, and said to them, "Come near,
carry your brethren from before the sanctuary out of the
camp."
5 So they went near and carried them by their tunics out
of the camp, as Moses had said.
6 And Moses said to Aaron, and to Eleazar and Ithamar,
his sons, "Do not uncover your heads nor tear your clothes,
lest you die, and wrath come upon all the people. But let
your brethren, the whole house of Israel, bewail the
burning which the LORD has kindled.
7 "You shall not go out from the door of the tabernacle of
meeting, lest you die, for the anointing oil of the LORD *is*
upon you." And they did according to the word of Moses.

Conduct Prescribed for Priests

8Then the LORD spoke to Aaron, saying:

9"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. *It shall be* a statute forever throughout your generations,

10"that you may distinguish between holy and unholy, and between unclean and clean,

11"and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."

12And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: "Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar; for it *is* most holy.

13"You shall eat it in a holy place, because it *is* your due and your sons' due, of the sacrifices made by fire to the LORD; for so I have been commanded.

14"The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for *they are* your due and your sons' due, *which* are given from the sacrifices of peace offerings of the children of Israel.

15"The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer *as* a wave offering before the LORD. And it shall be yours and your sons' with you, by a statute forever, as the LORD has commanded."

16Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron *who were* left, saying,

17"Why have you not eaten the sin offering in a holy place, since it *is* most holy, and *God* has given it to you to

bear the guilt of the congregation, to make atonement for them before the LORD?

18 “See! Its blood was not brought inside the holy *place;*[a] indeed you should have eaten it in a holy *place,* as I commanded.”

19 And Aaron said to Moses, “Look, this day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me! *If* I had eaten the sin offering today, would it have been accepted in the sight of the LORD?” *Falling Short*

20 So when Moses heard *that,* he was content.

Leviticus 11

Foods Permitted and Forbidden

1 Now the LORD spoke to Moses and Aaron, saying to them,
2 “Speak to the children of Israel, saying, ‘These *are* the animals which you may eat among all the animals that *are* on the earth:
3 ‘Among the animals, whatever divides the hoof, having cloven hooves *and* chewing the cud—that you may eat.
4 ‘Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you;
5 ‘the rock hyrax, because it chews the cud but does not have cloven hooves, *is* unclean to you;
6 ‘the hare, because it chews the cud but does not have cloven hooves, *is* unclean to you;
7 ‘and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, *is* unclean to you. *Healthy Food, Holy Food*
8 ‘Their flesh you shall not eat, and their carcasses you shall not touch. They *are* unclean to you.
9 ‘These you may eat of all that *are* in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat.
10 ‘But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which *is* in the water, they *are* an abomination to you.
11 ‘They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination.

12 ‘Whatever in the water does not have fins or scales—
that *shall be* an abomination to you.
13 ‘And these you shall regard as an abomination among
the birds; they shall not be eaten, they *are* an abomination:
the eagle, the vulture, the buzzard,
14 ‘the kite, and the falcon after its kind;
15 ‘every raven after its kind,
16 ‘the ostrich, the short-eared owl, the sea gull, and the
hawk after its kind;
17 ‘the little owl, the fisher owl, and the screech owl;
18 ‘the white owl, the jackdaw, and the carrion vulture;
19 ‘the stork, the heron after its kind, the hoopoe, and the
bat.
20 ‘All flying insects that creep on *all* fours *shall be* an
abomination to you.
21 ‘Yet these you may eat of every flying insect that creeps
on *all* fours: those which have jointed legs above their feet
with which to leap on the earth.
22 ‘These you may eat: the locust after its kind, the
destroying locust after its kind, the cricket after its kind,
and the grasshopper after its kind.
23 ‘But all *other* flying insects which have four feet *shall
be* an abomination to you.

Unclean Animals

24 ‘By these you shall become unclean; whoever touches
the carcass of any of them shall be unclean until evening;
25 ‘whoever carries part of the carcass of any of them
shall wash his clothes and be unclean until evening:
26 ‘*The carcass* of any animal which divides the foot, but
is not cloven-hoofed or does not chew the cud, *is* unclean to
you. Everyone who touches it shall be unclean.

27 ‘And whatever goes on its paws, among all kinds of
animals that go on *all* fours, those *are* unclean to you.
Whoever touches any such carcass shall be unclean until
evening.
28 ‘Whoever carries *any such* carcass shall wash his
clothes and be unclean until evening. It *is* unclean to you.
29 ‘These also *shall be* unclean to you among the creeping
things that creep on the earth: the mole, the mouse, and
the large lizard after its kind; *Clean v. Unclean*
30 ‘the gecko, the monitor lizard, the sand reptile, the
sand lizard, and the chameleon.
31 ‘These *are* unclean to you among all that creep.
Whoever touches them when they are dead shall be
unclean until evening.
32 ‘Anything on which *any* of them falls, when they are
dead shall be unclean, whether *it is* any item of wood or
clothing or skin or sack, whatever item *it is,* in which *any*
work is done, it must be put in water. And it shall be
unclean until evening; then it shall be clean.
33 ‘Any earthen vessel into which *any* of them falls you
shall break; and whatever *is* in it shall be unclean:
34 ‘in such a vessel, any edible food upon which water
falls becomes unclean, and any drink that may be drunk
from it becomes unclean.
35 ‘And everything on which *a part* of *any such* carcass
falls shall be unclean; *whether it is* an oven or cooking
stove, it shall be broken down; *for* they *are* unclean, and
shall be unclean to you.
36 ‘Nevertheless a spring or a cistern, *in which there is*
plenty of water, shall be clean, but whatever touches any
such carcass becomes unclean.
37 ‘And if a part of *any such* carcass falls on any planting
seed which is to be sown, it *remains* clean.

38 ‘But if water is put on the seed, and if *a part* of *any such* carcass falls on it, it *becomes* unclean to you.

39 ‘And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening.

40 ‘He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.

41 ‘And every creeping thing that creeps on the earth *shall be* an abomination. It shall not be eaten.

42 ‘Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an abomination.

43 ‘You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.

44 ‘For I *am* the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. *Be Holy, for I Am Holy*

45 ‘For I *am* the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I *am* holy.

46 ‘This *is* the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,

47 ‘to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.’ ”

Leviticus 12

The Ritual After Childbirth

1 Then the LORD spoke to Moses, saying,

2 “Speak to the children of Israel, saying: ‘If a woman has
conceived, and borne a male child, then she shall be
unclean seven days; as in the days of her customary
impurity she shall be unclean.

3 ‘And on the eighth day the flesh of his foreskin shall be
circumcised.

4 ‘She shall then continue in the blood of *her* purification
thirty-three days. She shall not touch any hallowed thing,
nor come into the sanctuary until the days of her
purification are fulfilled.

5 ‘But if she bears a female child, then she shall be
unclean two weeks, as in her customary impurity, and she
shall continue in the blood of *her* purification sixty-six days.

6 ‘When the days of her purification are fulfilled, whether
for a son or a daughter, she shall bring to the priest a lamb
of the first year as a burnt offering, and a young pigeon or
a turtledove as a sin offering, to the door of the tabernacle
of meeting. *Body and Soul*

7 ‘Then he shall offer it before the LORD, and make
atonement for her. And she shall be clean from the flow of
her blood. This *is* the law for her who has borne a male or a
female.

8 ‘And if she is not able to bring a lamb, then she may
bring two turtledoves or two young pigeons—one as a burnt
offering and the other as a sin offering. So the priest shall
make atonement for her, and she will be clean.’ ”

Leviticus 13

The Law Concerning Leprosy

1 And the LORD spoke to Moses and Aaron, saying: *God Shows How to Promote Good Health*

2 “When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body *like* a leprous[a] sore, then he shall be brought to Aaron the priest or to one of his sons the priests. *Priests as Physicians*

3 “The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears *to be* deeper than the skin of his body, it *is* a leprous sore. Then the priest shall examine him, and pronounce him unclean.

4 “But if the bright spot *is* white on the skin of his body, and does not appear *to be* deeper than the skin, and its hair has not turned white, then the priest shall isolate *the one who has* the sore seven days.

5 “And the priest shall examine him on the seventh day; and indeed *if* the sore appears to be as it was, *and* the sore has not spread on the skin, then the priest shall isolate him another seven days.

6 “Then the priest shall examine him again on the seventh day; and indeed *if* the sore has faded, *and* the sore has not spread on the skin, then the priest shall pronounce him clean; it *is only* a scab, and he shall wash his clothes and be clean.

7 “But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

8 “And *if* the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him unclean. It

is leprosy.

9 “When the leprous sore is on a person, then he shall be brought to the priest.

10 “And the priest shall examine *him;* and indeed *if* the swelling on the skin *is* white, and it has turned the hair white, and *there is* a spot of raw flesh in the swelling,

11 “it *is* an old leprosy on the skin of his body. The priest shall pronounce him unclean, and shall not isolate him, for he *is* unclean.

12 “And if leprosy breaks out all over the skin, and the leprosy covers all the skin of *the one who has* the sore, from his head to his foot, wherever the priest looks, *Unclean! Unclean!*

13 “then the priest shall consider; and indeed *if* the leprosy has covered all his body, he shall pronounce *him* clean *who has* the sore. It has all turned white. He *is* clean.

14 “But when raw flesh appears on him, he shall be unclean.

15 “And the priest shall examine the raw flesh and pronounce him to be unclean; *for* the raw flesh *is* unclean. It *is* leprosy.

16 “Or if the raw flesh changes and turns white again, he shall come to the priest.

17 “And the priest shall examine him; and indeed *if* the sore has turned white, then the priest shall pronounce *him* clean *who has* the sore. He *is* clean.

18 “If the body develops a boil in the skin, and it is healed,

19 “and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be shown to the priest;

20 “and *if,* when the priest sees it, it indeed *appears* deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean. It *is* a leprous sore which has broken out of the boil.

21 “But if the priest examines it, and indeed *there are* no
white hairs in it, and it *is* not deeper than the skin, but has
faded, then the priest shall isolate him seven days;
22 “and if it should at all spread over the skin, then the
priest shall pronounce him unclean. It *is* a leprous sore.
23 “But if the bright spot stays in one place, *and* has not
spread, it *is* the scar of the boil; and the priest shall
pronounce him clean.
24 “Or if the body receives a burn on its skin by fire, and
the raw *flesh* of the burn becomes a bright spot, reddish-
white or white,
25 “then the priest shall examine it; and indeed *if* the hair
of the bright spot has turned white, and it appears deeper
than the skin, it *is* leprosy broken out in the burn.
Therefore the priest shall pronounce him unclean. It *is* a
leprous sore.
26 “But if the priest examines it, and indeed *there are* no
white hairs in the bright spot, and it *is* not deeper than the
skin, but has faded, then the priest shall isolate him seven
days.
27 “And the priest shall examine him on the seventh day. If
it has at all spread over the skin, then the priest shall
pronounce him unclean. It *is* a leprous sore.
28 “But if the bright spot stays in one place, *and* has not
spread on the skin, but has faded, it *is* a swelling from the
burn. The priest shall pronounce him clean, for it *is* the
scar from the burn.
29 “If a man or woman has a sore on the head or the
beard,
30 “then the priest shall examine the sore; and indeed if it
appears deeper than the skin, *and there is* in it thin yellow
hair, then the priest shall pronounce him unclean. It *is* a
scaly leprosy of the head or beard.

31 “But if the priest examines the scaly sore, and indeed it
does not appear deeper than the skin, and *there is* no black
hair in it, then the priest shall isolate *the one who has* the
scale seven days.
32 “And on the seventh day the priest shall examine the
sore; and indeed *if* the scale has not spread, and there is no
yellow hair in it, and the scale does not appear deeper than
the skin,
33 “he shall shave himself, but the scale he shall not
shave. And the priest shall isolate *the one who has* the
scale another seven days.
34 “On the seventh day the priest shall examine the scale;
and indeed *if* the scale has not spread over the skin, and
does not appear deeper than the skin, then the priest shall
pronounce him clean. He shall wash his clothes and be
clean.
35 “But if the scale should at all spread over the skin after
his cleansing,
36 “then the priest shall examine him; and indeed *if* the
scale has spread over the skin, the priest need not seek for
yellow hair. He *is* unclean.
37 “But if the scale appears to be at a standstill, and there
is black hair grown up in it, the scale has healed. He *is*
clean, and the priest shall pronounce him clean.
38 “If a man or a woman has bright spots on the skin of
the body, *specifically* white bright spots,
39 “then the priest shall look; and indeed *if* the bright
spots on the skin of the body *are* dull white, it *is* a white
spot *that* grows on the skin. He *is* clean.
40 “As for the man whose hair has fallen from his head, he
is bald, *but* he *is* clean.
41 “He whose hair has fallen from his forehead, he *is* bald
on the forehead, *but* he *is* clean.

42 “And if there is on the bald head or bald forehead a
reddish-white sore, it *is* leprosy breaking out on his bald
head or his bald forehead.
43 “Then the priest shall examine it; and indeed *if* the
swelling of the sore *is* reddish-white on his bald head or on
his bald forehead, as the appearance of leprosy on the skin
of the body,
44 “he is a leprous man. He *is* unclean. The priest shall
surely pronounce him unclean; his sore *is* on his head.
45 “Now the leper on whom the sore *is,* his clothes shall
be torn and his head bare; and he shall cover his mustache,
and cry, ‘Unclean! Unclean!’
46 “He shall be unclean. All the days he has the sore he
shall be unclean. He *is* unclean, and he shall dwell alone;
his dwelling *shall be* outside the camp.

The Law Concerning Leprous Garments

47 “Also, if a garment has a leprous plague[b] in it, *whether
it is* a woolen garment or a linen garment,
48 “whether *it is* in the warp or woof of linen or wool,
whether in leather or in anything made of leather,
49 “and if the plague is greenish or reddish in the garment
or in the leather, whether in the warp or in the woof, or in
anything made of leather, it *is* a leprous plague and shall be
shown to the priest.
50 “The priest shall examine the plague and isolate *that
which has* the plague seven days.
51 “And he shall examine the plague on the seventh day. If
the plague has spread in the garment, either in the warp or
in the woof, in the leather *or* in anything made of leather,
the plague *is* an active leprosy. It *is* unclean.
52 “He shall therefore burn that garment in which is the
plague, whether warp or woof, in wool or in linen, or

anything of leather, for it *is* an active leprosy; *the garment* shall be burned in the fire.

53 “But if the priest examines *it,* and indeed the plague has not spread in the garment, either in the warp or in the woof, or in anything made of leather,

54 “then the priest shall command that they wash *the thing* in which *is* the plague; and he shall isolate it another seven days.

55 “Then the priest shall examine the plague after it has been washed; and indeed *if* the plague has not changed its color, though the plague has not spread, it *is* unclean, and you shall burn it in the fire; it continues eating away, *whether* the damage *is* outside or inside.

56 “If the priest examines *it,* and indeed the plague has faded after washing it, then he shall tear it out of the garment, whether out of the warp or out of the woof, or out of the leather.

57 “But if it appears again in the garment, either in the warp or in the woof, or in anything made of leather, it *is* a spreading *plague;* you shall burn with fire that in which is the plague.

58 “And if you wash the garment, either warp or woof, or whatever is made of leather, if the plague has disappeared from it, then it shall be washed a second time, and shall be clean.

59 “This *is* the law of the leprous plague in a garment of wool or linen, either in the warp or woof, or in anything made of leather, to pronounce it clean or to pronounce it unclean.”

Leviticus 14

The Ritual for Cleansing Healed Lepers

1 Then the LORD spoke to Moses, saying,

2 “This shall be the law of the leper for the day of his
cleansing: He shall be brought to the priest.

3 “And the priest shall go out of the camp, and the priest
shall examine *him;* and indeed, *if* the leprosy is healed in
the leper,

4 “then the priest shall command to take for him who is to
be cleansed two living *and* clean birds, cedar wood, scarlet,
and hyssop.

5 “And the priest shall command that one of the birds be
killed in an earthen vessel over running water.

6 “As for the living bird, he shall take it, the cedar wood
and the scarlet and the hyssop, and dip them and the living
bird in the blood of the bird *that was* killed over the
running water.

7 “And he shall sprinkle it seven times on him who is to be
cleansed from the leprosy, and shall pronounce him clean,
and shall let the living bird loose in the open field.

8 “He who is to be cleansed shall wash his clothes, shave
off all his hair, and wash himself in water, that he may be
clean. After that he shall come into the camp, and shall stay
outside his tent seven days.

9 “But on the seventh day he shall shave all the hair off his
head and his beard and his eyebrows—all his hair he shall
shave off. He shall wash his clothes and wash his body in
water, and he shall be clean.

10 “And on the eighth day he shall take two male lambs
without blemish, one ewe lamb of the first year without

blemish, three-tenths *of an ephah* of fine flour mixed with oil as a grain offering, and one log of oil.

11 “Then the priest who makes *him* clean shall present the man who is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of meeting.

12 “And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them *as* a wave offering before the LORD.

13 “Then he shall kill the lamb in the place where he kills the sin offering and the burnt offering, in a holy place; for as the sin offering *is* the priest’s, so *is* the trespass offering. It *is* most holy.

14 “The priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

15 “And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand.

16 “Then the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle some of the oil with his finger seven times before the LORD.

17 “And of the rest of the oil in his hand, the priest shall put *some* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering.

18 “The rest of the oil that *is* in the priest’s hand he shall put on the head of him who is to be cleansed. So the priest shall make atonement for him before the LORD.

19 “Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering.

20 “And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean.

21“But if he *is* poor and cannot afford it, then he shall take one male lamb *as* a trespass offering to be waved, to make atonement for him, one-tenth *of an ephah* of fine flour mixed with oil as a grain offering, a log of oil,

22“and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering.

23“He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the LORD.

24“And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them *as* a wave offering before the LORD.

25“Then he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering and put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

26“And the priest shall pour some of the oil into the palm of his own left hand.

27“Then the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28“And the priest shall put *some* of the oil that *is* in his hand on the tip of the right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering.

29“The rest of the oil that *is* in the priest’s hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD.

30“And he shall offer one of the turtledoves or young pigeons, such as he can afford—

31 “such as he is able to afford, the one *as* a sin offering
and the other *as* a burnt offering, with the grain offering.
So the priest shall make atonement for him who is to be
cleansed before the LORD.
32 “This *is* the law *for one* who had a leprous sore, who
cannot afford the usual cleansing.”

The Law Concerning Leprous Houses

33 And the LORD spoke to Moses and Aaron, saying:
34 “When you have come into the land of Canaan, which I
give you as a possession, and I put the leprous plague[a] in a
house in the land of your possession,
35 “and he who owns the house comes and tells the priest,
saying, ‘It seems to me that *there is* some plague in the
house,’
36 “then the priest shall command that they empty the
house, before the priest goes *into it* to examine the plague,
that all that *is* in the house may not be made unclean; and
afterward the priest shall go in to examine the house.
37 “And he shall examine the plague; and indeed *if* the
plague *is* on the walls of the house with ingrained streaks,
greenish or reddish, which appear to be deep in the wall,
38 “then the priest shall go out of the house, to the door of
the house, and shut up the house seven days.
39 “And the priest shall come again on the seventh day
and look; and indeed *if* the plague has spread on the walls
of the house,
40 “then the priest shall command that they take away the
stones in which *is* the plague, and they shall cast them into
an unclean place outside the city.
41 “And he shall cause the house to be scraped inside, all
around, and the dust that they scrape off they shall pour
out in an unclean place outside the city.

42 “Then they shall take other stones and put *them* in the
place of *those* stones, and he shall take other mortar and
plaster the house.
43 “Now if the plague comes back and breaks out in the
house, after he has taken away the stones, after he has
scraped the house, and after it is plastered,
44 “then the priest shall come and look; and indeed *if* the
plague has spread in the house, it *is* an active leprosy in the
house. It *is* unclean.
45 “And he shall break down the house, its stones, its
timber, and all the plaster of the house, and he shall carry
them outside the city to an unclean place.
46 “Moreover he who goes into the house at all while it is
shut up shall be unclean until evening.
47 “And he who lies down in the house shall wash his
clothes, and he who eats in the house shall wash his
clothes.
48 “But if the priest comes in and examines *it,* and indeed
the plague has not spread in the house after the house was
plastered, then the priest shall pronounce the house clean,
because the plague is healed.
49 “And he shall take, to cleanse the house, two birds,
cedar wood, scarlet, and hyssop.
50 “Then he shall kill one of the birds in an earthen vessel
over running water;
51 “and he shall take the cedar wood, the hyssop, the
scarlet, and the living bird, and dip them in the blood of the
slain bird and in the running water, and sprinkle the house
seven times.
52 “And he shall cleanse the house with the blood of the
bird and the running water and the living bird, with the
cedar wood, the hyssop, and the scarlet.
53 “Then he shall let the living bird loose outside the city
in the open field, and make atonement for the house, and it

shall be clean.

54 “This *is* the law for any leprous sore and scale,

55 “for the leprosy of a garment and of a house,

56 “for a swelling and a scab and a bright spot,

57 “to teach when *it is* unclean and when *it is* clean. This *is* the law of leprosy.”

Leviticus 15

The Law Concerning Bodily Discharges

1 And the LORD spoke to Moses and Aaron, saying,

2 “Speak to the children of Israel, and say to them: ‘When
any man has a discharge from his body, his discharge *is*
unclean.

3 ‘And this shall be his uncleanness in regard to his
discharge—whether his body runs with his discharge, or his
body is stopped up by his discharge, it *is* his uncleanness.

4 ‘Every bed is unclean on which he who has the
discharge lies, and everything on which he sits shall be
unclean.

5 ‘And whoever touches his bed shall wash his clothes and
bathe in water, and be unclean until evening.

6 ‘He who sits on anything on which he who has the
discharge sat shall wash his clothes and bathe in water, and
be unclean until evening.

7 ‘And he who touches the body of him who has the
discharge shall wash his clothes and bathe in water, and be
unclean until evening.

8 ‘If he who has the discharge spits on him who is clean,
then he shall wash his clothes and bathe in water, and be
unclean until evening.

9 ‘Any saddle on which he who has the discharge rides
shall be unclean.

10 ‘Whoever touches anything that was under him shall be
unclean until evening. He who carries *any of* those things
shall wash his clothes and bathe in water, and be unclean
until evening.

11 ‘And whomever the one who has the discharge touches,
and has not rinsed his hands in water, he shall wash his

clothes and bathe in water, and be unclean until evening.

12 ‘The vessel of earth that he who has the discharge
touches shall be broken, and every vessel of wood shall be
rinsed in water.

13 ‘And when he who has a discharge is cleansed of his
discharge, then he shall count for himself seven days for
his cleansing, wash his clothes, and bathe his body in
running water; then he shall be clean.

14 ‘On the eighth day he shall take for himself two
turtledoves or two young pigeons, and come before the
LORD, to the door of the tabernacle of meeting, and give
them to the priest.

15 ‘Then the priest shall offer them, the one *as* a sin
offering and the other *as* a burnt offering. So the priest
shall make atonement for him before the LORD because of
his discharge.

16 ‘If any man has an emission of semen, then he shall
wash all his body in water, and be unclean until evening.

17 ‘And any garment and any leather on which there is
semen, it shall be washed with water, and be unclean until
evening.

18 ‘Also, when a woman lies with a man, and *there is* an
emission of semen, they shall bathe in water, and be
unclean until evening.

19 ‘If a woman has a discharge, *and* the discharge from
her body is blood, she shall be set apart seven days; and
whoever touches her shall be unclean until evening.

20 ‘Everything that she lies on during her impurity shall
be unclean; also everything that she sits on shall be
unclean.

21 ‘Whoever touches her bed shall wash his clothes and
bathe in water, and be unclean until evening.

22 ‘And whoever touches anything that she sat on shall
wash his clothes and bathe in water, and be unclean until

evening.
23 ‘If *anything* is on *her* bed or on anything on which she
sits, when he touches it, he shall be unclean until evening.
24 ‘And if any man lies with her at all, so that her impurity
is on him, he shall be unclean seven days; and every bed on
which he lies shall be unclean.
25 ‘If a woman has a discharge of blood for many days,
other than at the time of her *customary* impurity, or if it
runs beyond her *usual time of* impurity, all the days of her
unclean discharge shall be as the days of her *customary*
impurity. She *shall be* unclean.
26 ‘Every bed on which she lies all the days of her
discharge shall be to her as the bed of her impurity; and
whatever she sits on shall be unclean, as the uncleanness
of her impurity.
27 ‘Whoever touches those things shall be unclean; he
shall wash his clothes and bathe in water, and be unclean
until evening.
28 ‘But if she is cleansed of her discharge, then she shall
count for herself seven days, and after that she shall be
clean.
29 ‘And on the eighth day she shall take for herself two
turtledoves or two young pigeons, and bring them to the
priest, to the door of the tabernacle of meeting.
30 ‘Then the priest shall offer the one *as* a sin offering and
the other *as* a burnt offering, and the priest shall make
atonement for her before the LORD for the discharge of her
uncleanness.
31 ‘Thus you shall separate the children of Israel from
their uncleanness, lest they die in their uncleanness when
they defile My tabernacle that *is* among them.
32 ‘This *is* the law for one who has a discharge, and *for*
him who emits semen and is unclean thereby,

33‘and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.’ ”

Leviticus 16

The Day of Atonement

1 Now the LORD spoke to Moses after the death of the two
sons of Aaron, when they offered *profane fire* before the
LORD, and died; *The Day of Atonement*

2 and the LORD said to Moses: “Tell Aaron your brother
not to come at *just* any time into the Holy *Place* inside the
veil, before the mercy seat which *is* on the ark, lest he die;
for I will appear in the cloud above the mercy seat.

3 “Thus Aaron shall come into the Holy *Place:* with *the*
blood of a young bull as a sin offering, and *of* a ram as a
burnt offering.

4 “He shall put the holy linen tunic and the linen trousers
on his body; he shall be girded with a linen sash, and with
the linen turban he shall be attired. These *are* holy
garments. Therefore he shall wash his body in water, and
put them on.

5 “And he shall take from the congregation of the children
of Israel two kids of the goats as a sin offering, and one ram
as a burnt offering.

6 “Aaron shall offer the bull as a sin offering, which *is* for
himself, and make atonement for himself and for his house.

7 “He shall take the two goats and present them before
the LORD *at* the door of the tabernacle of meeting.

8 “Then Aaron shall cast lots for the two goats: one lot for
the LORD and the other lot for the scapegoat.

9 “And Aaron shall bring the goat on which the LORD’s lot
fell, and offer it *as* a sin offering.

10 “But the goat on which the lot fell to be the scapegoat
shall be presented alive before the LORD, to make

atonement upon it, *and* to let it go as the scapegoat into the wilderness.

11 “And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which *is* for himself.

12 “Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring *it* inside the veil.

13 “And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that *is* on the Testimony, lest he die.

14 “He shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side;* and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

15 “Then he shall kill the goat of the sin offering, which *is* for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

16 “So he shall make atonement for the Holy *Place,* because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

17 “There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy *Place,* until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.

18 “And he shall go out to the altar that *is* before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.

19 “Then he shall sprinkle some of the blood on it with his
finger seven times, cleanse it, and consecrate it from the
uncleanness of the children of Israel.
20 “And when he has made an end of atoning for the Holy
Place, the tabernacle of meeting, and the altar, he shall
bring the live goat.
21 “Aaron shall lay both his hands on the head of the live
goat, confess over it all the iniquities of the children of
Israel, and all their transgressions, concerning all their
sins, putting them on the head of the goat, and shall send *it*
away into the wilderness by the hand of a suitable man.
22 “The goat shall bear on itself all their iniquities to an
uninhabited land; and he shall release the goat in the
wilderness.
23 “Then Aaron shall come into the tabernacle of meeting,
shall take off the linen garments which he put on when he
went into the Holy *Place,* and shall leave them there.
24 “And he shall wash his body with water in a holy place,
put on his garments, come out and offer his burnt offering
and the burnt offering of the people, and make atonement
for himself and for the people.
25 “The fat of the sin offering he shall burn on the altar.
26 “And he who released the goat as the scapegoat shall
wash his clothes and bathe his body in water, and
afterward he may come into the camp.
27 “The bull *for* the sin offering and the goat *for* the sin
offering, whose blood was brought in to make atonement in
the Holy *Place,* shall be carried outside the camp. And they
shall burn in the fire their skins, their flesh, and their offal.
28 “Then he who burns them shall wash his clothes and
bathe his body in water, and afterward he may come into
the camp.
29 “*This* shall be a statute forever for you: In the seventh
month, on the tenth *day* of the month, you shall afflict your

souls, and do no work at all, *whether* a native of your own country or a stranger who dwells among you.

30 “For on that day *the priest* shall make atonement for you, to cleanse you, *that* you may be clean from all your sins before the LORD.

31 “It *is* a sabbath of solemn rest for you, and you shall afflict your souls. *It is* a statute forever.

32 “And the priest, who is anointed and consecrated to minister as priest in his father’s place, shall make atonement, and put on the linen clothes, the holy garments;

33 “then he shall make atonement for the Holy Sanctuary,[a] and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.

34 “This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year.” And he did as the LORD commanded Moses.

Leviticus 17

The Sanctity of Blood

1 And the LORD spoke to Moses, saying,

2 “Speak to Aaron, to his sons, and to all the children of
Israel, and say to them, ‘This *is* the thing which the LORD
has commanded, saying:

3 “Whatever man of the house of Israel who kills an ox or
lamb or goat in the camp, or who kills *it* outside the camp,

4 “and does not bring it to the door of the tabernacle of
meeting to offer an offering to the LORD before the
tabernacle of the LORD, the guilt of bloodshed shall be
imputed to that man. He has shed blood; and that man shall
be cut off from among his people,

5 “to the end that the children of Israel may bring their
sacrifices which they offer in the open field, that they may
bring them to the LORD at the door of the tabernacle of
meeting, to the priest, and offer them *as* peace offerings to
the LORD.

6 “And the priest shall sprinkle the blood on the altar of
the LORD *at* the door of the tabernacle of meeting, and
burn the fat for a sweet aroma to the LORD.

7 “They shall no more offer their sacrifices to demons,
after whom they have played the harlot. This shall be a
statute forever for them throughout their generations.” ’

8 “Also you shall say to them: ‘Whatever man of the house
of Israel, or of the strangers who dwell among you, who
offers a burnt offering or sacrifice, *A Place to Be Forgiven*

9 ‘and does not bring it to the door of the tabernacle of
meeting, to offer it to the LORD, that man shall be cut off
from among his people.

10 ‘And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people.

11 ‘For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.’

12 “Therefore I said to the children of Israel, ‘No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.’

13 “Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust;

14 “for *it is* the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, ‘You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.’

15 “And every person who eats what died *naturally* or what was torn *by beasts, whether he is* a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean.

16 “But if he does not wash *them* or bathe his body, then he shall bear his guilt.”

Leviticus 18

Laws of Sexual Morality

1 Then the LORD spoke to Moses, saying,

2 “Speak to the children of Israel, and say to them: ‘I am the LORD your God.

3 ‘According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances.

4 ‘You shall observe My judgments and keep My ordinances, to walk in them: I *am* the LORD your God.

5 ‘You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the LORD. *Saved by Grace*

6 ‘None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I *am* the LORD. *Cherish the Gift of Human Sexuality*

7 ‘The nakedness of your father or the nakedness of your mother you shall not uncover. She *is* your mother; you shall not uncover her nakedness.

8 ‘The nakedness of your father’s wife you shall not uncover; it *is* your father’s nakedness.

9 ‘The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whether* born at home or elsewhere, their nakedness you shall not uncover.

10 ‘The nakedness of your son’s daughter or your daughter’s daughter, their nakedness you shall not uncover; for theirs *is* your own nakedness.

11 ‘The nakedness of your father’s wife’s daughter, begotten by your father—she *is* your sister—you shall not uncover her nakedness.

12 ‘You shall not uncover the nakedness of your father’s
sister; she *is* near of kin to your father.
13 ‘You shall not uncover the nakedness of your mother’s
sister, for she *is* near of kin to your mother.
14 ‘You shall not uncover the nakedness of your father’s
brother. You shall not approach his wife; she *is* your aunt.
15 ‘You shall not uncover the nakedness of your daughter-
in-law—she *is* your son’s wife—you shall not uncover her
nakedness.
16 ‘You shall not uncover the nakedness of your brother’s
wife; it *is* your brother’s nakedness.
17 ‘You shall not uncover the nakedness of a woman and
her daughter, nor shall you take her son’s daughter or her
daughter’s daughter, to uncover her nakedness. They *are*
near of kin to her. It *is* wickedness.
18 ‘Nor shall you take a woman as a rival to her sister, to
uncover her nakedness while the other is alive.
19 ‘Also you shall not approach a woman to uncover her
nakedness as long as she is in her *customary* impurity.
20 ‘Moreover you shall not lie carnally with your
neighbor’s wife, to defile yourself with her.
21 ‘And you shall not let any of your descendants pass
through *the fire* to Molech, nor shall you profane the name
of your God: I *am* the LORD.
22 ‘You shall not lie with a male as with a woman. It *is* an
abomination.
23 ‘Nor shall you mate with any animal, to defile yourself
with it. Nor shall any woman stand before an animal to
mate with it. It *is* perversion.
24 ‘Do not defile yourselves with any of these things; for
by all these the nations are defiled, which I am casting out
before you. *Abominations: How Not to Act*
25 ‘For the land is defiled; therefore I visit the punishment
of its iniquity upon it, and the land vomits out its

inhabitants.

26 ‘You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations, *either* any of your own nation or any stranger who dwells among you

27 ‘(for all these abominations the men of the land have done, who *were* before you, and thus the land is defiled),

28 ‘lest the land vomit you out also when you defile it, as it vomited out the nations that *were* before you.

29 ‘For whoever commits any of these abominations, the persons who commit *them* shall be cut off from among their people.

30 ‘Therefore you shall keep My ordinance, so that *you* do not commit *any* of these abominable customs which were committed before you, and that you do not defile yourselves by them: I *am* the LORD your God.’ ”

Leviticus 19

Moral and Ceremonial Laws

1 And the LORD spoke to Moses, saying, *Our Reason to Obey*

2 “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God *am* holy.

3 ‘Every one of you shall revere his mother and his father, and keep My Sabbaths: I *am* the LORD your God.

4 ‘Do not turn to idols, nor make for yourselves molded gods: I *am* the LORD your God.

5 ‘And if you offer a sacrifice of a peace offering to the LORD, you shall offer it of your own free will.

6 ‘It shall be eaten the same day you offer *it,* and on the next day. And if any remains until the third day, it shall be burned in the fire.

7 ‘And if it is eaten at all on the third day, it *is* an abomination. It shall not be accepted.

8 ‘Therefore *everyone* who eats it shall bear his iniquity, because he has profaned the hallowed *offering* of the LORD; and that person shall be cut off from his people.

9 ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. *Gleaning and the Poor*

10 ‘And you shall not glean your vineyard, nor shall you gather *every* grape of your vineyard; you shall leave them for the poor and the stranger: I *am* the LORD your God. *Modern Gleaning*

11 ‘You shall not steal, nor deal falsely, nor lie to one another.

12 ‘And you shall not swear by My name falsely, nor shall
you profane the name of your God: I *am* the LORD.
13 ‘You shall not cheat your neighbor, nor rob *him*. The
wages of him who is hired shall not remain with you all
night until morning.
14 ‘You shall not curse the deaf, nor put a stumbling block
before the blind, but shall fear your God: I *am* the LORD.
15 ‘You shall do no injustice in judgment. You shall not be
partial to the poor, nor honor the person of the mighty. In
righteousness you shall judge your neighbor.
16 ‘You shall not go about *as* a talebearer among your
people; nor shall you take a stand against the life of your
neighbor: I *am* the LORD.
17 ‘You shall not hate your brother in your heart. You shall
surely rebuke your neighbor, and not bear sin because of
him.
18 ‘You shall not take vengeance, nor bear any grudge
against the children of your people, but you shall love your
neighbor as yourself: I *am* the LORD. *Love Your Neighbor as Yourself*
19 ‘You shall keep My statutes. You shall not let your
livestock breed with another kind. You shall not sow your
field with mixed seed. Nor shall a garment of mixed linen
and wool come upon you.
20 ‘Whoever lies carnally with a woman who *is* betrothed
to a man as a concubine, and who has not at all been
redeemed nor given her freedom, for this there shall be
scourging; *but* they shall not be put to death, because she
was not free.
21 ‘And he shall bring his trespass offering to the LORD, to
the door of the tabernacle of meeting, a ram as a trespass
offering.
22 ‘The priest shall make atonement for him with the ram
of the trespass offering before the LORD for his sin which

he has committed. And the sin which he has committed shall be forgiven him.

23 ‘When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as uncircumcised. Three years it shall be as uncircumcised to you. *It* shall not be eaten.

24 ‘But in the fourth year all its fruit shall be holy, a praise to the LORD.

25 ‘And in the fifth year you may eat its fruit, that it may yield to you its increase: I *am* the LORD your God.

26 ‘You shall not eat *anything* with the blood, nor shall you practice divination or soothsaying.

27 ‘You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard.

28 ‘You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I *am* the LORD.

29 ‘Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.

30 ‘You shall keep My Sabbaths and reverence My sanctuary: I *am* the LORD.

31 ‘Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I *am* the LORD your God.

32 ‘You shall rise before the gray headed and honor the presence of an old man, and fear your God: I *am* the LORD.

33 ‘And if a stranger dwells with you in your land, you shall not mistreat him.

34 ‘The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I *am* the LORD your God.

35 “You shall do no injustice in judgment, in measurement of length, weight, or volume. *Theology for the Marketplace*

36 “You shall have honest scales, honest weights, an honest ephah, and an honest hin: I *am* the LORD your God, who brought you out of the land of Egypt.

37 “Therefore you shall observe all My statutes and all My judgments, and perform them: I *am* the LORD.’ ”

Leviticus 20

Penalties for Breaking the Law

1 Then the LORD spoke to Moses, saying,

2 “Again, you shall say to the children of Israel: ‘Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives *any* of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones.

3 ‘I will set My face against that man, and will cut him off from his people, because he has given *some* of his descendants to Molech, to defile My sanctuary and profane My holy name.

4 ‘And if the people of the land should in any way hide their eyes from the man, when he gives *some* of his descendants to Molech, and they do not kill him,

5 ‘then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech.

6 ‘And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people. *Reliable Truth*

7 ‘Consecrate yourselves therefore, and be holy, for I *am* the LORD your God.

8 ‘And you shall keep My statutes, and perform them: I *am* the LORD who sanctifies you.

9 ‘For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood *shall be* upon him. *Respecting Parents*

10 ‘The man who commits adultery with *another* man’s
wife, *he* who commits adultery with his neighbor’s wife, the
adulterer and the adulteress, shall surely be put to death.
11 ‘The man who lies with his father’s wife has uncovered
his father’s nakedness; both of them shall surely be put to
death. Their blood *shall be* upon them.
12 ‘If a man lies with his daughter-in-law, both of them
shall surely be put to death. They have committed
perversion. Their blood *shall be* upon them.
13 ‘If a man lies with a male as he lies with a woman, both
of them have committed an abomination. They shall surely
be put to death. Their blood *shall be* upon them.
14 ‘If a man marries a woman and her mother, it *is*
wickedness. They shall be burned with fire, both he and
they, that there may be no wickedness among you.
15 ‘If a man mates with an animal, he shall surely be put
to death, and you shall kill the animal.
16 ‘If a woman approaches any animal and mates with it,
you shall kill the woman and the animal. They shall surely
be put to death. Their blood *is* upon them.
17 ‘If a man takes his sister, his father’s daughter or his
mother’s daughter, and sees her nakedness and she sees
his nakedness, it *is* a wicked thing. And they shall be cut off
in the sight of their people. He has uncovered his sister’s
nakedness. He shall bear his guilt.
18 ‘If a man lies with a woman during her sickness and
uncovers her nakedness, he has exposed her flow, and she
has uncovered the flow of her blood. Both of them shall be
cut off from their people.
19 ‘You shall not uncover the nakedness of your mother’s
sister nor of your father’s sister, for that would uncover his
near of kin. They shall bear their guilt.
20 ‘If a man lies with his uncle’s wife, he has uncovered
his uncle’s nakedness. They shall bear their sin; they shall

die childless.

21 ‘If a man takes his brother’s wife, it *is* an unclean thing.
He has uncovered his brother’s nakedness. They shall be
childless.

22 ‘You shall therefore keep all My statutes and all My
judgments, and perform them, that the land where I am
bringing you to dwell may not vomit you out.

23 ‘And you shall not walk in the statutes of the nation
which I am casting out before you; for they commit all
these things, and therefore I abhor them.

24 ‘But I have said to you, “You shall inherit their land,
and I will give it to you to possess, a land flowing with milk
and honey.” I *am* the LORD your God, who has separated
you from the peoples.

25 ‘You shall therefore distinguish between clean animals
and unclean, between unclean birds and clean, and you
shall not make yourselves abominable by beast or by bird,
or by any kind of living thing that creeps on the ground,
which I have separated from you as unclean.

26 ‘And you shall be holy to Me, for I the LORD *am* holy,
and have separated you from the peoples, that you should
be Mine.

27 ‘A man or a woman who is a medium, or who has
familiar spirits, shall surely be put to death; they shall
stone them with stones. Their blood *shall be* upon them.’ ”

Leviticus 21

Regulations for Conduct of Priests

1 And the LORD said to Moses, “Speak to the priests, the
sons of Aaron, and say to them: ‘None shall defile himself
for the dead among his people,
2 ‘except for his relatives who are nearest to him: his
mother, his father, his son, his daughter, and his brother;
3 ‘also his virgin sister who is near to him, who has had no
husband, for her he may defile himself.
4 ‘*Otherwise* he shall not defile himself, *being* a chief man
among his people, to profane himself.
5 ‘They shall not make any bald *place* on their heads, nor
shall they shave the edges of their beards nor make any
cuttings in their flesh.
6 ‘They shall be holy to their God and not profane the
name of their God, for they offer the offerings of the LORD
made by fire, *and* the bread of their God; therefore they
shall be holy.
7 ‘They shall not take a wife *who is* a harlot or a defiled
woman, nor shall they take a woman divorced from her
husband; for *the priest*[a] is holy to his God.
8 ‘Therefore you shall consecrate him, for he offers the
bread of your God. He shall be holy to you, for I the LORD,
who sanctify you, *am* holy.
9 ‘The daughter of any priest, if she profanes herself by
playing the harlot, she profanes her father. She shall be
burned with fire.
10 ‘*He who is* the high priest among his brethren, on
whose head the anointing oil was poured and who is
consecrated to wear the garments, shall not uncover his
head nor tear his clothes;

11 ‘nor shall he go near any dead body, nor defile himself
for his father or his mother;
12 ‘nor shall he go out of the sanctuary, nor profane the
sanctuary of his God; for the consecration of the anointing
oil of his God *is* upon him: I *am* the LORD.
13 ‘And he shall take a wife in her virginity.
14 ‘A widow or a divorced woman or a defiled woman *or* a
harlot—these he shall not marry; but he shall take a virgin
of his own people as wife.
15 ‘Nor shall he profane his posterity among his people,
for I the LORD sanctify him.’ ”
16 And the LORD spoke to Moses, saying,
17 “Speak to Aaron, saying: ‘No man of your descendants
in *succeeding* generations, who has *any* defect, may
approach to offer the bread of his God.
18 ‘For any man who has a defect shall not approach: a
man blind or lame, who has a marred *face* or any *limb* too
long,
19 ‘a man who has a broken foot or broken hand,
20 ‘or is a hunchback or a dwarf, or *a man* who has a
defect in his eye, or eczema or scab, or is a eunuch.
21 ‘No man of the descendants of Aaron the priest, who
has a defect, shall come near to offer the offerings made by
fire to the LORD. He has a defect; he shall not come near to
offer the bread of his God.
22 ‘He may eat the bread of his God, *both* the most holy
and the holy;
23 ‘only he shall not go near the veil or approach the altar,
because he has a defect, lest he profane My sanctuaries;
for I the LORD sanctify them.’ ”
24 And Moses told *it* to Aaron and his sons, and to all the
children of Israel.

Leviticus 22

[1]Then the LORD spoke to Moses, saying,

[2]“Speak to Aaron and his sons, that they separate themselves from the holy things of the children of Israel, and that they do not profane My holy name *by* what they dedicate to Me: I *am* the LORD.

[3]“Say to them: ‘Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the LORD, while he has uncleanness upon him, that person shall be cut off from My presence: I *am* the LORD.

[4]‘Whatever man of the descendants of Aaron, who *is* a leper or has a discharge, shall not eat the holy offerings until he is clean. And whoever touches anything made unclean *by* a corpse, or a man who has had an emission of semen,

[5]‘or whoever touches any creeping thing by which he would be made unclean, or any person by whom he would become unclean, whatever his uncleanness may be—

[6]‘the person who has touched any such thing shall be unclean until evening, and shall not eat the holy *offerings* unless he washes his body with water.

[7]‘And when the sun goes down he shall be clean; and afterward he may eat the holy *offerings,* because it *is* his food.

[8]‘Whatever dies *naturally* or is torn *by beasts* he shall not eat, to defile himself with it: I *am* the LORD.

[9]‘They shall therefore keep My ordinance, lest they bear sin for it and die thereby, if they profane it: I the LORD sanctify them.

10‘No outsider shall eat the holy *offering;* one who dwells with the priest, or a hired servant, shall not eat the holy

thing.

11 ‘But if the priest buys a person with his money, he may eat it; and one who is born in his house may eat his food.

12 ‘If the priest’s daughter is married to an outsider, she may not eat of the holy offerings.

13 ‘But if the priest’s daughter is a widow or divorced, and has no child, and has returned to her father’s house as in her youth, she may eat her father’s food; but no outsider shall eat it.

14 ‘And if a man eats the holy *offering* unintentionally, then he shall restore a holy *offering* to the priest, and add one-fifth to it.

15 ‘They shall not profane the holy *offerings* of the children of Israel, which they offer to the LORD,

16 ‘or allow them to bear the guilt of trespass when they eat their holy *offerings;* for I the LORD sanctify them.’ ”

Offerings Accepted and Not Accepted

17 And the LORD spoke to Moses, saying,

18 “Speak to Aaron and his sons, and to all the children of Israel, and say to them: ‘Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to the LORD as a burnt offering—

19 ‘*you shall offer* of your own free will a male without blemish from the cattle, from the sheep, or from the goats.

20 ‘Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. *Choosing Our Best*

21 ‘And whoever offers a sacrifice of a peace offering to the LORD, to fulfill *his* vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it.

22 ‘Those *that are* blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the LORD,

nor make an offering by fire of them on the altar to the LORD.

23 ‘Either a bull or a lamb that has any limb too long or too short you may offer *as* a freewill offering, but for a vow it shall not be accepted.

24 ‘You shall not offer to the LORD what is bruised or crushed, or torn or cut; nor shall you make *any offering of them* in your land.

25 ‘Nor from a foreigner’s hand shall you offer any of these as the bread of your God, because their corruption *is* in them, *and* defects *are* in them. They shall not be accepted on your behalf.’ ”

26 And the LORD spoke to Moses, saying:

27 “When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to the LORD.

28 “*Whether it is* a cow or ewe, do not kill both her and her young on the same day.

29 “And when you offer a sacrifice of thanksgiving to the LORD, offer *it* of your own free will.

30 “On the same day it shall be eaten; you shall leave none of it until morning: I *am* the LORD.

31 “Therefore you shall keep My commandments, and perform them: I *am* the LORD.

32 “You shall not profane My holy name, but I will be hallowed among the children of Israel. I *am* the LORD who sanctifies you,

33 “who brought you out of the land of Egypt, to be your God: I *am* the LORD.”

Leviticus 23

Feasts of the LORD

1 And the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim *to be* holy convocations, these *are* My feasts.

The Sabbath

3 'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it;* it *is* the Sabbath of the LORD in all your dwellings.

The Passover and Unleavened Bread

4 'These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.

5 'On the fourteenth *day* of the first month at twilight *is* the LORD's Passover.

6 'And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.

7 'On the first day you shall have a holy convocation; you shall do no customary work on it.

8 'But you shall offer an offering made by fire to the LORD for seven days. The seventh day *shall be* a holy convocation; you shall do no customary work *on it*.' "

The Feast of Firstfruits

9 And the LORD spoke to Moses, saying,

10 “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.
11 ‘He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.
12 ‘And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.
13 ‘Its grain offering *shall be* two-tenths *of an ephah* of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering *shall be* of wine, one-fourth of a hin.
14 ‘You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; *it shall be* a statute forever throughout your generations in all your dwellings.

The Feast of Weeks

15 ‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.
16 ‘Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.
17 ‘You shall bring from your dwellings two wave *loaves* of two-tenths *of an ephah*. They shall be of fine flour; they shall be baked with leaven. *They are* the firstfruits to the LORD.
18 ‘And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be *as* a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.

19 ‘Then you shall sacrifice one kid of the goats as a sin
offering, and two male lambs of the first year as a sacrifice
of a peace offering.
20 ‘The priest shall wave them with the bread of the
firstfruits *as* a wave offering before the LORD, with the two
lambs. They shall be holy to the LORD for the priest.
21 ‘And you shall proclaim on the same day *that* it is a holy
convocation to you. You shall do no customary work *on it. It
shall be* a statute forever in all your dwellings throughout
your generations.
22 ‘When you reap the harvest of your land, you shall not
wholly reap the corners of your field when you reap, nor
shall you gather any gleaning from your harvest. You shall
leave them for the poor and for the stranger: I *am* the
LORD your God.’ ”

The Feast of Trumpets

23 Then the LORD spoke to Moses, saying,
24 “Speak to the children of Israel, saying: ‘In the seventh
month, on the first *day* of the month, you shall have a
sabbath-*rest,* a memorial of blowing of trumpets, a holy
convocation.
25 ‘You shall do no customary work *on it;* and you shall
offer an offering made by fire to the LORD.’ ”

The Day of Atonement

26 And the LORD spoke to Moses, saying:
27 “Also the tenth *day* of this seventh month *shall be* the
Day of Atonement. It shall be a holy convocation for you;
you shall afflict your souls, and offer an offering made by
fire to the LORD.
28 “And you shall do no work on that same day, for it *is* the
Day of Atonement, to make atonement for you before the
LORD your God.

29 “For any person who is not afflicted *in soul* on that
same day shall be cut off from his people.
30 “And any person who does any work on that same day,
that person I will destroy from among his people.
31 “You shall do no manner of work; *it shall be* a statute
forever throughout your generations in all your dwellings.
32 “It *shall be* to you a sabbath of *solemn* rest, and you
shall afflict your souls; on the ninth *day* of the month at
evening, from evening to evening, you shall celebrate your
sabbath.”

The Feast of Tabernacles

33 Then the LORD spoke to Moses, saying,
34 “Speak to the children of Israel, saying: ‘The fifteenth
day of this seventh month *shall be* the Feast of Tabernacles
for seven days to the LORD.
35 ‘On the first day *there shall be* a holy convocation. You
shall do no customary work *on it*.
36 ‘*For* seven days you shall offer an offering made by fire
to the LORD. On the eighth day you shall have a holy
convocation, and you shall offer an offering made by fire to
the LORD. It *is* a sacred assembly, *and* you shall do no
customary work *on it*.
37 ‘These *are* the feasts of the LORD which you shall
proclaim *to be* holy convocations, to offer an offering made
by fire to the LORD, a burnt offering and a grain offering, a
sacrifice and drink offerings, everything on its day—
38 ‘besides the Sabbaths of the LORD, besides your gifts,
besides all your vows, and besides all your freewill
offerings which you give to the LORD.
39 ‘Also on the fifteenth day of the seventh month, when
you have gathered in the fruit of the land, you shall keep
the feast of the LORD *for* seven days; on the first day *there*

shall be a sabbath-*rest,* and on the eighth day a sabbath-*rest*.

40 ‘And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.

41 ‘You shall keep it as a feast to the LORD for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month.

42 ‘You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,

43 ‘that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.’ ”

44 So Moses declared to the children of Israel the feasts of the LORD.

Leviticus 24

Care of the Tabernacle Lamps

1 Then the LORD spoke to Moses, saying:

2 “Command the children of Israel that they bring to you
pure oil of pressed olives for the light, to make the lamps
burn continually.

3 “Outside the veil of the Testimony, in the tabernacle of
meeting, Aaron shall be in charge of it from evening until
morning before the LORD continually; *it shall be* a statute
forever in your generations.

4 “He shall be in charge of the lamps on the pure *gold*
lampstand before the LORD continually.

The Bread of the Tabernacle

5 “And you shall take fine flour and bake twelve cakes
with it. Two-tenths *of an ephah* shall be in each cake.

6 “You shall set them in two rows, six in a row, on the pure
gold table before the LORD.

7 “And you shall put pure frankincense on *each* row, that it
may be on the bread for a memorial, an offering made by
fire to the LORD.

8 “Every Sabbath he shall set it in order before the LORD
continually, *being taken* from the children of Israel by an
everlasting covenant.

9 “And it shall be for Aaron and his sons, and they shall
eat it in a holy place; for it *is* most holy to him from the
offerings of the LORD made by fire, by a perpetual statute.”

The Penalty for Blasphemy

10 Now the son of an Israelite woman, whose father *was*
an Egyptian, went out among the children of Israel; and

this Israelite *woman's* son and a man of Israel fought each other in the camp.

11 And the Israelite woman's son blasphemed the name *of the LORD* and cursed; and so they brought him to Moses. (His mother's name *was* Shelomith the daughter of Dibri, of the tribe of Dan.) *Samples of Blasphemy*

12 Then they put him in custody, that the mind of the LORD might be shown to them.

13 And the LORD spoke to Moses, saying, *Hold to Your Word*

14 "Take outside the camp him who has cursed; then let all who heard *him* lay their hands on his head, and let all the congregation stone him.

15 "Then you shall speak to the children of Israel, saying: 'Whoever curses his God shall bear his sin.

16 'And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the LORD*, he shall be put to death.

17 'Whoever kills any man shall surely be put to death.

18 'Whoever kills an animal shall make it good, animal for animal.

19 'If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—

20 'fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.

21 'And whoever kills an animal shall restore it; but whoever kills a man shall be put to death.

22 'You shall have the same law for the stranger and for one from your own country; for I *am* the LORD your God.' "

23 Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him

with stones. So the children of Israel did as the LORD commanded Moses.

Leviticus 25

The Sabbath of the Seventh Year

1 And the LORD spoke to Moses on Mount Sinai, saying,

2 “Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to the LORD. *The Sabbath Year*

3 ‘Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit;

4 ‘but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.

5 ‘What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, *for* it is a year of rest for the land. *A Conservation Law*

6 ‘And the sabbath *produce* of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you,

7 ‘for your livestock and the beasts that *are* in your land—all its produce shall be for food.

The Year of Jubilee

8 ‘And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. *The Year of Jubilee*

9 ‘Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

10 ‘And you shall consecrate the fiftieth year, and proclaim
liberty throughout *all* the land to all its inhabitants. It shall
be a Jubilee for you; and each of you shall return to his
possession, and each of you shall return to his family.
11 ‘That fiftieth year shall be a Jubilee to you; in it you
shall neither sow nor reap what grows of its own accord,
nor gather *the grapes* of your untended vine.
12 ‘For it *is* the Jubilee; it shall be holy to you; you shall
eat its produce from the field.
13 ‘In this Year of Jubilee, each of you shall return to his
possession.
14 ‘And if you sell anything to your neighbor or buy from
your neighbor’s hand, you shall not oppress one another.
15 ‘According to the number of years after the Jubilee you
shall buy from your neighbor, and according to the number
of years of crops he shall sell to you.
16 ‘According to the multitude of years you shall increase
its price, and according to the fewer number of years you
shall diminish its price; for he sells to you *according* to the
number *of the years* of the crops.
17 ‘Therefore you shall not oppress one another, but you
shall fear your God; for I *am* the LORD your God.

Provisions for the Seventh Year

18 ‘So you shall observe My statutes and keep My
judgments, and perform them; and you will dwell in the
land in safety.
19 ‘Then the land will yield its fruit, and you will eat your
fill, and dwell there in safety.
20 ‘And if you say, “What shall we eat in the seventh year,
since we shall not sow nor gather in our produce?”
21 ‘Then I will command My blessing on you in the sixth
year, and it will bring forth produce enough for three years.

22 ‘And you shall sow in the eighth year, and eat old
produce until the ninth year; until its produce comes in,
you shall eat *of* the old *harvest*.

Redemption of Property

23 ‘The land shall not be sold permanently, for the land *is*
Mine; for you *are* strangers and sojourners with Me.
24 ‘And in all the land of your possession you shall grant
redemption of the land.
25 ‘If one of your brethren becomes poor, and has sold
some of his possession, and if his redeeming relative comes
to redeem it, then he may redeem what his brother sold.
26 ‘Or if the man has no one to redeem it, but he himself
becomes able to redeem it,
27 ‘then let him count the years since its sale, and restore
the remainder to the man to whom he sold it, that he may
return to his possession.
28 ‘But if he is not able to have *it* restored to himself, then
what was sold shall remain in the hand of him who bought
it until the Year of Jubilee; and in the Jubilee it shall be
released, and he shall return to his possession.
29 ‘If a man sells a house in a walled city, then he may
redeem it within a whole year after it is sold; *within* a full
year he may redeem it.
30 ‘But if it is not redeemed within the space of a full year,
then the house in the walled city shall belong permanently
to him who bought it, throughout his generations. It shall
not be released in the Jubilee.
31 ‘However the houses of villages which have no wall
around them shall be counted as the fields of the country.
They may be redeemed, and they shall be released in the
Jubilee.
32 ‘Nevertheless the cities of the Levites, *and* the houses
in the cities of their possession, the Levites may redeem at

any time.

33 ‘And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites *are* their possession among the children of Israel.

34 ‘But the field of the common-land of their cities may not be sold, for it *is* their perpetual possession.

Lending to the Poor

35 ‘If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you. *Freely Received, Freely Given*

36 ‘Take no usury or interest from him; but fear your God, that your brother may live with you.

37 ‘You shall not lend him your money for usury, nor lend him your food at a profit.

38 ‘I *am* the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan *and* to be your God.

The Law Concerning Slavery

39 ‘And if *one of* your brethren *who dwells* by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave.

40 ‘As a hired servant *and* a sojourner he shall be with you, *and* shall serve you until the Year of Jubilee.

41 ‘And *then* he shall depart from you—he and his children with him—and shall return to his own family. He shall return to the possession of his fathers.

42 ‘For they *are* My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.

43 ‘You shall not rule over him with rigor, but you shall
fear your God.
44 ‘And as for your male and female slaves whom you may
have—from the nations that are around you, from them you
may buy male and female slaves.
45 ‘Moreover you may buy the children of the strangers
who dwell among you, and their families who are with you,
which they beget in your land; and they shall become your
property.
46 ‘And you may take them as an inheritance for your
children after you, to inherit *them as* a possession; they
shall be your permanent slaves. But regarding your
brethren, the children of Israel, you shall not rule over one
another with rigor.
47 ‘Now if a sojourner or stranger close to you becomes
rich, and *one of* your brethren *who dwells* by him becomes
poor, and sells himself to the stranger *or* sojourner close to
you, or to a member of the stranger’s family,
48 ‘after he is sold he may be redeemed again. One of his
brothers may redeem him;
49 ‘or his uncle or his uncle’s son may redeem him; or
anyone who is near of kin to him in his family may redeem
him; or if he is able he may redeem himself.
50 ‘Thus he shall reckon with him who bought him: The
price of his release shall be according to the number of
years, from the year that he was sold to him until the Year
of Jubilee; *it shall be* according to the time of a hired
servant for him.
51 ‘If *there are* still many years *remaining,* according to
them he shall repay the price of his redemption from the
money with which he was bought.
52 ‘And if there remain but a few years until the Year of
Jubilee, then he shall reckon with him, *and* according to his
years he shall repay him the price of his redemption.

53 ‘He shall be with him as a yearly hired servant, and he
shall not rule with rigor over him in your sight.
54 ‘And if he is not redeemed in these *years,* then he shall
be released in the Year of Jubilee—he and his children with
him.
55 ‘For the children of Israel *are* servants to Me; they *are*
My servants whom I brought out of the land of Egypt: I *am*
the LORD your God.

Leviticus 26

Promise of Blessing and Retribution

1 ‘You shall not make idols for yourselves;
neither a carved image nor a *sacred* pillar shall you rear up for yourselves;
nor shall you set up an engraved stone in your land, to bow down to it;
for I *am* the LORD your God.
2 You shall keep My Sabbaths and reverence My sanctuary:
I *am* the LORD.

3 ‘If you walk in My statutes and keep My commandments, and perform them, *Exercising Authority*
4 then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.
5 Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing;
you shall eat your bread to the full, and dwell in your land safely.
6 I will give peace in the land, and you shall lie down, and none will make *you* afraid;
I will rid the land of evil beasts,
and the sword will not go through your land.
7 You will chase your enemies, and they shall fall by the sword before you.
8 Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight;
your enemies shall fall by the sword before you.

9 ‘For I will look on you favorably and make you
fruitful, multiply you and confirm My covenant with
you.
10 You shall eat the old harvest, and clear out the old
because of the new.
11 I will set My tabernacle among you, and My soul
shall not abhor you.
12 I will walk among you and be your God, and you
shall be My people.
13 I *am* the LORD your God, who brought you out of
the land of Egypt, that *you* should not be their slaves;
I have broken the bands of your yoke and made you
walk upright.

14 ‘But if you do not obey Me, and do not observe
all these commandments, *The Price of Disobedience*
15 and if you despise My statutes, or if your soul
abhors My judgments, so that you do not perform all
My commandments, *but* break My covenant,
16 I also will do this to you:
I will even appoint terror over you, wasting disease
and fever which shall consume the eyes and cause
sorrow of heart.
And you shall sow your seed in vain, for your enemies
shall eat it.
17 I will set My face against you, and you shall be
defeated by your enemies.
Those who hate you shall reign over you, and you
shall flee when no one pursues you.

18 ‘And after all this, if you do not obey Me, then I
will punish you seven times more for your sins.
19 I will break the pride of your power;
I will make your heavens like iron and your earth like
bronze.

20 And your strength shall be spent in vain;
for your land shall not yield its produce, nor shall the trees of the land yield their fruit.

21 "Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.
22 I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number;
and your highways shall be desolate.

23 "And if by these things you are not reformed by Me, but walk contrary to Me,
24 then I also will walk contrary to you, and I will punish you yet seven times for your sins.
25 And I will bring a sword against you that will execute the vengeance of the covenant;
when you are gathered together within your cities I will send pestilence among you;
and you shall be delivered into the hand of the enemy.
26 When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied.

27 "And after all this, if you do not obey Me, but walk contrary to Me,
28 then I also will walk contrary to you in fury;
and I, even I, will chastise you seven times for your sins.
29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.
30 I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols;

and My soul shall abhor you.
31I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas.
32I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.
33I will scatter you among the nations and draw out a sword after you;
your land shall be desolate and your cities waste.
34Then the land shall enjoy its sabbaths as long as it lies desolate and you *are* in your enemies' land;
then the land shall rest and enjoy its sabbaths. *God's Concern for the Land*
35As long as *it* lies desolate it shall rest—
for the time it did not rest on your sabbaths when you dwelt in it.

36'And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies;
the sound of a shaken leaf shall cause them to flee;
they shall flee as though fleeing from a sword, and they shall fall when no one pursues.
37They shall stumble over one another, as it were before a sword, when no one pursues;
and you shall have no *power* to stand before your enemies.
38You shall perish among the nations, and the land of your enemies shall eat you up.
39And those of you who are left shall waste away in their iniquity in your enemies' lands;
also in their fathers' iniquities, which are with them, they shall waste away.

40 ‘*But* if they confess their iniquity and the iniquity
of their fathers, with their unfaithfulness in which
they were unfaithful to Me, and that they also have
walked contrary to Me, *How God Deals with Disobedience*
41 and *that* I also have walked contrary to them and
have brought them into the land of their enemies;
if their uncircumcised hearts are humbled, and they
accept their guilt—
42 then I will remember My covenant with Jacob, and
My covenant with Isaac and My covenant with
Abraham I will remember;
I will remember the land.
43 The land also shall be left empty by them, and will
enjoy its sabbaths while it lies desolate without them;
they will accept their guilt, because they despised My
judgments and because their soul abhorred My
statutes.
44 Yet for all that, when they are in the land of their
enemies, I will not cast them away, nor shall I abhor
them, to utterly destroy them and break My covenant
with them;
for I *am* the LORD their God.
45 But for their sake I will remember the covenant of
their ancestors, whom I brought out of the land of
Egypt in the sight of the nations, that I might be their
God:
I *am* the LORD.’ ”

46 These *are* the statutes and judgments and laws which
the LORD made between Himself and the children of Israel
on Mount Sinai by the hand of Moses.

Leviticus 27

Redeeming Persons and Property Dedicated to God

1 Now the LORD spoke to Moses, saying, *The Value of a Thank You*

2 “Speak to the children of Israel, and say to them: ‘When
a man consecrates by a vow certain persons to the LORD,
according to your valuation,

3 ‘if your valuation is of a male from twenty years old up
to sixty years old, then your valuation shall be fifty shekels
of silver, according to the shekel of the sanctuary.

4 ‘If it *is* a female, then your valuation shall be thirty
shekels;

5 ‘and if from five years old up to twenty years old, then
your valuation for a male shall be twenty shekels, and for a
female ten shekels;

6 ‘and if from a month old up to five years old, then your
valuation for a male shall be five shekels of silver, and for a
female your valuation shall be three shekels of silver;

7 ‘and if from sixty years old and above, if *it is* a male,
then your valuation shall be fifteen shekels, and for a
female ten shekels.

8 ‘But if he is too poor to pay your valuation, then he shall
present himself before the priest, and the priest shall set a
value for him; according to the ability of him who vowed,
the priest shall value him.

9 ‘If *it is* an animal that men may bring as an offering to
the LORD, all that *anyone* gives to the LORD shall be holy.

10 ‘He shall not substitute it or exchange it, good for bad
or bad for good; and if he at all exchanges animal for
animal, then both it and the one exchanged for it shall be
holy.

11 ‘If *it is* an unclean animal which they do not offer as a
sacrifice to the LORD, then he shall present the animal
before the priest;
12 ‘and the priest shall set a value for it, whether it is
good or bad; as you, the priest, value it, so it shall be.
13 ‘But if he *wants* at all *to* redeem it, then he must add
one-fifth to your valuation.
14 ‘And when a man dedicates his house *to be* holy to the
LORD, then the priest shall set a value for it, whether it is
good or bad; as the priest values it, so it shall stand.
15 ‘If he who dedicated it *wants to* redeem his house, then
he must add one-fifth of the money of your valuation to it,
and it shall be his.
16 ‘If a man dedicates to the LORD *part* of a field of his
possession, then your valuation shall be according to the
seed for it. A homer of barley seed *shall be valued* at fifty
shekels of silver.
17 ‘If he dedicates his field from the Year of Jubilee,
according to your valuation it shall stand.
18 ‘But if he dedicates his field after the Jubilee, then the
priest shall reckon to him the money due according to the
years that remain till the Year of Jubilee, and it shall be
deducted from your valuation.
19 ‘And if he who dedicates the field ever wishes to
redeem it, then he must add one-fifth of the money of your
valuation to it, and it shall belong to him.
20 ‘But if he does not want to redeem the field, or if he has
sold the field to another man, it shall not be redeemed
anymore;
21 ‘but the field, when it is released in the Jubilee, shall be
holy to the LORD, as a devoted field; it shall be the
possession of the priest.
22 ‘And if a man dedicates to the LORD a field which he
has bought, which is not the field of his possession,

23 ‘then the priest shall reckon to him the worth of your
valuation, up to the Year of Jubilee, and he shall give your
valuation on that day *as* a holy *offering* to the LORD.
24 ‘In the Year of Jubilee the field shall return to him from
whom it was bought, to the one who *owned* the land as a
possession.
25 ‘And all your valuations shall be according to the shekel
of the sanctuary: twenty gerahs to the shekel.
26 ‘But the firstborn of the animals, which should be the
LORD’s firstborn, no man shall dedicate; whether *it is* an ox
or sheep, it *is* the LORD’s.
27 ‘And if *it is* an unclean animal, then he shall redeem *it*
according to your valuation, and shall add one-fifth to it; or
if it is not redeemed, then it shall be sold according to your
valuation.
28 ‘Nevertheless no devoted *offering* that a man may
devote to the LORD of all that he has, *both* man and beast,
or the field of his possession, shall be sold or redeemed;
every devoted *offering is* most holy to the LORD.
29 ‘No person under the ban, who may become doomed to
destruction among men, shall be redeemed, *but* shall surely
be put to death.
30 ‘And all the tithe of the land, *whether* of the seed of the
land *or* of the fruit of the tree, *is* the LORD’s. It *is* holy to
the LORD.
31 ‘If a man wants at all to redeem *any* of his tithes, he
shall add one-fifth to it.
32 ‘And concerning the tithe of the herd or the flock, of
whatever passes under the rod, the tenth one shall be holy
to the LORD.
33 ‘He shall not inquire whether it is good or bad, nor
shall he exchange it; and if he exchanges it at all, then both
it and the one exchanged for it shall be holy; it shall not be
redeemed.’ ”

34These *are* the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai.

Take Sin Seriously

Lev. 1:3–5

Many people regard sin as little more than a quaint term for inevitable human failings. Even Christians sometimes regard sin casually, thinking that wrongs can be remedied by a cursory prayer for forgiveness. Leviticus shows that God takes sin far more seriously. Consider the impact of carrying out the Lord's instructions for offering burnt sacrifices:

- *The psychological impact*. God-fearing Hebrews at the time of Moses slaughtered their own sacrifices. Placing a hand on the animal's head, they slit its throat and felt its life drain away, all the while knowing that an innocent animal was symbolically dying in their place.
- *The financial impact*. The requirement for a burnt offering was a flawless bull. Even wealthy Israelites felt the financial burden of losing a prize bull—a tangible reminder of sin's penalty. Those who could not afford a bull had to make other sacrifices scaled to their means (Lev. 1:10, 14; see also "Giving the Best We Can" at Lev. 5:7, 8).
- *The social impact*. As a throng of worshipers killed their animals, the death cries of cattle, sheep, and birds drove home the truth that all who were present—relatives, neighbors, even spiritual leaders—were sinners who needed God's forgiveness.
- *The spiritual impact*. The sacrificial system reminded participants that sin created a barrier between human beings and God, and that death was the appropriate penalty for sin. Sacrifices also called to mind God's mercy because He accepted the death of an animal in place of human lives.

The vivid reality of animal sacrifices made it difficult to take sin lightly. As we reflect on these instructions for ancient offerings, we can recall how they foreshadowed a far more precious substitutionary sacrifice, the body and blood of Jesus Christ, God's only begotten Son. Because God takes our sin that seriously, so should we.

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Pay Attention to Worship

Lev. 1:17

The Book of Leviticus was Israel's worship manual. It dictated in extraordinary detail the procedures of Israel's religious life, down to the correct procedure for sacrificing a bird—split at its wings but not divided completely. The book outlined everything Israel needed to know about worshiping God, including:

- *Who*. The participants who were to bring the sacrifices (the people) and those who were to offer the sacrifices (a line of hereditary priests made up of Aaron and his descendants).
- *What*. The mandatory quality and cost of sacrifices and elements involved in different events.
- *When*. An order and sequence for various offerings and the seasons when sacrifices should be made.
- *Where*. The places in or around the tabernacle where rituals were performed.
- *How*. The procedures required for proper worship, such as methods for slaughtering animals and the preparation of materials.
- *Why*. Reasons for worship, capped by the most important: "You shall be holy, for I the LORD your God am holy" (Lev. 19:2).

Modern readers may find the religious laws of Leviticus tedious and irrelevant. But we can discover why Leviticus was essential to the Israelites, and consequently apply these reasons to our own worship. While Christians no longer practice the rites outlined here, our careful study of this ancient worship manual can still give us insight into worshiping and serving God.

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Old Testament Sacrifices

Lev. 3:1

The peace offering was one of several sacrifices and offerings God required of Israel. See more in the table below. Because these sacrifices and offerings took place day and night all year long, this elaborate system focused Israel's attention on God.

Christians have similar around-the-clock access to God, but our access is more immediate. Instead of following the detailed procedures outlined in Leviticus, we approach directly through Christ (Heb. 10:19–22). Nevertheless, each of these Old Testament sacrifices can inform the ways we worship God—dedicating ourselves to Him, thanking Him, celebrating Him, confessing our sins, and restoring relationships with others.

Offering: Burnt (Lev. 1:1–17; 6:8–13)
Purpose: Dedication to God
Sacrifice Required: Bulls, sheep, goats, turtledoves, pigeons
Procedure: Kill and burn all except the skin.

Offering: Grain (Lev. 2:1–16; 6:14–23)
Purpose: Thanksgiving
Sacrifice Required: Breads, cereals, and other grain products
Procedure: Burn part; priests eat the remainder.

Offering: Peace (Lev. 3:1–17; 7:11–18)
Purpose: Gratitude to God, public celebration, and completion of vows
Sacrifice Required: Any clean, affordable animal
Procedure: Burn part; priests and worshiper eat the remainder.

Offering: Sin (Lev. 4:1–35; 6:24–30)
Purpose: Purification from unintended sin or defilement
Sacrifice Required: Bulls, goats, lambs, rams
Procedure: Kill the animal, burn the fatty portions, sprinkle blood on the altar, burn the remainder outside the camp (when the offering was for the high priest or congregation).

Offering: Guilt or Trespass (Lev. 5:1–6:7; 7:1–10)
Purpose: Removal of guilt related to community life and worship
Sacrifice Required: Lambs, turtledoves, pigeons, fine flour, rams; restitution to injured parties

Procedure: Kill the animal, burn the fat; priests eat the remainder.

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Group Sin

Lev. 4:13, 14

Sin often involves more than individual acts of wrongdoing.

God held the Israelites responsible for harm they caused others as a group, not letting them off the hook even for unintentional sins. God likewise holds us accountable for our part in group sins. For example, God calls us not to look the other way if our family treats some members unfairly or if our employer pollutes the environment, abuses workers, or promotes unhealthy competition, intentionally or not.

While our options and ability to bring about change may be limited, we can't excuse ourselves from acting. We should be respectful and constructive, but when a group we belong to sins, we must speak up.

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When a Leader Sins

Lev. 4:22–26

Most people take for granted that leaders are fallible, and citizens of many nations expect crookedness and even outright evil from their government officials. In the ancient world, many cultures believed their rulers to be gods whose pronouncements were sacrosanct. Israel was an exception to this rule. By commanding rulers to bring sin offerings, God made clear that leaders were not gods. Like

everyone else, human authorities would fail morally and spiritually, and they needed atonement for their sins.

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Giving the Best We Can

Lev. 5:7, 8

God ensured that the cost of a sacrificial animal would not prevent poor families from worshiping Him or making a trespass offering. If a family could not spare a lamb, they could instead bring turtledoves or pigeons. Destitute individuals could bring grain (Lev. 5:11). In the New Testament, Jesus' family was poor enough to afford only birds. But their offering was enough because it was exactly what God required. See "A Lowly Sacrifice for the Highest" at Luke 2:22–24.

More: *Jesus presented a similar idea about the merits of giving the best we can even when we can only give a little, for personal sacrifice and faith in God's provision is more valuable to Him than gifts offered out of abundance. See "Moral Value of Offerings" at Mark 12:41–44.*

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Making Restitution

Lev. 6:1–7

Scripture is sober and realistic about our human inclination to sin. Rather than brushing aside offenses, God commanded offenders to bring sacrifices for sin and make restitution to anyone they had harmed. He devised a system that restored relationships with both Himself and with other people.

As a refugee nation traversing the desert, the Israelites faced the daily challenge of limited resources. Their situation could have made it easy to rationalize deception and theft. Yet God mandated that anyone who deceived another in a transaction was required to sacrifice a ram and repay the loss with 20 percent interest. The guiding principle behind this law was that of loving others as much as oneself (Lev. 19:18). Jesus later reaffirmed this as the guiding principle for all moral and social issues (Matt. 5:43, 44; 19:19).

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Putting Words into Action

Lev. 7:37, 38

Leviticus, along with the rest of the Law, outlined practical ways for Israel to show its dedication to God and commitment to each other as a covenant community. One of the most important of these practical steps was the sacrificial system. Performing these inconvenient and expensive sacrifices turned words into actions.

We too need to follow through on our spoken commitments, even when it comes at a cost. The apostle John declared, “My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before Him” (1 John 3:18, 19).

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What It Takes to Serve God

Lev. 8:2, 3

Moses prepared Aaron and his sons for the priesthood according to God’s command, assembling them in front of the tabernacle, where

he initiated their ministry with sacrifices that atoned for their sins (Lev. 8:14–36). Prospective priests also had to be trained in elaborate rituals detailed in the Law. But the Bible makes plain that neither special ability nor the simple fact of being born into the tribe of Levi fully qualified a man to serve the Lord as a priest. A man was fit for service only after his sins had been forgiven. Of all the requirements for serving in ministry today, the necessity of being cleansed from sin remains at the top of the list (2 Tim. 2:1, 20, 21).

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A Place to Meet God

Lev. 9:5

Israel meticulously constructed a worship center called the "tabernacle [or tent] of meeting" where they could gather to worship God. While the Book of Exodus records facts about the place of worship (Ex. 36–39), Leviticus details God's prescribed procedures for the worship itself.

Other ancient cultures also used tents to worship their gods. The Egyptians, among whom the Israelites had lived for four hundred years, took portable shrines on military campaigns. Placed in the center of their military encampments, these worship headquarters were both command posts and communication centers. Professional priests sought divine instructions for the operations of war.

The Israelites' tent of meeting had a more peaceful purpose as a visible reminder to the Israelites that God was among them and longed for them to worship Him. There He gave His people access to His life, grace, and power. When Jesus Christ came, revealing God in the flesh, He was described as having "dwelt [literally *tabernacled*] among us" (John 1:14). When we come to Jesus, we come to God. He is our tent of meeting.

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Advice Without Assurance

Lev. 10:1–3

While Scripture gives ample practical advice for raising children, it offers no guarantees. Consider Aaron, the high priest and leader of Israel's worship. His two older sons, Nadab and Abihu, violated God's commands when they "offered profane fire before the LORD." This occurred immediately after the ceremonial initiation of the sacrificial system, led by Aaron (Lev. 9:22–24). Soon after Nadab and Abihu paid for their sinful actions with their lives, Aaron's two remaining sons, Eleazar and Ithamar, also violated the sacrificial code and faced Moses' discipline (10:12–18).

The incident with the golden calf at Sinai shows that Aaron himself sometimes wavered under pressure (Ex. 32). Aaron's imperfections as a parent aside, the account of Aaron's children suggests that we cannot be certain how our children will turn out. We are all sinners who have been given free will. Every individual must make his or her own choice about what path to take in life.

More: *The Bible shapes our hopes and expectations about family life. See "Instead, Choose to Show Family Care" at Gen. 42:36 and "Help for Families" at Heb. 12:3–13. God has used families to accomplish His purposes. Indeed, the Old Testament is a story of families. See "The Families of the Old Testament" at Gen. 12:3. Aaron's disappointing sons resemble other children of religious figures in the Bible, including the sons of Eli (1 Sam. 2:12–17, 22–25) and Samuel (8:1–3).*

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Nadab and Abihu

Lev. 10:1

Names mean: “Generous” (Nadab) and “He Is My Father” (Abihu).

Not to be confused with: Nadab, a king of Israel, successor to Jeroboam (1 Kin. 14:20; 15:25–28).

Family: Oldest sons of Aaron.

Occupation: Priests of Israel.

Best known for: Offering “profane fire” before the Lord and being swiftly put to death as a result (Lev. 10:1, 2).

Think About It: *What holy-looking but disobedient action might you have done, or been tempted to do? How do we know what is right to do and when to do it?*

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A Good or Bad Example

Lev. 10:3

God severely judged Nadab and Abihu not only for offering “profane fire” but also for dishonoring Him before “all the people.” God knew that leaders are always scrutinized for the example they set, whether good or bad. As followers of Christ, we too are constantly examined by others, especially people who do not share our faith. Our call to shine as light in the world (Matt. 5:14–16) may be a weighty burden at times. But God wants us to take seriously the privilege of representing Him in our homes, schools, communities, and workplaces.

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Falling Short
Lev. 10:19

Aaron had reason to pause when his sons' misbehavior cast doubt on his fitness for ministry. His situation demonstrates that even good people have weaknesses, shortcomings, and a sinful side—failures often caused by our neglect of God and bondage to evil.

A gifted speaker, Aaron answered God's call to assist Moses, his brother, in leading Israel out of slavery in Egypt (Ex. 4:14). God also appointed Aaron and his descendants as priests over Israel's worship (28:1–4). But the Bible also shows that Aaron faced significant struggles on several occasions.

- Even though Aaron was aware of God's holiness and jealous love, he gave in to the masses at Sinai and led them into idolatry (32:1–4). He later avoided taking responsibility for this lapse in leadership (32:21–25).
- Aaron joined his sister in speaking against Moses, taking offense at Moses' possibly interracial marriage to an Ethiopian woman. Only after God exercised His judgment on Aaron and Miriam did Aaron express remorse and seek forgiveness (Num. 12:1–16).
- The Bible doesn't specifically comment on Aaron's parenting skills, but back-to-back incidents involving all four of his sons raise doubts about his effectiveness as a family leader (Lev. 10:1–3, 16–20).

No one can completely avoid failure and sin. Fortunately, God doesn't make us His children on the basis of our ability to abstain from sin but on Christ's ability to deal with it. Every spiritual giant of the Bible fell short of God's holiness. Yet, like us, they found forgiveness and restoration. A frail, human servant of a powerful, merciful God, Aaron experienced God's favor through reflection, repentance, and recovery.

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Healthy Food, Holy Food

Lev. 11:7

Some wonder if God banned the consumption of certain foods, including pork, for more than religious reasons. Although the larger context of the Book of Leviticus includes many issues of health and hygiene, we cannot be sure of the primary motivation behind God's dietary mandates. In the text, pigs are described only as "unclean," meaning ceremonially unclean. Eating pork made worshipers unfit to approach a holy God. We do know that God has a deep concern for His people's health. See "God Shows How to Promote Good Health" at Leviticus 13:1–59.

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Clean v. Unclean
Lev. 11:29

God's list of "creeping things" is among some one hundred laws dealing with cleanliness and itemized in Leviticus 11–15. These laws had both spiritual and hygienic applications.

As early as Noah, God designated certain animals as "clean" or "unclean" (Gen. 7:2), "clean" meaning they were suitable for sacrifice. In the Law given to Moses, God later labeled certain practices and bodily functions as "unclean," including touching a corpse, menstruation, and eating the flesh of an "unclean" animal. These rendered a person ritually unfit to participate in religious ceremonies—without any suggestion of moral defilement. They were not sins.

In Leviticus, however, God linked the notions of "clean" and "unclean" with additional laws. These laws addressed not only questions about food (Lev. 11) but also childbirth issues (ch. 12); bodily functions (ch. 15); contagious skin diseases, especially leprosy (chs. 13–14); and related matters such as mildew and contamination. This section of the Law in effect became Israel's national health policy.

Since Christians don't live under the Mosaic system of sacrifices, the ceremonial implications of "clean" and "unclean" may not specifically apply. But the overall principle of "clean" and "unclean"

reflects God's holiness (11:44), and Christians need to pursue a holy lifestyle (1 Pet. 1:15). Furthermore, we need to respect the moral convictions of others, who may view certain things as "clean" or "unclean" (Rom. 14:14–19).

Christians today are not subject to the dietary laws. However, because these laws looked after the best interests of individuals and the community, they give us precedent to promote public policies that benefit community health, protect the environment, and prevent and treat diseases.

Think About It: *What might be God's heart and reasoning for these specific labels of "clean" and "unclean?" Then, based on that reasoning, how might we apply that principle today? For example, touching a corpse who died from a communicable disease could spread that disease if someone touched others before washing. So God's heart is to care for people by preventing illness.*

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Be Holy, for I Am Holy

Lev. 11:44, 45

God's own holiness is both the basis and the goal of all His ethical requirements. God is purely good, and each of us crave this pure goodness unpolluted by ulterior motives. As His followers, we become holy to reflect His character. God has chosen to conform us to His image (Rom. 8:29–30). That is His goal in saving us: that we should be "holy and without blame before Him" (Eph. 1:4).

We are often tempted to put intense effort into fitting in with friends and colleagues, adopting the opinions of popular leaders, and imitating celebrity styles. But God challenges us not to be like certain people. In the Old Testament, He instructed Israel not to pattern itself after neighboring nations. Instead we are to pattern ourselves after God, the one in whose image we are created. In that way we will truly be able to form excellent relationships with people. The Israelites were to consecrate themselves (or set themselves apart) and be holy, for He, the Lord their God, was holy (Lev. 11:44, 45).

One of the many ways in which Israel was to be distinct was in its worship. The religions of surrounding cultures included rituals that Israel was not to follow. These forbidden practices reflected untrustworthy values. Among them were . . .

- divination or magic,
- frenzied, chaotic dances,
- self-mutilation,
- ritual prostitution,
- promiscuity and orgiastic fertility rites,
- human sacrifice, and
- sacrifices made on behalf of the dead.

By contrast, Israel's worship revealed God's moral perfection. The closing song at the end of Leviticus, Israel's manual for ritual and worship, says: "I will walk among you and be your God, and you shall be My people" (26:12). God repeated this treasured promise to Israel again and again (for example, Jer. 30:22; 31:33; Ezek. 36:28). Generations later, the church also defined itself as God's own, a people called to holy worship and holy living (1 Pet. 1:13–16; 2:9, 10).

When we feel pressured to imitate the patterns of certain people around us, we can ask God for strength to be like Him, not anyone who differs from Him.

More: *For more help on avoiding the temptation to make unwise comparisons of yourself to others, see "Seeing Ourselves Through God's Eyes" at Rom. 12:3.*

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Body and Soul

Lev. 12:6, 7

The connection between human physiology and the need for a sin offering is one of several laws in Leviticus showing that Israel's priests had to pay as much attention to the body as they did to the soul.

Priests had to be concerned with childbirth (Lev. 12); actual, potential, and false cases of leprosy (chs. 13–14); bodily discharges and emissions, including those related to reproduction (ch. 15); dietary matters (ch. 11); and the disposal of dead bodies (Num. 19:11–22). Priests were required to be aware of both physical and spiritual needs. They could not separate the two; the Law forced them to see the connection.

In our world, the body is often seen as disconnected from the soul. Disciplines dealing with the body (such as medicine and health) often have little crossover with those that treat the soul (such as ministry and religion). But there is no biblical basis for this division. God created us as whole people whose bodies and souls both need integrated and compassionate care. Healthcare providers have a strategic opportunity to raise spiritual issues, and religious professionals should not ignore physical needs.

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God Shows How to Promote Good Health

Lev. 13:1–59

God has a persistent interest in both individual and community health. He cares not only about curing illness but also preventing it.

The detailed laws of Leviticus 13 are concerned with detecting, examining, quarantining, cleansing, and restoring to health people suffering from leprosy, skin diseases, boils, burns, skin spots, sores, and other skin-related maladies. These laws demonstrate God's concern for those who suffer from illness as well as those who can be spared from it through proper hygiene.

Earlier in the Law, the Lord outlined dietary restrictions the Israelites were to follow (for example, Ex. 22:31; Lev. 11:1–47). While the text does not mention the health-related aspects of these statutes, we now know that several of them promoted good health. The same is true for God's instructions about the cleanliness of garments and the walls, floors, and ceilings of houses, and even the stones used for building (13:47–59; 14:33–53).

We cannot read these and other similar passages without concluding that the environment where people live and work matters to God. Moreover, these scriptures should cause us to look closely at the tradeoffs we often accept between environmental health hazards and the opportunity for economic gain. Knowing that God cares about good health, we should always consider how we might glorify Him through the way we cultivate our environment and promote bodily health.

More: *Even though none of the Mosaic laws were given with specific reference to the people's health, they all contributed to it. See "Sanitation and the Sacred" at Deut. 23:12, 13.*

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Priests as Physicians

Lev. 13:2

Skin maladies in the ancient world had to be contained quickly to prevent them from spreading. The Bible gives no indication that Israel had medical professionals. Instead, priests fulfilled a double role as both religious leaders and physicians. When leprosy was suspected, priests were to . . .

- *Diagnose the disease*. The word *examine* is used numerous times in Leviticus 13–14. God gave meticulous instructions for identifying the disease, which suggests that priests were to show patient, thorough care for its victims.
- *Prescribe treatment*. Isolation of the infected person protected others from the dreaded contagion while intricate processes were used to counteract the ravaging effects of the sickness (Lev. 13–14).
- *Preserve possessions*. Many of the Israelites were poor. God designed the sanitizing process to keep infected people from losing their property unnecessarily. A leper's clothes were thoroughly cleaned rather than destroyed, preserving what might be his or her only possession (13:47–59). Similarly, the

person's house was carefully purged if possible rather than demolished (14:33–57).

- *Sanitize the environment*. In addition to preserving possessions, concern about the spread of the disease is evident in the careful process of cleaning and checking the patient's possessions and residence (13:47–58; 14:34–47).

Think About It: *Parents also serve a role in illness diagnosing, treating, and preventing. What actions, based on these biblical principles, have you taken in your own home and workplace? How does a godly person work hand-in-hand with medical professionals?*

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Unclean! Unclean!

Lev. 13:12

Leprosy was one of the ancient world's most dreaded diseases. Lepers suffered from a debilitating, progressive skin disease believed to be incurable and highly contagious. Anyone who appeared to have leprosy was banished from the community, even if the symptoms resulted from another condition.

True leprosy is caused by a type of bacteria that spreads across the skin, creating sores, scabs, and white shining spots. The disease's most serious symptom, however, is a loss of sensation. Without the ability to feel, lepers injure themselves, leading to further infection. Lepers can also suffer from deformity, muscle loss, and paralysis. Fortunately, modern medicine has all but eliminated this disease.

Old Testament law was comprehensive in its instructions regarding the recognition and quarantine of leprous persons. Priests became the central figures for diagnosis, patient care, and sanitary precautions for the protection of the rest of the community (see "Priests as Physicians" at Lev. 13:2). The Law required lepers to be isolated from the rest of society and excluded from worship (13:45, 46). Infected persons were required to wear mourning clothes, leave their hair unkempt, cover their beards, and cry "Unclean! Unclean!" so that others could avoid them. Any physical contact with a leper

could not only spread the disease, but was also considered defilement.

Sometimes lepers were miraculously cured, as in the case of Moses (Ex. 4:7), his sister Miriam (Num. 12:10), and Naaman (2 Kin. 5:1, 10). In the New Testament, Jesus intentionally healed lepers as a sign to vindicate His ministry. On one occasion He healed ten men suffering from the disease, but only one returned to thank Him (Luke 17:11–15).

More: *In addition to healing people of leprosy, Jesus cured numerous other maladies, reinforcing His claim of being the Messiah. See "He Healed So Many" at Luke 4:40. Lepers were ostracized in the ancient world, but we still find plenty of reasons to treat other people like outcasts. See "The Leper's Burden" at Luke 5:12–15.*

Think About It: *For what illnesses might you need to stay home, or to warn others not to come near you or touch you? How is this a loving action rather than an odd one?*

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The Day of Atonement

Lev. 16:1–34

Once each year, the Israelites were to "afflict their souls," humbling themselves by fasting and ceasing from work in observance of the Day of Atonement (Lev. 16:29, 30). This most solemn of Israel's holy days was held on the tenth day of the seventh month, Tishri (September/October).

The Day of Atonement reminded the people that the regular sacrifices made in the tabernacle were inadequate to cleanse them from sin. The tabernacle itself, the priests, and the people all needed further purification in order to stand before a holy God.

This nationwide atonement for sin required several steps. The high priest first carefully washed himself, then dressed in white linen garments rather than his usual ceremonial robes (16:4). He slaughtered a bull for himself and the other priests, then entered the

Most Holy Place, the inner sanctuary inside the tabernacle (the text of Lev. 16 refers simply to the "Holy Place," the area inside the tabernacle in front of the veil, but the context indicates that this actually refers to the Most Holy Place beyond the veil, where the mercy seat was located). This was the only occasion when he was allowed to enter the tabernacle's most sacred space. Once inside, he sprinkled the blood of the bull on the mercy seat to make atonement for himself and the other priests (16:11–14).

The high priest next sacrificed a male goat on behalf of the people and sprinkled its blood on the mercy seat. This sprinkling also purified the Most Holy Place (16:15–19). Then a second goat, called the *scapegoat*, was led to the edge of the camp, where the high priest laid his hands on its head and confessed over it all the sins of the nation. The goat was then driven into the wilderness as a symbol of the people's sins being carried away (16:20–22). Finally, the bodies of the slaughtered animals were taken outside the camp and burned (16:27).

The Day of Atonement must have been sobering. The annual event reminded every Israelite of the serious nature of sin and of God's grace in dealing with it. Centuries later, Isaiah drew on the ceremony's symbolism as he described the sacrifice of the Messiah: "He was wounded for our transgressions, He was bruised for our iniquities . . . the LORD has laid on Him the iniquities of us all" (Is. 53:5–6). The New Testament connects this prophecy to Jesus Christ (for example, John 12:38; Acts 8:32, 33). He is the "Lamb of God who takes away the sin of the world" (John 1:29). As a result of Christ's atoning work, Christians . . .

- have *redemption* from sin's penalty (1 Pet. 1:18, 19);
- receive *forgiveness* for their sins (Eph. 1:7);
- enter God's presence with full *justification*, as if they had never sinned (Rom. 5:9);
- enjoy *peace* with God (5:1; Col. 1:20); and
- begin the process of *sanctification*, being made holy like God (Heb. 13:12).

The ancient Israelites set aside one day each year to atone for their sins, in addition to daily, weekly, and monthly sacrifices and offerings. Now, *every* day of the year, Christians can praise God for the completed work of atonement that Jesus accomplished once and for all (Heb. 9:11–15).

More: *Those who accept Christ enjoy benefits that perfect those of the Mosaic law and the sacrificial system described in the Old Testament. See "Better Than Before" at Heb. 7:19–22.*

Think About It: *What is the value to the believer of regular celebrations of this nature?*

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A Place to Be Forgiven

Lev. 17:8, 9

The Hebrews had only one place to worship God by offering sacrifices—the tabernacle. This doesn't mean they couldn't worship God elsewhere. But to make atonement for sin, they were required to come to the altar. Only there could a priest offer up a sacrifice according to the highly detailed instructions in the Law.

As Christians, we look to Jesus as our high priest. When Jesus died on the cross, He offered the final, everlasting sacrifice for our sins (Heb. 10:11–14). We can now receive forgiveness at any time and any place. We are not required to travel to a specific location, nor does the Bible prescribe a certain ritual. We need only draw near to God through Christ with a "true heart" and the faith to confess our sins and receive His forgiveness (10:19–22).

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Saved by Grace

Lev. 18:5

God promised that whoever kept His statutes and judgments "shall live by them" (compare Gal. 3:10–12). What exactly did God meant by the term *live*? The context makes it doubtful that He was speaking of eternal salvation. Scripture is clear that eternal life does not depend on human effort. It is always a gift of God's grace (Rom. 10:12, 13; Eph. 2:8, 9).

God was more likely indicating a quality of life that those who honor His ways will experience (see "Two Paths" at Ps. 1:1, 2).

The Lord wanted His people to live in the delight of purity, unlike their old Egyptian masters, whose ordinances and customs were "abominable" (Lev. 18:3, 30). To help the Israelites avoid those practices, God gave them His holy statutes, which He said would produce life—life in the sense of fulfillment, joy, and prosperity of spirit.

More: *To learn more about the nature of salvation, see "Salvation: Past, Present, and Future" at Rom. 5:6–11.*

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Cherish the Gift of Human Sexuality

Lev. 18:6–30

God created sexuality as one of the most powerful facets of human life. Sexual union can create cherished bonds of intimacy and trust for a loving couple, and it can lead to the conception of a human being formed in God's image.

But when the gift of sex is misused, it can destroy. Infidelity, an out-of-control sexual addiction, and the terrible tragedy of rape and other forms of sexual abuse even within marriage are swift harbingers of heartbreak and destruction.

God wants people to use sexuality rightly, in its proper context, and with love. So He spoke clear warnings about its misuse. The commands given in Leviticus 18:6–30 also reflect the nomadic, tent-dwelling life of ancient Israelite families. How should they conduct themselves while living in such close proximity? God gave a number of principles to guide them:

1. The people were not to engage in incest. God commanded them not to "uncover the nakedness" of other family members, including one's . . .

   • father or mother (Lev. 18:7),
   • stepmother (18:8),
   • sister or half sister (18:9, 11; 20:17),

- grandchild (18:10, 17),
- aunt (18:12–14; 20:19, 20),
- daughter-in-law (18:15; 20:12),
- sister-in-law (18:16; 20:21), except in the case of a widowed sister-in-law (Deut. 25:5–10), and
- mother-in-law (Lev. 20:14).

Following these guidelines would eliminate many of the dangers of inbreeding for the Israelites. Yet this opposition to incest was presented in terms of reflecting God's holiness in marriage. While God certainly cares about the physical health of His people (see "God Shows How to Promote Good Health" at Lev. 13:1–59), He is also deeply interested in their spiritual and emotional health.

2. People outside the marriage relationship, including the spouses of neighbors, were not appropriate sexual partners. Such intercourse amounted to adultery (18:20; 20:10).
3. A woman's menstrual period was to be respected (18:19; 20:18).
4. People were not to participate in sexual relations with others of their sex (18:22; 20:13).
5. People were not to engage in bestiality, sexual intercourse with animals (18:23; 20:15, 16).

God acknowledged that surrounding nations routinely violated His design by practicing the things that He commanded Israel not to do (18:24–26; 20:22, 23). God called their offenses an "abomination" and a cause of those nations' "defilement" (18:27–30; 20:23).

God never intended nakedness to be a danger for humankind. In the beginning, it posed no threat at all (Gen. 2:25). But Adam and Eve's rebellion and subsequent separation from God led to the misuse of all good things, including sex. Human sexuality has suffered and caused untold damage, for its power is largely uncontrollable outside of God's guidance and help.

Leviticus sounds a call to holy sexuality (Lev. 20:26). The Lord's commands present sex as a beautiful and powerful gift from God worthy of dignity and respect.

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Abominations: How Not to Act

Lev. 18:24–30

Occult rituals are nothing new. They were common in the ancient world and took place in Canaan at the time Israel left Egypt. God referred to the Canaanite practices as "abominations" for which "the land vomits out its inhabitants."

The historical context of Leviticus 18 shows that God is concerned for both ritualistic and sexual goodness. The chapter opens and closes with warnings to avoid the ways of the Canaanites (Lev. 18:3, 30). The practices mentioned—incest, adultery, fornication, intercourse during a woman's menstrual flow, child sacrifice, sodomy, bestiality—were all acts committed as part of Canaanite religious rites. Worshipers in this fertility cult made sexual intercourse central to their religion, appealing to their gods to help women reproduce and to make their land fertile.

We can thank God that He wants no one victimized or otherwise hurt in these ways.

The Canaanites practiced other "abominations," including idolatry and the use of mediums and witchcraft. For all of these things, the Lord promised to drive the Canaanites from the land. In their place, He planned to install His people, who would live according to His ways and worship according to His holy practices.

The Canaanites were a model of how the Israelites should not act. Their outrages became a measure of evil against which God later evaluated Israelite kings (2 Chr. 33:2).

More: *The Canaanites worshiped more than seventy deities. See "The Gods of the Canaanites" at Deut. 32:39. Canaan was divided into city-states ruled by powerful kings. Find out how these ancient tribes influenced the Hebrews in "The Canaanites" at Josh. 3:10.*

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Our Reason to Obey

Lev. 19:1, 2

God's commands always flow from God's good character. The commands in Leviticus 19 mandate several ways to express holiness. We see in them the pure beauty of God's holiness. As the Lord declared, "I the LORD your God am holy." Here are a few of the standards our holy God enacted for His people:

- respect for parents (Lev. 19:3),
- keeping the Sabbath (19:3, 30),
- forsaking idolatry (19:4),
- concern for the poor (19:10),
- honesty and integrity in business (19:11, 12, 35, 36),
- protection of the physically challenged (19:14),
- justice and truth in speech (19:16),
- loving one's neighbor as oneself (19:18),
- waiting five years before harvesting a fruit tree for food (19:25),
- dignified mourning (19:28),
- forsaking magic and witchcraft (19:31),
- respect for the elderly (19:32),
- loving treatment of foreign visitors and immigrants (the "stranger," 19:34), and
- keeping the Law fully (19:37).

A holy God makes a visible difference in people's everyday lives. The single, all-sufficient reason to obey His statutes? "I am the LORD your God!" We absolutely can trust that God loves us and has our best interest at heart.

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Gleaning and the Poor

Lev. 19:9, 10

Gleaning was the process of going back over a field, orchard, or vineyard after the main harvest was completed to gather every last bit of produce. Gleaners reap thoroughly and strip bare every stalk or branch (Lev. 19:9, 10; 23:22).

By prohibiting landowners from gleaning their lands after harvest, God showed His concern for the poor. In leaving their fields

ungleaned, landowners gave the poor a way to honorably care for their needs. The poor could glean the corners of a field and whatever the harvesters missed. To emphasize this statute, God punctuated it with the reminder, "I am the LORD your God" (19:10).

That final word reminded Israel that God stood behind the commandment and He was the actual owner of the land. The poor obviously did not own it—but neither did the "landowners." The land belonged to God. He graciously gave it to people to grow food, also giving strength for plowing, sowing, cultivating, irrigating, and harvesting. The produce of the land, therefore, belonged to God. The Lord graciously gave it to His people to provide for their needs, but the gift came with conditions, including the command that the poor be allowed to benefit from gathering leftover produce. If the people followed God's ways, He promised there would be more than enough food for everyone (26:4, 5).

More: *One poor woman who used gleaning to keep herself alive was Ruth, the great-grandmother of King David. See the Book of Ruth.*

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Modern Gleaning

Lev. 19:10

Allowing the poor to glean fields after the main harvest was ideally suited to the agriculturally-based society of ancient Israel. Yet there are ways to allow the poor to live off the excess of a modern, information-based culture. Homes, offices, churches, factories, restaurants, hospitals, military installations, airports, and farms generate tons of valuable leftovers. Some fill up online auctions, garage sales, used goods stores, and used car lots. Some is recycled, burned, or buried in landfills. Many of these leftovers could instead be used to benefit the poor. The spirit of gleaning at least encourages us to consider our options.

- How could programs, organizations, and establishments that give (or sell at thrift rates) used clothing and other goods to the poor be expanded and made more efficient?

- Is there excess public transportation capacity that could be made available to the poor at low cost or no cost?
- What laws could make it easier for the poor to pursue higher education or self-employment?
- What projects and processes might intentionally use human muscle to give more people the opportunity to work?
- Where could local churches develop partnerships with businesses to channel remaindered, returned, and used goods to the poor?
- How could the food industry better coordinate with soup kitchens and homeless shelters to use excess food rather than throw it away?

As Christians, it is our duty to love our neighbors as ourselves. Working to involve the poor in improving their lives is an important way for us to follow this commandment. What might we do in our individual personal lives to help the less fortunate, knowing that another day we may be in their shoes?

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Love Your Neighbor as Yourself

Lev. 19:18

Included among this book's detailed laws for religious ritual and daily living is a principle that shines brighter than almost any other command in Scripture. Jesus called the command to "love your neighbor as yourself" one of the two preeminent laws of the covenant (Matt. 22:36–40). By properly keeping this commandment —and the commandment to love God above everything and everyone else—we fulfill every other law.

More: *Of the Ten Commandments given in Ex. 20:1–17, four teach us how to revere God. Six tell us how to love other people as we love ourselves. See the diagram in "Love God, Love People" at Deut. 5:6–21.*

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Theology for the Marketplace

Lev. 19:35, 36

How we conduct ourselves in business must reflect the character of the God we serve. We live in a complex society, yet Old Testament law still conveys important principles for Christians. Here are some ways that God's ancient law continues to apply to our contemporary world of business:

Ancient Law	Modern Application
Prohibited theft and robbery (Lev 19:11, 13).	• Pilfering supplies and equipment • Stealing time through extended lunch breaks, idleness, and faking illness
Prohibited fraud (Lev. 19:11).	• False advertising • Deceptive trade practices
Prohibited deception (Lev. 19:11).	• Lying to a customer, vendor, or coworker
Prohibited false oaths (Lev. 19:12).	• Lying on a resume • Writing bad checks
Prohibited "profaning" the name of the Lord (Lev. 19:12).	• Swearing and blaspheming • Taking the Lord's name in vain • Causing unbelievers to disdain Christ because of our hypocrisy
Prohibited cheating one's neighbor (Lev. 19:13).	• Poor workmanship • Overcharging
Demanded timely payment of wages (Lev. 19:13).	• Delayed payments • Using bureaucratic procedures as an excuse to stall
Prohibited spreading rumors and lies (Lev. 19:16).	• Gossiping and false accusations • Incorrect credit reports
Demanded accurate measurements and honest scales (Lev. 19:35, 36).	• Dishonest accounting • Inaccurate test scores and unfair use of results

More: *To find out more about the Bible's "marketplace theology," see "God: The Original Worker" at John 5:17 and "People at Work" at Ps. 8:6. See also "Work in the Bible" at Rev. 22:1–11.*

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Reliable Truth

Lev. 20:6–8

"You can believe anything you want."

"We each have to determine what is right for ourselves."

"That may be true for you but not for me."

Each of these statements makes its proponent the ultimate definer of truth and reality, leaving no room for absolutes or objective truth. Yet if there are no absolutes determined by a Source higher than human beings, then we are all gods. And if no absolute truth exists, there is nothing to bind us together or define how we should treat each other.

God did not leave His people in such a philosophical morass. He clearly spelled out moral and spiritual absolutes, warning His people to seek ultimate truth from Him rather than from other sources.

God's unchanging Word still stands as absolute truth. Apart from Him, we have no hope of peace. We lack standards to define issues of community, honesty, ethics, truth, morality, crime, and justice. Apart from His help, we are on a destructive path toward a world where everyone is always right and no one is ever wrong.

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Respecting Parents

Lev. 20:9

One of the Ten Commandments that God gave to Moses was to honor one's father and mother. Here we find a related command to refrain from cursing one's parents. Dishonoring parents—and in the process, turning away from God—was punishable by death (see "Juvenile Delinquents" at Deut. 21:18–21). By Jesus' day, some religious leaders had found a way around the commands to respect and obey one's parents—or so they thought (see "Honor Your Parents" at Mark 7:9–13).

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Choosing Our Best

Lev. 22:20–23

When the Israelites brought sacrifices and offerings, God required their best animals and goods. Nothing with a defect was allowed to be given to God who was worthy of the best that His people could bring. In the end, everything they had belonged to Him anyway (compare Deut. 8:18; 1 Chr. 29:14, 15). As we contemplate this command, we can ask ourselves the following questions:

- Do we honor God with the best of what we have—time, talent, and treasure—or do we just offer Him the leftovers?
- Do we serve God with our best effort at work, using the resources and abilities that He has given us as best we can?
- Do we worship God in an alert, active way, with all our mind, emotions, and will?
- Do we treat others—who are made in God's image—with good intentions, honor, respect, and love, just as we would treat Christ?

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Samples of Blasphemy
Lev. 24:11

As the incident with Shelomith's son reveals, God takes His name and character seriously (Lev. 24:10–23). The young man "went out among the children of Israel," perhaps taunted by racial insults because of his Egyptian roots. That would help explain his fighting with an Israelite and reviling Israel's God. By dishonoring God, the son committed the sin of blasphemy.

In the Ten Commandments, God had warned His people that He would "not hold him guiltless who takes [My] name in vain" (Ex. 20:7). In the case of Shelomith's son, God followed through on His Word. He told Moses to remind the people that blasphemy carried the death penalty (Lev. 24:15, 16); then the children of Israel carried out the horrible sentence (24:23).

This sobering incident prompts us to consider ways we might dishonor God's name:

- *Blaming God for evil*. If we charge God with responsibility for troubles that result from human sin, that amounts to blasphemy. God gives only good gifts and cannot be the author of evil (James 1:13, 17). We are wrong when we hold Him responsible for acts unworthy of Him.
- *Dishonoring another person*. Many who would never curse God still readily curse others with actions and words. James 3:9, 10 strongly warns against cursing any human being, because dishonoring a human being created in God's image dishonors the Creator.
- *Persistent rebellion and unbelief*. The ultimate insult to God is turning our backs on His clearly revealed will, especially scorning Christ's work on our behalf and the spiritual growth that ought to result from having faith in Him.

Religious leaders accused Jesus of blasphemy, but He warned that it was they who were blaspheming by resisting the Holy Spirit (see "The Unpardonable Sin" at Matt. 12:31, 32). The Book of Hebrews similarly cautions believers against "falling away" from a vital relationship with God into unbelief and disobedience (see "Knowing About God" at Heb. 6:1–20).

More: *Stoning was reserved for the most serious crimes defined by Mosaic law. See "Stoning" at John 10:31.*

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Hold to Your Word

Lev. 24:13, 14

Anyone in authority faces the difficult task of disciplining others. Whether the discipline involves a mild verbal warning to a child or a career-ending firing of an employee, it's never easy. Yet God's severe correction of a blasphemer demonstrates two principles that may help us make our discipline more effective.

1. *Enforce standards from the beginning*. God had already informed His people that blasphemy was a capital offense (Ex. 20:7), and the case involving Shelomith's son (Lev. 24:10–12) was the first major test of that law. God followed through on His warning by instructing Moses to carry out a sentence of stoning. God made His expectations clear and held tough. If we let improper behavior slide—hoping it won't happen again—we are certain to face the same problem again. When people in our charge see that we meet noncompliance with definite consequences, they are less likely to disobey.
2. *Hold everyone to the same standard*. It is significant that the text names the offender's father as an Egyptian (24:10). Perhaps some Israelites thought the man was punished severely because of his ethnic background. After all, he was the son of a foreigner and had cursed Israel's God. But God made clear that there was no double standard: "Whoever curses his God . . . whoever blasphemes the name of the LORD . . . the stranger as well as him who is born in the land" would be punished (24:15, 16). God had no intention of playing favorites. Justice for all means justice for each one. There are times for mercy and making adjustments for extenuating circumstances. But fairness demands that even our exceptions be exercised evenly.

More: *God modeled additional principles for the effective use of authority at the conclusion of Leviticus. See "Exercise Authority Well" at Lev. 26:3, 4.*

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The Sabbath Year

Lev. 25:2–8

One of the most unusual laws that God imposed on Israel was a requirement to let the Promised Land lie fallow every seventh year. This was not unlike the requirement for the people to rest every seventh day, or *Sabbath* (Lev. 23:3), and therefore was called the Sabbath year or sabbatical year.

The Sabbath year was important for two reasons. First, it taught the people that the land belonged to God (25:23). He created it and put it under humanity's management to "tend and keep" (Gen. 2:15). Even after people sinned, God charged them with responsibility for restoring the earth, so far as that is possible, from the effects of the Curse, such as natural infertility, weeds, pests, germs, and pollution. Letting the land lie fallow would help restore the ground's nutrients.

Second, the Sabbath year forced dependence on God. Forgoing a harvest every seventh year would remind the nation of its complete reliance on God, who promised to send three years' worth of harvest in the sixth year—food enough for the remainder of the sixth year, for the unplanted seventh year, and for the first year of the next cycle (Lev. 25:20).

In a technological society, the idea of a Sabbath year seems completely out of date. Yet the truths behind the Sabbath year have not changed. Ultimately, God still owns the means of production, and we are simply workers using His resources. Likewise, saving from the overflow takes care of future needs. Finally, we are still ultimately dependent on Him.

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A Conservation Law

Lev. 25:5

God appointed the Sabbath year primarily to bring the people's focus back to Him. But the concept of letting the land rest every seven years yielded significant environmental benefits, allowing the soil to replenish itself and conserving resources. This is just one of many indications that God cares deeply about the environment where His people live, and that He knows how His creation operates. See "God and the Environment" at Psalm 104:14–23, 35 and "Faith and the Environment" at Revelation 9:4.

Think About It: *How have you worked in harmony with the way God created our planet?*

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The Year of Jubilee

Lev. 25:8–17

Israel's Jubilee year occurred every fiftieth year. It was like a Sabbath year except that it had the additional purpose of returning property and lands to their owners and servants to their families. The result was that twice each century, the wealth of Israel was leveled though not equally redistributed. The goal was that no family's lands would be permanently lost to creditors and no person's freedom would be forever lost to servitude.

Think About It: *What reset might grant freedom to you and those around you? How will you implement it?*

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Freely Received, Freely Given

Lev. 25:35–38

Charging interest on loans is expected in the modern world. But in ancient Israel, the law prohibited charging interest on at least one category of loans: money loaned to the poor.

This law had broad social, financial, and spiritual implications, but two are especially significant. First, the law assisted the poor by not making their situation worse. It was bad to have fallen into poverty. It was humiliating to seek assistance. But crushing interest payments would make a loan more hurtful than helpful.

Second, the law taught a vital spiritual lesson. To forgo interest on a loan was an act of mercy. Losing the use of that money during the term of a loan was a lender's tangible expression of gratitude to God for freely extending grace. Just as God brought a throng of poor slaves out of Egypt and gave them a land of their own, so He expected the Israelites to show similar kindness to the poor among them.

We can joyfully help others in ways that do not escalate their troubles. Jesus instructed us that because "freely [we] have received," we should "freely give" (Matt. 10:8).

More: *The law prohibiting interest on loans to the poor assumed that the borrower was so destitute he had nothing to offer as collateral but the clothes off his back. See "Charitable Loans to the Poor" at Ex. 22:25–27. Jesus once told a parable about two creditors and their attitude toward forgiveness. See Matt. 18:23–35.*

Think About It: *The Bible also teaches that there are times to not loan, or to co-sign. When are wise times to loan? When do loans actually deepen financial woes?*

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Exercising Authority

Lev. 26:3, 4

God carefully defined rewards for obedience (Lev. 26:3–13) and punishments for disobedience (26:14–39).

He also promised to remember His people when they repented from disobedience (26:40–45).

God's pattern modeled three principles for us as we effectively exercise authority. First, leaders must establish and clearly communicate what they expect others to do and to refrain from doing. Second, leaders need to clarify the consequences for fulfilling or not fulfilling those expectations. Third, leaders must follow through with rewards and punishments.

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The Price of Disobedience

Lev. 26:14–46

Every society has rules, along with penalties for violating those rules. It is a pattern of morality deeply rooted in God's design for the people He made. At the end of Leviticus, we find that the intricate relationship between creation and its Creator cannot be violated without costly consequences to His people.

- God will be known as a "terror" rather than as a Friend and Companion (Lev. 26:16, 23, 24).
- Life will become painful and fleeting (26:16).
- Work will become futile for them as others profit from their labors (26:16, 20).
- Enemies will create both real and imaginary fears to dominate others (26:17, 25, 36–38).
- Reputations will suffer (26:19).
- Violence will become their destiny (26:22).
- Children will die before their parents (26:22).
- Food will be limited and unsatisfying, and in extreme circumstances people will become cannibals (26:26–29).
- Dwellings and cities will become repulsive, smelling foul and lying devastated (26:30–34).
- The people will become refugees (26:34, 39).

This bleak passage ends with God repeating His offer to forgive and receive His people back. He wants them to enter into life as He planned it, with all the blessings He intended for a holy and obedient people (26:40–46). Forgiveness and holy living would bring stable, gratifying life to God's people.

More: *To see an example of the terrible, long-term price of sin, read the Book of Ecclesiastes. The writer turned from God to idols (1 Kin. 11:1–8). As a result, he came to the sad conclusion that "all is vanity" (Eccl. 1:2).*

Think About It: *Ponder this reality from the positive side: What, in turn, are the rewards of obedience?*

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God's Concern for the Land

Lev. 26:34, 35

God cared about the land that He provided for Israel, and He judged the nation for abusing it. Centuries after warning His people not to forsake the Sabbath years, He sent their descendants into exile. The length of Israel's stay in Babylon was seventy years, exactly the number of Sabbath years Israel had failed to let the land rest (2 Chr. 36:20, 21).

Think About It: *What next steps does God want you to take to care for the land?*

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How God Deals with Disobedience

Lev. 26:40–46

Israel did not do well keeping God's commandments. Within a generation or two of entering the Promised Land, idol worship was rampant (Judg. 2:10–13). The nation failed to keep the sabbatical and Jubilee years (Jer. 34:12–16). And the people repeatedly

dishonored the Lord's sanctuary (1 Sam. 4:3, 4, 11; 13:7–13). These were direct violations of the covenant (Lev. 26:1, 2), and Israel broke almost every other law as well.

God always responded with firm correction, just as He had warned (26:14–39; compare Judg. 2:14, 15; Jer. 34:17–22; 1 Sam. 7:2; 13:14). The people continued to disobey, and God finally allowed foreigners to take them into exile (2 Chr. 36:17–21). Even so, God's relationship with His recalcitrant people always held out a promise of forgiveness and restoration if they repented:

- He would remember His covenant with Israel's ancestors, Jacob and Abraham (Lev. 26:42, 45).
- He would remember the Promised Land (26:42).
- He would not cast His people away completely, or "abhor" them (26:44).
- He would not destroy them or break His covenant with them (26:44).
- He would remain their God (26:44, 45).

God shows how a leader must practice loyalty toward disobedient followers even when correcting them. Rather than explode in anger, we can find methods that benefit the offender and bring renewed goodness. Whether we are dealing with children, subordinates, students, or others, by following God's example, we can discipline in ways that help people rather than hurt them.

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The Value of a Thank You

Lev. 27:1–25

Vows were offerings the Israelites pledged to God to thank Him for His blessing or help. Vows were strictly voluntary, but once they were made, their fulfillment became obligatory.

The Israelites had several common ways to pay vows. One was by "consecrating" or setting apart a person from the household for religious servitude (Lev. 27:2). These individuals may have been servants or family members; the text does not say. Other vows were

paid with animals, houses, or land. God established a scale for the value of vows as follows:

- Vow of a *person* for service (27:2–8):

Age	Female	Male
1 month–5 years	3 shekels	5 shekels
5–20 years	10 shekels	20 shekels
20–60 years	30 shekels	50 shekels
60+ years	10 shekels	15 shekels

- Vow of an *animal* for sacrifice and consumption (27:9–13): value to be assessed by a priest.
- Vow of a *home* for God's use (27:14, 15): value to be assessed by a priest. Buy-back included a 20 percent increase in value.
- Vow of *land* for God's use (27:16–25): value to be assessed in light of the productivity records of the land. Buy-back included a 20 percent increase in value.

The psalmist asked, "What shall I render to the LORD for all His benefits toward me?" (Ps. 116:12). It is a question every follower of God should ponder. God never demands that we pay Him vows, but it seems reasonable to consider tangible ways to thank God for "all His benefits."

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Leviticus 6

a **6:18** Compare Numbers 4:15 and Haggai 2:11–13
b **6:27** Compare Numbers 4:15 and Haggai 2:11–13
c **6:30** The Most Holy Place when capitalized

Leviticus 7

a **7:21** Following Masoretic Text, Septuagint, and Vulgate; Samaritan Pentateuch, Syriac, and Targum read *swarming thing* (compare 5:2).

Leviticus 8

a **8:8** Literally *the Lights and the Perfections* (compare Exodus 28:30)

Leviticus 10

a **10:18** The Most Holy Place when capitalized

Leviticus 13

a **13:2** Hebrew *saraath,* disfiguring skin diseases, including leprosy, and so in verses 2–46 and 14:2–32
b **13:47** A mold, fungus, or similar infestation, and so in verses 47–59

Leviticus 14

a **14:34** Decomposition by mildew, mold, dry rot, etc., and so in verses 34–53

Leviticus 16

a **16:33** That is, the Most Holy Place

Leviticus 21

a **21:7** Literally *he*

After escaping from slavery in Egypt and traveling to Mount Sinai to receive the Law from God (Ex. 19:1), the Israelites made their way to Canaan's southern boundary. At Kadesh Barnea, God intended for His people to enter the land He had promised to Abraham (Gen. 15:12–21). As the nation readied an attack, Moses counted the adult men of fighting age, a census that gives the Book of Numbers its name.

In early times the book was sometimes known by one of its first words, *bemidbar*, meaning "in the desert" or "in the wilderness" (Num. 1:1), a name that hints at the tragedy that occurred at Kadesh: Scouts found that Canaan was "flowing with milk and honey" just as God had said, but it was also well-fortified and inhabited by giants (13:27–33). Unconvinced of God's ability to help them capture the land, the people rebelled against the Lord and refused to enter. In response, God condemned them to wander in the wilderness and die there (14:32–35).

This image of the Israelites wandering across desert sands for the next forty years sums up their spiritual condition. Having lost faith in God, they drifted aimlessly through life. When they should have been enjoying the fruit of a bountiful land, they subsisted on manna. When they should have been delighting in trees and grass and flowers, they lived and died in a desert wasteland.

God released these stubborn sinners to their own foolish wills and raised up a new generation to complete His plan. He allowed Caleb and Joshua, two faithful men, to enter the Promised Land because they held fast to His promises while the rest of the Israelites succumbed to fear.

We should read Numbers alongside Psalm 90, a song composed by Moses perhaps during this period. As the great leader watched the nation fall to the dust, he prayed, "So teach us to number our days, that we may gain a heart of wisdom" (Ps. 90:12). We read Numbers to witness what happens when people disbelieve and disobey God. The apostle Paul told Christians to pay special attention to this book and heed its warnings (1 Cor. 10:11).

Numbers is the fourth of Moses' books (Num. 1:1; see also Moses' profile at Ex. 2:10). His narrative of the Israelites' physical and spiritual journey through the Wilderness of Sinai (see the map at "Where God Meets Us" at Ex. 19:1, 20) ends with the nation camped in the plains of Moab, east of the Jordan River (36:13). These events likely took place sometime around 1400 B.C.

Key People in Numbers

- Eleazar, the third son of Aaron and his successor as high priest (Num. 3:32).
- The congregation, the entire population of Israel (Num. 10:2, 3).
- The mixed multitude, a group that fled Egypt with the Israelites, possibly gladly expelled by the Egyptians (Num. 11:4).
- Miriam, the older sister of Aaron and Moses (Num. 12:1).
- Moses' Ethiopian wife, whose ethnicity may have contributed to a leadership conflict between Moses and his siblings (Num. 12:1–3).
- Korah, a rebel whose challenge of Moses' and Aaron's authority was dramatically judged (Num. 16:1).
- Balaam, a soothsayer hired to curse God's people but who instead blessed them (Num. 22:5).

- Phinehas, a man whose integrity and passion for God elevated him to leadership (Num. 25:7).
- The daughters of Zelophehad, sisters who were guaranteed territory in the Promised Land after appealing to Moses for fair treatment (Num. 27:1–11).

Key Events in Numbers

- Aaron and Miriam challenge their brother Moses' leadership (Num. 12).
- Spies bring a negative report of Canaan and the people then rebel (Num. 13–14).
- Korah leads a rebellion (Num. 16).
- Aaron's rod buds (Num. 17).
- Moses strikes a rock and is denied entry into the Promised Land (Num. 20:2–13).
- Balaam's donkey speaks (Num. 22:28–35).
- God defines the boundaries of the Promised Land (Num. 34:1–12).
- The Lord establishes cities of refuge (Num. 35).

Numbers 1

The First Census of Israel

1 Now the LORD spoke to Moses in the Wilderness of Sinai,
in the tabernacle of meeting, on the first *day* of the second
month, in the second year after they had come out of the
land of Egypt, saying:
2 "Take a census of all the congregation of the children of
Israel, by their families, by their fathers' houses, according
to the number of names, every male individually, *Finding Women in the Bible's Family Trees*
3 "from twenty years old and above—all who *are able to*
go to war in Israel. You and Aaron shall number them by
their armies.
4 "And with you there shall be a man from every tribe,
each one the head of his father's house.
5 "These are the names of the men who shall stand with
you: from Reuben, Elizur the son of Shedeur;
6 "from Simeon, Shelumiel the son of Zurishaddai;
7 "from Judah, Nahshon the son of Amminadab;
8 "from Issachar, Nethanel the son of Zuar;
9 "from Zebulun, Eliab the son of Helon;
10 "from the sons of Joseph: from Ephraim, Elishama the
son of Ammihud; from Manasseh, Gamaliel the son of
Pedahzur;
11 "from Benjamin, Abidan the son of Gideoni;
12 "from Dan, Ahiezer the son of Ammishaddai;
13 "from Asher, Pagiel the son of Ocran;
14 "from Gad, Eliasaph the son of Deuel;[a]
15 "from Naphtali, Ahira the son of Enan."

16These *were* chosen from the congregation, leaders of their fathers' tribes, heads of the divisions in Israel.

17Then Moses and Aaron took these men who had been mentioned by name,

18and they assembled all the congregation together on the first *day* of the second month; and they recited their ancestry by families, by their fathers' houses, according to the number of names, from twenty years old and above, each one individually.

19As the LORD commanded Moses, so he numbered them in the Wilderness of Sinai.

20Now the children of Reuben, Israel's oldest son, their genealogies by their families, by their fathers' house, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:

21those who were numbered of the tribe of Reuben *were* forty-six thousand five hundred.

22From the children of Simeon, their genealogies by their families, by their fathers' house, of those who were numbered, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:

23those who were numbered of the tribe of Simeon *were* fifty-nine thousand three hundred.

24From the children of Gad, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

25those who were numbered of the tribe of Gad *were* forty-five thousand six hundred and fifty.

26From the children of Judah, their genealogies by their families, by their fathers' house, according to the number

of names, from twenty years old and above, all who *were able to* go to war:

[27]those who were numbered of the tribe of Judah *were* seventy-four thousand six hundred.

[28]From the children of Issachar, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[29]those who were numbered of the tribe of Issachar *were* fifty-four thousand four hundred.

[30]From the children of Zebulun, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[31]those who were numbered of the tribe of Zebulun *were* fifty-seven thousand four hundred.

[32]From the sons of Joseph, the children of Ephraim, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[33]those who were numbered of the tribe of Ephraim *were* forty thousand five hundred.

[34]From the children of Manasseh, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[35]those who were numbered of the tribe of Manasseh *were* thirty-two thousand two hundred.

[36]From the children of Benjamin, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[37]those who were numbered of the tribe of Benjamin *were* thirty-five thousand four hundred.

38From the children of Dan, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

39those who were numbered of the tribe of Dan *were* sixty-two thousand seven hundred.

40From the children of Asher, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

41those who were numbered of the tribe of Asher *were* forty-one thousand five hundred.

42From the children of Naphtali, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

43those who were numbered of the tribe of Naphtali *were* fifty-three thousand four hundred.

44These are the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each one representing his father's house.

45So all who were numbered of the children of Israel, by their fathers' houses, from twenty years old and above, all who *were able to* go to war in Israel—

46all who were numbered were six hundred and three thousand five hundred and fifty.

47But the Levites were not numbered among them by their fathers' tribe;

48for the LORD had spoken to Moses, saying:

49"Only the tribe of Levi you shall not number, nor take a census of them among the children of Israel;

50"but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its

furnishings; they shall attend to it and camp around the tabernacle.

51 “And when the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The outsider who comes near shall be put to death.

52 “The children of Israel shall pitch their tents, everyone by his own camp, everyone by his own standard, according to their armies;

53 “but the Levites shall camp around the tabernacle of the Testimony, that there may be no wrath on the congregation of the children of Israel; and the Levites shall keep charge of the tabernacle of the Testimony.”

54 Thus the children of Israel did; according to all that the LORD commanded Moses, so they did.

Numbers 2

The Tribes and Leaders by Armies

1 And the LORD spoke to Moses and Aaron, saying:

2 “Everyone of the children of Israel shall camp by his
own standard, beside the emblems of his father’s house;
they shall camp some distance from the tabernacle of
meeting.

3 “On the east side, toward the rising of the sun, those of
the standard of the forces with Judah shall camp according
to their armies; and Nahshon the son of Amminadab *shall*
be the leader of the children of Judah.”

4 And his army was numbered at seventy-four thousand
six hundred.

5 “Those who camp next to him *shall be* the tribe of
Issachar, and Nethanel the son of Zuar *shall be* the leader
of the children of Issachar.”

6 And his army was numbered at fifty-four thousand four
hundred.

7 “Then *comes* the tribe of Zebulun, and Eliab the son of
Helon *shall be* the leader of the children of Zebulun.”

8 And his army was numbered at fifty-seven thousand four
hundred.

9 “All who were numbered according to their armies of the
forces with Judah, one hundred and eighty-six thousand
four hundred—these shall break camp first.

10 “On the south side *shall be* the standard of the forces
with Reuben according to their armies, and the leader of
the children of Reuben *shall be* Elizur the son of Shedeur.”

11 And his army was numbered at forty-six thousand five
hundred.

12 “Those who camp next to him *shall be* the tribe of
Simeon, and the leader of the children of Simeon *shall be*
Shelumiel the son of Zurishaddai.”
13 And his army was numbered at fifty-nine thousand
three hundred.
14 “Then *comes* the tribe of Gad, and the leader of the
children of Gad *shall be* Eliasaph the son of Reuel.”[a]
15 And his army was numbered at forty-five thousand six
hundred and fifty.
16 “All who were numbered according to their armies of
the forces with Reuben, one hundred and fifty-one
thousand four hundred and fifty—they shall be the second
to break camp.
17 “And the tabernacle of meeting shall move out with the
camp of the Levites in the middle of the camps; as they
camp, so they shall move out, everyone in his place, by
their standards.
18 “On the west side *shall be* the standard of the forces
with Ephraim according to their armies, and the leader of
the children of Ephraim *shall be* Elishama the son of
Ammihud.”
19 And his army was numbered at forty thousand five
hundred.
20 “Next to him *comes* the tribe of Manasseh, and the
leader of the children of Manasseh *shall be* Gamaliel the
son of Pedahzur.”
21 And his army was numbered at thirty-two thousand two
hundred.
22 “Then *comes* the tribe of Benjamin, and the leader of
the children of Benjamin *shall be* Abidan the son of
Gideoni.”
23 And his army was numbered at thirty-five thousand
four hundred.

24 “All who were numbered according to their armies of
the forces with Ephraim, one hundred and eight thousand
one hundred—they shall be the third to break camp.
25 “The standard of the forces with Dan *shall be* on the
north side according to their armies, and the leader of the
children of Dan *shall be* Ahiezer the son of Ammishaddai.”
26 And his army was numbered at sixty-two thousand
seven hundred.
27 “Those who camp next to him *shall be* the tribe of
Asher, and the leader of the children of Asher *shall be*
Pagiel the son of Ocran.”
28 And his army was numbered at forty-one thousand five
hundred.
29 “Then *comes* the tribe of Naphtali, and the leader of
the children of Naphtali *shall be* Ahira the son of Enan.”
30 And his army was numbered at fifty-three thousand
four hundred.
31 “All who were numbered of the forces with Dan, one
hundred and fifty-seven thousand six hundred—they shall
break camp last, with their standards.”
32 These *are* the ones who were numbered of the children
of Israel by their fathers’ houses. All who were numbered
according to their armies of the forces *were* six hundred
and three thousand five hundred and fifty.
33 But the Levites were not numbered among the children
of Israel, just as the LORD commanded Moses.
34 Thus the children of Israel did according to all that the
LORD commanded Moses; so they camped by their
standards and so they broke camp, each one by his family,
according to their fathers’ houses.

Numbers 3

The Sons of Aaron

1 Now these *are* the records of Aaron and Moses when the
LORD spoke with Moses on Mount Sinai.
2 And these *are* the names of the sons of Aaron: Nadab,
the firstborn, and Abihu, Eleazar, and Ithamar.
3 These *are* the names of the sons of Aaron, the anointed
priests, whom he consecrated to minister as priests.
4 Nadab and Abihu had died before the LORD when they
offered profane fire before the LORD in the Wilderness of
Sinai; and they had no children. So Eleazar and Ithamar
ministered as priests in the presence of Aaron their father.

The Levites Serve in the Tabernacle

5 And the LORD spoke to Moses, saying:
6 "Bring the tribe of Levi near, and present them before
Aaron the priest, that they may serve him.
7 "And they shall attend to his needs and the needs of the
whole congregation before the tabernacle of meeting, to do
the work of the tabernacle.
8 "Also they shall attend to all the furnishings of the
tabernacle of meeting, and to the needs of the children of
Israel, to do the work of the tabernacle.
9 "And you shall give the Levites to Aaron and his sons;
they *are* given entirely to him[a] from among the children of
Israel.
10 "So you shall appoint Aaron and his sons, and they
shall attend to their priesthood; but the outsider who
comes near shall be put to death."
11 Then the LORD spoke to Moses, saying:

12 “Now behold, I Myself have taken the Levites from
among the children of Israel instead of every firstborn who
opens the womb among the children of Israel. Therefore
the Levites shall be Mine,
13 “because all the firstborn *are* Mine. On the day that I
struck all the firstborn in the land of Egypt, I sanctified to
Myself all the firstborn in Israel, both man and beast. They
shall be Mine: I *am* the LORD.”

Census of the Levites Commanded

14 Then the LORD spoke to Moses in the Wilderness of
Sinai, saying:
15 “Number the children of Levi by their fathers’ houses,
by their families; you shall number every male from a
month old and above.”
16 So Moses numbered them according to the word of the
LORD, as he was commanded.
17 These were the sons of Levi by their names: Gershon,
Kohath, and Merari.
18 And these *are* the names of the sons of Gershon by
their families: Libni and Shimei.
19 And the sons of Kohath by their families: Amram,
Izehar, Hebron, and Uzziel.
20 And the sons of Merari by their families: Mahli and
Mushi. These *are* the families of the Levites by their
fathers’ houses.
21 From Gershon *came* the family of the Libnites and the
family of the Shimites; these *were* the families of the
Gershonites.
22 Those who were numbered, according to the number of
all the males from a month old and above—of those who
were numbered *there were* seven thousand five hundred.
23 The families of the Gershonites were to camp behind
the tabernacle westward.

[24]And the leader of the father’s house of the Gershonites *was* Eliasaph the son of Lael.

[25]The duties of the children of Gershon in the tabernacle of meeting *included* the tabernacle, the tent with its covering, the screen for the door of the tabernacle of meeting,

[26]the screen for the door of the court, the hangings of the court which *are* around the tabernacle and the altar, and their cords, according to all the work relating to them.

27From Kohath *came* the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites; these *were* the families of the Kohathites.

[28]According to the number of all the males, from a month old and above, *there were* eight thousand six[b] hundred keeping charge of the sanctuary.

[29]The families of the children of Kohath were to camp on the south side of the tabernacle.

[30]And the leader of the fathers’ house of the families of the Kohathites *was* Elizaphan the son of Uzziel.

[31]Their duty *included* the ark, the table, the lampstand, the altars, the utensils of the sanctuary with which they ministered, the screen, and all the work relating to them.

[32]And Eleazar the son of Aaron the priest *was to be* chief over the leaders of the Levites, *with* oversight of those who kept charge of the sanctuary. *Eleazar*

33From Merari *came* the family of the Mahlites and the family of the Mushites; these *were* the families of Merari.

[34]And those who were numbered, according to the number of all the males from a month old and above, *were* six thousand two hundred.

[35]The leader of the fathers’ house of the families of Merari *was* Zuriel the son of Abihail. These *were* to camp on the north side of the tabernacle.

36 And the appointed duty of the children of Merari
included the boards of the tabernacle, its bars, its pillars,
its sockets, its utensils, all the work relating to them,
37 and the pillars of the court all around, with their
sockets, their pegs, and their cords.
38 Moreover those who were to camp before the
tabernacle on the east, before the tabernacle of meeting,
were Moses, Aaron, and his sons, keeping charge of the
sanctuary, to meet the needs of the children of Israel; but
the outsider who came near was to be put to death.
39 All who were numbered of the Levites, whom Moses
and Aaron numbered at the commandment of the LORD, by
their families, all the males from a month old and above,
were twenty-two thousand.

Levites Dedicated Instead of the Firstborn

40 Then the LORD said to Moses: "Number all the
firstborn males of the children of Israel from a month old
and above, and take the number of their names.
41 "And you shall take the Levites for Me—I *am* the LORD
—instead of all the firstborn among the children of Israel,
and the livestock of the Levites instead of all the firstborn
among the livestock of the children of Israel."
42 So Moses numbered all the firstborn among the
children of Israel, as the LORD commanded him.
43 And all the firstborn males, according to the number of
names from a month old and above, of those who were
numbered of them, were twenty-two thousand two hundred
and seventy-three.
44 Then the LORD spoke to Moses, saying:
45 "Take the Levites instead of all the firstborn among the
children of Israel, and the livestock of the Levites instead of
their livestock. The Levites shall be Mine: I *am* the LORD.

46 “And for the redemption of the two hundred and
seventy-three of the firstborn of the children of Israel, who
are more than the number of the Levites,
47 “you shall take five shekels for each one individually;
you shall take *them* in the currency of the shekel of the
sanctuary, the shekel of twenty gerahs.
48 “And you shall give the money, with which the excess
number of them is redeemed, to Aaron and his sons.”
49 So Moses took the redemption money from those who
were over and above those who were redeemed by the
Levites.
50 From the firstborn of the children of Israel he took the
money, one thousand three hundred and sixty-five *shekels,*
according to the shekel of the sanctuary.
51 And Moses gave their redemption money to Aaron and
his sons, according to the word of the LORD, as the LORD
commanded Moses.

Numbers 4

Duties of the Sons of Kohath

1 Then the LORD spoke to Moses and Aaron, saying:

2 “Take a census of the sons of Kohath from among the children of Levi, by their families, by their fathers’ house,

3 “from thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.

4 “This *is* the service of the sons of Kohath in the tabernacle of meeting, *relating to* the most holy things:

5 “When the camp prepares to journey, Aaron and his sons shall come, and they shall take down the covering veil and cover the ark of the Testimony with it.

6 “Then they shall put on it a covering of badger skins, and spread over *that* a cloth entirely of blue; and they shall insert its poles.

7 “On the table of showbread they shall spread a blue cloth, and put on it the dishes, the pans, the bowls, and the pitchers for pouring; and the showbread[a] shall be on it.

8 “They shall spread over them a scarlet cloth, and cover the same with a covering of badger skins; and they shall insert its poles.

9 “And they shall take a blue cloth and cover the lampstand of the light, with its lamps, its wick-trimmers, its trays, and all its oil vessels, with which they service it.

10 “Then they shall put it with all its utensils in a covering of badger skins, and put *it* on a carrying beam.

11 “Over the golden altar they shall spread a blue cloth, and cover it with a covering of badger skins; and they shall insert its poles.

12 “Then they shall take all the utensils of service with
which they minister in the sanctuary, put *them* in a blue
cloth, cover them with a covering of badger skins, and put
them on a carrying beam.
13 “Also they shall take away the ashes from the altar, and
spread a purple cloth over it.
14 “They shall put on it all its implements with which they
minister there—the firepans, the forks, the shovels, the
basins, and all the utensils of the altar—and they shall
spread on it a covering of badger skins, and insert its poles.
15 “And when Aaron and his sons have finished covering
the sanctuary and all the furnishings of the sanctuary, when
the camp is set to go, then the sons of Kohath shall come to
carry *them;* but they shall not touch any holy thing, lest
they die. These *are* the things in the tabernacle of meeting
which the sons of Kohath are to carry. *Project Management*
16 “The appointed duty of Eleazar the son of Aaron the
priest *is* the oil for the light, the sweet incense, the daily
grain offering, the anointing oil, the oversight of all the
tabernacle, of all that *is* in it, with the sanctuary and its
furnishings.”
17 Then the LORD spoke to Moses and Aaron, saying:
18 “Do not cut off the tribe of the families of the
Kohathites from among the Levites;
19 “but do this in regard to them, that they may live and
not die when they approach the most holy things: Aaron
and his sons shall go in and appoint each of them to his
service and his task.
20 “But they shall not go in to watch while the holy things
are being covered, lest they die.”

Duties of the Sons of Gershon

21 Then the LORD spoke to Moses, saying:

22 “Also take a census of the sons of Gershon, by their
fathers’ house, by their families.
23 “From thirty years old and above, even to fifty years
old, you shall number them, all who enter to perform the
service, to do the work in the tabernacle of meeting.
24 “This *is* the service of the families of the Gershonites,
in serving and carrying:
25 “They shall carry the curtains of the tabernacle and the
tabernacle of meeting *with* its covering, the covering of
badger skins that *is* on it, the screen for the door of the
tabernacle of meeting,
26 “the screen for the door of the gate of the court, the
hangings of the court which *are* around the tabernacle and
altar, and their cords, all the furnishings for their service
and all that is made for these things: so shall they serve.
27 “Aaron and his sons shall assign all the service of the
sons of the Gershonites, all their tasks and all their service.
And you shall appoint to them all their tasks as their duty.
28 “This *is* the service of the families of the sons of
Gershon in the tabernacle of meeting. And their duties *shall
be* under the authority[b] of Ithamar the son of Aaron the
priest.

Duties of the Sons of Merari

29 “*As for* the sons of Merari, you shall number them by
their families and by their fathers’ house.
30 “From thirty years old and above, even to fifty years
old, you shall number them, everyone who enters the
service to do the work of the tabernacle of meeting.
31 “And this *is* what they must carry as all their service for
the tabernacle of meeting: the boards of the tabernacle, its
bars, its pillars, its sockets,
32 “and the pillars around the court with their sockets,
pegs, and cords, with all their furnishings and all their

service; and you shall assign *to each man* by name the items he must carry.

33"This *is* the service of the families of the sons of Merari, as all their service for the tabernacle of meeting, under the authority[c] of Ithamar the son of Aaron the priest."

Census of the Levites

34And Moses, Aaron, and the leaders of the congregation numbered the sons of the Kohathites by their families and by their fathers' house,

35from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting;

36and those who were numbered by their families were two thousand seven hundred and fifty.

37These *were* the ones who were numbered of the families of the Kohathites, all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

38And those who were numbered of the sons of Gershon, by their families and by their fathers' house,

39from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting—

40those who were numbered by their families, by their fathers' house, were two thousand six hundred and thirty.

41These *are* the ones who were numbered of the families of the sons of Gershon, of all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

42Those of the families of the sons of Merari who were numbered, by their families, by their fathers' house,

43 from thirty years old and above, even to fifty years old,
everyone who entered the service for work in the
tabernacle of meeting—
44 those who were numbered by their families were three
thousand two hundred.
45 These *are* the ones who were numbered of the families
of the sons of Merari, whom Moses and Aaron numbered
according to the word of the LORD by the hand of Moses.
46 All who were numbered of the Levites, whom Moses,
Aaron, and the leaders of Israel numbered, by their families
and by their fathers' houses,
47 from thirty years old and above, even to fifty years old,
everyone who came to do the work of service and the work
of bearing burdens in the tabernacle of meeting—
48 those who were numbered were eight thousand five
hundred and eighty.
49 According to the commandment of the LORD they were
numbered by the hand of Moses, each according to his
service and according to his task; thus were they numbered
by him, as the LORD commanded Moses.

Numbers 5

Ceremonially Unclean Persons Isolated

1 And the LORD spoke to Moses, saying:
2 "Command the children of Israel that they put out of the
camp every leper, everyone who has a discharge, and
whoever becomes defiled by a corpse.
3 "You shall put out both male and female; you shall put
them outside the camp, that they may not defile their
camps in the midst of which I dwell."
4 And the children of Israel did so, and put them outside
the camp; as the LORD spoke to Moses, so the children of
Israel did.

Confession and Restitution

5 Then the LORD spoke to Moses, saying,
6 "Speak to the children of Israel: 'When a man or woman
commits any sin that men commit in unfaithfulness against
the LORD, and that person is guilty,
7 'then he shall confess the sin which he has committed.
He shall make restitution for his trespass in full, plus one-
fifth of it, and give *it* to the one he has wronged. *A Law for*
Criminals—and Their Victims
8 'But if the man has no relative to whom restitution may
be made for the wrong, the restitution for the wrong *must*
go to the LORD for the priest, in addition to the ram of the
atonement with which atonement is made for him.
9 'Every offering of all the holy things of the children of
Israel, which they bring to the priest, shall be his.
10 'And every man's holy things shall be his; whatever any
man gives the priest shall be his.' "

Concerning Unfaithful Wives

11 And the LORD spoke to Moses, saying, *Jealousy and Justice*

12 “Speak to the children of Israel, and say to them: ‘If any man’s wife goes astray and behaves unfaithfully toward him,

13 ‘and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and *there was* no witness against her, nor was she caught—

14 ‘if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself—

15 ‘then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it *is* a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.

16 ‘And the priest shall bring her near, and set her before the LORD.

17 ‘The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put *it* into the water.

18 ‘Then the priest shall stand the woman before the LORD, uncover the woman’s head, and put the offering for remembering in her hands, which *is* the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse.

19 ‘And the priest shall put her under oath, and say to the woman, “If no man has lain with you, and if you have not gone astray to uncleanness *while* under your husband’s *authority,* be free from this bitter water that brings a curse.

20 “But if you have gone astray *while* under your
husband’s *authority,* and if you have defiled yourself and
some man other than your husband has lain with you”—
21 ‘then the priest shall put the woman under the oath of
the curse, and he shall say to the woman—“the LORD make
you a curse and an oath among your people, when the
LORD makes your thigh rot and your belly swell;
22 “and may this water that causes the curse go into your
stomach, and make *your* belly swell and *your* thigh rot.”
Then the woman shall say, “Amen, so be it.”
23 ‘Then the priest shall write these curses in a book, and
he shall scrape *them* off into the bitter water.
24 ‘And he shall make the woman drink the bitter water
that brings a curse, and the water that brings the curse
shall enter her *to become* bitter.
25 ‘Then the priest shall take the grain offering of jealousy
from the woman’s hand, shall wave the offering before the
LORD, and bring it to the altar;
26 ‘and the priest shall take a handful of the offering, as
its memorial portion, burn *it* on the altar, and afterward
make the woman drink the water.
27 ‘When he has made her drink the water, then it shall
be, if she has defiled herself and behaved unfaithfully
toward her husband, that the water that brings a curse will
enter her *and become* bitter, and her belly will swell, her
thigh will rot, and the woman will become a curse among
her people.
28 ‘But if the woman has not defiled herself, and is clean,
then she shall be free and may conceive children.
29 ‘This *is* the law of jealousy, when a wife, *while* under
her husband’s *authority,* goes astray and defiles herself,
30 ‘or when the spirit of jealousy comes upon a man, and
he becomes jealous of his wife; then he shall stand the

woman before the LORD, and the priest shall execute all this law upon her.

31 ‘Then the man shall be free from iniquity, but that woman shall bear her guilt.’ ”

Numbers 6

The Law of the Nazirite

1 Then the LORD spoke to Moses, saying,

2 “Speak to the children of Israel, and say to them: ‘When either a man or woman consecrates an offering to take the vow of a Nazirite, to separate himself to the LORD, *The Nazirite Vow*

3 ‘he shall separate himself from wine and *similar* drink; he shall drink neither vinegar made from wine nor vinegar made from *similar* drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins.

4 ‘All the days of his separation he shall eat nothing that is produced by the grapevine, from seed to skin.

5 ‘All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. *Then* he shall let the locks of the hair of his head grow.

6 ‘All the days that he separates himself to the LORD he shall not go near a dead body.

7 ‘He shall not make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his separation to God *is* on his head.

8 ‘All the days of his separation he shall be holy to the LORD.

9 ‘And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it.

10 ‘Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting;

11 ‘and the priest shall offer one as a sin offering and *the* other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.

12 ‘He shall consecrate to the LORD the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled.

13 ‘Now this *is* the law of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting.

14 ‘And he shall present his offering to the LORD: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

15 ‘a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings.

16 ‘Then the priest shall bring *them* before the LORD and offer his sin offering and his burnt offering;

17 ‘and he shall offer the ram as a sacrifice of a peace offering to the LORD, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering.

18 ‘Then the Nazirite shall shave his consecrated head *at* the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put *it* on the fire which is under the sacrifice of the peace offering.

19 ‘And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put *them* upon the hands of the Nazirite after he has shaved his consecrated *hair,*

20 ‘and the priest shall wave them as a wave offering before the LORD; they *are* holy for the priest, together with

the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.’

21“This is the law of the Nazirite who vows to the LORD the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation.”

The Priestly Blessing

22And the LORD spoke to Moses, saying:

23“Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them:

24“The LORD bless you and keep you; *Blessings and Benedictions*

25The LORD make His face shine upon you,
And be gracious to you;
26The LORD lift up His countenance upon you,
And give you peace.” ’

27“So they shall put My name on the children of Israel, and I will bless them.”

Numbers 7

Offerings of the Leaders

1 Now it came to pass, when Moses had finished setting up
the tabernacle, that he anointed it and consecrated it and
all its furnishings, and the altar and all its utensils; so he
anointed them and consecrated them. *The Value of Ritual*

2 Then the leaders of Israel, the heads of their fathers'
houses, who *were* the leaders of the tribes and over those
who were numbered, made an offering.

3 And they brought their offering before the LORD, six
covered carts and twelve oxen, a cart for *every* two of the
leaders, and for each one an ox; and they presented them
before the tabernacle.

4 Then the LORD spoke to Moses, saying,

5 "Accept *these* from them, that they may be used in doing
the work of the tabernacle of meeting; and you shall give
them to the Levites, *to* every man according to his service."

6 So Moses took the carts and the oxen, and gave them to
the Levites.

7 Two carts and four oxen he gave to the sons of Gershon,
according to their service;

8 and four carts and eight oxen he gave to the sons of
Merari, according to their service, under the authority[a] of
Ithamar the son of Aaron the priest.

9 But to the sons of Kohath he gave none, because theirs
was the service of the holy things, *which* they carried on
their shoulders.

10 Now the leaders offered the dedication *offering* for the
altar when it was anointed; so the leaders offered their
offering before the altar. *The Importance of Offerings*

11 For the LORD said to Moses, “They shall offer their
offering, one leader each day, for the dedication of the
altar.”
12 And the one who offered his offering on the first day
was Nahshon the son of Amminadab, from the tribe of
Judah.
13 His offering *was* one silver platter, the weight of which
was one hundred and thirty *shekels,* and one silver bowl of
seventy shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a grain
offering;
14 one gold pan of ten *shekels,* full of incense;
15 one young bull, one ram, and one male lamb in its first
year, as a burnt offering;
16 one kid of the goats as a sin offering;
17 and for the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in their first
year. This *was* the offering of Nahshon the son of
Amminadab.
18 On the second day Nethanel the son of Zuar, leader of
Issachar, presented *an offering*.
19 *For* his offering he offered one silver platter, the weight
of which *was* one hundred and thirty *shekels,* and one
silver bowl of seventy shekels, according to the shekel of
the sanctuary, both of them full of fine flour mixed with oil
as a grain offering;
20 one gold pan of ten *shekels,* full of incense;
21 one young bull, one ram, and one male lamb in its first
year, as a burnt offering;
22 one kid of the goats as a sin offering;
23 and as the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in their first
year. This *was* the offering of Nethanel the son of Zuar.

24On the third day Eliab the son of Helon, leader of the children of Zebulun, *presented an offering*.

25His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

26one gold pan of ten *shekels,* full of incense;

27one young bull, one ram, and one male lamb in its first year, as a burnt offering;

28one kid of the goats as a sin offering;

29and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliab the son of Helon.

30On the fourth day Elizur the son of Shedeur, leader of the children of Reuben, *presented an offering*.

31His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

32one gold pan of ten *shekels,* full of incense;

33one young bull, one ram, and one male lamb in its first year, as a burnt offering;

34one kid of the goats as a sin offering;

35and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elizur the son of Shedeur.

36On the fifth day Shelumiel the son of Zurishaddai, leader of the children of Simeon, *presented an offering*.

37His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary,

both of them full of fine flour mixed with oil as a grain offering;

38 one gold pan of ten *shekels,* full of incense;

39 one young bull, one ram, and one male lamb in its first year, as a burnt offering;

40 one kid of the goats as a sin offering;

41 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day Eliasaph the son of Deuel,[b] leader of the children of Gad, *presented an offering*.

43 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

44 one gold pan of ten *shekels,* full of incense;

45 one young bull, one ram, and one male lamb in its first year, as a burnt offering;

46 one kid of the goats as a sin offering;

47 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, leader of the children of Ephraim, *presented an offering*.

49 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

50 one gold pan of ten *shekels,* full of incense;

51 one young bull, one ram, and one male lamb in its first year, as a burnt offering;

52one kid of the goats as a sin offering;
53and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elishama the son of Ammihud.
54On the eighth day Gamaliel the son of Pedahzur, leader of the children of Manasseh, *presented an offering*.
55His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
56one gold pan of ten *shekels,* full of incense;
57one young bull, one ram, and one male lamb in its first year, as a burnt offering;
58one kid of the goats as a sin offering;
59and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Gamaliel the son of Pedahzur.
60On the ninth day Abidan the son of Gideoni, leader of the children of Benjamin, *presented an offering*.
61His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
62one gold pan of ten *shekels,* full of incense;
63one young bull, one ram, and one male lamb in its first year, as a burnt offering;
64one kid of the goats as a sin offering;
65and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Abidan the son of Gideoni.

66On the tenth day Ahiezer the son of Ammishaddai,
leader of the children of Dan, *presented an offering*.
67His offering *was* one silver platter, the weight of which
was one hundred and thirty *shekels,* and one silver bowl of
seventy shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a grain
offering;
68one gold pan of ten *shekels,* full of incense;
69one young bull, one ram, and one male lamb in its first
year, as a burnt offering;
70one kid of the goats as a sin offering;
71and as the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in their first
year. This *was* the offering of Ahiezer the son of
Ammishaddai.
72On the eleventh day Pagiel the son of Ocran, leader of
the children of Asher, *presented an offering*.
73His offering *was* one silver platter, the weight of which
was one hundred and thirty *shekels,* and one silver bowl of
seventy shekels, according to the shekel of the sanctuary,
both of them full of fine flour mixed with oil as a grain
offering;
74one gold pan of ten *shekels,* full of incense;
75one young bull, one ram, and one male lamb in its first
year, as a burnt offering;
76one kid of the goats as a sin offering;
77and as the sacrifice of peace offerings: two oxen, five
rams, five male goats, and five male lambs in their first
year. This *was* the offering of Pagiel the son of Ocran.
78On the twelfth day Ahira the son of Enan, leader of the
children of Naphtali, *presented an offering*.
79His offering *was* one silver platter, the weight of which
was one hundred and thirty *shekels,* and one silver bowl of
seventy shekels, according to the shekel of the sanctuary,

both of them full of fine flour mixed with oil as a grain offering;

80 one gold pan of ten *shekels,* full of incense;

81 one young bull, one ram, and one male lamb in its first year, as a burnt offering;

82 one kid of the goats as a sin offering;

83 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Ahira the son of Enan.

84 This *was* the dedication *offering* for the altar from the leaders of Israel, when it was anointed: twelve silver platters, twelve silver bowls, and twelve gold pans.

85 Each silver platter *weighed* one hundred and thirty *shekels* and each bowl seventy *shekels*. All the silver of the vessels *weighed* two thousand four hundred *shekels,* according to the shekel of the sanctuary.

86 The twelve gold pans full of incense *weighed* ten *shekels* apiece, according to the shekel of the sanctuary; all the gold of the pans *weighed* one hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve young bulls, the rams twelve, the male lambs in their first year twelve, with their grain offering, and the kids of the goats as a sin offering twelve.

88 And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This *was* the dedication *offering* for the altar after it was anointed.

89 Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that *was* on the ark of the Testimony, from between the two cherubim; thus He spoke to him.

Numbers 8

Arrangement of the Lamps

1 And the LORD spoke to Moses, saying:

2 "Speak to Aaron, and say to him, 'When you arrange the
lamps, the seven lamps shall give light in front of the
lampstand.' "

3 And Aaron did so; he arranged the lamps to face toward
the front of the lampstand, as the LORD commanded
Moses.

4 Now this workmanship of the lampstand *was* hammered
gold; from its shaft to its flowers it *was* hammered work.
According to the pattern which the LORD had shown
Moses, so he made the lampstand.

Cleansing and Dedication of the Levites

5 Then the LORD spoke to Moses, saying:

6 "Take the Levites from among the children of Israel and
cleanse them *ceremonially*.

7 "Thus you shall do to them to cleanse them: Sprinkle
water of purification on them, and let them shave all their
body, and let them wash their clothes, and *so* make
themselves clean.

8 "Then let them take a young bull with its grain offering
of fine flour mixed with oil, and you shall take another
young bull as a sin offering.

9 "And you shall bring the Levites before the tabernacle of
meeting, and you shall gather together the whole
congregation of the children of Israel.

10 "So you shall bring the Levites before the LORD, and
the children of Israel shall lay their hands on the Levites;

11 “and Aaron shall offer the Levites before the LORD, *like* a wave offering from the children of Israel, that they may perform the work of the LORD.

12 “Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as a burnt offering to the LORD, to make atonement for the Levites.

13 “And you shall stand the Levites before Aaron and his sons, and then offer them *like* a wave offering to the LORD.

14 “Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine.

15 “After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them, *like* a wave offering.

16 “For they *are* wholly given to Me from among the children of Israel; I have taken them for Myself instead of all who open the womb, the firstborn of all the children of Israel.

17 “For all the firstborn among the children of Israel *are* Mine, *both* man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself.

18 “I have taken the Levites instead of all the firstborn of the children of Israel.

19 “And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary.”

20 Thus Moses and Aaron and all the congregation of the children of Israel did to the Levites; according to all that the LORD commanded Moses concerning the Levites, so the children of Israel did to them.

21 And the Levites purified themselves and washed their
clothes; then Aaron presented them, *like* a wave offering
before the LORD, and Aaron made atonement for them to
cleanse them.
22 After that the Levites went in to do their work in the
tabernacle of meeting before Aaron and his sons; as the
LORD commanded Moses concerning the Levites, so they
did to them.
23 Then the LORD spoke to Moses, saying,
24 "This *is* what *pertains* to the Levites: From twenty-five
years old and above one may enter to perform service in
the work of the tabernacle of meeting;
25 "and at the age of fifty years they must cease
performing this work, and shall work no more.
26 "They may minister with their brethren in the
tabernacle of meeting, to attend to needs, but they
themselves shall do no work. Thus you shall do to the
Levites regarding their duties."

Numbers 9

The Second Passover

1 Now the LORD spoke to Moses in the Wilderness of Sinai,
in the first month of the second year after they had come
out of the land of Egypt, saying:
2 "Let the children of Israel keep the Passover at its
appointed time.
3 "On the fourteenth day of this month, at twilight, you
shall keep it at its appointed time. According to all its rites
and ceremonies you shall keep it."
4 So Moses told the children of Israel that they should
keep the Passover.
5 And they kept the Passover on the fourteenth day of the
first month, at twilight, in the Wilderness of Sinai;
according to all that the LORD commanded Moses, so the
children of Israel did.
6 Now there were *certain* men who were defiled by a
human corpse, so that they could not keep the Passover on
that day; and they came before Moses and Aaron that day.
7 And those men said to him, "We *became* defiled by a
human corpse. Why are we kept from presenting the
offering of the LORD at its appointed time among the
children of Israel?"
8 And Moses said to them, "Stand still, that I may hear
what the LORD will command concerning you."
9 Then the LORD spoke to Moses, saying,
10 "Speak to the children of Israel, saying: 'If anyone of
you or your posterity is unclean because of a corpse, or *is*
far away on a journey, he may still keep the LORD's
Passover.

11 ‘On the fourteenth day of the second month, at twilight,
they may keep it. They shall eat it with unleavened bread
and bitter herbs.
12 ‘They shall leave none of it until morning, nor break
one of its bones. According to all the ordinances of the
Passover they shall keep it.
13 ‘But the man who *is* clean and is not on a journey, and
ceases to keep the Passover, that same person shall be cut
off from among his people, because he did not bring the
offering of the LORD at its appointed time; that man shall
bear his sin.
14 ‘And if a stranger dwells among you, and would keep
the LORD’s Passover, he must do so according to the rite of
the Passover and according to its ceremony; you shall have
one ordinance, both for the stranger and the native of the
land.’ ”

The Cloud and the Fire

15 Now on the day that the tabernacle was raised up, the
cloud covered the tabernacle, the tent of the Testimony;
from evening until morning it was above the tabernacle like
the appearance of fire. *Starting and Stopping*
16 So it was always: the cloud covered it *by day,* and the
appearance of fire by night.
17 Whenever the cloud was taken up from above the
tabernacle, after that the children of Israel would journey;
and in the place where the cloud settled, there the children
of Israel would pitch their tents.
18 At the command of the LORD the children of Israel
would journey, and at the command of the LORD they
would camp; as long as the cloud stayed above the
tabernacle they remained encamped.
19 Even when the cloud continued long, many days above
the tabernacle, the children of Israel kept the charge of the

LORD and did not journey.

20 So it was, when the cloud was above the tabernacle a
few days: according to the command of the LORD they
would remain encamped, and according to the command of
the LORD they would journey.

21 So it was, when the cloud remained only from evening
until morning: when the cloud was taken up in the
morning, then they would journey; whether by day or by
night, whenever the cloud was taken up, they would
journey.

22 *Whether it was* two days, a month, or a year that the
cloud remained above the tabernacle, the children of Israel
would remain encamped and not journey; but when it was
taken up, they would journey.

23 At the command of the LORD they remained encamped,
and at the command of the LORD they journeyed; they kept
the charge of the LORD, at the command of the LORD by
the hand of Moses.

Numbers 10

Two Silver Trumpets

1 And the LORD spoke to Moses, saying:

2 “Make two silver trumpets for yourself; you shall make
them of hammered work; you shall use them for calling the
congregation and for directing the movement of the camps.

The Assembly

3 “When they blow both of them, all the congregation
shall gather before you at the door of the tabernacle of
meeting.

4 “But if they blow *only* one, then the leaders, the heads of
the divisions of Israel, shall gather to you.

5 “When you sound the advance, the camps that lie on the
east side shall then begin their journey.

6 “When you sound the advance the second time, then the
camps that lie on the south side shall begin their journey;
they shall sound the call for them to begin their journeys.

7 “And when the assembly is to be gathered together, you
shall blow, but not sound the advance.

8 “The sons of Aaron, the priests, shall blow the trumpets;
and these shall be to you as an ordinance forever
throughout your generations.

9 “When you go to war in your land against the enemy
who oppresses you, then you shall sound an alarm with the
trumpets, and you will be remembered before the LORD
your God, and you will be saved from your enemies.

10 “Also in the day of your gladness, in your appointed
feasts, and at the beginning of your months, you shall blow
the trumpets over your burnt offerings and over the
sacrifices of your peace offerings; and they shall be a

memorial for you before your God: I *am* the LORD your God.”

Departure from Sinai

11Now it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from above the tabernacle of the Testimony.

12And the children of Israel set out from the Wilderness of Sinai on their journeys; then the cloud settled down in the Wilderness of Paran.

13So they started out for the first time according to the command of the LORD by the hand of Moses.

14The standard of the camp of the children of Judah set out first according to their armies; over their army was Nahshon the son of Amminadab.

15Over the army of the tribe of the children of Issachar *was* Nethanel the son of Zuar.

16And over the army of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari set out, carrying the tabernacle.

18And the standard of the camp of Reuben set out according to their armies; over their army *was* Elizur the son of Shedeur.

19Over the army of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20And over the army of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21Then the Kohathites set out, carrying the holy things. (The tabernacle would be prepared for their arrival.)

22And the standard of the camp of the children of Ephraim set out according to their armies; over their army *was* Elishama the son of Ammihud.

23 Over the army of the tribe of the children of Manasseh
was Gamaliel the son of Pedahzur.
24 And over the army of the tribe of the children of
Benjamin *was* Abidan the son of Gideoni.
25 Then the standard of the camp of the children of Dan
(the rear guard of all the camps) set out according to their
armies; over their army *was* Ahiezer the son of
Ammishaddai.
26 Over the army of the tribe of the children of Asher *was*
Pagiel the son of Ocran.
27 And over the army of the tribe of the children of
Naphtali *was* Ahira the son of Enan.
28 Thus *was* the order of march of the children of Israel,
according to their armies, when they began their journey.
29 Now Moses said to Hobab the son of Reuel[a] the
Midianite, Moses' father-in-law, "We are setting out for the
place of which the LORD said, 'I will give it to you.' Come
with us, and we will treat you well; for the LORD has
promised good things to Israel." *Divine and Human Guidance*
30 And he said to him, "I will not go, but I will depart to
my *own* land and to my relatives."
31 So *Moses* said, "Please do not leave, inasmuch as you
know how we are to camp in the wilderness, and you can
be our eyes.
32 "And it shall be, if you go with us—indeed it shall be—
that whatever good the LORD will do to us, the same we
will do to you."
33 So they departed from the mountain of the LORD on a
journey of three days; and the ark of the covenant of the
LORD went before them for the three days' journey, to
search out a resting place for them.
34 And the cloud of the LORD *was* above them by day
when they went out from the camp.
35 So it was, whenever the ark set out, that Moses said:

“Rise up, O LORD!
Let Your enemies be scattered,
And let those who hate You flee before You.”

36 And when it rested, he said:

“Return, O LORD,
To the many thousands of Israel.”

Numbers 11

The People Complain

1 Now *when* the people complained, it displeased the LORD;
for the LORD heard *it,* and His anger was aroused. So the
fire of the LORD burned among them, and consumed *some*
in the outskirts of the camp.

2 Then the people cried out to Moses, and when Moses
prayed to the LORD, the fire was quenched.

3 So he called the name of the place Taberah,[a] because
the fire of the LORD had burned among them.

4 Now the mixed multitude who were among them yielded
to intense craving; so the children of Israel also wept again
and said: “Who will give us meat to eat?

5 “We remember the fish which we ate freely in Egypt, the
cucumbers, the melons, the leeks, the onions, and the
garlic;

6 “but now our whole being *is* dried up; *there is* nothing at
all except this manna *before* our eyes!”

7 Now the manna *was* like coriander seed, and its color
like the color of bdellium.

8 The people went about and gathered *it,* ground *it* on
millstones or beat *it* in the mortar, cooked *it* in pans, and
made cakes of it; and its taste was like the taste of pastry
prepared with oil.

9 And when the dew fell on the camp in the night, the
manna fell on it.

10 Then Moses heard the people weeping throughout
their families, everyone at the door of his tent; and the
anger of the LORD was greatly aroused; Moses also was
displeased.

11So Moses said to the LORD, “Why have You afflicted
Your servant? And why have I not found favor in Your sight,
that You have laid the burden of all these people on me?
12“Did I conceive all these people? Did I beget them, that
You should say to me, ‘Carry them in your bosom, as a
guardian carries a nursing child,’ to the land which You
swore to their fathers?
13“Where am I to get meat to give to all these people?
For they weep all over me, saying, ‘Give us meat, that we
may eat.’
14“I am not able to bear all these people alone, because
the burden *is* too heavy for me.
15“If You treat me like this, please kill me here and now—
if I have found favor in Your sight—and do not let me see
my wretchedness!”

The Seventy Elders

16So the LORD said to Moses: “Gather to Me seventy
men of the elders of Israel, whom you know to be the elders
of the people and officers over them; bring them to the
tabernacle of meeting, that they may stand there with you.
17“Then I will come down and talk with you there. I will
take of the Spirit that *is* upon you and will put *the same*
upon them; and they shall bear the burden of the people
with you, that you may not bear *it* yourself alone.
18“Then you shall say to the people, ‘Consecrate
yourselves for tomorrow, and you shall eat meat; for you
have wept in the hearing of the LORD, saying, “Who will
give us meat to eat? For *it was* well with us in Egypt.”
Therefore the LORD will give you meat, and you shall eat.
19‘You shall eat, not one day, nor two days, nor five days,
nor ten days, nor twenty days,
20‘but *for* a whole month, until it comes out of your
nostrils and becomes loathsome to you, because you have

despised the LORD who is among you, and have wept before Him, saying, “Why did we ever come up out of Egypt?” ’ ”

21 And Moses said, “The people whom I *am* among *are* six hundred thousand men on foot; yet You have said, ‘I will give them meat, that they may eat *for* a whole month.’

22 “Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?”

23 And the LORD said to Moses, “Has the LORD’s arm been shortened? Now you shall see whether what I say will happen to you or not.”

24 So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle.

25 Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did *so* again.[b]

26 But two men had remained in the camp: the name of one *was* Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they *were* among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.

27 And a young man ran and told Moses, and said, “Eldad and Medad are prophesying in the camp.”

28 So Joshua the son of Nun, Moses’ assistant, *one* of his choice men, answered and said, “Moses my lord, forbid them!”

29 Then Moses said to him, “Are you zealous for my sake? Oh, that all the LORD’s people were prophets *and* that the LORD would put His Spirit upon them!”

30 And Moses returned to the camp, *both* he and the elders of Israel.

The LORD Sends Quail

31 Now a wind went out from the LORD, and it brought quail from the sea and left *them* fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground.

32 And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread *them* out for themselves all around the camp.

33 But while the meat *was* still between their teeth, before it was chewed, the wrath of the LORD was aroused against the people, and the LORD struck the people with a very great plague.

34 So he called the name of that place Kibroth Hattaavah,[c] because there they buried the people who had yielded to craving.

35 From Kibroth Hattaavah the people moved to Hazeroth, and camped at Hazeroth.

Numbers 12

Dissension of Aaron and Miriam

1 Then Miriam and Aaron spoke against Moses because of
the Ethiopian woman whom he had married; for he had
married an Ethiopian woman. *Miriam*

2 So they said, “Has the LORD indeed spoken only
through Moses? Has He not spoken through us also?” And
the LORD heard *it*. *Family Crisis, Leadership Crisis*

3 (Now the man Moses *was* very humble, more than all
men who *were* on the face of the earth.) *The Humblest Man on the Face of the Earth*

4 Suddenly the LORD said to Moses, Aaron, and Miriam,
“Come out, you three, to the tabernacle of meeting!” So the
three came out.

5 Then the LORD came down in the pillar of cloud and
stood *in* the door of the tabernacle, and called Aaron and
Miriam. And they both went forward.

6 Then He said,

> “Hear now My words:
> If there is a prophet among you,
> *I*, the LORD, make Myself known to him in a
> vision;
> I speak to him in a dream.
> 7 Not so with My servant Moses;
> He *is* faithful in all My house.
> 8 I speak with him face to face,
> Even plainly, and not in dark sayings;
> And he sees the form of the LORD.
> Why then were you not afraid
> To speak against My servant Moses?”

9So the anger of the LORD was aroused against them,
and He departed.
10And when the cloud departed from above the
tabernacle, suddenly Miriam *became* leprous, as *white as*
snow. Then Aaron turned toward Miriam, and there she
was, a leper.
11So Aaron said to Moses, “Oh, my lord! Please do not lay
this sin on us, in which we have done foolishly and in which
we have sinned.
12“Please do not let her be as one dead, whose flesh is
half consumed when he comes out of his mother’s womb!”
13So Moses cried out to the LORD, saying, “Please heal
her, O God, I pray!” *Lessons on Authority*
14Then the LORD said to Moses, “If her father had but
spit in her face, would she not be shamed seven days? Let
her be shut out of the camp seven days, and afterward she
may be received *again*.”
15So Miriam was shut out of the camp seven days, and
the people did not journey till Miriam was brought in *again*.
16And afterward the people moved from Hazeroth and
camped in the Wilderness of Paran.

Numbers 13

Spies Sent into Canaan

1 And the LORD spoke to Moses, saying,

2 "Send men to spy out the land of Canaan, which I am
giving to the children of Israel; from each tribe of their
fathers you shall send a man, every one a leader among
them."

3 So Moses sent them from the Wilderness of Paran
according to the command of the LORD, all of them men
who *were* heads of the children of Israel.

4 Now these *were* their names: from the tribe of Reuben,
Shammua the son of Zaccur;

5 from the tribe of Simeon, Shaphat the son of Hori;

6 from the tribe of Judah, Caleb the son of Jephunneh;

7 from the tribe of Issachar, Igal the son of Joseph;

8 from the tribe of Ephraim, Hoshea[a] the son of Nun;

9 from the tribe of Benjamin, Palti the son of Raphu;

10 from the tribe of Zebulun, Gaddiel the son of Sodi;

11 from the tribe of Joseph, *that is,* from the tribe of
Manasseh, Gaddi the son of Susi;

12 from the tribe of Dan, Ammiel the son of Gemalli;

13 from the tribe of Asher, Sethur the son of Michael;

14 from the tribe of Naphtali, Nahbi the son of Vophsi;

15 from the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men whom Moses sent to
spy out the land. And Moses called Hoshea[b] the son of Nun,
Joshua.

17 Then Moses sent them to spy out the land of Canaan,
and said to them, "Go up this *way* into the South, and go up
to the mountains,

18 “and see what the land is like: whether the people who
dwell in it *are* strong or weak, few or many;
19 “whether the land they dwell in *is* good or bad; whether
the cities they inhabit *are* like camps or strongholds;
20 “whether the land *is* rich or poor; and whether there
are forests there or not. Be of good courage. And bring
some of the fruit of the land.” Now the time *was* the season
of the first ripe grapes.
21 So they went up and spied out the land from the
Wilderness of Zin as far as Rehob, near the entrance of
Hamath.
22 And they went up through the South and came to
Hebron; Ahiman, Sheshai, and Talmai, the descendants of
Anak, *were* there. (Now Hebron was built seven years
before Zoan in Egypt.)
23 Then they came to the Valley of Eshcol, and there cut
down a branch with one cluster of grapes; they carried it
between two of them on a pole. *They* also *brought* some of
the pomegranates and figs.
24 The place was called the Valley of Eshcol,[c] because of
the cluster which the men of Israel cut down there.
25 And they returned from spying out the land after forty
days.
26 Now they departed and came back to Moses and Aaron
and all the congregation of the children of Israel in the
Wilderness of Paran, at Kadesh; they brought back word to
them and to all the congregation, and showed them the
fruit of the land.
27 Then they told him, and said: “We went to the land
where you sent us. It truly flows with milk and honey, and
this *is* its fruit. *Seeing Beyond the Hurdles*
28 “Nevertheless the people who dwell in the land *are*
strong; the cities *are* fortified *and* very large; moreover we
saw the descendants of Anak there.

29 “The Amalekites dwell in the land of the South; the
Hittites, the Jebusites, and the Amorites dwell in the
mountains; and the Canaanites dwell by the sea and along
the banks of the Jordan.”
30 Then Caleb quieted the people before Moses, and said,
“Let us go up at once and take possession, for we are well
able to overcome it.”
31 But the men who had gone up with him said, “We are
not able to go up against the people, for they *are* stronger
than we.”
32 And they gave the children of Israel a bad report of the
land which they had spied out, saying, “The land through
which we have gone as spies *is* a land that devours its
inhabitants, and all the people whom we saw in it *are* men
of *great* stature.
33 “There we saw the giants[d] (the descendants of Anak
came from the giants); and we were like grasshoppers in
our own sight, and so we were in their sight.”

Numbers 14

Israel Refuses to Enter Canaan

1 So all the congregation lifted up their voices and cried,
and the people wept that night. *Dangers of Chronic Complainers*
2 And all the children of Israel complained against Moses
and Aaron, and the whole congregation said to them, “If
only we had died in the land of Egypt! Or if only we had
died in this wilderness!
3 “Why has the LORD brought us to this land to fall by the
sword, that our wives and children should become victims?
Would it not be better for us to return to Egypt?”
4 So they said to one another, “Let us select a leader and
return to Egypt.”
5 Then Moses and Aaron fell on their faces before all the
assembly of the congregation of the children of Israel.
6 But Joshua the son of Nun and Caleb the son of
Jephunneh, *who were* among those who had spied out the
land, tore their clothes;
7 and they spoke to all the congregation of the children of
Israel, saying: “The land we passed through to spy out *is* an
exceedingly good land.
8 “If the LORD delights in us, then He will bring us into
this land and give it to us, ‘a land which flows with milk and
honey.’[a]
9 “Only do not rebel against the LORD, nor fear the
people of the land, for they *are* our bread; their protection
has departed from them, and the LORD *is* with us. Do not
fear them.” *Fear God, Not the Giants*
10 And all the congregation said to stone them with
stones. Now the glory of the LORD appeared in the
tabernacle of meeting before all the children of Israel.

Moses Intercedes for the People

11 Then the LORD said to Moses: “How long will these
people reject Me? And how long will they not believe Me,
with all the signs which I have performed among them?
12 “I will strike them with the pestilence and disinherit
them, and I will make of you a nation greater and mightier
than they.”
13 And Moses said to the LORD: “Then the Egyptians will
hear *it,* for by Your might You brought these people up from
among them,
14 “and they will tell *it* to the inhabitants of this land. They
have heard that You, LORD, *are* among these people; that
You, LORD, are seen face to face and Your cloud stands
above them, and You go before them in a pillar of cloud by
day and in a pillar of fire by night.
15 “Now *if* You kill these people as one man, then the
nations which have heard of Your fame will speak, saying,
16 ‘Because the LORD was not able to bring this people to
the land which He swore to give them, therefore He killed
them in the wilderness.’
17 “And now, I pray, let the power of my Lord be great,
just as You have spoken, saying,
18 ‘The LORD is longsuffering and abundant in mercy,
forgiving iniquity and transgression; but He by no means
clears *the guilty,* visiting the iniquity of the fathers on the
children to the third and fourth *generation*.’[b]
19 “Pardon the iniquity of this people, I pray, according to
the greatness of Your mercy, just as You have forgiven this
people, from Egypt even until now.”
20 Then the LORD said: “I have pardoned, according to
your word;
21 “but truly, as I live, all the earth shall be filled with the
glory of the LORD—

22“because all these men who have seen My glory and
the signs which I did in Egypt and in the wilderness, and
have put Me to the test now these ten times, and have not
heeded My voice,
23“they certainly shall not see the land of which I swore
to their fathers, nor shall any of those who rejected Me see
it.
24“But My servant Caleb, because he has a different
spirit in him and has followed Me fully, I will bring into the
land where he went, and his descendants shall inherit it.
25“Now the Amalekites and the Canaanites dwell in the
valley; tomorrow turn and move out into the wilderness by
the Way of the Red Sea.”

Death Sentence on the Rebels

26And the LORD spoke to Moses and Aaron, saying,
27“How long *shall I bear with* this evil congregation who
complain against Me? I have heard the complaints which
the children of Israel make against Me.
28“Say to them, ‘As I live,’ says the LORD, ‘just as you
have spoken in My hearing, so I will do to you:
29‘The carcasses of you who have complained against Me
shall fall in this wilderness, all of you who were numbered,
according to your entire number, from twenty years old and
above.
30‘Except for Caleb the son of Jephunneh and Joshua the
son of Nun, you shall by no means enter the land which I
swore I would make you dwell in.
31‘But your little ones, whom you said would be victims, I
will bring in, and they shall know the land which you have
despised.
32‘But *as for* you, your carcasses shall fall in this
wilderness.

33‘And your sons shall be shepherds in the wilderness
forty years, and bear the brunt of your infidelity, until your
carcasses are consumed in the wilderness.
34‘According to the number of the days in which you
spied out the land, forty days, for each day you shall bear
your guilt one year, *namely* forty years, and you shall know
My rejection.
35‘I the LORD have spoken this. I will surely do so to all
this evil congregation who are gathered together against
Me. In this wilderness they shall be consumed, and there
they shall die.’ ”
36Now the men whom Moses sent to spy out the land,
who returned and made all the congregation complain
against him by bringing a bad report of the land,
37those very men who brought the evil report about the
land, died by the plague before the LORD.
38But Joshua the son of Nun and Caleb the son of
Jephunneh remained alive, of the men who went to spy out
the land.

A Futile Invasion Attempt

39Then Moses told these words to all the children of
Israel, and the people mourned greatly. *Acting Without God’s Blessing*
40And they rose early in the morning and went up to the
top of the mountain, saying, “Here we are, and we will go
up to the place which the LORD has promised, for we have
sinned!”
41And Moses said, “Now why do you transgress the
command of the LORD? For this will not succeed.
42“Do not go up, lest you be defeated by your enemies,
for the LORD *is* not among you.
43“For the Amalekites and the Canaanites *are* there
before you, and you shall fall by the sword; because you

have turned away from the LORD, the LORD will not be with you.”

44But they presumed to go up to the mountaintop. Nevertheless, neither the ark of the covenant of the LORD nor Moses departed from the camp.

45Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them, and drove them back as far as Hormah.

Numbers 15

Laws of Grain and Drink Offerings

1 And the LORD spoke to Moses, saying,

2 “Speak to the children of Israel, and say to them: ‘When
you have come into the land you are to inhabit, which I am
giving to you,

3 ‘and you make an offering by fire to the LORD, a burnt
offering or a sacrifice, to fulfill a vow or as a freewill
offering or in your appointed feasts, to make a sweet aroma
to the LORD, from the herd or the flock,

4 ‘then he who presents his offering to the LORD shall
bring a grain offering of one-tenth *of an ephah* of fine flour
mixed with one-fourth of a hin of oil;

5 ‘and one-fourth of a hin of wine as a drink offering you
shall prepare with the burnt offering or the sacrifice, for
each lamb.

6 ‘Or for a ram you shall prepare as a grain offering two-
tenths *of an ephah* of fine flour mixed with one-third of a
hin of oil;

7 ‘and as a drink offering you shall offer one-third of a hin
of wine as a sweet aroma to the LORD.

8 ‘And when you prepare a young bull as a burnt offering,
or as a sacrifice to fulfill a vow, or as a peace offering to the
LORD,

9 ‘then shall be offered with the young bull a grain
offering of three-tenths *of an ephah* of fine flour mixed with
half a hin of oil;

10 ‘and you shall bring as the drink offering half a hin of
wine as an offering made by fire, a sweet aroma to the
LORD.

11 ‘Thus it shall be done for each young bull, for each ram,
or for each lamb or young goat.
12 ‘According to the number that you prepare, so you shall
do with everyone according to their number.
13 ‘All who are native-born shall do these things in this
manner, in presenting an offering made by fire, a sweet
aroma to the LORD.
14 ‘And if a stranger dwells with you, or whoever *is* among
you throughout your generations, and would present an
offering made by fire, a sweet aroma to the LORD, just as
you do, so shall he do.
15 ‘One ordinance *shall be* for you of the assembly and for
the stranger who dwells *with you,* an ordinance forever
throughout your generations; as you are, so shall the
stranger be before the LORD.
16 ‘One law and one custom shall be for you and for the
stranger who dwells with you.’ ”[a]
17 Again the LORD spoke to Moses, saying,
18 “Speak to the children of Israel, and say to them:
‘When you come into the land to which I bring you,
19 ‘then it will be, when you eat of the bread of the land,
that you shall offer up a heave offering to the LORD.
20 ‘You shall offer up a cake of the first of your ground
meal *as* a heave offering; as a heave offering of the
threshing floor, so shall you offer it up.
21 ‘Of the first of your ground meal you shall give to the
LORD a heave offering throughout your generations.

Laws Concerning Unintentional Sin

22 ‘If you sin unintentionally, and do not observe all these
commandments which the LORD has spoken to Moses—
23 ‘all that the LORD has commanded you by the hand of
Moses, from the day the LORD gave commandment and
onward throughout your generations—

24 ‘then it will be, if it is unintentionally committed, without the knowledge of the congregation, that the whole congregation shall offer one young bull as a burnt offering, as a sweet aroma to the LORD, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats as a sin offering.

25 ‘So the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them, for it was unintentional; they shall bring their offering, an offering made by fire to the LORD, and their sin offering before the LORD, for their unintended sin.

26 ‘It shall be forgiven the whole congregation of the children of Israel and the stranger who dwells among them, because all the people *did it* unintentionally.

27 ‘And if a person sins unintentionally, then he shall bring a female goat in its first year as a sin offering.

28 ‘So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the LORD, to make atonement for him; and it shall be forgiven him.

29 ‘You shall have one law for him who sins unintentionally, *for* him who is native-born among the children of Israel and for the stranger who dwells among them.

Law Concerning Presumptuous Sin

30 ‘But the person who does *anything* presumptuously, *whether he is* native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people.

31 ‘Because he has despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his guilt *shall be* upon him.’ ”

Penalty for Violating the Sabbath

32 Now while the children of Israel were in the
wilderness, they found a man gathering sticks on the
Sabbath day.
33 And those who found him gathering sticks brought him
to Moses and Aaron, and to all the congregation.
34 They put him under guard, because it had not been
explained what should be done to him.
35 Then the LORD said to Moses, "The man must surely
be put to death; all the congregation shall stone him with
stones outside the camp." *The Dangers of Ignoring God*
36 So, as the LORD commanded Moses, all the
congregation brought him outside the camp and stoned him
with stones, and he died.

Tassels on Garments

37 Again the LORD spoke to Moses, saying, *A Reminder*
38 "Speak to the children of Israel: Tell them to make
tassels on the corners of their garments throughout their
generations, and to put a blue thread in the tassels of the
corners.
39 "And you shall have the tassel, that you may look upon
it and remember all the commandments of the LORD and
do them, and that you *may* not follow the harlotry to which
your own heart and your own eyes are inclined,
40 "and that you may remember and do all My
commandments, and be holy for your God.
41 "I *am* the LORD your God, who brought you out of the
land of Egypt, to be your God: I *am* the LORD your God."

Numbers 16

Rebellion Against Moses and Aaron

1Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men;* [Korah]

2and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown.

3They gathered together against Moses and Aaron, and said to them, "*You take* too much upon yourselves, for all the congregation *is* holy, every one of them, and the LORD *is* among them. Why then do you exalt yourselves above the assembly of the LORD?"

4So when Moses heard *it,* he fell on his face;

5and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who *is* His and *who is* holy, and will cause *him* to come near to Him. That one whom He chooses He will cause to come near to Him.

6"Do this: Take censers, Korah and all your company;

7"put fire in them and put incense in them before the LORD tomorrow, and it shall be *that* the man whom the LORD chooses *is* the holy one. *You take* too much upon yourselves, you sons of Levi!"

8Then Moses said to Korah, "Hear now, you sons of Levi:

9"*Is it* a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the LORD, and to stand before the congregation to serve them;

10"and that He has brought you near *to Himself,* you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also?

11 “Therefore you and all your company *are* gathered
together against the LORD. And what *is* Aaron that you
complain against him?”
12 And Moses sent to call Dathan and Abiram the sons of
Eliab, but they said, “We will not come up! *When Stubbornness Won’t Work*
13 “*Is it* a small thing that you have brought us up out of a
land flowing with milk and honey, to kill us in the
wilderness, that you should keep acting like a prince over
us? *Twisting the Facts*
14 “Moreover you have not brought us into a land flowing
with milk and honey, nor given us inheritance of fields and
vineyards. Will you put out the eyes of these men? We will
not come up!”
15 Then Moses was very angry, and said to the LORD, “Do
not respect their offering. I have not taken one donkey from
them, nor have I hurt one of them.”
16 And Moses said to Korah, “Tomorrow, you and all your
company be present before the LORD—you and they, as
well as Aaron.
17 “Let each take his censer and put incense in it, and
each of you bring his censer before the LORD, two hundred
and fifty censers; both you and Aaron, each *with* his
censer.”
18 So every man took his censer, put fire in it, laid incense
on it, and stood at the door of the tabernacle of meeting
with Moses and Aaron.
19 And Korah gathered all the congregation against them
at the door of the tabernacle of meeting. Then the glory of
the LORD appeared to all the congregation.
20 And the LORD spoke to Moses and Aaron, saying,
21 “Separate yourselves from among this congregation,
that I may consume them in a moment.”

22 Then they fell on their faces, and said, “O God, the God
of the spirits of all flesh, shall one man sin, and You be
angry with all the congregation?”
23 So the LORD spoke to Moses, saying,
24 “Speak to the congregation, saying, ‘Get away from the
tents of Korah, Dathan, and Abiram.’ ”
25 Then Moses rose and went to Dathan and Abiram, and
the elders of Israel followed him.
26 And he spoke to the congregation, saying, “Depart now
from the tents of these wicked men! Touch nothing of
theirs, lest you be consumed in all their sins.”
27 So they got away from around the tents of Korah,
Dathan, and Abiram; and Dathan and Abiram came out and
stood at the door of their tents, with their wives, their sons,
and their little children.
28 And Moses said: “By this you shall know that the LORD
has sent me to do all these works, for *I have* not *done them*
of my own will.
29 “If these men die naturally like all men, or if they are
visited by the common fate of all men, *then* the LORD has
not sent me.
30 “But if the LORD creates a new thing, and the earth
opens its mouth and swallows them up with all that belongs
to them, and they go down alive into the pit, then you will
understand that these men have rejected the LORD.”
31 Now it came to pass, as he finished speaking all these
words, that the ground split apart under them,
32 and the earth opened its mouth and swallowed them
up, with their households and all the men with Korah, with
all *their* goods.
33 So they and all those with them went down alive into
the pit; the earth closed over them, and they perished from
among the assembly.

34 Then all Israel who *were* around them fled at their cry,
for they said, “Lest the earth swallow us up *also!”*
35 And a fire came out from the LORD and consumed the
two hundred and fifty men who were offering incense.
36 Then the LORD spoke to Moses, saying:
37 “Tell Eleazar, the son of Aaron the priest, to pick up the
censers out of the blaze, for they are holy, and scatter the
fire some distance away.
38 “The censers of these men who sinned against their
own souls, let them be made into hammered plates as a
covering for the altar. Because they presented them before
the LORD, therefore they are holy; and they shall be a sign
to the children of Israel.”
39 So Eleazar the priest took the bronze censers, which
those who were burned up had presented, and they were
hammered out as a covering on the altar,
40 *to be* a memorial to the children of Israel that no
outsider, who *is* not a descendant of Aaron, should come
near to offer incense before the LORD, that he might not
become like Korah and his companions, just as the LORD
had said to him through Moses.

Complaints of the People

41 On the next day all the congregation of the children of
Israel complained against Moses and Aaron, saying, “You
have killed the people of the LORD.”
42 Now it happened, when the congregation had gathered
against Moses and Aaron, that they turned toward the
tabernacle of meeting; and suddenly the cloud covered it,
and the glory of the LORD appeared.
43 Then Moses and Aaron came before the tabernacle of
meeting.
44 And the LORD spoke to Moses, saying,

45 “Get away from among this congregation, that I may
consume them in a moment.” And they fell on their faces.
46 So Moses said to Aaron, “Take a censer and put fire in
it from the altar, put incense *on it,* and take it quickly to the
congregation and make atonement for them; for wrath has
gone out from the LORD. The plague has begun.”
47 Then Aaron took *it* as Moses commanded, and ran into
the midst of the assembly; and already the plague had
begun among the people. So he put in the incense and
made atonement for the people.
48 And he stood between the dead and the living; so the
plague was stopped.
49 Now those who died in the plague were fourteen
thousand seven hundred, besides those who died in the
Korah incident.
50 So Aaron returned to Moses at the door of the
tabernacle of meeting, for the plague had stopped.

Numbers 17

The Budding of Aaron's Rod

1 And the LORD spoke to Moses, saying:

2 "Speak to the children of Israel, and get from them a rod
from each father's house, all their leaders according to
their fathers' houses—twelve rods. Write each man's name
on his rod.

3 "And you shall write Aaron's name on the rod of Levi.
For there shall be one rod for the head of *each* father's
house.

4 "Then you shall place them in the tabernacle of meeting
before the Testimony, where I meet with you.

5 "And it shall be *that* the rod of the man whom I choose
will blossom; thus I will rid Myself of the complaints of the
children of Israel, which they make against you."

6 So Moses spoke to the children of Israel, and each of
their leaders gave him a rod apiece, for each leader
according to their fathers' houses, twelve rods; and the rod
of Aaron *was* among their rods.

7 And Moses placed the rods before the LORD in the
tabernacle of witness.

8 Now it came to pass on the next day that Moses went
into the tabernacle of witness, and behold, the rod of
Aaron, of the house of Levi, had sprouted and put forth
buds, had produced blossoms and yielded ripe almonds.

9 Then Moses brought out all the rods from before the
LORD to all the children of Israel; and they looked, and
each man took his rod.

10 And the LORD said to Moses, "Bring Aaron's rod back
before the Testimony, to be kept as a sign against the

rebels, that you may put their complaints away from Me, lest they die.” *The Advocate*

11 Thus did Moses; just as the LORD had commanded him, so he did.

12 So the children of Israel spoke to Moses, saying, “Surely we die, we perish, we all perish!

13 “Whoever even comes near the tabernacle of the LORD must die. Shall we all utterly die?”

Numbers 18

Duties of Priests and Levites

1 Then the LORD said to Aaron: “You and your sons and
your father’s house with you shall bear the iniquity *related*
to the sanctuary, and you and your sons with you shall bear
the iniquity *associated with* your priesthood.
2 “Also bring with you your brethren of the tribe of Levi,
the tribe of your father, that they may be joined with you
and serve you while you and your sons *are* with you before
the tabernacle of witness.
3 “They shall attend to your needs and all the needs of the
tabernacle; but they shall not come near the articles of the
sanctuary and the altar, lest they die—they and you also.
4 “They shall be joined with you and attend to the needs of
the tabernacle of meeting, for all the work of the
tabernacle; but an outsider shall not come near you.
5 “And you shall attend to the duties of the sanctuary and
the duties of the altar, that there *may* be no more wrath on
the children of Israel.
6 “Behold, I Myself have taken your brethren the Levites
from among the children of Israel; *they are* a gift to you,
given by the LORD, to do the work of the tabernacle of
meeting.
7 “Therefore you and your sons with you shall attend to
your priesthood for everything at the altar and behind the
veil; and you shall serve. I give your priesthood *to you* as a
gift for service, but the outsider who comes near shall be
put to death.”

Offerings for Support of the Priests

8And the LORD spoke to Aaron: “Here, I Myself have also
given you charge of My heave offerings, all the holy gifts of
the children of Israel; I have given them as a portion to you
and your sons, as an ordinance forever.
9“This shall be yours of the most holy things *reserved*
from the fire: every offering of theirs, every grain offering
and every sin offering and every trespass offering which
they render to Me, *shall be* most holy for you and your
sons.
10“In a most holy *place* you shall eat it; every male shall
eat it. It shall be holy to you.
11“This also *is* yours: the heave offering of their gift, with
all the wave offerings of the children of Israel; I have given
them to you, and your sons and daughters with you, as an
ordinance forever. Everyone who is clean in your house
may eat it.
12“All the best of the oil, all the best of the new wine and
the grain, their firstfruits which they offer to the LORD, I
have given them to you.
13“Whatever first ripe fruit is in their land, which they
bring to the LORD, shall be yours. Everyone who is clean in
your house may eat it.
14“Every devoted thing in Israel shall be yours.
15“Everything that first opens the womb of all flesh,
which they bring to the LORD, whether man or beast, shall
be yours; nevertheless the firstborn of man you shall surely
redeem, and the firstborn of unclean animals you shall
redeem.
16“And those redeemed of the devoted things you shall
redeem when one month old, according to your valuation,
for five shekels of silver, according to the shekel of the
sanctuary, which *is* twenty gerahs.
17“But the firstborn of a cow, the firstborn of a sheep, or
the firstborn of a goat you shall not redeem; they *are* holy.

You shall sprinkle their blood on the altar, and burn their fat *as* an offering made by fire for a sweet aroma to the LORD.

18 “And their flesh shall be yours, just as the wave breast and the right thigh are yours.

19 “All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given to you and your sons and daughters with you as an ordinance forever; it *is* a covenant of salt forever before the LORD with you and your descendants with you.”

20 Then the LORD said to Aaron: “You shall have no inheritance in their land, nor shall you have any portion among them; I *am* your portion and your inheritance among the children of Israel. *Share the Wealth*

Tithes for Support of the Levites

21 “Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting.

22 “Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die.

23 “But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; *it shall be* a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.

24 “For the tithes of the children of Israel, which they offer up *as* a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, ‘Among the children of Israel they shall have no inheritance.’ ”

The Tithe of the Levites

25 Then the LORD spoke to Moses, saying,

26 “Speak thus to the Levites, and say to them: ‘When you
take from the children of Israel the tithes which I have
given you from them as your inheritance, then you shall
offer up a heave offering of it to the LORD, a tenth of the
tithe.
27 ‘And your heave offering shall be reckoned to you as
though *it were* the grain of the threshing floor and as the
fullness of the winepress.
28 ‘Thus you shall also offer a heave offering to the LORD
from all your tithes which you receive from the children of
Israel, and you shall give the LORD’s heave offering from it
to Aaron the priest.
29 ‘Of all your gifts you shall offer up every heave offering
due to the LORD, from all the best of them, the consecrated
part of them.’
30 “Therefore you shall say to them: ‘When you have lifted
up the best of it, then *the rest* shall be accounted to the
Levites as the produce of the threshing floor and as the
produce of the winepress.
31 ‘You may eat it in any place, you and your households,
for it *is* your reward for your work in the tabernacle of
meeting.
32 ‘And you shall bear no sin because of it, when you have
lifted up the best of it. But you shall not profane the holy
gifts of the children of Israel, lest you die.’ ”

Numbers 19

Laws of Purification

1 Now the LORD spoke to Moses and Aaron, saying,

2 “This *is* the ordinance of the law which the LORD has
commanded, saying: ‘Speak to the children of Israel, that
they bring you a red heifer without blemish, in which there
is no defect *and* on which a yoke has never come.

3 ‘You shall give it to Eleazar the priest, that he may take
it outside the camp, and it shall be slaughtered before him;

4 ‘and Eleazar the priest shall take some of its blood with
his finger, and sprinkle some of its blood seven times
directly in front of the tabernacle of meeting.

5 ‘Then the heifer shall be burned in his sight: its hide, its
flesh, its blood, and its offal shall be burned.

6 ‘And the priest shall take cedar wood and hyssop and
scarlet, and cast *them* into the midst of the fire burning the
heifer.

7 ‘Then the priest shall wash his clothes, he shall bathe in
water, and afterward he shall come into the camp; the
priest shall be unclean until evening.

8 ‘And the one who burns it shall wash his clothes in
water, bathe in water, and shall be unclean until evening.

9 ‘Then a man *who is* clean shall gather up the ashes of
the heifer, and store *them* outside the camp in a clean
place; and they shall be kept for the congregation of the
children of Israel for the water of purification;[a] it *is* for
purifying from sin.

10 ‘And the one who gathers the ashes of the heifer shall
wash his clothes, and be unclean until evening. It shall be a
statute forever to the children of Israel and to the stranger
who dwells among them.

11 ‘He who touches the dead body of anyone shall be
unclean seven days. *Hygiene and Holiness*
12 ‘He shall purify himself with the water on the third day
and on the seventh day; *then* he will be clean. But if he
does not purify himself on the third day and on the seventh
day, he will not be clean.
13 ‘Whoever touches the body of anyone who has died,
and does not purify himself, defiles the tabernacle of the
LORD. That person shall be cut off from Israel. He shall be
unclean, because the water of purification was not
sprinkled on him; his uncleanness *is* still on him.
14 ‘This *is* the law when a man dies in a tent: All who
come into the tent and all who *are* in the tent shall be
unclean seven days;
15 ‘and every open vessel, which has no cover fastened on
it, *is* unclean.
16 ‘Whoever in the open field touches one who is slain by
a sword or who has died, or a bone of a man, or a grave,
shall be unclean seven days.
17 ‘And for an unclean *person* they shall take some of the
ashes of the heifer burnt for purification from sin, and
running water shall be put on them in a vessel.
18 ‘A clean person shall take hyssop and dip *it* in the
water, sprinkle *it* on the tent, on all the vessels, on the
persons who were there, or on the one who touched a bone,
the slain, the dead, or a grave.
19 ‘The clean *person* shall sprinkle the unclean on the
third day and on the seventh day; and on the seventh day
he shall purify himself, wash his clothes, and bathe in
water; and at evening he shall be clean.
20 ‘But the man who is unclean and does not purify
himself, that person shall be cut off from among the
assembly, because he has defiled the sanctuary of the

LORD. The water of purification has not been sprinkled on him; he *is* unclean.

21 ‘It shall be a perpetual statute for them. He who sprinkles the water of purification shall wash his clothes; and he who touches the water of purification shall be unclean until evening.

22 ‘Whatever the unclean *person* touches shall be unclean; and the person who touches *it* shall be unclean until evening.’ ”

Numbers 20

Moses' Error at Kadesh

1 Then the children of Israel, the whole congregation, came
into the Wilderness of Zin in the first month, and the people
stayed in Kadesh; and Miriam died there and was buried
there. *Kadesh: Backdrop to Death and Disaster*

2 Now there was no water for the congregation; so they
gathered together against Moses and Aaron.

3 And the people contended with Moses and spoke,
saying: "If only we had died when our brethren died before
the LORD!

4 "Why have you brought up the assembly of the LORD
into this wilderness, that we and our animals should die
here?

5 "And why have you made us come up out of Egypt, to
bring us to this evil place? It *is* not a place of grain or figs
or vines or pomegranates; nor *is* there any water to drink."

6 So Moses and Aaron went from the presence of the
assembly to the door of the tabernacle of meeting, and they
fell on their faces. And the glory of the LORD appeared to
them.

7 Then the LORD spoke to Moses, saying,

8 "Take the rod; you and your brother Aaron gather the
congregation together. Speak to the rock before their eyes,
and it will yield its water; thus you shall bring water for
them out of the rock, and give drink to the congregation
and their animals."

9 So Moses took the rod from before the LORD as He
commanded him.

10 And Moses and Aaron gathered the assembly together
before the rock; and he said to them, "Hear now, you

rebels! Must we bring water for you out of this rock?”

Overcome Impulses

11Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.

12Then the LORD spoke to Moses and Aaron, “Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them.”

13This *was* the water of Meribah,[a] because the children of Israel contended with the LORD, and He was hallowed among them.

Passage Through Edom Refused

14Now Moses sent messengers from Kadesh to the king of Edom. “Thus says your brother Israel: ‘You know all the hardship that has befallen us,

Pain That Leads to Prejudice

15‘how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians afflicted us and our fathers.

16‘When we cried out to the LORD, He heard our voice and sent the Angel and brought us up out of Egypt; now here we are in Kadesh, a city on the edge of your border.

17‘Please let us pass through your country. We will not pass through fields or vineyards, nor will we drink water from wells; we will go along the King’s Highway; we will not turn aside to the right hand or to the left until we have passed through your territory.’ ”

18Then Edom said to him, “You shall not pass through my *land,* lest I come out against you with the sword.”

19So the children of Israel said to him, “We will go by the Highway, and if I or my livestock drink any of your water, then I will pay for it; let me only pass through on foot, nothing *more*.”

20 Then he said, “You shall not pass through.” So Edom
came out against them with many men and with a strong
hand.
21 Thus Edom refused to give Israel passage through his
territory; so Israel turned away from him.

Death of Aaron

22 Now the children of Israel, the whole congregation,
journeyed from Kadesh and came to Mount Hor. *Leadership
Changes*
23 And the LORD spoke to Moses and Aaron in Mount Hor
by the border of the land of Edom, saying:
24 “Aaron shall be gathered to his people, for he shall not
enter the land which I have given to the children of Israel,
because you rebelled against My word at the water of
Meribah.
25 “Take Aaron and Eleazar his son, and bring them up to
Mount Hor;
26 “and strip Aaron of his garments and put them on
Eleazar his son; for Aaron shall be gathered *to his people*
and die there.”
27 So Moses did just as the LORD commanded, and they
went up to Mount Hor in the sight of all the congregation.
28 Moses stripped Aaron of his garments and put them on
Eleazar his son; and Aaron died there on the top of the
mountain. Then Moses and Eleazar came down from the
mountain.
29 Now when all the congregation saw that Aaron was
dead, all the house of Israel mourned for Aaron thirty days.

Numbers 21

Canaanites Defeated at Hormah

1 The king of Arad, the Canaanite, who dwelt in the South,
heard that Israel was coming on the road to Atharim. Then
he fought against Israel and took *some* of them prisoners.
2 So Israel made a vow to the LORD, and said, "If You will
indeed deliver this people into my hand, then I will utterly
destroy their cities."
3 And the LORD listened to the voice of Israel and
delivered up the Canaanites, and they utterly destroyed
them and their cities. So the name of that place was called
Hormah.[a]

The Bronze Serpent

4 Then they journeyed from Mount Hor by the Way of the
Red Sea, to go around the land of Edom; and the soul of the
people became very discouraged on the way.
5 And the people spoke against God and against Moses:
"Why have you brought us up out of Egypt to die in the
wilderness? For *there is* no food and no water, and our soul
loathes this worthless bread."
6 So the LORD sent fiery serpents among the people, and
they bit the people; and many of the people of Israel died.
7 Therefore the people came to Moses, and said, "We have
sinned, for we have spoken against the LORD and against
you; pray to the LORD that He take away the serpents from
us." So Moses prayed for the people.
8 Then the LORD said to Moses, "Make a fiery *serpent,*
and set it on a pole; and it shall be that everyone who is
bitten, when he looks at it, shall live." *Symbol of Healing*

9 So Moses made a bronze serpent, and put it on a pole;
and so it was, if a serpent had bitten anyone, when he
looked at the bronze serpent, he lived.

From Mount Hor to Moab

10 Now the children of Israel moved on and camped in
Oboth.
11 And they journeyed from Oboth and camped at Ije
Abarim, in the wilderness which *is* east of Moab, toward
the sunrise.
12 From there they moved and camped in the Valley of
Zered.
13 From there they moved and camped on the other side
of the Arnon, which *is* in the wilderness that extends from
the border of the Amorites; for the Arnon *is* the border of
Moab, between Moab and the Amorites.
14 Therefore it is said in the Book of the Wars of the
LORD:

> "Waheb in Suphah,[b]
> The brooks of the Arnon,
> 15 And the slope of the brooks
> That reaches to the dwelling of Ar,
> And lies on the border of Moab."

16 From there *they went* to Beer, which *is* the well where
the LORD said to Moses, "Gather the people together, and I
will give them water."
17 Then Israel sang this song:

> "Spring up, O well!
> All of you sing to it—
> 18 The well the leaders sank,
> Dug by the nation's nobles,

By the lawgiver, with their staves.”

And from the wilderness *they went* to Mattanah,
19 from Mattanah to Nahaliel, from Nahaliel to Bamoth,
20 and from Bamoth, *in* the valley that *is* in the country of Moab, to the top of Pisgah which looks down on the wasteland.[c]

King Sihon Defeated

21 Then Israel sent messengers to Sihon king of the Amorites, saying,
22 “Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King’s Highway until we have passed through your territory.”
23 But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel.
24 Then Israel defeated him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the people of Ammon; for the border of the people of Ammon *was* fortified.
25 So Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon and in all its villages.
26 For Heshbon *was* the city of Sihon king of the Amorites, who had fought against the former king of Moab, and had taken all his land from his hand as far as the Arnon.
27 Therefore those who speak in proverbs say:

“Come to Heshbon, let it be built;
Let the city of Sihon be repaired.

28 “For fire went out from Heshbon,

A flame from the city of Sihon;
It consumed Ar of Moab,
The lords of the heights of the Arnon.
29 Woe to you, Moab!
You have perished, O people of Chemosh!
He has given his sons as fugitives,
And his daughters into captivity,
To Sihon king of the Amorites.

30 "But we have shot at them;
Heshbon has perished as far as Dibon.
Then we laid waste as far as Nophah,
Which *reaches* to Medeba."

31 Thus Israel dwelt in the land of the Amorites.

32 Then Moses sent to spy out Jazer; and they took its villages and drove out the Amorites who *were* there.

King Og Defeated

33 And they turned and went up by the way to Bashan. So Og king of Bashan went out against them, he and all his people, to battle at Edrei.

34 Then the LORD said to Moses, "Do not fear him, for I have delivered him into your hand, with all his people and his land; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon."

35 So they defeated him, his sons, and all his people, until there was no survivor left him; and they took possession of his land.

Numbers 22

Balak Sends for Balaam

1 Then the children of Israel moved, and camped in the
plains of Moab on the side of the Jordan *across from*
Jericho.

2 Now Balak the son of Zippor saw all that Israel had done
to the Amorites. *Balak*

3 And Moab was exceedingly afraid of the people because
they *were* many, and Moab was sick with dread because of
the children of Israel.

4 So Moab said to the elders of Midian, "Now this
company will lick up everything around us, as an ox licks
up the grass of the field." And Balak the son of Zippor *was*
king of the Moabites at that time.

5 Then he sent messengers to Balaam the son of Beor at
Pethor, which *is* near the River[a] in the land of the sons of
his people,[b] to call him, saying: "Look, a people has come
from Egypt. See, they cover the face of the earth, and are
settling next to me! *Balaam*

6 "Therefore please come at once, curse this people for
me, for they *are* too mighty for me. Perhaps I shall be able
to defeat them and drive them out of the land, for I know
that he whom you bless *is* blessed, and he whom you curse
is cursed." *The Unscrupulous Prophet*

7 So the elders of Moab and the elders of Midian departed
with the diviner's fee in their hand, and they came to
Balaam and spoke to him the words of Balak.

8 And he said to them, "Lodge here tonight, and I will
bring back word to you, as the LORD speaks to me." So the
princes of Moab stayed with Balaam.

9 Then God came to Balaam and said, “Who *are* these men
with you?”
10 So Balaam said to God, “Balak the son of Zippor, king
of Moab, has sent to me, *saying,*
11 ‘Look, a people has come out of Egypt, and they cover
the face of the earth. Come now, curse them for me;
perhaps I shall be able to overpower them and drive them
out.’ ”
12 And God said to Balaam, “You shall not go with them;
you shall not curse the people, for they *are* blessed.”
13 So Balaam rose in the morning and said to the princes
of Balak, “Go back to your land, for the LORD has refused
to give me permission to go with you.”
14 And the princes of Moab rose and went to Balak, and
said, “Balaam refuses to come with us.”
15 Then Balak again sent princes, more numerous and
more honorable than they.
16 And they came to Balaam and said to him, “Thus says
Balak the son of Zippor: ‘Please let nothing hinder you from
coming to me;
17 ‘for I will certainly honor you greatly, and I will do
whatever you say to me. Therefore please come, curse this
people for me.’ ”
18 Then Balaam answered and said to the servants of
Balak, “Though Balak were to give me his house full of
silver and gold, I could not go beyond the word of the
LORD my God, to do less or more.
19 “Now therefore, please, you also stay here tonight, that
I may know what more the LORD will say to me.”
20 And God came to Balaam at night and said to him, “If
the men come to call you, rise *and* go with them; but only
the word which I speak to you—that you shall do.”
21 So Balaam rose in the morning, saddled his donkey, and
went with the princes of Moab.

Balaam, the Donkey, and the Angel

22Then God's anger was aroused because he went, and the Angel of the LORD took His stand in the way as an adversary against him. And he was riding on his donkey, and his two servants *were* with him.

23Now the donkey saw the Angel of the LORD standing in the way with His drawn sword in His hand, and the donkey turned aside out of the way and went into the field. So Balaam struck the donkey to turn her back onto the road.

24Then the Angel of the LORD stood in a narrow path between the vineyards, *with* a wall on this side and a wall on that side.

25And when the donkey saw the Angel of the LORD, she pushed herself against the wall and crushed Balaam's foot against the wall; so he struck her again.

26Then the Angel of the LORD went further, and stood in a narrow place where there *was* no way to turn either to the right hand or to the left.

27And when the donkey saw the Angel of the LORD, she lay down under Balaam; so Balaam's anger was aroused, and he struck the donkey with his staff.

28Then the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

29And Balaam said to the donkey, "Because you have abused me. I wish there were a sword in my hand, for now I would kill you!"

30So the donkey said to Balaam, "*Am* I not your donkey on which you have ridden, ever since *I became* yours, to this day? Was I ever disposed to do this to you?" And he said, "No."

31Then the LORD opened Balaam's eyes, and he saw the Angel of the LORD standing in the way with His drawn

sword in His hand; and he bowed his head and fell flat on his face.

32And the Angel of the LORD said to him, “Why have you struck your donkey these three times? Behold, I have come out to stand against you, because *your* way is perverse before Me.

33“The donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, surely I would also have killed you by now, and let her live.”

34And Balaam said to the Angel of the LORD, “I have sinned, for I did not know You stood in the way against me. Now therefore, if it displeases You, I will turn back.”

35Then the Angel of the LORD said to Balaam, “Go with the men, but only the word that I speak to you, that you shall speak.” So Balaam went with the princes of Balak.

36Now when Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which *is* on the border at the Arnon, the boundary of the territory.

37Then Balak said to Balaam, “Did I not earnestly send to you, calling for you? Why did you not come to me? Am I not able to honor you?”

38And Balaam said to Balak, “Look, I have come to you! Now, have I any power at all to say anything? The word that God puts in my mouth, that I must speak.”

39So Balaam went with Balak, and they came to Kirjath Huzoth.

40Then Balak offered oxen and sheep, and he sent *some* to Balaam and to the princes who *were* with him.

Balaam’s First Prophecy

41So it was, the next day, that Balak took Balaam and brought him up to the high places of Baal, that from there he might observe the extent of the people.

Numbers 23

[1]Then Balaam said to Balak, “Build seven altars for me here, and prepare for me here seven bulls and seven rams.”
[2]And Balak did just as Balaam had spoken, and Balak and Balaam offered a bull and a ram on *each* altar.
[3]Then Balaam said to Balak, “Stand by your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you.” So he went to a desolate height.
[4]And God met Balaam, and he said to Him, “I have prepared the seven altars, and I have offered on *each* altar a bull and a ram.”
[5]Then the LORD put a word in Balaam’s mouth, and said, “Return to Balak, and thus you shall speak.”
[6]So he returned to him, and there he was, standing by his burnt offering, he and all the princes of Moab.
[7]And he took up his oracle and said:

“Balak the king of Moab has brought me
from Aram,
From the mountains of the east.
‘Come, curse Jacob for me,
And come, denounce Israel!’

[8]“How shall I curse whom God has not
cursed?
And how shall I denounce *whom* the LORD
has not denounced?
[9]For from the top of the rocks I see him,
And from the hills I behold him;
There! A people dwelling alone,
Not reckoning itself among the nations.

10 “Who can count the dust[a] of Jacob,
Or number one-fourth of Israel?
Let me die the death of the righteous,
And let my end be like his!”

11 Then Balak said to Balaam, “What have you done to me? I took you to curse my enemies, and look, you have blessed *them* bountifully!” *The Better Story*

12 So he answered and said, “Must I not take heed to speak what the LORD has put in my mouth?”

Balaam’s Second Prophecy

13 Then Balak said to him, “Please come with me to another place from which you may see them; you shall see only the outer part of them, and shall not see them all; curse them for me from there.”

14 So he brought him to the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on *each* altar.

15 And he said to Balak, “Stand here by your burnt offering while I meet[b] *the LORD* over there.”

16 Then the LORD met Balaam, and put a word in his mouth, and said, “Go back to Balak, and thus you shall speak.”

17 So he came to him, and there he was, standing by his burnt offering, and the princes of Moab were with him. And Balak said to him, “What has the LORD spoken?”

18 Then he took up his oracle and said:

“Rise up, Balak, and hear!
Listen to me, son of Zippor!

19 “God *is* not a man, that He should lie,
Nor a son of man, that He should repent.

Has He said, and will He not do?
Or has He spoken, and will He not make it good?
20Behold, I have received *a command* to bless;
He has blessed, and I cannot reverse it.

21"He has not observed iniquity in Jacob,
Nor has He seen wickedness in Israel.
The LORD his God *is* with him,
And the shout of a King *is* among them.
22God brings them out of Egypt;
He has strength like a wild ox.

23"For *there is* no sorcery against Jacob,
Nor any divination against Israel.
It now must be said of Jacob
And of Israel, 'Oh, what God has done!'
24Look, a people rises like a lioness,
And lifts itself up like a lion;
It shall not lie down until it devours the prey,
And drinks the blood of the slain."

25Then Balak said to Balaam, "Neither curse them at all, nor bless them at all!"

26So Balaam answered and said to Balak, "Did I not tell you, saying, 'All that the LORD speaks, that I must do'?"

Balaam's Third Prophecy

27Then Balak said to Balaam, "Please come, I will take you to another place; perhaps it will please God that you may curse them for me from there."

28So Balak took Balaam to the top of Peor, that overlooks the wasteland.[c]

29 Then Balaam said to Balak, “Build for me here seven
altars, and prepare for me here seven bulls and seven
rams.”
30 And Balak did as Balaam had said, and offered a bull
and a ram on *every* altar.

Numbers 24

[1]Now when Balaam saw that it pleased the LORD to bless
Israel, he did not go as at other times, to seek to use
sorcery, but he set his face toward the wilderness.
[2]And Balaam raised his eyes, and saw Israel encamped
according to their tribes; and the Spirit of God came upon
him.
[3]Then he took up his oracle and said:

"The utterance of Balaam the son of Beor,
The utterance of the man whose eyes are
opened,
[4]The utterance of him who hears the words
of God,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

[5]"How lovely are your tents, O Jacob!
Your dwellings, O Israel!
[6]Like valleys that stretch out,
Like gardens by the riverside,
Like aloes planted by the LORD,
Like cedars beside the waters.
[7]He shall pour water from his buckets,
And his seed *shall be* in many waters.

"His king shall be higher than Agag,
And his kingdom shall be exalted.

[8]"God brings him out of Egypt;
He has strength like a wild ox;
He shall consume the nations, his enemies;
He shall break their bones

And pierce *them* with his arrows.
9‘He bows down, he lies down as a lion;
And as a lion, who shall rouse him?’[a]

“Blessed *is* he who blesses you,
And cursed *is* he who curses you.”

10Then Balak’s anger was aroused against Balaam, and he struck his hands together; and Balak said to Balaam, “I called you to curse my enemies, and look, you have bountifully blessed *them* these three times! *No Amount of Money*
11“Now therefore, flee to your place. I said I would greatly honor you, but in fact, the LORD has kept you back from honor.”
12So Balaam said to Balak, “Did I not also speak to your messengers whom you sent to me, saying,
13‘If Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD, to do good or bad of my own will. What the LORD says, that I must speak’?
14“And now, indeed, I am going to my people. Come, I will advise you what this people will do to your people in the latter days.”

Balaam’s Fourth Prophecy

15So he took up his oracle and said:

“The utterance of Balaam the son of Beor,
And the utterance of the man whose eyes are opened;
16The utterance of him who hears the words of God,
And has the knowledge of the Most High,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

17 “I see Him, but not now;
I behold Him, but not near;
A Star shall come out of Jacob;
A Scepter shall rise out of Israel,
And batter the brow of Moab,
And destroy all the sons of tumult.[b]

18 “And Edom shall be a possession;
Seir also, his enemies, shall be a possession,
While Israel does valiantly.
19 Out of Jacob One shall have dominion,
And destroy the remains of the city.”

20 Then he looked on Amalek, and he took up his oracle and said:

“Amalek *was* first among the nations,
But *shall be* last until he perishes.”

21 Then he looked on the Kenites, and he took up his oracle and said:

“Firm is your dwelling place,
And your nest is set in the rock;
22 Nevertheless Kain shall be burned.
How long until Asshur carries you away captive?”

23 Then he took up his oracle and said:

“Alas! Who shall live when God does this?
24 But ships *shall come* from the coasts of Cyprus,[c]
And they shall afflict Asshur and afflict Eber,
And so shall *Amalek*,[d] until he perishes.”

25So Balaam rose and departed and returned to his place;
Balak also went his way.

Numbers 25

Israel's Harlotry in Moab

1 Now Israel remained in Acacia Grove,[a] and the people
began to commit harlotry with the women of Moab.
2 They invited the people to the sacrifices of their gods,
and the people ate and bowed down to their gods.
3 So Israel was joined to Baal of Peor, and the anger of the
LORD was aroused against Israel.
4 Then the LORD said to Moses, "Take all the leaders of
the people and hang the offenders before the LORD, out in
the sun, that the fierce anger of the LORD may turn away
from Israel."
5 So Moses said to the judges of Israel, "Every one of you
kill his men who were joined to Baal of Peor."
6 And indeed, one of the children of Israel came and
presented to his brethren a Midianite woman in the sight of
Moses and in the sight of all the congregation of the
children of Israel, who *were* weeping at the door of the
tabernacle of meeting.
7 Now when Phinehas the son of Eleazar, the son of Aaron
the priest, saw *it,* he rose from among the congregation
and took a javelin in his hand; *Phinehas*
8 and he went after the man of Israel into the tent and
thrust both of them through, the man of Israel, and the
woman through her body. So the plague was stopped
among the children of Israel.
9 And those who died in the plague were twenty-four
thousand.
10 Then the LORD spoke to Moses, saying:
11 "Phinehas the son of Eleazar, the son of Aaron the
priest, has turned back My wrath from the children of

Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal.

12 “Therefore say, ‘Behold, I give to him My covenant of peace;

13 ‘and it shall be to him and his descendants after him a covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel.’ ”

14 Now the name of the Israelite who was killed, who was killed with the Midianite woman, *was* Zimri the son of Salu, a leader of a father’s house among the Simeonites.

15 And the name of the Midianite woman who was killed *was* Cozbi the daughter of Zur; he *was* head of the people of a father’s house in Midian.

16 Then the LORD spoke to Moses, saying:

17 “Harass the Midianites, and attack them; *The Midianites*

18 “for they harassed you with their schemes by which they seduced you in the matter of Peor and in the matter of Cozbi, the daughter of a leader of Midian, their sister, who was killed in the day of the plague because of Peor.”

Numbers 26

The Second Census of Israel

1 And it came to pass, after the plague, that the LORD spoke
to Moses and Eleazar the son of Aaron the priest, saying:
2 "Take a census of all the congregation of the children of
Israel from twenty years old and above, by their fathers'
houses, all who are able to go to war in Israel."
3 So Moses and Eleazar the priest spoke with them in the
plains of Moab by the Jordan, *across from* Jericho, saying:
4 "*Take a census of the people* from twenty years old and
above, just as the LORD commanded Moses and the
children of Israel who came out of the land of Egypt."
5 Reuben *was* the firstborn of Israel. The children of
Reuben *were: of* Hanoch, the family of the Hanochites; *of*
Pallu, the family of the Palluites;
6 *of* Hezron, the family of the Hezronites; *of* Carmi, the
family of the Carmites.
7 These *are* the families of the Reubenites: those who
were numbered of them were forty-three thousand seven
hundred and thirty.
8 And the son of Pallu *was* Eliab.
9 The sons of Eliab *were* Nemuel, Dathan, and Abiram.
These *are* the Dathan and Abiram, representatives of the
congregation, who contended against Moses and Aaron in
the company of Korah, when they contended against the
LORD;
10 and the earth opened its mouth and swallowed them up
together with Korah when that company died, when the fire
devoured two hundred and fifty men; and they became a
sign.
11 Nevertheless the children of Korah did not die.

12The sons of Simeon according to their families *were: of* Nemuel,[a] the family of the Nemuelites; *of* Jamin, the family of the Jaminites; *of* Jachin,[b] the family of the Jachinites;
13*of* Zerah,[c] the family of the Zarhites; *of* Shaul, the family of the Shaulites.
14These *are* the families of the Simeonites: twenty-two thousand two hundred.
15The sons of Gad according to their families *were: of* Zephon,[d] the family of the Zephonites; *of* Haggi, the family of the Haggites; *of* Shuni, the family of the Shunites;
16*of* Ozni,[e] the family of the Oznites; *of* Eri, the family of the Erites;
17*of* Arod,[f] the family of the Arodites; *of* Areli, the family of the Arelites.
18These *are* the families of the sons of Gad according to those who were numbered of them: forty thousand five hundred.
19The sons of Judah *were* Er and Onan; and Er and Onan died in the land of Canaan.
20And the sons of Judah according to their families were: *of* Shelah, the family of the Shelanites; *of* Perez, the family of the Parzites; *of* Zerah, the family of the Zarhites.
21And the sons of Perez were: *of* Hezron, the family of the Hezronites; *of* Hamul, the family of the Hamulites.
22These *are* the families of Judah according to those who were numbered of them: seventy-six thousand five hundred.
23The sons of Issachar according to their families *were: of* Tola, the family of the Tolaites; of Puah,[g] the family of the Punites;[h]
24of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.
25These *are* the families of Issachar according to those who were numbered of them: sixty-four thousand three hundred.

26The sons of Zebulun according to their families *were:* of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

27These *are* the families of the Zebulunites according to those who were numbered of them: sixty thousand five hundred.

28The sons of Joseph according to their families, by Manasseh and Ephraim, *were:*

29The sons of Manasseh: of Machir, the family of the Machirites; and Machir begot Gilead; of Gilead, the family of the Gileadites.

30These *are* the sons of Gilead: *of* Jeezer,[i] the family of the Jeezerites; of Helek, the family of the Helekites;

31*of* Asriel, the family of the Asrielites; *of* Shechem, the family of the Shechemites;

32*of* Shemida, the family of the Shemidaites; *of* Hepher, the family of the Hepherites.

33Now Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad *were* Mahlah, Noah, Hoglah, Milcah, and Tirzah.

34These *are* the families of Manasseh; and those who were numbered of them *were* fifty-two thousand seven hundred.

35These *are* the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthalhites; of Becher,[j] the family of the Bachrites; of Tahan, the family of the Tahanites.

36And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37These *are* the families of the sons of Ephraim according to those who were numbered of them: thirty-two thousand five hundred. These *are* the sons of Joseph according to their families.

38The sons of Benjamin according to their families were:
of Bela, the family of the Belaites; of Ashbel, the family of
the Ashbelites; of Ahiram, the family of the Ahiramites;
39of Shupham,[k] the family of the Shuphamites; of
Hupham,[l] the family of the Huphamites.
40And the sons of Bela were Ard[m] and Naaman: *of Ard,*
the family of the Ardites; of Naaman, the family of the
Naamites.
41These *are* the sons of Benjamin according to their
families; and those who were numbered of them *were* forty-
five thousand six hundred.
42These *are* the sons of Dan according to their families:
of Shuham,[n] the family of the Shuhamites. These *are* the
families of Dan according to their families.
43All the families of the Shuhamites, according to those
who were numbered of them, *were* sixty-four thousand four
hundred.
44The sons of Asher according to their families *were:* of
Jimna, the family of the Jimnites; of Jesui, the family of the
Jesuites; of Beriah, the family of the Beriites.
45Of the sons of Beriah: of Heber, the family of the
Heberites; of Malchiel, the family of the Malchielites.
46And the name of the daughter of Asher *was* Serah.
47These *are* the families of the sons of Asher according to
those who were numbered of them: fifty-three thousand
four hundred.
48The sons of Naphtali according to their families *were:*
of Jahzeel,[o] the family of the Jahzeelites; of Guni, the family
of the Gunites;
49of Jezer, the family of the Jezerites; of Shillem, the
family of the Shillemites.
50These *are* the families of Naphtali according to their
families; and those who were numbered of them *were* forty-
five thousand four hundred.

51These *are* those who were numbered of the children of Israel: six hundred and one thousand seven hundred and thirty.

52Then the LORD spoke to Moses, saying:

53"To these the land shall be divided as an inheritance, according to the number of names.

54"To a large *tribe* you shall give a larger inheritance, and to a small *tribe* you shall give a smaller inheritance. Each shall be given its inheritance according to those who were numbered of them.

55"But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers.

56"According to the lot their inheritance shall be divided between the larger and the smaller."

57And these *are* those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korathites. And Kohath begot Amram.

59The name of Amram's wife *was* Jochebed the daughter of Levi, who was born to Levi in Egypt; and to Amram she bore Aaron and Moses and their sister Miriam.

60To Aaron were born Nadab and Abihu, Eleazar and Ithamar.

61And Nadab and Abihu died when they offered profane fire before the LORD.

62Now those who were numbered of them were twenty-three thousand, every male from a month old and above; for they were not numbered among the other children of Israel, because there was no inheritance given to them among the children of Israel.

63These *are* those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan, *across from* Jericho.

64But among these there was not a man of those who were numbered by Moses and Aaron the priest when they numbered the children of Israel in the Wilderness of Sinai.

65For the LORD had said of them, “They shall surely die in the wilderness.” So there was not left a man of them, except Caleb the son of Jephunneh and Joshua the son of Nun.

Numbers 27

Inheritance Laws

1 Then came the daughters of Zelophehad the son of
Hepher, the son of Gilead, the son of Machir, the son of
Manasseh, from the families of Manasseh the son of Joseph;
and these *were* the names of his daughters: Mahlah, Noah,
Hoglah, Milcah, and Tirzah. *New Laws for a New World*

2 And they stood before Moses, before Eleazar the priest,
and before the leaders and all the congregation, *by* the
doorway of the tabernacle of meeting, saying:

3 "Our father died in the wilderness; but he was not in the
company of those who gathered together against the
LORD, in company with Korah, but he died in his own sin;
and he had no sons.

4 "Why should the name of our father be removed from
among his family because he had no son? Give us a
possession among our father's brothers." *Family Responsibilities*

5 So Moses brought their case before the LORD.

6 And the LORD spoke to Moses, saying:

7 "The daughters of Zelophehad speak *what is* right; you
shall surely give them a possession of inheritance among
their father's brothers, and cause the inheritance of their
father to pass to them.

8 "And you shall speak to the children of Israel, saying: 'If
a man dies and has no son, then you shall cause his
inheritance to pass to his daughter.

9 'If he has no daughter, then you shall give his
inheritance to his brothers.

10 'If he has no brothers, then you shall give his
inheritance to his father's brothers.

11 ‘And if his father has no brothers, then you shall give
his inheritance to the relative closest to him in his family,
and he shall possess it.’ ” And it shall be to the children of
Israel a statute of judgment, just as the LORD commanded
Moses.

Joshua the Next Leader of Israel

12 Now the LORD said to Moses: “Go up into this Mount
Abarim, and see the land which I have given to the children
of Israel.
13 “And when you have seen it, you also shall be gathered
to your people, as Aaron your brother was gathered.
14 “For in the Wilderness of Zin, during the strife of the
congregation, you rebelled against My command to hallow
Me at the waters before their eyes.” (These *are* the waters
of Meribah, at Kadesh in the Wilderness of Zin.)
15 Then Moses spoke to the LORD, saying: *Learn to Pray with Moses*
16 “Let the LORD, the God of the spirits of all flesh, set a
man over the congregation,
17 “who may go out before them and go in before them,
who may lead them out and bring them in, that the
congregation of the LORD may not be like sheep which
have no shepherd.”
18 And the LORD said to Moses: “Take Joshua the son of
Nun with you, a man in whom *is* the Spirit, and lay your
hand on him;
19 “set him before Eleazar the priest and before all the
congregation, and inaugurate him in their sight.
20 “And you shall give *some* of your authority to him, that
all the congregation of the children of Israel may be
obedient.
21 “He shall stand before Eleazar the priest, who shall
inquire before the LORD for him by the judgment of the

Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him—all the congregation.”

22So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation.

23And he laid his hands on him and inaugurated him, just as the LORD commanded by the hand of Moses.

Numbers 28

Daily Offerings

1 Now the LORD spoke to Moses, saying,

2 "Command the children of Israel, and say to them, 'My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.' *A Habit of Worship*

3 "And you shall say to them, 'This *is* the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering.

4 'The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,

5 'and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil.

6 '*It is* a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD.

7 'And its drink offering *shall be* one-fourth of a hin for each lamb; in a holy *place* you shall pour out the drink to the LORD as an offering.

8 'The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer *it* as an offering made by fire, a sweet aroma to the LORD.

Sabbath Offerings

9 'And on the Sabbath day two lambs in their first year, without blemish, and two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, with its drink offering—

10 '*this is* the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

Monthly Offerings

11 ‘At the beginnings of your months you shall present a
burnt offering to the LORD: two young bulls, one ram, and
seven lambs in their first year, without blemish;
12 ‘three-tenths *of an ephah* of fine flour as a grain
offering, mixed with oil, for each bull; two-tenths *of an*
ephah of fine flour as a grain offering, mixed with oil, for
the one ram;
13 ‘and one-tenth *of an ephah* of fine flour, mixed with oil,
as a grain offering for each lamb, as a burnt offering of
sweet aroma, an offering made by fire to the LORD.
14 ‘Their drink offering shall be half a hin of wine for a
bull, one-third of a hin for a ram, and one-fourth of a hin for
a lamb; this *is* the burnt offering for each month
throughout the months of the year.
15 ‘Also one kid of the goats as a sin offering to the LORD
shall be offered, besides the regular burnt offering and its
drink offering.

Offerings at Passover

16 ‘On the fourteenth day of the first month *is* the
Passover of the LORD.
17 ‘And on the fifteenth day of this month *is* the feast;
unleavened bread shall be eaten for seven days.
18 ‘On the first day *you shall have* a holy convocation. You
shall do no customary work.
19 ‘And you shall present an offering made by fire as a
burnt offering to the LORD: two young bulls, one ram, and
seven lambs in their first year. Be sure they are without
blemish.
20 ‘Their grain offering shall be of fine flour mixed with
oil: three-tenths *of an ephah* you shall offer for a bull, and
two-tenths for a ram;

21 ‘you shall offer one-tenth *of an ephah* for each of the
seven lambs;
22 ‘also one goat *as* a sin offering, to make atonement for
you.
23 ‘You shall offer these besides the burnt offering of the
morning, which *is* for a regular burnt offering.
24 ‘In this manner you shall offer the food of the offering
made by fire daily for seven days, as a sweet aroma to the
LORD; it shall be offered besides the regular burnt offering
and its drink offering.
25 ‘And on the seventh day you shall have a holy
convocation. You shall do no customary work.

Offerings at the Feast of Weeks

26 ‘Also on the day of the firstfruits, when you bring a new
grain offering to the LORD at your *Feast of* Weeks, you
shall have a holy convocation. You shall do no customary
work.
27 ‘You shall present a burnt offering as a sweet aroma to
the LORD: two young bulls, one ram, and seven lambs in
their first year,
28 ‘with their grain offering of fine flour mixed with oil:
three-tenths *of an ephah* for each bull, two-tenths for the
one ram,
29 ‘and one-tenth for each of the seven lambs;
30 ‘*also* one kid of the goats, to make atonement for you.
31 ‘Be sure they are without blemish. You shall present
them with their drink offerings, besides the regular burnt
offering with its grain offering.

Numbers 29

Offerings at the Feast of Trumpets

1 ‘And in the seventh month, on the first *day* of the month,
you shall have a holy convocation. You shall do no
customary work. For you it is a day of blowing the
trumpets.
2 ‘You shall offer a burnt offering as a sweet aroma to the
LORD: one young bull, one ram, *and* seven lambs in their
first year, without blemish.
3 ‘Their grain offering *shall be* fine flour mixed with oil:
three-tenths *of an ephah* for the bull, two-tenths for the
ram,
4 ‘and one-tenth for each of the seven lambs;
5 ‘also one kid of the goats *as* a sin offering, to make
atonement for you;
6 ‘besides the burnt offering with its grain offering for the
New Moon, the regular burnt offering with its grain
offering, and their drink offerings, according to their
ordinance, as a sweet aroma, an offering made by fire to
the LORD.

Offerings on the Day of Atonement

7 ‘On the tenth *day* of this seventh month you shall have a
holy convocation. You shall afflict your souls; you shall not
do any work.
8 ‘You shall present a burnt offering to the LORD *as* a
sweet aroma: one young bull, one ram, *and* seven lambs in
their first year. Be sure they are without blemish.
9 ‘Their grain offering *shall be of* fine flour mixed with oil:
three-tenths *of an ephah* for the bull, two-tenths for the one
ram,

10 ‘and one-tenth for each of the seven lambs;
11 ‘also one kid of the goats *as* a sin offering, besides the sin offering for atonement, the regular burnt offering with its grain offering, and their drink offerings.

Offerings at the Feast of Tabernacles

12 ‘On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.
13 ‘You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, *and* fourteen lambs in their first year. They shall be without blemish.
14 ‘Their grain offering *shall be of* fine flour mixed with oil: three-tenths *of an ephah* for each of the thirteen bulls, two-tenths for each of the two rams,
15 ‘and one-tenth for each of the fourteen lambs;
16 ‘also one kid of the goats *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
17 ‘On the second day *present* twelve young bulls, two rams, fourteen lambs in their first year without blemish,
18 ‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
19 ‘also one kid of the goats *as* a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.
20 ‘On the third day *present* eleven bulls, two rams, fourteen lambs in their first year without blemish,
21 ‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

22 ‘also one goat *as* a sin offering, besides the regular
burnt offering, its grain offering, and its drink offering.
23 ‘On the fourth day *present* ten bulls, two rams, *and*
fourteen lambs in their first year, without blemish,
24 ‘and their grain offering and their drink offerings for
the bulls, for the rams, and for the lambs, by their number,
according to the ordinance;
25 ‘also one kid of the goats *as* a sin offering, besides the
regular burnt offering, its grain offering, and its drink
offering.
26 ‘On the fifth day *present* nine bulls, two rams, *and*
fourteen lambs in their first year without blemish,
27 ‘and their grain offering and their drink offerings for
the bulls, for the rams, and for the lambs, by their number,
according to the ordinance;
28 ‘also one goat *as* a sin offering, besides the regular
burnt offering, its grain offering, and its drink offering.
29 ‘On the sixth day *present* eight bulls, two rams, *and*
fourteen lambs in their first year without blemish,
30 ‘and their grain offering and their drink offerings for
the bulls, for the rams, and for the lambs, by their number,
according to the ordinance;
31 ‘also one goat *as* a sin offering, besides the regular
burnt offering, its grain offering, and its drink offering.
32 ‘On the seventh day *present* seven bulls, two rams, *and*
fourteen lambs in their first year without blemish,
33 ‘and their grain offering and their drink offerings for
the bulls, for the rams, and for the lambs, by their number,
according to the ordinance;
34 ‘also one goat *as* a sin offering, besides the regular
burnt offering, its grain offering, and its drink offering.
35 ‘On the eighth day you shall have a sacred assembly.
You shall do no customary work.

36 ‘You shall present a burnt offering, an offering made by
fire as a sweet aroma to the LORD: one bull, one ram,
seven lambs in their first year without blemish,
37 ‘and their grain offering and their drink offerings for
the bull, for the ram, and for the lambs, by their number,
according to the ordinance;
38 ‘also one goat *as* a sin offering, besides the regular
burnt offering, its grain offering, and its drink offering.
39 ‘These you shall present to the LORD at your appointed
feasts (besides your vowed offerings and your freewill
offerings) as your burnt offerings and your grain offerings,
as your drink offerings and your peace offerings.’ ”
40 So Moses told the children of Israel everything, just as
the LORD commanded Moses.

Numbers 30

The Law Concerning Vows

1 Then Moses spoke to the heads of the tribes concerning
the children of Israel, saying, “This *is* the thing which the
LORD has commanded:
2 “If a man makes a vow to the LORD, or swears an oath
to bind himself by some agreement, he shall not break his
word; he shall do according to all that proceeds out of his
mouth. *Watch the Promises You Make*
3 “Or if a woman makes a vow to the LORD, and binds
herself by some agreement while in her father’s house in
her youth,
4 “and her father hears her vow and the agreement by
which she has bound herself, and her father holds his
peace, then all her vows shall stand, and every agreement
with which she has bound herself shall stand.
5 “But if her father overrules her on the day that he hears,
then none of her vows nor her agreements by which she
has bound herself shall stand; and the LORD will release
her, because her father overruled her.
6 “If indeed she takes a husband, while bound by her vows
or by a rash utterance from her lips by which she bound
herself,
7 “and her husband hears *it,* and makes no response to
her on the day that he hears, then her vows shall stand,
and her agreements by which she bound herself shall
stand.
8 “But if her husband overrules her on the day that he
hears *it,* he shall make void her vow which she took and
what she uttered with her lips, by which she bound herself,
and the LORD will release her.

9 “Also any vow of a widow or a divorced woman, by
which she has bound herself, shall stand against her.
10 “If she vowed in her husband’s house, or bound herself
by an agreement with an oath,
11 “and her husband heard *it,* and made no response to
her *and* did not overrule her, then all her vows shall stand,
and every agreement by which she bound herself shall
stand.
12 “But if her husband truly made them void on the day he
heard *them,* then whatever proceeded from her lips
concerning her vows or concerning the agreement binding
her, it shall not stand; her husband has made them void,
and the LORD will release her.
13 “Every vow and every binding oath to afflict her soul,
her husband may confirm it, or her husband may make it
void.
14 “Now if her husband makes no response whatever to
her from day to day, then he confirms all her vows or all the
agreements that bind her; he confirms them, because he
made no response to her on the day that he heard *them*.
15 “But if he does make them void after he has heard
them, then he shall bear her guilt.”
16 These *are* the statutes which the LORD commanded
Moses, between a man and his wife, and between a father
and his daughter in her youth in her father’s house.

Numbers 31

Vengeance on the Midianites

1 And the LORD spoke to Moses, saying:
2 “Take vengeance on the Midianites for the children of
Israel. Afterward you shall be gathered to your people.”
3 So Moses spoke to the people, saying, “Arm some of
yourselves for war, and let them go against the Midianites
to take vengeance for the LORD on Midian.
4 “A thousand from each tribe of all the tribes of Israel you
shall send to the war.”
5 So there were recruited from the divisions of Israel one
thousand from *each* tribe, twelve thousand armed for war.
6 Then Moses sent them to the war, one thousand from
each tribe; he sent them to the war with Phinehas the son
of Eleazar the priest, with the holy articles and the signal
trumpets in his hand.
7 And they warred against the Midianites, just as the
LORD commanded Moses, and they killed all the males.
8 They killed the kings of Midian with *the rest of* those
who were killed—Evi, Rekem, Zur, Hur, and Reba, the five
kings of Midian. Balaam the son of Beor they also killed
with the sword.
9 And the children of Israel took the women of Midian
captive, with their little ones, and took as spoil all their
cattle, all their flocks, and all their goods.
10 They also burned with fire all the cities where they
dwelt, and all their forts.
11 And they took all the spoil and all the booty—of man
and beast.

Return from the War

12Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, *across from* Jericho.

13And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp.

14But Moses was angry with the officers of the army, *with* the captains over thousands and captains over hundreds, who had come from the battle.

15And Moses said to them: “Have you kept all the women alive? *Playing with Fire*

16“Look, these *women* caused the children of Israel, through the counsel of Balaam, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD.

17“Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately.

18“But keep alive for yourselves all the young girls who have not known a man intimately.

19“And as for you, remain outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day.

20“Purify every garment, everything made of leather, everything woven of goats’ *hair,* and everything made of wood.”

21Then Eleazar the priest said to the men of war who had gone to the battle, “This *is* the ordinance of the law which the LORD commanded Moses:

22“Only the gold, the silver, the bronze, the iron, the tin, and the lead,

23“everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified with

the water of purification. But all that cannot endure fire you shall put through water.

24 “And you shall wash your clothes on the seventh day and be clean, and afterward you may come into the camp.”

Division of the Plunder

25 Now the LORD spoke to Moses, saying:

26 “Count up the plunder that was taken—of man and beast—you and Eleazar the priest and the chief fathers of the congregation;

27 “and divide the plunder into two parts, between those who took part in the war, who went out to battle, and all the congregation.

28 “And levy a tribute for the LORD on the men of war who went out to battle: one of every five hundred of the persons, the cattle, the donkeys, and the sheep;

29 “take *it* from their half, and give *it* to Eleazar the priest as a heave offering to the LORD.

30 “And from the children of Israel’s half you shall take one of every fifty, drawn from the persons, the cattle, the donkeys, and the sheep, from all the livestock, and give them to the Levites who keep charge of the tabernacle of the LORD.”

31 So Moses and Eleazar the priest did as the LORD commanded Moses.

32 The booty remaining from the plunder, which the men of war had taken, was six hundred and seventy-five thousand sheep,

33 seventy-two thousand cattle,

34 sixty-one thousand donkeys,

35 and thirty-two thousand persons in all, of women who had not known a man intimately.

36 And the half, the portion for those who had gone out to war, was in number three hundred and thirty-seven

thousand five hundred sheep;
37 and the LORD's tribute of the sheep was six hundred
and seventy-five.
38 The cattle *were* thirty-six thousand, of which the
LORD's tribute *was* seventy-two.
39 The donkeys *were* thirty thousand five hundred, of
which the LORD's tribute *was* sixty-one.
40 The persons *were* sixteen thousand, of which the
LORD's tribute *was* thirty-two persons.
41 So Moses gave the tribute *which was* the LORD's heave
offering to Eleazar the priest, as the LORD commanded
Moses.
42 And from the children of Israel's half, which Moses
separated from the men who fought—
43 now the half belonging to the congregation was three
hundred and thirty-seven thousand five hundred sheep,
44 thirty-six thousand cattle,
45 thirty thousand five hundred donkeys,
46 and sixteen thousand persons—
47 and from the children of Israel's half Moses took one of
every fifty, drawn from man and beast, and gave them to
the Levites, who kept charge of the tabernacle of the
LORD, as the LORD commanded Moses.
48 Then the officers who *were* over thousands of the army,
the captains of thousands and captains of hundreds, came
near to Moses;
49 and they said to Moses, "Your servants have taken a
count of the men of war who *are* under our command, and
not a man of us is missing.
50 "Therefore we have brought an offering for the LORD,
what every man found of ornaments of gold: armlets and
bracelets and signet rings and earrings and necklaces, to
make atonement for ourselves before the LORD."

51So Moses and Eleazar the priest received the gold from them, all the fashioned ornaments.
52And all the gold of the offering that they offered to the LORD, from the captains of thousands and captains of hundreds, was sixteen thousand seven hundred and fifty shekels.
53(The men of war had taken spoil, every man for himself.)
54And Moses and Eleazar the priest received the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of meeting as a memorial for the children of Israel before the LORD.

Numbers 32

The Tribes Settling East of the Jordan

1 Now the children of Reuben and the children of Gad had a
very great multitude of livestock; and when they saw the
land of Jazer and the land of Gilead, that indeed the region
was a place for livestock,
2 the children of Gad and the children of Reuben came
and spoke to Moses, to Eleazar the priest, and to the
leaders of the congregation, saying,
3 "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh,
Shebam, Nebo, and Beon,
4 "the country which the LORD defeated before the
congregation of Israel, *is* a land for livestock, and your
servants have livestock."
5 Therefore they said, "If we have found favor in your
sight, let this land be given to your servants as a
possession. Do not take us over the Jordan."
6 And Moses said to the children of Gad and to the
children of Reuben: "Shall your brethren go to war while
you sit here? *Faith Is a Risk Worth Taking*
7 "Now why will you discourage the heart of the children
of Israel from going over into the land which the LORD has
given them?
8 "Thus your fathers did when I sent them away from
Kadesh Barnea to see the land.
9 "For when they went up to the Valley of Eshcol and saw
the land, they discouraged the heart of the children of
Israel, so that they did not go into the land which the LORD
had given them.
10 "So the LORD's anger was aroused on that day, and He
swore an oath, saying,

11 ‘Surely none of the men who came up from Egypt, from
twenty years old and above, shall see the land of which I
swore to Abraham, Isaac, and Jacob, because they have not
wholly followed Me,
12 ‘except Caleb the son of Jephunneh, the Kenizzite, and
Joshua the son of Nun, for they have wholly followed the
LORD.’
13 “So the LORD’s anger was aroused against Israel, and
He made them wander in the wilderness forty years, until
all the generation that had done evil in the sight of the
LORD was gone.
14 “And look! You have risen in your fathers’ place, a
brood of sinful men, to increase still more the fierce anger
of the LORD against Israel.
15 “For if you turn away from following Him, He will once
again leave them in the wilderness, and you will destroy all
these people.”
16 Then they came near to him and said: “We will build
sheepfolds here for our livestock, and cities for our little
ones,
17 “but we ourselves will be armed, ready *to go* before the
children of Israel until we have brought them to their
place; and our little ones will dwell in the fortified cities
because of the inhabitants of the land.
18 “We will not return to our homes until every one of the
children of Israel has received his inheritance.
19 “For we will not inherit with them on the other side of
the Jordan and beyond, because our inheritance has fallen
to us on this eastern side of the Jordan.”
20 Then Moses said to them: “If you do this thing, if you
arm yourselves before the LORD for the war,
21 “and all your armed men cross over the Jordan before
the LORD until He has driven out His enemies from before
Him,

22 “and the land is subdued before the LORD, then
afterward you may return and be blameless before the
LORD and before Israel; and this land shall be your
possession before the LORD.
23 “But if you do not do so, then take note, you have
sinned against the LORD; and be sure your sin will find you
out.
24 “Build cities for your little ones and folds for your
sheep, and do what has proceeded out of your mouth.”
25 And the children of Gad and the children of Reuben
spoke to Moses, saying: “Your servants will do as my lord
commands.
26 “Our little ones, our wives, our flocks, and all our
livestock will be there in the cities of Gilead;
27 “but your servants will cross over, every man armed for
war, before the LORD to battle, just as my lord says.”
28 So Moses gave command concerning them to Eleazar
the priest, to Joshua the son of Nun, and to the chief
fathers of the tribes of the children of Israel.
29 And Moses said to them: “If the children of Gad and the
children of Reuben cross over the Jordan with you, every
man armed for battle before the LORD, and the land is
subdued before you, then you shall give them the land of
Gilead as a possession.
30 “But if they do not cross over armed with you, they
shall have possessions among you in the land of Canaan.”
31 Then the children of Gad and the children of Reuben
answered, saying: “As the LORD has said to your servants,
so we will do.
32 “We will cross over armed before the LORD into the
land of Canaan, but the possession of our inheritance *shall
remain* with us on this side of the Jordan.”
33 So Moses gave to the children of Gad, to the children
of Reuben, and to half the tribe of Manasseh the son of

Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land with its cities within the borders, the cities of the surrounding country.

34 And the children of Gad built Dibon and Ataroth and Aroer,

35 Atroth and Shophan and Jazer and Jogbehah,

36 Beth Nimrah and Beth Haran, fortified cities, and folds for sheep.

37 And the children of Reuben built Heshbon and Elealeh and Kirjathaim,

38 Nebo and Baal Meon (*their* names being changed) and Shibmah; and they gave *other* names to the cities which they built.

39 And the children of Machir the son of Manasseh went to Gilead and took it, and dispossessed the Amorites who *were* in it.

40 So Moses gave Gilead to Machir the son of Manasseh, and he dwelt in it.

41 Also Jair the son of Manasseh went and took its small towns, and called them Havoth Jair.[a]

42 Then Nobah went and took Kenath and its villages, and he called it Nobah, after his own name.

Numbers 33

Israel's Journey from Egypt Reviewed

1 These *are* the journeys of the children of Israel, who went
out of the land of Egypt by their armies under the hand of
Moses and Aaron.
2 Now Moses wrote down the starting points of their
journeys at the command of the LORD. And these *are* their
journeys according to their starting points:
3 They departed from Rameses in the first month, on the
fifteenth day of the first month; on the day after the
Passover the children of Israel went out with boldness in
the sight of all the Egyptians.
4 For the Egyptians were burying all *their* firstborn, whom
the LORD had killed among them. Also on their gods the
LORD had executed judgments.
5 Then the children of Israel moved from Rameses and
camped at Succoth.
6 They departed from Succoth and camped at Etham,
which *is* on the edge of the wilderness.
7 They moved from Etham and turned back to Pi Hahiroth,
which *is* east of Baal Zephon; and they camped near
Migdol.
8 They departed from before Hahiroth[a] and passed
through the midst of the sea into the wilderness, went
three days' journey in the Wilderness of Etham, and
camped at Marah.
9 They moved from Marah and came to Elim. At Elim *were*
twelve springs of water and seventy palm trees; so they
camped there.
10 They moved from Elim and camped by the Red Sea.

[11]They moved from the Red Sea and camped in the Wilderness of Sin.
[12]They journeyed from the Wilderness of Sin and camped at Dophkah.
[13]They departed from Dophkah and camped at Alush.
[14]They moved from Alush and camped at Rephidim, where there was no water for the people to drink.
[15]They departed from Rephidim and camped in the Wilderness of Sinai.
[16]They moved from the Wilderness of Sinai and camped at Kibroth Hattaavah.
[17]They departed from Kibroth Hattaavah and camped at Hazeroth.
[18]They departed from Hazeroth and camped at Rithmah.
[19]They departed from Rithmah and camped at Rimmon Perez.
[20]They departed from Rimmon Perez and camped at Libnah.
[21]They moved from Libnah and camped at Rissah.
[22]They journeyed from Rissah and camped at Kehelathah.
[23]They went from Kehelathah and camped at Mount Shepher.
[24]They moved from Mount Shepher and camped at Haradah.
[25]They moved from Haradah and camped at Makheloth.
[26]They moved from Makheloth and camped at Tahath.
[27]They departed from Tahath and camped at Terah.
[28]They moved from Terah and camped at Mithkah.
[29]They went from Mithkah and camped at Hashmonah.
[30]They departed from Hashmonah and camped at Moseroth.
[31]They departed from Moseroth and camped at Bene Jaakan.

32They moved from Bene Jaakan and camped at Hor Hagidgad.
33They went from Hor Hagidgad and camped at Jotbathah.
34They moved from Jotbathah and camped at Abronah.
35They departed from Abronah and camped at Ezion Geber.
36They moved from Ezion Geber and camped in the Wilderness of Zin, which *is* Kadesh.
37They moved from Kadesh and camped at Mount Hor, on the boundary of the land of Edom.
38Then Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the children of Israel had come out of the land of Egypt, on the first *day* of the fifth month.
39Aaron *was* one hundred and twenty-three years old when he died on Mount Hor.
40Now the king of Arad, the Canaanite, who dwelt in the South in the land of Canaan, heard of the coming of the children of Israel.
41So they departed from Mount Hor and camped at Zalmonah.
42They departed from Zalmonah and camped at Punon.
43They departed from Punon and camped at Oboth.
44They departed from Oboth and camped at Ije Abarim, at the border of Moab.
45They departed from Ijim[b] and camped at Dibon Gad.
46They moved from Dibon Gad and camped at Almon Diblathaim.
47They moved from Almon Diblathaim and camped in the mountains of Abarim, before Nebo.
48They departed from the mountains of Abarim and camped in the plains of Moab by the Jordan, *across from*

Jericho.

49 They camped by the Jordan, from Beth Jesimoth as far as the Abel Acacia Grove[c] in the plains of Moab.

Instructions for the Conquest of Canaan

50 Now the LORD spoke to Moses in the plains of Moab by the Jordan, *across from* Jericho, saying,

51 "Speak to the children of Israel, and say to them: 'When you have crossed the Jordan into the land of Canaan,

52 'then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their high places;

53 'you shall dispossess *the inhabitants of* the land and dwell in it, for I have given you the land to possess.

54 'And you shall divide the land by lot as an inheritance among your families; to the larger you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance; there everyone's *inheritance* shall be whatever falls to him by lot. You shall inherit according to the tribes of your fathers.

55 'But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain *shall be* irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell.

56 'Moreover it shall be *that* I will do to you as I thought to do to them.' "

Numbers 34

The Appointed Boundaries of Canaan

1 Then the LORD spoke to Moses, saying,

2 “Command the children of Israel, and say to them: ‘When you come into the land of Canaan, this *is* the land that shall fall to you as an inheritance—the land of Canaan to its boundaries.

3 ‘Your southern border shall be from the Wilderness of Zin along the border of Edom; then your southern border shall extend eastward to the end of the Salt Sea;

4 ‘your border shall turn from the southern side of the Ascent of Akrabbim, continue to Zin, and be on the south of Kadesh Barnea; then it shall go on to Hazar Addar, and continue to Azmon;

5 ‘the border shall turn from Azmon to the Brook of Egypt, and it shall end at the Sea.

6 ‘As for the western border, you shall have the Great Sea for a border; this shall be your western border.

7 ‘And this shall be your northern border: From the Great Sea you shall mark out your *border* line to Mount Hor;

8 ‘from Mount Hor you shall mark out *your border* to the entrance of Hamath; then the direction of the border shall be toward Zedad;

9 ‘the border shall proceed to Ziphron, and it shall end at Hazar Enan. This shall be your northern border.

10 ‘You shall mark out your eastern border from Hazar Enan to Shepham;

11 ‘the border shall go down from Shepham to Riblah on the east side of Ain; the border shall go down and reach to the eastern side of the Sea of Chinnereth;

12 ‘the border shall go down along the Jordan, and it shall
end at the Salt Sea. This shall be your land with its
surrounding boundaries.’ ”
13 Then Moses commanded the children of Israel, saying:
“This *is* the land which you shall inherit by lot, which the
LORD has commanded to give to the nine tribes and to the
half-tribe.
14 “For the tribe of the children of Reuben according to
the house of their fathers, and the tribe of the children of
Gad according to the house of their fathers, have received
their inheritance; and the half-tribe of Manasseh has
received its inheritance.
15 “The two tribes and the half-tribe have received their
inheritance on this side of the Jordan, *across from* Jericho
eastward, toward the sunrise.”

The Leaders Appointed to Divide the Land

16 And the LORD spoke to Moses, saying,
17 “These *are* the names of the men who shall divide the
land among you as an inheritance: Eleazar the priest and
Joshua the son of Nun.
18 “And you shall take one leader of every tribe to divide
the land for the inheritance.
19 “These *are* the names of the men: from the tribe of
Judah, Caleb the son of Jephunneh;
20 “from the tribe of the children of Simeon, Shemuel the
son of Ammihud;
21 “from the tribe of Benjamin, Elidad the son of Chislon;
22 “a leader from the tribe of the children of Dan, Bukki
the son of Jogli;
23 “from the sons of Joseph: a leader from the tribe of the
children of Manasseh, Hanniel the son of Ephod,
24 “and a leader from the tribe of the children of Ephraim,
Kemuel the son of Shiphtan;

25 “a leader from the tribe of the children of Zebulun,
Elizaphan the son of Parnach;
26 “a leader from the tribe of the children of Issachar,
Paltiel the son of Azzan;
27 “a leader from the tribe of the children of Asher,
Ahihud the son of Shelomi;
28 “and a leader from the tribe of the children of Naphtali,
Pedahel the son of Ammihud.”
29 These *are* the ones the LORD commanded to divide the
inheritance among the children of Israel in the land of
Canaan.

Numbers 35

Cities for the Levites

1 And the LORD spoke to Moses in the plains of Moab by
the Jordan *across from* Jericho, saying:
2 "Command the children of Israel that they give the
Levites cities to dwell in from the inheritance of their
possession, and you shall *also* give the Levites common-
land around the cities.
3 "They shall have the cities to dwell in; and their
common-land shall be for their cattle, for their herds, and
for all their animals.
4 "The common-land of the cities which you will give the
Levites *shall extend* from the wall of the city outward a
thousand cubits all around.
5 "And you shall measure outside the city on the east side
two thousand cubits, on the south side two thousand cubits,
on the west side two thousand cubits, and on the north side
two thousand cubits. The city *shall be* in the middle. This
shall belong to them as common-land for the cities.
6 "Now among the cities which you will give to the Levites
you shall appoint six cities of refuge, to which a manslayer
may flee. And to these you shall add forty-two cities.
7 "So all the cities you will give to the Levites *shall be*
forty-eight; these *you shall give* with their common-land.
8 "And the cities which you will give *shall be* from the
possession of the children of Israel; from the larger *tribe*
you shall give many, from the smaller you shall give few.
Each shall give some of its cities to the Levites, in
proportion to the inheritance that each receives."

Cities of Refuge

9Then the LORD spoke to Moses, saying,

10"Speak to the children of Israel, and say to them: 'When you cross the Jordan into the land of Canaan,

11'then you shall appoint cities to be cities of refuge for you, that the manslayer who kills any person accidentally may flee there. *Cities of Refuge*

12'They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment.

13'And of the cities which you give, you shall have six cities of refuge.

14'You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan, *which* will be cities of refuge.

15'These six cities shall be for refuge for the children of Israel, for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there.

16'But if he strikes him with an iron implement, so that he dies, he *is* a murderer; the murderer shall surely be put to death.

17'And if he strikes him with a stone in the hand, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death.

18'Or *if* he strikes him with a wooden hand weapon, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death.

19'The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.

20'If he pushes him out of hatred or, while lying in wait, hurls something at him so that he dies,

21'or in enmity he strikes him with his hand so that he dies, the one who struck *him* shall surely be put to death. He *is* a murderer. The avenger of blood shall put the murderer to death when he meets him.

22‘However, if he pushes him suddenly without enmity, or
throws anything at him without lying in wait,
23‘or uses a stone, by which a man could die, throwing *it*
at him without seeing *him,* so that he dies, while he was not
his enemy or seeking his harm,
24‘then the congregation shall judge between the
manslayer and the avenger of blood according to these
judgments.
25‘So the congregation shall deliver the manslayer from
the hand of the avenger of blood, and the congregation
shall return him to the city of refuge where he had fled, and
he shall remain there until the death of the high priest who
was anointed with the holy oil.
26‘But if the manslayer at any time goes outside the limits
of the city of refuge where he fled,
27‘and the avenger of blood finds him outside the limits of
his city of refuge, and the avenger of blood kills the
manslayer, he shall not be guilty of blood,
28‘because he should have remained in his city of refuge
until the death of the high priest. But after the death of the
high priest the manslayer may return to the land of his
possession.
29‘And these *things* shall be a statute of judgment to you
throughout your generations in all your dwellings.
30‘Whoever kills a person, the murderer shall be put to
death on the testimony of witnesses; but one witness is not
sufficient testimony against a person for the death *penalty*.
31‘Moreover you shall take no ransom for the life of a
murderer who *is* guilty of death, but he shall surely be put
to death.
32‘And you shall take no ransom for him who has fled to
his city of refuge, that he may return to dwell in the land
before the death of the priest.

33 ‘So you shall not pollute the land where you *are;* for
blood defiles the land, and no atonement can be made for
the land, for the blood that is shed on it, except by the
blood of him who shed it.
34 ‘Therefore do not defile the land which you inhabit, in
the midst of which I dwell; for I the LORD dwell among the
children of Israel.’ ”

Numbers 36

Marriage of Female Heirs

1 Now the chief fathers of the families of the children of
Gilead the son of Machir, the son of Manasseh, of the
families of the sons of Joseph, came near and spoke before
Moses and before the leaders, the chief fathers of the
children of Israel.

2 And they said: “The LORD commanded my lord *Moses* to
give the land as an inheritance by lot to the children of
Israel, and my lord was commanded by the LORD to give
the inheritance of our brother Zelophehad to his daughters.

3 “Now if they are married to any of the sons of the *other*
tribes of the children of Israel, then their inheritance will
be taken from the inheritance of our fathers, and it will be
added to the inheritance of the tribe into which they marry;
so it will be taken from the lot of our inheritance.

4 “And when the Jubilee of the children of Israel comes,
then their inheritance will be added to the inheritance of
the tribe into which they marry; so their inheritance will be
taken away from the inheritance of the tribe of our
fathers.” *The Jubilee Factor*

5 Then Moses commanded the children of Israel according
to the word of the LORD, saying: “What the tribe of the
sons of Joseph speaks is right.

6 “This *is* what the LORD commands concerning the
daughters of Zelophehad, saying, ‘Let them marry whom
they think best, but they may marry only within the family
of their father’s tribe.’

7 “So the inheritance of the children of Israel shall not
change hands from tribe to tribe, for every one of the

children of Israel shall keep the inheritance of the tribe of his fathers.

8 “And every daughter who possesses an inheritance in any tribe of the children of Israel shall be the wife of one of the family of her father’s tribe, so that the children of Israel each may possess the inheritance of his fathers.

9 “Thus no inheritance shall change hands from *one* tribe to another, but every tribe of the children of Israel shall keep its own inheritance.”

10 Just as the LORD commanded Moses, so did the daughters of Zelophehad;

11 for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to the sons of their father’s brothers.

12 They were married into the families of the children of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father’s family.

13 These *are* the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, *across from* Jericho.

Finding Women in the Bible's Family Trees

Num. 1:2

Moses' census recorded only male names, with families listed "by their fathers' houses." We expect modern family trees to show both male and female ancestors, so it is natural to wonder what it means that women were excluded here.

In the patriarchal societies of the ancient world, it was customary to trace ancestry through males, and Moses' census followed the conventions of its time. However, this does not mean that God considers women inferior or less important than men.

On the contrary, the high value God places on women is evident throughout Scripture in the stories of women who played integral roles in the accomplishment of God's purposes. Some of these women exhibited the highest human virtues. Others did not. None were perfect.

Women in the Bible are portrayed just as they are. They are neither overly exalted nor unfairly vilified. They are God's children, capable of good yet struggling with sin just like their male counterparts. From the very beginning, the creation record of Genesis 1–2 gives men and women equal standing before God, for both Adam and Eve were created in God's image and were declared "very good" (Gen. 1:31).

Unlike Moses' census, Matthew's New Testament genealogy of Jesus' ancestors does include women as well as men (Matt. 1:1–17; see also "The Women in Jesus' Genealogy" at Matt. 1:3–6). Their inclusion reminds readers that Jesus is the Messiah not only for men but also for women. As the apostle Paul wrote, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

Although mothers are not always listed in family trees, their identities and accomplishments have been passed down through the stories of the Bible.

Mother	Description
Eve (Gen. 4:1–	Endured the murder of her second son, who was

8, 25)	killed by the first.
Adah (Gen. 4:20, 21)	Raised sons who became the fathers of herding and music.
Zillah (Gen. 4:19, 22)	Raised a son who became an instructor of every craftsman in bronze and iron; also raised a daughter, Naamah.
Hagar (Gen. 16:1–16; 21:9–21)	Fled her home with her only child and met God in the desert; first woman in the Bible to call out a name for God (You-Are-the-God-Who-Sees).
Sarah (Gen. 18:10–15; 21:1–3)	Experienced the joy of motherhood after years of barrenness.
Rebekah (Gen. 25:24–34; 27:1–45)	Experienced a difficult pregnancy and bore twins who developed a heated sibling rivalry.
Leah (Gen. 29:15–35; 30:20, 21)	Obtained a husband as a result of her father's trickery and hoped to gain favor by giving birth to sons; bore six sons and one daughter, Dinah.
Rachel (Gen. 29:30; 30:22–24; 35:16–18)	Bore only two of her husband's twelve sons but was the most beloved of his wives.
Bilhah (Gen. 30:3–8) and Zilpah (30:9–13)	Slaves used to provide their barren owners' husband with two sons each.
Jochebed (Ex. 2:1–10)	Preserved her son's life even when the king had ordered all male Hebrew babies to be killed (Ex. 2:1–10).
Naomi (Ruth 1:1–18)	So admired that her daughter-in-law vowed to stay with her until death.
Hannah (1 Sam. 1:1–2:11)	Conceived a son after years of barrenness and dedicated his entire life to God.
Bathsheba (2 Sam. 11:1–27; 12:15–25)	Married amid scandal, then lost a child, but later raised a child who became of one of the wisest leaders in the history of mankind.
The Woman of	Prized for her industriousness and wisdom; praised

Proverbs 31 (Prov. 31:10–31)	for her honor, for her charity, and most of all for her fear of the Lord.
Elizabeth (Luke 1:5–7, 24, 25, 39–56)	Encouraged a much younger expectant mother as they celebrated and coped with their unexpected pregnancies.
Mary (Matt. 1–2; Luke 1–2)	Became pregnant under unique circumstances, then became a refugee to protect the life of her newborn.
Eunice (Acts 16:1; 2 Tim. 1:5)	Married a husband who likely did not share her faith yet she reared a son, Timothy, who became a leader in the early church.

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Eleazar

Num. 3:32

Name means: “God Has Helped.”

Not to be confused with: Six other men in the Bible with the same name, as well as eleven others named Eliezer.

Family: Third son of Aaron and Elisheba.

Occupation: Priest.

Best known as: Successor to Aaron as chief of the Levites and loyal lieutenant to Moses and, later, Joshua. He fathered and mentored Phinehas (Josh. 22:13; Judg. 20:28), through whom the family line extended to Ezra (Ezra 7:1–5) and beyond.

Think About It: *What elements of loyalty will you express as Eleazar did?*

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Project Management

Num. 4:15

God instructed Moses to handle the mammoth effort of moving the tabernacle by organizing teams around specific tasks. He assigned various units to this delicate and important job:

- *Aaron and the priests* wrapped the ark, lampstand, utensils, and furniture according to detailed instructions (Num. 4:5–16).
- *The Kohathite division* carefully transported the items Aaron and the priests had packed (4:15).
- *The Gershonite unit* collected and carried all the hangings, screens, and remaining utensils under strict supervision (4:21–28).
- *The Merarite group* loaded and transported the bases, pillars, bars, cords, and pegs, with a specific worker assigned to each item (4:29–33).

In the New Testament, Paul advocated a cooperative model of the church by which the body of Christ functions according to each member's gifts (1 Cor. 12:4–26). By planning ahead, working together, and overcoming competition and conflict, Christians can manage projects in a way that honors the Lord.

Think About It: *When have you seen teams used well? Used in ungodly ways or for ungodly purposes?*

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A Law for Criminals—and Their Victims

Num. 5:7

Because wandering Israel had no jails, justice was often served not by locking up offenders but by making sure that offenders made restitution to victims, restoring or repaying losses. The Law regarded crimes against property and persons to be "unfaithfulness against the LORD" (Num. 5:6) and set formulas of restitution for different situations.

Situation	Repayment
Loss or theft of an animal:	
• A beast of burden (for example, an ox) is killed.	• Five times the value (Ex. 22:1).
• A sheep is killed.	• Four times the value (22:1).
• Animal is stolen but alive and returnable.	• Twice the value (22:4).
• Criminal cannot repay.	• Criminal is sold to make repayment (22:3).
Animal grazes in another's field or vineyard.	• Restitution made from offender's field or vineyard (Ex. 22:5).
Causing a crop-destroying fire on a neighbor's land.	• Full restitution of the loss (Ex. 22:6).
Theft of property being held for safekeeping.	• Double remuneration for the victim (Ex. 22:7, 8).
Borrowed animal dies or is injured (in the owner's absence).	• Payment of full value to the owner (Ex. 22:14, 15).
General crimes against persons.	• Full restitution plus 20 percent, payable to the victim, next of kin, or the priest (Num. 5:7–9).

Although our own laws handle both criminal and civil cases very differently, the ancient Israelites' concept of restitution is still alive today not only in our legal system but also in our personal interactions. When we want to make things right with people we have wronged, there are some situations in which repayment is not only a nice thing to do. It is the right thing to do.

More: *Restitution in ancient Israel involved more than satisfying a wronged neighbor. It also required atonement before God. See "Making Restitution" at Lev. 6:1–7. One of Jesus' followers voluntarily obeyed these ancient laws of restitution as soon as he recognized his former crimes as sins against God and his neighbors. See "Startling Change" at Luke 19:1–10.*

Think About It: *Where might you like to see restitution practiced well? If you can't change this system today, what does God want you to do to change it for the future? What restitution practices can you implement yourself in your own actions?*

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Jealousy and Justice

Num. 5:11–31

Healing never comes easily when a marriage partner breaks faith. In the case of an Israelite wife suspected of adultery, the Law acknowledged the pain of the offended spouse (Num. 5:14) and the destructive potential of jealousy. It instructed the offended husband to bring his wife before the priest, who would "set her before the LORD" (5:15, 16), who alone could be trusted to detect the sin.

This ritual for determining guilt or innocence did not take place amid a crowd of hostile examiners or curious spectators. The woman was brought quietly before God, where the priest placed her under oath and gave her a drink of "bitter water" to assess her guilt or innocence.

We all have a hard time being fair when we are hurt, angry, or jealous. Wounded love usually tempts a person toward vengeance. Only God can be trusted to dispense justice no matter the situation (Deut. 32:35–39; Rom. 12:19).

More: *Jesus counseled a sensitive approach in dealing with sin among believers. He cautioned His followers to privately confront an alleged offender rather than creating a public spectacle, and to seek restoration and reconciliation rather than revenge. See Matt. 18:15–22.*

Think About It: *How does this private and thoughtful approach increase the chances of healing without scars? Of better behavior in the future by both spouses? How would a public approach work against these purposes?*

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The Nazirite Vow
Num. 6:2

The Nazirite vow was a means for ancient Israelites to dedicate themselves to God in a special way for a specific time. Just as the Israelites could vow their possessions (see "The Value of a Thank You" at Lev. 27:1–25), they could also vow their lives.

The term *Nazirite* meant "one separated or consecrated." As a sign of this commitment, the Nazirite abstained from consuming any product of the vine (grapes, raisins, wine, and vinegar), from using a razor, and from touching the dead (Num. 6:3–7).

The text does not explain why a person might make this vow, but it may have been an act of penitence or devotion. Parents could also make a Nazirite vow on behalf of an unborn child. When Hannah, a childless woman, "poured out [her] soul before the Lord," she promised to dedicate to Him the son she prayed He would allow her to bear. Her vow suggests that her son Samuel became a Nazirite for life (1 Sam. 1:11, 15, 27, 28). Before the judge Samson was born, the Angel of the Lord told his father Manoah that his wife would bear a son who would be a Nazirite (Judg. 13:3–5).

These lifetime vows seem to be the exception rather than the rule. The Book of Numbers implies that the Nazirite vow normally lasted a shorter period of time (Num. 6:13), making it achievable for an average person. Israelites could show special devotion to God for days, weeks, months, or even years without dropping out of society or practicing extreme abstinence.

Like many expressions of religious devotion, the Nazirite vow became corrupted over time by those who thought it could be exploited to gain God's favor. They set a minimum duration of the vow, asked wealthy people to pay for the offerings, or wagered on how long the vow could be kept.

Although the New Testament offers no equivalent to the Nazirite vow, Christians today can still voluntarily devote themselves to God in unique ways. Some traditions call for fasting and intensified devotional activity during the Lenten season. But we are not bound by this seasonal observance; the disciplines of prayer and fasting can help us focus on God at any time.

One thing should remain clear: nothing we ever do forces God to act on our behalf. Vows exist to remind us of our debt to Him.

More: *Old Testament vows were voluntary, yet once a vow was made, it needed to be fulfilled without delay. See "Watch the Promises You Make" at Num. 30:2.*

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Blessings and Benedictions

Num. 6:24–26

People have been giving each other expressions of goodwill since the beginning of time. Benedictions express good wishes and invoke the Lord's blessing. They remind their recipients of God's intent to care for us in both good and bad circumstances. Scripture contains many passages originally intended as benedictions as well as others that have been adapted through usage to serve as benedictions today.

Saying	Setting
"The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace" (Num. 6:24–26).	The confirmation of Aaron's sons as priests included this blessing prescribed by God for the children of Israel.
"Grace to you and peace from God our Father and	A familiar

the Lord Jesus Christ" (1 Cor. 1:3).	greeting Paul included in several letters (see also Rom. 1:7; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2).
"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen" (2 Cor. 13:14).	The conclusion of a letter Paul wrote to heal his relationship with the Corinthians.
"Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen" (Heb. 13:20, 21).	The closing statement of the Book of Hebrews, a letter to Jewish Christians affirming Christ as the core of the gospel.

More: *Israelite fathers commonly pronounced a formal blessing on their children, especially on firstborn sons. This tradition shows how a blessing can help pass on a godly heritage. See "The Blessing" at Gen. 49:28 and "Passing On the Blessing" at Ps. 67:1, 2.*

Think About It: *Who will you bless today, how will you do it, and what might be the result?*

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The Value of Ritual

Num. 7:1–3

The first five books of the Bible, known as the Pentateuch, invite us into the ceremonial rites of a struggling people. Through their God-given regulations for worship, instructions for building the tabernacle, rules about offerings and sacrifices, and laws for daily life, we learn about the value of ritual.

The books of Moses show why we pass our traditions on to succeeding generations. Elders impart the meaning and oversee the observance of rituals, ensuring that younger generations do not forget their heritage and become culturally bankrupt, or worse, pervert their traditions.

In the modern world, we often participate in rituals without considering their prescribed patterns and the significance behind them. We work our way through births, graduations, weddings, deaths, holidays, and reunions with well-worn habits. We have a vague inkling of the penalties of missing out on these important events. But what would happen if we embraced with freshness the rituals of these moments and celebrated the values they represent?

More: *Faith is always one generation away from extinction. Rituals and traditions can help parents instill godly beliefs and values in the lives of their children. See "The Faith of Our Children" at Deut. 6:7–9.*

Think About It: *How would you describe the value of ritual? What is one ritual you do that brings this value?*

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The Importance of Offerings

Num. 7:10

Israel's leaders dedicated the tabernacle by giving offerings from among their material possessions. Their gifts signified their allegiance to God and dedication to serving Him. And this was not a one-time experience. Sacrifices and offerings continued day and night all year long, never stopping as long as the Israelites worshiped in the tabernacle. See "Old Testament Sacrifices" at Leviticus 3:1.

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Starting and Stopping

Num. 9:15–23

As God led Israel through the wilderness, He used the cloud of His presence to prod His people into motion or to make them stop. Many of us may assume that having a physical manifestation of God's presence would make life much easier, but we have something the Israelites did not: God's complete written Word—and the wisdom it imparts.

Armed with this wisdom, men and women today can sense when and how to act—and when to hold back. Through His infallible Word, God provides guidance for how to lead our families, churches, and businesses. He also teaches us how to pace our individual professional and personal lives: when to hunt for a new job or career, when to stay where we are, how long to keep working, when to stop and rest. Just as God guided the Israelites, He leads us, giving us the principles of His Word so we can make responsible choices.

More: *God used the fiery cloud and other forms of direct communication to guide Israel. But even then, most day-to-day decisions required human judgment. See "Divine and Human Guidance" at Num. 10:29–34.*

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The Assembly

Num. 10:2, 3

The congregation Moses summoned by blowing the silver trumpets included the entire population of Israel as God's chosen people. This group was often called the *assembly* (Hebrew: *edah* or *qahal*), especially when coming together at an appointed time and place for religious purposes. Centuries later, a synagogue gathering (see "The Synagogue" at Mark 1:21) was likewise referred to as an assembly.

The Greeks also described gatherings as assemblies. When the Old Testament was translated into Greek (see "The Septuagint" at Acts 18:24), the Hebrew word for "assembly" was often rendered *ekklēsia*, a term that early Christians adopted. Eventually *ekklēsia* was translated into English as *church*.

Think About It: *What's your role in making your church the assembly, the* ekklēsia, *that God wants your particular church to be?*

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Divine and Human Guidance

Num. 10:29–34

As Moses led Israel across the wilderness to the Promised Land, he used both divine and human help, inviting a relative, Hobab, to act as a guide, while also continuing to follow the fiery cloud of the Lord's presence (compare Num. 9:15–23).

The fiery cloud, the tablets of stone, the Law, and other direct communications from God were Israel's primary means of guidance. In addition, God also communicates wisdom on day-to-day decisions through human insight such as Hobab's knowledge of the wilderness.

Moses' father-in-law had advised him to appoint judges to help lead the people (Ex. 18:17–23). Now Moses appealed to Hobab on behalf of the people to "be our eyes" (Num. 10:31). The text does not say whether Hobab accepted this role. Yet even if Hobab returned to his own land and people as he originally intended (10:30), Moses continued to rely on both human and divine guidance, seeking input from Aaron, Miriam, and others.

Moses' reliance on common sense and human judgment didn't arise from doubt in God's leadership. On the contrary, it

demonstrates that God uses a variety of methods to lead His people—sometimes through direct intervention, sometimes through people to whom He has given unique abilities. As we seek guidance, we should pay attention to divine revelation—especially God's written Word—but we should also consult people whom God has gifted—perhaps with our benefit in mind! And we may be the gifted one others call upon.

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Miriam

Num. 12:1

Name means: "Stubbornness" or "Rebellion."

Home: Born in Egypt, where she lived for more than 80 years before the Exodus; died at Kadesh in the Wilderness of Zin (Num. 20:1).

Family: Daughter of Amram and Jochebed; older sister of Aaron and Moses.

Of special interest: The name Miriam (or Mary) became popular among the Jews, perhaps in honor of Miriam's role in the Exodus.

Notable achievements: Led the women of Israel in song and dance after God led them across the Red Sea on dry land (Ex. 15:20, 21).

Best known as: Moses' sister, likely the one who stood watch while his mother placed him in a basket and who told Pharaoh's daughter of a Hebrew nurse, thus arranging for Moses to be nursed by his mother (2:3–8); remembered for being struck with leprosy after siding with her brother Aaron in challenging Moses' marriage (Num. 12:1–15).

Think About It: *Miriam had very good seasons and very bad ones. What can you learn from her?*

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Family Crisis, Leadership Crisis

Num. 12:2, 3

Moses, Aaron, and Miriam exercised wide-ranging power over Israel. This trio of siblings experienced ups and downs. One especially dramatic crisis erupted when Miriam and Aaron sided together against their younger brother, an attack possibly rooted in racial hostility toward Moses' Ethiopian wife.

The region of Ethiopia, sometimes referred to in Scripture as Nubia or Cush, lay south of Egypt. The history of Egypt often intertwined with that of this dark-skinned African people (Jer. 13:23). Moses may have met his wife during his years in Egypt, or she may have been among the "mixed multitude" that fled with the Israelites out of Egypt (Num. 11:4). Or the term used in Numbers 12:1, rendered in some translations as *Cushite*, may be a form of the word *Cushan*, another name for Midian, implying that the Ethiopian woman was Zipporah (Ex. 2:21).

There may have been more to Miriam and Aaron's attack on Moses than racism. The older brother and sister may have been vying for leadership over Israel much like James and John argued over who was most favored by Jesus (Mark 10:35–44).

It seems likely that the conflict was motivated by sibling rivalry because although Miriam and Aaron framed their opposition in terms of race, the result was a crisis of authority. Miriam and Aaron disputed Moses' right to speak for God.

God was thoroughly displeased with this behavior (Num. 12:9) and made clear that He would communicate through whomever He chose (12:6). Moses was His chosen representative, and Miriam and Aaron were secondary.

Miriam was immediately struck with leprosy, apparently as punishment for her part in this rebellion. The fact that Aaron escaped this affliction may indicate that she was the primary

instigator. In any case, the entire nation halted its journey until she was healed (12:15).

Jealousy, power plays, and racism are sins that God detests. Because they occur among even the best of His followers, we followers must guard against expressing jealousy, power plays or racism. True leadership is servanthood—to God's will instead of our own selfish impulses, to a life of humility and grace rather than flawed human agendas.

More: *The issue of racial and ethnic barriers surfaced centuries later when Peter brought the gospel to the Roman centurion*

Cornelius. Two conversions took place: Cornelius came to faith, and Peter changed his attitude toward Gentiles in the church. See "Ethnic Walls Break Down" at Acts 10:44, 45.

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The Humblest Man on the Face of the Earth

Num. 12:3

When someone claims to be humble, most people believe the opposite. Yet Numbers, which was written by Moses, states that Moses was the humblest man on the face of the earth. What are we to make of that?

There are at least two possible explanations. One possibility is that the comment was inserted by a later writer. Indeed, someone besides Moses had to have written about his death and burial in the final chapter of Deuteronomy (another book authored by Moses). Since Joshua, Moses' successor, is believed to have composed the book that bears his name (Josh. 24:26), it is possible that he completed Deuteronomy and also added this editorial comment to Numbers.

Another possibility is that the word translated *humble* does not denote a lack of pride but rather a state of affliction. This fits with the relentless attacks Moses endured from the Israelites, such that he was overwhelmed (Num. 11:14). Numbers 12:3 may be an honest confession of Moses' weariness as he faced yet another assault, this time from his own brother and sister (12:1, 2).

Whatever the explanation, Moses was indeed a humble man. He put up with enormous griefs and rarely complained. It is no surprise he was remembered as the foremost of Israel's prophets (Deut. 34:10).

And his example challenges us to evaluate our own response to harsh treatment. Few of us could be considered humble in the way we deal with people who mistreat us. Yet God is opposed to the proud and gives grace to the humble (Prov. 3:34; James 4:6).

More: *For more on Moses, see his profile at Ex. 2:10. Humility is not optional if we want to live close to God. See "Humility: The Scandalous Virtue" at Phil. 2:3.*

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Lessons on Authority

Num. 12:13

Every leader faces challenges to his or her authority. Moses fought opposition from two fellow leaders who also happened to be his siblings. His management of the situation, including his plea for God to deliver his sister from leprosy, offers insights on godly authority and the challenges facing people in positions of leadership:

- *Christians are called to extend mercy even as they administer authority*. Christ responded mercifully to the attacks of angry people, even when He used strong words. We can accept challenges to authority as opportunities for correction and clarification, and Christ's mercy, love, and power can use conflict to build resilient relationships.
- *Rejection of authority can be contagious*. Miriam and Aaron's challenge immediately preceded both the people's refusal to enter Canaan (Num. 13–14) and Korah's rebellion (ch. 16). Rebellion spreads through gossip, half-truths, and volatile emotions. As sinful people, we have a tendency to join in rebellion even when it is unwarranted. Rebel leaders often become folk heroes whether their actions were brave or just plain foolhardy.
- *Subordinates often dislike authority*. Even outwardly supportive associates may harbor jealousy and suspicions about an authority figure. Even unspoken issues can create discontent.
- *Authority must be tempered by humility*. Moses was a leader with ample humility (12:3). Leaders squaring off against rebels need to respond with prayer, humility, and dependence on God's wisdom and strength. Reasserting power or overcoming opponents is not the end goal. Honoring God is.

- *Rebellion against authority may have nothing to do with the authority figure*. Resisting authority is not always a reasoned response to an actual lapse of leadership. It may result from imagined grievances.

More: *Jesus exemplified a unique style of leadership. See "Leading to Serve" at John 13:1–20.*

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Seeing Beyond the Hurdles

Num. 13:27–33

Humanity has never accumulated as much knowledge as today, in the information age. Yet possessing the facts does not always lead to understanding them.

Wisdom requires vision. Apparently only two of the men sent to spy out Canaan possessed vision. The rest were overwhelmed by the challenges of conquering the land.

The term *spy* is misleading. The twelve tribal representatives who scouted the land were not engaged in espionage. They were explorers and surveyors. Their detailed work became the basis of land distribution forty years later (Num. 34).

Although these men had skills to assess the land, most lacked the vision and courage to take hold of it. Despite God's repeated promises to help His people drive out the Canaanites, most lost trust in the Lord. They also lost faith in themselves, scorning the Israelites as "grasshoppers" next to the Canaanite "giants" (13:33).

Twelve experts examined the same data, but two reached a unique conclusion. All twelve spies saw the land flowing with milk and honey. All twelve noted the powerful forces that had to be overcome to take possession of the land. Ten could not see past those obstacles. Two did. They looked to a God more powerful than all of the Canaanites put together. They trusted a God who pledged to give the land to His people. Having the greater vision made all the difference.

Today we have no lack of data. But we must choose between interpreting what we see according to our own human limitations or

deferring to God's promises and power. If we allow ourselves the vision to see beyond the hurdles to God's revealed plans, we will see the finish line ahead. But without vision, we doom ourselves to aimless wandering.

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Dangers of Chronic Complainers

Num. 14:1–4

We might expect the Israelites who escaped slavery in Egypt to overflow with gratitude to the Lord, but in reality there were many who grumbled again and again against God and His appointed representative, Moses. After the spies returned with a negative report of the Promised Land, these complainers actually began looking for someone to lead them back to Egypt. This rebellion was merely the worst in a long series of complaints:

Israel's Perpetual Protests

Location	Complaint
The Red Sea (Ex. 14:12)	Pursued by the armies of Pharaoh, the people complained that they would rather have remained slaves in Egypt.
The Wilderness of Sin (Ex. 16:3)	Lacking food, the people wished that they had died in Egypt.
Rephidim (Ex. 17:3)	Lacking water, the people argued that Moses had brought them out of Egypt and into the wilderness to die.
Kibroth Hattaavah	Weary of manna, the "mixed multitude" among the Israelites groaned that they had eaten better food in Egypt.

(Num. 11:5–18)	
Kadesh Barnea (Num. 14:1–4)	Despondent over the report of giants in the Promised Land, the people complained that they would rather have died in Egypt—and even looked for a leader to take them back.
The Wilderness of Zin (Num. 20:3–5)	Lacking water, the people grumbled that they would rather have died in Egypt, where the provisions had been better.
On the way around Edom (Num. 21:5)	Weary of the journey, the people claimed that Moses had brought them out of Egypt and into the wilderness to die.

Whenever we feel threatened, tired, or dissatisfied, it's easy to ignore God's goodness. We look at our immediate circumstances with a longing for the past, even if those days were far worse than anything we face in the present.

Paul reminded the Christians in Corinth of this scene from ancient Israel and warned them to watch out when they felt tempted to complain (1 Cor. 10:1–13). Complaining makes difficult circumstances less bearable, saps the energy of those around us, and insults our God who has promised to lead us. Our challenge is to keep faith in His faithfulness to us.

More: *The Corinthian Christians were some of the New Testament's biggest complainers. See the introduction to 1 Corinthians.*

Think About It: *Who is in the most danger during chronic complaining: The complainer? Those around the complainer? The leaders?*

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Fear God, Not the Giants

Num. 14:9

Joshua and Caleb were not intimidated by the enormous size of the "giants" (Num. 13:33) living in southern Canaan. Instead of fearing the people of the land, they were determined to fear the Lord. Joshua and Caleb eventually inherited the lands of the giants, while the other ten spies died by plague (14:36, 37).

Think About It: *What dangers do we put ourselves in when we fail to fear God, and consequently fail to act in obedience to Him?*

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Acting Without God's Blessing

Num. 14:39–45

After the Israelites rejected God's promise to help them take the land, they decided to attack it on their own, moving ahead even after Moses warned them that their plans would fail. The futile battle ended with the Canaanites driving them off.

This episode invites us to ask where we have resisted God's will and authority, then gone ahead and acted without His direction or power. We should do everything we can to avoid this presumption. How could we possibly know more than God?

As we consider how to discover and do God's will, these actions will help:

- We might search Scripture to find situations similar to what we face and study the actions of everyone involved.
- We might discuss our situation with a close friend who can give us godly counsel, challenging our thinking rather than simply agreeing with us.
- And we might ask whether we would be hurt or helped by delaying a decision until we are more certain of God's direction.

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The Dangers of Ignoring God

Num. 15:35, 36

Some passages in the Bible are difficult to read, not because they are hard to understand but because they are hard to accept. The execution of a man for picking up sticks on the Sabbath may seem like a cruel and unusual punishment demanded by a harsh God—but we must consider the context. This man's offense followed the Lord's warning about presumptuous sins (Num. 15:30, 31), and apparently this man still knowingly and willfully ignored God's explicit instructions concerning the Sabbath (Ex. 20:8–10). This and similar examples in Scripture prevented God's people from concluding that His laws did not matter and that they could do as they pleased.

Now, as in the past, God is generally patient and longsuffering. But the Bible—including Numbers 15—was written for our instruction (Rom. 15:4; 1 Cor. 10:6, 11). We need to learn from what God has said and done, and in this episode God shows that He cannot be ignored without devastating consequences.

Only the grace we receive in Jesus lets us escape the punishment we all deserve for ignoring His commands. And only coming into right relationship with Him can heal our own tragedies and bring us back to life. Though we have not experienced physical death like the man in Numbers 15, we all suffer from spiritual death when we ignore or deny Christ's redeeming grace. The good news is that while we may choose to ignore God, we don't have to stay there. We can turn our attention back to Him—Scripture promises that we need only seek Him out, and He will be found (Luke 11:9–10). We'll find He has never ignored us.

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A Reminder
Num. 15:37–41

At times God's people forgot things as important as the instructions they received at Mount Sinai (Lev. 10:1–3, 16–18; 24:10, 11; Num. 11:1–3; 15:32–36). To remind them of the Law, God instructed them to sew tassels with a blue thread onto all their garments.

Today it is still important to remind ourselves of God's instructions. There are countless ways to do this: a token we carry, daily reading and memorization of Scripture, prayer, works of charity, or artistic expression as a labor of loving remembrance and obedience. How else might we find ways to remind ourselves of God's commands?

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Korah
Num. 16:1

Name means: "Baldness."

Not to be confused with: Two Edomites of the same name (Gen. 36:5, 16).

Home: Born in Egypt; traveled during the Exodus into the Sinai Desert.

Family: Relative of Moses; possibly the ancestor of the sons of Korah, a group of professional musicians during the reigns of David and Solomon (see "Overcoming Family History" at Ps. 42, heading).

Best known for: Leading a rebellion against Moses, for which Korah, his family, and other conspirators and their families were

swallowed by the earth (Num. 16:1–35).

Think About It: *How will you refuse rebellion because of Korah? Negatively, how much would it help to fear being swallowed up? Positively, how much would it help to know you'll influence your descendants for generations?*

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When Stubbornness Won't Work

Num. 16:12

Moses invited Dathan and Abiram to meet to settle differences raised by Korah (Num. 16:1–3). But the two men refused even to show up. Their resistance led to further conflict and a dramatic ending for Korah, Dathan, Abiram, and other rebels (16:31–33, 35).

Stubbornness can be a valuable asset when overcoming obstacles. But when the obstacle is a divinely appointed authority, resistance is not the right choice. Had Korah and the others brought their concerns to Moses and the Lord for an honest discussion, their story's tragic ending may have been avoided. As we encounter obstacles today, let us take heed not to dig in our heels until the ground caves in under us. Instead, let us take the first steps toward meeting conflict with patience and the desire for peaceful resolution.

More: *The Old Testament offers positive examples of people who resolved issues constructively. Among them were the daughters of Zelophehad (Num. 27:1–5), the tribe of Joseph (36:1–5; Josh. 17:14–18), and Caleb (14:6–13).*

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Twisting the Facts

Num. 16:13, 14

Twisting facts to make a point almost guarantees a speaker is in the wrong. Dathan, Abiram, and Korah demonstrated a prime example of this when they made outlandish claims to advance their agenda:

Claims	Truth
All the people were holy, so Moses and Aaron were nothing special (Num. 16:3).	God called Israel to be "holy to the LORD" (Deut. 7:6; 14:2), but the people had no holiness apart from Him. And God had appointed Moses as His representative (Ex. 3:13–15; Num. 12:6–8).
Moses and Aaron exalted themselves above the people and acted like princes (Num. 16:3, 13).	Moses and Aaron were doing their jobs. They had abused no one (Num. 16:15), and Moses had shown enormous patience (11:11–15; 12:3; 16:20–22).
Egypt flowed with milk and honey (Num. 16:13).	Egypt flowed with torture and misery for the Israelites. The Egyptians treated their Hebrew slaves cruelly (Ex. 1:8–14; 3:7).
Moses brought the Israelites into the wilderness to die (Num. 16:13).	Moses led the Israelites out of bondage and toward the Promised Land (Ex. 15:22). God provided for their every need as they traversed the desert (Deut. 29:5, 6).
Moses broke his promise to bring the people into a land flowing with milk and honey (Num. 16:14).	When Moses brought the people to the edge of the Promised Land at Kadesh Barnea, it was the people who lost faith and refused to enter (Num. 13–14).
Moses was dishonest and planned to blind his enemies (Num. 16:14).	Moses repeatedly proved both his honesty and his openness to critique (Ex. 18:24; Lev. 10:16–20; Num. 12:9–13).

When we face conflict, we need to watch our words, making sure we stick to the facts and avoid exaggerations and other manipulations of the truth. Healthy relationships are built on truth and reality—even the freeing reality that we might be wrong.

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The Advocate

Num. 17:10, 11

The Lord's relationship with Israel broke down again and again as the masses violated His commands and complained bitterly against Him. Sometimes the offenses were so substantial that God immediately punished the offenders (Num. 14:40–45; 15:32–36; 16:31–35).

At other times Moses and Aaron intervened for the people, and the Lord held back well-deserved judgment (16:22, 46–48).

After Korah's punishment, the people seemed to quickly forget whom God had placed in charge. So the Lord devised a plan to remind everyone that one group—the sons of Aaron—would serve as intermediaries between Him and the rebellious nation. The budding of Aaron's rod made clear who would stand between God and the people (17:1–11).

Jesus Christ is now the one intermediary between God and sinful people. All who depend on Christ's atoning work on their behalf have direct access to God (Heb. 10:19–25). Christ has become our High Priest (8:1–6; 9:11–15), a permanent advocate fully worthy to intercede for our sin and rebellion (1 John 2:1).

We recognize Christ as our advocate whenever we enter God's presence. And we can follow His pattern and mediate whenever our families, communities, or workplaces need a reasoned and compassionate third party to help adversaries hear each other. We can be the go-betweens who help people reconcile.

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Share the Wealth

Num. 18:20–24

God set up a system to provide for the material needs of the Levites and their families. He instructed the other eleven tribes to take the tithes (10 percent of their produce) that were due to Him and give them to the Levites as their "inheritance" in lieu of land (Num. 18:21). In exchange, the Levites carried out the work of the tabernacle.

The Levites were to tithe to the Lord from the tithes they received from the people (18:26), so ultimately one percent of the nation's produce ended up being offered directly to God. Obviously God did not need these goods. The purpose of the offerings was to remind worshipers that God was the source of their abundance.

God created humans with the capacity to experience heartfelt gratitude as well as to help meet the needs of others. The law of the tithe challenges us to celebrate God's goodness by giving away a portion of our material wealth to those who need it. And it shows us to care for the needs of people who watch over our spiritual well-being.

More: *God intended the tithe not as a burden but as a celebration of His blessing. See "Celebrating Abundance" at Deut. 14:22–26 and "A Ten Percent Tax" at Deut. 26:12–15. For more on paying people engaged in ministry, see "Professional Christian Workers" at 1 Cor. 9:1–23.*

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Hygiene and Holiness

Num. 19:11–16

The laws pertaining to the handling of corpses and the other hygienic statutes don't say that cleanliness is next to godliness, but they do suggest a strong connection between standards of health, ritualistic purity, and the requirements for worshiping a holy God. To learn more about this relationship, see "Clean v. Unclean" at Leviticus 11:29 and "Good Health" at Leviticus 13:1–59.

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Kadesh: Backdrop to Death and Disaster

Num. 20:1

Kadesh was a place where Moses had to contend with severe crises of morale and discipline. A barrage of misfortunes challenged his hope for the survival of Israel:

- Spies returned from the Promised Land with a discouraging report (Num. 13:26–33).
- When the people refused to enter the land, God sentenced them to wander in the wilderness and die there (14:1–4, 11, 12, 22–38).
- A foolhardy attempt to penetrate the land ended in disaster (14:39–44).
- A Levite named Korah led an unsuccessful rebellion of more than two hundred leaders (16:1–35).
- An outbreak of plague killed nearly fifteen thousand people (16:41–50).
- Moses' sister Miriam died (20:1).
- A lack of water and complaints from the people led Moses to disobey God and thus forfeit his entry into the Promised Land (20:2–13).
- Moses received word that the Edomites refused to let Israel pass (20:14–21).

No wonder Moses would write, "We have been consumed by [God's] anger, and by [His] wrath we are terrified" (Ps. 90:7). The stay at Kadesh must have been a major low point in Moses' career, perhaps the lowest he had ever faced.

Today nothing remains of Kadesh except a green field and several small tombs. Apart from the biblical record, no visitor would know that the site was a base camp for Israel and a scene of profound suffering for one of the greatest prophets who ever lived.

More: *In Moses' day, Kadesh was probably little more than the site of a well or spring and a small settlement.*

Think About It: *How will what you do, and refuse to do, in the community where you live contribute to what people say about that place generations from now?*

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Overcome Impulses

Num. 20:10–13

God commanded Moses to draw water from a rock by speaking to it. In a rare display of anger, Moses struck the rock instead. This might not seem like a significant sin, but it had lifelong consequences. Moses was forever banned from entering the Promised Land.

Why did Moses lash out in this moment? One school of thought is that he was releasing long pent-up frustration. For years Moses had patiently endured the Israelites' grumbling. Instead of retaliating, he repeatedly pleaded for the Lord to show His people mercy. Perhaps it was only a matter of time before Moses' anger boiled over.

Perhaps it was this same inner tension that had led Moses during his early life to murder an Egyptian who was mistreating a Hebrew. Moses had been born to an enslaved minority people. He had emerged from the womb with a death sentence on his head (Ex. 2:1–10). No one can say if this conflicted background permanently scarred Moses. All we do know is that such incidents as this and the striking of the rock show a usually mild-mannered and self-disciplined man lashing out suddenly, doing long-term harm to his future.

The Bible describes Moses as the most humble man on the face of the earth (Num. 12:3) and the greatest prophet of Israel (Deut. 34:10). If such a man could fall so far and so quickly, the rest of us are surely at risk for making sudden choices that cause us lifelong regret.

Unresolved emotions may leave us vulnerable to impetuous choices. We may be able to keep ourselves in line most of the time, but some circumstances may trigger us to act out impulsively. The problem isn't just our past but our failure to bring the past to the Lord for perspective and healing.

The Lord judged Moses because he failed to believe God and honor Him before the people (Num. 20:12). We should search our own souls to uncover and work through anything that may keep us from obeying and having faith in God. We can't let anything keep us from serving Him with all that we are (Deut. 6:5).

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Pain That Leads to Prejudice

Num. 20:14–21

Anyone hurt by a member of a different ethnic or racial group is at risk for developing prejudice against all members of that group. Even slight offenses may powerfully reinforce old biases, as the conflict between Israel and Edom shows.

The king of Edom refused to open the King's Highway to Moses and his people, a hostile act that likely grew out of a prejudice with roots going back hundreds of years to a feud between two brothers: Jacob, the ancestor of Israel, and Esau, the ancestor of the Edomites. Jacob obtained Esau's birthright and cheated him out of their father's blessing (Gen. 27:36). Esau swore he would get even (27:41, 42).

Years later the brothers reconciled (33:4, 10, 11). But until this incident in Numbers 20, the Bible doesn't again mention Esau's descendants, the Edomites. Apparently those descendants never forgot the wrongs that Jacob had committed against their ancestor. As the Israelites struggled to traverse the desert, the king of Edom perhaps saw an opportunity for payback.

Refusing Moses' request made life difficult for the Hebrews. Had Edom let Israel pass, the Israelites may have escaped the fiery serpents (Num. 21:4–9; see also "Symbol of Healing" at Num. 21:8, 9). Worse yet, the Edomites' action perpetuated hostility between the two ethnic groups. Even though God commanded His people not to "abhor" an Edomite (Deut. 23:7, 8), the Israelites did not stop nursing their hurt feelings. Later, Saul harassed the Edomites (1 Sam. 14:47). David slaughtered thousands of Edomites (2 Sam. 8:13, 14, according to some manuscripts) and turned their

land into a military possession. David's general Joab then carried out a campaign of genocide against them (1 Kin. 11:15, 16).

The cycle of hate continued for centuries. Even the baby Jesus felt its impact: King Herod, who ordered the slaughter of infants at Bethlehem (Matt. 2:16–18), was descended from the Edomites.

Whatever our race or ethnic group, as Christ's followers we are called to break the cycle of prejudice. If we are offended or attacked by someone of another race or nationality, we gain nothing by amplifying our pain into general mistrust and hatred of an entire group of people. Rather than furthering stereotypes, we can reach out and seek better understanding.

More: *Christians aren't immune to racial and ethnic biases. So Christ wants us to guard against prejudice to keep it from compromising our integrity as His people.*

Think About It: *What friendship or bond will you build to break the cycle of prejudice?*

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Leadership Changes

Num. 20:22–29

Transferring power is always a delicate task. A change in leadership can stress even the most vibrant organizations as old alliances vie with new forces to determine who will shape the future.

Aaron's death was a major event in Israel's life. Moses' brother had been his primary spokesman (Ex. 4:16; 7:1). He was not only high priest for the nation but the nation's *first* high priest.

Aaron's successor, Eleazar, was his third son. Aaron's two older sons Nadab and Abihu had been consumed in the Lord's anger after offering "profane fire" (Lev. 10:1–3). Thus Eleazar was, in effect, the third choice for high priest. But despite many potential issues, the transition from Aaron to Eleazar went smoothly, perhaps because God Himself oversaw the transfer of power. Scripture tells of several other transitions, not all of which went as smoothly.

Leadership Transitions

From: Moses
To: Joshua
Record: Deut. 31:1–8
Result: Continuity was preserved from one generation to the next. The nation entered and conquered the Promised Land.

From: Joshua
To: The judges
Record: Judg. 2:7–12, 16
Result: Judges assumed power, and the people followed. But within a generation they abandoned God for idols.

From: Samuel
To: Saul
Record: 1 Sam. 8–10
Result: Because of Samuel's corrupt sons, the people demanded a king. Saul was a disappointment.

From: Saul
To: David
Record: 1 Sam. 15:10–16:13
Result: Before David became king he had to endure Saul's wrath.

From: David
To: Solomon
Record: 1 Kin. 1–2
Result: An orderly transition took place when David named Solomon as his successor and charged him to follow God.

From: Solomon
To: Rehoboam
Record: 1 Kin. 12–14
Result: By rejecting wise counsel, Rehoboam alienated his subjects. The kingdom split when Jeroboam exploited the situation.

From: Zedekiah
To: Nebuchadnezzar and the Babylonians
Record: 2 Chr. 36:11–23
Result: Already under Babylonian dominion, the kingdom of Judah was completely destroyed when Zedekiah continued to

rebel against God.

From: Artaxerxes
To: Nehemiah
Record: Neh. 1–2
Result: A prayer of confession and a timely request to this king brought Nehemiah to Jerusalem, where he rebuilt its walls and reestablished its culture under the watchful Persians.

From: Jesus
To: The apostles
Record: Acts 1–2
Result: Filled with the Holy Spirit, the apostles began to proclaim the gospel to Jerusalem and Judea.

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Symbol of Healing

Num. 21:8, 9

Discouraged in a Desolate Land

When God instructed Moses to raise a bronze serpent on a pole, He offered the Israelites a symbol of His healing. The incident happened on a highway called the Way of the Sea during a season of great discouragement (21:4). Miriam and Aaron had died (20:1, 22–29). Moses had disobeyed God (20:2–13). Edom had denied the Israelites access to the direct route to Canaan (20:14–21). And a fierce campaign had been waged against a Canaanite tribe (21:1–3).

In skirting Edom, the Israelites had to travel through a desolate wilderness known for oppressive heat. The region probably offered little water and no food to supplement the bread-like manna that God provided (21:5). In the midst of these hardships, morale collapsed.

The Fiery Serpents

Once again, the people complained against God and Moses. God responded by sending "fiery serpents" (21:6), likely poisonous vipers whose bites caused intense fever, thirst, swelling, and eventual death. The snakes may also have appeared fiery: one highly poisonous local species displays bright red spots and wavy stripes.

Bitten by snakes, the people had bigger worries than water, food, or anything else beyond their immediate circumstances. They had facetiously suggested they would die in the wilderness, but now their lives were actually at stake (21:5). So they acknowledged their sin and cried out for mercy and deliverance (21:7).

In response, the Lord told Moses to fashion a fiery serpent on a pole as a means of healing (21:8). Perhaps Moses turned to the skilled craftsmen who had worked on the tabernacle (Ex. 31:1–6) to quickly design this emblem. A bronze serpent would give off a fiery appearance in the sunlight, making a highly visible standard.

Symbol of Idolatry—and Salvation

The Book of Numbers offers no additional details about the bronze serpent or the incident that prompted its creation. Moses may have alluded to the snake in his final remarks before the people entered the Promised Land (Deut. 8:15). Scripture remains silent about the incident until generations later when King Hezekiah of Judah destroyed the bronze serpent, which apparently had been kept and turned into an object of idolatry (2 Kin. 18:4). Jesus later told Nicodemus that He would have to be "lifted up" just as the bronze serpent had been, to bring eternal life to those who believe in Him (John 3:14, 15).

Faith and Focus

Commanding Moses to create the bronze serpent may appear as if God overturned His prohibition against graven images (Ex. 20:4–6). We might wonder why God did not eradicate the snakes or simply heal the people outright.

One thing is clear: God—not the bronze serpent—was the source of healing. The serpent was merely a symbol pointing toward the Lord. God required the afflicted to look upon the serpent (Num. 21:9), perhaps the only thing an incapacitated person could do. Likely the patient wasn't fit to visit the tabernacle to offer a sacrifice or consult a priest.

Looking toward the snake meant exercising faith, desperate as it may have been. To live, the Israelites had to turn to the only means that God had provided for deliverance. To refuse was to choose

death. No wonder Jesus used this incident as an analogy to His work on the cross.

Symbolic objects of religious veneration can help people encounter God. But when a helpful aid becomes an object of worship, it must be destroyed. It invites people to violate not only the second commandment, the prohibition against graven images, but the first commandment as well: "You shall have no other gods before Me" (Ex. 20:3). God alone is our source of healing and help. Ultimately we must look to Him in faith to meet our needs—physical, emotional, and spiritual.

More: *King Solomon built copper smelting and refining furnaces in the vicinity of the incident with the fiery serpents. Apparently ore was plentiful in that region.*

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Balak

Num. 22:2

Name means: "Devastator" or "Destroyer."

Home: The land of Moab, east of the Dead Sea.

Family: Son of Zippor.

Occupation: King of the Moabites.

Best known for: Attempting to hire Balaam the seer to curse the Israelites using divination. Instead of cursing God's people, Balaam blessed them (Num. 22–24). Balak still partially succeeded in ensnaring the Israelites by using Moabite women to entice them into idolatrous sexual immorality (25:1–3).

More: *Balak's strategy against the Israelites brought judgment on his own people in the form of a permanent ban on any Moabite becoming a member of Israel. Hebrews were forbidden even to enter into a friendship treaty with Moabites (Deut. 23:3–6).*

Think About It: *When have you consciously, or accidentally, enlisted someone else to do your dirty work? Was the evil outsmarted, or carried through?*

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Balaam

Num. 22:5

Name means: "Destroyer of the People."

Home: Pethor, several miles south of Carchemish on the Euphrates River.

Family: Son of Beor.

Occupation: A soothsayer who used magical arts in attempts to discover information about the future.

Of special interest: The cattle and sheep Balaam received from the Moabite king may have been part of a plan to divine the future. The occult practice of studying the color and configuration of animal livers was common among Babylonian sorcerers (compare Ezek. 21:21). Balaam abandoned the ritual when he realized that God was determined to bless Israel (Num. 23:23; 24:1).

Best known for: The incident when God caused his donkey to speak, leading Balaam to communicate only what the Lord directed him to say.

Think About It: *Don't depend on God to overcome your rebelliousness. But has there been a time He has done so, perhaps through a caring person who counseled you?*

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The Unscrupulous Prophet

Num. 22:6, 7

Balaam is one of the most intriguing characters in Scripture:

- He was a priest or seer who could bless or curse people (Num. 22:6).
- Although he wasn't a Hebrew, he communicated with God (22:8–12).
- His services were for sale (22:7, 16–18).
- He lived at Pethor, a town on the Euphrates River in Mesopotamia, yet his fame was so widespread that King Balak of Moab and his Midianite allies requested his help (22:4, 5).
- When God prevented him from cursing the Israelites, he kept trying to satisfy the Moabites' request, perhaps to earn a substantial fee (22:12, 20, 21).
- His eventual success in bringing trouble on Israel cost him his life (see "Playing with Fire" at Num. 31:15, 16).

Although Balaam was a Gentile, he knew and to some extent served the living God, like some other priests from outside the people of God, including Melchizedek (Gen. 14:18), Moses' father-in-law Reuel (also known as Jethro; Ex. 2:16–18), and possibly Job (Job 42:8, 9).

Balaam's ability to bless or curse shows the extreme importance of blessings and curses in Scripture, especially in the Old Testament (see "The Blessing" at Gen. 49:28). The blessing that Isaac gave to Jacob rather than Esau had far-reaching consequences, as did Noah's cursing of his grandson Canaan (see "Pain That Leads to Prejudice" at Num. 20:14–21).

Balaam had little choice but to bless Israel. God had already pronounced His blessing on Abraham's descendants (22:12), and Balaam could not thwart that (22:18; 24:12, 13).

Think About It: *Why do people risk disobeying God? When do you do it?*

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The Better Story

Num. 23:11, 12

This humorous exchange between Balak and Balaam is the result of the political struggle between Balaam, a non-Hebrew prophet; Balak, the Moabite king; and God, the Lord of all creation. Caught between Balak and God, Balaam had little choice but to follow the Lord's command, blessing Israel "bountifully" rather than cursing them as Balak had hired him to do.

What if we were to choose to have the same response when pressured to speak badly of others? At this point Balaam could not escape God's charge to him (Num. 22:12). But we have a choice. We can live our stories like Balaam's would have been if he had cursed Israel from the mountaintops—but isn't what actually happened the better story?

As Christians we are not bound by anyone's expectations but God's. We can choose to ignore that, or we can choose to live the better story. God's story for us may not always go as we expect it to, but it is guaranteed to have a happy ending—happier than we can even imagine (1 Cor. 2:9; Eph. 3:20; Rev. 21:4).

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No Amount of Money

Num. 24:10–13

Fearing the Israelites, King Balak twice offered the seer Balaam a generous fee to curse God's people (Num. 22:1–17). After consulting with God, Balaam could not comply with Balak's request. Yet the lure of money and important friends caused Balaam to waver. His continued attempts to do business with Balak provoked the Lord to use Balaam's own donkey to force him to do right (22:22–35).

Balaam's stubborn obsession with money and power made him difficult to deter from opposing God's people. As a result, his name eventually became synonymous with greed (2 Pet. 2:15; Jude 11). Like Balaam, we may be tempted to go against God's will when it proves too costly to obey. But no amount of money is worth turning away from the One who loves us.

More: *Jesus was offered considerably more than Balaam to depart from God's will. See "Money Temptations" at Matt. 4:8–10. See also "Escaping Temptation" at 1 Cor. 10:12, 13.*

Think About It: *Baalam's name was synonymous with greed. Based on your daily actions, with what might your name be synonymous?*

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Phinehas

Num. 25:7

Name means: "The Nubian."

Not to be confused with: The younger son of Eli (1 Sam. 1:3); a priest in the days of Ezra (Ezra 8:33).

Home: Probably born in Egypt, given the probable Egyptian origin of his name; one of the generation that entered Canaan (Josh. 22:13; Judg. 20:28).

Family: Son of Eleazar; grandson of Aaron and Elisheba; born to a line of priests that extended until A.D. 70.

Occupation: Priest.

Best known for: His moral integrity and zealous passion, seen when he used a javelin to kill a fellow Israelite and his consort from Midian (Num. 25:7–9).

Think About It: *What regular choices do you make to choose integrity?*

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The Midianites

Num. 25:17

The Lord's command to "harass the Midianites" must have been an emotionally wrenching assignment for Moses to carry out. His wife Zipporah was a Midianite, and her father Reuel (also known as Jethro) and brother Hobab were trusted friends. Aside from these personal connections, however, Israel shared a long, largely negative history with Midian:

- The Midianites were distant relatives of the Israelites through Abraham's concubine Keturah (Gen. 25:1–4).
- The Midianites had long been nomadic residents of the desert area southeast of Canaan (25:6).
- Midianite traders had purchased young Joseph from his brothers and taken him to Egypt (37:28).
- Moses fled to Midian after murdering an Egyptian, where he herded sheep for the man who became his father-in-law (Ex. 2:15–21).
- Fearing the Israelites as a threat to their economy and lands, the Midianites partnered with the Moabites to hire the seer Balaam to curse the Hebrews (Num. 22:3–6).
- Eventually the Hebrews gave in to idolatry by worshiping the Midianite and Moabite god Baal of Peor, inviting God's wrath (25:1–15).

- After the Israelites settled in Canaan, the Midianites invaded and oppressed them for seven years (Judg. 6–8).
- Hebrew prophets looked back on Midian as a model for corrupt civilizations that God would crush (for example, Is. 9:4).

The idolatry involving Baal of Peor prompted the Lord's command to wage war against the Midianites (Num. 25:18). Moses sent an army of twelve thousand men to destroy them, plundering their goods and burning their cities (31:2–8).

More: *To learn more about Moses' Midianite relatives, see Jethro's profile at Ex. 18:1; and "Divine and Human Guidance" at Num. 10:29–34.*

Think About It: *What history are you contributing to your family name?*

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New Laws for a New World

Num. 27:1–11

As Israel prepared to enter the "land of milk and honey," the daughters of Zelophehad listened intently while Moses reviewed the inheritance laws allotting land to each family (Num. 26:53–56). Land would be divided among each clan's sons (Deut. 21:15–17). This kept the land within the family over the generations. Daughters, more likely to marry outside the clan, were excluded from the estates, a practice shared by surrounding cultures. Rather than inheriting land, daughters received dowries at the time of marriage (Judg. 1:13–15; 1 Kin. 9:16).

The daughters of Zelophehad appealed to Moses because their father had died without leaving sons to inherit land, and fairness demanded that they be given their father's allotment (Num. 26:33; 27:4). Moses responded by enacting a new law, and the daughters received land.

The story of Zelophehad's daughters encourages us to keep pace with our rapidly changing world and evaluate whether long-established practices still serve people's best interests. In some cases the answer may be yes. In others we may be led to revisit our old assumptions and make adjustments or even start anew. If we are ever unsure about whether we ought to make a change or stand our ground, we can ask God to send us clear conviction.

More: *The church should never perpetuate unjust barriers. See "We Are Family" at Gal. 3:28.*

Think About It: *What uncommon action, not prohibited in Scripture, might God want you to be doing?*

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Family Responsibilities

Num. 27:4

Ancient Hebrew culture had high expectations of family members. The complaint lodged by Zelophehad's daughters concerning their inheritance illustrates one of many responsibilities placed on relatives. Some key duties included:

Redeeming relative (Lev. 25:25)	Family members—especially males—had both the right and responsibility to buy relatives out of slavery or repurchase family lands lost through poverty.
Inheritance (Num. 27:1–11)	A man's estate passed to (in order of priority) his sons, daughters, brothers, uncles, or next nearest relative.
Vengeance (Num. 35:9–34)	In cases of manslaughter, a son, brother, or next of kin was expected to avenge the death.
Levirate marriage (Deut. 25:5–10)	If a man died without leaving an heir, his nearest male relative—usually a brother—was expected to father an heir with his widow.

More: *Many Old Testament families illustrate the roles summarized in the table above. See "The Families of the Old Testament" at Gen. 12:3.*

Think About It: *How do each of the above responsibilities inform your family responsibilities?*

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Learn to Pray with Moses

Num. 27:15–17

For all who find prayer awkward or scary, Scripture encourages us with stories that show that prayer is an everyday activity for everyday people. Moses, for example, toiled through at least three different careers—privileged ruler in Egypt, forgotten shepherd in Midian, and national liberator of the Israelites (see "Moses Matures" at Ex. 32:10). Throughout these pursuits, Moses regularly turned to God in prayer.

- He debated with God about his fitness to lead Israel out of Egypt (Ex. 3:11–4:17; 6:28–7:7).
- He interceded on behalf of the Egyptians (8:9–13).
- He asked for water for his thirsty nation of refugees (15:24, 25).
- He pleaded with God about the sinful Hebrews and what God would do to them (32:11–13, 31–34).
- He implored God to heal his sister's leprosy (Num. 12:4–15).
- He prayed for a smooth leadership transition to Joshua (27:15–17).
- He appealed to God to let him to join the people as they entered the Promised Land (Deut. 3:23–25; 34:1–4).

Moses demonstrated the often forgotten truth that God is more than ready to hear our complaints, appeals, and frustrations. We can approach God in prayer about our most difficult dilemmas—and our most everyday concerns.

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A Habit of Worship

Num. 28:2

Unlike the New Testament, the Old Testament prescribed a detailed regimen of times, places, and ceremonies for worship. Yet whether worship involved the highly formalized rituals of the ancient Hebrews or the simpler and apparently more spontaneous forms of the early Christians, God's people throughout the ages have worshiped for essentially the same reasons.

The word for *worship* in both Hebrew and Greek come from words suggesting "service." Thus worshipers are God's servants who not

only carry out His will but also fall before Him in holy wonder. The English term *worship* originally meant "worthiness" and in time came to mean "respect or reverence." And it is true that to worship God means to offer Him the respect He is due for His unsurpassable worth and honor.

Old Ways and New

The Law's instructions for worship prescribed a regular discipline:

- *daily offerings* of food and drink (Num. 28:3–8);
- *weekly offerings* on the Sabbath (28:9, 10);
- *monthly offerings* at the beginning of each month (28:11–15);
- *annual feasts*, such as Passover, the Feast of Weeks, the Feast of Trumpets, the Feast of Tabernacles, and the Day of Atonement (28:16–31; 29:1–38).

These patterns changed with the emergence of the early church. The need for sacrifices—merely a "shadow of the good things to come" (Heb. 10:1)—ended with the supreme sacrifice of Christ, whose death atoned for sins once and for all (10:1–18). The sacrificial system ended altogether when the Romans destroyed the temple at Jerusalem.

Worship among early Christians became more important than ever because God's people now had a "new and living way" to approach Him (Heb. 10:19–22). The early Christians may have looked to the synagogue as a model for worship (Acts 17:1–3), but nowhere does the New Testament outline anything like the exhaustive instructions found in Exodus, Leviticus, Numbers, and Deuteronomy.

Worshiping in Spirit and Truth

Although Christians developed different forms of honoring God and entering His presence, there are numerous parallels between Hebrew and Christian understandings of worship.

- God lives among us, and we are His people.
- We are sinners who need forgiveness.
- Forgiveness is available.
- God offers guidance and instruction for life.
- We belong to a community of believers.
- We are called to demonstrate God's character before a watching world.
- We have a future hope that rests on God's promises.

As we celebrate these truths, we choose to actually live according to God's guidance and instructions for life. We invest time and attention in our community of believers. We demonstrate God's character before a watching world. God does not want us to engage in empty ritual. He desires heartfelt praise, repentance, love, and honor, as He has repeatedly made clear.

- True sacrifice involves "a broken and a contrite heart" (Ps. 51:17).
- Worship offered by the wicked is an "abomination" to God. But He "delight[s]" in the prayer of the upright (Prov. 15:8).
- God cares little for empty ceremony; He requires character and obedience: justice, mercy, and humility (Mic. 6:8).
- God expects His followers to worship Him "in spirit and truth" (John 4:24).

God invites us to make a habit of gathering with other followers to praise Him, to share life together, to learn from His Word, and to reach out to others with His love. We are never to forsake "the assembling of ourselves together" (Heb. 10:25).

More: *Find help expressing your heart to God by turning to the Book of Psalms. For more on worship habits, see "Community Worship" at Ps. 122:1. Explore worship in the early church by examining Acts 2:46, 47; 4:32–35; 20:7; 1 Cor. 11:17–34; 14:26–33.*

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Watch the Promises You Make

Num. 30:2

God warned the Hebrews to honor their commitments both to Him and to others, reminding them that whatever came out of their mouths was binding. The Lord knows well how empty promises can be. He hears endless desperate vows: "If only You'll help me, God, then I'll do this or that." Many people in Scripture made similar promises:

Promises Made to God

Who Said It	What Was Promised
Jacob (Gen. 28:20–22)	Promised to make the Lord his God and to tithe his possessions if God would supply his needs.
The nation of Israel (Num. 21:2)	Promised complete destruction of the Canaanite city of Hormah if God would guarantee victory.
Jephthah (Judg. 11:30, 31)	Promised to sacrifice whatever came out of his house to meet him if God would grant him victory over the Ammonites.
Hannah (1 Sam. 1:10, 11)	Promised to dedicate her son to God's service if He would enable her to conceive.
David (Ps. 132:1–5)	Promised not to sleep until he "found a dwelling place" for the Lord.
Absalom (2 Sam. 15:7, 8)	Promised untruthfully that he would serve the Lord if He would bring him back to Jerusalem.

These biblical characters counted on God for concrete help—food and housing, victory in war, the conception of a child—in exchange for their vows—to tithe possessions, to fight valiantly, to dedicate a child to God. These may seem like reasonable commitments, but although our prayers and actions can have an impact, God is far above bargaining.

In addition, these biblical examples and our own experience show that people often make long-term promises to obtain short-term benefits. This may be why Scripture delivers strong cautions about the promises we make.

- *Actions count more than words*. Delightful and delighted are those Christians whose lives don't contradict their words. Our words mean nothing if we do not put our faith into action by caring for the poor and disadvantaged and treating others with fairness and mercy (James 1:27–2:26).

- *Watch what you say*. It is easy to swear a thoughtless oath without considering the commitment. But God holds us responsible for what we have said (Lev. 5:4, 5; Prov. 20:25).
- *Deliver on your promise*. Abstaining from making promises is not wrong. But breaking or delaying a vow to God is sin. It would be better to avoid making promises at all (Deut. 23:21–23).
- *Be cautious about rash promises*. Our enthusiasm might lead us to say foolish things we cannot live up to. Rash talk and hasty promises are the "sacrifice of fools" (Eccl. 5:1–7). Our mouths can destroy our lives, hence the warning, "Let your words be few" (5:2).

In Psalm 19, David asks the Lord to keep him from "presumptuous sins" and to help him craft his words in a way that is pleasing to God (19:13, 14). If ever we find ourselves in the habit of trying to bargain with God or make promises we know we cannot keep, we can turn to Psalm 19 as a prayer to the Almighty, who can teach our hearts how to call up the right words for every moment, free of empty promises.

More: *The workplace is one of the most important places where God's people need to keep their word. See "Your Workstyle" at Titus 2:9–11.*

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Playing with Fire

Num. 31:15, 16

The seer Balaam blessed the Israelites—but he ended up bringing a curse upon them and on himself. Balaam had been tempted by Balak, king of Moab to curse Israel (Num. 22:16, 17), but the priest instead blessed God's people three times (23:7–11, 18–25; 24:3–10). Still, Balaam apparently never forgot Balak's offer. After returning home, he came up with a clever idea. God had forbidden him from cursing Israel, but perhaps the Israelites could bring a curse upon themselves. Thus Balaam incited the Moabite women to tempt Israel's men into immorality and idolatry (25:1–3; 31:15, 16).

Israel fell into sin and aroused God's anger, causing a plague that killed twenty-four thousand people (25:3, 8, 9). We do not know if Balaam received payment for concocting his diabolical scheme, but when Israel eventually overran Midian, Balaam was considered an enemy and was slain (31:8). Likewise, the Moabites and Midianites suffered military defeat at the hands of the Israelites (25:16–18; 31:1–18).

Toying with sin is like playing with fire. Even when we think we are safe because our sin is aimed at others—or when we fall prey to the misconception that our sin is not causing any harm at all—we will get burned.

But there is a fire that wounds, and a fire that redeems. Rather than becoming seduced by the former, we should seek God's consuming fire (Heb. 12:29) to enliven our hearts and souls with His compassion.

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Faith Is a Risk Worth Taking

Num. 32:6–15

As Israel again approached the Promised Land, two of the twelve tribes made a proposal to Moses. They wanted to settle right where they were, in the verdant pasturelands east of the Jordan River, rather than enter the Promised Land. But Moses corrected them.

Burned in Moses' mind was the incident that had occurred at Kadesh Barnea forty years earlier (Num. 13–14). The Israelites, alarmed by the report of ten faint-hearted spies who said they would never survive the end of their journey, resolved either to die where they were or return to Egyptian slavery (14:1–4). Only two of Moses' twelve spies saw opportunity in God's command to enter the land and drive out the Canaanites.

That lack of faith left Israel wandering in the wilderness for forty years, until all who had rejected God's promise had died. In reminding Reuben and Gad of this history, Moses shamed them into sticking with their brothers, as if to say, "Here we go again! You are just like your forefathers, resisting God's opportunity" (32:6–8).

Fortunately, the two tribes listened to him and a compromise was reached (32:16–24).

Many people resist taking risks. After all, taking chances can lead to failure. But faith always involves probable delights as well as potential hazards, and the Bible is full of examples of God blessing risk-takers who trusted Him.

- *Noah* was called to the odd task of building a huge ship in preparation for a flood that would surpass any other in history. His belief in God's instructions meant that his family survived an unprecedented natural disaster (Gen. 6–10).
- *Abraham and Sarah* left their home to go to an unknown land, bringing great blessing to their descendants (12:1–9).
- *Elijah* was called to the dangerous task of opposing wicked King Ahab and Queen Jezebel. Because of his obedience, the prophets of Baal were destroyed and a revival came to Israel (1 Kin. 18).
- *Jonah* attempted to avoid preaching to the despicable Ninevites. But ultimately his message of repentance caused the entire city to respond in faith (Jon. 1–3).
- *Ruth*, a widow, joined her mother-in-law in returning to Israel, where Ruth's ethnic heritage would be a disadvantage to her. Yet she ended up happily remarrying. She also became the grandmother of Israel's most famous king and an ancestor of the Messiah (Ruth 1–4).
- *Esther* put her life on the line to speak up before King Ahasuerus. Her boldness saved her people from genocide (Esth.).
- *Elizabeth and Mary* managed pregnancies in awkward situations. Elizabeth gave birth to John the Baptist, and Mary gave birth to Jesus (Luke 1–2).
- *Peter and Andrew* left their family's fishing business to follow an unknown leader (John 1:35–42). As a result of their passion for Jesus, they became leaders of a movement that eventually spread across the Roman empire.
- *Ananias* was prompted to visit the chief enemy of early Christians. Because of Ananias's obedience, Saul the persecutor became Paul the apostle (Acts 9:1–22).

The choices of these heroes of faith challenge us to look past our own comfort and reach for great opportunity.

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Cities of Refuge

Num. 35:11

A person charged with manslaughter in ancient Israel could flee to the nearest of six settlements designated as “cities of refuge.” The cities of refuge uniquely brought together issues of civil planning, justice, and religion.

After the Israelites entered the Promised Land, they set apart forty-eight towns as Levitical cities where priests and their families could live (see “The Levitical Cities” at Josh. 21:1–3). Of those forty-eight cities, six were set aside as places of refuge for “the manslayer who kills any person accidentally.” Refuge was given only in cases of unintentional death; willful murderers were executed (Num. 35:30).

The six cities were strategically located for reasonable accessibility: three east of the Jordan River, including Bezer, Ramoth Gilead, and Golan (Deut. 4:41–43; Josh. 20:8), and three to the west, Kedesh in Galilee, Shechem, and Kirjath Arba (also known as Hebron; Josh. 20:7).

Refuge from revenge was necessary because Hebrew customs gave the next of kin the right—if not the outright obligation—to avenge a victim’s death (see “Family Responsibilities” at Num. 27:4). If a manslayer entered a city of refuge, he was safe from immediate harm. The elders of the manslayer’s hometown would investigate the matter and let the congregation decide whether the killing was intentional. An offender found guilty of murder was brought back and handed over to the avenging blood relative for execution (35:24; Deut. 19:11, 12).

A manslayer granted asylum in the city of refuge had to remain there until the death of the high priest (Num. 35:25). This kept him safe from revenge but not immune to consequences. Years might pass before the high priest died, and a prolonged stay was something of an exile, little better than house arrest.

Think About It: *How might the city-of-refuge approach play out today? Should believers instigate it as a solution? Why or why not?*

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The Jubilee Factor

Num. 36:4

Old Testament law was given by God. Yet cases arose that required special consideration. The division of the Promised Land was one such situation. The daughters of Zelophehad brought a complaint that their family would receive no land because their father had died without leaving sons. After Moses deliberated with God, the women won their argument and received land (see "New Laws for a New World" at Num. 27:1–11).

This decision was revisited when relatives of Zelophehad of the tribe of Manasseh pointed out that the law of the Jubilee year could cause the tribe to lose land (see "The Year of Jubilee" at Lev. 25:8–17). In observance of the Jubilee year, lands were to be returned to the families to which they were originally given. But ownership of the land was determined through male heirs. If women born to Zelophehad's daughters married outside the tribe, the lands would be lost.

In this complex legal problem, three parts of the Law were in tension: the division of the Promised Land, the laws of inheritance, and the law of the Jubilee year. As before, Moses consulted God and a compromise was struck: Zelophehad's daughters could keep the land, but only by marrying within the tribe of Manasseh (Num. 36:6–9). It was a decision that preserved the Law while also giving the daughters a way to keep the land.

The solution of this technical matter may seem like an odd end to the Book of Numbers. It may seem irrelevant to modern Bible readers. But the decision shows that God cares about justice. He listens, and He helps us find solutions that are righteous, fair, and compassionate.

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Numbers 1

a **1:14** Spelled *Reuel* in 2:14

Numbers 2

a **2:14** Spelled *Deuel* in 1:14 and 7:42

Numbers 3

a **3:9** Samaritan Pentateuch and Septuagint read *Me.*
b **3:28** Some manuscripts of the Septuagint read *three.*

Numbers 4

a **4:7** Literally *the continual bread*
b **4:28** Literally *hand*
c **4:33** Literally *hand*

Numbers 7

a **7:8** Literally *hand*
b **7:42** Spelled *Reuel* in 2:14

Numbers 10

a **10:29** Septuagint reads *Raguel* (compare Exodus 2:18).

Numbers 11

a **11:3** Literally *Burning*
b **11:25** Targum and Vulgate read *did not cease.*
c **11:34** Literally *Graves of Craving*

Numbers 13

a **13:8** Septuagint and Vulgate read *Oshea.*
b **13:16** Septuagint and Vulgate read *Oshea.*
c **13:24** Literally *Cluster*
d **13:33** Hebrew *nephilim*

Numbers 14

a **14:8** Exodus 3:8
b **14:18** Exodus 34:6, 7

Numbers 15

a **15:16** Compare Exodus 12:49

Numbers 19

a **19:9** Literally *impurity*

Numbers 20

a **20:13** Literally *Contention*

Numbers 21

a **21:3** Literally *Utter Destruction*
b **21:14** Ancient unknown places; Vulgate reads *What He did in the Red Sea.*
c **21:20** Hebrew *Jeshimon*

Numbers 22

a **22:5** That is, the Euphrates
b **22:5** Or *the people of Amau*

Numbers 23

a **23:10** Or *dust cloud*
b **23:15** Following Masoretic Text, Targum, and Vulgate; Syriac reads *call;* Septuagint reads *go and ask God*.
c **23:28** Hebrew *Jeshimon*

Numbers 24

a **24:9** Genesis 49:9
b **24:17** Hebrew *Sheth* (compare Jeremiah 48:45)
c **24:24** Hebrew *Kittim*
d **24:24** Literally *he* or *that one*

Numbers 25

a **25:1** Hebrew *Shittim*

Numbers 26

a **26:12** Spelled *Jemuel* in Genesis 46:10 and Exodus 6:15
b **26:12** Called *Jarib* in 1 Chronicles 4:24
c **26:13** Called *Zohar* in Genesis 46:10
d **26:15** Called *Ziphion* in Genesis 46:16
e **26:16** Called *Ezbon* in Genesis 46:16
f **26:17** Spelled *Arodi* in Samaritan Pentateuch, Syriac, and Genesis 46:16
g **26:23** Hebrew *Puvah* (compare Genesis 46:13 and 1 Chronicles 7:1); Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *Puah.*
h **26:23** Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *Puaites.*
i **26:30** Called *Abiezer* in Joshua 17:2
j **26:35** Called *Bered* in 1 Chronicles 7:20
k **26:39** Masoretic Text reads *Shephupham,* spelled *Shephuphan* in 1 Chronicles 8:5.
l **26:39** Called *Huppim* in Genesis 46:21
m **26:40** Called *Addar* in 1 Chronicles 8:3

n **26:42** Called *Hushim* in Genesis 46:23
o **26:48** Spelled *Jahziel* in 1 Chronicles 7:13

Numbers 32

a **32:41** Literally *Towns of Jair*

Numbers 33

a **33:8** Many Hebrew manuscripts, Samaritan Pentateuch, Syriac, Targum, and Vulgate read *from Pi Hahiroth* (compare verse 7).
b **33:45** Same as *Ije Abarim,* verse 44
c **33:49** Hebrew *Abel Shittim*

Deuteronomy means “Second Law,” a name related to an instruction given in Deuteronomy 17:18 stating that future kings should make “a copy of this law.” The “first” Law was given at Mount Sinai (Ex. 19–31, 35–40; Lev. 1–7, 11–27), and the Book of Deuteronomy is believed to contain “this law,” or the second copy of the Law, which kings were to reproduce so that they, their subjects, and future generations would always have a faithful record of God’s commandments by which to govern their lives.

In spite of its name, however, Deuteronomy does not merely repeat previous material. It does review the Israelites’ travels through the desert and restate the Ten Commandments—but it also offers a fresh summary of a godly heritage, a record of God’s faithfulness during difficult years, and the final speech of an eminent leader.

As the days of this book unfolded, only Moses, Joshua, and Caleb remained alive among their generation. The other adults who had witnessed the establishment of God’s covenant with the Israelites at Mount Sinai forty years earlier had died: because of their rebellion at Kadesh Barnea, they had been sentenced to wander and perish in the wilderness (Num. 14:26–35). It would be their children who would finally set foot in the Land of Promise.

Knowing that the people would soon enter Canaan without him (see “Overcome Impulses” at Num. 20:10–13), Moses reviewed the covenant that had been made between their parents and the Lord. Many who listened to Moses had not yet been born when the events at Mount Sinai took place. Now adults, they needed to make their own agreement with the Lord before entering the Promised

Land. Cast in terms of a treaty between God and His people (see "Deuteronomy as a Treaty" at Deut. 1:1), three points stand out in this version of the Law:

- *The necessity of a heart commitment*. The codes of Deuteronomy—and the rest of the Law—required more than conforming to the letter of God's commands. Cold compliance would lead to legalism and empty ritual. Moses urged his listeners to instead pursue the spirit of the Law, summed up in what Jesus called the greatest of all commandments: to "love the LORD your God with all your heart, with all your soul, and with all your strength" (Deut. 6:5; Matt. 22:37).
- *The importance of telling future generations about the works and words of God*. Deuteronomy instructs parents and grandparents to take pains to ensure that their offspring are brought up in the ways of the Lord (see "The Faith of Our Children" at Deut. 6:7–9).
- *The connection between spiritual commitment and social responsibility*. God's people were not only to stay spiritually pure (Deut. 7:6–10; 8:6; 26:18, 19) but also to extend His blessings and justice to the humble. This included . . .
- strangers, or sojourners (Deut. 1:16, 17; 5:14; 10:18, 19; 24:17–22; 26:12, 13; 27:19; 29:11; 31:12),
- widows and orphans (Deut. 10:18; 24:17–22; 25:5–10; 26:12, 13; 27:19),
- priests and Levites (Deut. 14:27–29; 18:1–8; 26:12, 13),
- slaves (Deut. 15:12–18; 23:15, 16),
- rape victims (Deut. 22:23–29),
- debtors (Deut. 15:1–3),
- the poor (Deut. 15:4–11),
- the blind (Deut. 27:18),

- female prisoners of war (Deut. 21:10–14), and
- low-wage earners (Deut. 24:14, 15).

Despite Moses' warning to carefully preserve the Law, Deuteronomy was eventually lost, probably during the early days of the divided kingdom. Not until Josiah's reign much later in Israel's history (640–609 B.C.) did workers repairing the temple find a copy of "the Book of the Law" (2 Kin. 22:3–13). Josiah had it read publicly, and it sparked a revival among his people.

Deuteronomy is ascribed to Moses (Deut. 1:1; see also Moses' profile at Ex. 2:10); the postscript regarding Moses' death (Deut. 34:1–12) is believed to have been added later. The events of the book took place on the plains of Moab, east of the Jordan River opposite Jericho (Num. 36:13; Deut. 1:1). Moses addressed the people just prior to his death and their entry into Canaan, probably around 1400 B.C.

Key Events in Deuteronomy

- Moses proclaims the Ten Commandments a second time (Deut. 5:6–21).
- Moses delivers what Jesus called the greatest of all commandments—to love God with all you have and all you are (Deut. 6:4, 5).
- Moses pronounces the curses and blessings of the covenant (Deut. 27–28).
- Moses dies on Mount Nebo (Deut. 34).

Deuteronomy 1

The Previous Command to Enter Canaan

1These *are* the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain[a] opposite Suph,[b] between Paran, Tophel, Laban, Hazeroth, and Dizahab. *Deuteronomy as a Treaty*

2*It is* eleven days' *journey* from Horeb by way of Mount Seir to Kadesh Barnea.

3Now it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spoke to the children of Israel according to all that the LORD had given him as commandments to them,

4after he had killed Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth in[c] Edrei.

5On this side of the Jordan in the land of Moab, Moses began to explain this law, saying,

6"The LORD our God spoke to us in Horeb, saying: 'You have dwelt long enough at this mountain.

7'Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring *places* in the plain,[d] in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates.

8'See, I have set the land before you; go in and possess the land which the LORD swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and their descendants after them.'

Tribal Leaders Appointed

9 “And I spoke to you at that time, saying: ‘I alone am not
able to bear you.
10 ‘The LORD your God has multiplied you, and here you
are today, as the stars of heaven in multitude.
11 ‘May the LORD God of your fathers make you a
thousand times more numerous than you are, and bless you
as He has promised you!
12 ‘How can I alone bear your problems and your burdens
and your complaints?
13 ‘Choose wise, understanding, and knowledgeable men
from among your tribes, and I will make them heads over
you.’
14 “And you answered me and said, ‘The thing which you
have told *us* to do *is* good.’
15 “So I took the heads of your tribes, wise and
knowledgeable men, and made them heads over you,
leaders of thousands, leaders of hundreds, leaders of fifties,
leaders of tens, and officers for your tribes.
16 “Then I commanded your judges at that time, saying,
‘Hear *the cases* between your brethren, and judge
righteously between a man and his brother or the stranger
who is with him.
17 ‘You shall not show partiality in judgment; you shall
hear the small as well as the great; you shall not be afraid
in any man’s presence, for the judgment *is* God’s. The case
that is too hard for you, bring to me, and I will hear it.’
18 “And I commanded you at that time all the things which
you should do.

Israel’s Refusal to Enter the Land

19 “So we departed from Horeb, and went through all that
great and terrible wilderness which you saw on the way to
the mountains of the Amorites, as the LORD our God had
commanded us. Then we came to Kadesh Barnea.

20 “And I said to you, ‘You have come to the mountains of
the Amorites, which the LORD our God is giving us.
21 ‘Look, the LORD your God has set the land before you;
go up *and* possess *it,* as the LORD God of your fathers has
spoken to you; do not fear or be discouraged.’
22 “And every one of you came near to me and said, ‘Let
us send men before us, and let them search out the land for
us, and bring back word to us of the way by which we
should go up, and of the cities into which we shall come.’
23 “The plan pleased me well; so I took twelve of your
men, one man from *each* tribe.
24 “And they departed and went up into the mountains,
and came to the Valley of Eshcol, and spied it out.
25 “They also took *some* of the fruit of the land in their
hands and brought *it* down to us; and they brought back
word to us, saying, ‘*It is* a good land which the LORD our
God is giving us.’
26 “Nevertheless you would not go up, but rebelled
against the command of the LORD your God;
27 “and you complained in your tents, and said, ‘Because
the LORD hates us, He has brought us out of the land of
Egypt to deliver us into the hand of the Amorites, to
destroy us.
28 ‘Where can we go up? Our brethren have discouraged
our hearts, saying, “The people *are* greater and taller than
we; the cities *are* great and fortified up to heaven;
moreover we have seen the sons of the Anakim there.” ’ *What Happens When We Exaggerate Facts*
29 “Then I said to you, ‘Do not be terrified, or afraid of
them.
30 ‘The LORD your God, who goes before you, He will
fight for you, according to all He did for you in Egypt
before your eyes,

31‘and in the wilderness where you saw how the LORD
your God carried you, as a man carries his son, in all the
way that you went until you came to this place.’
32“Yet, for all that, you did not believe the LORD your
God,
33“who went in the way before you to search out a place
for you to pitch your tents, to show you the way you should
go, in the fire by night and in the cloud by day.

The Penalty for Israel’s Rebellion

34“And the LORD heard the sound of your words, and
was angry, and took an oath, saying,
35‘Surely not one of these men of this evil generation
shall see that good land of which I swore to give to your
fathers,
36‘except Caleb the son of Jephunneh; he shall see it, and
to him and his children I am giving the land on which he
walked, because he wholly followed the LORD.’
37“The LORD was also angry with me for your sakes,
saying, ‘Even you shall not go in there.
38‘Joshua the son of Nun, who stands before you, he shall
go in there. Encourage him, for he shall cause Israel to
inherit it.
39‘Moreover your little ones and your children, who you
say will be victims, who today have no knowledge of good
and evil, they shall go in there; to them I will give it, and
they shall possess it.
40‘But *as for* you, turn and take your journey into the
wilderness by the Way of the Red Sea.’
41“Then you answered and said to me, ‘We have sinned
against the LORD; we will go up and fight, just as the LORD
our God commanded us.’ And when everyone of you had
girded on his weapons of war, you were ready to go up into
the mountain.

42 “And the LORD said to me, ‘Tell them, “Do not go up
nor fight, for I *am* not among you; lest you be defeated
before your enemies.”’
43 “So I spoke to you; yet you would not listen, but
rebelled against the command of the LORD, and
presumptuously went up into the mountain.
44 “And the Amorites who dwelt in that mountain came
out against you and chased you as bees do, and drove you
back from Seir to Hormah.
45 “Then you returned and wept before the LORD, but the
LORD would not listen to your voice nor give ear to you.
46 “So you remained in Kadesh many days, according to
the days that you spent *there*.

Deuteronomy 2

The Desert Years

1 “Then we turned and journeyed into the wilderness of the
Way of the Red Sea, as the LORD spoke to me, and we
skirted Mount Seir for many days.
2 “And the LORD spoke to me, saying:
3 ‘You have skirted this mountain long enough; turn
northward.
4 ‘And command the people, saying, “You *are about to*
pass through the territory of your brethren, the
descendants of Esau, who live in Seir; and they will be
afraid of you. Therefore watch yourselves carefully.
5 “Do not meddle with them, for I will not give you *any* of
their land, no, not so much as one footstep, because I have
given Mount Seir to Esau *as* a possession.
6 “You shall buy food from them with money, that you may
eat; and you shall also buy water from them with money,
that you may drink.
7 “For the LORD your God has blessed you in all the work
of your hand. He knows your trudging through this great
wilderness. These forty years the LORD your God *has been*
with you; you have lacked nothing.” ’ *God Knows*
8 “And when we passed beyond our brethren, the
descendants of Esau who dwell in Seir, away from the road
of the plain, away from Elath and Ezion Geber, we turned
and passed by way of the Wilderness of Moab. *Let Go of Grudges*
9 “Then the LORD said to me, ‘Do not harass Moab, nor
contend with them in battle, for I will not give you *any* of
their land *as* a possession, because I have given Ar to the
descendants of Lot *as* a possession.’ ”

10(The Emim had dwelt there in times past, a people as
great and numerous and tall as the Anakim.
11They were also regarded as giants,[a] like the Anakim,
but the Moabites call them Emim.
12The Horites formerly dwelt in Seir, but the descendants
of Esau dispossessed them and destroyed them from before
them, and dwelt in their place, just as Israel did to the land
of their possession which the LORD gave them.)
13" 'Now rise and cross over the Valley of the Zered.' So
we crossed over the Valley of the Zered.
14"And the time we took to come from Kadesh Barnea
until we crossed over the Valley of the Zered *was* thirty-
eight years, until all the generation of the men of war was
consumed from the midst of the camp, just as the LORD
had sworn to them.
15"For indeed the hand of the LORD was against them, to
destroy them from the midst of the camp until they were
consumed.
16"So it was, when all the men of war had finally
perished from among the people,
17"that the LORD spoke to me, saying:
18'This day you are to cross over at Ar, the boundary of
Moab.
19'And *when* you come near the people of Ammon, do not
harass them or meddle with them, for I will not give you
any of the land of the people of Ammon *as* a possession,
because I have given it to the descendants of Lot *as* a
possession.' "
20(That was also regarded as a land of giants;[b] giants
formerly dwelt there. But the Ammonites call them
Zamzummim,
21a people as great and numerous and tall as the Anakim.
But the LORD destroyed them before them, and they
dispossessed them and dwelt in their place,

22 just as He had done for the descendants of Esau, who
dwelt in Seir, when He destroyed the Horites from before
them. They dispossessed them and dwelt in their place,
even to this day.
23 And the Avim, who dwelt in villages as far as Gaza—the
Caphtorim, who came from Caphtor, destroyed them and
dwelt in their place.)
24 " 'Rise, take your journey, and cross over the River
Arnon. Look, I have given into your hand Sihon the
Amorite, king of Heshbon, and his land. Begin to possess *it,*
and engage him in battle.
25 'This day I will begin to put the dread and fear of you
upon the nations under the whole heaven, who shall hear
the report of you, and shall tremble and be in anguish
because of you.'

King Sihon Defeated

26 "And I sent messengers from the Wilderness of
Kedemoth to Sihon king of Heshbon, with words of peace,
saying,
27 'Let me pass through your land; I will keep strictly to
the road, and I will turn neither to the right nor to the left.
28 'You shall sell me food for money, that I may eat, and
give me water for money, that I may drink; only let me pass
through on foot,
29 'just as the descendants of Esau who dwell in Seir and
the Moabites who dwell in Ar did for me, until I cross the
Jordan to the land which the LORD our God is giving us.'
30 "But Sihon king of Heshbon would not let us pass
through, for the LORD your God hardened his spirit and
made his heart obstinate, that He might deliver him into
your hand, as *it is* this day.
31 "And the LORD said to me, 'See, I have begun to give
Sihon and his land over to you. Begin to possess *it,* that you

may inherit his land.’
32“Then Sihon and all his people came out against us to
fight at Jahaz.
33“And the LORD our God delivered him over to us; so we
defeated him, his sons, and all his people.
34“We took all his cities at that time, and we utterly
destroyed the men, women, and little ones of every city; we
left none remaining.
35“We took only the livestock as plunder for ourselves,
with the spoil of the cities which we took.
36“From Aroer, which *is* on the bank of the River Arnon,
and *from* the city that *is* in the ravine, as far as Gilead,
there was not one city too strong for us; the LORD our God
delivered all to us.
37“Only you did not go near the land of the people of
Ammon—anywhere along the River Jabbok, or to the cities
of the mountains, or wherever the LORD our God had
forbidden us.

Deuteronomy 3

King Og Defeated

1 “Then we turned and went up the road to Bashan; and Og
king of Bashan came out against us, he and all his people,
to battle at Edrei.
2 “And the LORD said to me, ‘Do not fear him, for I have
delivered him and all his people and his land into your
hand; you shall do to him as you did to Sihon king of the
Amorites, who dwelt at Heshbon.’
3 “So the LORD our God also delivered into our hands Og
king of Bashan, with all his people, and we attacked him
until he had no survivors remaining.
4 “And we took all his cities at that time; there was not a
city which we did not take from them: sixty cities, all the
region of Argob, the kingdom of Og in Bashan.
5 “All these cities *were* fortified with high walls, gates, and
bars, besides a great many rural towns.
6 “And we utterly destroyed them, as we did to Sihon king
of Heshbon, utterly destroying the men, women, and
children of every city.
7 “But all the livestock and the spoil of the cities we took
as booty for ourselves.
8 “And at that time we took the land from the hand of the
two kings of the Amorites who *were* on this side of the
Jordan, from the River Arnon to Mount Hermon
9 “(the Sidonians call Hermon Sirion, and the Amorites
call it Senir),
10 “all the cities of the plain, all Gilead, and all Bashan, as
far as Salcah and Edrei, cities of the kingdom of Og in
Bashan.

11 “For only Og king of Bashan remained of the remnant
of the giants.[a] Indeed his bedstead *was* an iron bedstead.
(*Is* it not in Rabbah of the people of Ammon?) Nine cubits *is*
its length and four cubits its width, according to the
standard cubit.

The Land East of the Jordan Divided

12 “And this land, *which* we possessed at that time, from
Aroer, which *is* by the River Arnon, and half the mountains
of Gilead and its cities, I gave to the Reubenites and the
Gadites.
13 “The rest of Gilead, and all Bashan, the kingdom of Og,
I gave to half the tribe of Manasseh. (All the region of
Argob, with all Bashan, was called the land of the giants.[b]
14 “Jair the son of Manasseh took all the region of Argob,
as far as the border of the Geshurites and the
Maachathites, and called Bashan after his own name,
Havoth Jair,[c] to this day.)
15 “Also I gave Gilead to Machir.
16 “And to the Reubenites and the Gadites I gave from
Gilead as far as the River Arnon, the middle of the river as
the border, as far as the River Jabbok, the border of the
people of Ammon;
17 “the plain also, with the Jordan as *the* border, from
Chinnereth as far as the east side of the Sea of the Arabah
(the Salt Sea), below the slopes of Pisgah.
18 “Then I commanded you at that time, saying: ‘The
LORD your God has given you this land to possess. All you
men of valor shall cross over armed before your brethren,
the children of Israel.
19 ‘But your wives, your little ones, and your livestock (I
know that you have much livestock) shall stay in your cities
which I have given you,

20 ‘until the LORD has given rest to your brethren as to
you, and they also possess the land which the LORD your
God is giving them beyond the Jordan. Then each of you
may return to his possession which I have given you.’
21 “And I commanded Joshua at that time, saying, ‘Your
eyes have seen all that the LORD your God has done to
these two kings; so will the LORD do to all the kingdoms
through which you pass.
22 ‘You must not fear them, for the LORD your God
Himself fights for you.’

Moses Forbidden to Enter the Land

23 “Then I pleaded with the LORD at that time, saying:
24 ‘O Lord GOD, You have begun to show Your servant
Your greatness and Your mighty hand, for what god *is there*
in heaven or on earth who can do *anything* like Your works
and Your mighty *deeds?*
25 ‘I pray, let me cross over and see the good land beyond
the Jordan, those pleasant mountains, and Lebanon.’
26 “But the LORD was angry with me on your account,
and would not listen to me. So the LORD said to me:
‘Enough of that! Speak no more to Me of this matter.
27 ‘Go up to the top of Pisgah, and lift your eyes toward
the west, the north, the south, and the east; behold *it* with
your eyes, for you shall not cross over this Jordan.
28 ‘But command Joshua, and encourage him and
strengthen him; for he shall go over before this people, and
he shall cause them to inherit the land which you will see.’

To Have or to Hold

29 “So we stayed in the valley opposite Beth Peor.

Deuteronomy 4

Moses Commands Obedience

1 “Now, O Israel, listen to the statutes and the judgments
which I teach you to observe, that you may live, and go in
and possess the land which the LORD God of your fathers is
giving you.
2 “You shall not add to the word which I command you,
nor take from it, that you may keep the commandments of
the LORD your God which I command you.
3 “Your eyes have seen what the LORD did at Baal Peor;
for the LORD your God has destroyed from among you all
the men who followed Baal of Peor.
4 “But you who held fast to the LORD your God *are* alive
today, every one of you.
5 “Surely I have taught you statutes and judgments, just
as the LORD my God commanded me, that you should act
according *to them* in the land which you go to possess.

Empower, Not Overpower

6 “Therefore be careful to observe *them;* for this *is* your
wisdom and your understanding in the sight of the peoples
who will hear all these statutes, and say, ‘Surely this great
nation *is* a wise and understanding people.’
7 “For what great nation *is there* that has God *so* near to
it, as the LORD our God *is* to us, for whatever *reason* we
may call upon Him?
8 “And what great nation *is there* that has *such* statutes
and righteous judgments as are in all this law which I set
before you this day?
9 “Only take heed to yourself, and diligently keep yourself,
lest you forget the things your eyes have seen, and lest they

depart from your heart all the days of your life. And teach them to your children and your grandchildren,

10 “*especially concerning* the day you stood before the LORD your God in Horeb, when the LORD said to me, ‘Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and *that* they may teach their children.’

11 “Then you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness.

12 “And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; *you* only *heard* a voice.

13 “So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.

14 “And the LORD commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess.

Beware of Idolatry

15 “Take careful heed to yourselves, for you saw no form when the LORD spoke to you at Horeb out of the midst of the fire,

16 “lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female,

17 “the likeness of any animal that *is* on the earth or the likeness of any winged bird that flies in the air,

18 “the likeness of anything that creeps on the ground or the likeness of any fish that *is* in the water beneath the earth.

19 “And *take heed,* lest you lift your eyes to heaven, and *when* you see the sun, the moon, and the stars, all the host

of heaven, you feel driven to worship them and serve them, which the LORD your God has given to all the peoples under the whole heaven as a heritage.

20 “But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be His people, an inheritance, as you are this day.

21 “Furthermore the LORD was angry with me for your sakes, and swore that I would not cross over the Jordan, and that I would not enter the good land which the LORD your God is giving you as an inheritance.

22 “But I must die in this land, I must not cross over the Jordan; but you shall cross over and possess that good land.

23 “Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, and make for yourselves a carved image in the form of anything which the LORD your God has forbidden you.

24 “For the LORD your God *is* a consuming fire, a jealous God.

25 “When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the LORD your God to provoke Him to anger,

26 “I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong *your* days in it, but will be utterly destroyed.

27 “And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you.

28 “And there you will serve gods, the work of men’s hands, wood and stone, which neither see nor hear nor eat nor smell.

29 “But from there you will seek the LORD your God, and you will find *Him* if you seek Him with all your heart and

with all your soul.

30 “When you are in distress, and all these things come upon you in the latter days, when you turn to the LORD your God and obey His voice

31 “(for the LORD your God *is* a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.

32 “For ask now concerning the days that are past, which were before you, since the day that God created man on the earth, and *ask* from one end of heaven to the other, whether *any* great *thing* like this has happened, or *anything* like it has been heard.

33 “Did *any* people *ever* hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

34 “Or did God *ever* try to go *and* take for Himself a nation from the midst of *another* nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 “To you it was shown, that you might know that the LORD Himself *is* God; *there is* none other besides Him. *There Is None Other*

36 “Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire.

37 “And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power,

38 “driving out from before you nations greater and mightier than you, to bring you in, to give you their land *as* an inheritance, as *it is* this day.

39 “Therefore know this day, and consider *it* in your heart, that the LORD Himself *is* God in heaven above and on the earth beneath; *there is* no other.

40 “You shall therefore keep His statutes and His
commandments which I command you today, that it may go
well with you and with your children after you, and that you
may prolong *your* days in the land which the LORD your
God is giving you for all time.”

Cities of Refuge East of the Jordan

41 Then Moses set apart three cities on this side of the
Jordan, toward the rising of the sun, *The City*
42 that the manslayer might flee there, who kills his
neighbor unintentionally, without having hated him in time
past, and that by fleeing to one of these cities he might live:
43 Bezer in the wilderness on the plateau for the
Reubenites, Ramoth in Gilead for the Gadites, and Golan in
Bashan for the Manassites.

Introduction to God’s Law

44 Now this *is* the law which Moses set before the
children of Israel.
45 These *are* the testimonies, the statutes, and the
judgments which Moses spoke to the children of Israel
after they came out of Egypt,
46 on this side of the Jordan, in the valley opposite Beth
Peor, in the land of Sihon king of the Amorites, who dwelt
at Heshbon, whom Moses and the children of Israel
defeated after they came out of Egypt.
47 And they took possession of his land and the land of Og
king of Bashan, two kings of the Amorites, who *were* on
this side of the Jordan, toward the rising of the sun,
48 from Aroer, which *is* on the bank of the River Arnon,
even to Mount Sion[a] (that is, Hermon),
49 and all the plain on the east side of the Jordan as far as
the Sea of the Arabah, below the slopes of Pisgah.

Deuteronomy 5

The Ten Commandments Reviewed

1 And Moses called all Israel, and said to them: “Hear, O
Israel, the statutes and judgments which I speak in your
hearing today, that you may learn them and be careful to
observe them. *Staying Focused*

2 “The LORD our God made a covenant with us in Horeb.

3 “The LORD did not make this covenant with our fathers,
but with us, those who *are* here today, all of us who *are*
alive.

4 “The LORD talked with you face to face on the mountain
from the midst of the fire.

5 “I stood between the LORD and you at that time, to
declare to you the word of the LORD; for you were afraid
because of the fire, and you did not go up the mountain. *He*
said:

6 ‘I *am* the LORD your God who brought you out of the
land of Egypt, out of the house of bondage. *Love God, Love*
People

7 ‘You shall have no other gods before Me.

8 ‘You shall not make for yourself a carved image—any
likeness *of anything* that *is* in heaven above, or that *is* in
the earth beneath, or that *is* in the water under the earth;

9 you shall not bow down to them nor serve them. For I,
the LORD your God, *am* a jealous God, visiting the iniquity
of the fathers upon the children to the third and fourth
generations of those who hate Me,

10 but showing mercy to thousands, to those who love Me
and keep My commandments.

11 ‘You shall not take the name of the LORD your God in
vain, for the LORD will not hold *him* guiltless who takes His
name in vain.
12 ‘Observe the Sabbath day, to keep it holy, as the LORD
your God commanded you. *The Blessings of the Sabbath*
13 Six days you shall labor and do all your work,
14 but the seventh day *is* the Sabbath of the LORD your
God. *In it* you shall do no work: you, nor your son, nor your
daughter, nor your male servant, nor your female servant,
nor your ox, nor your donkey, nor any of your cattle, nor
your stranger who *is* within your gates, that your male
servant and your female servant may rest as well as you.
15 And remember that you were a slave in the land of
Egypt, and the LORD your God brought you out from there
by a mighty hand and by an outstretched arm; therefore
the LORD your God commanded you to keep the Sabbath
day.
16 ‘Honor your father and your mother, as the LORD your
God has commanded you, that your days may be long, and
that it may be well with you in the land which the LORD
your God is giving you. *Obey Your Parents for a Long and Prosperous Life*
17 ‘You shall not murder.
18 ‘You shall not commit adultery.
19 ‘You shall not steal.
20 ‘You shall not bear false witness against your neighbor.
21 ‘You shall not covet your neighbor’s wife; and you
shall not desire your neighbor’s house, his field, his male
servant, his female servant, his ox, his donkey, or
anything that *is* your neighbor’s.’

22 “These words the LORD spoke to all your assembly, in
the mountain from the midst of the fire, the cloud, and the
thick darkness, with a loud voice; and He added no more.

And He wrote them on two tablets of stone and gave them to me.

The People Afraid of God's Presence

23 "So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.

24 "And you said: 'Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he *still* lives.

25 'Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, then we shall die.

26 'For who *is there* of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have,* and lived?

27 'You go near and hear all that the LORD our God may say, and tell us all that the LORD our God says to you, and we will hear and do *it*.'

28 "Then the LORD heard the voice of your words when you spoke to me, and the LORD said to me: 'I have heard the voice of the words of this people which they have spoken to you. They are right *in* all that they have spoken.

29 'Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever! *Out of Sight, Out of Mind*

30 'Go and say to them, "Return to your tents."

31 'But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe *them* in the land which I am giving them to possess.'

32 “Therefore you shall be careful to do as the LORD your
God has commanded you; you shall not turn aside to the
right hand or to the left.
33 “You shall walk in all the ways which the LORD your
God has commanded you, that you may live and *that it may*
be well with you, and *that* you may prolong *your* days in the
land which you shall possess.

Deuteronomy 6

The Greatest Commandment

1 “Now this *is* the commandment, *and these are* the statutes
and judgments which the LORD your God has commanded
to teach you, that you may observe *them* in the land which
you are crossing over to possess,
2 “that you may fear the LORD your God, to keep all His
statutes and His commandments which I command you, you
and your son and your grandson, all the days of your life,
and that your days may be prolonged.
3 “Therefore hear, O Israel, and be careful to observe *it,*
that it may be well with you, and that you may multiply
greatly as the LORD God of your fathers has promised you
—‘a land flowing with milk and honey.’[a]
4 “Hear, O Israel: The LORD our God, the LORD *is* one![b]

Monotheism

5 “You shall love the LORD your God with all your heart,
with all your soul, and with all your strength.
6 “And these words which I command you today shall be
in your heart.
7 “You shall teach them diligently to your children, and
shall talk of them when you sit in your house, when you
walk by the way, when you lie down, and when you rise up.

The Faith of Our Children

8 “You shall bind them as a sign on your hand, and they
shall be as frontlets between your eyes.
9 “You shall write them on the doorposts of your house
and on your gates.

Caution Against Disobedience

10 “So it shall be, when the LORD your God brings you
into the land of which He swore to your fathers, to
Abraham, Isaac, and Jacob, to give you large and beautiful
cities which you did not build, *Following God in the City*
11 “houses full of all good things, which you did not fill,
hewn-out wells which you did not dig, vineyards and olive
trees which you did not plant—when you have eaten and
are full—
12 “*then* beware, lest you forget the LORD who brought
you out of the land of Egypt, from the house of bondage.
13 “You shall fear the LORD your God and serve Him, and
shall take oaths in His name.
14 “You shall not go after other gods, the gods of the
peoples who *are* all around you
15 “(for the LORD your God *is* a jealous God among you),
lest the anger of the LORD your God be aroused against
you and destroy you from the face of the earth.
16 “You shall not tempt the LORD your God as you
tempted *Him* in Massah.
17 “You shall diligently keep the commandments of the
LORD your God, His testimonies, and His statutes which
He has commanded you.
18 “And you shall do *what is* right and good in the sight of
the LORD, that it may be well with you, and that you may
go in and possess the good land of which the LORD swore
to your fathers,
19 “to cast out all your enemies from before you, as the
LORD has spoken.
20 “When your son asks you in time to come, saying,
‘What *is the meaning of* the testimonies, the statutes, and
the judgments which the LORD our God has commanded
you?’
21 “then you shall say to your son: ‘We were slaves of
Pharaoh in Egypt, and the LORD brought us out of Egypt

with a mighty hand;
22 ‘and the LORD showed signs and wonders before our
eyes, great and severe, against Egypt, Pharaoh, and all his
household.
23 ‘Then He brought us out from there, that He might
bring us in, to give us the land of which He swore to our
fathers.
24 ‘And the LORD commanded us to observe all these
statutes, to fear the LORD our God, for our good always,
that He might preserve us alive, as *it is* this day.
25 ‘Then it will be righteousness for us, if we are careful
to observe all these commandments before the LORD our
God, as He has commanded us.’

Deuteronomy 7

A Chosen People

1 “When the LORD your God brings you into the land which
you go to possess, and has cast out many nations before
you, the Hittites and the Girgashites and the Amorites and
the Canaanites and the Perizzites and the Hivites and the
Jebusites, seven nations greater and mightier than you,
2 “and when the LORD your God delivers them over to
you, you shall conquer them *and* utterly destroy them. You
shall make no covenant with them nor show mercy to them.
3 “Nor shall you make marriages with them. You shall not
give your daughter to their son, nor take their daughter for
your son.
4 “For they will turn your sons away from following Me, to
serve other gods; so the anger of the LORD will be aroused
against you and destroy you suddenly.
5 “But thus you shall deal with them: you shall destroy
their altars, and break down their *sacred* pillars, and cut
down their wooden images,[a] and burn their carved images
with fire.
6 “For you *are* a holy people to the LORD your God; the
LORD your God has chosen you to be a people for Himself,
a special treasure above all the peoples on the face of the
earth.
7 “The LORD did not set His love on you nor choose you
because you were more in number than any other people,
for you were the least of all peoples;
8 “but because the LORD loves you, and because He
would keep the oath which He swore to your fathers, the
LORD has brought you out with a mighty hand, and

redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

9 “Therefore know that the LORD your God, He *is* God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments; *Imitate the God of Mercy*

10 “and He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him; He will repay him to his face. *Tough Love*

11 “Therefore you shall keep the commandment, the statutes, and the judgments which I command you today, to observe them.

Blessings of Obedience

12 “Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers.

13 “And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

14 “You shall be blessed above all peoples; there shall not be a male or female barren among you or among your livestock.

15 “And the LORD will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay *them* on all those who hate you.

16 “Also you shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that *will be* a snare to you.

17 “If you should say in your heart, ‘These nations are
greater than I; how can I dispossess them?’—
18 “you shall not be afraid of them, *but* you shall
remember well what the LORD your God did to Pharaoh
and to all Egypt:
19 “the great trials which your eyes saw, the signs and the
wonders, the mighty hand and the outstretched arm, by
which the LORD your God brought you out. So shall the
LORD your God do to all the peoples of whom you are
afraid.
20 “Moreover the LORD your God will send the hornet
among them until those who are left, who hide themselves
from you, are destroyed.
21 “You shall not be terrified of them; for the LORD your
God, the great and awesome God, *is* among you.
22 “And the LORD your God will drive out those nations
before you little by little; you will be unable to destroy them
at once, lest the beasts of the field become *too* numerous
for you.
23 “But the LORD your God will deliver them over to you,
and will inflict defeat upon them until they are destroyed.
24 “And He will deliver their kings into your hand, and you
will destroy their name from under heaven; no one shall be
able to stand against you until you have destroyed them.
25 “You shall burn the carved images of their gods with
fire; you shall not covet the silver or gold *that is* on them,
nor take *it* for yourselves, lest you be snared by it; for it *is*
an abomination to the LORD your God.
26 “Nor shall you bring an abomination into your house,
lest you be doomed to destruction like it. You shall utterly
detest it and utterly abhor it, for it *is* an accursed thing.

Deuteronomy 8

Remember the LORD Your God

1 “Every commandment which I command you today you
must be careful to observe, that you may live and multiply,
and go in and possess the land of which the LORD swore to
your fathers.
2 “And you shall remember that the LORD your God led
you all the way these forty years in the wilderness, to
humble you *and* test you, to know what *was* in your heart,
whether you would keep His commandments or not.
3 “So He humbled you, allowed you to hunger, and fed you
with manna which you did not know nor did your fathers
know, that He might make you know that man shall not live
by bread alone; but man lives by every *word* that proceeds
from the mouth of the LORD.
4 “Your garments did not wear out on you, nor did your
foot swell these forty years.
5 “You should know in your heart that as a man chastens
his son, *so* the LORD your God chastens you.
6 “Therefore you shall keep the commandments of the
LORD your God, to walk in His ways and to fear Him.
7 “For the LORD your God is bringing you into a good
land, a land of brooks of water, of fountains and springs,
that flow out of valleys and hills;
8 “a land of wheat and barley, of vines and fig trees and
pomegranates, a land of olive oil and honey;
9 “a land in which you will eat bread without scarcity, in
which you will lack nothing; a land whose stones *are* iron
and out of whose hills you can dig copper.
10 “When you have eaten and are full, then you shall bless
the LORD your God for the good land which He has given

you.

11 “Beware that you do not forget the LORD your God by
not keeping His commandments, His judgments, and His
statutes which I command you today,

12 “lest—*when* you have eaten and are full, and have built
beautiful houses and dwell *in them;*

13 “and *when* your herds and your flocks multiply, and
your silver and your gold are multiplied, and all that you
have is multiplied;

14 “when your heart is lifted up, and you forget the LORD
your God who brought you out of the land of Egypt, from
the house of bondage;

15 “who led you through that great and terrible
wilderness, *in which were* fiery serpents and scorpions and
thirsty land where there was no water; who brought water
for you out of the flinty rock;

16 “who fed you in the wilderness with manna, which your
fathers did not know, that He might humble you and that
He might test you, to do you good in the end—

17 “then you say in your heart, ‘My power and the might
of my hand have gained me this wealth.’

18 “And you shall remember the LORD your God, for *it is*
He who gives you power to get wealth, that He may
establish His covenant which He swore to your fathers, as
it is this day. *God Gives Wealth and Treasures the Poor*

19 “Then it shall be, if you by any means forget the LORD
your God, and follow other gods, and serve them and
worship them, I testify against you this day that you shall
surely perish.

20 “As the nations which the LORD destroys before you, so
you shall perish, because you would not be obedient to the
voice of the LORD your God.

Deuteronomy 9

Israel's Rebellions Reviewed

1 "Hear, O Israel: You *are* to cross over the Jordan today,
and go in to dispossess nations greater and mightier than
yourself, cities great and fortified up to heaven,
2 "a people great and tall, the descendants of the Anakim,
whom you know, and *of whom* you heard *it said,* 'Who can
stand before the descendants of Anak?'
3 "Therefore understand today that the LORD your God *is*
He who goes over before you *as* a consuming fire. He will
destroy them and bring them down before you; so you shall
drive them out and destroy them quickly, as the LORD has
said to you.
4 "Do not think in your heart, after the LORD your God
has cast them out before you, saying, 'Because of my
righteousness the LORD has brought me in to possess this
land'; but *it is* because of the wickedness of these nations
that the LORD is driving them out from before you.
5 "*It is* not because of your righteousness or the
uprightness of your heart *that* you go in to possess their
land, but because of the wickedness of these nations *that*
the LORD your God drives them out from before you, and
that He may fulfill the word which the LORD swore to your
fathers, to Abraham, Isaac, and Jacob.
6 "Therefore understand that the LORD your God is not
giving you this good land to possess because of your
righteousness, for you *are* a stiff-necked people.
7 "Remember! Do not forget how you provoked the LORD
your God to wrath in the wilderness. From the day that you
departed from the land of Egypt until you came to this
place, you have been rebellious against the LORD.

8 “Also in Horeb you provoked the LORD to wrath, so that
the LORD was angry *enough* with you to have destroyed
you.
9 “When I went up into the mountain to receive the
tablets of stone, the tablets of the covenant which the
LORD made with you, then I stayed on the mountain forty
days and forty nights. I neither ate bread nor drank water.
10 “Then the LORD delivered to me two tablets of stone
written with the finger of God, and on them *were* all the
words which the LORD had spoken to you on the mountain
from the midst of the fire in the day of the assembly.
11 “And it came to pass, at the end of forty days and forty
nights, *that* the LORD gave me the two tablets of stone, the
tablets of the covenant.
12 “Then the LORD said to me, ‘Arise, go down quickly
from here, for your people whom you brought out of Egypt
have acted corruptly; they have quickly turned aside from
the way which I commanded them; they have made
themselves a molded image.’
13 “Furthermore the LORD spoke to me, saying, ‘I have
seen this people, and indeed they are a stiff-necked people.
14 ‘Let Me alone, that I may destroy them and blot out
their name from under heaven; and I will make of you a
nation mightier and greater than they.’
15 “So I turned and came down from the mountain, and
the mountain burned with fire; and the two tablets of the
covenant *were* in my two hands.
16 “And I looked, and behold, you had sinned against the
LORD your God—had made for yourselves a molded calf!
You had turned aside quickly from the way which the LORD
had commanded you.
17 “Then I took the two tablets and threw them out of my
two hands and broke them before your eyes.

18 “And I fell down before the LORD, as at the first, forty
days and forty nights; I neither ate bread nor drank water,
because of all your sin which you committed in doing
wickedly in the sight of the LORD, to provoke Him to anger.
19 “For I was afraid of the anger and hot displeasure with
which the LORD was angry with you, to destroy you. But
the LORD listened to me at that time also.
20 “And the LORD was very angry with Aaron *and* would
have destroyed him; so I prayed for Aaron also at the same
time.
21 “Then I took your sin, the calf which you had made, and
burned it with fire and crushed it *and* ground *it* very small,
until it was as fine as dust; and I threw its dust into the
brook that descended from the mountain.
22 “Also at Taberah and Massah and Kibroth Hattaavah
you provoked the LORD to wrath.
23 “Likewise, when the LORD sent you from Kadesh
Barnea, saying, ‘Go up and possess the land which I have
given you,’ then you rebelled against the commandment of
the LORD your God, and you did not believe Him nor obey
His voice.
24 “You have been rebellious against the LORD from the
day that I knew you.
25 “Thus I prostrated myself before the LORD; forty days
and forty nights I kept prostrating myself, because the
LORD had said He would destroy you.
26 “Therefore I prayed to the LORD, and said: ‘O Lord
GOD, do not destroy Your people and Your inheritance
whom You have redeemed through Your greatness, whom
You have brought out of Egypt with a mighty hand.
27 ‘Remember Your servants, Abraham, Isaac, and Jacob;
do not look on the stubbornness of this people, or on their
wickedness or their sin,

28 ‘lest the land from which You brought us should say,
“Because the LORD was not able to bring them to the land
which He promised them, and because He hated them, He
has brought them out to kill them in the wilderness.”
29 ‘Yet they *are* Your people and Your inheritance, whom
You brought out by Your mighty power and by Your
outstretched arm.’

Deuteronomy 10

The Second Pair of Tablets

1 “At that time the LORD said to me, ‘Hew for yourself two
tablets of stone like the first, and come up to Me on the
mountain and make yourself an ark of wood.
2 ‘And I will write on the tablets the words that were on
the first tablets, which you broke; and you shall put them in
the ark.’
3 “So I made an ark of acacia wood, hewed two tablets of
stone like the first, and went up the mountain, having the
two tablets in my hand.
4 “And He wrote on the tablets according to the first
writing, the Ten Commandments, which the LORD had
spoken to you in the mountain from the midst of the fire in
the day of the assembly; and the LORD gave them to me.
5 “Then I turned and came down from the mountain, and
put the tablets in the ark which I had made; and there they
are, just as the LORD commanded me.”
6 (Now the children of Israel journeyed from the wells of
Bene Jaakan to Moserah, where Aaron died, and where he
was buried; and Eleazar his son ministered as priest in his
stead.
7 From there they journeyed to Gudgodah, and from
Gudgodah to Jotbathah, a land of rivers of water.
8 At that time the LORD separated the tribe of Levi to
bear the ark of the covenant of the LORD, to stand before
the LORD to minister to Him and to bless in His name, to
this day.
9 Therefore Levi has no portion nor inheritance with his
brethren; the LORD *is* his inheritance, just as the LORD
your God promised him.)

10 “As at the first time, I stayed in the mountain forty days
and forty nights; the LORD also heard me at that time, *and*
the LORD chose not to destroy you.
11 “Then the LORD said to me, ‘Arise, begin *your* journey
before the people, that they may go in and possess the land
which I swore to their fathers to give them.’

The Essence of the Law

12 “And now, Israel, what does the LORD your God require
of you, but to fear the LORD your God, to walk in all His
ways and to love Him, to serve the LORD your God with all
your heart and with all your soul, *The Meaning of Fear*
13 “*and* to keep the commandments of the LORD and His
statutes which I command you today for your good?
14 “Indeed heaven and the highest heavens belong to the
LORD your God, *also* the earth with all that *is* in it.
15 “The LORD delighted only in your fathers, to love them;
and He chose their descendants after them, you above all
peoples, as *it is* this day.
16 “Therefore circumcise the foreskin of your heart, and
be stiff-necked no longer.
17 “For the LORD your God *is* God of gods and Lord of
lords, the great God, mighty and awesome, who shows no
partiality nor takes a bribe.
18 “He administers justice for the fatherless and the
widow, and loves the stranger, giving him food and
clothing.
19 “Therefore love the stranger, for you were strangers in
the land of Egypt.
20 “You shall fear the LORD your God; you shall serve
Him, and to Him you shall hold fast, and take oaths in His
name.
21 “He *is* your praise, and He *is* your God, who has done
for you these great and awesome things which your eyes

have seen.

22 “Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as the stars of heaven in multitude.

Deuteronomy 11

Love and Obedience Rewarded

1 “Therefore you shall love the LORD your God, and keep
His charge, His statutes, His judgments, and His
commandments always.
2 “Know today that *I do* not *speak* with your children, who
have not known and who have not seen the chastening of
the LORD your God, His greatness and His mighty hand
and His outstretched arm—
3 “His signs and His acts which He did in the midst of
Egypt, to Pharaoh king of Egypt, and to all his land;
4 “what He did to the army of Egypt, to their horses and
their chariots: how He made the waters of the Red Sea
overflow them as they pursued you, and *how* the LORD has
destroyed them to this day;
5 “what He did for you in the wilderness until you came to
this place;
6 “and what He did to Dathan and Abiram the sons of
Eliab, the son of Reuben: how the earth opened its mouth
and swallowed them up, their households, their tents, and
all the substance that *was* in their possession, in the midst
of all Israel—
7 “but your eyes have seen every great act of the LORD
which He did.
8 “Therefore you shall keep every commandment which I
command you today, that you may be strong, and go in and
possess the land which you cross over to possess,
9 “and that you may prolong *your* days in the land which
the LORD swore to give your fathers, to them and their
descendants, ‘a land flowing with milk and honey.’[a]

10 “For the land which you go to possess *is* not like the
land of Egypt from which you have come, where you sowed
your seed and watered *it* by foot, as a vegetable garden;
11 “but the land which you cross over to possess *is* a land
of hills and valleys, which drinks water from the rain of
heaven,
12 “a land for which the LORD your God cares; the eyes of
the LORD your God *are* always on it, from the beginning of
the year to the very end of the year.
13 ‘And it shall be that if you earnestly obey My
commandments which I command you today, to love the
LORD your God and serve Him with all your heart and with
all your soul, *National Prosperity*
14 ‘then I[b] will give *you* the rain for your land in its
season, the early rain and the latter rain, that you may
gather in your grain, your new wine, and your oil.
15 ‘And I will send grass in your fields for your livestock,
that you may eat and be filled.’
16 Take heed to yourselves, lest your heart be deceived,
and you turn aside and serve other gods and worship them,
17 “lest the LORD’s anger be aroused against you, and He
shut up the heavens so that there be no rain, and the land
yield no produce, and you perish quickly from the good
land which the LORD is giving you.
18 “Therefore you shall lay up these words of mine in your
heart and in your soul, and bind them as a sign on your
hand, and they shall be as frontlets between your eyes.
19 “You shall teach them to your children, speaking of
them when you sit in your house, when you walk by the
way, when you lie down, and when you rise up. *At Home with the Faith*
20 “And you shall write them on the doorposts of your
house and on your gates,

21 “that your days and the days of your children may be
multiplied in the land of which the LORD swore to your
fathers to give them, like the days of the heavens above the
earth.
22 “For if you carefully keep all these commandments
which I command you to do—to love the LORD your God, to
walk in all His ways, and to hold fast to Him—
23 “then the LORD will drive out all these nations from
before you, and you will dispossess greater and mightier
nations than yourselves.
24 “Every place on which the sole of your foot treads shall
be yours: from the wilderness and Lebanon, from the river,
the River Euphrates, even to the Western Sea,[c] shall be
your territory.
25 “No man shall be able to stand against you; the LORD
your God will put the dread of you and the fear of you upon
all the land where you tread, just as He has said to you.
26 “Behold, I set before you today a blessing and a curse:
27 “the blessing, if you obey the commandments of the
LORD your God which I command you today;
28 “and the curse, if you do not obey the commandments
of the LORD your God, but turn aside from the way which I
command you today, to go after other gods which you have
not known.
29 “Now it shall be, when the LORD your God has brought
you into the land which you go to possess, that you shall
put the blessing on Mount Gerizim and the curse on Mount
Ebal.
30 “*Are* they not on the other side of the Jordan, toward
the setting sun, in the land of the Canaanites who dwell in
the plain opposite Gilgal, beside the terebinth trees of
Moreh?
31 “For you will cross over the Jordan and go in to possess
the land which the LORD your God is giving you, and you

will possess it and dwell in it.
32 “And you shall be careful to observe all the statutes and judgments which I set before you today.

Deuteronomy 12

A Prescribed Place of Worship

1 “These *are* the statutes and judgments which you shall be
careful to observe in the land which the LORD God of your
fathers is giving you to possess, all the days that you live on
the earth.
2 “You shall utterly destroy all the places where the
nations which you shall dispossess served their gods, on
the high mountains and on the hills and under every green
tree.
3 “And you shall destroy their altars, break their *sacred*
pillars, and burn their wooden images with fire; you shall
cut down the carved images of their gods and destroy their
names from that place.
4 “You shall not worship the LORD your God *with* such
things.
5 “But you shall seek the place where the LORD your God
chooses, out of all your tribes, to put His name for His
dwelling place; and there you shall go.
6 “There you shall take your burnt offerings, your
sacrifices, your tithes, the heave offerings of your hand,
your vowed offerings, your freewill offerings, and the
firstborn of your herds and flocks.
7 “And there you shall eat before the LORD your God, and
you shall rejoice in all to which you have put your hand,
you and your households, in which the LORD your God has
blessed you.
8 “You shall not at all do as we are doing here today—
every man doing whatever *is* right in his own eyes— *Do-It-Yourself Religion*

9 “for as yet you have not come to the rest and the
inheritance which the LORD your God is giving you.
10 “But *when* you cross over the Jordan and dwell in the
land which the LORD your God is giving you to inherit, and
He gives you rest from all your enemies round about, so
that you dwell in safety,
11 “then there will be the place where the LORD your God
chooses to make His name abide. There you shall bring all
that I command you: your burnt offerings, your sacrifices,
your tithes, the heave offerings of your hand, and all your
choice offerings which you vow to the LORD.
12 “And you shall rejoice before the LORD your God, you
and your sons and your daughters, your male and female
servants, and the Levite who *is* within your gates, since he
has no portion nor inheritance with you.
13 “Take heed to yourself that you do not offer your burnt
offerings in every place that you see;
14 “but in the place which the LORD chooses, in one of
your tribes, there you shall offer your burnt offerings, and
there you shall do all that I command you.
15 “However, you may slaughter and eat meat within all
your gates, whatever your heart desires, according to the
blessing of the LORD your God which He has given you; the
unclean and the clean may eat of it, of the gazelle and the
deer alike.
16 “Only you shall not eat the blood; you shall pour it on
the earth like water.
17 “You may not eat within your gates the tithe of your
grain or your new wine or your oil, of the firstborn of your
herd or your flock, of any of your offerings which you vow,
of your freewill offerings, or of the heave offering of your
hand.
18 “But you must eat them before the LORD your God in
the place which the LORD your God chooses, you and your

son and your daughter, your male servant and your female servant, and the Levite who *is* within your gates; and you shall rejoice before the LORD your God in all to which you put your hands.

19 "Take heed to yourself that you do not forsake the Levite as long as you live in your land.

20 "When the LORD your God enlarges your border as He has promised you, and you say, 'Let me eat meat,' because you long to eat meat, you may eat as much meat as your heart desires.

21 "If the place where the LORD your God chooses to put His name is too far from you, then you may slaughter from your herd and from your flock which the LORD has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires.

22 "Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them.

23 "Only be sure that you do not eat the blood, for the blood *is* the life; you may not eat the life with the meat.

24 "You shall not eat it; you shall pour it on the earth like water.

25 "You shall not eat it, that it may go well with you and your children after you, when you do *what is* right in the sight of the LORD.

26 "Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the LORD chooses.

27 "And you shall offer your burnt offerings, the meat and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and you shall eat the meat.

28 "Observe and obey all these words which I command you, that it may go well with you and your children after

you forever, when you do *what is* good and right in the sight of the LORD your God.

Beware of False Gods

29 “When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land,

30 “take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’

31 “You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.

32 “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

Deuteronomy 13

Punishment of Apostates

1 “If there arises among you a prophet or a dreamer of
dreams, and he gives you a sign or a wonder,
2 “and the sign or the wonder comes to pass, of which he
spoke to you, saying, ‘Let us go after other gods’—which
you have not known—‘and let us serve them,’
3 “you shall not listen to the words of that prophet or that
dreamer of dreams, for the LORD your God is testing you to
know whether you love the LORD your God with all your
heart and with all your soul.
4 “You shall walk after the LORD your God and fear Him,
and keep His commandments and obey His voice; you shall
serve Him and hold fast to Him.
5 “But that prophet or that dreamer of dreams shall be
put to death, because he has spoken in order to turn *you*
away from the LORD your God, who brought you out of the
land of Egypt and redeemed you from the house of
bondage, to entice you from the way in which the LORD
your God commanded you to walk. So you shall put away
the evil from your midst.
6 “If your brother, the son of your mother, your son or
your daughter, the wife of your bosom, or your friend who
is as your own soul, secretly entices you, saying, ‘Let us go
and serve other gods,’ which you have not known, neither
you nor your fathers,
7 “of the gods of the people which *are* all around you, near
to you or far off from you, from *one* end of the earth to the
other end of the earth,
8 “you shall not consent to him or listen to him, nor shall
your eye pity him, nor shall you spare him or conceal him;

9 “but you shall surely kill him; your hand shall be first
against him to put him to death, and afterward the hand of
all the people.
10 “And you shall stone him with stones until he dies,
because he sought to entice you away from the LORD your
God, who brought you out of the land of Egypt, from the
house of bondage.
11 “So all Israel shall hear and fear, and not again do such
wickedness as this among you.
12 “If you hear someone in one of your cities, which the
LORD your God gives you to dwell in, saying,
13 ‘Corrupt men have gone out from among you and
enticed the inhabitants of their city, saying, “Let us go and
serve other gods” ’—which you have not known—
14 “then you shall inquire, search out, and ask diligently.
And *if it is* indeed true *and* certain *that* such an
abomination was committed among you,
15 “you shall surely strike the inhabitants of that city with
the edge of the sword, utterly destroying it, all that is in it
and its livestock—with the edge of the sword.
16 “And you shall gather all its plunder into the middle of
the street, and completely burn with fire the city and all its
plunder, for the LORD your God. It shall be a heap forever;
it shall not be built again.
17 “So none of the accursed things shall remain in your
hand, that the LORD may turn from the fierceness of His
anger and show you mercy, have compassion on you and
multiply you, just as He swore to your fathers,
18 “because you have listened to the voice of the LORD
your God, to keep all His commandments which I command
you today, to do *what is* right in the eyes of the LORD your
God.

Deuteronomy 14

Improper Mourning

1 “You *are* the children of the LORD your God; you shall not
cut yourselves nor shave the front of your head for the
dead.
2 “For you *are* a holy people to the LORD your God, and
the LORD has chosen you to be a people for Himself, a
special treasure above all the peoples who *are* on the face
of the earth.

Clean and Unclean Meat

3 “You shall not eat any detestable thing.
4 “These *are* the animals which you may eat: the ox, the
sheep, the goat,
5 “the deer, the gazelle, the roe deer, the wild goat, the
mountain goat,[a] the antelope, and the mountain sheep.
6 “And you may eat every animal with cloven hooves,
having the hoof split into two parts, *and that* chews the
cud, among the animals.
7 “Nevertheless, of those that chew the cud or have
cloven hooves, you shall not eat, *such as* these: the camel,
the hare, and the rock hyrax; for they chew the cud but do
not have cloven hooves; they *are* unclean for you.
8 “Also the swine is unclean for you, because it has cloven
hooves, yet *does* not *chew* the cud; you shall not eat their
flesh or touch their dead carcasses.
9 “These you may eat of all that *are* in the waters: you
may eat all that have fins and scales.
10 “And whatever does not have fins and scales you shall
not eat; it *is* unclean for you.
11 “All clean birds you may eat.

12 “But these you shall not eat: the eagle, the vulture, the
buzzard,
13 “the red kite, the falcon, and the kite after their kinds;
14 “every raven after its kind;
15 “the ostrich, the short-eared owl, the sea gull, and the
hawk after their kinds;
16 “the little owl, the screech owl, the white owl,
17 “the jackdaw, the carrion vulture, the fisher owl,
18 “the stork, the heron after its kind, and the hoopoe and
the bat.
19 “Also every creeping thing that flies is unclean for you;
they shall not be eaten.
20 “You may eat all clean birds.
21 “You shall not eat anything that dies *of itself;* you may
give it to the alien who *is* within your gates, that he may eat
it, or you may sell it to a foreigner; for you *are* a holy
people to the LORD your God. You shall not boil a young
goat in its mother’s milk.

Tithing Principles

22 “You shall truly tithe all the increase of your grain that
the field produces year by year. *Celebrating Abundance*
23 “And you shall eat before the LORD your God, in the
place where He chooses to make His name abide, the tithe
of your grain and your new wine and your oil, of the
firstborn of your herds and your flocks, that you may learn
to fear the LORD your God always.
24 “But if the journey is too long for you, so that you are
not able to carry *the tithe, or* if the place where the LORD
your God chooses to put His name is too far from you, when
the LORD your God has blessed you,
25 “then you shall exchange *it* for money, take the money
in your hand, and go to the place which the LORD your God

chooses.

26 “And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.

27 “You shall not forsake the Levite who *is* within your gates, for he has no part nor inheritance with you.

28 “At the end of *every* third year you shall bring out the tithe of your produce of that year and store *it* up within your gates. *The Third-Year Tithe and Government Aid*

29 “And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who *are* within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.

Deuteronomy 15

Debts Canceled Every Seven Years

1 “At the end of *every* seven years you shall grant a release
of debts.
2 “And this *is* the form of the release: Every creditor who
has lent *anything* to his neighbor shall release *it;* he shall
not require *it* of his neighbor or his brother, because it is
called the LORD’s release. *Banking in the Old Testament*
3 “Of a foreigner you may require *it;* but you shall give up
your claim to what is owed by your brother,
4 “except when there may be no poor among you; for the
LORD will greatly bless you in the land which the LORD
your God is giving you to possess *as* an inheritance—
5 “only if you carefully obey the voice of the LORD your
God, to observe with care all these commandments which I
command you today.
6 “For the LORD your God will bless you just as He
promised you; you shall lend to many nations, but you shall
not borrow; you shall reign over many nations, but they
shall not reign over you.

Generosity to the Poor

7 “If there is among you a poor man of your brethren,
within any of the gates in your land which the LORD your
God is giving you, you shall not harden your heart nor shut
your hand from your poor brother,
8 “but you shall open your hand wide to him and willingly
lend him sufficient for his need, whatever he needs.
9 “Beware lest there be a wicked thought in your heart,
saying, ‘The seventh year, the year of release, is at hand,’
and your eye be evil against your poor brother and you give

him nothing, and he cry out to the LORD against you, and it become sin among you.

10 “You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand.

11 “For the poor will never cease from the land; therefore I command you, saying, ‘You shall open your hand wide to your brother, to your poor and your needy, in your land.’

The Law Concerning Bondservants

12 “If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you.

13 “And when you send him away free from you, you shall not let him go away empty-handed;

14 “you shall supply him liberally from your flock, from your threshing floor, and from your winepress. *From what* the LORD has blessed you with, you shall give to him.

15 “You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this thing today. *Remember Where You Started*

16 “And if it happens that he says to you, ‘I will not go away from you,’ because he loves you and your house, since he prospers with you,

17 “then you shall take an awl and thrust *it* through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise.

18 “It shall not seem hard to you when you send him away free from you; for he has been worth a double hired servant in serving you six years. Then the LORD your God will bless you in all that you do.

The Law Concerning Firstborn Animals

19 “All the firstborn males that come from your herd and
your flock you shall sanctify to the LORD your God; you
shall do no work with the firstborn of your herd, nor shear
the firstborn of your flock.
20 “You and your household shall eat *it* before the LORD
your God year by year in the place which the LORD
chooses.
21 “But if there is a defect in it, *if it is* lame or blind *or has*
any serious defect, you shall not sacrifice it to the LORD
your God.
22 “You may eat it within your gates; the unclean and the
clean *person* alike *may eat it,* as *if it were* a gazelle or a
deer.
23 “Only you shall not eat its blood; you shall pour it on
the ground like water.

Deuteronomy 16

The Passover Reviewed

1 “Observe the month of Abib, and keep the Passover to the
LORD your God, for in the month of Abib the LORD your
God brought you out of Egypt by night.
2 “Therefore you shall sacrifice the Passover to the LORD
your God, from the flock and the herd, in the place where
the LORD chooses to put His name.
3 “You shall eat no leavened bread with it; seven days you
shall eat unleavened bread with it, *that is,* the bread of
affliction (for you came out of the land of Egypt in haste),
that you may remember the day in which you came out of
the land of Egypt all the days of your life.
4 “And no leaven shall be seen among you in all your
territory for seven days, nor shall *any* of the meat which
you sacrifice the first day at twilight remain overnight until
morning.
5 “You may not sacrifice the Passover within any of your
gates which the LORD your God gives you;
6 “but at the place where the LORD your God chooses to
make His name abide, there you shall sacrifice the Passover
at twilight, at the going down of the sun, at the time you
came out of Egypt.
7 “And you shall roast and eat *it* in the place which the
LORD your God chooses, and in the morning you shall turn
and go to your tents.
8 “Six days you shall eat unleavened bread, and on the
seventh day there *shall be* a sacred assembly to the LORD
your God. You shall do no work *on it*.

The Feast of Weeks Reviewed

9 “You shall count seven weeks for yourself; begin to
count the seven weeks from *the time* you begin *to put* the
sickle to the grain.
10 “Then you shall keep the Feast of Weeks to the LORD
your God with the tribute of a freewill offering from your
hand, which you shall give as the LORD your God blesses
you.
11 “You shall rejoice before the LORD your God, you and
your son and your daughter, your male servant and your
female servant, the Levite who *is* within your gates, the
stranger and the fatherless and the widow who *are* among
you, at the place where the LORD your God chooses to
make His name abide.
12 “And you shall remember that you were a slave in
Egypt, and you shall be careful to observe these statutes.

The Feast of Tabernacles Reviewed

13 “You shall observe the Feast of Tabernacles seven days,
when you have gathered from your threshing floor and
from your winepress.
14 “And you shall rejoice in your feast, you and your son
and your daughter, your male servant and your female
servant and the Levite, the stranger and the fatherless and
the widow, who *are* within your gates.
15 “Seven days you shall keep a sacred feast to the LORD
your God in the place which the LORD chooses, because
the LORD your God will bless you in all your produce and in
all the work of your hands, so that you surely rejoice.
16 “Three times a year all your males shall appear before
the LORD your God in the place which He chooses: at the
Feast of Unleavened Bread, at the Feast of Weeks, and at
the Feast of Tabernacles; and they shall not appear before
the LORD empty-handed.

17 “Every man *shall give* as he is able, according to the
blessing of the LORD your God which He has given you.

Justice Must Be Administered

18 “You shall appoint judges and officers in all your gates,
which the LORD your God gives you, according to your
tribes, and they shall judge the people with just judgment.
19 “You shall not pervert justice; you shall not show
partiality, nor take a bribe, for a bribe blinds the eyes of the
wise and twists the words of the righteous.
20 “You shall follow what is altogether just, that you may
live and inherit the land which the LORD your God is giving
you.
21 “You shall not plant for yourself any tree, as a wooden
image, near the altar which you build for yourself to the
LORD your God.
22 “You shall not set up a sacred pillar, which the LORD
your God hates.

Deuteronomy 17

1 “You shall not sacrifice to the LORD your God a bull or
sheep which has any blemish *or* defect, for that *is* an
abomination to the LORD your God.
2 “If there is found among you, within any of your gates
which the LORD your God gives you, a man or a woman
who has been wicked in the sight of the LORD your God, in
transgressing His covenant,
3 “who has gone and served other gods and worshiped
them, either the sun or moon or any of the host of heaven,
which I have not commanded,
4 “and it is told you, and you hear *of it,* then you shall
inquire diligently. And if *it is* indeed true *and* certain that
such an abomination has been committed in Israel,
5 “then you shall bring out to your gates that man or
woman who has committed that wicked thing, and shall
stone to death that man or woman with stones.
6 “Whoever is deserving of death shall be put to death on
the testimony of two or three witnesses; he shall not be put
to death on the testimony of one witness.
7 “The hands of the witnesses shall be the first against
him to put him to death, and afterward the hands of all the
people. So you shall put away the evil from among you.

Casting the First Stone

8 “If a matter arises which is too hard for you to judge,
between degrees of guilt for bloodshed, between one
judgment or another, or between one punishment or
another, matters of controversy within your gates, then you
shall arise and go up to the place which the LORD your God
chooses.
9 “And you shall come to the priests, the Levites, and to
the judge *there* in those days, and inquire *of them;* they

shall pronounce upon you the sentence of judgment.
10 “You shall do according to the sentence which they
pronounce upon you in that place which the LORD chooses.
And you shall be careful to do according to all that they
order you.
11 “According to the sentence of the law in which they
instruct you, according to the judgment which they tell you,
you shall do; you shall not turn aside *to* the right hand or *to*
the left from the sentence which they pronounce upon you.
12 “Now the man who acts presumptuously and will not
heed the priest who stands to minister there before the
LORD your God, or the judge, that man shall die. So you
shall put away the evil from Israel.
13 “And all the people shall hear and fear, and no longer
act presumptuously.

Principles Governing Kings

14 “When you come to the land which the LORD your God
is giving you, and possess it and dwell in it, and say, ‘I will
set a king over me like all the nations that *are* around me,’

Criteria for a King

15 “you shall surely set a king over you whom the LORD
your God chooses; *one* from among your brethren you shall
set as king over you; you may not set a foreigner over you,
who *is* not your brother.
16 “But he shall not multiply horses for himself, nor cause
the people to return to Egypt to multiply horses, for the
LORD has said to you, ‘You shall not return that way again.’
17 “Neither shall he multiply wives for himself, lest his
heart turn away; nor shall he greatly multiply silver and
gold for himself.
18 “Also it shall be, when he sits on the throne of his
kingdom, that he shall write for himself a copy of this law
in a book, from *the one* before the priests, the Levites.

19 “And it shall be with him, and he shall read it all the
days of his life, that he may learn to fear the LORD his God
and be careful to observe all the words of this law and
these statutes,
20 “that his heart may not be lifted above his brethren,
that he may not turn aside from the commandment *to* the
right hand or *to* the left, and that he may prolong *his* days
in his kingdom, he and his children in the midst of Israel.

Deuteronomy 18

The Portion of the Priests and Levites

1 “The priests, the Levites—all the tribe of Levi—shall have
no part nor inheritance with Israel; they shall eat the
offerings of the LORD made by fire, and His portion.
2 “Therefore they shall have no inheritance among their
brethren; the LORD is their inheritance, as He said to
them.
3 “And this shall be the priest’s due from the people, from
those who offer a sacrifice, whether *it is* bull or sheep: they
shall give to the priest the shoulder, the cheeks, and the
stomach. *A Position of Honor*
4 “The firstfruits of your grain and your new wine and
your oil, and the first of the fleece of your sheep, you shall
give him.
5 “For the LORD your God has chosen him out of all your
tribes to stand to minister in the name of the LORD, him
and his sons forever.
6 “So if a Levite comes from any of your gates, from
where he dwells among all Israel, and comes with all the
desire of his mind to the place which the LORD chooses,
7 “then he may serve in the name of the LORD his God as
all his brethren the Levites *do,* who stand there before the
LORD.
8 “They shall have equal portions to eat, besides what
comes from the sale of his inheritance.

Avoid Wicked Customs

9 “When you come into the land which the LORD your
God is giving you, you shall not learn to follow the
abominations of those nations. *The Seduction of Spirits*

10 “There shall not be found among you *anyone* who
makes his son or his daughter pass through the fire, *or one*
who practices witchcraft, *or* a soothsayer, or one who
interprets omens, or a sorcerer,
11 “or one who conjures spells, or a medium, or a spiritist,
or one who calls up the dead.
12 “For all who do these things *are* an abomination to the
LORD, and because of these abominations the LORD your
God drives them out from before you.
13 “You shall be blameless before the LORD your God.
14 “For these nations which you will dispossess listened to
soothsayers and diviners; but as for you, the LORD your
God has not appointed such for you.

A New Prophet Like Moses

15 “The LORD your God will raise up for you a Prophet
like me from your midst, from your brethren. Him you shall
hear,
16 “according to all you desired of the LORD your God in
Horeb in the day of the assembly, saying, ‘Let me not hear
again the voice of the LORD my God, nor let me see this
great fire anymore, lest I die.’
17 “And the LORD said to me: ‘What they have spoken is
good.
18 ‘I will raise up for them a Prophet like you from among
their brethren, and will put My words in His mouth, and He
shall speak to them all that I command Him.
19 ‘And it shall be *that* whoever will not hear My words,
which He speaks in My name, I will require *it* of him.
20 ‘But the prophet who presumes to speak a word in My
name, which I have not commanded him to speak, or who
speaks in the name of other gods, that prophet shall die.’
21 “And if you say in your heart, ‘How shall we know the
word which the LORD has not spoken?’—

22 “when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that *is* the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

Deuteronomy 19

Three Cities of Refuge

1 “When the LORD your God has cut off the nations whose
land the LORD your God is giving you, and you dispossess
them and dwell in their cities and in their houses,
2 “you shall separate three cities for yourself in the midst
of your land which the LORD your God is giving you to
possess.
3 “You shall prepare roads for yourself, and divide into
three parts the territory of your land which the LORD your
God is giving you to inherit, that any manslayer may flee
there.
4 “And this *is* the case of the manslayer who flees there,
that he may live: Whoever kills his neighbor unintentionally,
not having hated him in time past—
5 “as when *a man* goes to the woods with his neighbor to
cut timber, and his hand swings a stroke with the ax to cut
down the tree, and the head slips from the handle and
strikes his neighbor so that he dies—he shall flee to one of
these cities and live;
6 “lest the avenger of blood, while his anger is hot, pursue
the manslayer and overtake him, because the way is long,
and kill him, though he *was* not deserving of death, since
he had not hated the victim in time past.
7 “Therefore I command you, saying, ‘You shall separate
three cities for yourself.’
8 “Now if the LORD your God enlarges your territory, as
He swore to your fathers, and gives you the land which He
promised to give to your fathers,
9 “and if you keep all these commandments and do them,
which I command you today, to love the LORD your God

and to walk always in His ways, then you shall add three more cities for yourself besides these three,

10 “lest innocent blood be shed in the midst of your land which the LORD your God is giving you *as* an inheritance, and *thus* guilt of bloodshed be upon you.

11 “But if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities,

12 “then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die.

13 “Your eye shall not pity him, but you shall put away *the guilt of* innocent blood from Israel, that it may go well with you.

Property Boundaries

14 “You shall not remove your neighbor’s landmark, which the men of old have set, in your inheritance which you will inherit in the land that the LORD your God is giving you to possess.

The Law Concerning Witnesses

15 “One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.

16 “If a false witness rises against any man to testify against him of wrongdoing,

17 “then both men in the controversy shall stand before the LORD, before the priests and the judges who serve in those days.

18 “And the judges shall make careful inquiry, and indeed, *if* the witness *is* a false witness, who has testified falsely against his brother,

19 “then you shall do to him as he thought to have done to
his brother; so you shall put away the evil from among you.
20 “And those who remain shall hear and fear, and
hereafter they shall not again commit such evil among you.
21 “Your eye shall not pity: life *shall be* for life, eye for
eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy 20

Principles Governing Warfare

1 “When you go out to battle against your enemies, and see
horses and chariots *and* people more numerous than you,
do not be afraid of them; for the LORD your God *is* with
you, who brought you up from the land of Egypt.
2 “So it shall be, when you are on the verge of battle, that
the priest shall approach and speak to the people.
3 “And he shall say to them, ‘Hear, O Israel: Today you are
on the verge of battle with your enemies. Do not let your
heart faint, do not be afraid, and do not tremble or be
terrified because of them;
4 ‘for the LORD your God *is* He who goes with you, to
fight for you against your enemies, to save you.’
5 “Then the officers shall speak to the people, saying:
‘What man *is there* who has built a new house and has not
dedicated it? Let him go and return to his house, lest he die
in the battle and another man dedicate it.
6 ‘Also what man *is there* who has planted a vineyard and
has not eaten of it? Let him go and return to his house, lest
he die in the battle and another man eat of it.
7 ‘And what man *is there* who is betrothed to a woman and
has not married her? Let him go and return to his house,
lest he die in the battle and another man marry her.’
8 “The officers shall speak further to the people, and say,
‘What man *is there who is* fearful and fainthearted? Let him
go and return to his house, lest the heart of his brethren
faint[a] like his heart.’
9 “And so it shall be, when the officers have finished
speaking to the people, that they shall make captains of the
armies to lead the people.

10 “When you go near a city to fight against it, then
proclaim an offer of peace to it.
11 “And it shall be that if they accept your offer of peace,
and open to you, then all the people *who are* found in it
shall be placed under tribute to you, and serve you.
12 “Now if *the city* will not make peace with you, but war
against you, then you shall besiege it. *The Rules of War*
13 “And when the LORD your God delivers it into your
hands, you shall strike every male in it with the edge of the
sword.
14 “But the women, the little ones, the livestock, and all
that is in the city, all its spoil, you shall plunder for
yourself; and you shall eat the enemies’ plunder which the
LORD your God gives you.
15 “Thus you shall do to all the cities *which are* very far
from you, which *are* not of the cities of these nations.
16 “But of the cities of these peoples which the LORD your
God gives you *as* an inheritance, you shall let nothing that
breathes remain alive, *Holy War*
17 “but you shall utterly destroy them: the Hittite and the
Amorite and the Canaanite and the Perizzite and the Hivite
and the Jebusite, just as the LORD your God has
commanded you,
18 “lest they teach you to do according to all their
abominations which they have done for their gods, and you
sin against the LORD your God.
19 “When you besiege a city for a long time, while making
war against it to take it, you shall not destroy its trees by
wielding an ax against them; if you can eat of them, do not
cut them down to use in the siege, for the tree of the field *is*
man’s *food*.
20 “Only the trees which you know *are* not trees for food
you may destroy and cut down, to build siegeworks against
the city that makes war with you, until it is subdued.

Deuteronomy 21

The Law Concerning Unsolved Murder

1 “If *anyone* is found slain, lying in the field in the land
which the LORD your God is giving you to possess, *and* it is
not known who killed him,
2 “then your elders and your judges shall go out and
measure *the distance* from the slain man to the
surrounding cities.
3 “And it shall be *that* the elders of the city nearest to the
slain man will take a heifer which has not been worked *and*
which has not pulled with a yoke.
4 “The elders of that city shall bring the heifer down to a
valley with flowing water, which is neither plowed nor
sown, and they shall break the heifer’s neck there in the
valley.
5 “Then the priests, the sons of Levi, shall come near, for
the LORD your God has chosen them to minister to Him
and to bless in the name of the LORD; by their word every
controversy and every assault shall be *settled*.
6 “And all the elders of that city nearest to the slain *man*
shall wash their hands over the heifer whose neck was
broken in the valley.
7 “Then they shall answer and say, ‘Our hands have not
shed this blood, nor have our eyes seen *it*.
8 ‘Provide atonement, O LORD, for Your people Israel,
whom You have redeemed, and do not lay innocent blood to
the charge of Your people Israel.’ And atonement shall be
provided on their behalf for the blood.
9 “So you shall put away the *guilt of* innocent blood from
among you when you do *what is* right in the sight of the
LORD.

Female Captives

10 “When you go out to war against your enemies, and the
LORD your God delivers them into your hand, and you take
them captive,
11 “and you see among the captives a beautiful woman,
and desire her and would take her for your wife,
12 “then you shall bring her home to your house, and she
shall shave her head and trim her nails.
13 “She shall put off the clothes of her captivity, remain in
your house, and mourn her father and her mother a full
month; after that you may go in to her and be her husband,
and she shall be your wife.
14 “And it shall be, if you have no delight in her, then you
shall set her free, but you certainly shall not sell her for
money; you shall not treat her brutally, because you have
humbled her.

Firstborn Inheritance Rights

15 “If a man has two wives, one loved and the other
unloved, and they have borne him children, *both* the loved
and the unloved, and *if* the firstborn son is of her who is
unloved,
16 “then it shall be, on the day he bequeaths his
possessions to his sons, *that* he must not bestow firstborn
status on the son of the loved wife in preference to the son
of the unloved, the *true* firstborn.
17 “But he shall acknowledge the son of the unloved wife
as the firstborn by giving him a double portion of all that he
has, for he *is* the beginning of his strength; the right of the
firstborn *is* his.

The Rebellious Son

18 “If a man has a stubborn and rebellious son who will
not obey the voice of his father or the voice of his mother,
and *who,* when they have chastened him, will not heed
them, *Juvenile Delinquents*
19 “then his father and his mother shall take hold of him
and bring him out to the elders of his city, to the gate of his
city.
20 “And they shall say to the elders of his city, ‘This son of
ours is stubborn and rebellious; he will not obey our voice;
he is a glutton and a drunkard.’
21 “Then all the men of his city shall stone him to death
with stones; so you shall put away the evil from among you,
and all Israel shall hear and fear.

Miscellaneous Laws

22 “If a man has committed a sin deserving of death, and
he is put to death, and you hang him on a tree,
23 “his body shall not remain overnight on the tree, but
you shall surely bury him that day, so that you do not defile
the land which the LORD your God is giving you *as* an
inheritance; for he who is hanged *is* accursed of God.

Deuteronomy 22

1 “You shall not see your brother’s ox or his sheep going
astray, and hide yourself from them; you shall certainly
bring them back to your brother.
2 “And if your brother *is* not near you, or if you do not
know him, then you shall bring it to your own house, and it
shall remain with you until your brother seeks it; then you
shall restore it to him.
3 “You shall do the same with his donkey, and so shall you
do with his garment; with any lost thing of your brother’s,
which he has lost and you have found, you shall do
likewise; you must not hide yourself.
4 “You shall not see your brother’s donkey or his ox fall
down along the road, and hide yourself from them; you
shall surely help him lift *them* up again.
5 “A woman shall not wear anything that pertains to a
man, nor shall a man put on a woman’s garment, for all
who do so *are* an abomination to the LORD your God.
6 “If a bird’s nest happens to be before you along the way,
in any tree or on the ground, with young ones or eggs, with
the mother sitting on the young or on the eggs, you shall
not take the mother with the young;
7 “you shall surely let the mother go, and take the young
for yourself, that it may be well with you and *that* you may
prolong *your* days.
8 “When you build a new house, then you shall make a
parapet for your roof, that you may not bring guilt of
bloodshed on your household if anyone falls from it.
9 “You shall not sow your vineyard with different kinds of
seed, lest the yield of the seed which you have sown and
the fruit of your vineyard be defiled.

10 “You shall not plow with an ox and a donkey together.

11 “You shall not wear a garment of different sorts, *such as* wool and linen mixed together.

12 “You shall make tassels on the four corners of the clothing with which you cover *yourself*.

Laws of Sexual Morality

13 “If any man takes a wife, and goes in to her, and detests her, *Marriage Is a Community Choice*

14 “and charges her with shameful conduct, and brings a bad name on her, and says, ‘I took this woman, and when I came to her I found she *was* not a virgin,’

15 “then the father and mother of the young woman shall take and bring out *the evidence of* the young woman’s virginity to the elders of the city at the gate.

16 “And the young woman’s father shall say to the elders, ‘I gave my daughter to this man as wife, and he detests her.

17 ‘Now he has charged her with shameful conduct, saying, “I found your daughter *was* not a virgin,” and yet these *are the evidences of* my daughter’s virginity.’ And they shall spread the cloth before the elders of the city.

18 “Then the elders of that city shall take that man and punish him;

19 “and they shall fine him one hundred *shekels* of silver and give *them* to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days.

20 “But if the thing is true, *and evidences of* virginity are not found for the young woman,

21 “then they shall bring out the young woman to the door of her father’s house, and the men of her city shall stone her to death with stones, because she has done a

disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you.

22 "If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel.

23 "If a young woman *who is* a virgin is betrothed to a husband, and a man finds her in the city and lies with her,

Answer Cries for Help

24 "then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you.

25 "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die.

26 "But you shall do nothing to the young woman; *there is* in the young woman no sin *deserving* of death, for just as when a man rises against his neighbor and kills him, even so *is* this matter.

27 "For he found her in the countryside, *and* the betrothed young woman cried out, but *there was* no one to save her.

28 "If a man finds a young woman *who is* a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,

29 "then the man who lay with her shall give to the young woman's father fifty *shekels* of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.

30 "A man shall not take his father's wife, nor uncover his father's bed.

Deuteronomy 23

Those Excluded from the Congregation

1 “He who is emasculated by crushing or mutilation shall
not enter the assembly of the LORD.

2 “One of illegitimate birth shall not enter the assembly of
the LORD; even to the tenth generation none of his
descendants shall enter the assembly of the LORD.

3 “An Ammonite or Moabite shall not enter the assembly
of the LORD; even to the tenth generation none of his
descendants shall enter the assembly of the LORD forever,

4 “because they did not meet you with bread and water on
the road when you came out of Egypt, and because they
hired against you Balaam the son of Beor from Pethor of
Mesopotamia,[a] to curse you.

5 “Nevertheless the LORD your God would not listen to
Balaam, but the LORD your God turned the curse into a
blessing for you, because the LORD your God loves you.

6 “You shall not seek their peace nor their prosperity all
your days forever.

7 “You shall not abhor an Edomite, for he *is* your brother.
You shall not abhor an Egyptian, because you were an alien
in his land.

8 “The children of the third generation born to them may
enter the assembly of the LORD.

Cleanliness of the Campsite

9 “When the army goes out against your enemies, then
keep yourself from every wicked thing.

10 “If there is any man among you who becomes unclean
by some occurrence in the night, then he shall go outside
the camp; he shall not come inside the camp.

11 “But it shall be, when evening comes, that he shall
wash with water; and when the sun sets, he may come into
the camp.
12 “Also you shall have a place outside the camp, where
you may go out; *Sanitation and the Sacred*
13 “and you shall have an implement among your
equipment, and when you sit down outside, you shall dig
with it and turn and cover your refuse.
14 “For the LORD your God walks in the midst of your
camp, to deliver you and give your enemies over to you;
therefore your camp shall be holy, that He may see no
unclean thing among you, and turn away from you.

Miscellaneous Laws

15 “You shall not give back to his master the slave who
has escaped from his master to you.
16 “He may dwell with you in your midst, in the place
which he chooses within one of your gates, where it seems
best to him; you shall not oppress him.
17 “There shall be no *ritual* harlot[b] of the daughters of
Israel, or a perverted[c] one of the sons of Israel. *Ritual Prostitution*
18 “You shall not bring the wages of a harlot or the price
of a dog to the house of the LORD your God for any vowed
offering, for both of these *are* an abomination to the LORD
your God. *The Price of a Dog*
19 “You shall not charge interest to your brother—interest
on money *or* food *or* anything that is lent out at interest.
20 “To a foreigner you may charge interest, but to your
brother you shall not charge interest, that the LORD your
God may bless you in all to which you set your hand in the
land which you are entering to possess.
21 “When you make a vow to the LORD your God, you
shall not delay to pay it; for the LORD your God will surely

require it of you, and it would be sin to you. *Your Word Is Your Bond*

22 “But if you abstain from vowing, it shall not be sin to
you.

23 “That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the LORD your God what you have promised with your mouth.

24 “When you come into your neighbor’s vineyard, you may eat your fill of grapes at your pleasure, but you shall not put *any* in your container.

25 “When you come into your neighbor’s standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor’s standing grain.

Deuteronomy 24

Law Concerning Divorce

1 “When a man takes a wife and marries her, and it happens
that she finds no favor in his eyes because he has found
some uncleanness in her, and he writes her a certificate of
divorce, puts *it* in her hand, and sends her out of his house,

Marriage and Divorce

2 “when she has departed from his house, and goes and
becomes another man’s *wife,*
3 “*if* the latter husband detests her and writes her a
certificate of divorce, puts *it* in her hand, and sends her out
of his house, or if the latter husband dies who took her as
his wife,
4 “*then* her former husband who divorced her must not
take her back to be his wife after she has been defiled; for
that *is* an abomination before the LORD, and you shall not
bring sin on the land which the LORD your God is giving
you *as* an inheritance.

Miscellaneous Laws

5 “When a man has taken a new wife, he shall not go out
to war or be charged with any business; he shall be free at
home one year, and bring happiness to his wife whom he
has taken.
6 “No man shall take the lower or the upper millstone in
pledge, for he takes *one’s* living in pledge.
7 “If a man is found kidnapping any of his brethren of the
children of Israel, and mistreats him or sells him, then that
kidnapper shall die; and you shall put away the evil from
among you.

8 “Take heed in an outbreak of leprosy, that you carefully
observe and do according to all that the priests, the
Levites, shall teach you; just as I commanded them, *so* you
shall be careful to do.
9 “Remember what the LORD your God did to Miriam on
the way when you came out of Egypt!
10 “When you lend your brother anything, you shall not go
into his house to get his pledge.
11 “You shall stand outside, and the man to whom you
lend shall bring the pledge out to you.
12 “And if the man *is* poor, you shall not keep his pledge
overnight.
13 “You shall in any case return the pledge to him again
when the sun goes down, that he may sleep in his own
garment and bless you; and it shall be righteousness to you
before the LORD your God.
14 “You shall not oppress a hired servant *who is* poor and
needy, *whether* one of your brethren or one of the aliens
who *is* in your land within your gates.
15 “Each day you shall give *him* his wages, and not let the
sun go down on it, for he *is* poor and has set his heart on it;
lest he cry out against you to the LORD, and it be sin to
you.
16 “Fathers shall not be put to death for *their* children,
nor shall children be put to death for *their* fathers; a person
shall be put to death for his own sin.
17 “You shall not pervert justice due the stranger or the
fatherless, nor take a widow’s garment as a pledge.
18 “But you shall remember that you were a slave in
Egypt, and the LORD your God redeemed you from there;
therefore I command you to do this thing.
19 “When you reap your harvest in your field, and forget a
sheaf in the field, you shall not go back to get it; it shall be
for the stranger, the fatherless, and the widow, that the

LORD your God may bless you in all the work of your hands. *The Stranger, the Fatherless, and the Widow*

20 “When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow.

21 “When you gather the grapes of your vineyard, you shall not glean *it* afterward; it shall be for the stranger, the fatherless, and the widow.

22 “And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

Deuteronomy 25

1 “If there is a dispute between men, and they come to
court, that *the judges* may judge them, and they justify the
righteous and condemn the wicked,
2 “then it shall be, if the wicked man deserves to be
beaten, that the judge will cause him to lie down and be
beaten in his presence, according to his guilt, with a
certain number of blows.
3 “Forty blows he may give him *and* no more, lest he
should exceed this and beat him with many blows above
these, and your brother be humiliated in your sight.
4 “You shall not muzzle an ox while it treads out *the grain*.

Marriage Duty of the Surviving Brother

5 “If brothers dwell together, and one of them dies and
has no son, the widow of the dead man shall not be *married*
to a stranger outside *the family;* her husband’s brother
shall go in to her, take her as his wife, and perform the duty
of a husband’s brother to her.
6 “And it shall be *that* the firstborn son which she bears
will succeed to the name of his dead brother, that his name
may not be blotted out of Israel.
7 “But if the man does not want to take his brother’s wife,
then let his brother’s wife go up to the gate to the elders,
and say, ‘My husband’s brother refuses to raise up a name
to his brother in Israel; he will not perform the duty of my
husband’s brother.’
8 “Then the elders of his city shall call him and speak to
him. But *if* he stands firm and says, ‘I do not want to take
her,’

9 “then his brother’s wife shall come to him in the
presence of the elders, remove his sandal from his foot, spit
in his face, and answer and say, ‘So shall it be done to the
man who will not build up his brother’s house.’
10 “And his name shall be called in Israel, ‘The house of
him who had his sandal removed.’

Miscellaneous Laws

11 “If *two* men fight together, and the wife of one draws
near to rescue her husband from the hand of the one
attacking him, and puts out her hand and seizes him by the
genitals,
12 “then you shall cut off her hand; your eye shall not pity
her.
13 “You shall not have in your bag differing weights, a
heavy and a light.
14 “You shall not have in your house differing measures, a
large and a small.
15 “You shall have a perfect and just weight, a perfect and
just measure, that your days may be lengthened in the land
which the LORD your God is giving you.
16 “For all who do such things, all who behave
unrighteously, *are* an abomination to the LORD your God.

Destroy the Amalekites

17 “Remember what Amalek did to you on the way as you
were coming out of Egypt,
18 “how he met you on the way and attacked your rear
ranks, all the stragglers at your rear, when you *were* tired
and weary; and he did not fear God.
19 “Therefore it shall be, when the LORD your God has
given you rest from your enemies all around, in the land
which the LORD your God is giving you to possess *as* an

inheritance, *that* you will blot out the remembrance of Amalek from under heaven. You shall not forget.

Deuteronomy 26

Offerings of Firstfruits and Tithes

1 “And it shall be, when you come into the land which the
LORD your God is giving you *as* an inheritance, and you
possess it and dwell in it, *First and Foremost*

2 “that you shall take some of the first of all the produce
of the ground, which you shall bring from your land that
the LORD your God is giving you, and put *it* in a basket and
go to the place where the LORD your God chooses to make
His name abide.

3 “And you shall go to the one who is priest in those days,
and say to him, ‘I declare today to the LORD your[a] God that
I have come to the country which the LORD swore to our
fathers to give us.’

4 “Then the priest shall take the basket out of your hand
and set it down before the altar of the LORD your God.

5 “And you shall answer and say before the LORD your
God: ‘My father *was* a Syrian,[b] about to perish, and he went
down to Egypt and dwelt there, few in number; and there
he became a nation, great, mighty, and populous.

6 ‘But the Egyptians mistreated us, afflicted us, and laid
hard bondage on us.

7 ‘Then we cried out to the LORD God of our fathers, and
the LORD heard our voice and looked on our affliction and
our labor and our oppression.

8 ‘So the LORD brought us out of Egypt with a mighty
hand and with an outstretched arm, with great terror and
with signs and wonders.

9 ‘He has brought us to this place and has given us this
land, “a land flowing with milk and honey”;[c]

10 ‘and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.’ Then you shall set it before the LORD your God, and worship before the LORD your God.

11 “So you shall rejoice in every good *thing* which the LORD your God has given to you and your house, you and the Levite and the stranger who *is* among you.

12 “When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given *it* to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled, *A Ten Percent Tax*

13 “then you shall say before the LORD your God: ‘I have removed the holy *tithe* from *my* house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten *them*.

14 ‘I have not eaten any of it when in mourning, nor have I removed *any* of it for an unclean *use,* nor given *any* of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me.

15 ‘Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, “a land flowing with milk and honey.” ’[d]

A Special People of God

16 “This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul.

17 “Today you have proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes,

His commandments, and His judgments, and that you will obey His voice.

18 “Also today the LORD has proclaimed you to be His special people, just as He promised you, that *you* should keep all His commandments,

19 “and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken.”

Deuteronomy 27

The Law Inscribed on Stones

1 Now Moses, with the elders of Israel, commanded the
people, saying: “Keep all the commandments which I
command you today. *The Value of Symbols*

2 “And it shall be, on the day when you cross over the
Jordan to the land which the LORD your God is giving you,
that you shall set up for yourselves large stones, and
whitewash them with lime.

3 “You shall write on them all the words of this law, when
you have crossed over, that you may enter the land which
the LORD your God is giving you, ‘a land flowing with milk
and honey,’[a] just as the LORD God of your fathers promised
you.

4 “Therefore it shall be, when you have crossed over the
Jordan, *that* on Mount Ebal you shall set up these stones,
which I command you today, and you shall whitewash them
with lime.

5 “And there you shall build an altar to the LORD your
God, an altar of stones; you shall not use an iron *tool* on
them.

6 “You shall build with whole stones the altar of the LORD
your God, and offer burnt offerings on it to the LORD your
God.

7 “You shall offer peace offerings, and shall eat there, and
rejoice before the LORD your God.

8 “And you shall write very plainly on the stones all the
words of this law.”

9 Then Moses and the priests, the Levites, spoke to all
Israel, saying, “Take heed and listen, O Israel: This day you
have become the people of the LORD your God.

10 “Therefore you shall obey the voice of the LORD your
God, and observe His commandments and His statutes
which I command you today.”

Curses Pronounced from Mount Ebal

11 And Moses commanded the people on the same day,
saying,
12 “These shall stand on Mount Gerizim to bless the
people, when you have crossed over the Jordan: Simeon,
Levi, Judah, Issachar, Joseph, and Benjamin;
13 “and these shall stand on Mount Ebal to curse: Reuben,
Gad, Asher, Zebulun, Dan, and Naphtali.
14 “And the Levites shall speak with a loud voice and say
to all the men of Israel:
15 ‘Cursed *is* the one who makes a carved or molded
image, an abomination to the LORD, the work of the hands
of the craftsman, and sets *it* up in secret.’
“And all the people shall answer and say, ‘Amen!’
16 ‘Cursed *is* the one who treats his father or his mother
with contempt.’
“And all the people shall say, ‘Amen!’
17 ‘Cursed *is* the one who moves his neighbor’s landmark.’
“And all the people shall say, ‘Amen!’
18 ‘Cursed *is* the one who makes the blind to wander off
the road.’
“And all the people shall say, ‘Amen!’
19 ‘Cursed *is* the one who perverts the justice due the
stranger, the fatherless, and widow.’
“And all the people shall say, ‘Amen!’
20 ‘Cursed *is* the one who lies with his father’s wife,
because he has uncovered his father’s bed.’
“And all the people shall say, ‘Amen!’
21 ‘Cursed *is* the one who lies with any kind of animal.’
“And all the people shall say, ‘Amen!’

22 ‘Cursed *is* the one who lies with his sister, the daughter of his father or the daughter of his mother.’

“And all the people shall say, ‘Amen!’

23 ‘Cursed *is* the one who lies with his mother-in-law.’

“And all the people shall say, ‘Amen!’

24 ‘Cursed *is* the one who attacks his neighbor secretly.’

“And all the people shall say, ‘Amen!’

25 ‘Cursed *is* the one who takes a bribe to slay an innocent person.’

“And all the people shall say, ‘Amen!’

26 ‘Cursed *is* the one who does not confirm *all* the words of this law.’

“And all the people shall say, ‘Amen!’”

Deuteronomy 28

Blessings on Obedience

1 “Now it shall come to pass, if you diligently obey the voice
of the LORD your God, to observe carefully all His
commandments which I command you today, that the LORD
your God will set you high above all nations of the earth.
2 “And all these blessings shall come upon you and
overtake you, because you obey the voice of the LORD your
God:
3 “Blessed *shall* you *be* in the city, and blessed *shall* you
be in the country.
4 “Blessed *shall be* the fruit of your body, the produce of
your ground and the increase of your herds, the increase of
your cattle and the offspring of your flocks.
5 “Blessed *shall be* your basket and your kneading bowl.
6 “Blessed *shall* you *be* when you come in, and blessed
shall you *be* when you go out.
7 “The LORD will cause your enemies who rise against
you to be defeated before your face; they shall come out
against you one way and flee before you seven ways.
8 “The LORD will command the blessing on you in your
storehouses and in all to which you set your hand, and He
will bless you in the land which the LORD your God is
giving you.
9 “The LORD will establish you as a holy people to
Himself, just as He has sworn to you, if you keep the
commandments of the LORD your God and walk in His
ways.
10 “Then all peoples of the earth shall see that you are
called by the name of the LORD, and they shall be afraid of
you.

11 “And the LORD will grant you plenty of goods, in the
fruit of your body, in the increase of your livestock, and in
the produce of your ground, in the land of which the LORD
swore to your fathers to give you.
12 “The LORD will open to you His good treasure, the
heavens, to give the rain to your land in its season, and to
bless all the work of your hand. You shall lend to many
nations, but you shall not borrow.
13 “And the LORD will make you the head and not the tail;
you shall be above only, and not be beneath, if you heed the
commandments of the LORD your God, which I command
you today, and are careful to observe *them*.
14 “So you shall not turn aside from any of the words
which I command you this day, *to* the right or the left, to go
after other gods to serve them.

Curses on Disobedience

15 “But it shall come to pass, if you do not obey the voice
of the LORD your God, to observe carefully all His
commandments and His statutes which I command you
today, that all these curses will come upon you and
overtake you:
16 “Cursed *shall* you *be* in the city, and cursed *shall* you *be*
in the country.
17 “Cursed *shall be* your basket and your kneading bowl.
18 “Cursed *shall be* the fruit of your body and the produce
of your land, the increase of your cattle and the offspring of
your flocks.
19 “Cursed *shall* you *be* when you come in, and cursed
shall you *be* when you go out.
20 “The LORD will send on you cursing, confusion, and
rebuke in all that you set your hand to do, until you are
destroyed and until you perish quickly, because of the
wickedness of your doings in which you have forsaken Me.

21 “The LORD will make the plague cling to you until He
has consumed you from the land which you are going to
possess.
22 “The LORD will strike you with consumption, with
fever, with inflammation, with severe burning fever, with
the sword, with scorching, and with mildew; they shall
pursue you until you perish.
23 “And your heavens which *are* over your head shall be
bronze, and the earth which is under you *shall be* iron.
24 “The LORD will change the rain of your land to powder
and dust; from the heaven it shall come down on you until
you are destroyed.
25 “The LORD will cause you to be defeated before your
enemies; you shall go out one way against them and flee
seven ways before them; and you shall become troublesome
to all the kingdoms of the earth.
26 “Your carcasses shall be food for all the birds of the air
and the beasts of the earth, and no one shall frighten *them*
away.
27 “The LORD will strike you with the boils of Egypt, with
tumors, with the scab, and with the itch, from which you
cannot be healed.
28 “The LORD will strike you with madness and blindness
and confusion of heart.
29 “And you shall grope at noonday, as a blind man gropes
in darkness; you shall not prosper in your ways; you shall
be only oppressed and plundered continually, and no one
shall save *you*.
30 “You shall betroth a wife, but another man shall lie with
her; you shall build a house, but you shall not dwell in it;
you shall plant a vineyard, but shall not gather its grapes.
31 “Your ox *shall be* slaughtered before your eyes, but you
shall not eat of it; your donkey *shall be* violently taken away
from before you, and shall not be restored to you; your

sheep *shall be* given to your enemies, and you shall have no one to rescue *them*.

32 “Your sons and your daughters *shall be* given to another people, and your eyes shall look and fail *with longing* for them all day long; and *there shall be* no strength in your hand.

33 “A nation whom you have not known shall eat the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually.

34 “So you shall be driven mad because of the sight which your eyes see.

35 “The LORD will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.

36 “The LORD will bring you and the king whom you set over you to a nation which neither you nor your fathers have known, and there you shall serve other gods—wood and stone.

37 “And you shall become an astonishment, a proverb, and a byword among all nations where the LORD will drive you.

38 “You shall carry much seed out to the field but gather little in, for the locust shall consume it.

39 “You shall plant vineyards and tend *them,* but you shall neither drink *of* the wine nor gather the *grapes;* for the worms shall eat them.

40 “You shall have olive trees throughout all your territory, but you shall not anoint *yourself* with the oil; for your olives shall drop off.

41 “You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity.

42 “Locusts shall consume all your trees and the produce of your land.

43 “The alien who *is* among you shall rise higher and higher above you, and you shall come down lower and

lower.
44 “He shall lend to you, but you shall not lend to him; he
shall be the head, and you shall be the tail.
45 “Moreover all these curses shall come upon you and
pursue and overtake you, until you are destroyed, because
you did not obey the voice of the LORD your God, to keep
His commandments and His statutes which He commanded
you.
46 “And they shall be upon you for a sign and a wonder,
and on your descendants forever.
47 “Because you did not serve the LORD your God with
joy and gladness of heart, for the abundance of everything,
48 “therefore you shall serve your enemies, whom the
LORD will send against you, in hunger, in thirst, in
nakedness, and in need of everything; and He will put a
yoke of iron on your neck until He has destroyed you.
49 “The LORD will bring a nation against you from afar,
from the end of the earth, *as swift* as the eagle flies, a
nation whose language you will not understand,
50 “a nation of fierce countenance, which does not respect
the elderly nor show favor to the young.
51 “And they shall eat the increase of your livestock and
the produce of your land, until you are destroyed; they shall
not leave you grain or new wine or oil, *or* the increase of
your cattle or the offspring of your flocks, until they have
destroyed you.
52 “They shall besiege you at all your gates until your high
and fortified walls, in which you trust, come down
throughout all your land; and they shall besiege you at all
your gates throughout all your land which the LORD your
God has given you.
53 “You shall eat the fruit of your own body, the flesh of
your sons and your daughters whom the LORD your God

has given you, in the siege and desperate straits in which your enemy shall distress you.

54 “The sensitive and very refined man among you will be hostile toward his brother, toward the wife of his bosom, and toward the rest of his children whom he leaves behind,

55 “so that he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates.

56 “The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse[a] to the husband of her bosom, and to her son and her daughter,

57 “her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates.

58 “If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE LORD YOUR GOD,

59 “then the LORD will bring upon you and your descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses.

60 “Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you.

61 “Also every sickness and every plague, which *is* not written in this Book of the Law, will the LORD bring upon you until you are destroyed.

62 “You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God.

63 “And it shall be, *that* just as the LORD rejoiced over you
to do you good and multiply you, so the LORD will rejoice
over you to destroy you and bring you to nothing; and you
shall be plucked from off the land which you go to possess.
64 “Then the LORD will scatter you among all peoples,
from one end of the earth to the other, and there you shall
serve other gods, which neither you nor your fathers have
known—wood and stone.
65 “And among those nations you shall find no rest, nor
shall the sole of your foot have a resting place; but there
the LORD will give you a trembling heart, failing eyes, and
anguish of soul.
66 “Your life shall hang in doubt before you; you shall fear
day and night, and have no assurance of life.
67 “In the morning you shall say, ‘Oh, that it were
evening!’ And at evening you shall say, ‘Oh, that it were
morning!’ because of the fear which terrifies your heart,
and because of the sight which your eyes see.
68 “And the LORD will take you back to Egypt in ships, by
the way of which I said to you, ‘You shall never see it
again.’ And there you shall be offered for sale to your
enemies as male and female slaves, but no one will buy
you.”

Deuteronomy 29

The Covenant Renewed in Moab

1 These *are* the words of the covenant which the LORD
commanded Moses to make with the children of Israel in
the land of Moab, besides the covenant which He made
with them in Horeb.

2 Now Moses called all Israel and said to them: "You have
seen all that the LORD did before your eyes in the land of
Egypt, to Pharaoh and to all his servants and to all his land
—

3 "the great trials which your eyes have seen, the signs,
and those great wonders.

4 "Yet the LORD has not given you a heart to perceive and
eyes to see and ears to hear, to this *very* day.

5 "And I have led you forty years in the wilderness. Your
clothes have not worn out on you, and your sandals have
not worn out on your feet.

6 "You have not eaten bread, nor have you drunk wine or
similar drink, that you may know that I *am* the LORD your
God.

7 "And when you came to this place, Sihon king of
Heshbon and Og king of Bashan came out against us to
battle, and we conquered them.

8 "We took their land and gave it as an inheritance to the
Reubenites, to the Gadites, and to half the tribe of
Manasseh.

9 "Therefore keep the words of this covenant, and do
them, that you may prosper in all that you do.

10 "All of you stand today before the LORD your God: your
leaders and your tribes and your elders and your officers,
all the men of Israel,

11 “your little ones and your wives—also the stranger who
is in your camp, from the one who cuts your wood to the
one who draws your water—
12 “that you may enter into covenant with the LORD your
God, and into His oath, which the LORD your God makes
with you today,
13 “that He may establish you today as a people for
Himself, and *that* He may be God to you, just as He has
spoken to you, and just as He has sworn to your fathers, to
Abraham, Isaac, and Jacob.
14 “I make this covenant and this oath, not with you
alone,
15 “but with *him* who stands here with us today before the
LORD our God, as well as with *him* who *is* not here with us
today
16 (for you know that we dwelt in the land of Egypt and
that we came through the nations which you passed by,
17 and you saw their abominations and their idols which
were among them—wood and stone and silver and gold);
18 “so that there may not be among you man or woman or
family or tribe, whose heart turns away today from the
LORD our God, to go *and* serve the gods of these nations,
and that there may not be among you a root bearing
bitterness or wormwood;
19 “and so it may not happen, when he hears the words of
this curse, that he blesses himself in his heart, saying, ‘I
shall have peace, even though I follow the dictates[a] of my
heart’—as though the drunkard could be included with the
sober.
20 “The LORD would not spare him; for then the anger of
the LORD and His jealousy would burn against that man,
and every curse that is written in this book would settle on
him, and the LORD would blot out his name from under
heaven.

21 “And the LORD would separate him from all the tribes
of Israel for adversity, according to all the curses of the
covenant that are written in this Book of the Law,
22 “so that the coming generation of your children who
rise up after you, and the foreigner who comes from a far
land, would say, when they see the plagues of that land and
the sicknesses which the LORD has laid on it:
23 ‘The whole land *is* brimstone, salt, and burning; it is
not sown, nor does it bear, nor does any grass grow there,
like the overthrow of Sodom and Gomorrah, Admah, and
Zeboiim, which the LORD overthrew in His anger and His
wrath.’
24 All nations would say, ‘Why has the LORD done so to
this land? What does the heat of this great anger mean?’
25 “Then *people* would say: ‘Because they have forsaken
the covenant of the LORD God of their fathers, which He
made with them when He brought them out of the land of
Egypt;
26 ‘for they went and served other gods and worshiped
them, gods that they did not know and that He had not
given to them.
27 ‘Then the anger of the LORD was aroused against this
land, to bring on it every curse that is written in this book.
28 ‘And the LORD uprooted them from their land in anger,
in wrath, and in great indignation, and cast them into
another land, as *it is* this day.’
29 “The secret *things belong* to the LORD our God, but
those *things which are* revealed *belong* to us and to our
children forever, that *we* may do all the words of this law.

Deuteronomy 30

The Blessing of Returning to God

1 “Now it shall come to pass, when all these things come
upon you, the blessing and the curse which I have set
before you, and you call *them* to mind among all the
nations where the LORD your God drives you,
2 “and you return to the LORD your God and obey His
voice, according to all that I command you today, you and
your children, with all your heart and with all your soul,
3 “that the LORD your God will bring you back from
captivity, and have compassion on you, and gather you
again from all the nations where the LORD your God has
scattered you.
4 “If *any* of you are driven out to the farthest *parts* under
heaven, from there the LORD your God will gather you, and
from there He will bring you.
5 “Then the LORD your God will bring you to the land
which your fathers possessed, and you shall possess it. He
will prosper you and multiply you more than your fathers.
6 “And the LORD your God will circumcise your heart and
the heart of your descendants, to love the LORD your God
with all your heart and with all your soul, that you may live.
7 “Also the LORD your God will put all these curses on
your enemies and on those who hate you, who persecuted
you.
8 “And you will again obey the voice of the LORD and do
all His commandments which I command you today.
9 “The LORD your God will make you abound in all the
work of your hand, in the fruit of your body, in the increase
of your livestock, and in the produce of your land for good.

For the LORD will again rejoice over you for good as He rejoiced over your fathers,
10 “if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, *and* if you turn to the LORD your God with all your heart and with all your soul.

The Choice of Life or Death

11 “For this commandment which I command you today *is* not *too* mysterious for you, nor *is* it far off. *God’s Word Is Not a Mystery*
12 “It *is* not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’
13 “Nor *is* it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’
14 “But the word *is* very near you, in your mouth and in your heart, that you may do it.
15 “See, I have set before you today life and good, death and evil,
16 “in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess.
17 “But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them,
18 “I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess.
19 “I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and

cursing; therefore choose life, that both you and your descendants may live;

20 “that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He *is* your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”

Deuteronomy 31

Joshua the New Leader of Israel

1 Then Moses went and spoke these words to all Israel.

2 And he said to them: “I *am* one hundred and twenty
years old today. I can no longer go out and come in. Also
the LORD has said to me, ‘You shall not cross over this
Jordan.’

3 “The LORD your God Himself crosses over before you;
He will destroy these nations from before you, and you
shall dispossess them. Joshua himself crosses over before
you, just as the LORD has said.

4 “And the LORD will do to them as He did to Sihon and
Og, the kings of the Amorites and their land, when He
destroyed them.

5 “The LORD will give them over to you, that you may do
to them according to every commandment which I have
commanded you.

6 “Be strong and of good courage, do not fear nor be
afraid of them; for the LORD your God, He *is* the One who
goes with you. He will not leave you nor forsake you.”

7 Then Moses called Joshua and said to him in the sight of
all Israel, “Be strong and of good courage, for you must go
with this people to the land which the LORD has sworn to
their fathers to give them, and you shall cause them to
inherit it. *The Lord of Salvation*

8 “And the LORD, He *is* the One who goes before you. He
will be with you, He will not leave you nor forsake you; do
not fear nor be dismayed.”

The Law to Be Read Every Seven Years

9So Moses wrote this law and delivered it to the priests,
the sons of Levi, who bore the ark of the covenant of the
LORD, and to all the elders of Israel.
10And Moses commanded them, saying: “At the end of
every seven years, at the appointed time in the year of
release, at the Feast of Tabernacles,
11“when all Israel comes to appear before the LORD your
God in the place which He chooses, you shall read this law
before all Israel in their hearing.
12“Gather the people together, men and women and little
ones, and the stranger who *is* within your gates, that they
may hear and that they may learn to fear the LORD your
God and carefully observe all the words of this law,
13“and *that* their children, who have not known it, may
hear and learn to fear the LORD your God as long as you
live in the land which you cross the Jordan to possess.”

Prediction of Israel’s Rebellion

14Then the LORD said to Moses, “Behold, the days
approach when you must die; call Joshua, and present
yourselves in the tabernacle of meeting, that I may
inaugurate him.” So Moses and Joshua went and presented
themselves in the tabernacle of meeting.
15Now the LORD appeared at the tabernacle in a pillar of
cloud, and the pillar of cloud stood above the door of the
tabernacle.
16And the LORD said to Moses: “Behold, you will rest
with your fathers; and this people will rise and play the
harlot with the gods of the foreigners of the land, where
they go *to be* among them, and they will forsake Me and
break My covenant which I have made with them.
17“Then My anger shall be aroused against them in that
day, and I will forsake them, and I will hide My face from
them, and they shall be devoured. And many evils and

troubles shall befall them, so that they will say in that day, ‘Have not these evils come upon us because our God *is* not among us?’

18 “And I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods.

19 “Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.

20 “When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant.

21 “Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore *to give them*.”

22 Therefore Moses wrote this song the same day, and taught it to the children of Israel.

23 Then He inaugurated Joshua the son of Nun, and said, “Be strong and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you.”

24 So it was, when Moses had completed writing the words of this law in a book, when they were finished,

25 that Moses commanded the Levites, who bore the ark of the covenant of the LORD, saying:

26 “Take this Book of the Law, and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you;

27 “for I know your rebellion and your stiff neck. *If* today,
while I am yet alive with you, you have been rebellious
against the LORD, then how much more after my death?
28 “Gather to me all the elders of your tribes, and your
officers, that I may speak these words in their hearing and
call heaven and earth to witness against them. *Preserving Our Legacy*
29 “For I know that after my death you will become utterly
corrupt, and turn aside from the way which I have
commanded you. And evil will befall you in the latter days,
because you will do evil in the sight of the LORD, to
provoke Him to anger through the work of your hands.”

The Song of Moses

30 Then Moses spoke in the hearing of all the assembly of
Israel the words of this song until they were ended:

Deuteronomy 32

1 “Give ear, O heavens, and I will speak;
And hear, O earth, the words of my mouth.
2 Let my teaching drop as the rain,
My speech distill as the dew,
As raindrops on the tender herb,
And as showers on the grass.
3 For I proclaim the name of the LORD:
Ascribe greatness to our God.
4 *He is* the Rock, His work *is* perfect;
For all His ways *are* justice,
A God of truth and without injustice;
Righteous and upright *is* He.

5 “They have corrupted themselves;
They are not His children,
Because of their blemish:
A perverse and crooked generation.
6 Do you thus deal with the LORD,
O foolish and unwise people?
Is He not your Father, *who* bought you?
Has He not made you and established you?

7 “Remember the days of old,
Consider the years of many generations.
Ask your father, and he will show you;
Your elders, and they will tell you:
8 When the Most High divided their
inheritance to the nations,
When He separated the sons of Adam,
He set the boundaries of the peoples

According to the number of the children of
Israel.
9For the LORD’s portion *is* His people;
Jacob *is* the place of His inheritance.

10“He found him in a desert land
And in the wasteland, a howling wilderness;
He encircled him, He instructed him,
He kept him as the apple of His eye.
11As an eagle stirs up its nest,
Hovers over its young,
Spreading out its wings, taking them up,
Carrying them on its wings,
12*So* the LORD alone led him,
And *there was* no foreign god with him.

13“He made him ride in the heights of the
earth,
That he might eat the produce of the fields;
He made him draw honey from the rock,
And oil from the flinty rock;
14Curds from the cattle, and milk of the
flock,
With fat of lambs;
And rams of the breed of Bashan, and goats,
With the choicest wheat;
And you drank wine, the blood of the grapes.

15“But Jeshurun grew fat and kicked;
You grew fat, you grew thick,
You are obese!
Then he forsook God *who* made him,
And scornfully esteemed the Rock of his
salvation.

16 They provoked Him to jealousy with
foreign *gods;*
With abominations they provoked Him to
anger.
17 They sacrificed to demons, not to God,
To gods they did not know,
To new *gods,* new arrivals
That your fathers did not fear.
18 Of the Rock *who* begot you, you are
unmindful,
And have forgotten the God who fathered
you.

19 "And when the LORD saw *it,* He spurned
them,
Because of the provocation of His sons and
His daughters.
20 And He said: 'I will hide My face from
them,
I will see what their end *will be,*
For they *are* a perverse generation,
Children in whom *is* no faith.
21 They have provoked Me to jealousy by
what is not God;
They have moved Me to anger by their
foolish idols.
But I will provoke them to jealousy by *those
who are* not a nation;
I will move them to anger by a foolish
nation.
22 For a fire is kindled in My anger,
And shall burn to the lowest hell;
It shall consume the earth with her increase,
And set on fire the foundations of the
mountains.

23 ‘I will heap disasters on them;
I will spend My arrows on them.
24 *They shall be* wasted with hunger,
Devoured by pestilence and bitter destruction;
I will also send against them the teeth of beasts,
With the poison of serpents of the dust.
25 The sword shall destroy outside;
There shall be terror within
For the young man and virgin,
The nursing child with the man of gray hairs.
26 I would have said, “I will dash them in pieces,
I will make the memory of them to cease from among men,”
27 Had I not feared the wrath of the enemy,
Lest their adversaries should misunderstand,
Lest they should say, “Our hand *is* high;
And it is not the LORD who has done all this.” ’

28 “For they *are* a nation void of counsel,
Nor *is there any* understanding in them.
29 Oh, that they were wise, *that* they understood this,
That they would consider their latter end!
30 How could one chase a thousand,
And two put ten thousand to flight,
Unless their Rock had sold them,
And the LORD had surrendered them?
31 For their rock *is* not like our Rock,
Even our enemies themselves *being* judges.

32For their vine *is* of the vine of Sodom
And of the fields of Gomorrah;
Their grapes *are* grapes of gall,
Their clusters *are* bitter.
33Their wine *is* the poison of serpents,
And the cruel venom of cobras.

34‘*Is* this not laid up in store with Me,
Sealed up among My treasures?
35Vengeance is Mine, and recompense;
Their foot shall slip in *due* time;
For the day of their calamity *is* at hand,
And the things to come hasten upon them.’

36“For the LORD will judge His people
And have compassion on His servants,
When He sees that *their* power is gone,
And *there is* no one *remaining,* bond or free.
37He will say: ‘Where *are* their gods,
The rock in which they sought refuge?
38Who ate the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise and help you,
And be your refuge.

39‘Now see that I, *even* I, *am* He,
And *there is* no God besides Me;
I kill and I make alive;
I wound and I heal;
Nor *is there any* who can deliver from My hand. *The Gods of the Canaanites*
40For I raise My hand to heaven,
And say, “*As* I live forever,
41If I whet My glittering sword,
And My hand takes hold on judgment,

I will render vengeance to My enemies,
And repay those who hate Me.
42 I will make My arrows drunk with blood,
And My sword shall devour flesh,
With the blood of the slain and the captives,
From the heads of the leaders of the enemy.” ’

43 “Rejoice, O Gentiles, *with* His people;[a]
For He will avenge the blood of His servants,
And render vengeance to His adversaries;
He will provide atonement for His land *and* His people.”

44 So Moses came with Joshua[b] the son of Nun and spoke all the words of this song in the hearing of the people.
45 Moses finished speaking all these words to all Israel,
46 and he said to them: “Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law.
47 “For it *is* not a futile thing for you, because it *is* your life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess.”

Moses to Die on Mount Nebo

48 Then the LORD spoke to Moses that very same day, saying: *The Consequences of Sin*
49 “Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession;
50 “and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on

Mount Hor and was gathered to his people;
51 “because you trespassed against Me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow Me in the midst of the children of Israel.
52 “Yet you shall see the land before *you,* though you shall not go there, into the land which I am giving to the children of Israel.”

Deuteronomy 33

Moses' Final Blessing on Israel

1 Now this *is* the blessing with which Moses the man of God
blessed the children of Israel before his death.
2 And he said:

"The LORD came from Sinai,
And dawned on them from Seir;
He shone forth from Mount Paran,
And He came with ten thousands of saints;
From His right hand
Came a fiery law for them.
3 Yes, He loves the people;
All His saints *are* in Your hand;
They sit down at Your feet;
Everyone receives Your words.
4 Moses commanded a law for us,
A heritage of the congregation of Jacob.
5 And He was King in Jeshurun,
When the leaders of the people were
gathered,
All the tribes of Israel together.

6 "Let Reuben live, and not die,
Nor let his men be few."

7 And this he said of Judah:

"Hear, LORD, the voice of Judah,
And bring him to his people;
Let his hands be sufficient for him,
And may You be a help against his enemies."

8And of Levi he said:

"*Let* Your Thummim and Your Urim *be* with
Your holy one,
Whom You tested at Massah,
And with whom You contended at the waters
of Meribah,
9Who says of his father and mother,
'I have not seen them';
Nor did he acknowledge his brothers,
Or know his own children;
For they have observed Your word
And kept Your covenant.
10They shall teach Jacob Your judgments,
And Israel Your law.
They shall put incense before You,
And a whole burnt sacrifice on Your altar.
11Bless his substance, LORD,
And accept the work of his hands;
Strike the loins of those who rise against
him,
And of those who hate him, that they rise not
again."

12Of Benjamin he said:

"The beloved of the LORD shall dwell in
safety by Him,
Who shelters him all the day long;
And he shall dwell between His shoulders."

13And of Joseph he said:

"Blessed of the LORD *is* his land,

With the precious things of heaven, with the dew,
And the deep lying beneath,
14 With the precious fruits of the sun,
With the precious produce of the months,
15 With the best things of the ancient mountains,
With the precious things of the everlasting hills,
16 With the precious things of the earth and its fullness,
And the favor of Him who dwelt in the bush.
Let *the blessing* come ‘on the head of Joseph,
And on the crown of the head of him *who was* separate from his brothers.’[a]
17 His glory *is like* a firstborn bull,
And his horns *like* the horns of the wild ox;
Together with them
He shall push the peoples
To the ends of the earth;
They *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh.”

18 And of Zebulun he said:

“Rejoice, Zebulun, in your going out,
And Issachar in your tents!
19 They shall call the peoples *to* the mountain;
There they shall offer sacrifices of righteousness;
For they shall partake *of* the abundance of the seas
And *of* treasures hidden in the sand.”

20And of Gad he said:

"Blessed *is* he who enlarges Gad;
He dwells as a lion,
And tears the arm and the crown of his head.
[21]He provided the first *part* for himself,
Because a lawgiver's portion was reserved there.
He came *with* the heads of the people;
He administered the justice of the LORD,
And His judgments with Israel."

22And of Dan he said:

"Dan *is* a lion's whelp;
He shall leap from Bashan."

23And of Naphtali he said:

"O Naphtali, satisfied with favor,
And full of the blessing of the LORD,
Possess the west and the south."

24And of Asher he said:

"Asher *is* most blessed of sons;
Let him be favored by his brothers,
And let him dip his foot in oil.
[25]Your sandals *shall be* iron and bronze;
As your days, *so shall* your strength *be*.

[26]"*There is* no one like the God of Jeshurun,
Who rides the heavens to help you,
And in His excellency on the clouds.
[27]The eternal God *is your* refuge,

And underneath *are* the everlasting arms;
He will thrust out the enemy from before you,
And will say, ‘Destroy!’
28Then Israel shall dwell in safety,
The fountain of Jacob alone,
In a land of grain and new wine;
His heavens shall also drop dew.
29Happy *are* you, O Israel!
Who *is* like you, a people saved by the LORD,
The shield of your help
And the sword of your majesty!
Your enemies shall submit to you,
And you shall tread down their high places.”

Deuteronomy 34

Moses Dies on Mount Nebo

1 Then Moses went up from the plains of Moab to Mount
Nebo, to the top of Pisgah, which is across from Jericho.
And the LORD showed him all the land of Gilead as far as
Dan,
2 all Naphtali and the land of Ephraim and Manasseh, all
the land of Judah as far as the Western Sea,[a]
3 the South, and the plain of the Valley of Jericho, the city
of palm trees, as far as Zoar.
4 Then the LORD said to him, "This *is* the land of which I
swore to give Abraham, Isaac, and Jacob, saying, 'I will give
it to your descendants.' I have caused you to see *it* with
your eyes, but you shall not cross over there."
5 So Moses the servant of the LORD died there in the land
of Moab, according to the word of the LORD.
6 And He buried him in a valley in the land of Moab,
opposite Beth Peor; but no one knows his grave to this day.
7 Moses *was* one hundred and twenty years old when he
died. His eyes were not dim nor his natural vigor
diminished.
8 And the children of Israel wept for Moses in the plains of
Moab thirty days. So the days of weeping *and* mourning for
Moses ended.
9 Now Joshua the son of Nun was full of the spirit of
wisdom, for Moses had laid his hands on him; so the
children of Israel heeded him, and did as the LORD had
commanded Moses.
10 But since then there has not arisen in Israel a prophet
like Moses, whom the LORD knew face to face,

[11]in all the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land,

[12]and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

Deuteronomy as a Treaty

Deut. 1:1

Deuteronomy renews the covenant made between God and Israel at Mount Sinai (Ex. 20–31). Later, the covenant was again renewed at Shechem (Josh. 24). All three records of the covenant reflect to some degree the treaty style shown in the table below. This style is consistent with the structure of treaties dating from the period between 1400 and 1200 B.C.

Treaty Form	Where to Find It
Title	**Deut. 1:1–4, 6**
Indicates the ruler making the treaty or laws.	Identifies Moses as the speaker but notes that he represents the Lord (compare Ex. 19:21–25).
Prologue	**Deut. 1:5–4:43**
Reviews the history between the ruler and those with whom he makes the treaty, and its bearing on the laws that follow.	Reviews the history between the Lord and the Israelites, from Mount Horeb (Num. 10:11–13) to the present.
Laws	**Deut. 4:44–26:19**
Sets forth the ruler's binding expectations for those with whom he makes the treaty.	Reviews the general laws (4:44–11:32) and specific laws (chs. 12–26) by which the Israelites were to live in the Promised Land.
Deposition	**Deut. 10:1–5; 31:24–26**
Establishes terms for the treaty to be preserved.	Calls for the preservation of the stone tablets on which the Law was written, in the ark of the covenant.
Reading	**Deut. 6:6–9; 17:18–20**
Requires the treaty to be regularly read in	Requires the people to constantly review the Law at home, and the king to record and read

public lest its terms be forgotten.	the Law publicly.
Witnesses Calls on the gods of the ruler and of those with whom he makes the treaty as witnesses to the agreement.	**Deut. 4:26; 31:19, 26, 28** As the Lord is the only true God, He is the only witness needed. However, Moses calls on other forms of witness from God's creation.
Blessings and curses Lists the benefits of keeping the treaty and the consequences of breaking it.	**Deut. 27–28** Lists the benefits of keeping the Law and the consequences of breaking it.
Oath and ceremony Requires parties to the agreement to ratify it by swearing an oath at a formal ceremony.	**Deut. 27:1–8; 29:10–15** Calls for the erection of memorial stones containing the Law once the people have entered the Promised Land and for a ratification ceremony at Mount Ebal; commits the people and their descendants to a binding oath of loyalty to God's faithful covenant.

Think About It: *How will you choose blessings instead of curses according to verses in Deuteronomy? How would you articulate the benefits of keeping God's law? How would this change when talking to someone who didn't believe in God?*

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What Happens When We Exaggerate Facts

Deut. 1:28

The spies who scouted the Promised Land reported that Canaan's cities were "fortified up to heaven" with towering walls. This discouraging news exaggerated some real facts: Canaanite cities were well-defended, especially Jericho, with its nearly impregnable double wall (see "The Wall of Jericho" at Josh. 6:20). High walls were the primary means of defense for ancient cities—but they weren't infallible. See "Five Ways to Capture a Walled City" at 2 Kings 25:1–4.

Think About It: *How can you tell if a report is accurate? If it's exaggerated—for better or for worse—what should you do?*

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God Knows

Deut. 2:7

Some people spend their whole lives working behind the scenes, toiling away to the best of their abilities but with little to show for their efforts. The Hebrews trudged through the wilderness for forty years, and many of them may have felt unnoticed, undervalued, and discouraged. This decades-long detour on the way to the Holy Land resulted from their crisis of faith at Kadesh Barnea (see "Seeing Beyond the Hurdles" at Num. 13:27–33). Everyone twenty years of age and older was condemned to die in the wilderness, except for Joshua and Caleb (14:29, 30). Those who had been children when Israel fled Egypt were now in their forties and fifties. Yet what had they done with their lives but wander through desert wastes, waiting for their parents' generation to expire?

Moses' assurance that "the LORD your God . . . *knows* your trudging through this great wilderness" (Deut. 2:7, emphasis added) must have come as a much-needed word of encouragement. God had not forgotten this new generation. He knew the "work of [their] hand," the difficult task of surviving the wilderness journey.

God also sees us when we work without reward or recognition. He knows our good times and bad times. He has been and will be with us every step of the way.

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Let Go of Grudges

Deut. 2:8

As Moses reviewed the history of Israel's wilderness journey, he briefly mentioned "our brethren, the descendants of Esau." This passing reference to the Edomites was a kind gesture given the trouble that the Hebrews' cousins had caused.

The king of Edom had refused the Israelites access to the King's Highway, a major thoroughfare that passed through Edomite territory and the most natural route to take from Kadesh to the plains of Moab (Num. 20:14–21). This discourtesy forced Israel to travel around Edom, and the people grew discouraged and complained. God punished their rebellion by sending fiery serpents (21:4–9; see also "Symbol of Healing" at Num. 21:8, 9). The incident likely would not have occurred if not for Jacob's trickery and the obstinacy of Israel's Edomite "brethren."

Moses may have overlooked the slight, but the rest of nation did not. During the reigns of Saul and David, military campaigns against the Edomites resulted in mass extermination (see "Pain That Leads to Prejudice" at Num. 20:14–21).

Holding a grudge can lead to tragedy that far outweighs the original offense. Forgiveness not only helps to avoid such tragedy but also paves the way for blessings that might otherwise have been missed.

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To Have or to Hold

Deut. 3:28

Moses labored his entire life, leading Israel through extreme spiritual highs and lows until they arrived at the brink of receiving their great inheritance. Yet the fruit of his labors would go to someone else. Despite a lifetime of leadership, he would pass the reins to Joshua, who would finally take the people into the Promised Land.

Moses accepted the transition with remarkable goodwill. Perhaps because Moses was a humble man (Num. 12:3), he refused to assume that the authority and position he enjoyed were his to keep. They were temporary gifts from God to be held in trust during his brief life on earth.

We often cling to possessions or positions of power, suspicious of any who might take them away. But, like Moses, we can gain the humility to hold them with a light touch, mindful that everything we have is a gift from God (1 Cor. 4:7), given to us to use—and even to give away—but not to own.

More: *Moses was called the humblest man on the face of the earth (see "The Humblest Man on the Face of the Earth" at Num. 12:3). But in a moment of weakness, Moses forfeited the opportunity to enter the Promised Land. See "Overcome Impulses" at Num. 20:10–13.*

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Empower, Not Overpower

Deut. 4:5, 6

Moses carried out one of the key tasks of a leader when he taught the Israelites. By teaching them to understand and follow God's laws, he empowered them to act responsibly, wisely, and independently, unleashing their potential to become "a great nation" of "wise and understanding people."

If we think authority means merely telling others what to do, then we will inevitably train others to become passively dependent, waiting for their next orders. And many will rebel, or give in to discouragement.

If we instead view authority as an opportunity to invest in others and help them develop their own expertise, then we empower them to use their gifts and later become leaders for a new generation.

More: *For more on empowering rather than overpowering subordinates, see "Practical Principles for Leadership" at Ex. 18:13–23.*

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There Is None Other

Deut. 4:35

The declaration that the Lord is uniquely God, that "there is none other besides Him," is especially remarkable in the context of the cultures surrounding the Hebrews. Israel's monotheism was unique among the Egyptians, Moabites, Edomites, and Canaanites, who all worshiped numerous gods. God's nature as the one true God also negates the popular modern view that "all religions are basically the same" and that Christianity is just one among many equally valid belief systems. See "No Other Name" at Acts 4:12. Find out more about Canaanite deities in "The Gods of the Canaanites" at Deuteronomy 32:39.

Think About It: *We often think our situation is unique because we are surrounded by people who rebel against God, ignore God, or worship other gods. But believers in the Bible struggled similarly. What encouragement and strategy can we draw from the ancient Hebrews?*

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The City
Deut. 4:41

Contrary to popular belief, urban centers do not inherently act as breeding grounds for danger and violence. In fact, the Bible presents the city as a place of safety and lawfulness. Israel's cities of refuge represent this perspective. God set aside these cities to shelter people who had committed accidental manslaughter. Rather than running *away* from a community, the suspect was encouraged to run *toward* one. Citizens of the city were to protect the suspect and ensure a fair hearing rather than leave him in the open to be preyed upon by the dead person's relatives.

The hazards of modern life in cities (or anywhere) are often a result of the loss of community. The answer to urban crime is not to flee to the suburbs but to reclaim the benefits of living alongside one's neighbors in peace, without fear or prejudice but with meaningful interaction and generosity. God yearns for us to live in fellowship with one another (see "Love Every Neighbor" at Luke 10:27–37; see also Matt. 18:20).

More: *The apostle Paul realized that God was at work in the city. See "Paul's Urban Strategy" at Acts 16:4.*

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Staying Focused
Deut. 5:1

Some tend to imagine the past as a simpler time, but Scripture indicates that many things vied for people's attention in the ancient world as they do today—so much so that Moses went out of his way to help the Israelites put off distractions and focus on what really mattered.

After briefly reviewing how God had rescued them from Egypt and watched over them during their desert journeys, Moses challenged the nation to focus on the Lord's "statutes and judgments." He urged them . . .

- to "hear" the statutes and judgments—to listen to them attentively and repeatedly,
- to "learn" them—to go beyond simple memorization to personal ownership, and
- to "be careful to observe" them—to make them a way of life.

After Moses reviewed the Ten Commandments (Deut. 5:6–21), the core of the Law, he repeated his call for a three-part response to the Law (5:32, 33):

- "Be careful to do" them—a response of *obedience*.
- "You shall not turn aside" from them—a response of *focus*.
- "You shall walk in all the ways"—a response of *integrating* the Law into everyday life.

This emphasis on staying attentive to what God says is repeated throughout Deuteronomy (for example, "Hear, O Israel," 6:4; 9:1; 20:3; 27:9). It is also echoed throughout Scripture (for example, Ps. 19:7–11; 119:9, 11; Matt. 4:4, 7, 10; Rom. 12:2). God's people should always live according to what really matters: amid the many demands that confront us, we must maintain a single-minded focus on obeying the Lord and His words.

More: *The Ten Commandments summarized the Law for Israel. Christians have also developed helpful summaries of belief and practice. See "Creeds and Confessions" at 2 Chr. 15:14, 15.*

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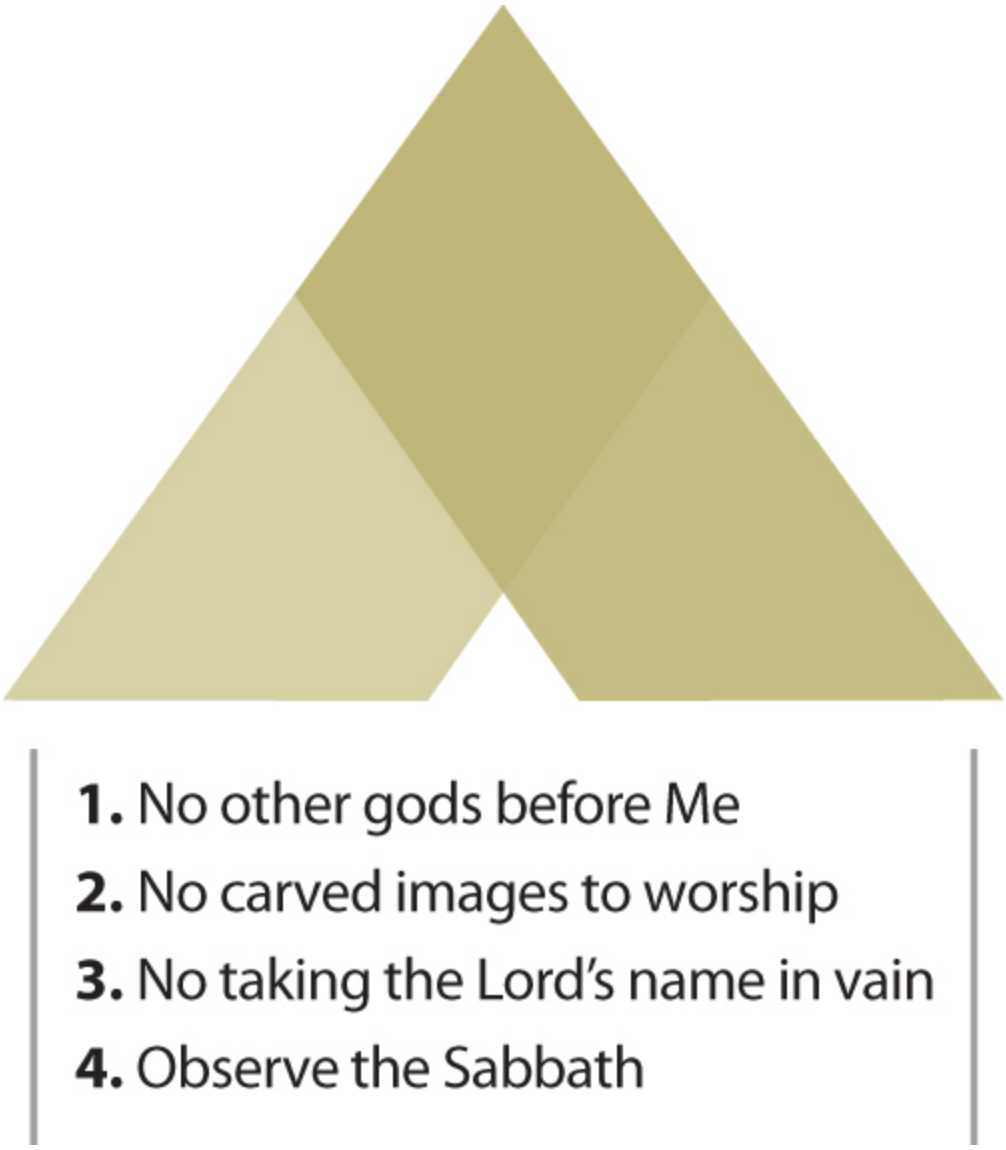
Love God, Love People

Deut. 5:6–21

Jesus said that the entire Law rests on two preeminent commandments: loving God and loving our neighbors as we love ourselves (Matt. 22:36–40; compare Deut. 6:5; Lev. 19:18). The Ten Commandments (Deut. 5:6–21), which summarize the Law, speak to practical ways we should fulfill our duty to love God and others.

The first four commandments (5:6–15) address our love for God.



The last six commandments (5:16–21) concern our love for others.

Loving God and loving others are interdependent in that we cannot do one without the other (James 2:10; 1 John 4:7, 8). The more we love God, the more we must engage in serving others' needs. And if we want to sustain our love for people, we must continually draw on God's love for us.

Christians throughout history have often emphasized one love or the other, sometimes to the near exclusion of the other. But real life, and the Ten Commandments do not allow for an either/or approach to love. God's people must love Him *and* love others. The two cannot be separated (1 John 4:7–16; 5:2, 3).

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The Blessings of the Sabbath

Deut. 5:12

The commandment to keep the Sabbath holy did not render other days of the week and their activities unholy. It prepares us for those days, so we can live them as holy days also.

God designed the Sabbath to remind Israel that human beings are His creatures, ultimately dependent not on themselves but on Him for their livelihood and well-being. Like the Hebrews, our observance of Sunday as the Lord's Day can help temper our feelings of ambition and self-reliance. People have a tendency to overdo good things, including work (see "Modern-Day Idols" at Is. 46:5–10), but God's invitation to a regular day of rest can liberate us from this self-inflicted bondage.

More: *A day off is God's gift to us. See "Take a Break" at Ex. 35:1–3.*

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Obey Your Parents for a Long and Prosperous Life

Deut. 5:16

The command to honor our parents is the "first commandment with promise," as Paul pointed out (Eph. 6:2, 3). The promise is a long and prosperous life.

If we willfully disobey our parents and reject their authority—and if as grown children we dishonor them—we are likely to suffer hardship. This hardship comes as a natural consequence of such behavior. Who better has your interest at heart than good and godly parents?

The ancient Hebrews took this commandment so seriously that they regarded chronic rebellion as a capital offense. Unyieldingly disobedient young men were eventually stoned to death. See "Juvenile Delinquents" at Deuteronomy 21:18–21.

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Out of Sight, Out of Mind

Deut. 5:29

The Israelites displayed deep reverence for God when they stood before Him at Mount Sinai. They were terrified of the lightning and fire that marked the Lord's presence, so they begged Moses to climb the mountain and act as their spokesperson while they stayed below (Deut. 5:23–27; compare Ex. 19:14–16; 20:18–21).

Yet God knew their hearts. As long as the people stood before Him, they might fear and obey Him, but once they departed, they would readily forsake His ways.

Out of sight, out of mind! Thus God's sobering comment to Moses: "Oh, that they had such a heart in them that they would fear Me and *always* keep all My commandments" (Deut. 5:29, emphasis added).

Why always keep God's commands? Because therein lies the secret to life and joy.

God longs for faithfulness. He wants us to be committed to Him not only when we feel Him watching but even when it seems as

though our actions go unseen. We tend to imagine that righteousness coincides with encountering God's presence. But it is what we do when we feel apart from God that defines our faithfulness.

More: *Even as the Lord spoke with Moses on the mountain, the people turned to idolatry, worshiping a golden calf as their deliverer from Egypt. See "We Need More Than Seeing to Believe" at Ex. 32:1–4. The delivery of the Ten Commandments was momentous. But still people rebelled against God.*

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Monotheism
Deut. 6:4

The Hebrews were different from many ancient peoples in their belief in only one God. Most surrounding cultures were polytheistic, worshiping multiple gods. For example, the Canaanites had at least seventy deities (see "The Gods of the Canaanites" at Deut. 32:39). Likewise, the Egyptians had a large pantheon of gods and they also considered their pharaohs divine. Throughout the Middle East, it was common for cities to have their own "local" gods in addition to more widely recognized gods.

The Israelites stood apart. Abraham and his family originally lived in Ur (Gen. 11:27–30), a Sumerian city-state dedicated to the moon god Ninna (later called Sin) and the goddess Ningal. In the midst of this polytheistic society, the Lord spoke to Abraham, instructing him to leave his home and country behind (12:1–3; Acts 7:2, 3). It appears that Abraham believed in only one God from that point forward—the God who continued to reveal Himself over many years to this man and his descendants. By Moses' day, the Lord referred to Himself as the God of Abraham, Isaac, and Jacob (Ex. 3:15).

The distinction between monotheism and polytheism lies not only in the number of gods but also in their natures.

Polytheism v. Biblical Monotheism

Polytheism	Monotheism
Belief in many gods.	Belief in one God.
Usually a chief god reigns over the other gods.	The Lord God is the one and only God.
Rivalries exist within the pantheon. Gods can be assimilated into other religions if their nations or cities are conquered in war.	The Lord God has no rivals. His enemies (Satan and demons) are not gods but created beings. God's existence and nature do not change even if people choose to believe otherwise.
Polytheistic gods are often identified with natural phenomena, such as storms, fire, and the planets.	The Lord God is separate from His creation, which He made not out of Himself but out of nothing. God sometimes causes natural phenomena to occur, but they are not any part of His being.
Polytheistic gods are usually as prone to moral failure as human beings, if not more so.	The Lord God is holy, the absolute standard of moral purity and goodness.

Although the Israelites had a monotheistic religion, they often lapsed into idolatry. Their false worship only reaffirmed the Lord as supreme, because each time they turned from Him, He reasserted Himself, exposing the futility of their idols and the necessity of His sovereignty.

The God of Scripture is not the same as other gods. He is not merely some "higher power" or local idol. He is not merely one member of a throng of deities. He alone is Lord over all the heavens and the earth. He alone is worthy of our devotion. He alone loves us with a perfect love. He is the only real God.

More: *Moses' declaration that "the LORD our God, the LORD is one" (Deut. 6:4) was echoed centuries later by another Old Testament prophet who called people to unwavering commitment. See "Moses and Elijah" at 1 Kin. 19:11. For more on the uniqueness of God, see "No Other Name" at Acts 4:12.*

Think About It: *How similar to polytheism is the culture in which you live? Why serve the one God when so many people don't? How is the real God different in nature from other gods?*

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The Faith of Our Children

Deut. 6:7–9

Faith is always one generation away from extinction. No matter how much one generation embraces religion, belief is an individual decision. God has no grandchildren. Yet although Christians cannot believe on behalf of their children, they *can* help them take their first steps toward faith.

Moses urged the Israelites to teach the Law to their children (Deut. 4:9, 10; 6:7–9, 20, 21; 11:19). The people already had a rich legacy of stories to draw upon in explaining God's ways to new generations: the creation narrative, the lessons of the patriarchs, the Exodus account, and the memory of the wilderness journey (6:20–25). Now the Law would help the Israelites talk about concrete ways to obey God, and Moses offered suggestions for imparting these statutes to young people, principles still useful today.

1. *Know God's Word*. Moses challenged the Israelites to be a "wise and understanding people" who were educated and discerning about the Law (4:6). He instructed them . . .

   - not to add anything to the words of the Law (4:2);
   - to speak from experience by putting the commandments into practice (4:5, 6);
   - not to forget anything God had said or done for them in the past (4:9);
   - not to forget the Lord or substitute anything or anyone for Him (4:15–19, 23, 24).

Moses' words challenge parents to read and study the Bible for themselves, to follow God's commandments, to put Him first, and to hold dear the remembrance of His actions. Truly knowing the Word requires active involvement. If we try to teach our children through only secondhand information, our lessons will fall flat.

2. *Grow in passion for God*. Moses exhorted the people to seek personal experience with God (6:1–9). He told them . . .

- to fear the Lord all the days of their life (6:2);
- to love the Lord with all their being—heart, soul, and strength (6:5);
- to establish habits for recalling and rehearsing stories of God's dealings in their own lives and in the histories of their ancestors (6:7–9);
- to live with gratitude, because every good thing was a gift from God and not the result of their own efforts (6:10, 11).

Parents cannot inspire their children toward a faith that they themselves do not possess. And for the Christian, to truly possess faith is to engage in a vibrant relationship with the living God.

3. *Teach by example*. Moses urged the Israelites to practice the Law so their children could see it in action rather than simply hear it recited (10:12, 13; 11:1, 2, 7, 8). He reminded them . . .

   - to live with the perspective that God owns everything (10:14);
   - to maintain integrity by refusing bribes, ensuring justice for orphans and widows, and showing loving care for strangers (10:17, 18);
   - to worship the Lord regularly through fasting, praise, and remembering His dealings with Israel (10:20–22);
   - to live out their faith in front of their children, who lacked the experience their parents had with Him (11:2);
   - to stay singularly focused on the Lord and avoid faith-destroying loyalties, especially to idols (11:13, 16);
   - to talk about truths of God during the routines of day-to-day life (11:19, 20).

Children pick up on unspoken cues and know intuitively what their parents truly believe and where their loyalties lie. We need to actually model Christlikeness before our children if we want to see them take God seriously.

4. *Be creative*. Moses wrote a song to declare God's ways to Israel (32:1–47), using the arts to celebrate the Lord and encourage children toward faith in Him (31:9–13, 19, 22, 30). Likewise, Moses advised the people . . .

   - to rehearse the Law every seventh year for the whole community, including children and aliens (31:10–13);
   - to develop music to honor the Lord and declare His mighty acts (31:19, 22);

- to teach the children music that praised God (32:46, 47).

A famous youth pastor once said, “It’s a sin to bore a kid with the gospel.” Unfortunately, that’s what happens if we don’t make the effort to be creative teachers. Children need to learn about God in a way that reflects how interesting He is, or else we risk losing their interest altogether.

What more could we wish for our children than love, protection, and forgiveness from the Creator of the universe, who will be a Parent to them no matter what else may happen? What more than the one relationship that will never fail them, the one pursuit wherein lies their future hope and joy? We can help our children see that God will guide them and fulfill their needs along the way they travel with Him.

Think About It: *Choose three or four of the above actions to do with your children over the next ten days. Then expand into other actions. What actions does your family need most at this juncture?*

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Following God in the City

Deut. 6:10

There are some who claim that cities are inherently more corrupt than the country, but the biblical record seems to negate this. Just as God placed His people in an early urban society to live out His commandments, we too can follow Him in the midst of the city. Wherever we may be, in the heart of a metropolis or at the far edges of a wilderness, we need never be far from God.

When Israel moved into Canaan, they discovered more than farms, forests, and fields. The land contained many “large and beautiful cities” that were “great and fortified up to heaven” (Deut. 6:10; 1:28). The Israelites took possession of a patchwork of city-states that included dozens of settlements listed in Joshua (Josh. 15:21–63; 18:21–19:48; 21:1–40). They continued to conquer Canaanite cities into the period of the judges (Judg. 1:8–26).

So God gave His people a land complete with walled cities, houses, water systems, cisterns, courtyards, terraces, temples, and palaces. These urban assets came with conditions spelled out by Moses (Deut. 6:12–19). The main stipulation was faithfulness to the Lord: if Israel continued to follow God after they took possession of the cities, then it would "be righteousness" for them (6:25).

More: *The only major city believed to have been originally founded by the Israelites is Samaria, capital of the northern kingdom (1 Kin. 16:24). Christianity eventually prevailed as the dominant worldview of the Roman empire because early believers planted churches in dozens of major cities. Learn more about this strategic approach in "Churches Unlock Communities" at Acts 11:22.*

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Imitate the God of Mercy

Deut. 7:9

The biblical word translated here as *mercy* (Hebrew: *chesed*) did not suggest that God ignored, excused, or indulged wrongdoing. It conveyed that a person could be counted on to carry out promises made in a covenant or agreement. Thus God kept "covenant and mercy" with His people by showing them loyalty even when they did not deserve it.

God calls those who fear Him to show this sort of mercy in every aspect of life. Some examples:

- Governments show mercy when they enforce laws that prevent oppression of the vulnerable.
- Husbands and wives show mercy when they live out their vows of marital faithfulness, love, and service.
- Employers show mercy when they follow through on agreements, written or spoken, regardless of their profit margins.
- Employees show mercy when they give work their best efforts despite fatigue and competing demands on their attention.

- Businesses show mercy when they provide customers with the quality of merchandise and service that has been advertised and paid for, even if the business must take a loss (Ps. 15:4).

Mercy should define our relationships with others. We emulate God's mercy when we follow through on our words just as He does.

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Tough Love

Deut. 7:10

If we think of mercy as the act of overlooking wrongdoing, then we are likely to view justice as its opposite, as if mercy moves to limit punishment, whereas justice demands full payment. This is not how God defines or practices mercy and justice. They are actually two sides of the same coin. They express the same purpose—to bring people to loving action. We sometimes struggle to balance the two, but to God they are never at odds.

God is "of purer eyes than to behold evil, and cannot look on wickedness" (Hab. 1:13). He chooses to withhold punishment not out of indulgence but because He patiently works for repentance, allowing us ample time to change our ways (Is. 30:18; 2 Pet. 3:9, 15). Yet if repentance never comes, the Lord's mercy moves to enforce justice (Deut. 5:9; 7:9–11).

God's response is similar to what we mean by "tough love." Genuine love entails commitment to another's welfare. Watching out for someone else's welfare does not always mean making them happy. God loves us too much to let us hurt one another and ourselves, to stay captive to sin. His infinite love sometimes moves Him to exact judgment when we refuse to do the right thing.

More: *As you exercise leadership over others, consider how God exercises mercy and judgment. You have been given power to build others up, to equip them to do rightly. See "Spiritual Authority" at 2 Cor. 13:10.*

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God Gives Wealth and Treasures the Poor

Deut. 8:18

Moses' word to the Israelites that "God . . . gives you power to get wealth" shows that wealth ultimately comes from God. Many Scriptures reinforce that God deserves credit and thanks for whatever we possess (for example, 1 Sam. 3:7; Hos. 2:8).

On the other hand, the Bible does not teach that financial riches are a reward for good behavior or what God desires for all of His followers. So the lesson of this verse is twofold: abundance is a blessing, but need is not a punishment.

The fact that the Lord is the ultimate source of prosperity proves that wealth in itself is not evil (compare James 1:17). Moses' statement also shows the importance of human responsibility in obtaining wealth. God did not give wealth directly so much as give His people the ability to work their fields and develop their resources so that they could prosper.

On the other hand, the Lord's repeated commands to act charitably and generously toward those less fortunate (for example, Ex. 22:21, 22; Deut. 24:17–21; Ps. 82:3, 4; Heb. 13:1–3; James 1:27) show that God cares deeply for those who have been brought low—the poor, the widowed, the orphaned, the outsider, the ill, the imprisoned. And He not only commanded us to watch out for them but even identified them with Himself, proclaiming that those who are kind to the humble are also showing kindness to Him (Matt. 25:31–46).

All that we have ultimately comes from God. We should never expect God to give us financial gain, especially without effort, yet we can continually turn to Him for wisdom and strength if we are in need.

More: *To find out more about the intersection of wealth and faith, see "Giving to Get" at 1 Tim. 6:3–6 and "Christians and Money" at 1 Tim. 6:6–19.*

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The Meaning of Fear
Deut. 10:12

Of all the information and stories in the Bible, one point captures what God wants from us as individuals: “Fear the LORD.” That is, we should respect Him, keep His commandments, love Him, and serve Him with all that we are and have. Nothing else is more important.

More: *No clearer statement of God’s intentions can be found in Scripture than the formula to fear Him and love Him completely, a statement frequently repeated throughout the Bible (for example, Deut. 6:5; Eccl. 12:13; Mic. 6:8; Matt. 22:36–40).*

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National Prosperity
Deut. 11:13–17

Israel’s national prosperity was directly connected to its moral and spiritual health, measured by its adherence to the Law. If the people obeyed God and followed His ways, He promised to bless their lands with abundance. If they abandoned Him and turned to other gods, He threatened to bring drought and economic ruin.

The relationship between obedience and national prosperity is less exact today. The promises of Deuteronomy reflect a special covenant between God and a people of His choosing, and the Lord has never entered into a similar agreement with any other nation. Nevertheless, a nation that respects God will experience definite benefits, whether material or otherwise. All nations ultimately answer to Him (see “God is the Ultimate Authority” at Ps. 2:4–6). He therefore monitors the actions of governments and their citizens. He does not allow evil to go unchecked, nor does He reward faith and obedience with unmitigated disaster.

More: *The guarantee of national prosperity in the often-quoted 2 Chr. 7:14 is a specific promise for Israel. But it is more than words. Humility and calling upon God show themselves in actual life change. See "National Renewal" at 2 Chr. 7:14. We imperil our faith when we adopt God's promises to Israel as guarantees to us as individuals. See "Giving to Get" at 1 Tim. 6:3–6.*

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At Home with the Faith

Deut. 11:19–21

Moses frequently reminded the Israelites to teach the Law to their children. The new generation had not witnessed God's works during the Exodus or wilderness journey. They had no firsthand experience of the Lord's deliverance and provision of food, water, protection, and guidance. They were not present during His appearance at Mount Sinai. They depended on their parents to describe and explain these things to them.

Little ones still largely depend on their parents' worldview while developing their own, so modern parents must find ways to convey the Lord's goodness and greatness to the next generation. Some ideas:

- Explain how you came to know God.
- Tell stories of how God has worked in your life.
- Share how difficulties have caused you to grow spiritually.
- Pray together at meals, bedtime, or when significant events are taking place.
- Invite your children into your joys, sorrows, successes, and failures as you journey with God through life.

Our children need to see us as real people with real faith. By making God part of our daily conversations and daily actions, we give our kids a concrete perception of faith, which they can build on as they develop their own relationship with Him.

More: *For more ideas on communicating God's ways to children, see "The Faith of Our Children" at Deut. 6:7–9 and "Help for Families" at*

Heb. 12:3–13.

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Do-It-Yourself Religion

Deut. 12:8–14

When individuals become the ultimate authorities in religion, people feel free to reject any demand that feels limiting or imposing and instead develop self-styled beliefs and habits. Some pick and choose from established Christianity. Others invent outlandish ideas about God and indulge in eccentric lifestyles.

A similar attitude characterized the Israelites as they prepared to enter the Promised Land. Apparently they had made up their own minds about how to go about religious observances. They would not say they had turned away from God, but the lack of a permanent worship center seems to have fostered laxness regarding ritual obligations.

Moses warned that such latitude should end once the people entered the land and God designated a site for worship. The Lord expected the Israelites to follow the Law's detailed instructions for sacrifices, holy days, tithes and offerings, and other religious habits.

The New Testament's instructions for worship are not nearly as detailed as those of the Old Testament law. But the heart-purposes are the same. The new covenant offers more freedom to individual believers and communities of faith. Yet that liberty does not permit a do-it-yourself approach to religion. Scripture outlines objective truths and behaviors for believers. There may be room within those boundaries for cultural, ethnic, and geographic expressions, but we fall into sin when we move outside Jesus' clear delineation of right and wrong.

However we worship God, we are still called to worship Him "in spirit and truth" (John 4:23).

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Celebrating Abundance

Deut. 14:22–26

God commanded the Israelites to periodically offer a “tithe” or “tenth part” of their produce or income for three reasons: to celebrate the abundance that He had provided; to provide for the Levites, who owned no land because they were responsible for the tabernacle and worship (Deut. 14:27; Num. 18:20–24); and to provide for the poor (Deut. 14:28, 29).

Christians are not bound by this law of the tithe, but its principles still apply: Jesus told His followers to “freely give” just as they had “freely received” from the Lord (Matt. 10:8). And when asked by a wealthy man what he must do to gain eternal life, Jesus replied that he should keep the commandments and “go, sell what you have and give to the poor, and you will have treasure in heaven; and come, and follow Me” (Matt. 19:21).

God invites us to feast and be joyful in light of His provision and goodness. We should express our thankfulness for the blessings we have received by making the most of our financial resources to celebrate God’s abundance, support vocational Christian workers, and provide for the poor.

More: *Find out more about Christians’ approach to the law of the tithe in “Tithing” at Matt. 23:23, 24.*

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The Third-Year Tithe and Government Aid

Deut. 14:28, 29

Every government debates about what to do for the impoverished living within its domain. One view insists that the poor should fend

for themselves or that helping them would make them an intolerable burden on society. Another holds it is inhumane not to give aid to any member of the populace who is unable to provide for his or her own needs.

Christians question whether the Bible endorses government-sponsored assistance or whether that assistance should come from another source.

The debate is not easily settled. But we can consider God's instructions to the Israelites. The Law assumed that certain types of people in Hebrew society would be at an economic disadvantage: Levites, orphans, widows, and "strangers," or non-Hebrew foreigners. Thus the Law mandated that a tithe (or 10 percent) of every third year's produce should be set aside for these groups. It was to be stored "within [the] gates," indicating that the aid should be collected and administered not by individual households but by municipalities.

The system of the third-year tithe was designed to prevent laziness or chronic dependence. The poor were welcome to eat what they needed from the supplies, with regulated distribution preventing abuse. And since beneficiaries of this aid were neighbors living within the community, it was impossible for someone to travel from town to town freeloading.

The regularity of the third-year tithe, which was collected and distributed in the third and sixth years of every seven-year cycle (Lev. 25:4), made it an effective program of relief, but its infrequency ensured that no one could shirk all work and survive purely on charity.

More: *Israel's poor also obtained assistance by gleaning, going over a field or vineyard after the harvest to collect leftover produce. See "Gleaning and the Poor" at Lev. 19:9, 10. The New Testament instructs churches to implement systematic relief for the disadvantaged. See 2 Cor. 8–9 and "Effective Care for the Needy" at 1 Tim. 5:3–16.*

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Banking in the Old Testament

Deut. 15:2

The "creditor" mentioned in Deuteronomy was not an ancient counterpart of a modern banker or credit institution. He was merely a neighbor who had loaned something to another. Institutional banking was unknown in ancient Israel until the Babylonian captivity (587–538 B.C.).

The absence of banks resulted in part from laws against charging interest on loans, a traditional function of banks, when lending to fellow Israelites (Ex. 22:25; Deut. 23:19, 20).

As for the protection of valuables, people either hid them (Josh. 7:21; Matt. 13:44; Luke 19:20), left them with a neighbor (Ex. 22:7), or, in Solomon's time, deposited them at the temple or palace, where the national wealth was stored (1 Kin. 14:26). By New Testament times, however, banking had become an established institution.

Think About It: *What elements of today's banking practices would God affirm? Why? What elements would He change or eliminate? Why?*

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Remember Where You Started

Deut. 15:15

Success always comes with the danger of forgetting what we have left behind—the drudgery of low-status jobs, the difficulties of learning a new culture, the fear of wondering how the future will turn out.

To keep the Israelites from forgetting their humble past, Moses repeated again and again, "Remember that you were a slave in the land of Egypt" (Deut. 5:15; 15:15; 16:12; 24:18, 22). That history gave the Hebrews every reason to show kindness to their own slaves and servants (15:12–14).

We need a habit of remembering our beginnings—where our families came from, what we lacked, how we were treated, how we

dreamed of more. If we want our hearts to beat with compassion for others, these are things we cannot forget.

More: *Paul called Christians at Ephesus to a discipline of remembering. The first half of his letter to them has only one appeal for action, a verb of exhortation: "remember" (Eph. 2:11).*

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Casting the First Stone

Deut. 17:7

Requiring the witnesses against a person accused of a capital crime to be the first to begin a fatal stoning was definitely not a perfect arrangement of justice, but it probably did help prevent unfair punishment as a result of petty differences. It's one thing to bring charges against someone but quite another to take the leading role in his or her execution. Yet there was at least one circumstance in which accusers were not required to cast the first stone: when parents brought a rebellious son before the elders. See "Juvenile Delinquents" at Deuteronomy 21:18–21.

Think About It: *What does this principle guide you to do, or not do, in the situations of injustice you currently face? What other Bible principles speak to your situation of injustice?*

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Criteria for a King

Deut. 17:14–20

Throughout the wilderness journey, Moses was Israel's appointed leader. Under him ranked the elders of the twelve tribes. But God knew that sooner or later the nation would cry out for a king. Anticipating that desire, the Lord defined criteria that should characterize any ruler of Israel. He provided guidelines to teach the people to value a monarch who would exercise godly control and resist the abuses for which neighboring nations' leaders were notorious. Israel's king should be . . .

1. *Chosen by God* (Deut. 17:15). God would choose a king from among the Israelites, a determination made not by popular election but by a divine call to serve the nation (17:20).
2. *Devoted to the Law* (17:18, 19). The king was to make his own copy of the Law, perhaps in his own handwriting. He was to read the Law daily and observe it diligently so he would remain humble, follow God's ways, prolong his life, and sustain the kingdom through his children.
3. *Not dependent on the military* (17:16). The king was not to "multiply horses." Ancient kings imposed exorbitant taxes to secure horse-drawn chariots, the prized battlefield technology of the day. A ruler obsessed with war would drain the nation of its economic resources and male population in order to build an army.
4. *Not allied with superpowers like Egypt* (17:16). Asking Egypt for horses or troops would lead Israel back to the pagan values it had left behind. Egypt counted on chariots, but Israel was to rely on the power of its covenant relationship with God (Ps. 20:7).
5. *Careful about marriage* (Deut. 17:17). A king's many wives signified power, sexual prowess, and alliances with other nations. The Lord warned against these ties, knowing they would turn the king's heart from God.
6. *Not excessively wealthy* (17:17). Rulers could multiply wealth by imposing taxes, engaging in trade, and carrying out other profitable schemes. But riches could seduce a king into pride and make him forget that everything belongs to God.

The books of 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles show that these guidelines were honored incompletely as Israel established its monarchy, and less and less as time passed.

More: *For more of the Lord's warnings about Israel becoming like other nations and begging for a king, see Samuel's words in 1 Sam. 8:10–22.*

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A Position of Honor

Deut. 18:3–5

Priests in ancient Israel were to receive gifts from among the firstfruits of the people's produce. This privilege stemmed from two factors: Levi's descendants were not allowed to own land and were therefore without a practical means of support (Deut. 14:27; Num. 18:20–24). Also, priests were to be honored because God chose them to represent the people in worship (Deut. 18:5). See how this applies to ministers receiving pay and benefits today in "Professional Christian Workers" at 1 Corinthians 9:1–23.

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The Seduction of Spirits

Deut. 18:9–14

A longing for power or just plain curiosity can result in an unhealthy fascination with the real or apparent use of supernatural forces. Every culture surrounding Israel practiced magic. Scripture specifically names the Egyptians (Ex. 7:11), the Assyrians (Nah. 3:4), the Babylonians (Dan. 2:2), and the Canaanites (Deut. 18:14). There is no denying the strong seduction of magic and the occult.

God's law speaks clearly against divination, witchcraft, mediums, oracles, and soothsayers, calling them "abominations" (18:9–12). Yet despite these strong warnings in Deuteronomy and elsewhere in Scripture, Israel and its leaders turned to sorcerers and other spiritists for help during several times of crisis (2 Kin. 17:17; 2 Chr. 33:6; Mic. 5:12).

God never employs magic or other dark arts to reveal His will or exercise power. His people have no need to rely on any sort of magic, witchcraft, necromancy, fortune-telling, ritual drug use, or any spiritual practices not solely founded on godly principles as defined by Scripture.

Occult Arts Condemned in Scripture

Practice	Description
Casting spells or enchantments (Deut. 18:11; Is. 47:9, 12)	Attempting to bind people with spells through chants or wailing.
Consulting mediums (1 Sam. 28:3, 9)	Conducting a séance to conjure the spirit of a dead person (Is. 8:19; 29:4).
Divination (Deut. 18:10; Jer. 14:14)	Attempting to forecast the future.
Magic (Gen. 41:8; Ex. 7:8–13; Dan. 1:20; 2:2; Acts 8:9–25)	An occult art practiced by Egyptians and Babylonian advisors and by Elymas the sorcerer; involves the manipulation of the physical world in ways that seem impossible to observers.
Passing a son or daughter through the fire (Deut. 18:10)	Child sacrifice (see "The Valley of Hinnom" at Josh. 18:16).
Soothsaying (Deut. 18:10, 14; Lev. 19:26; 2 Kin. 21:6)	A form of divination, possibly cloud reading.
Sorcery or witchcraft (Ex. 22:18; Deut. 18:10; Is. 47:9, 12; Jer. 27:9; Acts 8:9, 11; 13:6, 8)	Attempting to extract information or guidance from a pagan god by means such as interpreting the shape of a puddle of oil in a cup (compare Gen. 44:5), throwing down arrows to see which way they pointed, or "reading" the livers of sacrificial animals (Ezek. 21:21).

More: *For more on the dangers and evils of magical practices, see Is. 3:1–3, 18–23; 42:9–13. Magic severely distorted the values of Simon the Magician, endangering his relationship with Christ (Acts 8:9).*

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The Rules of War

Deut. 20:12–15

God's policies on warfare presupposed that Israel would one day be at war with remote peoples since there are rules about besieged cities described as being far from Israel's borders. The cities of the Canaanites were to be utterly destroyed (Deut. 20:16–18), but a scorched earth policy did not apply outside the borders of the Promised Land.

God did not intend for Israel to become imperialist like Assyria or Babylon, which were both known for devouring foreign territories, demolishing their cities, and exiling their people. The Israelites instead were to occupy the land promised to them and generally remain within its assigned borders (Num. 34:1–12). As much as possible, they were to live at peace with their neighbors.

Nevertheless, Israel would at times be threatened or attacked. Staging a counteroffensive against these foreign enemies might require Israel's army to strike into enemy territory. When the Israelites encountered walled cities, they were to offer a truce (Deut. 20:10). A city's response determined whether the Israelites should spare the city or besiege it (20:11, 12). Yet even if the Israelites attacked, foreign cities were to be treated with a measure of mercy and restraint not reserved for the cities of the Canaanites (20:14).

Think About It: *How do these principles apply to current conflicts on the world stage?*

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Holy War
Deut. 20:16

The Israelites waged war against the Canaanites because the Lord sent them to fight. That meets the definition of a “holy war,” a war that God declares, fights, leads, and wins. Similar engagements were carried out against the Amorites (Ex. 17:16) and Midianites (Num. 31:1–3).

Unlike the Egyptians, Assyrians, or Babylonians, ancient Israel did not maintain a standing army. Prior to the monarchy, it lacked chariots, horses, or sophisticated weaponry. The Israelites were to rely on the Lord, who promised to fight on their behalf. Even after Israel acquired military hardware and expertise, the nation was still to trust God to bring victory.

The Lord Himself was Israel’s defender. Although the nation’s men were often mustered to battle, the Lord fought through and for them. For this reason, Israelite warriors consecrated themselves to God, in part by abstaining from specific activities such as drinking or having sexual relations. Those who were distracted by fear, a recent marriage, a new house, or a newly planted vineyard were ordered to remain at home (Deut. 20:5–9).

The Lord set rules of engagement for His holy war. If a besieged city surrendered, the occupants were to be spared, though they would become servants of the Israelites (20:10, 11). Warriors were also to refrain from cutting down any trees that might serve as a source of food for the local people (20:19, 20). At times the Lord commanded utter destruction of Israel’s enemies (20:16). Once friends and neighbors of the patriarchs, these idolatrous tribes now faced the Lord’s purifying judgment.

The holy war against the Canaanites fulfilled God’s promises to Abraham (Gen. 15:18–21). But this was a unique campaign in human history; God never again called for His people to exterminate a society. Throughout history, political and religious leaders have claimed that God was commanding them and their followers to fight a holy war, but those declarations have always proven false. Holy war is no longer an option. The Lord uses other means to bring about change in the world’s societies—primarily the influence of changed individuals (Rom. 12:2; 1 Thess. 1:6–10).

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Juvenile Delinquents

Deut. 21:18–21

The Israelites had a method of dealing with a chronically stubborn young man: "stone him to death with stones." A law that prescribes capital punishment of a disobedient juvenile seems cruel and violent today. Yet perhaps obedience to and trust in parents is more foundational than we realize. While we cannot always fully comprehend the concept of justice from a cosmic standpoint, here are a few considerations that can help us grapple with this part of the biblical record:

- *The law prescribed an extreme punishment for an extreme situation*. The offender was a thoroughly incorrigible youth—perhaps a teenage or young adult male, certainly not a child—who engaged in repeated rebellion. He had turned his back on his parents despite their ongoing attempts at correction.
- *The law assumed families with parents exercising responsibility and leadership*. Parents were responsible for raising their children to know and follow the Law (see "The Faith of Our Children" at Deut. 6:7–9).
- *The law of stoning expands on the fifth commandment to honor one's parents.* (5:16). Having been instructed in the Lord's commandments, when a youth dishonored his parents he was in effect turning his back not only on his family but also on God.
- *The law assumed community participation in conviction and punishment*. Turning to the elders of the community meant that the parents had no other recourse. The elders, not the parents, made the final decision and passed sentence on the son (21:19, 20). If the charges were found to be true, all the men of the city were to stone him to death (21:21). In capital cases the accuser usually cast the first stone (17:7), but in this case the offender's father was not asked to initiate the punishment. It was a shared responsibility, a dreaded burden shared by many rather than forced on the man who dreaded it most. The shared responsibility of carrying out the sentence

also strongly suggests that the entire community probably shared in the attempts to correct the son's behavior, doing everything possible to avoid taking part in the final penalty.

- *The law assumed individual independence*. Young adults must make their own decisions. Although parents can point them down God's path, sooner or later children must choose for themselves how to live, and parents must recognize their independence. And for better or for worse, with free will comes consequences for one's actions.

It is unknown how often this remedy for rebellion was enforced by the Israelites, and this law by no means gives parents today any license to abuse their children or punish them by life-threatening means. Such behavior completely contradicts Scripture, and our society rightly enforces laws against it.

What this law does do is remind parents of their responsibility for their children's spiritual and moral training (compare Eph. 6:4). It also implies that society at large and the community of faith especially must help parents do their job, backing them up with resources and support. The goal of all discipline should not be punishment and control but rather encouragement toward true life and the freedom that comes from living responsibly.

More: *Scripture provides numerous resources for parents as they try to nurture their children in the ways of the Lord. See "Help for Families" at Heb. 12:3–13.*

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Marriage Is a Community Choice

Deut. 22:13–21

Ever since the time of Cain (Gen. 4:17), human communities and the rule of law have aimed at keeping the family delighting rather than disintegrating, a goal that lies behind Mosaic laws concerning marital purity.

After a wedding celebration that lasted eight days, a groom and bride retreated to their home to consummate their marriage. If the

husband then alleged that his wife was not a virgin—whether as a legitimate complaint or as an excuse to annul the marriage—he could not simply divorce her, abandon her, or take revenge on his in-laws. He had to take his case before the elders, who placed the woman's parents—not the woman—on trial (Deut. 22:15). The elders would consider evidence of the bride's sexual activity prior to marriage and render a ruling (22:17–21).

This guarantee of due process for women set ancient Israel apart from other Middle Eastern cultures. Marriage was more than a private covenant between two adults. It was a legal commitment publicly honored by the community. Because the nation had a vested interest in healthy marriages and families, the Lord commanded that women's rights be upheld by society, its leaders, and its legal system.

More: *God intended the institutions of family, state, and church to reinforce each other. See "Social Institutions: Family, State, and Church" at Gen. 2:23.*

Think About It: *What is your personal role in: (1) helping couples decide who and when to marry; (2) preparing couples for marriage; (3) nurturing the marriages in your community? How will you work in concert with your community in each of these areas?*

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Answer Cries for Help

Deut. 22:23–29

Popular opinion today tends to assume that cities offer a lower quality of life than do suburbs, small towns, or rural areas. But the Bible spurns the idea that life is always better away from city lights. In fact, Scripture seems to hold city dwellers to a remarkably high standard of morality and justice.

Old Testament law held that in the country, if a man and a woman betrothed to another were found to have had premarital sex (possibly as a result of rape), the man should be put to death. But if the same situation occurred in the city, the woman was seen as

having shared in the guilty act and therefore deserved the same punishment. The law held that rape was possible in the country, where a woman might cry out for help but go unheard, whereas in the city a woman's neighbors would hear her cries and come to her rescue. It was so unacceptable for a city's inhabitants not to defend their neighbors that the possibility simply did not factor into this statute.

No matter where we live, we have a responsibility to stand up for what is right. If we hear a cry for help, protection, or justice, it is our duty to respond (see "Love Every Neighbor" at Luke 10:27–37). Whether we make our home in the city or the country, God wants us to fill that place with His presence. He urges us to act against evil rather than let it destroy the people He loves.

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Sanitation and the Sacred

Deut. 23:12, 13

Most people do not connect sewage with sacred things. But for the Israelites, who lived in a world without sophisticated plumbing or medical knowledge, God intervened, offering the Israelites a spiritual reason to properly dispose of their waste: "the LORD your God walks in the midst of your camp . . . therefore your camp shall be holy" (Deut. 23:14).

The Lord promulgated laws concerning not only sanitation but also diet, leprosy, skin diseases, boils, burns, and sores. All of these laws contributed to the well-being of Hebrew society. This tells us that God cares about health and safety, topics that should concern us as well. Issues like waste disposal, clean air and water, toxic chemicals, climate change, and other environmental matters deserve our attention and faithful management.

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Ritual Prostitution
Deut. 23:17, 18

The religions of Canaanite tribes and neighboring nations were largely fertility cults. Ritualized sexual intercourse was a major part of these religions, which employed both male prostitutes ("perverted one," or "dog") and female prostitutes ("harlot"). To learn more about God's view on ritual prostitution, see "Abominations: How Not to Act" at Leviticus 18:24–30 and "Prostitutes in the Ancient World" at Judges 16:1.

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The Price of a Dog
Deut. 23:18

The law that prohibited offering "the price of a dog" for a vow used the term *dog* as a figure of speech for a male temple prostitute. The Canaanites routinely practiced prostitution as a part of their religion (see "Abominations: How Not to Act" at Lev. 18:24–30).

Despite God's commandment, the Israelites eventually also engaged in ritual prostitution. During King Rehoboam's reign, centers of idolatry became common, and Scripture records that there were "perverted persons" in the land, another reference to male temple prostitutes (Hebrew: *qadesh*; 1 Kin. 14:24; compare 15:12; 22:46; 2 Kin. 23:7).

More: *When Paul called the Judaizers "dogs" (Phil. 3:2), he may have been paying them an insult by comparing them to male temple prostitutes common in the Greek and Roman world. To learn more about first-century views on prostitution, see "Harlots Enter the Kingdom" at Matt. 21:31, 32.*

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Your Word Is Your Bond

Deut. 23:21–23

God does not subscribe to the opinion that contracts are made to be broken. He expects people to fulfill their vows and promises, especially pledges made before Him. As the Law pointed out, there is no sin in not making promises. But once we commit ourselves to a good vow, we sin against God if we fail to follow through (see "Watch the Promises You Make" at Num. 30:2).

More: *Keeping one's word is one of five traits that make for a godly work ethic; read Titus 2:9, 10.*

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Marriage and Divorce

Deut. 24:1–4

Divorce was not uncommon in the ancient world. In fact, it may have been easier to procure a divorce during Bible times than during some other periods of history, though the procedures and outcomes usually favored men. The advent of the Law did not prohibit divorce but did seek to prevent God's people from treating marriage casually.

An Israelite husband could initiate an official "certificate of divorce" to dissolve his marriage on the grounds of a wife's "uncleanness" (literally "a thing of nakedness"). Scholars are not sure what "uncleanness" entailed in this situation, but whatever it was, it was considered sufficient cause for divorce. The Law spoke less about divorce in general than about whether a previously divorced couple could remarry after the wife had married and divorced a second time. The statute seems to have been aimed at

preventing people from moving in and out of marriages in a way that trivialized the institution (compare Jer. 3:1).

Various traditions disagree as to whether Christians are permitted to divorce, or to remarry after divorce. But several biblical principles suggest that settling questions about divorce should begin with a proper understanding of marriage.

1. *Marriage is a holy institution established by God*. When God created the world, he designed male and female to be united in marriage (Gen. 1:27; 2:24). The marital union should be characterized by God's guidance. One feature of this institution is singular faithfulness to this most sacred of human bonds.
2. *Marriage is fed by loving action and steady commitment*. Whether partners marry for love or follow customs of arranged marriage, God expects husbands and wives to honor their union with steadily loving actions, and exclusive, lifelong commitment (Matt. 19:6). The blessing of the community is instrumental to beginning a marriage, and the help of the community contributes to the growth of a marriage (Titus 2:1–4).
3. *God hates unfaithfulness*. A primary cause of divorce is unfaithfulness—not only sexual infidelity but also allowing wandering affections to destroy trust, commitment, and communication. In some cases the men of Israel consorted with prostitutes, divorced in order to take pagan wives, and even divorced and remarried in order to collect dowries. God's hatred of divorce (Mal. 2:16) flows from His hatred of unfaithfulness.
4. *Divorce is a concession*. Divorce had become routine in the cultures surrounding Israel. The Law limited the abuse of divorce among the Hebrews. As Jesus explained, God hates divorce, but He permits it as a concession to humanity's fallen nature (Matt. 19:8). Sometimes it really is the merciful action to take.
5. *Grounds for divorce are few*. The Bible offers few instances when divorce is permissible. (It was mandated when Ezra commanded certain Jews returning from the Exile to end their marriages to pagans; Ezra 9–10.) The New Testament cites two reasons for divorce: adultery (Matt. 5:32; 19:9) and a Christian's desertion by an unbelieving spouse (1 Cor. 7:12–16). There may be other valid circumstances not explicitly stated in Scripture, such as persistent physical, emotional, or spiritual abuse.

6. *Those who have been through divorce need compassion.* As much as God hates unfaithfulness and divorce, He offers compassion to any who divorce. He readily forgives and restores people who seek His pardon.
7. *Divorce, whatever the grounds, is neither a decision to take lightly nor an unforgiveable sin.* Wisdom for what to do is available, most of all, from God Himself. He knows how to form, nurture, and assess a marriage. Godly members of the community can also help. (See Marriage Is a Community Choice at Deut. 22:13–21.)

Sin wreaks havoc on God's design. Yet despite this reality, divorce should not be the first or only response to a troubled relationship. Marriage is so important that partners should pursue every means possible to wisely solve what's wrong. Friends, churches, and professional counselors can assist struggling couples.

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The Stranger, the Fatherless, and the Widow

Deut. 24:19–22

Developed nations generally administer economic assistance for the poor through networks of government agencies and nonprofit organizations. In ancient Israel, private citizens were responsible for helping the poor. Gleaning was a primary mechanism for caring for the needy (see "Gleaning and the Poor" at Lev. 19:9, 10).

Gleaning allowed the poor to enter a field, orchard, or vineyard after the main harvest and gather whatever the harvesters had missed or intentionally left for them. The Law encouraged landowners not to be overly zealous in gathering produce from their fields but to purposely leave food behind.

Deuteronomy names three classes of people likely to be poor: the stranger, the fatherless, and the widow. Strangers, or sojourners, were non-Hebrews who came to live in Canaan. Foreigners were given many rights among the Israelites, but they could not own land and often slid into poverty. The fatherless and widows tended to be

poor because they lacked a patriarch to provide for their needs and defend their rights.

The Israelites' emphasis on assisting the poor provides a compelling argument for us to help the disadvantaged today. We may debate the best means of delivering help, but the ends are clear: to create ways for people to work to provide for their basic needs.

More: *Allowing the poor to glean fields and vineyards was a form of charity suited to ancient Israel's economy. See "Modern Gleaning" at Lev. 19:10. The Israelites' own humble beginnings created an obligation to show compassion and justice to the disadvantaged. See "Remember Where You Started" at Deut. 15:15.*

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First and Foremost

Deut. 26:1, 2

When the Israelites eventually entered the Promised Land, the first thing they were commanded to do was to worship God with produce from their first harvest. Likewise, Christians today are commanded to place Jesus, the Lord of all of life, at the top of their priorities. No matter what else occupies our days, we are to let Him guide those elements. Every aspect of life offers opportunities to honor our Savior:

- *At home:* how we communicate with our spouse, our approach to resolving conflict, how we demonstrate love to our children.
- *In our work:* how we perform our jobs, the way we deal with coworkers and customers, our priorities in spending our earnings.
- *Among our neighbors:* our manner of debating issues of public policy, the projects we champion, our allocation of resources, our treatment of others, the justice we show to the powerless.

Others can tell our values by what we put first and foremost in life. Putting Christ first is the only way to achieve true balance.

More: *Jesus guides not only our private lives but everything we do in public.*

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A Ten Percent Tax
Deut. 26:12–15

The Israelites were obligated to pay ten percent of their income every third year to provide material assistance to the Levites and the poor. Neither group owned any land, leaving them no access to the means of production. The tithe provided for their needs (compare Deut. 14:28, 29). After presenting the tithe, the Hebrews were to declare before the Lord that they had fulfilled their obligation. In exchange, God committed to blessing their land with abundance. A cycle of obedience and blessing would ensure that no one experienced deprivation.

Over the centuries, countless complications were added to the law of the tithe, so that by Jesus' day, tithing had become a corrupted ritual with no resemblance to the original law (Matt. 23:23, 24; see also "Anonymous Givers" at Matt. 6:1–4).

More: *Tithing was intended not as a burden but as a joyful celebration of God's blessing. See "Celebrating Abundance" at Deut. 14:22–26. The tithe was in effect a ten percent tax. To find out more about taxes in the ancient world, see "Taxes" at Mark 12:14.*

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The Value of Symbols
Deut. 27:1–4

The monument on Mount Ebal was part of an elaborate set of symbols designed to remind Israel that following the Law was a life-and-death matter. Like the successors of Moses, leaders now can use symbols to communicate meaning and values. Symbols help achieve several objectives:

- *Celebrating the history* of an organization, along with the values and people that shaped it;
- *Orienting newcomers* by showing what matters and why;
- *Communicating core values* by emphasizing, explaining, and enacting fundamental beliefs and principles; and
- *Setting standards* that establish identity, measure progress, and enforce accountability.

Every group—family, company, community, and church—has symbols. Sometimes symbols should be carefully preserved, and sometimes a change may be needed. Symbols are powerful creative expressions that remind us of what matters most, so leaders should be vigilant in guarding their significance.

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God's Word Is Not a Mystery

Deut. 30:11–14

For many modern readers, the Bible remains a closed book. Some mistakenly regard the Bible as a collection of mystifying teachings that only a few particularly holy people can interpret. But God's Word is not hidden from us. It never has been. From the beginning of time, God has spoken in terms that humans can understand (Heb. 1:1, 2).

As the Israelites prepared to enter the Promised Land, Moses reminded them of this fact. God had given them the Law at Sinai (Deut. 5:4, 5, 22), so there was no need to go searching to find out what He wanted (30:11–14). The Lord had already made His will evident. He even made a permanent record of His law, written on stone tablets.

Christians also have a written record of God's Word—the Bible. Although portions of Scripture may be difficult to understand

(2 Pet. 3:15, 16), its core teaching is not a mystery. Subjective revelations or other mystical practices are not required to interpret its meaning.

The Bible's message becomes clear when we read it according to generally straightforward principles of communication. Yet Scripture is not simply for reading or study. God intends that we act on it (James 1:22). He did not give His Word merely to inform us but to change us.

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The Lord of Salvation

Deut. 31:7, 8

It is significant that Moses left the leadership of Israel in the hands of Joshua. The name Joshua—which is the same as Yeshua, or Jesus—means "The Lord Is Salvation." Centuries later, the prophet Elijah transferred spiritual authority to his successor Elisha, whose name means "God Is Salvation" (2 Kin. 2:12–14). For more on the parallels between Moses and Elijah, see "Moses and Elijah" at 1 Kings 19:11.

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Preserving Our Legacy

Deut. 31:28, 29

As Moses came to the end of his life, he gathered the elders of Israel together to offer some parting words. It seems he had real doubts as to whether the people would remain faithful to God after he was gone. Like so many leaders and parents, Moses likely wondered how the crucial values and vision he honored would be maintained after his departure.

Later, King Solomon felt even greater doubts than Moses over the same issue (Eccl. 2:18–21). He realized he could not guarantee that his successors would act with wisdom or impart valuable principles to future generations. Nevertheless, Scripture illustrates how leaders can best maximize their impact.

1. *Articulate values and dreams frequently*. Moses spelled out the Law twice, first in Exodus and again in Deuteronomy. He also caused it to be written on a memorial for all to see. Wise leaders recognize their followers can easily become distracted and forget the fundamental reasons for their work, so it is important to firmly instill expectations and values.
2. *Be a mentor*. Moses mentored Joshua to leave behind a highly qualified leader. Mentoring involves working transparently, letting others see not only what we do but also why—the underlying motivations and passions that sustain our energy.
3. *Delegate to others*. Delegation is not simply passing off work to someone else. It involves giving others tasks for which they are qualified, providing the resources and authority necessary to accomplish those tasks, monitoring progress, and providing feedback and evaluation during and after the assignment. Delegation is an investment, not an assignment. Moses would have worn himself out—and done a disservice to his followers—had he not delegated authority to qualified leaders carefully chosen from among the people (see "Practical Principles for Leadership" at Ex. 18:13–23).

More: *Scripture mentions several leadership transitions. See "Leadership Changes" at Num. 20:22–29. The New Testament shows the value and dynamics of mentoring. See "Barnabas: A Model of Mentoring" at Acts 9:27.*

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The Gods of the Canaanites

Deut. 32:39

The Lord declared that "there is no God besides Me," a claim repeated frequently in Scripture (for example, Ex. 8:10; Deut. 4:35; 6:4; Mark 12:32). The Israelites were unusual among the peoples of the ancient world in preserving their belief in one God. Nearly all others had come to believe in numerous gods. The Canaanites worshiped more than seventy deities.

Principal Canaanite Deities

Name	Description
El	Highest of the gods but remained in the shadows; conferred power and authority on lesser gods.
Baal	Name means "Lord" or "Master"; a nature and fertility god; often designated Hadad, the storm god; also a name for other local gods such as Baal-Berith ("Lord of Covenant"; Judg. 8:33) and Baal of Peor.
Dagon	Few details known, but served by the Philistines (1 Sam. 5), who paraded blind, chained Samson in a temple dedicated to Dagon (Judg. 16:21–24).
Asherah	Wife of El (and sometimes of Baal) and mother of the other gods; goddess of the sea; often a favorite deity of women (for example, probably Jezebel, 1 Kin. 18:19); often depicted by a wooden pole or cult pillar (15:13).
Astarte or Ashtoreth	A goddess of the moon, sexuality, and fertility; sometimes worshiped as an idol by the Hebrews (Judg. 2:13; 1 Sam. 7:3, 4; 1 Kin. 11:5).
Anath	Baal's mistress; goddess of war, love, and fertility; may be the "queen of heaven" to whom Jews offered incense in Jeremiah's day (Jer. 7:18).

More: *Worship of Canaanite gods involved ritual prostitution, witchcraft, and even child sacrifice, practices that earned the Canaanites their destruction. See "Abominations: How Not to Act" at Lev. 18:24–30.*

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The Consequences of Sin

Deut. 32:48–52

God hates sin, but He delights in our turning from it so He can forgive us (John 3:16–18; 1 John 1:9). God has promised to remove His followers' guilt "as far as the east is from the west" (Ps. 103:12). Yet even though Christ's death did away with the wages of sin (Rom. 6:23), the Lord often leaves us to face its consequences.

Moses and Aaron committed transgressions that cost them their entry into the "land of milk and honey" (Deut. 32:48–52). They doubtless confessed their sins and offered atoning sacrifices, but they still faced the consequences of their disobedience.

This is a sobering lesson for us all. Like Moses and Aaron, we can find forgiveness from God. But we are not exempt from the practical effects of our sin. Recovery may require us to live under rigorous self-discipline to avoid repeating our mistakes. Some sins produce indelible physical or emotional marks. Or we may be required, either by law or conscience, to make costly restitution to those we have wronged (see "Startling Change" at Luke 19:1–10; "Making Restitution" at Lev. 6:1–7; and "A Law for Criminals—and Their Victims" at Num. 5:7). In some cases, we may have to let go of certain relationships that our actions have broken beyond repair, at least in this world (compare Rev. 21:4).

Sin has a price. Christ paid the ultimate penalty for our sin on the cross. But when it comes to the practical consequences of our actions, we can often expect to pay those ourselves.

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Deuteronomy 1

a **1:1** Hebrew *arabah*
b **1:1** One manuscript of the Septuagint, also Targum and Vulgate, read *Red Sea.*
c **1:4** Septuagint, Syriac, and Vulgate read *and* (compare Joshua 12:4).
d **1:7** Hebrew *arabah*

Deuteronomy 2

a **2:11** Hebrew *rephaim*
b **2:20** Hebrew *rephaim*

Deuteronomy 3

a **3:11** Hebrew *rephaim*
b **3:13** Hebrew *rephaim*
c **3:14** Literally *Towns of Jair*

Deuteronomy 4

a **4:48** Syriac reads *Sirion* (compare 3:9).

Deuteronomy 6

a **6:3** Exodus 3:8
b **6:4** Or *The LORD is our God, the LORD alone* (that is, the only one)

Deuteronomy 7

a **7:5** Hebrew *Asherim,* Canaanite deities

Deuteronomy 11

a **11:9** Exodus 3:8
b **11:14** Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, and Vulgate read *He*.
c **11:24** That is, the Mediterranean

Deuteronomy 14

a **14:5** Or *addax*

Deuteronomy 20

a **20:8** Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *lest he make his brother's heart faint*.

Deuteronomy 23

a **23:4** Hebrew *Aram Naharaim*

b **23:17** Hebrew *qedeshah,* feminine of *qadesh* (see note *b*)
c **23:17** Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious rituals

Deuteronomy 26

a **26:3** Septuagint reads *my.*
b **26:5** Or *Aramean*
c **26:9** Exodus 3:8
d **26:15** Exodus 3:8

Deuteronomy 27

a **27:3** Exodus 3:8

Deuteronomy 28

a **28:56** Literally *her eye shall be evil toward*

Deuteronomy 29

a **29:19** Or *stubbornness*

Deuteronomy 32

a **32:43** A Dead Sea Scroll fragment adds *And let all the gods (angels) worship Him* (compare Septuagint and Hebrews 1:6).
b **32:44** Hebrew *Hoshea* (compare Numbers 13:8, 16)

Deuteronomy 33

a **33:16** Genesis 49:26

Deuteronomy 34

a **34:2** That is, the Mediterranean

Centuries before the Israelites entered Canaan, God promised to give the land to Abraham's descendants (Gen. 15:12–20). The Lord repeated this pledge when He called Moses to lead the Israelites out of slavery in Egypt (Ex. 3:8). Even when the Israelites turned back from entering Canaan at Kadesh Barnea, God again vowed to bring His people into the land (Num. 14:30, 31).

The Book of Joshua tells the story of God making good on His commitment. As Joshua said of the Lord's promises to the people shortly before his death, "All have come to pass for you; not one word of them has failed" (Josh. 23:14).

God told the Israelites to drive out or destroy the tribes already inhabiting Canaan. Canaanite culture was highly advanced, with the land organized into city-states. The Canaanites were among the Middle East's most active merchants and traders, but they also chose idolatrous religious practices. This brought them under God's judgment. The Israelite invasion was God's means of judging these pagan tribes (see "The Canaanites" at Josh. 3:10).

Joshua was Israel's leader throughout this era of conquest (see his profile at Josh. 1:1). His name means "The Lord Is Salvation," essentially an equivalent of the New Testament name Jesus. Joshua was born in Egypt but fled in the Exodus with the rest of his people. Apparently Moses quickly recognized this young man's leadership aptitude because he soon appointed Joshua as his general in a battle against the Amalekites (Ex. 17:8, 9). Joshua later became Moses' personal assistant (24:13) and ultimately his successor (Deut. 34:9).

The campaign to capture the Promised Land was a personal victory for Joshua. At Kadesh Barnea, he and Caleb had stood against ten other spies sent to scout the land. When the ten claimed it would be impossible to capture Canaan, Joshua and Caleb insisted that the people would succeed with the Lord's help. God said that because of their faith, Joshua and Caleb would be the only adults to live to enter the Promised Land (Num. 14:29, 30; see also "Caleb's Mountain" at Josh. 14:12). The Book of Joshua outlines major events of the conquest, including:

- The entry into the Promised Land (Josh. 1–5).
- The capture of the first city, Jericho (Josh. 6–7).
- The southern campaign (Josh. 9–10).
- The northern campaign (Josh. 11–12).
- The division of the land among the twelve tribes (Josh. 13–21).
- The renewal of the covenant at Shechem and Joshua's farewell address (Josh. 22–24).

This is a story of risk and faith. Much of Israel's population had not been born at the time of the Exodus or the giving of the Law at Sinai. Israel had spent at least forty years wandering in the wilderness. Now that God had commanded them to conquer and settle a new land, many felt fearful. But as God told Joshua, they were to "be strong and of good courage" (Josh. 1:6, 7). The Lord was with them. He would keep His promises.

The Old Testament's historical books (Joshua through Esther) are largely organized around key leaders and national figures. Yet a number of people who were unknown or had little power played prominent roles. The Book of Joshua takes its name from its lead character and the man regarded as its author.

The book covers a span of about thirty years, from just after the death of Moses (Josh. 1:1) to the death of Joshua (24:29; Judg. 1:1), sometime around 1400 B.C. The book

begins with the Israelites in the plains of Moab, but they soon cross the Jordan River and move north and south throughout the territory of Canaan.

Key People in Joshua

- Joshua, Moses' successor, a superb general whose wise leadership and courageous faith enabled the Israelites to begin taking possession of Canaan (Josh. 1:1).
- Rahab, a Canaanite prostitute who exercised faith in Israel's God by aiding Israelite spies preparing their attack of the well-defended city of Jericho (Josh. 2:1).
- Achan, a man whose greed and willful disobedience cost the lives of thirty-six warriors (Josh. 7:19).
- Caleb, a dauntless leader who in his old age took on a tribe of giants who lived in Hebron (Josh. 14:6).
- Phinehas, grandson of Aaron, who resolved a potentially deadly tribal dispute (Josh. 22:13).

Key Events in Joshua

- God tells Joshua that he and his people should meditate on Scripture "day and night" (Josh. 1:8).
- Rahab the prostitute helps the Hebrew spies, an act that saves her and her family from destruction (Josh. 2:1–24; 6:22–25).
- The Israelites cross the Jordan River on dry ground (Josh. 3:7–4:18).
- The wall of Jericho falls down (Josh. 6:1–21).
- The sun stands still (Josh. 10:12–14).

Joshua 1

God's Commission to Joshua

1 After the death of Moses the servant of the LORD, it came
to pass that the LORD spoke to Joshua the son of Nun,
Moses' assistant, saying: *Joshua*

2 "Moses My servant is dead. Now therefore, arise, go
over this Jordan, you and all this people, to the land which I
am giving to them—the children of Israel.

3 "Every place that the sole of your foot will tread upon I
have given you, as I said to Moses.

4 "From the wilderness and this Lebanon as far as the
great river, the River Euphrates, all the land of the Hittites,
and to the Great Sea toward the going down of the sun,
shall be your territory.

5 "No man shall *be able to* stand before you all the days of
your life; as I was with Moses, *so* I will be with you. I will
not leave you nor forsake you.

6 "Be strong and of good courage, for to this people you
shall divide as an inheritance the land which I swore to
their fathers to give them. *Standing Strong*

7 "Only be strong and very courageous, that you may
observe to do according to all the law which Moses My
servant commanded you; do not turn from it to the right
hand or to the left, that you may prosper wherever you go.

8 "This Book of the Law shall not depart from your mouth,
but you shall meditate in it day and night, that you may
observe to do according to all that is written in it. For then
you will make your way prosperous, and then you will have
good success. *Success and Prosperity*

9 "Have I not commanded you? Be strong and of good
courage; do not be afraid, nor be dismayed, for the LORD

your God *is* with you wherever you go.”

The Order to Cross the Jordan

10Then Joshua commanded the officers of the people, saying, *Survival, Success, and Salvation*

11“Pass through the camp and command the people, saying, ‘Prepare provisions for yourselves, for within three days you will cross over this Jordan, to go in to possess the land which the LORD your God is giving you to possess.’ ”

12And to the Reubenites, the Gadites, and half the tribe of Manasseh Joshua spoke, saying,

13“Remember the word which Moses the servant of the LORD commanded you, saying, ‘The LORD your God is giving you rest and is giving you this land.’

14“Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them,

15“until the LORD has given your brethren rest, as He *gave* you, and they also have taken possession of the land which the LORD your God is giving them. Then you shall return to the land of your possession and enjoy it, which Moses the LORD’s servant gave you on this side of the Jordan toward the sunrise.”

16So they answered Joshua, saying, “All that you command us we will do, and wherever you send us we will go.

17“Just as we heeded Moses in all things, so we will heed you. Only the LORD your God be with you, as He was with Moses.

18“Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death. Only be strong and of good courage.”

Joshua 2

Rahab Hides the Spies

1 Now Joshua the son of Nun sent out two men from Acacia Grove[a] to spy secretly, saying, “Go, view the land, especially Jericho.” So they went, and came to the house of a harlot named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, “Behold, men have come here tonight from the children of Israel to search out the country.”

3 So the king of Jericho sent to Rahab, saying, “Bring out the men who have come to you, who have entered your house, for they have come to search out all the country.”

Rahab

4 Then the woman took the two men and hid them. So she said, “Yes, the men came to me, but I did not know where they *were* from.

5 “And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them.”

6 (But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.)

7 Then the men pursued them by the road to the Jordan, to the fords. And as soon as those who pursued them had gone out, they shut the gate.

8 Now before they lay down, she came up to them on the roof,

9 and said to the men: “I know that the LORD has given you the land, that the terror of you has fallen on us, and

that all the inhabitants of the land are fainthearted because of you.

10 “For we have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who *were* on the other side of the Jordan, Sihon and Og, whom you utterly destroyed.

11 “And as soon as we heard *these things,* our hearts melted; neither did there remain any more courage in anyone because of you, for the LORD your God, He *is* God in heaven above and on earth beneath.

12 “Now therefore, I beg you, swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father’s house, and give me a true token,

13 “and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death.”

14 So the men answered her, “Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you.”

15 Then she let them down by a rope through the window, for her house *was* on the city wall; she dwelt on the wall.

Four Types of Houses

16 And she said to them, “Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way.”

17 So the men said to her: “We *will be* blameless of this oath of yours which you have made us swear,

18 “unless, *when* we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father’s household to your own home.

19 “So it shall be *that* whoever goes outside the doors of
your house into the street, his blood *shall be* on his own
head, and we *will be* guiltless. And whoever is with you in
the house, his blood *shall be* on our head if a hand is laid on
him.
20 “And if you tell this business of ours, then we will be
free from your oath which you made us swear.”
21 Then she said, “According to your words, so *be* it.” And
she sent them away, and they departed. And she bound the
scarlet cord in the window.
22 They departed and went to the mountain, and stayed
there three days until the pursuers returned. The pursuers
sought *them* all along the way, but did not find *them*.
23 So the two men returned, descended from the
mountain, and crossed over; and they came to Joshua the
son of Nun, and told him all that had befallen them.
24 And they said to Joshua, “Truly the LORD has delivered
all the land into our hands, for indeed all the inhabitants of
the country are fainthearted because of us.”

Joshua 3

Israel Crosses the Jordan

1 Then Joshua rose early in the morning; and they set out
from Acacia Grove[a] and came to the Jordan, he and all the
children of Israel, and lodged there before they crossed
over.
2 So it was, after three days, that the officers went
through the camp;
3 and they commanded the people, saying, "When you see
the ark of the covenant of the LORD your God, and the
priests, the Levites, bearing it, then you shall set out from
your place and go after it.
4 "Yet there shall be a space between you and it, about
two thousand cubits by measure. Do not come near it, that
you may know the way by which you must go, for you have
not passed *this* way before."
5 And Joshua said to the people, "Sanctify yourselves, for
tomorrow the LORD will do wonders among you."
6 Then Joshua spoke to the priests, saying, "Take up the
ark of the covenant and cross over before the people." So
they took up the ark of the covenant and went before the
people.
7 And the LORD said to Joshua, "This day I will begin to
exalt you in the sight of all Israel, that they may know that,
as I was with Moses, *so* I will be with you.
8 "You shall command the priests who bear the ark of the
covenant, saying, 'When you have come to the edge of the
water of the Jordan, you shall stand in the Jordan.' "
9 So Joshua said to the children of Israel, "Come here, and
hear the words of the LORD your God."

10 And Joshua said, “By this you shall know that the living
God *is* among you, and *that* He will without fail drive out
from before you the Canaanites and the Hittites and the
Hivites and the Perizzites and the Girgashites and the
Amorites and the Jebusites: *The Canaanites*
11 “Behold, the ark of the covenant of the Lord of all the
earth is crossing over before you into the Jordan.
12 “Now therefore, take for yourselves twelve men from
the tribes of Israel, one man from every tribe.
13 “And it shall come to pass, as soon as the soles of the
feet of the priests who bear the ark of the LORD, the Lord
of all the earth, shall rest in the waters of the Jordan, *that*
the waters of the Jordan shall be cut off, the waters that
come down from upstream, and they shall stand as a heap.”
14 So it was, when the people set out from their camp to
cross over the Jordan, with the priests bearing the ark of
the covenant before the people, *The Parting of the Jordan*
15 and as those who bore the ark came to the Jordan, and
the feet of the priests who bore the ark dipped in the edge
of the water (for the Jordan overflows all its banks during
the whole time of harvest),
16 that the waters which came down from upstream stood
still, and rose in a heap very far away at Adam, the city that
is beside Zaretan. So the waters that went down into the
Sea of the Arabah, the Salt Sea, failed, *and* were cut off;
and the people crossed over opposite Jericho.
17 Then the priests who bore the ark of the covenant of
the LORD stood firm on dry ground in the midst of the
Jordan; and all Israel crossed over on dry ground, until all
the people had crossed completely over the Jordan.

Joshua 4

The Memorial Stones

1 And it came to pass, when all the people had completely
crossed over the Jordan, that the LORD spoke to Joshua,
saying:
2 "Take for yourselves twelve men from the people, one
man from every tribe,
3 "and command them, saying, 'Take for yourselves twelve
stones from here, out of the midst of the Jordan, from the
place where the priests' feet stood firm. You shall carry
them over with you and leave them in the lodging place
where you lodge tonight.' "
4 Then Joshua called the twelve men whom he had
appointed from the children of Israel, one man from every
tribe;
5 and Joshua said to them: "Cross over before the ark of
the LORD your God into the midst of the Jordan, and each
one of you take up a stone on his shoulder, according to the
number of the tribes of the children of Israel,
6 "that this may be a sign among you when your children
ask in time to come, saying, 'What do these stones *mean* to
you?'
7 "Then you shall answer them that the waters of the
Jordan were cut off before the ark of the covenant of the
LORD; when it crossed over the Jordan, the waters of the
Jordan were cut off. And these stones shall be for a
memorial to the children of Israel forever."
8 And the children of Israel did so, just as Joshua
commanded, and took up twelve stones from the midst of
the Jordan, as the LORD had spoken to Joshua, according to
the number of the tribes of the children of Israel, and

carried them over with them to the place where they lodged, and laid them down there.

9 Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.

10 So the priests who bore the ark stood in the midst of the Jordan until everything was finished that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua; and the people hurried and crossed over.

11 Then it came to pass, when all the people had completely crossed over, that the ark of the LORD and the priests crossed over in the presence of the people.

12 And the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over armed before the children of Israel, as Moses had spoken to them.

13 About forty thousand prepared for war crossed over before the LORD for battle, to the plains of Jericho.

14 On that day the LORD exalted Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

15 Then the LORD spoke to Joshua, saying,

16 "Command the priests who bear the ark of the Testimony to come up from the Jordan."

17 Joshua therefore commanded the priests, saying, "Come up from the Jordan."

18 And it came to pass, when the priests who bore the ark of the covenant of the LORD had come from the midst of the Jordan, *and* the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place and overflowed all its banks as before.

19 Now the people came up from the Jordan on the tenth *day* of the first month, and they camped in Gilgal on the

east border of Jericho.

[20]And those twelve stones which they took out of the Jordan, Joshua set up in Gilgal.

[21]Then he spoke to the children of Israel, saying: “When your children ask their fathers in time to come, saying, ‘What *are* these stones?’

[22]“then you shall let your children know, saying, ‘Israel crossed over this Jordan on dry land’;

[23]“for the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea, which He dried up before us until we had crossed over,

[24]“that all the peoples of the earth may know the hand of the LORD, that it *is* mighty, that you may fear the LORD your God forever.”

Joshua 5

The Second Generation Circumcised

1 So it was, when all the kings of the Amorites who *were* on
the west side of the Jordan, and all the kings of the
Canaanites who *were* by the sea, heard that the LORD had
dried up the waters of the Jordan from before the children
of Israel until we[a] had crossed over, that their heart melted;
and there was no spirit in them any longer because of the
children of Israel.

2 At that time the LORD said to Joshua, "Make flint knives
for yourself, and circumcise the sons of Israel again the
second time."

3 So Joshua made flint knives for himself, and circumcised
the sons of Israel at the hill of the foreskins.[b]

4 And this *is* the reason why Joshua circumcised them: All
the people who came out of Egypt *who were* males, all the
men of war, had died in the wilderness on the way, after
they had come out of Egypt.

5 For all the people who came out had been circumcised,
but all the people born in the wilderness, on the way as
they came out of Egypt, had not been circumcised.

6 For the children of Israel walked forty years in the
wilderness, till all the people *who were* men of war, who
came out of Egypt, were consumed, because they did not
obey the voice of the LORD—to whom the LORD swore that
He would not show them the land which the LORD had
sworn to their fathers that He would give us, "a land
flowing with milk and honey."[c]

7 Then Joshua circumcised their sons *whom* He raised up
in their place; for they were uncircumcised, because they
had not been circumcised on the way.

[8]So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.

[9]Then the LORD said to Joshua, “This day I have rolled away the reproach of Egypt from you.” Therefore the name of the place is called Gilgal[d] to this day. *Gilgal*

10Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.

[11]And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.

[12]Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

The Commander of the Army of the LORD

13And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, “*Are* You for us or for our adversaries?” *The Commander*

[14]So He said, “No, but *as* Commander of the army of the LORD I have now come.” And Joshua fell on his face to the earth and worshiped, and said to Him, “What does my Lord say to His servant?”

[15]Then the Commander of the LORD’s army said to Joshua, “Take your sandal off your foot, for the place where you stand *is* holy.” And Joshua did so.

Joshua 6

The Destruction of Jericho

1 Now Jericho was securely shut up because of the children
of Israel; none went out, and none came in. *Jericho*

2 And the LORD said to Joshua: “See! I have given Jericho
into your hand, its king, *and* the mighty men of valor.

3 “You shall march around the city, all *you* men of war;
you shall go all around the city once. This you shall do six
days. *Joshua’s Praise March*

4 “And seven priests shall bear seven trumpets of rams’
horns before the ark. But the seventh day you shall march
around the city seven times, and the priests shall blow the
trumpets.

5 “It shall come to pass, when they make a long *blast* with
the ram’s horn, *and* when you hear the sound of the
trumpet, that all the people shall shout with a great shout;
then the wall of the city will fall down flat. And the people
shall go up every man straight before him.”

6 Then Joshua the son of Nun called the priests and said
to them, “Take up the ark of the covenant, and let seven
priests bear seven trumpets of rams’ horns before the ark
of the LORD.”

7 And he said to the people, “Proceed, and march around
the city, and let him who is armed advance before the ark
of the LORD.”

8 So it was, when Joshua had spoken to the people, that
the seven priests bearing the seven trumpets of rams’
horns before the LORD advanced and blew the trumpets,
and the ark of the covenant of the LORD followed them.

9 The armed men went before the priests who blew the
trumpets, and the rear guard came after the ark, while *the*

priests continued blowing the trumpets.

10 Now Joshua had commanded the people, saying, “You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, ‘Shout!’ Then you shall shout.”

11 So he had the ark of the LORD circle the city, going around *it* once. Then they came into the camp and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 Then seven priests bearing seven trumpets of rams’ horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while *the priests* continued blowing the trumpets.

14 And the second day they marched around the city once and returned to the camp. So they did six days.

15 But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times.

16 And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: “Shout, for the LORD has given you the city!

17 “Now the city shall be doomed by the LORD to destruction, it and all who *are* in it. Only Rahab the harlot shall live, she and all who *are* with her in the house, because she hid the messengers that we sent.

18 “And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it.

19 “But all the silver and gold, and vessels of bronze and iron, *are* consecrated to the LORD; they shall come into the

treasury of the LORD.”

20So the people shouted when *the priests* blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. *The Wall of Jericho*

21And they utterly destroyed all that *was* in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

22But Joshua had said to the two men who had spied out the country, “Go into the harlot’s house, and from there bring out the woman and all that she has, as you swore to her.”

23And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel.

24But they burned the city and all that *was* in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD.

25And Joshua spared Rahab the harlot, her father’s household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

26Then Joshua charged *them* at that time, saying, “Cursed *be* the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates.”

27So the LORD was with Joshua, and his fame spread throughout all the country.

Joshua 7

Defeat at Ai

1 But the children of Israel committed a trespass regarding
the accursed things, for Achan the son of Carmi, the son of
Zabdi,[a] the son of Zerah, of the tribe of Judah, took of the
accursed things; so the anger of the LORD burned against
the children of Israel.

2 Now Joshua sent men from Jericho to Ai, which *is* beside
Beth Aven, on the east side of Bethel, and spoke to them,
saying, "Go up and spy out the country." So the men went
up and spied out Ai.

3 And they returned to Joshua and said to him, "Do not let
all the people go up, but let about two or three thousand
men go up and attack Ai. Do not weary all the people there,
for *the people of Ai are* few."

4 So about three thousand men went up there from the
people, but they fled before the men of Ai.

5 And the men of Ai struck down about thirty-six men, for
they chased them *from* before the gate as far as Shebarim,
and struck them down on the descent; therefore the hearts
of the people melted and became like water.

6 Then Joshua tore his clothes, and fell to the earth on his
face before the ark of the LORD until evening, he and the
elders of Israel; and they put dust on their heads.

7 And Joshua said, "Alas, Lord GOD, why have You brought
this people over the Jordan at all—to deliver us into the
hand of the Amorites, to destroy us? Oh, that we had been
content, and dwelt on the other side of the Jordan!

8 "O Lord, what shall I say when Israel turns its back
before its enemies?

9 “For the Canaanites and all the inhabitants of the land
will hear *it,* and surround us, and cut off our name from the
earth. Then what will You do for Your great name?”

The Sin of Achan

10 So the LORD said to Joshua: “Get up! Why do you lie
thus on your face?
11 “Israel has sinned, and they have also transgressed My
covenant which I commanded them. For they have even
taken some of the accursed things, and have both stolen
and deceived; and they have also put *it* among their own
stuff.
12 “Therefore the children of Israel could not stand before
their enemies, *but* turned *their* backs before their enemies,
because they have become doomed to destruction. Neither
will I be with you anymore, unless you destroy the accursed
from among you.
13 “Get up, sanctify the people, and say, ‘Sanctify
yourselves for tomorrow, because thus says the LORD God
of Israel: “*There is* an accursed thing in your midst, O
Israel; you cannot stand before your enemies until you take
away the accursed thing from among you.”
14 ‘In the morning therefore you shall be brought
according to your tribes. And it shall be *that* the tribe
which the LORD takes shall come according to families;
and the family which the LORD takes shall come by
households; and the household which the LORD takes shall
come man by man.
15 ‘Then it shall be *that* he who is taken with the accursed
thing shall be burned with fire, he and all that he has,
because he has transgressed the covenant of the LORD,
and because he has done a disgraceful thing in Israel.’ ”
16 So Joshua rose early in the morning and brought Israel
by their tribes, and the tribe of Judah was taken.

17 He brought the clan of Judah, and he took the family of
the Zarhites; and he brought the family of the Zarhites man
by man, and Zabdi was taken.
18 Then he brought his household man by man, and Achan
the son of Carmi, the son of Zabdi, the son of Zerah, of the
tribe of Judah, was taken.
19 Now Joshua said to Achan, “My son, I beg you, give
glory to the LORD God of Israel, and make confession to
Him, and tell me now what you have done; do not hide *it*
from me.” *Achan*
20 And Achan answered Joshua and said, “Indeed I have
sinned against the LORD God of Israel, and this is what I
have done: *Admitting Sin*
21 “When I saw among the spoils a beautiful Babylonian
garment, two hundred shekels of silver, and a wedge of
gold weighing fifty shekels, I coveted them and took them.
And there they are, hidden in the earth in the midst of my
tent, with the silver under it.” *I Saw, I Wanted, I Took*
22 So Joshua sent messengers, and they ran to the tent;
and there it was, hidden in his tent, with the silver under it.
23 And they took them from the midst of the tent, brought
them to Joshua and to all the children of Israel, and laid
them out before the LORD.
24 Then Joshua, and all Israel with him, took Achan the
son of Zerah, the silver, the garment, the wedge of gold, his
sons, his daughters, his oxen, his donkeys, his sheep, his
tent, and all that he had, and they brought them to the
Valley of Achor.
25 And Joshua said, “Why have you troubled us? The
LORD will trouble you this day.” So all Israel stoned him
with stones; and they burned them with fire after they had
stoned them with stones.
26 Then they raised over him a great heap of stones, still
there to this day. So the LORD turned from the fierceness

of His anger. Therefore the name of that place has been called the Valley of Achor[b] to this day.

Joshua 8

The Fall of Ai

1 Now the LORD said to Joshua: “Do not be afraid, nor be
dismayed; take all the people of war with you, and arise, go
up to Ai. See, I have given into your hand the king of Ai, his
people, his city, and his land.
2 “And you shall do to Ai and its king as you did to Jericho
and its king. Only its spoil and its cattle you shall take as
booty for yourselves. Lay an ambush for the city behind it.”
3 So Joshua arose, and all the people of war, to go up
against Ai; and Joshua chose thirty thousand mighty men of
valor and sent them away by night.
4 And he commanded them, saying: “Behold, you shall lie
in ambush against the city, behind the city. Do not go very
far from the city, but all of you be ready.
5 “Then I and all the people who *are* with me will
approach the city; and it will come about, when they come
out against us as at the first, that we shall flee before them.
6 “For they will come out after us till we have drawn them
from the city, for they will say, ‘*They are* fleeing before us
as at the first.’ Therefore we will flee before them.
7 “Then you shall rise from the ambush and seize the city,
for the LORD your God will deliver it into your hand.
8 “And it will be, when you have taken the city, *that* you
shall set the city on fire. According to the commandment of
the LORD you shall do. See, I have commanded you.”
9 Joshua therefore sent them out; and they went to lie in
ambush, and stayed between Bethel and Ai, on the west
side of Ai; but Joshua lodged that night among the people.
10 Then Joshua rose up early in the morning and mustered
the people, and went up, he and the elders of Israel, before

the people to Ai.

11 And all the people of war who *were* with him went up and drew near; and they came before the city and camped on the north side of Ai. Now a valley *lay* between them and Ai.

12 So he took about five thousand men and set them in ambush between Bethel and Ai, on the west side of the city.

13 And when they had set the people, all the army that *was* on the north of the city, and its rear guard on the west of the city, Joshua went that night into the midst of the valley.

14 Now it happened, when the king of Ai saw *it,* that the men of the city hurried and rose early and went out against Israel to battle, he and all his people, at an appointed place before the plain. But he did not know that *there was* an ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 So all the people who *were* in Ai were called together to pursue them. And they pursued Joshua and were drawn away from the city.

17 There was not a man left in Ai or Bethel who did not go out after Israel. So they left the city open and pursued Israel.

18 Then the LORD said to Joshua, “Stretch out the spear that *is* in your hand toward Ai, for I will give it into your hand.” And Joshua stretched out the spear that *was* in his hand toward the city.

19 So *those in* ambush arose quickly out of their place; they ran as soon as he had stretched out his hand, and they entered the city and took it, and hurried to set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended to heaven. So

they had no power to flee this way or that way, and the people who had fled to the wilderness turned back on the pursuers.

21 Now when Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city ascended, they turned back and struck down the men of Ai.

22 Then the others came out of the city against them; so they were *caught* in the midst of Israel, some on this side and some on that side. And they struck them down, so that they let none of them remain or escape.

23 But the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them, and when they all had fallen by the edge of the sword until they were consumed, that all the Israelites returned to Ai and struck it with the edge of the sword.

25 So it was *that* all who fell that day, both men and women, *were* twelve thousand—all the people of Ai.

26 For Joshua did not draw back his hand, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the livestock and the spoil of that city Israel took as booty for themselves, according to the word of the LORD which He had commanded Joshua.

28 So Joshua burned Ai and made it a heap forever, a desolation to this day.

29 And the king of Ai he hanged on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones *that remains* to this day.

Joshua Renews the Covenant

30 Now Joshua built an altar to the LORD God of Israel in
Mount Ebal, *A Done Deal*
31 as Moses the servant of the LORD had commanded the
children of Israel, as it is written in the Book of the Law of
Moses: “an altar of whole stones over which no man has
wielded an iron *tool*.”[a] And they offered on it burnt
offerings to the LORD, and sacrificed peace offerings.
32 And there, in the presence of the children of Israel, he
wrote on the stones a copy of the law of Moses, which he
had written.
33 Then all Israel, with their elders and officers and
judges, stood on either side of the ark before the priests,
the Levites, who bore the ark of the covenant of the LORD,
the stranger as well as he who was born among them. Half
of them *were* in front of Mount Gerizim and half of them in
front of Mount Ebal, as Moses the servant of the LORD had
commanded before, that they should bless the people of
Israel.
34 And afterward he read all the words of the law, the
blessings and the cursings, according to all that is written
in the Book of the Law.
35 There was not a word of all that Moses had
commanded which Joshua did not read before all the
assembly of Israel, with the women, the little ones, and the
strangers who were living among them.

Joshua 9

The Treaty with the Gibeonites

1 And it came to pass when all the kings who *were* on this
side of the Jordan, in the hills and in the lowland and in all
the coasts of the Great Sea toward Lebanon—the Hittite,
the Amorite, the Canaanite, the Perizzite, the Hivite, and
the Jebusite—heard *about it,*
2 that they gathered together to fight with Joshua and
Israel with one accord.
3 But when the inhabitants of Gibeon heard what Joshua
had done to Jericho and Ai,
4 they worked craftily, and went and pretended to be
ambassadors. And they took old sacks on their donkeys, old
wineskins torn and mended,
5 old and patched sandals on their feet, and old garments
on themselves; and all the bread of their provision was dry
and moldy.
6 And they went to Joshua, to the camp at Gilgal, and said
to him and to the men of Israel, "We have come from a far
country; now therefore, make a covenant with us."
7 Then the men of Israel said to the Hivites, "Perhaps you
dwell among us; so how can we make a covenant with
you?"
8 But they said to Joshua, "We *are* your servants." And
Joshua said to them, "Who *are* you, and where do you come
from?"
9 So they said to him: "From a very far country your
servants have come, because of the name of the LORD your
God; for we have heard of His fame, and all that He did in
Egypt,

10 “and all that He did to the two kings of the Amorites
who *were* beyond the Jordan—to Sihon king of Heshbon,
and Og king of Bashan, who was at Ashtaroth.
11 “Therefore our elders and all the inhabitants of our
country spoke to us, saying, ‘Take provisions with you for
the journey, and go to meet them, and say to them, “We *are*
your servants; now therefore, make a covenant with us.” ’
12 “This bread of ours we took hot *for* our provision from
our houses on the day we departed to come to you. But now
look, it is dry and moldy.
13 “And these wineskins which we filled *were* new, and
see, they are torn; and these our garments and our sandals
have become old because of the very long journey.”
14 Then the men of Israel took some of their provisions;
but they did not ask counsel of the LORD. *Peace at Any Price*
15 So Joshua made peace with them, and made a covenant
with them to let them live; and the rulers of the
congregation swore to them. *A Peace Treaty*
16 And it happened at the end of three days, after they
had made a covenant with them, that they heard that they
were their neighbors who dwelt near them.
17 Then the children of Israel journeyed and came to their
cities on the third day. Now their cities *were* Gibeon,
Chephirah, Beeroth, and Kirjath Jearim.
18 But the children of Israel did not attack them, because
the rulers of the congregation had sworn to them by the
LORD God of Israel. And all the congregation complained
against the rulers.
19 Then all the rulers said to all the congregation, “We
have sworn to them by the LORD God of Israel; now
therefore, we may not touch them.
20 “This we will do to them: We will let them live, lest
wrath be upon us because of the oath which we swore to
them.”

21 And the rulers said to them, “Let them live, but let
them be woodcutters and water carriers for all the
congregation, as the rulers had promised them.”
22 Then Joshua called for them, and he spoke to them,
saying, “Why have you deceived us, saying, ‘We *are* very far
from you,’ when you dwell near us?
23 “Now therefore, you *are* cursed, and none of you shall
be freed from being slaves—woodcutters and water
carriers for the house of my God.”
24 So they answered Joshua and said, “Because your
servants were clearly told that the LORD your God
commanded His servant Moses to give you all the land, and
to destroy all the inhabitants of the land from before you;
therefore we were very much afraid for our lives because of
you, and have done this thing.
25 “And now, here we are, in your hands; do with us as it
seems good and right to do to us.”
26 So he did to them, and delivered them out of the hand
of the children of Israel, so that they did not kill them.
27 And that day Joshua made them woodcutters and water
carriers for the congregation and for the altar of the LORD,
in the place which He would choose, even to this day.

Joshua 10

The Sun Stands Still

1 Now it came to pass when Adoni-Zedek king of Jerusalem
heard how Joshua had taken Ai and had utterly destroyed it
—as he had done to Jericho and its king, so he had done to
Ai and its king—and how the inhabitants of Gibeon had
made peace with Israel and were among them,
2 that they feared greatly, because Gibeon *was* a great
city, like one of the royal cities, and because it *was* greater
than Ai, and all its men *were* mighty.
3 Therefore Adoni-Zedek king of Jerusalem sent to Hoham
king of Hebron, Piram king of Jarmuth, Japhia king of
Lachish, and Debir king of Eglon, saying,
4 "Come up to me and help me, that we may attack
Gibeon, for it has made peace with Joshua and with the
children of Israel."
5 Therefore the five kings of the Amorites, the king of
Jerusalem, the king of Hebron, the king of Jarmuth, the
king of Lachish, *and* the king of Eglon, gathered together
and went up, they and all their armies, and camped before
Gibeon and made war against it.
6 And the men of Gibeon sent to Joshua at the camp at
Gilgal, saying, "Do not forsake your servants; come up to us
quickly, save us and help us, for all the kings of the
Amorites who dwell in the mountains have gathered
together against us."
7 So Joshua ascended from Gilgal, he and all the people of
war with him, and all the mighty men of valor.
8 And the LORD said to Joshua, "Do not fear them, for I
have delivered them into your hand; not a man of them
shall stand before you."

9 Joshua therefore came upon them suddenly, having
marched all night from Gilgal.
10 So the LORD routed them before Israel, killed them
with a great slaughter at Gibeon, chased them along the
road that goes to Beth Horon, and struck them down as far
as Azekah and Makkedah.
11 And it happened, as they fled before Israel *and* were on
the descent of Beth Horon, that the LORD cast down large
hailstones from heaven on them as far as Azekah, and they
died. *There were* more who died from the hailstones than
the children of Israel killed with the sword.
12 Then Joshua spoke to the LORD in the day when the
LORD delivered up the Amorites before the children of
Israel, and he said in the sight of Israel:

> "Sun, stand still over Gibeon;
> And Moon, in the Valley of Aijalon."
> 13 So the sun stood still,
> And the moon stopped,
> Till the people had revenge
> Upon their enemies.

Is this not written in the Book of Jasher? So the sun stood
still in the midst of heaven, and did not hasten to go *down*
for about a whole day.
14 And there has been no day like that, before it or after
it, that the LORD heeded the voice of a man; for the LORD
fought for Israel.
15 Then Joshua returned, and all Israel with him, to the
camp at Gilgal.

The Amorite Kings Executed

16 But these five kings had fled and hidden themselves in
a cave at Makkedah.

17 And it was told Joshua, saying, “The five kings have
been found hidden in the cave at Makkedah.”
18 So Joshua said, “Roll large stones against the mouth of
the cave, and set men by it to guard them.
19 “And do not stay *there* yourselves, *but* pursue your
enemies, and attack their rear *guard*. Do not allow them to
enter their cities, for the LORD your God has delivered
them into your hand.”
20 Then it happened, while Joshua and the children of
Israel made an end of slaying them with a very great
slaughter, till they had finished, that those who escaped
entered fortified cities.
21 And all the people returned to the camp, to Joshua at
Makkedah, in peace. No one moved his tongue against any
of the children of Israel.
22 Then Joshua said, “Open the mouth of the cave, and
bring out those five kings to me from the cave.”
23 And they did so, and brought out those five kings to
him from the cave: the king of Jerusalem, the king of
Hebron, the king of Jarmuth, the king of Lachish, *and* the
king of Eglon.
24 So it was, when they brought out those kings to Joshua,
that Joshua called for all the men of Israel, and said to the
captains of the men of war who went with him, “Come near,
put your feet on the necks of these kings.” And they drew
near and put their feet on their necks.
25 Then Joshua said to them, “Do not be afraid, nor be
dismayed; be strong and of good courage, for thus the
LORD will do to all your enemies against whom you fight.”
26 And afterward Joshua struck them and killed them, and
hanged them on five trees; and they were hanging on the
trees until evening.
27 So it was at the time of the going down of the sun *that*
Joshua commanded, and they took them down from the

trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, *which remain* until this very day.

Conquest of the Southland

28On that day Joshua took Makkedah, and struck it and its king with the edge of the sword. He utterly destroyed them[a]—all the people who *were* in it. He let none remain. He also did to the king of Makkedah as he had done to the king of Jericho.

29Then Joshua passed from Makkedah, and all Israel with him, to Libnah; and they fought against Libnah.

30And the LORD also delivered it and its king into the hand of Israel; he struck it and all the people who *were* in it with the edge of the sword. He let none remain in it, but did to its king as he had done to the king of Jericho.

31Then Joshua passed from Libnah, and all Israel with him, to Lachish; and they encamped against it and fought against it.

32And the LORD delivered Lachish into the hand of Israel, who took it on the second day, and struck it and all the people who *were* in it with the edge of the sword, according to all that he had done to Libnah.

33Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he left him none remaining.

34From Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it and fought against it.

35They took it on that day and struck it with the edge of the sword; all the people who *were* in it he utterly destroyed that day, according to all that he had done to Lachish.

36So Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it.

37And they took it and struck it with the edge of the sword—its king, all its cities, and all the people who *were* in it; he left none remaining, according to all that he had done to Eglon, but utterly destroyed it and all the people who *were* in it.

38Then Joshua returned, and all Israel with him, to Debir; and they fought against it.

39And he took it and its king and all its cities; they struck them with the edge of the sword and utterly destroyed all the people who *were* in it. He left none remaining; as he had done to Hebron, so he did to Debir and its king, as he had done also to Libnah and its king.

40So Joshua conquered all the land: the mountain country and the South[b] and the lowland and the wilderness slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel had commanded.

41And Joshua conquered them from Kadesh Barnea as far as Gaza, and all the country of Goshen, even as far as Gibeon.

42All these kings and their land Joshua took at one time, because the LORD God of Israel fought for Israel.

43Then Joshua returned, and all Israel with him, to the camp at Gilgal.

Joshua 11

The Northern Conquest

1 And it came to pass, when Jabin king of Hazor heard *these things,* that he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph,

2 and to the kings who *were* from the north, in the mountains, in the plain south of Chinneroth, in the lowland, and in the heights of Dor on the west,

3 to the Canaanites in the east and in the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, and the Hivite below Hermon in the land of Mizpah.

4 So they went out, they and all their armies with them, *as* many people *as* the sand that *is* on the seashore in multitude, with very many horses and chariots.

5 And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel.

6 But the LORD said to Joshua, “Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel. You shall hamstring their horses and burn their chariots with fire.”

7 So Joshua and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them.

8 And the LORD delivered them into the hand of Israel, who defeated them and chased them to Greater Sidon, to the Brook Misrephoth,[a] and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining.

9 So Joshua did to them as the LORD had told him: he
hamstrung their horses and burned their chariots with fire.
10 Joshua turned back at that time and took Hazor, and
struck its king with the sword; for Hazor was formerly the
head of all those kingdoms.
11 And they struck all the people who *were* in it with the
edge of the sword, utterly destroying *them*. There was none
left breathing. Then he burned Hazor with fire.
12 So all the cities of those kings, and all their kings,
Joshua took and struck with the edge of the sword. He
utterly destroyed them, as Moses the servant of the LORD
had commanded.
13 But *as for* the cities that stood on their mounds,[b] Israel
burned none of them, except Hazor only, *which* Joshua
burned.
14 And all the spoil of these cities and the livestock, the
children of Israel took as booty for themselves; but they
struck every man with the edge of the sword until they had
destroyed them, and they left none breathing.
15 As the LORD had commanded Moses His servant, so
Moses commanded Joshua, and so Joshua did. He left
nothing undone of all that the LORD had commanded
Moses.

Summary of Joshua's Conquests

16 Thus Joshua took all this land: the mountain country, all
the South, all the land of Goshen, the lowland, and the
Jordan plain[c]—the mountains of Israel and its lowlands,
17 from Mount Halak and the ascent to Seir, even as far
as Baal Gad in the Valley of Lebanon below Mount Hermon.
He captured all their kings, and struck them down and
killed them.
18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children
of Israel, except the Hivites, the inhabitants of Gibeon. All
the others they took in battle.
20 For it was of the LORD to harden their hearts, that they
should come against Israel in battle, that He might utterly
destroy them, *and* that they might receive no mercy, but
that He might destroy them, as the LORD had commanded
Moses.
21 And at that time Joshua came and cut off the Anakim
from the mountains: from Hebron, from Debir, from Anab,
from all the mountains of Judah, and from all the mountains
of Israel; Joshua utterly destroyed them with their cities.
22 None of the Anakim were left in the land of the children
of Israel; they remained only in Gaza, in Gath, and in
Ashdod.
23 So Joshua took the whole land, according to all that the
LORD had said to Moses; and Joshua gave it as an
inheritance to Israel according to their divisions by their
tribes. Then the land rested from war.

Joshua 12

The Kings Conquered by Moses

1 These *are* the kings of the land whom the children of
Israel defeated, and whose land they possessed on the
other side of the Jordan toward the rising of the sun, from
the River Arnon to Mount Hermon, and all the eastern
Jordan plain:
2 *One king was* Sihon king of the Amorites, who dwelt in
Heshbon *and* ruled half of Gilead, from Aroer, which is on
the bank of the River Arnon, from the middle of that river,
even as far as the River Jabbok, *which is* the border of the
Ammonites,
3 and the eastern Jordan plain from the Sea of Chinneroth
as far as the Sea of the Arabah (the Salt Sea), the road to
Beth Jeshimoth, and southward below the slopes of Pisgah.
4 *The other king was* Og king of Bashan and his territory,
who was of the remnant of the giants, who dwelt at
Ashtaroth and at Edrei,
5 and reigned over Mount Hermon, over Salcah, over all
Bashan, as far as the border of the Geshurites and the
Maachathites, and over half of Gilead *to* the border of
Sihon king of Heshbon.
6 These Moses the servant of the LORD and the children
of Israel had conquered; and Moses the servant of the
LORD had given it *as* a possession to the Reubenites, the
Gadites, and half the tribe of Manasseh.

The Kings Conquered by Joshua

7 And these *are* the kings of the country which Joshua and
the children of Israel conquered on this side of the Jordan,
on the west, from Baal Gad in the Valley of Lebanon as far

as Mount Halak and the ascent to Seir, which Joshua gave to the tribes of Israel *as* a possession according to their divisions,

[8]in the mountain country, in the lowlands, in the *Jordan* plain, in the slopes, in the wilderness, and in the South—the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites:

[9]the king of Jericho, one; the king of Ai, which *is* beside Bethel, one;

[10]the king of Jerusalem, one; the king of Hebron, one;

[11]the king of Jarmuth, one; the king of Lachish, one;

[12]the king of Eglon, one; the king of Gezer, one;

[13]the king of Debir, one; the king of Geder, one;

[14]the king of Hormah, one; the king of Arad, one;

[15]the king of Libnah, one; the king of Adullam, one;

[16]the king of Makkedah, one; the king of Bethel, one;

[17]the king of Tappuah, one; the king of Hepher, one;

[18]the king of Aphek, one; the king of Lasharon, one;

[19]the king of Madon, one; the king of Hazor, one;

[20]the king of Shimron Meron, one; the king of Achshaph, one;

[21]the king of Taanach, one; the king of Megiddo, one;

[22]the king of Kedesh, one; the king of Jokneam in Carmel, one;

[23]the king of Dor in the heights of Dor, one; the king of the people of Gilgal, one;

[24]the king of Tirzah, one—all the kings, thirty-one.

Joshua 13

Remaining Land to Be Conquered

1 Now Joshua was old, advanced in years. And the LORD
said to him: “You are old, advanced in years, and there
remains very much land yet to be possessed.
2 “This is the land that yet remains: all the territory of the
Philistines and all *that of* the Geshurites,
3 “from Sihor, which *is* east of Egypt, as far as the border
of Ekron northward (*which* is counted as Canaanite); the
five lords of the Philistines—the Gazites, the Ashdodites,
the Ashkelonites, the Gittites, and the Ekronites; also the
Avites;
4 “from the south, all the land of the Canaanites, and
Mearah that belongs to the Sidonians as far as Aphek, to
the border of the Amorites;
5 “the land of the Gebalites,[a] and all Lebanon, toward the
sunrise, from Baal Gad below Mount Hermon as far as the
entrance to Hamath;
6 “all the inhabitants of the mountains from Lebanon as
far as the Brook Misrephoth,[b] *and* all the Sidonians—them I
will drive out from before the children of Israel; only divide
it by lot to Israel as an inheritance, as I have commanded
you.
7 “Now therefore, divide this land as an inheritance to the
nine tribes and half the tribe of Manasseh.”

The Land Divided East of the Jordan

8 With the other half-tribe the Reubenites and the Gadites
received their inheritance, which Moses had given them,
beyond the Jordan eastward, as Moses the servant of the
LORD had given them:

9 from Aroer which *is* on the bank of the River Arnon, and
the town that *is* in the midst of the ravine, and all the plain
of Medeba as far as Dibon;
10 all the cities of Sihon king of the Amorites, who reigned
in Heshbon, as far as the border of the children of Ammon;
11 Gilead, and the border of the Geshurites and
Maachathites, all Mount Hermon, and all Bashan as far as
Salcah;
12 all the kingdom of Og in Bashan, who reigned in
Ashtaroth and Edrei, who remained of the remnant of the
giants; for Moses had defeated and cast out these.
13 Nevertheless the children of Israel did not drive out the
Geshurites or the Maachathites, but the Geshurites and the
Maachathites dwell among the Israelites until this day.
14 Only to the tribe of Levi he had given no inheritance;
the sacrifices of the LORD God of Israel made by fire *are*
their inheritance, as He said to them.

The Land of Reuben

15 And Moses had given to the tribe of the children of
Reuben *an inheritance* according to their families.
16 Their territory was from Aroer, which *is* on the bank of
the River Arnon, and the city that *is* in the midst of the
ravine, and all the plain by Medeba;
17 Heshbon and all its cities that *are* in the plain: Dibon,
Bamoth Baal, Beth Baal Meon,
18 Jahaza, Kedemoth, Mephaath,
19 Kirjathaim, Sibmah, Zereth Shahar on the mountain of
the valley,
20 Beth Peor, the slopes of Pisgah, and Beth Jeshimoth—
21 all the cities of the plain and all the kingdom of Sihon
king of the Amorites, who reigned in Heshbon, whom
Moses had struck with the princes of Midian: Evi, Rekem,

Zur, Hur, and Reba, who *were* princes of Sihon dwelling in the country.

22 The children of Israel also killed with the sword Balaam the son of Beor, the soothsayer, among those who were killed by them. *Balaam the Soothsayer*

23 And the border of the children of Reuben was the bank of the Jordan. This *was* the inheritance of the children of Reuben according to their families, the cities and their villages.

The Land of Gad

24 Moses also had given *an inheritance* to the tribe of Gad, to the children of Gad according to their families.

25 Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites as far as Aroer, which *is* before Rabbah,

26 and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the border of Debir,

27 and in the valley Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as *its* border, as far as the edge of the Sea of Chinnereth, on the other side of the Jordan eastward.

28 This *is* the inheritance of the children of Gad according to their families, the cities and their villages.

Half the Tribe of Manasseh (East)

29 Moses also had given *an inheritance* to half the tribe of Manasseh; it was for half the tribe of the children of Manasseh according to their families:

30 Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair which are in Bashan, sixty cities;

[31]half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, *were* for the children of Machir the son of Manasseh, for half of the children of Machir according to their families.

[32]These *are the areas* which Moses had distributed as an inheritance in the plains of Moab on the other side of the Jordan, by Jericho eastward.

[33]But to the tribe of Levi Moses had given no inheritance; the LORD God of Israel *was* their inheritance, as He had said to them.

Joshua 14

The Land Divided West of the Jordan

1These *are the areas* which the children of Israel inherited
in the land of Canaan, which Eleazar the priest, Joshua the
son of Nun, and the heads of the fathers of the tribes of the
children of Israel distributed as an inheritance to them.
2Their inheritance *was* by lot, as the LORD had
commanded by the hand of Moses, for the nine tribes and
the half-tribe.
3For Moses had given the inheritance of the two tribes
and the half-tribe on the other side of the Jordan; but to the
Levites he had given no inheritance among them.
4For the children of Joseph were two tribes: Manasseh
and Ephraim. And they gave no part to the Levites in the
land, except cities to dwell *in,* with their common-lands for
their livestock and their property.
5As the LORD had commanded Moses, so the children of
Israel did; and they divided the land.

Caleb Inherits Hebron

6Then the children of Judah came to Joshua in Gilgal. And
Caleb the son of Jephunneh the Kenizzite said to him: “You
know the word which the LORD said to Moses the man of
God concerning you and me in Kadesh Barnea. *Caleb*
7“I *was* forty years old when Moses the servant of the
LORD sent me from Kadesh Barnea to spy out the land, and
I brought back word to him as *it was* in my heart.
8“Nevertheless my brethren who went up with me made
the heart of the people melt, but I wholly followed the
LORD my God.

9 “So Moses swore on that day, saying, ‘Surely the land
where your foot has trodden shall be your inheritance and
your children’s forever, because you have wholly followed
the LORD my God.’
10 “And now, behold, the LORD has kept me alive, as He
said, these forty-five years, ever since the LORD spoke this
word to Moses while Israel wandered in the wilderness;
and now, here I am this day, eighty-five years old.
11 “As yet I *am as* strong this day as on the day that Moses
sent me; just as my strength *was* then, so now *is* my
strength for war, both for going out and for coming in.
12 “Now therefore, give me this mountain of which the
LORD spoke in that day; for you heard in that day how the
Anakim *were* there, and *that* the cities *were* great *and*
fortified. It may be that the LORD *will be* with me, and I
shall be able to drive them out as the LORD said.” *Caleb’s Mountain*
13 And Joshua blessed him, and gave Hebron to Caleb the
son of Jephunneh as an inheritance.
14 Hebron therefore became the inheritance of Caleb the
son of Jephunneh the Kenizzite to this day, because he
wholly followed the LORD God of Israel.
15 And the name of Hebron formerly was Kirjath Arba
(*Arba was* the greatest man among the Anakim). Then the
land had rest from war.

Joshua 15

The Land of Judah

1 So *this* was the lot of the tribe of the children of Judah
according to their families: The border of Edom at the
Wilderness of Zin southward *was* the extreme southern
boundary.
2 And their southern border began at the shore of the Salt
Sea, from the bay that faces southward. *The Dead Sea*
3 Then it went out to the southern side of the Ascent of
Akrabbim, passed along to Zin, ascended on the south side
of Kadesh Barnea, passed along to Hezron, went up to
Adar, and went around to Karkaa.
4 *From there* it passed toward Azmon and went out to the
Brook of Egypt; and the border ended at the sea. This shall
be your southern border.
5 The east border *was* the Salt Sea as far as the mouth of
the Jordan. And the border on the northern quarter *began*
at the bay of the sea at the mouth of the Jordan.
6 The border went up to Beth Hoglah and passed north of
Beth Arabah; and the border went up to the stone of Bohan
the son of Reuben.
7 Then the border went up toward Debir from the Valley
of Achor, and it turned northward toward Gilgal, which *is*
before the Ascent of Adummim, which *is* on the south side
of the valley. The border continued toward the waters of En
Shemesh and ended at En Rogel.
8 And the border went up by the Valley of the Son of
Hinnom to the southern slope of the Jebusite *city* (which *is*
Jerusalem). The border went up to the top of the mountain
that *lies* before the Valley of Hinnom westward, which *is* at
the end of the Valley of Rephaim[a] northward.

9 Then the border went around from the top of the hill to
the fountain of the water of Nephtoah, and extended to the
cities of Mount Ephron. And the border went around to
Baalah (which *is* Kirjath Jearim).
10 Then the border turned westward from Baalah to
Mount Seir, passed along to the side of Mount Jearim on
the north (which *is* Chesalon), went down to Beth Shemesh,
and passed on to Timnah.
11 And the border went out to the side of Ekron
northward. Then the border went around to Shicron,
passed along to Mount Baalah, and extended to Jabneel;
and the border ended at the sea.
12 The west border *was* the coastline of the Great Sea.
This *is* the boundary of the children of Judah all around
according to their families.

Caleb Occupies Hebron and Debir

13 Now to Caleb the son of Jephunneh he gave a share
among the children of Judah, according to the
commandment of the LORD to Joshua, *namely,* Kirjath
Arba, which *is* Hebron (*Arba was* the father of Anak).
14 Caleb drove out the three sons of Anak from there:
Sheshai, Ahiman, and Talmai, the children of Anak.
15 Then he went up from there to the inhabitants of Debir
(formerly the name of Debir *was* Kirjath Sepher).
16 And Caleb said, "He who attacks Kirjath Sepher and
takes it, to him I will give Achsah my daughter as wife."
17 So Othniel the son of Kenaz, the brother of Caleb, took
it; and he gave him Achsah his daughter as wife.
18 Now it was so, when she came *to him,* that she
persuaded him to ask her father for a field. So she
dismounted from *her* donkey, and Caleb said to her, "What
do you wish?"

19 She answered, “Give me a blessing; since you have
given me land in the South, give me also springs of water.”
So he gave her the upper springs and the lower springs.

The Cities of Judah

20 This *was* the inheritance of the tribe of the children of
Judah according to their families:
21 The cities at the limits of the tribe of the children of
Judah, toward the border of Edom in the South, were
Kabzeel, Eder, Jagur,
22 Kinah, Dimonah, Adadah,
23 Kedesh, Hazor, Ithnan,
24 Ziph, Telem, Bealoth,
25 Hazor, Hadattah, Kerioth, Hezron (which *is* Hazor),
26 Amam, Shema, Moladah,
27 Hazar Gaddah, Heshmon, Beth Pelet,
28 Hazar Shual, Beersheba, Bizjothjah,
29 Baalah, Ijim, Ezem,
30 Eltolad, Chesil, Hormah,
31 Ziklag, Madmannah, Sansannah,
32 Lebaoth, Shilhim, Ain, and Rimmon: all the cities *are*
twenty-nine, with their villages.
33 In the lowland: Eshtaol, Zorah, Ashnah,
34 Zanoah, En Gannim, Tappuah, Enam,
35 Jarmuth, Adullam, Socoh, Azekah,
36 Sharaim, Adithaim, Gederah, and Gederothaim:
fourteen cities with their villages;
37 Zenan, Hadashah, Migdal Gad,
38 Dilean, Mizpah, Joktheel,
39 Lachish, Bozkath, Eglon,
40 Cabbon, Lahmas,[b] Kithlish,

41 Gederoth, Beth Dagon, Naamah, and Makkedah:
sixteen cities with their villages;
42 Libnah, Ether, Ashan,
43 Jiphtah, Ashnah, Nezib,
44 Keilah, Achzib, and Mareshah: nine cities with their
villages;
45 Ekron, with its towns and villages;
46 from Ekron to the sea, all that *lay* near Ashdod, with
their villages;
47 Ashdod with its towns and villages, Gaza with its towns
and villages—as far as the Brook of Egypt and the Great
Sea with *its* coastline. *A Thorn in Judah's Side*
48 And in the mountain country: Shamir, Jattir, Sochoh,
49 Dannah, Kirjath Sannah (which *is* Debir),
50 Anab, Eshtemoh, Anim,
51 Goshen, Holon, and Giloh: eleven cities with their
villages;
52 Arab, Dumah, Eshean,
53 Janum, Beth Tappuah, Aphekah,
54 Humtah, Kirjath Arba (which *is* Hebron), and Zior: nine
cities with their villages;
55 Maon, Carmel, Ziph, Juttah,
56 Jezreel, Jokdeam, Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with their villages;
58 Halhul, Beth Zur, Gedor,
59 Maarath, Beth Anoth, and Eltekon: six cities with their
villages;
60 Kirjath Baal (which *is* Kirjath Jearim) and Rabbah: two
cities with their villages.
61 In the wilderness: Beth Arabah, Middin, Secacah,
62 Nibshan, the City of Salt, and En Gedi: six cities with
their villages.

63As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.

Joshua 16

Ephraim and West Manasseh

1The lot fell to the children of Joseph from the Jordan, by
Jericho, to the waters of Jericho on the east, to the
wilderness that goes up from Jericho through the
mountains to Bethel,
2then went out from Bethel to Luz,[a] passed along to the
border of the Archites at Ataroth,
3and went down westward to the boundary of the
Japhletites, as far as the boundary of Lower Beth Horon to
Gezer; and it ended at the sea.
4So the children of Joseph, Manasseh and Ephraim, took
their inheritance.

The Land of Ephraim

5The border of the children of Ephraim, according to
their families, was *thus:* The border of their inheritance on
the east side was Ataroth Addar as far as Upper Beth
Horon.
6And the border went out toward the sea on the north
side of Michmethath; then the border went around
eastward to Taanath Shiloh, and passed by it on the east of
Janohah.
7Then it went down from Janohah to Ataroth and
Naarah,[b] reached to Jericho, and came out at the Jordan.
8The border went out from Tappuah westward to the
Brook Kanah, and it ended at the sea. This *was* the
inheritance of the tribe of the children of Ephraim
according to their families.
9The separate cities for the children of Ephraim *were*
among the inheritance of the children of Manasseh, all the

cities with their villages.

10 And they did not drive out the Canaanites who dwelt in Gezer; but the Canaanites dwell among the Ephraimites to this day and have become forced laborers.

Joshua 17

The Other Half-Tribe of Manasseh (West)

1There was also a lot for the tribe of Manasseh, for he *was* the firstborn of Joseph: *namely* for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war; therefore he was given Gilead and Bashan.

2And there was *a lot* for the rest of the children of Manasseh according to their families: for the children of Abiezer,[a] the children of Helek, the children of Asriel, the children of Shechem, the children of Hepher, and the children of Shemida; these *were* the male children of Manasseh the son of Joseph according to their families.

3But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but only daughters. And these *are* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

4And they came near before Eleazar the priest, before Joshua the son of Nun, and before the rulers, saying, “The LORD commanded Moses to give us an inheritance among our brothers.” Therefore, according to the commandment of the LORD, he gave them an inheritance among their father’s brothers.

5Ten shares fell to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side of the Jordan,

6because the daughters of Manasseh received an inheritance among his sons; and the rest of Manasseh’s sons had the land of Gilead.

7And the territory of Manasseh was from Asher to Michmethath, that *lies* east of Shechem; and the border went along south to the inhabitants of En Tappuah.

[8]Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

[9]And the border descended to the Brook Kanah, southward to the brook. These cities of Ephraim *are* among the cities of Manasseh. The border of Manasseh *was* on the north side of the brook; and it ended at the sea.

[10]Southward *it was* Ephraim's, northward *it was* Manasseh's, and the sea was its border. Manasseh's territory was adjoining Asher on the north and Issachar on the east.

[11]And in Issachar and in Asher, Manasseh had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns—three hilly regions.

[12]Yet the children of Manasseh could not drive out *the inhabitants of* those cities, but the Canaanites were determined to dwell in that land.

[13]And it happened, when the children of Israel grew strong, that they put the Canaanites to forced labor, but did not utterly drive them out.

More Land for Ephraim and Manasseh

14Then the children of Joseph spoke to Joshua, saying, "Why have you given us *only* one lot and one share to inherit, since we *are* a great people, inasmuch as the LORD has blessed us until now?"

[15]So Joshua answered them, "If you *are* a great people, *then* go up to the forest *country* and clear a place for yourself there in the land of the Perizzites and the giants, since the mountains of Ephraim are too confined for you."

[16]But the children of Joseph said, "The mountain country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, *both those* who

are of Beth Shean and its towns and *those* who *are* of the Valley of Jezreel.”

17 And Joshua spoke to the house of Joseph—to Ephraim and Manasseh—saying, “You *are* a great people and have great power; you shall not have *only* one lot,

18 “but the mountain country shall be yours. Although it *is* wooded, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have iron chariots *and* are strong.”

Joshua 18

The Remainder of the Land Divided

1 Now the whole congregation of the children of Israel
assembled together at Shiloh, and set up the tabernacle of
meeting there. And the land was subdued before them.
2 But there remained among the children of Israel seven
tribes which had not yet received their inheritance.
3 Then Joshua said to the children of Israel: "How long
will you neglect to go and possess the land which the LORD
God of your fathers has given you?
4 "Pick out from among you three men for *each* tribe, and
I will send them; they shall rise and go through the land,
survey it according to their inheritance, and come *back* to
me.
5 "And they shall divide it into seven parts. Judah shall
remain in their territory on the south, and the house of
Joseph shall remain in their territory on the north.
6 "You shall therefore survey the land in seven parts and
bring *the survey* here to me, that I may cast lots for you
here before the LORD our God.
7 "But the Levites have no part among you, for the
priesthood of the LORD *is* their inheritance. And Gad,
Reuben, and half the tribe of Manasseh have received their
inheritance beyond the Jordan on the east, which Moses
the servant of the LORD gave them."
8 Then the men arose to go away; and Joshua charged
those who went to survey the land, saying, "Go, walk
through the land, survey it, and come back to me, that I
may cast lots for you here before the LORD in Shiloh." *Casting Lots*

9So the men went, passed through the land, and wrote the survey in a book in seven parts by cities; and they came to Joshua at the camp in Shiloh.

10Then Joshua cast lots for them in Shiloh before the LORD, and there Joshua divided the land to the children of Israel according to their divisions.

The Land of Benjamin

11Now the lot of the tribe of the children of Benjamin came up according to their families, and the territory of their lot came out between the children of Judah and the children of Joseph.

12Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north, and went up through the mountains westward; it ended at the Wilderness of Beth Aven.

13The border went over from there toward Luz, to the side of Luz (which *is* Bethel) southward; and the border descended to Ataroth Addar, near the hill that *lies* on the south side of Lower Beth Horon.

14Then the border extended around the west side to the south, from the hill that *lies* before Beth Horon southward; and it ended at Kirjath Baal (which *is* Kirjath Jearim), a city of the children of Judah. This *was* the west side.

15The south side *began* at the end of Kirjath Jearim, and the border extended on the west and went out to the spring of the waters of Nephtoah.

16Then the border came down to the end of the mountain that *lies* before the Valley of the Son of Hinnom, which *is* in the Valley of the Rephaim[a] on the north, descended to the Valley of Hinnom, to the side of the Jebusite *city* on the south, and descended to En Rogel. *The Valley of Hinnom*

17And it went around from the north, went out to En Shemesh, and extended toward Geliloth, which is before

the Ascent of Adummim, and descended to the stone of Bohan the son of Reuben.

18 Then it passed along toward the north side of Arabah,[b] and went down to Arabah.

19 And the border passed along to the north side of Beth Hoglah; then the border ended at the north bay at the Salt Sea, at the south end of the Jordan. This *was* the southern boundary.

20 The Jordan was its border on the east side. This *was* the inheritance of the children of Benjamin, according to its boundaries all around, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, Beth Hoglah, Emek Keziz,

22 Beth Arabah, Zemaraim, Bethel,

23 Avim, Parah, Ophrah,

24 Chephar Haammoni, Ophni, and Gaba: twelve cities with their villages;

25 Gibeon, Ramah, Beeroth,

26 Mizpah, Chephirah, Mozah,

27 Rekem, Irpeel, Taralah,

28 Zelah, Eleph, Jebus (which *is* Jerusalem), Gibeath, *and* Kirjath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

Joshua 19

Simeon's Inheritance with Judah

1 The second lot came out for Simeon, for the tribe of the
children of Simeon according to their families. And their
inheritance was within the inheritance of the children of
Judah.
2 They had in their inheritance Beersheba (Sheba),
Moladah,
3 Hazar Shual, Balah, Ezem,
4 Eltolad, Bethul, Hormah,
5 Ziklag, Beth Marcaboth, Hazar Susah,
6 Beth Lebaoth, and Sharuhen: thirteen cities and their
villages;
7 Ain, Rimmon, Ether, and Ashan: four cities and their
villages;
8 and all the villages that *were* all around these cities as
far as Baalath Beer, Ramah of the South. This *was* the
inheritance of the tribe of the children of Simeon according
to their families.
9 The inheritance of the children of Simeon *was included*
in the share of the children of Judah, for the share of the
children of Judah was too much for them. Therefore the
children of Simeon had *their* inheritance within the
inheritance of that people.

The Land of Zebulun

10 The third lot came out for the children of Zebulun
according to their families, and the border of their
inheritance was as far as Sarid.
11 Their border went toward the west and to Maralah,
went to Dabbasheth, and extended along the brook that is

east of Jokneam.

12Then from Sarid it went eastward toward the sunrise
along the border of Chisloth Tabor, and went out toward
Daberath, bypassing Japhia.

13And from there it passed along on the east of Gath
Hepher, toward Eth Kazin, and extended to Rimmon, which
borders on Neah.

14Then the border went around it on the north side of
Hannathon, and it ended in the Valley of Jiphthah El.

15Included were Kattath, Nahallal, Shimron, Idalah, and
Bethlehem: twelve cities with their villages.

16This *was* the inheritance of the children of Zebulun
according to their families, these cities with their villages.

The Land of Issachar

17The fourth lot came out to Issachar, for the children of
Issachar according to their families.

18And their territory went to Jezreel, and *included*
Chesulloth, Shunem,

19Haphraim, Shion, Anaharath,

20Rabbith, Kishion, Abez,

21Remeth, En Gannim, En Haddah, and Beth Pazzez.

22And the border reached to Tabor, Shahazimah, and
Beth Shemesh; their border ended at the Jordan: sixteen
cities with their villages.

23This *was* the inheritance of the tribe of the children of
Issachar according to their families, the cities and their
villages.

The Land of Asher

24The fifth lot came out for the tribe of the children of
Asher according to their families.

25 And their territory included Helkath, Hali, Beten,
Achshaph,
26 Alammelech, Amad, and Mishal; it reached to Mount
Carmel westward, along *the Brook* Shihor Libnath.
27 It turned toward the sunrise to Beth Dagon; and it
reached to Zebulun and to the Valley of Jiphthah El, then
northward beyond Beth Emek and Neiel, bypassing Cabul
which was on the left,
28 including Ebron,[a] Rehob, Hammon, and Kanah, as far
as Greater Sidon.
29 And the border turned to Ramah and to the fortified
city of Tyre; then the border turned to Hosah, and ended at
the sea by the region of Achzib.
30 Also Ummah, Aphek, and Rehob *were included:* twenty-
two cities with their villages.
31 This *was* the inheritance of the tribe of the children of
Asher according to their families, these cities with their
villages.

The Land of Naphtali

32 The sixth lot came out to the children of Naphtali, for
the children of Naphtali according to their families.
33 And their border began at Heleph, enclosing the
territory from the terebinth tree in Zaanannim, Adami
Nekeb, and Jabneel, as far as Lakkum; it ended at the
Jordan.
34 From Heleph the border extended westward to Aznoth
Tabor, and went out from there toward Hukkok; it adjoined
Zebulun on the south side and Asher on the west side, and
ended at Judah by the Jordan toward the sunrise.
35 And the fortified cities *are* Ziddim, Zer, Hammath,
Rakkath, Chinnereth,
36 Adamah, Ramah, Hazor,
37 Kedesh, Edrei, En Hazor,

38 Iron, Migdal El, Horem, Beth Anath, and Beth
Shemesh: nineteen cities with their villages.
39 This *was* the inheritance of the tribe of the children of
Naphtali according to their families, the cities and their
villages.

The Land of Dan

40 The seventh lot came out for the tribe of the children of
Dan according to their families.
41 And the territory of their inheritance was Zorah,
Eshtaol, Ir Shemesh,
42 Shaalabbin, Aijalon, Jethlah,
43 Elon, Timnah, Ekron,
44 Eltekeh, Gibbethon, Baalath,
45 Jehud, Bene Berak, Gath Rimmon,
46 Me Jarkon, and Rakkon, with the region near Joppa.
47 And the border of the children of Dan went beyond
these, because the children of Dan went up to fight against
Leshem and took it; and they struck it with the edge of the
sword, took possession of it, and dwelt in it. They called
Leshem, Dan, after the name of Dan their father.
48 This *is* the inheritance of the tribe of the children of
Dan according to their families, these cities with their
villages.

Joshua's Inheritance

49 When they had made an end of dividing the land as an
inheritance according to their borders, the children of
Israel gave an inheritance among them to Joshua the son of
Nun. *Use Inheritance as a Trustee*
50 According to the word of the LORD they gave him the
city which he asked for, Timnath Serah in the mountains of
Ephraim; and he built the city and dwelt in it.

51These *were* the inheritances which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided as an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of meeting. So they made an end of dividing the country.

Joshua 20

The Cities of Refuge

1 The LORD also spoke to Joshua, saying,

2 “Speak to the children of Israel, saying: ‘Appoint for yourselves cities of refuge, of which I spoke to you through Moses, *Neutral Zones*

3 ‘that the slayer who kills a person accidentally *or* unintentionally may flee there; and they shall be your refuge from the avenger of blood.

4 ‘And when he flees to one of those cities, and stands at the entrance of the gate of the city, and declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may dwell among them.

5 ‘Then if the avenger of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand.

6 ‘And he shall dwell in that city until he stands before the congregation for judgment, *and* until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled.’ ”

7 So they appointed Kedesh in Galilee, in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kirjath Arba (which *is* Hebron) in the mountains of Judah.

8 And on the other side of the Jordan, by Jericho eastward, they assigned Bezer in the wilderness on the plain, from the tribe of Reuben, Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that

whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.

Joshua 21

Cities of the Levites

1 Then the heads of the fathers' *houses* of the Levites came
near to Eleazar the priest, to Joshua the son of Nun, and to
the heads of the fathers' *houses* of the tribes of the children
of Israel. *The Levitical Cities*
2 And they spoke to them at Shiloh in the land of Canaan,
saying, "The LORD commanded through Moses to give us
cities to dwell in, with their common-lands for our
livestock."
3 So the children of Israel gave to the Levites from their
inheritance, at the commandment of the LORD, these cities
and their common-lands:
4 Now the lot came out for the families of the Kohathites.
And the children of Aaron the priest, *who were* of the
Levites, had thirteen cities by lot from the tribe of Judah,
from the tribe of Simeon, and from the tribe of Benjamin.
5 The rest of the children of Kohath had ten cities by lot
from the families of the tribe of Ephraim, from the tribe of
Dan, and from the half-tribe of Manasseh.
6 And the children of Gershon had thirteen cities by lot
from the families of the tribe of Issachar, from the tribe of
Asher, from the tribe of Naphtali, and from the half-tribe of
Manasseh in Bashan.
7 The children of Merari according to their families had
twelve cities from the tribe of Reuben, from the tribe of
Gad, and from the tribe of Zebulun.
8 And the children of Israel gave these cities with their
common-lands by lot to the Levites, as the LORD had
commanded by the hand of Moses.

9So they gave from the tribe of the children of Judah and from the tribe of the children of Simeon these cities which are designated by name,

10which were for the children of Aaron, one of the families of the Kohathites, *who were* of the children of Levi; for the lot was theirs first.

11And they gave them Kirjath Arba (*Arba was* the father of Anak), which *is* Hebron, in the mountains of Judah, with the common-land surrounding it.

12But the fields of the city and its villages they gave to Caleb the son of Jephunneh as his possession.

13Thus to the children of Aaron the priest they gave Hebron with its common-land (a city of refuge for the slayer), Libnah with its common-land,

14Jattir with its common-land, Eshtemoa with its common-land,

15Holon with its common-land, Debir with its common-land,

16Ain with its common-land, Juttah with its common-land, and Beth Shemesh with its common-land: nine cities from those two tribes;

17and from the tribe of Benjamin, Gibeon with its common-land, Geba with its common-land,

18Anathoth with its common-land, and Almon with its common-land: four cities.

19All the cities of the children of Aaron, the priests, *were* thirteen cities with their common-lands.

20And the families of the children of Kohath, the Levites, the rest of the children of Kohath, even they had the cities of their lot from the tribe of Ephraim.

21For they gave them Shechem with its common-land in the mountains of Ephraim (a city of refuge for the slayer), Gezer with its common-land,

[22]Kibzaim with its common-land, and Beth Horon with its common-land: four cities;
[23]and from the tribe of Dan, Eltekeh with its common-land, Gibbethon with its common-land,
[24]Aijalon with its common-land, *and* Gath Rimmon with its common-land: four cities;
[25]and from the half-tribe of Manasseh, Tanach with its common-land and Gath Rimmon with its common-land: two cities.
[26]All the ten cities with their common-lands were for the rest of the families of the children of Kohath.
27Also to the children of Gershon, of the families of the Levites, from the *other* half-tribe of Manasseh, *they gave* Golan in Bashan with its common-land (a city of refuge for the slayer), and Be Eshterah with its common-land: two cities;
[28]and from the tribe of Issachar, Kishion with its common-land, Daberath with its common-land,
[29]Jarmuth with its common-land, *and* En Gannim with its common-land: four cities;
[30]and from the tribe of Asher, Mishal with its common-land, Abdon with its common-land,
[31]Helkath with its common-land, and Rehob with its common-land: four cities;
[32]and from the tribe of Naphtali, Kedesh in Galilee with its common-land (a city of refuge for the slayer), Hammoth Dor with its common-land, and Kartan with its common-land: three cities.
[33]All the cities of the Gershonites according to their families *were* thirteen cities with their common-lands.
34And to the families of the children of Merari, the rest of the Levites, from the tribe of Zebulun, Jokneam with its common-land, Kartah with its common-land,

35 Dimnah with its common-land, *and* Nahalal with its
common-land: four cities;
36 and from the tribe of Reuben, Bezer with its common-
land, Jahaz with its common-land,
37 Kedemoth with its common-land, and Mephaath with its
common-land: four cities;[a]
38 and from the tribe of Gad, Ramoth in Gilead with its
common-land (a city of refuge for the slayer), Mahanaim
with its common-land,
39 Heshbon with its common-land, *and* Jazer with its
common-land: four cities in all.
40 So all the cities for the children of Merari according to
their families, the rest of the families of the Levites, were
by their lot twelve cities.
41 All the cities of the Levites within the possession of the
children of Israel *were* forty-eight cities with their common-
lands.
42 Every one of these cities had its common-land
surrounding it; thus *were* all these cities.

The Promise Fulfilled

43 So the LORD gave to Israel all the land of which He
had sworn to give to their fathers, and they took possession
of it and dwelt in it.
44 The LORD gave them rest all around, according to all
that He had sworn to their fathers. And not a man of all
their enemies stood against them; the LORD delivered all
their enemies into their hand.
45 Not a word failed of any good thing which the LORD
had spoken to the house of Israel. All came to pass.

Joshua 22

Eastern Tribes Return to Their Lands

1 Then Joshua called the Reubenites, the Gadites, and half
the tribe of Manasseh,
2 and said to them: “You have kept all that Moses the
servant of the LORD commanded you, and have obeyed my
voice in all that I commanded you.
3 “You have not left your brethren these many days, up to
this day, but have kept the charge of the commandment of
the LORD your God.
4 “And now the LORD your God has given rest to your
brethren, as He promised them; now therefore, return and
go to your tents *and* to the land of your possession, which
Moses the servant of the LORD gave you on the other side
of the Jordan.
5 “But take careful heed to do the commandment and the
law which Moses the servant of the LORD commanded you,
to love the LORD your God, to walk in all His ways, to keep
His commandments, to hold fast to Him, and to serve Him
with all your heart and with all your soul.”
6 So Joshua blessed them and sent them away, and they
went to their tents.
7 Now to half the tribe of Manasseh Moses had given a
possession in Bashan, but to the *other* half of it Joshua gave
a possession among their brethren on this side of the
Jordan, westward. And indeed, when Joshua sent them
away to their tents, he blessed them,
8 and spoke to them, saying, “Return with much riches to
your tents, with very much livestock, with silver, with gold,
with bronze, with iron, and with very much clothing. Divide
the spoil of your enemies with your brethren.”

9So the children of Reuben, the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel at Shiloh, which *is* in the land of Canaan, to go to the country of Gilead, to the land of their possession, which they had obtained according to the word of the LORD by the hand of Moses.

An Altar by the Jordan

10And when they came to the region of the Jordan which *is* in the land of Canaan, the children of Reuben, the children of Gad, and half the tribe of Manasseh built an altar there by the Jordan—a great, impressive altar.

11Now the children of Israel heard *someone* say, "Behold, the children of Reuben, the children of Gad, and half the tribe of Manasseh have built an altar on the frontier of the land of Canaan, in the region of the Jordan—on the children of Israel's side." *The Power of Listening*

12And when the children of Israel heard *of it,* the whole congregation of the children of Israel gathered together at Shiloh to go to war against them.

13Then the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, into the land of Gilead, *A No-Nonsense Negotiator*

14and with him ten rulers, one ruler each from the chief house of every tribe of Israel; and each one *was* the head of the house of his father among the divisions[a] of Israel.

15Then they came to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, to the land of Gilead, and they spoke with them, saying,

16"Thus says the whole congregation of the LORD: 'What treachery *is* this that you have committed against the God of Israel, to turn away this day from following the LORD, in

that you have built for yourselves an altar, that you might rebel this day against the LORD?

17 ‘*Is* the iniquity of Peor not enough for us, from which we are not cleansed till this day, although there was a plague in the congregation of the LORD,

18 ‘but that you must turn away this day from following the LORD? And it shall be, if you rebel today against the LORD, that tomorrow He will be angry with the whole congregation of Israel.

19 ‘Nevertheless, if the land of your possession *is* unclean, *then* cross over to the land of the possession of the LORD, where the LORD’s tabernacle stands, and take possession among us; but do not rebel against the LORD, nor rebel against us, by building yourselves an altar besides the altar of the LORD our God.

20 ‘Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity.’ ”

21 Then the children of Reuben, the children of Gad, and half the tribe of Manasseh answered and said to the heads of the divisions[b] of Israel:

22 “The LORD God of gods, the LORD God of gods, He knows, and let Israel itself know—if *it is* in rebellion, or if in treachery against the LORD, do not save us this day.

23 “If we have built ourselves an altar to turn from following the LORD, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let the LORD Himself require *an account*.

24 “But in fact we have done it for fear, for a reason, saying, ‘In time to come your descendants may speak to our descendants, saying, “What have you to do with the LORD God of Israel?

25 “For the LORD has made the Jordan a border between
you and us, *you* children of Reuben and children of Gad.
You have no part in the LORD.” So your descendants would
make our descendants cease fearing the LORD.’
26 “Therefore we said, ‘Let us now prepare to build
ourselves an altar, not for burnt offering nor for sacrifice,
27 ‘but *that* it *may be* a witness between you and us and
our generations after us, that we may perform the service
of the LORD before Him with our burnt offerings, with our
sacrifices, and with our peace offerings; that your
descendants may not say to our descendants in time to
come, “You have no part in the LORD.” ’
28 “Therefore we said that it will be, when they say *this* to
us or to our generations in time to come, that we may say,
‘Here is the replica of the altar of the LORD which our
fathers made, though not for burnt offerings nor for
sacrifices; but it *is* a witness between you and us.’
29 “Far be it from us that we should rebel against the
LORD, and turn from following the LORD this day, to build
an altar for burnt offerings, for grain offerings, or for
sacrifices, besides the altar of the LORD our God which *is*
before His tabernacle.”
30 Now when Phinehas the priest and the rulers of the
congregation, the heads of the divisions[c] of Israel who *were*
with him, heard the words that the children of Reuben, the
children of Gad, and the children of Manasseh spoke, it
pleased them.
31 Then Phinehas the son of Eleazar the priest said to the
children of Reuben, the children of Gad, and the children of
Manasseh, “This day we perceive that the LORD *is* among
us, because you have not committed this treachery against
the LORD. Now you have delivered the children of Israel
out of the hand of the LORD.”

32And Phinehas the son of Eleazar the priest, and the rulers, returned from the children of Reuben and the children of Gad, from the land of Gilead to the land of Canaan, to the children of Israel, and brought back word to them.

33So the thing pleased the children of Israel, and the children of Israel blessed God; they spoke no more of going against them in battle, to destroy the land where the children of Reuben and Gad dwelt.

34The children of Reuben and the children of Gad[d] called the altar, *Witness,* "For *it is* a witness between us that the LORD *is* God."

Joshua 23

Joshua's Farewell Address

1 Now it came to pass, a long time after the LORD had given
rest to Israel from all their enemies round about, that
Joshua was old, advanced in age.
2 And Joshua called for all Israel, for their elders, for their
heads, for their judges, and for their officers, and said to
them: "I am old, advanced in age. *Joshua and Paul: Profiles in Leadership*
3 "You have seen all that the LORD your God has done to
all these nations because of you, for the LORD your God *is*
He who has fought for you.
4 "See, I have divided to you by lot these nations that
remain, to be an inheritance for your tribes, from the
Jordan, with all the nations that I have cut off, as far as the
Great Sea westward.
5 "And the LORD your God will expel them from before
you and drive them out of your sight. So you shall possess
their land, as the LORD your God promised you.
6 "Therefore be very courageous to keep and to do all that
is written in the Book of the Law of Moses, lest you turn
aside from it to the right hand or to the left,
7 "*and* lest you go among these nations, these who remain
among you. You shall not make mention of the name of
their gods, nor cause *anyone* to swear *by them;* you shall
not serve them nor bow down to them,
8 "but you shall hold fast to the LORD your God, as you
have done to this day.
9 "For the LORD has driven out from before you great and
strong nations; but *as for* you, no one has been able to
stand against you to this day.

10 “One man of you shall chase a thousand, for the LORD
your God *is* He who fights for you, as He promised you.
11 “Therefore take careful heed to yourselves, that you
love the LORD your God.
12 “Or else, if indeed you do go back, and cling to the
remnant of these nations—these that remain among you—
and make marriages with them, and go in to them and they
to you,
13 “know for certain that the LORD your God will no
longer drive out these nations from before you. But they
shall be snares and traps to you, and scourges on your
sides and thorns in your eyes, until you perish from this
good land which the LORD your God has given you.
14 “Behold, this day I *am* going the way of all the earth.
And you know in all your hearts and in all your souls that
not one thing has failed of all the good things which the
LORD your God spoke concerning you. All have come to
pass for you; not one word of them has failed.
15 “Therefore it shall come to pass, that as all the good
things have come upon you which the LORD your God
promised you, so the LORD will bring upon you all harmful
things, until He has destroyed you from this good land
which the LORD your God has given you.
16 “When you have transgressed the covenant of the
LORD your God, which He commanded you, and have gone
and served other gods, and bowed down to them, then the
anger of the LORD will burn against you, and you shall
perish quickly from the good land which He has given you.”

Joshua 24

The Covenant at Shechem

1 Then Joshua gathered all the tribes of Israel to Shechem
and called for the elders of Israel, for their heads, for their
judges, and for their officers; and they presented
themselves before God.
2 And Joshua said to all the people, “Thus says the LORD
God of Israel: ‘Your fathers, *including* Terah, the father of
Abraham and the father of Nahor, dwelt on the other side
of the River[a] in old times; and they served other gods.
3 ‘Then I took your father Abraham from the other side of
the River, led him throughout all the land of Canaan, and
multiplied his descendants and gave him Isaac.
4 ‘To Isaac I gave Jacob and Esau. To Esau I gave the
mountains of Seir to possess, but Jacob and his children
went down to Egypt.
5 ‘Also I sent Moses and Aaron, and I plagued Egypt,
according to what I did among them. Afterward I brought
you out.
6 ‘Then I brought your fathers out of Egypt, and you came
to the sea; and the Egyptians pursued your fathers with
chariots and horsemen to the Red Sea.
7 ‘So they cried out to the LORD; and He put darkness
between you and the Egyptians, brought the sea upon
them, and covered them. And your eyes saw what I did in
Egypt. Then you dwelt in the wilderness a long time.
8 ‘And I brought you into the land of the Amorites, who
dwelt on the other side of the Jordan, and they fought with
you. But I gave them into your hand, that you might
possess their land, and I destroyed them from before you.

9 ‘Then Balak the son of Zippor, king of Moab, arose to
make war against Israel, and sent and called Balaam the
son of Beor to curse you.
10 ‘But I would not listen to Balaam; therefore he
continued to bless you. So I delivered you out of his hand.
11 ‘Then you went over the Jordan and came to Jericho.
And the men of Jericho fought against you—*also* the
Amorites, the Perizzites, the Canaanites, the Hittites, the
Girgashites, the Hivites, and the Jebusites. But I delivered
them into your hand.
12 ‘I sent the hornet before you which drove them out
from before you, *also* the two kings of the Amorites, *but* not
with your sword or with your bow.
13 ‘I have given you a land for which you did not labor,
and cities which you did not build, and you dwell in them;
you eat of the vineyards and olive groves which you did not
plant.’ *Real Ownership*
14 “Now therefore, fear the LORD, serve Him in sincerity
and in truth, and put away the gods which your fathers
served on the other side of the River and in Egypt. Serve
the LORD!
15 “And if it seems evil to you to serve the LORD, choose
for yourselves this day whom you will serve, whether the
gods which your fathers served that *were* on the other side
of the River, or the gods of the Amorites, in whose land you
dwell. But as for me and my house, we will serve the
LORD.”
16 So the people answered and said: “Far be it from us
that we should forsake the LORD to serve other gods;
17 “for the LORD our God *is* He who brought us and our
fathers up out of the land of Egypt, from the house of
bondage, who did those great signs in our sight, and
preserved us in all the way that we went and among all the
people through whom we passed.

18 “And the LORD drove out from before us all the people,
including the Amorites who dwelt in the land. We also will
serve the LORD, for He *is* our God.”
19 But Joshua said to the people, “You cannot serve the
LORD, for He *is* a holy God. He *is* a jealous God; He will not
forgive your transgressions nor your sins.
20 “If you forsake the LORD and serve foreign gods, then
He will turn and do you harm and consume you, after He
has done you good.”
21 And the people said to Joshua, “No, but we will serve
the LORD!”
22 So Joshua said to the people, “You *are* witnesses
against yourselves that you have chosen the LORD for
yourselves, to serve Him.” And they said, “*We are*
witnesses!”
23 “Now therefore,” *he said,* “put away the foreign gods
which *are* among you, and incline your heart to the LORD
God of Israel.”
24 And the people said to Joshua, “The LORD our God we
will serve, and His voice we will obey!”
25 So Joshua made a covenant with the people that day,
and made for them a statute and an ordinance in Shechem.
26 Then Joshua wrote these words in the Book of the Law
of God. And he took a large stone, and set it up there under
the oak that *was* by the sanctuary of the LORD.
27 And Joshua said to all the people, “Behold, this stone
shall be a witness to us, for it has heard all the words of the
LORD which He spoke to us. It shall therefore be a witness
to you, lest you deny your God.”
28 So Joshua let the people depart, each to his own
inheritance.

Death of Joshua and Eleazar

29Now it came to pass after these things that Joshua the
son of Nun, the servant of the LORD, died, *being* one
hundred and ten years old.
30And they buried him within the border of his
inheritance at Timnath Serah, which *is* in the mountains of
Ephraim, on the north side of Mount Gaash.
31Israel served the LORD all the days of Joshua, and all
the days of the elders who outlived Joshua, who had known
all the works of the LORD which He had done for Israel.
32The bones of Joseph, which the children of Israel had
brought up out of Egypt, they buried at Shechem, in the
plot of ground which Jacob had bought from the sons of
Hamor the father of Shechem for one hundred pieces of
silver, and which had become an inheritance of the children
of Joseph.
33And Eleazar the son of Aaron died. They buried him in
a hill *belonging to* Phinehas his son, which was given to
him in the mountains of Ephraim. *God Has Helped*

Joshua
Josh. 1:1

Name means: “The Lord Is Salvation”; essentially the same name as Jesus.

Also known as: Hoshea (Num. 13:8, 16).

Home: Timnath Serah, about 17 miles southwest of Shechem, in the mountains of Ephraim (Josh. 19:49, 50).

Family: Son of Nun of the tribe of Ephraim.

Occupation: Military commander.

Best known as: The spy who stood up for God’s promises (Num. 14:6–9) and who later succeeded Moses as chief leader of Israel.

Think About It: *Where will you courageously obey God, in a way similar to Joshua?*

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Standing Strong
Josh. 1:6–9

Three times God reminded Joshua to be strong and courageous. The Hebrew word for *strong* refers to “sound legs,” while the word for

courage refers to "having a secure grasp." Joshua's success as a leader depended on standing strong and holding on tight.

Joshua had already proven his ability to stand against opposition. Forty years earlier when the Israelites were poised to enter Canaan, only Joshua and Caleb insisted that the nation move forward under God's power (Num. 13:1–14:45). As the people again prepared to enter the land, Joshua's next steps required a secure grasp of God's plans and values as explained in the Book of the Law (Josh. 1:8). God's message to Joshua urges us to consider whether, where, and when we firmly commit ourselves to the right things and hold tight to God's purposes.

More: *Compare Joshua's approach to leadership with Paul's statement in Phil. 3:12–14.*

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Success and Prosperity

Josh. 1:8

As Joshua prepared to lead his people into Canaan, God told him how to experience success. Some people today point to God's words to Joshua as support for the claim that the Lord promises material prosperity to believers. But the text includes important qualifications:

- *God made a conditional promise specifically to Joshua and Israel*. As the Lord commissioned Joshua to conquer the Promised Land, He gave His commander a stipulation and an assurance: *if* he held unswervingly to the Law, *then* he would succeed at taking Canaan and settling the land. It was a specific promise for a specific occasion.
- *The emphasis was on the blessing that comes from obedience*. Some interpret Joshua 1:8 as a general principle that God confers success and prosperity as rewards for obedience. But the emphasis is not on the blessing but on the act of living the Law. Following God's ways is inherently good for us, with

benefits that naturally result from keeping His commands, not as payoff for good behavior.

- *The Bible does not promise earthly riches*. The Bible's overall teaching about wealth does not support the idea that God has promised His children success and wealth. Scripture actually discourages us from seeking material prosperity as an end in itself (see "Giving to Get" at 1 Tim. 6:3–6). God may allow us to have health and wealth, but we should not expect them (Eccl. 7:14; see also "Struggle Is a Part of All Life" at 2 Cor. 5:2–5).

Joshua 1:8 defines true success as faithfully following God wherever He guides. Joshua's responsibility was to lead Israel into the land. God assigns each of us unique tasks. Our greatest joy is to fully carry them out.

More: *Scripture has a great deal to say about how God's people should approach financial matters. See "Christians and Money" at 1 Tim. 6:6–19.*

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Survival, Success, and Salvation

Josh. 1:10

Scholars estimate that approximately two million people left Egypt at the start of the Exodus. Of all the grown men who began the journey, only Joshua and Caleb made it to Canaan (Num. 13:30–33; 14:6, 29, 30, 38). Their trust in God after surveying Canaan resulted in their exemption from the sentence passed on their peers: every other Hebrew age twenty and older would wander in the wilderness until death took them.

Even Moses was not to reach Canaan (Deut. 34:1–6). Shortly before his death, he passed military, political, and spiritual leadership to Joshua (31:7, 8), who was "full of the spirit of wisdom" (34:9). In his elevated role, Joshua continued to model the faithfulness he had shown forty years earlier, readily submitting to God's authority and putting worship before war and conquest

(Josh. 5:13–15; 8:30–35; 11:15). As a result, the Lord was with him, and he enjoyed success in carrying out God's purposes (6:27; 24:31).

It seems appropriate that Joshua's name was the same as that of Jesus (see Joshua's profile at Josh. 1:1). Just as Jesus completed the work of salvation, so Joshua completed the work that Moses began by rescuing God's people from slavery and leading them to the Promised Land. By his name and life, Joshua serves as a reminder of the salvation that comes from the Lord.

Think About It: *What expressions of obedience to God make you one of two in two million? How well do you show your confidence that obeying God is inherently good for us?*

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Rahab

Josh. 2:3

Home: Jericho, until it was conquered by the Israelites and she settled with them.

Family: Uncertain, but known to have survived the fall of Jericho and been spared from execution; became the wife of an Israelite, Salmon; mother of Boaz; great-great-grandmother of David; ancestor of Jesus (see "The Women in Jesus' Genealogy" at Matt. 1:3–6).

Occupation: Prostitute.

Best known for: Exercising faith in the Lord by hiding two Israelite spies (Heb. 11:31), an act that saved her and her family.

More: *Rahab may have been a ritual prostitute in Canaanite religious observances. See "Prostitutes in the Ancient World" at Judg. 16:1.*

Think About It: *How will you obey God in surprising ways?*

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Four Types of Houses
Josh. 2:15

The location of Rahab's house on the city wall was not unusual for ancient dwellings. A city wall provided not only a strong defense against invaders but also a solid foundation for home construction. The wall of Jericho was especially well suited for this purpose (see "The Wall of Jericho" at Josh. 6:20). Houses in biblical times varied in kind and size, but four types were common.

Caves

During every period of biblical history, at least some people lived in caves—in the limestone hills of central Israel, for example, and in the Qumran region where the Dead Sea Scrolls were discovered (see "The Dead Sea" at Josh. 15:2). Cave dwellings required little maintenance, and they were cool in summer and warm in winter. Caves were also used as livestock stables. Early Christian tradition held that the Bethlehem stable where Jesus was born was actually a cave.

Tents

People whose livelihood depended on moving livestock from place to place usually lived in portable tents. In the patriarchal era, tents were probably made from animal skins. Later they were sewn from goat hair fabric, which was waterproof and resilient. Some people lived in tents for part of the year and in permanent houses during the rest. Farmers might live in tents close to their fields during the growing season, then move back into the city. Tents were still common in the first century A.D. The early church leaders Priscilla, Aquila, and Paul were tentmakers (Acts 18:2, 3), and Paul's hometown of Tarsus was famed as a center of the tentmaking trade.

Mud Houses

The Canaanite city-states were class-oriented societies. A few large houses existed, but most citizens lived in small one-room homes of mud brick built on top of one another. The plaster used to cover the mud bricks gave them a beehive-like appearance.

The Four-Room House

After settling in Canaan, the Israelites developed a common style of house that had four rooms arranged around an open courtyard. Entrance into the home was through a door leading into the courtyard. Sometimes one or both of the long rooms flanking the courtyard were open on the side facing the courtyard, with several stone pillars supporting the roof.

These rectangular-shaped houses averaged nine hundred to a thousand square feet, with about one-fourth of that area given to the courtyard. Many houses had second stories, almost doubling their size.

The roof was usually constructed with logs or beams laid across the top of the walls. Branches and thatch were laid on top of the beams and covered with a layer of clay. The flat roof became a vital part of the house. An outside staircase gave easy access, and a low wall around the edge kept family members safe. In a crowded city, the roof provided open space to dry fruit and grains, wash clothes, and catch a cool evening breeze. Sometimes an extra room on the roof served as a spare bedroom (2 Kin. 4:8–11).

Think About It: *How do you serve God well in your dwelling—the way you treat your family, the way you do your chores, the way you treat your neighbors, and more?*

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The Canaanites

Josh. 3:10

For several centuries the Canaanites had been the dominant civilization of all the peoples that God promised to drive out of the Promised Land. Sometimes the Bible lists the Canaanites along with related tribes, including the Hittites, Jebusites, Amorites, Hivites, and Girgashites (Gen. 10:15–19). More often, the term *Canaanites* denotes all the groups inhabiting Canaan at the time of Israel's conquest.

The Canaanites descended from Canaan, the fourth son of Ham and the grandson of Noah (see Noah's profile at Gen. 6:9). While Ham's other descendants probably settled Egypt and parts of Africa, Canaan's family migrated to Phoenicia and Palestine, where they developed a highly advanced culture.

Canaanite society was organized into city-states, each ruled by a king. Some cities were large, important commercial centers such as Hazor, Megiddo, Jericho, Jebus (Jerusalem), and Debir. All were surrounded by walls, and some had extremely effective fortifications (see "The Wall of Jericho" at Josh. 6:20).

With access to the two most important trade routes of the ancient Middle East—the Via Maris and the King's Highway—as well as the Great (Mediterranean) Sea, the Canaanites developed a thriving trade economy. In fact, the term *Canaanite* eventually became synonymous with *merchant* or *trader* (Job 41:6; Is. 23:11). One of Canaan's key exports was an extremely costly dye called purple, which was made from the murex shellfish found along the coast.

Canaan's prosperous economy possibly contributed to a sharply divided two-class society. The lower class were virtually slaves and enjoyed few rights. The upper class was organized by occupational guilds, including: farmers, ranchers, and other food producers and processors; silversmiths, ironsmiths, and other metalworkers; craftspeople such as potters, sculptors, chariot builders, and even houseboat builders; merchants; priests and other religious figures; and military personnel.

This was the culture that God promised to drive out and replace with His people. Scripture provides at least three reasons for this upheaval.

1. *The curse of Canaan*. The Canaanites lived under a curse that Noah had delivered centuries earlier. Noah declared that Ham's son Canaan and his descendants would serve the offspring of Noah's other two sons, Shem and Japheth, because Ham had seen "the nakedness of his father" (Gen. 9:20–27). This curse was fulfilled when Shem's descendants, the Hebrews, entered the land of Canaan and either destroyed the Canaanites or made them their slaves.

2. *The promise to Abraham*. God told Abraham that He would give the land of Canaan "to you and your descendants forever" (Gen. 13:15; 17:8; Ex. 6:2–8). This could not happen without dispossessing the Canaanites. However, neither Abraham nor his immediate descendants would inherit the land, because the Lord was not yet ready to judge Canaanite iniquity.
3. *The abominations of the Canaanites*. God sent Israel against the Canaanites as judgment of their idolatrous fertility rites and moral degradation (see "Abominations: How Not to Act" at Lev. 18:24–30). Israel inherited the land because God sovereignly elected to destroy a nation of idolaters and give their land to the people He chose.

More: *The Old Testament frequently uses the term* Amorites *as a synonym for Canaanites in general. Purple was a popular luxury product in the ancient world. See "The Trade in Purple" and Lydia's profile at Acts 16:14.*

Think About It: *Actions are contagious. What moral uprightness, or moral degradation, are you choosing? If everyone in your community acted as you do, how would your community be like or unlike Canaan?*

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The Parting of the Jordan
Josh. 3:14–17

The miracle of the parting of the Jordan River so that the people could enter Canaan on dry land recalled the miracle of the parting of the Red Sea (Ex. 14:21–31). It also helped to confirm Joshua as Moses' successor. Centuries later, a similar miracle would confirm Elisha as the successor to the prophet Elijah. See "Moses and Elijah" at 1 Kings 19:11.

Think About It: *God confirms leadership and presence through the Bible. What characteristics of leadership are you choosing in the*

areas where you have influence?

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Gilgal

Josh. 5:9

- Site possibly a mile northeast of Jericho where Israel first camped after crossing the Jordan River (Josh. 4:19).
- Name means “Circle” or “Wheel,” appropriate to important events that took place there: the establishment of a monument built with 12 stones from the Jordan, possibly set up in a circle (4:20), and the circumcision of uncircumcised Hebrews who “rolled away the reproach of Egypt” (5:8, 9).
- Place where Israel held its first Passover in Canaan and the manna ceased (5:10–12).
- Israel’s base of military operations during the conquest of Canaan.

- Place where many important events took place: where Joshua allotted territories to the tribes (14:6), Saul was crowned king (1 Sam. 11:14, 15), God rejected Saul (13:4–12; 15:12–35), David was welcomed back as king following Absalom's revolt (2 Sam. 19:15, 40), and Elijah prepared to be translated to heaven (2 Kin. 2:1, 2).

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The Commander

Josh. 5:13–15

As a general who fearlessly engaged battlefield enemies, it was natural for Joshua to challenge a stranger who had drawn his sword. But he discovered that the "Man" outside Jericho had not come to fight. He came to lead. He was the "Commander of the army of the LORD."

So it is today. God will not settle for serving as a low-ranking soldier in our personal campaigns, whatever they may be. He does not give us His resources so we can pursue our own agendas. He comes as the Lord, the Sovereign One, the supreme Commander. To give Him our allegiance does not mean we give up all control or personal responsibility, but it does demand we deal with Him as He truly is—the Lord God, our Creator, Savior, and Commander.

More: *If we do not let Jesus be Lord* of *all, He cannot be Lord* at *all. See "Lord of the Sacred and the Secular" at Luke 6:1–5.*

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Jericho

Josh. 6:1

- One of Palestine's oldest cities, located on the west bank of the Jordan River almost 10 miles north of the Dead Sea.
- Known as the city of palm trees (Deut. 34:3).
- Site of a perennial spring that has drawn settlers since prehistoric times.
- First Canaanite city taken by the Israelites after they crossed the Jordan (Josh. 6:1–21).
- Virtually abandoned until the time of King Ahab, when Hiel the Bethelite rebuilt it at the cost of his two sons, fulfilling Joshua's curse (6:26; 1 Kin. 16:34).
- Notorious in Jesus' day for thieves who plundered travelers along the narrow winding mountain road up to Jerusalem (Luke 10:30).

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Joshua's Praise March

Josh. 6:3

Joshua and the Israelites besieged Jericho by employing a tactic still useful today—the praise march. The biblical text simply calls it a "march," but elements of praise permeated the effort.

Joshua's army marched around the city for seven days. The only sound allowed was the blowing of the priests' trumpets as they preceded the ark (Josh. 6:9, 10). On the seventh day, when everyone's pent-up emotions must have been aching for release,

Joshua signaled the army to shout and a roar erupted, a sound exceeded only by the crashing walls (6:16, 20).

Joshua was convinced that God would win this battle, for he knew he waged a holy war—a war that God declared, took responsibility for, and resolved (see "Holy War" at Deut. 20:16). Confident that God would fulfill His promise, Joshua marched his troops around Jericho in an act of public praise that peaked with a victory cry: "Shout, for the LORD has given you the city!" (Josh. 6:16).

In our day and age, holy war is no longer an option, at least in the way of the old covenant. Today many believers take action through more peaceful means, such as a worship march.

- Some groups organize *marches* and *demonstrations* to support or oppose a particular policy. People march, play instruments, shout, wave banners and signs—there is nothing subtle about this approach. The point is to stand up and be counted as God's people.
- Other groups take a quieter approach, a *prayer walk*. Christians agree to pray daily or weekly for a specific area—a block, neighborhood, or city. They might pray while walking or commuting. As they pass through the area, they pray for the homes, businesses, and people they see. Their experience often dramatically increases their insight into a community and compassion for the people who live there.
- Some Christians undertake a *marathon of community development*. Nehemiah began by praying for Jerusalem in response to distressing news. After arriving at the city, he quietly inspected its walls, devised a plan, recruited personnel, and gathered everything necessary for rebuilding. He overcame opposition and obstacles as he redeveloped the city. By committing to a long-term process, he finished by saying, "This work was done by our God" (Neh. 6:16). The rebuilding was a work of worship.

Methods of ministering are vast and varied. Some use a praise march like Joshua. Others prefer a prayer walk, just as Abraham prayed for Sodom (Gen. 18:23–33). Still others commit themselves to a work of worship, like Nehemiah. God has a strategy that fits our situation no matter what walls we may face. He always has the power to bring them crumbling down.

More: *The apostle Paul intentionally proclaimed the gospel in the city. Learn more about his effective approach in "Paul's Urban Strategy" at Acts 16:4.*

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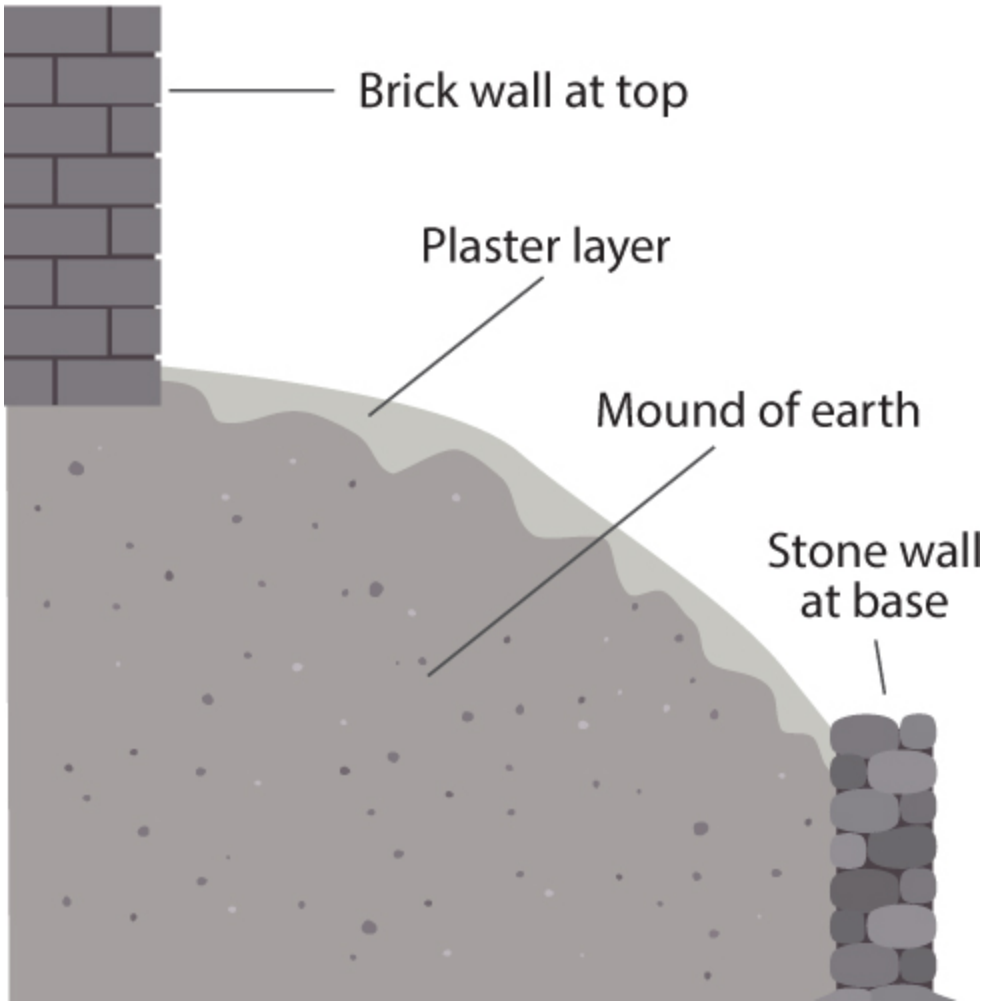
The Wall of Jericho

Josh. 6:20

The Bible presents the fall of Jericho's wall as a miracle. The more we learn about the wall, the more readily we see why it required God's intervention to breach. Excavations of ancient Jericho show that a double wall ringed the city. The wall was built on top of a massive earth mound more than forty feet tall. At the bottom was a stone wall and at the top was a brick wall. The dirt bank was covered with a slippery plaster that made the wall almost impossible for attackers to scale.

God may have used an earthquake to topple the walls, since the city was located at the north end of the Dead Sea in the Jordan River Valley, situated on a major fault line. The movement of an entire geological formation, not just the city's walls, would require an even bigger miracle. Either way, God accomplished His purposes.



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Achan

Josh. 7:19

Name means: "Troublesome"; Joshua asked him, "Why have you troubled us? The LORD will trouble you this day" (Josh. 7:25); Achan's burial place was named the Valley of Achor ("Valley of Trouble"; 7:26).

Family: Descendant of Judah; he had several sons and daughters who were also punished.

Best known as: The man who disobeyed God by stealing plunder from Jericho, resulting in Israel's initial defeat at Ai (6:18; 7:1, 12, 20, 21).

Think About It: *What secret sin is causing damage to you and to people around you? How will you confess and stop so that goodness can flow again?*

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Admitting Sin

Josh. 7:20, 21

Achan's confession was straightforward. Rather than try to hide what he had done, he openly declared not only the fact of his sin but also exactly what he had done wrong. He and his family suffered the required punishment for his transgression (Josh. 7:24, 25), but his confession cleansed the nation. While sin always has consequences, Scripture nevertheless urges us to confess our sins, which often brings profound benefits. See "Confessions That Bring Healing" at 1 Samuel 15:24.

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I Saw, I Wanted, I Took

Josh. 7:21

Whenever we sin, we repeat Adam and Eve's offense, a fact Achan's situation makes clear. Not only is similar language used to describe both incidents, but both brought devastating social consequences.

Achan's Sin

Similar biblical language

"When I *saw* among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I *coveted* them and *took* them" (Josh. 7:21, emphasis added).

Individual sin with social consequences

Achan's sin destroyed him and his family (Josh. 7:24, 25) and exacted a heavy toll from Israel as a nation (7:11, 12).

Adam and Eve's Sin

Similar biblical language

"So when the woman *saw* that the tree was good for food, that it was pleasant to the eyes, and a tree *desirable* to make one wise, she *took* of its fruit and ate. She also gave to her husband with her, and he ate" (Gen. 3:6, emphasis added).

Individual sin with social consequences

Adam's sin passed from father to son (Cain killed Abel, and so on), thus polluting the whole human race (Gen. 3:14–19; 4:5–8; Rom. 5:12).

The three verbs used—I *saw*, I *coveted (desired)*, I *took*—correspond exactly, showing that Achan acted as Adam and Eve had acted long before. Each coveted what belonged to God, took it, and broke a covenant. In both cases, sin destroyed relationships, not only for those committing the sin but also for generations to come.

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A Done Deal

Josh. 8:30–35

People use diverse means to signal when a significant agreement has been reached—a handshake, a formal gathering of signatures, an exchange of gifts, a ceremony. The Israelites ratified their covenant with God by assembling at Mount Gerizim and Mount Ebal in central Canaan. Half the people stood on one hill and half on the other while Joshua and the Levites reviewed the conditions of the Law. The people voiced their commitment to the terms by shouting, "Amen!" It must have been an unforgettable experience.

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Peace at Any Price

Josh. 9:14, 15

God instructed Israel to destroy the Canaanites, yet by making peace with the Gibeonites Joshua failed in that assignment. Three prime lessons emerge:

1. *The decision was based on appearances rather than careful reflection and investigation*. The text suggests that Joshua and the elders of Israel reached a hasty decision, failing to check the facts. Had they sought more than circumstantial evidence, they could have avoided being fooled.
2. *The decision was made without seeking the Lord's counsel*. This was Israel's gravest mistake. Joshua usually moved ahead only after worshiping God and seeking His direction (Josh. 5:13–15; 8:30–35; 11:15). Acting apart from the Lord locked him into a bad bargain.
3. *The Israelites nevertheless honored their decision* (9:18–20). To the nation's credit, it kept its commitment to spare the Gibeonites.

The Gibeon incident challenges us to examine the basis of our own decision-making and honestly evaluate how well we seek God's guidance and follow through on our agreements, even when they come at a cost.

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A Peace Treaty
Josh. 9:15

Joshua honored his peace agreement with the Gibeonites even after the Israelites realized they had been deceived (Josh. 9:16–19), an indication of how seriously Joshua and his peers treated their commitments. Years later, King Saul felt free to violate this treaty, with disastrous results. See "A Spiritual Cause to a Natural Event" at 2 Samuel 21:1.

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Balaam the Soothsayer
Josh. 13:22

The memory of Balaam the soothsayer hung heavily over the plains of Moab inherited by Reuben. An intriguing figure, Balaam refused three times to speak curses against Israel for profit, yet his lust for money later led to his downfall. Discover more at "The Unscrupulous Prophet" at Numbers 22:6, 7.

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Caleb
Josh. 14:6

Name means: "Dog."

Home: Given Hebron in Judah as his inheritance (Josh. 14:6–15).

Family: Son of Jephunneh of the tribe of Judah; also called a Kenizzite; father of Achsah, a daughter he gave in marriage to his nephew Othniel for capturing Kirjath Sepher.

Best known as: One of two spies sent to the Promised Land who advocated conquest rather than retreat (Num. 13:30). For his trust in God he was allowed to survive the wilderness years and enter Canaan (14:6, 29, 30).

Think About It: *What will you do the same and differently because of Caleb's choices?*

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Caleb's Mountain
Josh. 14:12

Nearly alone among an unbelieving nation, Caleb displayed unflinching devotion and seasoned courage. When the mass of escaped slaves wanted to return to Egypt, only he and Joshua stood against them, convinced that God would keep His promise to give them the land of Canaan (Num. 13:30; 14:6–9). Though the older Caleb was likely the spokesperson, Joshua later became Moses' successor.

As a result of his faithfulness, Caleb survived to enter Canaan and helped Moses divide the land (34:16–19). He led his people, Judah, as they took control of their territory.

The Lord seemed to prolong Caleb's life to remind a younger generation that He fulfills His word. When eighty-five-year-old Caleb gazed at Hebron, he cried, "Give me this mountain!" Granted his request, he fearlessly drove out the Anakim living there—a response

to the timidity of his peers, who forty years earlier wailed about giants in the land (Num. 13:31–33; Josh. 14:12; 15:13, 14). In the end, Caleb's persevering faith triumphed over both the size of his enemies and his friends' fears.

More: *Receiving a city as a reward was not uncommon in the ancient world. Jesus told a parable about "good and faithful servants" rewarded with responsibility over five or ten cities. See Luke 19:12–27.*

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The Dead Sea

Josh. 15:2

At various times in Scripture the Dead Sea of southern Palestine was known as the Salt Sea (Gen. 14:3; Josh. 15:2), the Sea of the Arabah (Deut. 3:17), and the eastern sea (Joel 2:20; Zech. 14:8). The Arabic name is Bahr Lut, meaning "Sea of Lot." Since the second century A.D. this unusual body of water has been most commonly known as the Dead Sea.

Middle Eastern topography is dominated by a geologic fault extending from Syria south through Palestine all the way to Nyasa Lake in east-central Africa. The Dead Sea lies at southern end of the Jordan Valley, the deepest depression of this geologic fault. The surface of the Dead Sea is the lowest point on earth, approximately 1,300 feet below sea level. The lake's deepest point—another 1,300 feet—is on the northeast corner at the foot of the Moab mountains. The Dead Sea measures about fifty miles long and nine to ten miles wide, but its surface area varies from year to year depending on rainfall and irrigation.

The Lisan ("Tongue") Peninsula is a large spit of land that once separated the northern and southern basins of the Dead Sea, with a channel flowing in between. During the reign of King Jehoshaphat, a coalition of Moabites and Ammonites used this geographical feature to stage a surprise attack on Judah (2 Chr. 20:1, 2). Some believe that the ruins of Sodom and Gomorrah (see the cities' profile at Gen. 18:20 and "The Legacy of Sodom and Gomorrah" at

Gen. 19:29) lie in the extremely shallow waters south of the Lisan Peninsula.

The Dead Sea is almost entirely surrounded by hills and cliffs. The Jordan River, hillside streams, and seasonal rivers bring millions of gallons of water into the Dead Sea each day, but the water has no natural exits. Extreme heat and sparse rainfall result in an extremely high evaporation rate that keeps the water level from rising. Due to its salinity—the Dead Sea is 8.6 times saltier than the ocean—fish and plants cannot live in its waters.

These harsh conditions are what make the sea “dead.” Yet this body of water still has valuable properties. Tributaries flowing through nitrous soil and sulfur springs arrive with abundant deposits, and over millennia this has created an enormous concentration not only of salt but also potash, bromine, magnesium

chloride, and other minerals, making the Dead Sea the richest mineral deposit on earth.

More: *On the barren west shore of the Dead Sea lies a rich oasis with semitropical vegetation.*

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A Thorn in Judah's Side
Josh. 15:47

Judah was allotted a number of towns once occupied by the Anakim, the so-called giants of Canaan, but subsequently inhabited by the Philistines. The most important of these was Gaza. The people of Judah failed to drive out Gaza's residents and lived to regret it. Gaza and its neighbors were a thorn in Judah's side for centuries. Similarly decisions we've made may continue to affect us for dozens of years.

Think About It: *What action did you take, or not take, that seemed right at the time but has since created incredible pain? What do you do with the regret? What are God's next steps for this situation?*

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Casting Lots
Josh. 18:8–10

At Joshua's direction, seven tribes who had not yet received their inheritance sent surveyors to inspect their allotted territories. Joshua used their feedback to help divide Canaan proportionately. To make his final decisions, Joshua elected to cast lots. Scripture does

not detail his exact method, but it apparently involved an element of chance.

It may seem odd that Joshua left the outcome of a decision with long-term consequences up to chance. We might assume he would rely on more direct communication from God. But the text explains that Joshua cast the lots "before the LORD in Shiloh," where the tabernacle was erected. Thus God may have superintended the outcome, as some believe the Urim and Thummim were used (see "Seeking Guidance Through the Urim and Thummim" at Ex. 28:30). Joshua may also have cast lots "before the LORD" to demonstrate that the division of land proceeded according to the Lord's command and was carried out with integrity.

The text does not explain whether God determined the outcome. But it clearly shows that the results were out of Joshua's hands. Even if the land was divided purely by chance, no one could blame Joshua for unfair behavior.

Christians might wonder if this scene implies that we should draw straws, flip a coin, or roll the dice to make difficult decisions. While Joshua's example raises this possibility, however, it also demonstrates several principles worth keeping in mind:

- No decision-making process should attempt to avoid *human responsibility*. God expects us to make choices and accept consequences. Just as Joshua sent surveyors to evaluate the land, we need to gather information and seek counsel to make informed decisions. And just as the Hebrews agreed to abide by the results of casting lots, we should stick by our vows.
- No approach to decision-making should negate *God's clearly revealed will*. The Bible plainly reveals the core facts we need in order to follow God. Our methods and outcomes must never violate Scripture's express teachings.
- The point of casting lots and similar methods of decision-making is to ensure *fairness, integrity, and objectivity*. Whatever our method, we must ensure it is indeed fair and free of manipulation. An evenhanded approach will avoid and even end conflicts (Prov. 18:18). Nonetheless, leaving a decision to chance is probably best used for deciding among essentially equal alternatives.

Scripture records several occasions when lots were cast for evil purposes (for example, Esth. 3:7; Matt. 27:35). Yet as Joshua showed, casting lots can bring about good (see also 1 Chr. 24:5; Acts 1:15–26). At times God Himself commanded lots to be cast (Lev. 16:8). The most important thing to remember is that no matter

what process of decision-making is adopted, we should seek to fulfill God's will.

More: *Joshua took enormous risks when he accepted responsibility for dividing the Promised Land. Learn more in "Use Inheritance as a Trustee" at Josh. 19:49, 50. Gideon used a fleece to help him determine God's purposes. See "Fleece? Only One Believer Used It" at Judg. 6:36–40.*

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The Valley of Hinnom
Josh. 18:16

A deep, narrow ravine south of Jebus (later named Jerusalem) called the Valley of Hinnom, or the Valley of the Son of Hinnom, marked the boundary between the territories of Benjamin and Judah. This once unremarkable location later became highly significant.

During the divided monarchy, the valley was the site of a pagan altar or high place known as Tophet ("Fireplace"). There parents sacrificed their children to the god Molech. The Bible singles out Ahaz and Manasseh, kings of Judah, as having led this disturbing ritual (2 Chr. 28:3; 33:6). Scripture praises King Josiah for destroying this idolatrous altar during his reforms (2 Kin. 23:10).

Jeremiah, who prophesied during Josiah's reign, foretold that God would judge Israel for committing the awful abominations of human sacrifice as well as other evils, causing such destruction that the Valley of Hinnom would become a cemetery known as the Valley of Slaughter (Jer. 7:31, 32; 19:1–6; 32:35). This prediction began to be fulfilled when the Babylonians destroyed Jerusalem in 587 B.C.

The Valley of Hinnom later became Jerusalem's city dump. Residents used the site to burn refuse and the dead bodies of criminals and animals, so fires continually smoldered there. The valley was so noxious that its name became a synonym for hell. The Hebrew phrase *ge* ("valley of") *hinnom* eventually became the Greek *Gehenna* (translated as "hell" in Matt. 5:22; Mark 9:43, 45, 47). Jewish tradition held that hell's entrance began at that valley.

More: *The fires that smoldered at Gehenna fouled the air of Jerusalem in Jesus' day, contrary to the city's image as the Holy City.*

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Use Inheritance as a Trustee

Josh. 19:49, 50

An inheritance can bless a family, but it can also become a terrible curse that drives a rift between its members. When the goal is to divide an estate without dividing the family, much depends on who disburses the assets and how well they do their job.

When Israel divided Canaan, Joshua functioned as the trustee of an estate, ensuring each tribe received the lands to which it was entitled. Undertaking this delicate job with anything less than the highest integrity would leave him open to charges of unfairness or of neglecting commitments made by Moses.

Joshua discharged his responsibility by seeking the welfare of the twelve tribes above his own. He ran the risk of getting the leftover lands of Canaan, but he avoided any question of impropriety.

This policy strongly contrasted with the practices of Canaanite and Amorite kings of the city-states that the Israelites inherited. Pagan kings lorded over their people, seizing the first and the best for themselves. Joshua assumed the posture of a servant-leader, forsaking greed and self-interest to seek his people's highest good (see "Leaders Serve" at Matt. 20:25–28).

We can emulate Joshua's example. As we make decisions that impact others, we can do right by seeking their benefit before our own, trusting the details of our own welfare to God.

More: *The Bible addresses not only family inheritance but our inheritance in Christ (see "What's In It for Us?" at Eph. 1:11) and Christ's inheritance of the redeemed children of God (see "A Perfect Inheritance" at Eph. 1:18).*

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Neutral Zones
Josh. 20:2

The Law established several cities of refuge, neutral zones to which a person accused of manslaughter could flee for protection from avenging relatives until an inquiry could be held. There were three cities of refuge strategically located on each side of the Jordan River —six in all. Find out more at "Cities of Refuge" at Numbers 35:11.

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The Levitical Cities
Josh. 21:1–3

Unlike Israel's other eleven tribes, Levi was not allotted land in Canaan. (See "Share the Wealth" at Num. 18:20–24.) Because God considered the Levites a gift to His people to facilitate worship and sacrifice (Num. 18:5, 6), He commanded each tribe to set aside a proportionate number of cities for the Levites (35:1–8).

The Levites were probably not the only people who inhabited the forty-eight Levitical cities scattered throughout Israel, but they enjoyed special status alongside the other citizens. For example, Levites were allowed to graze livestock on lands near their cities. Much of their support came from a 10 percent national tax collected every three years (see "A Ten Percent Tax" at Deut. 26:12–15). Mosaic law protected Levites from dispossession (Lev. 25:32–34), and unlike other tribes, they were granted an unlimited right of redemption. Yet because of their dependence on their communities for sustenance and protection, Levites were accountable to local residents.

Levitical cities were often on the borders between tribes rather than at their centers, with the result that Levites were distributed relatively evenly throughout the country. Their cities became mission

stations for their God-appointed task of teaching the tribes (Deut. 33:8–10; 2 Chr. 35:3–6). Their cities were not meant to be sites for shrines but bases for equipping every city and tribe to understand and follow the Law. Levitical cities also became centers of justice and political influence, where Levitical teaching shaped not only religious but also civil and political policies, as evidenced by King Jehoshaphat's reforms. He sent Levites along with governmental officials to teach the Law so that peace would prevail over rebellion (2 Chr. 17:7–10).

Six of the Levitical cities were also designated as cities of refuge (see "Cities of Refuge" at Num. 35:11) where persons accused of

manslaughter could flee for protection until city elders investigated and rendered judgment. This put the Levites in a position to influence issues of justice. These influential responsibilities made some Levitical cities major centers for Israel's cultural and religious life, notably Gibeon, Bethel, and Gilgal.

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The Power of Listening

Josh. 22:11, 12

When God told Israel to erect the tabernacle and initiate a system of sacrifices, He clearly commanded that all burnt offerings were to be presented at the door of the tabernacle (Lev. 17:8, 9). The altar set up east of the Jordan River by the tribes of Gad and Reuben and the half tribe of Manasseh therefore appeared to violate a divine directive. The rest of the tribes reacted by preparing for civil war (Josh. 22:10–12).

However, the "great, impressive altar" (22:10) turned out to be nothing more than a monument (22:26, 27). Rather than evidence that the tribes had forsaken the Lord's commandments, the monument was set up so that the tribes and their children would *not* abandon God. They even named the monument "Witness" as a sign of their commitment (22:34).

This incident illustrates our need for open communication. The young nation came to the brink of civil war as a result of mere hearsay, but when both sides took the time to listen to the other's perspective, hostilities dissipated. Sharing a commitment to listening can help us remember to ask questions and elicit peaceful discussion rather than provoke needless conflicts.

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A No-Nonsense Negotiator

Josh. 22:13

Phinehas was a natural choice to lead the group of rulers sent to investigate the altar in Gilead. Not only was he the nation's high priest, he had a reputation as someone to take seriously (see his profile at Numbers 25:7).

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Joshua and Paul: Profiles in Leadership

Josh. 23:2

Parallels	Joshua	Paul
Early indications of leadership potential	• Selected by Moses to lead a battle (Ex. 17:9). • Became Moses' personal assistant (24:13). • Served as one of the 12 spies sent to scout the land of Canaan (Num. 13:2, 8, "Hoshea").	• Studied under the renowned rabbi Gamaliel (Acts 22:3), which prepared him to become a Pharisee (Phil. 3:5). • Was present at the Jewish Council meeting when Stephen was stoned to death (Acts 7:57–8:1). • Aggressively tried to stamp out Christianity (8:1–3; 9:1, 2).
Similar call to leadership	• Called to lead the Israelites into the Promised Land (Josh. 1:2).	• Called to lead the Gentiles into the promise of eternal life in Christ's family (Acts 9:15; Gal. 2:7, 8).
Extended preparation for leadership	• Served a long internship under Moses —at least 40 years.	• Lived under the care of the disciples at Damascus for some three years (Acts 9:19; Gal. 1:15–18). • Spent 14 years in study before his first

		tour of preaching (Gal. 1:18–2:2).
Significant initial conflicts	• Was unable to convince the other spies and the people to trust God and take the Promised Land (Num. 14:6–10). • Experienced a resounding victory at Jericho (Josh. 6:20, 21) but a crushing defeat at Ai (7:2–5).	• Nearly killed at Damascus (Acts 9:23–25). • Initially rejected by the disciples at Jerusalem (9:26). • Experienced significant disputes with Barnabas and Peter (15:36–41; Gal. 2:11–14).
Growth through increasing faith and dependence on God	• Recalled how God had led His people (Josh. 22:1–23:16). • Challenged new leaders to fear the Lord (24:1–28).	• Reviewed his life and faith (2 Tim. 3:10, 11). • Challenged Timothy to faithfully follow the path that God had laid out for him (4:6–8).
Lasting legacy	• "Israel served the LORD all the days of Joshua" (Josh. 24:31).	• "To me, to live is Christ, and to die is gain" (Phil. 1:21).

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Real Ownership

Josh. 24:13

The Lord told Israel, "I have given you a land" (compare Josh. 1:3, 11, 15). His remark indicates that the land ultimately belonged to God; Israel took possession of Canaan as a gift from His hand, a resource to be treasured and managed wisely.

Scripture includes many affirmations that all of our possessions ultimately come from a good God:

- The earth itself, with all of its resources, is a gift from God (Gen. 1:29–31; 2:15; 9:2, 3; Ps. 8:6–8).

- The ability to work and earn a living flows from God (Deut. 8:18; see also "Work Itself Is a Gift from God" at Gen. 3:17–19 and "People at Work" at Ps. 8:6).
- The capacity to enjoy the basics of life—food, family, work—comes from God (Eccl. 3:13; 5:19).

These gifts do not come without condition. Like everything else in this world, God's gifts are temporary. Someday we will give an account for how we have used them for His glory (Gen. 9:5; Rom. 14:12; 2 Cor. 5:10). And like Israel in its new land, God invites all of us to a life of thankful dependence on Him and careful stewardship of the resources He has given us.

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God Has Helped

Josh. 24:33

The name that Aaron gave to his son Eleazar means "God Has Helped." The named turned out to be highly appropriate. Eleazar likely came out of Egypt as a boy, stood at Mount Sinai when the Law was given, watched the tragedy unfold at Kadesh Barnea, trudged through the wilderness for forty years while his parents' generation died off, and watched the Lord deliver Canaan into Israel's hands. It was an extraordinary set of experiences. Through it all, God stayed faithful to His promises, helping His people at every turn, often despite their grumbling and rebellion. Learn more about this man whose life spanned the Exodus period at his profile at Numbers 3:32.

Think About It: *What experiences do your children share with you? What does each teach them about the character of God? What is your role in shaping those experiences?*

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Joshua 2

a **2:1** Hebrew *Shittim*

Joshua 3

a **3:1** Hebrew *Shittim*

Joshua 5

a **5:1** Following Kethib; Qere, some Hebrew manuscripts and editions, Septuagint, Syriac, Targum, and Vulgate read *they.*
b **5:3** Hebrew *Gibeath Haaraloth*
c **5:6** Exodus 3:8
d **5:9** Literally *Rolling*

Joshua 7

a **7:1** Called *Zimri* in 1 Chronicles 2:6
b **7:26** Literally *Trouble*

Joshua 8

a **8:31** Deuteronomy 27:5, 6

Joshua 10

a **10:28** Following Masoretic Text and most authorities; many Hebrew manuscripts, some manuscripts of the Septuagint, and some manuscripts of the Targum read *it*.
b **10:40** Hebrew *Negev,* and so throughout this book

Joshua 11

a **11:8** Hebrew *Misrephoth Maim*
b **11:13** Hebrew *tel,* a heap of successive city ruins
c **11:16** Hebrew *arabah*

Joshua 13

a **13:5** Or *Giblites*
b **13:6** Hebrew *Misrephoth Maim*

Joshua 15

a **15:8** Literally *Giants*
b **15:40** Or *Lahmam*

Joshua 16

a **16:2** Septuagint reads *Bethel* (that is, Luz).

b **16:7** Or *Naaran* (compare 1 Chronicles 7:28)

Joshua 17

a **17:2** Called *Jeezer* in Numbers 26:30

Joshua 18

a **18:16** Literally *Giants*
b **18:18** Or *Beth Arabah* (compare 15:6 and 18:22)

Joshua 19

a **19:28** Following Masoretic Text, Targum, and Vulgate; a few Hebrew manuscripts read *Abdon* (compare 21:30 and 1 Chronicles 6:74).

Joshua 21

a **21:37** Following Septuagint and Vulgate (compare 1 Chronicles 6:78, 79); Masoretic Text, Bomberg, and Targum omit verses 36 and 37.

Joshua 22

a **22:14** Literally *thousands*
b **22:21** Literally *thousands*
c **22:30** Literally *thousands*
d **22:34** Septuagint adds *and half the tribe of Manasseh*.

Joshua 24

a **24:2** Hebrew *Nahar,* the Euphrates, and so in verses 3, 14, and 15

Following impressive victories during the military conquest of Canaan, God's people began to settle the land that the Lord had promised to Abraham long before. Yet the new nation faced serious vulnerabilities. As citizens put their wartime vigilance behind them, they exposed themselves to military attack and spiritual decay.

The Book of Judges makes for troubling reading because it shows a nation in moral and spiritual decline. After Joshua and his generation passed away, Israel succumbed to moral and civil anarchy. This period of Israelite history was plagued by chronic disobedience and repeated departure from the Lord. It was an era when "everyone did what was right in his own eyes" (Judg. 21:25).

The narrative of this book is built around a recurring cycle of spiritual rebellion, judgment by the Lord, a cry for help, and the Lord's response of raising up leaders, called judges, who ushered in periods of revival (see "Twelve Heroes" at Judg. 2:18). As this cycle of rebellion and deliverance repeats itself throughout the book, Israel spirals further and further downward. Leaders become less godly, and ordinary people habitually abandon God. By the end of the book, the nation reaches a new low.

The judges for whom this book is named were not legislative officials but national leaders who served as spiritual authorities as well as political mobilizers and military heroes (see "The Judges" at Judg. 2:16). The book mentions twelve judges, including Gideon (6:11–8:32) and Samson (chs. 13–16). Samson's story epitomizes the larger context of the book. He frequently turned his back on God, with tragic outcomes, yet the Lord nevertheless remained

faithful to His chosen leader—and His people—whether in judgment or in grace.

Judges also presents another figure prominent in ancient Israel, the Canaanite god Baal, a deity worshiped in the hopes of promoting fertility. Baal worship involved occult rites, ritual sex acts, and even child sacrifice (see "Abominations: How Not to Act" at Lev. 18:24–30). When the Israelites joined in the evil deeds of their neighbors, they brought judgment on themselves according to the terms of their covenant with God.

Many of this book's most well-known events are troubling, including Jephthah's vow (Judg. 11:29–40), Samson's immorality (16:1–4), and an incident involving a Levite's concubine (19:1–30). It is important to remember that the Bible's reporting of these happenings does not imply approval. These were dark days for Israel, and Scripture faithfully relates what happens when people abandon God and follow their own sinful inclinations.

The writer of Judges is unknown. The book may have been compiled during the early days of the monarchy, and ancient tradition held that Samuel was the author, a possibility that remains uncertain. Judges spans the history of Israel from after Joshua's death (Judg. 1:1) to the time of Samuel, the last of the judges—roughly 1380 to 1050 B.C. All of the book's events took place in Israel (see the map at "Fulfill God's Expectations" at Judg. 1:27–36).

Key People in Judges

A table at Judges 2:18 lists the twelve judges of Israel listed in this book. But many other people enter into the narrative, which presents them as side characters in the judges' stories. Some of these other people worth noticing include . . .

- Sisera, a Canaanite general defeated by one of Israel's female judges (Judg. 4:2).
- Jael, a homemaker who earned renown through her cunning assassination of a fleeing commander (Judg. 4:21).
- Abimelech, a son of Gideon who aspired to be king of Israel and had himself crowned king of Shechem (Judg. 9:1).
- Jephthah's daughter, a young woman who shared her father's uncompromising reverence for God, even at the cost of her marriage, children, or life itself (Judg. 11:29–40).
- Manoah, a man who joined his wife in giving God their only son; this son grew up to become one of Israel's most famed judges (Judg. 13).
- Delilah, a Philistine temptress who wore down Samson's resolve and ultimately betrayed him to his enemies (Judg. 16:4).
- Micah, a man who used his mother's wealth to create an idolatrous shrine that brought destruction to an entire city (Judg. 17–18).
- The Levite's concubine, a woman whose faithlessness led to her tragic death and resulted in civil war (Judg. 19–20).
- Phinehas, a grandson of Aaron who displayed a zeal for the Lord until the day of his death (Judg. 20:28).

Key Events in Judges

- Gideon uses a fleece to make sure of God's will (Judg. 6:36–40).
- Gideon's army of three hundred defeats the Midianites (Judg. 7:1–25).
- Samson kills a lion with his bare hands (Judg. 14:5, 6).

- Samson gives in to Delilah, who betrays him to the Philistines (Judg. 16:1–21).

Judges 1

The Continuing Conquest of Canaan

1 Now after the death of Joshua it came to pass that the
children of Israel asked the LORD, saying, “Who shall be
first to go up for us against the Canaanites to fight against
them?” *Israel’s Ups and Downs*

2 And the LORD said, “Judah shall go up. Indeed I have
delivered the land into his hand.”

3 So Judah said to Simeon his brother, “Come up with me
to my allotted territory, that we may fight against the
Canaanites; and I will likewise go with you to your allotted
territory.” And Simeon went with him.

4 Then Judah went up, and the LORD delivered the
Canaanites and the Perizzites into their hand; and they
killed ten thousand men at Bezek.

5 And they found Adoni-Bezek in Bezek, and fought
against him; and they defeated the Canaanites and the
Perizzites.

6 Then Adoni-Bezek fled, and they pursued him and
caught him and cut off his thumbs and big toes.

7 And Adoni-Bezek said, “Seventy kings with their thumbs
and big toes cut off used to gather *scraps* under my table;
as I have done, so God has repaid me.” Then they brought
him to Jerusalem, and there he died.

8 Now the children of Judah fought against Jerusalem and
took it; they struck it with the edge of the sword and set
the city on fire.

9 And afterward the children of Judah went down to fight
against the Canaanites who dwelt in the mountains, in the
South,[a] and in the lowland.

10 Then Judah went against the Canaanites who dwelt in
Hebron. (Now the name of Hebron *was* formerly Kirjath
Arba.) And they killed Sheshai, Ahiman, and Talmai.
11 From there they went against the inhabitants of Debir.
(The name of Debir *was* formerly Kirjath Sepher.)
12 Then Caleb said, “Whoever attacks Kirjath Sepher and
takes it, to him I will give my daughter Achsah as wife.”
13 And Othniel the son of Kenaz, Caleb’s younger brother,
took it; so he gave him his daughter Achsah as wife.
14 Now it happened, when she came *to him,* that she
urged him[b] to ask her father for a field. And she
dismounted from *her* donkey, and Caleb said to her, “What
do you wish?”
15 So she said to him, “Give me a blessing; since you have
given me land in the South, give me also springs of water.”
And Caleb gave her the upper springs and the lower
springs.
16 Now the children of the Kenite, Moses’ father-in-law,
went up from the City of Palms with the children of Judah
into the Wilderness of Judah, which *lies* in the South *near*
Arad; and they went and dwelt among the people.
17 And Judah went with his brother Simeon, and they
attacked the Canaanites who inhabited Zephath, and
utterly destroyed it. So the name of the city was called
Hormah.
18 Also Judah took Gaza with its territory, Ashkelon with
its territory, and Ekron with its territory.
19 So the LORD was with Judah. And they drove out the
mountaineers, but they could not drive out the inhabitants
of the lowland, because they had chariots of iron.
20 And they gave Hebron to Caleb, as Moses had said.
Then he expelled from there the three sons of Anak.
21 But the children of Benjamin did not drive out the
Jebusites who inhabited Jerusalem; so the Jebusites dwell

with the children of Benjamin in Jerusalem to this day.

22And the house of Joseph also went up against Bethel, and the LORD *was* with them.

23So the house of Joseph sent men to spy out Bethel. (The name of the city *was* formerly Luz.)

24And when the spies saw a man coming out of the city, they said to him, “Please show us the entrance to the city, and we will show you mercy.”

25So he showed them the entrance to the city, and they struck the city with the edge of the sword; but they let the man and all his family go.

26And the man went to the land of the Hittites, built a city, and called its name Luz, which *is* its name to this day.

Incomplete Conquest of the Land

27However, Manasseh did not drive out *the inhabitants of* Beth Shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; for the Canaanites were determined to dwell in that land. *Fulfill God’s Expectations*

28And it came to pass, when Israel was strong, that they put the Canaanites under tribute, but did not completely drive them out.

29Nor did Ephraim drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them.

30Nor did Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; so the Canaanites dwelt among them, and were put under tribute.

31Nor did Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbah, Aphik, or Rehob.

32So the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33Nor did Naphtali drive out the inhabitants of Beth Shemesh or the inhabitants of Beth Anath; but they dwelt among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and Beth Anath were put under tribute to them.

34And the Amorites forced the children of Dan into the mountains, for they would not allow them to come down to the valley;

35and the Amorites were determined to dwell in Mount Heres, in Aijalon, and in Shaalbim;[c] yet when the strength of the house of Joseph became greater, they were put under tribute.

36Now the boundary of the Amorites *was* from the Ascent of Akrabbim, from Sela, and upward.

Judges 2

Israel's Disobedience

1 Then the Angel of the LORD came up from Gilgal to
Bochim, and said: "I led you up from Egypt and brought
you to the land of which I swore to your fathers; and I said,
'I will never break My covenant with you. *Thorns and Tears*
2 'And you shall make no covenant with the inhabitants of
this land; you shall tear down their altars.' But you have
not obeyed My voice. Why have you done this?
3 "Therefore I also said, 'I will not drive them out before
you; but they shall be *thorns* in your side,[a] and their gods
shall be a snare to you.' "
4 So it was, when the Angel of the LORD spoke these
words to all the children of Israel, that the people lifted up
their voices and wept.
5 Then they called the name of that place Bochim;[b] and
they sacrificed there to the LORD.
6 And when Joshua had dismissed the people, the children
of Israel went each to his own inheritance to possess the
land.

Death of Joshua

7 So the people served the LORD all the days of Joshua,
and all the days of the elders who outlived Joshua, who had
seen all the great works of the LORD which He had done
for Israel.
8 Now Joshua the son of Nun, the servant of the LORD,
died *when he was* one hundred and ten years old.
9 And they buried him within the border of his inheritance
at Timnath Heres, in the mountains of Ephraim, on the
north side of Mount Gaash.

10 When all that generation had been gathered to their
fathers, another generation arose after them who did not
know the LORD nor the work which He had done for Israel.

Israel's Unfaithfulness

11 Then the children of Israel did evil in the sight of the
LORD, and served the Baals; *Other Gods*
12 and they forsook the LORD God of their fathers, who
had brought them out of the land of Egypt; and they
followed other gods from *among* the gods of the people
who *were* all around them, and they bowed down to them;
and they provoked the LORD to anger.
13 They forsook the LORD and served Baal and the
Ashtoreths.[c]
14 And the anger of the LORD was hot against Israel. So
He delivered them into the hands of plunderers who
despoiled them; and He sold them into the hands of their
enemies all around, so that they could no longer stand
before their enemies.
15 Wherever they went out, the hand of the LORD was
against them for calamity, as the LORD had said, and as the
LORD had sworn to them. And they were greatly
distressed.
16 Nevertheless, the LORD raised up judges who
delivered them out of the hand of those who plundered
them. *The Judges*
17 Yet they would not listen to their judges, but they
played the harlot with other gods, and bowed down to
them. They turned quickly from the way in which their
fathers walked, in obeying the commandments of the
LORD; they did not do so.
18 And when the LORD raised up judges for them, the
LORD was with the judge and delivered them out of the
hand of their enemies all the days of the judge; for the

LORD was moved to pity by their groaning because of those who oppressed them and harassed them. *Twelve Heroes*

19 And it came to pass, when the judge was dead, that they reverted and behaved more corruptly than their fathers, by following other gods, to serve them and bow down to them. They did not cease from their own doings nor from their stubborn way.

20 Then the anger of the LORD was hot against Israel; and He said, “Because this nation has transgressed My covenant which I commanded their fathers, and has not heeded My voice,

21 “I also will no longer drive out before them any of the nations which Joshua left when he died,

22 “so that through them I may test Israel, whether they will keep the ways of the LORD, to walk in them as their fathers kept *them,* or not.”

23 Therefore the LORD left those nations, without driving them out immediately; nor did He deliver them into the hand of Joshua.

Judges 3

The Nations Remaining in the Land

1 Now these *are* the nations which the LORD left, that He might test Israel by them, *that is,* all who had not known any of the wars in Canaan *Problem People*

2 (*this was* only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it),

3 *namely,* five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt in Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath.

4 And they were *left, that He might* test Israel by them, to know whether they would obey the commandments of the LORD, which He had commanded their fathers by the hand of Moses.

5 Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

6 And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods.

Othniel

7 So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God, and served the Baals and Asherahs.[a]

8 Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years.

9When the children of Israel cried out to the LORD, the
LORD raised up a deliverer for the children of Israel, who
delivered them: Othniel the son of Kenaz, Caleb's younger
brother. *Othniel*
10The Spirit of the LORD came upon him, and he judged
Israel. He went out to war, and the LORD delivered
Cushan-Rishathaim king of Mesopotamia into his hand; and
his hand prevailed over Cushan-Rishathaim.
11So the land had rest for forty years. Then Othniel the
son of Kenaz died.

Ehud

12And the children of Israel again did evil in the sight of
the LORD. So the LORD strengthened Eglon king of Moab
against Israel, because they had done evil in the sight of
the LORD.
13Then he gathered to himself the people of Ammon and
Amalek, went and defeated Israel, and took possession of
the City of Palms.
14So the children of Israel served Eglon king of Moab
eighteen years.
15But when the children of Israel cried out to the LORD,
the LORD raised up a deliverer for them: Ehud the son of
Gera, the Benjamite, a left-handed man. By him the
children of Israel sent tribute to Eglon king of Moab. *Ehud*
16Now Ehud made himself a dagger (it was double-edged
and a cubit in length) and fastened it under his clothes on
his right thigh.
17So he brought the tribute to Eglon king of Moab. (Now
Eglon *was* a very fat man.)
18And when he had finished presenting the tribute, he
sent away the people who had carried the tribute.
19But he himself turned back from the stone images that
were at Gilgal, and said, "I have a secret message for you,

O king.” He said, “Keep silence!” And all who attended him went out from him.

20So Ehud came to him (now he was sitting upstairs in his cool private chamber). Then Ehud said, “I have a message from God for you.” So he arose from *his* seat.

21Then Ehud reached with his left hand, took the dagger from his right thigh, and thrust it into his belly.

22Even the hilt went in after the blade, and the fat closed over the blade, for he did not draw the dagger out of his belly; and his entrails came out.

23Then Ehud went out through the porch and shut the doors of the upper room behind him and locked them.

24When he had gone out, *Eglon’s*[b] servants came to look, and *to their* surprise, the doors of the upper room were locked. So they said, “He is probably attending to his needs in the cool chamber.”

25So they waited till they were embarrassed, and still he had not opened the doors of the upper room. Therefore they took the key and opened *them*. And there was their master, fallen dead on the floor.

26But Ehud had escaped while they delayed, and passed beyond the stone images and escaped to Seirah.

27And it happened, when he arrived, that he blew the trumpet in the mountains of Ephraim, and the children of Israel went down with him from the mountains; and he led them.

28Then he said to them, “Follow *me,* for the LORD has delivered your enemies the Moabites into your hand.” So they went down after him, seized the fords of the Jordan leading to Moab, and did not allow anyone to cross over.

29And at that time they killed about ten thousand men of Moab, all stout men of valor; not a man escaped.

30So Moab was subdued that day under the hand of Israel. And the land had rest for eighty years.

Shamgar

31After him was Shamgar the son of Anath, who killed six hundred men of the Philistines with an ox goad; and he also delivered Israel.

Judges 4

Deborah

1When Ehud was dead, the children of Israel again did evil
in the sight of the LORD.
2So the LORD sold them into the hand of Jabin king of
Canaan, who reigned in Hazor. The commander of his army
was Sisera, who dwelt in Harosheth Hagoyim.
3And the children of Israel cried out to the LORD; for
Jabin had nine hundred chariots of iron, and for twenty
years he had harshly oppressed the children of Israel.
4Now Deborah, a prophetess, the wife of Lapidoth, was
judging Israel at that time. *Deborah*
5And she would sit under the palm tree of Deborah
between Ramah and Bethel in the mountains of Ephraim.
And the children of Israel came up to her for judgment.
6Then she sent and called for Barak the son of Abinoam
from Kedesh in Naphtali, and said to him, “Has not the
LORD God of Israel commanded, ‘Go and deploy *troops* at
Mount Tabor; take with you ten thousand men of the sons
of Naphtali and of the sons of Zebulun; *Barak*
7‘and against you I will deploy Sisera, the commander of
Jabin’s army, with his chariots and his multitude at the
River Kishon; and I will deliver him into your hand’?”
8And Barak said to her, “If you will go with me, then I will
go; but if you will not go with me, I will not go!”
9So she said, “I will surely go with you; nevertheless
there will be no glory for you in the journey you are taking,
for the LORD will sell Sisera into the hand of a woman.”
Then Deborah arose and went with Barak to Kedesh.
10And Barak called Zebulun and Naphtali to Kedesh; he
went up with ten thousand men under his command,[a] and

Deborah went up with him.

11Now Heber the Kenite, of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites and pitched his tent near the terebinth tree at Zaanaim, which *is* beside Kedesh.

12And they reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor.

13So Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people who *were* with him, from Harosheth Hagoyim to the River Kishon.

14Then Deborah said to Barak, “Up! For this *is* the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out before you?” So Barak went down from Mount Tabor with ten thousand men following him.

15And the LORD routed Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera alighted from *his* chariot and fled away on foot.

16But Barak pursued the chariots and the army as far as Harosheth Hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was left.

17However, Sisera had fled away on foot to the tent of Jael, the wife of Heber the Kenite; for *there was* peace between Jabin king of Hazor and the house of Heber the Kenite.

18And Jael went out to meet Sisera, and said to him, “Turn aside, my lord, turn aside to me; do not fear.” And when he had turned aside with her into the tent, she covered him with a blanket.

19Then he said to her, “Please give me a little water to drink, for I am thirsty.” So she opened a jug of milk, gave him a drink, and covered him.

20And he said to her, “Stand at the door of the tent, and if any man comes and inquires of you, and says, ‘Is there any man here?’ you shall say, ‘No.’ ”

21 Then Jael, Heber’s wife, took a tent peg and took a
hammer in her hand, and went softly to him and drove the
peg into his temple, and it went down into the ground; for
he was fast asleep and weary. So he died.
22 And then, as Barak pursued Sisera, Jael came out to
meet him, and said to him, “Come, I will show you the man
whom you seek.” And when he went into her *tent,* there lay
Sisera, dead with the peg in his temple.
23 So on that day God subdued Jabin king of Canaan in
the presence of the children of Israel.
24 And the hand of the children of Israel grew stronger
and stronger against Jabin king of Canaan, until they had
destroyed Jabin king of Canaan.

Judges 5

The Song of Deborah

1 Then Deborah and Barak the son of Abinoam sang on that
day, saying:

2 "When leaders lead in Israel,
When the people willingly offer themselves,
Bless the LORD! *Willing and Able to Lead*

3 "Hear, O kings! Give ear, O princes!
I, *even* I, will sing to the LORD;
I will sing praise to the LORD God of Israel.

4 "LORD, when You went out from Seir,
When You marched from the field of Edom,
The earth trembled and the heavens poured,
The clouds also poured water;
5 The mountains gushed before the LORD,
This Sinai, before the LORD God of Israel.

6 "In the days of Shamgar, son of Anath,
In the days of Jael,
The highways were deserted,
And the travelers walked along the byways.
7 Village life ceased, it ceased in Israel,
Until I, Deborah, arose,
Arose a mother in Israel.
8 They chose new gods;
Then *there was* war in the gates;
Not a shield or spear was seen among forty
thousand in Israel.
9 My heart *is* with the rulers of Israel

Who offered themselves willingly with the
people.
Bless the LORD!

10 "Speak, you who ride on white donkeys,
Who sit in judges' attire,
And who walk along the road.
11 Far from the noise of the archers, among
the watering places,
There they shall recount the righteous acts
of the LORD,
The righteous acts *for* His villagers in Israel;
Then the people of the LORD shall go down
to the gates.

12 "Awake, awake, Deborah!
Awake, awake, sing a song!
Arise, Barak, and lead your captives away,
O son of Abinoam!

13 "Then the survivors came down, the
people against the nobles;
The LORD came down for me against the
mighty.
14 From Ephraim *were* those whose roots
were in Amalek.
After you, Benjamin, with your peoples,
From Machir rulers came down,
And from Zebulun those who bear the
recruiter's staff.
15 And the princes of Issachar[a] *were* with
Deborah;
As Issachar, so *was* Barak
Sent into the valley under his command;[b]
Among the divisions of Reuben

There were great resolves of heart.
16 Why did you sit among the sheepfolds,
To hear the pipings for the flocks?
The divisions of Reuben have great
searchings of heart.
17 Gilead stayed beyond the Jordan,
And why did Dan remain on ships?[c]
Asher continued at the seashore,
And stayed by his inlets.
18 Zebulun *is* a people *who* jeopardized their
lives to the point of death,
Naphtali also, on the heights of the
battlefield.

19 "The kings came *and* fought,
Then the kings of Canaan fought
In Taanach, by the waters of Megiddo;
They took no spoils of silver.
20 They fought from the heavens;
The stars from their courses fought against
Sisera.
21 The torrent of Kishon swept them away,
That ancient torrent, the torrent of Kishon.
O my soul, march on in strength!
22 Then the horses' hooves pounded,
The galloping, galloping of his steeds.
23 'Curse Meroz,' said the angel[d] of the
LORD,
'Curse its inhabitants bitterly,
Because they did not come to the help of the
LORD,
To the help of the LORD against the mighty.'

24 "Most blessed among women is Jael,
The wife of Heber the Kenite;

Blessed is she among women in tents.
25 He asked for water, she gave milk;
She brought out cream in a lordly bowl.
26 She stretched her hand to the tent peg,
Her right hand to the workmen’s hammer;
She pounded Sisera, she pierced his head,
She split and struck through his temple.
27 At her feet he sank, he fell, he lay still;
At her feet he sank, he fell;
Where he sank, there he fell dead.

28 “The mother of Sisera looked through the window,
And cried out through the lattice,
‘Why is his chariot *so* long in coming?
Why tarries the clatter of his chariots?’
29 Her wisest ladies answered her,
Yes, she answered herself,
30 ‘Are they not finding and dividing the spoil:
To every man a girl *or* two;
For Sisera, plunder of dyed garments,
Plunder of garments embroidered and dyed,
Two pieces of dyed embroidery for the neck of the looter?’

31 “Thus let all Your enemies perish, O LORD!
But *let* those who love Him *be* like the sun
When it comes out in full strength.”

So the land had rest for forty years.

Judges 6

Midianites Oppress Israel

1 Then the children of Israel did evil in the sight of the
LORD. So the LORD delivered them into the hand of Midian
for seven years,
2 and the hand of Midian prevailed against Israel. Because
of the Midianites, the children of Israel made for
themselves the dens, the caves, and the strongholds which
are in the mountains.
3 So it was, whenever Israel had sown, Midianites would
come up; also Amalekites and the people of the East would
come up against them.
4 Then they would encamp against them and destroy the
produce of the earth as far as Gaza, and leave no
sustenance for Israel, neither sheep nor ox nor donkey.
5 For they would come up with their livestock and their
tents, coming in as numerous as locusts; both they and
their camels were without number; and they would enter
the land to destroy it.
6 So Israel was greatly impoverished because of the
Midianites, and the children of Israel cried out to the
LORD.
7 And it came to pass, when the children of Israel cried
out to the LORD because of the Midianites,
8 that the LORD sent a prophet to the children of Israel,
who said to them, “Thus says the LORD God of Israel: ‘I
brought you up from Egypt and brought you out of the
house of bondage;
9 ‘and I delivered you out of the hand of the Egyptians and
out of the hand of all who oppressed you, and drove them
out before you and gave you their land.

10 ‘Also I said to you, “I *am* the LORD your God; do not
fear the gods of the Amorites, in whose land you dwell.”
But you have not obeyed My voice.’ ”

Gideon

11 Now the Angel of the LORD came and sat under the
terebinth tree which *was* in Ophrah, which *belonged* to
Joash the Abiezrite, while his son Gideon threshed wheat in
the winepress, in order to hide *it* from the Midianites. *Gideon*
12 And the Angel of the LORD appeared to him, and said
to him, “The LORD *is* with you, you mighty man of valor!”
13 Gideon said to Him, “O my lord,[a] if the LORD is with us,
why then has all this happened to us? And where *are* all His
miracles which our fathers told us about, saying, ‘Did not
the LORD bring us up from Egypt?’ But now the LORD has
forsaken us and delivered us into the hands of the
Midianites.”
14 Then the LORD turned to him and said, “Go in this
might of yours, and you shall save Israel from the hand of
the Midianites. Have I not sent you?”
15 So he said to Him, “O my Lord,[b] how can I save Israel?
Indeed my clan *is* the weakest in Manasseh, and I *am* the
least in my father’s house.”
16 And the LORD said to him, “Surely I will be with you,
and you shall defeat the Midianites as one man.”
17 Then he said to Him, “If now I have found favor in Your
sight, then show me a sign that it is You who talk with me.
18 “Do not depart from here, I pray, until I come to You
and bring out my offering and set *it* before You.” And He
said, “I will wait until you come back.”
19 So Gideon went in and prepared a young goat, and
unleavened bread from an ephah of flour. The meat he put
in a basket, and he put the broth in a pot; and he brought

them out to Him under the terebinth tree and presented *them*.

20 The Angel of God said to him, “Take the meat and the unleavened bread and lay *them* on this rock, and pour out the broth.” And he did so.

21 Then the Angel of the LORD put out the end of the staff that *was* in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the LORD departed out of his sight.

22 Now Gideon perceived that He *was* the Angel of the LORD. So Gideon said, “Alas, O Lord GOD! For I have seen the Angel of the LORD face to face.”

23 Then the LORD said to him, “Peace *be* with you; do not fear, you shall not die.”

24 So Gideon built an altar there to the LORD, and called it The-LORD-*Is*-Peace.[c] To this day it *is* still in Ophrah of the Abiezrites.

25 Now it came to pass the same night that the LORD said to him, “Take your father’s young bull, the second bull of seven years old, and tear down the altar of Baal that your father has, and cut down the wooden image[d] that *is* beside it;

26 “and build an altar to the LORD your God on top of this rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the image which you shall cut down.”

27 So Gideon took ten men from among his servants and did as the LORD had said to him. But because he feared his father’s household and the men of the city too much to do *it* by day, he did *it* by night.

Gideon Destroys the Altar of Baal

28And when the men of the city arose early in the morning, there was the altar of Baal, torn down; and the wooden image that *was* beside it was cut down, and the second bull was being offered on the altar *which had been* built.

29So they said to one another, “Who has done this thing?” And when they had inquired and asked, they said, “Gideon the son of Joash has done this thing.”

30Then the men of the city said to Joash, “Bring out your son, that he may die, because he has torn down the altar of Baal, and because he has cut down the wooden image that *was* beside it.”

31But Joash said to all who stood against him, “Would you plead for Baal? Would you save him? Let the one who would plead for him be put to death by morning! If he *is* a god, let him plead for himself, because his altar has been torn down!”

32Therefore on that day he called him Jerubbaal,[e] saying, “Let Baal plead against him, because he has torn down his altar.”

33Then all the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and encamped in the Valley of Jezreel.

34But the Spirit of the LORD came upon Gideon; then he blew the trumpet, and the Abiezrites gathered behind him.

35And he sent messengers throughout all Manasseh, who also gathered behind him. He also sent messengers to Asher, Zebulun, and Naphtali; and they came up to meet them.

The Sign of the Fleece

36So Gideon said to God, “If You will save Israel by my hand as You have said— *Fleece? Only One Believer Used It*

37 “look, I shall put a fleece of wool on the threshing floor;
if there is dew on the fleece only, and *it is* dry on all the
ground, then I shall know that You will save Israel by my
hand, as You have said.”
38 And it was so. When he rose early the next morning
and squeezed the fleece together, he wrung the dew out of
the fleece, a bowlful of water.
39 Then Gideon said to God, “Do not be angry with me,
but let me speak just once more: Let me test, I pray, just
once more with the fleece; let it now be dry only on the
fleece, but on all the ground let there be dew.”
40 And God did so that night. It was dry on the fleece only,
but there was dew on all the ground.

Judges 7

Gideon's Valiant Three Hundred

1 Then Jerubbaal (that *is,* Gideon) and all the people who
were with him rose early and encamped beside the well of
Harod, so that the camp of the Midianites was on the north
side of them by the hill of Moreh in the valley.

2 And the LORD said to Gideon, "The people who *are* with
you *are* too many for Me to give the Midianites into their
hands, lest Israel claim glory for itself against Me, saying,
'My own hand has saved me.'

3 "Now therefore, proclaim in the hearing of the people,
saying, 'Whoever *is* fearful and afraid, let him turn and
depart at once from Mount Gilead.' " And twenty-two
thousand of the people returned, and ten thousand
remained.

4 But the LORD said to Gideon, "The people *are* still *too*
many; bring them down to the water, and I will test them
for you there. Then it will be, *that* of whom I say to you,
'This one shall go with you,' the same shall go with you;
and of whomever I say to you, 'This one shall not go with
you,' the same shall not go."

5 So he brought the people down to the water. And the
LORD said to Gideon, "Everyone who laps from the water
with his tongue, as a dog laps, you shall set apart by
himself; likewise everyone who gets down on his knees to
drink."

6 And the number of those who lapped, *putting* their hand
to their mouth, was three hundred men; but all the rest of
the people got down on their knees to drink water.

7 Then the LORD said to Gideon, "By the three hundred
men who lapped I will save you, and deliver the Midianites

into your hand. Let all the *other* people go, every man to his place."

8So the people took provisions and their trumpets in their hands. And he sent away all *the rest of* Israel, every man to his tent, and retained those three hundred men. Now the camp of Midian was below him in the valley.

9It happened on the same night that the LORD said to him, "Arise, go down against the camp, for I have delivered it into your hand.

10"But if you are afraid to go down, go down to the camp with Purah your servant,

11"and you shall hear what they say; and afterward your hands shall be strengthened to go down against the camp." Then he went down with Purah his servant to the outpost of the armed men who *were* in the camp.

12Now the Midianites and Amalekites, all the people of the East, were lying in the valley as numerous as locusts; and their camels *were* without number, as the sand by the seashore in multitude.

13And when Gideon had come, there was a man telling a dream to his companion. He said, "I have had a dream: *To my* surprise, a loaf of barley bread tumbled into the camp of Midian; it came to a tent and struck it so that it fell and overturned, and the tent collapsed."

14Then his companion answered and said, "This *is* nothing else but the sword of Gideon the son of Joash, a man of Israel! Into his hand God has delivered Midian and the whole camp."

15And so it was, when Gideon heard the telling of the dream and its interpretation, that he worshiped. He returned to the camp of Israel, and said, "Arise, for the LORD has delivered the camp of Midian into your hand."

16Then he divided the three hundred men *into* three companies, and he put a trumpet into every man's hand,

with empty pitchers, and torches inside the pitchers.

17 And he said to them, “Look at me and do likewise;
watch, and when I come to the edge of the camp you shall
do as I do:

18 “When I blow the trumpet, I and all who *are* with me,
then you also blow the trumpets on every side of the whole
camp, and say, ‘*The sword of* the LORD and of Gideon!’ ”

19 So Gideon and the hundred men who *were* with him
came to the outpost of the camp at the beginning of the
middle watch, just as they had posted the watch; and they
blew the trumpets and broke the pitchers that *were* in their
hands.

20 Then the three companies blew the trumpets and broke
the pitchers—they held the torches in their left hands and
the trumpets in their right hands for blowing—and they
cried, “The sword of the LORD and of Gideon!”

21 And every man stood in his place all around the camp;
and the whole army ran and cried out and fled.

22 When the three hundred blew the trumpets, the LORD
set every man’s sword against his companion throughout
the whole camp; and the army fled to Beth Acacia,[a] toward
Zererah, as far as the border of Abel Meholah, by Tabbath.

23 And the men of Israel gathered together from Naphtali,
Asher, and all Manasseh, and pursued the Midianites.

24 Then Gideon sent messengers throughout all the
mountains of Ephraim, saying, “Come down against the
Midianites, and seize from them the watering places as far
as Beth Barah and the Jordan.” Then all the men of
Ephraim gathered together and seized the watering places
as far as Beth Barah and the Jordan.

25 And they captured two princes of the Midianites, Oreb
and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb
they killed at the winepress of Zeeb. They pursued Midian

and brought the heads of Oreb and Zeeb to Gideon on the other side of the Jordan.

Judges 8

Gideon Subdues the Midianites

1 Now the men of Ephraim said to him, “Why have you done
this to us by not calling us when you went to fight with the
Midianites?” And they reprimanded him sharply.

2 So he said to them, “What have I done now in
comparison with you? *Is* not the gleaning *of the grapes* of
Ephraim better than the vintage of Abiezer? *A Shrewd Politician*

3 “God has delivered into your hands the princes of
Midian, Oreb and Zeeb. And what was I able to do in
comparison with you?” Then their anger toward him
subsided when he said that.

4 When Gideon came to the Jordan, he and the three
hundred men who *were* with him crossed over, exhausted
but still in pursuit.

5 Then he said to the men of Succoth, “Please give loaves
of bread to the people who follow me, for they are
exhausted, and I am pursuing Zebah and Zalmunna, kings
of Midian.”

6 And the leaders of Succoth said, “*Are* the hands of
Zebah and Zalmunna now in your hand, that we should give
bread to your army?”

7 So Gideon said, “For this cause, when the LORD has
delivered Zebah and Zalmunna into my hand, then I will
tear your flesh with the thorns of the wilderness and with
briers!”

8 Then he went up from there to Penuel and spoke to
them in the same way. And the men of Penuel answered
him as the men of Succoth had answered.

9 So he also spoke to the men of Penuel, saying, “When I
come back in peace, I will tear down this tower!”

10Now Zebah and Zalmunna *were* at Karkor, and their armies with them, about fifteen thousand, all who were left of all the army of the people of the East; for one hundred and twenty thousand men who drew the sword had fallen.

11Then Gideon went up by the road of those who dwell in tents on the east of Nobah and Jogbehah; and he attacked the army while the camp felt secure.

12When Zebah and Zalmunna fled, he pursued them; and he took the two kings of Midian, Zebah and Zalmunna, and routed the whole army.

13Then Gideon the son of Joash returned from battle, from the Ascent of Heres.

14And he caught a young man of the men of Succoth and interrogated him; and he wrote down for him the leaders of Succoth and its elders, seventy-seven men.

15Then he came to the men of Succoth and said, “Here are Zebah and Zalmunna, about whom you ridiculed me, saying, ‘*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your weary men?’ ”

16And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

17Then he tore down the tower of Penuel and killed the men of the city.

18And he said to Zebah and Zalmunna, “What kind of men *were they* whom you killed at Tabor?” So they answered, “As you *are,* so *were* they; each one resembled the son of a king.”

19Then he said, “They *were* my brothers, the sons of my mother. *As* the LORD lives, if you had let them live, I would not kill you.”

20And he said to Jether his firstborn, “Rise, kill them!” But the youth would not draw his sword; for he was afraid, because he *was* still a youth.

21So Zebah and Zalmunna said, “Rise yourself, and kill us; for as a man *is, so is* his strength.” So Gideon arose and killed Zebah and Zalmunna, and took the crescent ornaments that *were* on their camels’ necks.

Gideon’s Ephod

22Then the men of Israel said to Gideon, “Rule over us, both you and your son, and your grandson also; for you have delivered us from the hand of Midian.”

23But Gideon said to them, “I will not rule over you, nor shall my son rule over you; the LORD shall rule over you.”

24Then Gideon said to them, “I would like to make a request of you, that each of you would give me the earrings from his plunder.” For they had golden earrings, because they *were* Ishmaelites.

25So they answered, “We will gladly give *them*.” And they spread out a garment, and each man threw into it the earrings from his plunder.

26Now the weight of the gold earrings that he requested was one thousand seven hundred *shekels* of gold, besides the crescent ornaments, pendants, and purple robes which *were* on the kings of Midian, and besides the chains that *were* around their camels’ necks.

27Then Gideon made it into an ephod and set it up in his city, Ophrah. And all Israel played the harlot with it there. It became a snare to Gideon and to his house.

28Thus Midian was subdued before the children of Israel, so that they lifted their heads no more. And the country was quiet for forty years in the days of Gideon.

Death of Gideon

29Then Jerubbaal the son of Joash went and dwelt in his own house.

30 Gideon had seventy sons who were his own offspring,
for he had many wives.
31 And his concubine who *was* in Shechem also bore him a
son, whose name he called Abimelech. *Gideon's Compromise*
32 Now Gideon the son of Joash died at a good old age,
and was buried in the tomb of Joash his father, in Ophrah of
the Abiezrites.
33 So it was, as soon as Gideon was dead, that the
children of Israel again played the harlot with the Baals,
and made Baal-Berith their god.
34 Thus the children of Israel did not remember the LORD
their God, who had delivered them from the hands of all
their enemies on every side;
35 nor did they show kindness to the house of Jerubbaal
(Gideon) in accordance with the good he had done for
Israel.

Judges 9

Abimelech's Conspiracy

1 Then Abimelech the son of Jerubbaal went to Shechem, to
his mother's brothers, and spoke with them and with all the
family of the house of his mother's father, saying, *Abimelech*

2 "Please speak in the hearing of all the men of Shechem:
'Which is better for you, that all seventy of the sons of
Jerubbaal reign over you, or that one reign over you?'
Remember that I *am* your own flesh and bone." *The Man Who*
Would Be King

3 And his mother's brothers spoke all these words
concerning him in the hearing of all the men of Shechem;
and their heart was inclined to follow Abimelech, for they
said, "He is our brother."

4 So they gave him seventy *shekels* of silver from the
temple of Baal-Berith, with which Abimelech hired
worthless and reckless men; and they followed him.

5 Then he went to his father's house at Ophrah and killed
his brothers, the seventy sons of Jerubbaal, on one stone.
But Jotham the youngest son of Jerubbaal was left, because
he hid himself.

6 And all the men of Shechem gathered together, all of
Beth Millo, and they went and made Abimelech king beside
the terebinth tree at the pillar that *was* in Shechem.

The Parable of the Trees

7 Now when they told Jotham, he went and stood on top of
Mount Gerizim, and lifted his voice and cried out. And he
said to them:

"Listen to me, you men of Shechem,

That God may listen to you!

8 “The trees once went forth to anoint a king
over them.
And they said to the olive tree,
‘Reign over us!’
9 But the olive tree said to them,
‘Should I cease giving my oil,
With which they honor God and men,
And go to sway over trees?’

10 “Then the trees said to the fig tree,
‘You come *and* reign over us!’
11 But the fig tree said to them,
‘Should I cease my sweetness and my good
fruit,
And go to sway over trees?’

12 “Then the trees said to the vine,
‘You come *and* reign over us!’
13 But the vine said to them,
‘Should I cease my new wine,
Which cheers *both* God and men,
And go to sway over trees?’

14 “Then all the trees said to the bramble,
‘You come *and* reign over us!’
15 And the bramble said to the trees,
‘If in truth you anoint me as king over you,
Then come *and* take shelter in my shade;
But if not, let fire come out of the bramble
And devour the cedars of Lebanon!’

16 “Now therefore, if you have acted in truth and sincerity in making Abimelech king, and if you have dealt well with

Jerubbaal and his house, and have done to him as he deserves—
17“for my father fought for you, risked his life, and delivered you out of the hand of Midian;
18“but you have risen up against my father’s house this day, and killed his seventy sons on one stone, and made Abimelech, the son of his female servant, king over the men of Shechem, because he is your brother—
19“if then you have acted in truth and sincerity with Jerubbaal and with his house this day, *then* rejoice in Abimelech, and let him also rejoice in you.
20“But if not, let fire come from Abimelech and devour the men of Shechem and Beth Millo; and let fire come from the men of Shechem and from Beth Millo and devour Abimelech!”
21And Jotham ran away and fled; and he went to Beer and dwelt there, for fear of Abimelech his brother.

Downfall of Abimelech

22After Abimelech had reigned over Israel three years,
23God sent a spirit of ill will between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech,
24that the crime *done* to the seventy sons of Jerubbaal might be settled and their blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who aided him in the killing of his brothers.
25And the men of Shechem set men in ambush against him on the tops of the mountains, and they robbed all who passed by them along that way; and it was told Abimelech.
26Now Gaal the son of Ebed came with his brothers and went over to Shechem; and the men of Shechem put their confidence in him.

27So they went out into the fields, and gathered *grapes* from their vineyards and trod *them,* and made merry. And they went into the house of their god, and ate and drank, and cursed Abimelech.

28Then Gaal the son of Ebed said, “Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is he* not the son of Jerubbaal, and *is not* Zebul his officer? Serve the men of Hamor the father of Shechem; but why should we serve him?

29“If only this people were under my authority![a] Then I would remove Abimelech.” So he[b] said to Abimelech, “Increase your army and come out!”

30When Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was aroused.

31And he sent messengers to Abimelech secretly, saying, “Take note! Gaal the son of Ebed and his brothers have come to Shechem; and here they are, fortifying the city against you.

32“Now therefore, get up by night, you and the people who *are* with you, and lie in wait in the field.

33“And it shall be, as soon as the sun is up in the morning, *that* you shall rise early and rush upon the city; and *when* he and the people who are with him come out against you, you may then do to them as you find opportunity.”

34So Abimelech and all the people who *were* with him rose by night, and lay in wait against Shechem in four companies.

35When Gaal the son of Ebed went out and stood in the entrance to the city gate, Abimelech and the people who *were* with him rose from lying in wait.

36And when Gaal saw the people, he said to Zebul, “Look, people are coming down from the tops of the mountains!”

But Zebul said to him, “You see the shadows of the mountains as *if they were* men.”

37So Gaal spoke again and said, “See, people are coming down from the center of the land, and another company is coming from the Diviners’[c] Terebinth Tree.”

38Then Zebul said to him, “Where indeed *is* your mouth now, with which you said, ‘Who is Abimelech, that we should serve him?’ *Are* not these the people whom you despised? Go out, if you will, and fight with them now.”

39So Gaal went out, leading the men of Shechem, and fought with Abimelech.

40And Abimelech chased him, and he fled from him; and many fell wounded, to the *very* entrance of the gate.

41Then Abimelech dwelt at Arumah, and Zebul drove out Gaal and his brothers, so that they would not dwell in Shechem.

42And it came about on the next day that the people went out into the field, and they told Abimelech.

43So he took his people, divided them into three companies, and lay in wait in the field. And he looked, and there were the people, coming out of the city; and he rose against them and attacked them.

44Then Abimelech and the company that *was* with him rushed forward and stood at the entrance of the gate of the city; and the *other* two companies rushed upon all who *were* in the fields and killed them.

45So Abimelech fought against the city all that day; he took the city and killed the people who *were* in it; and he demolished the city and sowed it with salt.

46Now when all the men of the tower of Shechem had heard *that,* they entered the stronghold of the temple of the god Berith.

47And it was told Abimelech that all the men of the tower of Shechem were gathered together.

48 Then Abimelech went up to Mount Zalmon, he and all
the people who *were* with him. And Abimelech took an ax in
his hand and cut down a bough from the trees, and took it
and laid *it* on his shoulder; then he said to the people who
were with him, “What you have seen me do, make haste
and do as I *have done*.”
49 So each of the people likewise cut down his own bough
and followed Abimelech, put *them* against the stronghold,
and set the stronghold on fire above them, so that all the
people of the tower of Shechem died, about a thousand
men and women.
50 Then Abimelech went to Thebez, and he encamped
against Thebez and took it.
51 But there was a strong tower in the city, and all the
men and women—all the people of the city—fled there and
shut themselves in; then they went up to the top of the
tower.
52 So Abimelech came as far as the tower and fought
against it; and he drew near the door of the tower to burn it
with fire.
53 But a certain woman dropped an upper millstone on
Abimelech’s head and crushed his skull.
54 Then he called quickly to the young man, his
armorbearer, and said to him, “Draw your sword and kill
me, lest men say of me, ‘A woman killed him.’ ” So his
young man thrust him through, and he died.
55 And when the men of Israel saw that Abimelech was
dead, they departed, every man to his place.
56 Thus God repaid the wickedness of Abimelech, which
he had done to his father by killing his seventy brothers.
57 And all the evil of the men of Shechem God returned on
their own heads, and on them came the curse of Jotham the
son of Jerubbaal.

Judges 10

Tola

1 After Abimelech there arose to save Israel Tola the son of
Puah, the son of Dodo, a man of Issachar; and he dwelt in
Shamir in the mountains of Ephraim.
2 He judged Israel twenty-three years; and he died and
was buried in Shamir.

Jair

3 After him arose Jair, a Gileadite; and he judged Israel
twenty-two years.
4 Now he had thirty sons who rode on thirty donkeys; they
also had thirty towns, which are called "Havoth Jair"[a] to
this day, which *are* in the land of Gilead.
5 And Jair died and was buried in Camon.

Israel Oppressed Again

6 Then the children of Israel again did evil in the sight of
the LORD, and served the Baals and the Ashtoreths, the
gods of Syria, the gods of Sidon, the gods of Moab, the
gods of the people of Ammon, and the gods of the
Philistines; and they forsook the LORD and did not serve
Him.
7 So the anger of the LORD was hot against Israel; and He
sold them into the hands of the Philistines and into the
hands of the people of Ammon.
8 From that year they harassed and oppressed the
children of Israel for eighteen years—all the children of
Israel who *were* on the other side of the Jordan in the land
of the Amorites, in Gilead.

9 Moreover the people of Ammon crossed over the Jordan
to fight against Judah also, against Benjamin, and against
the house of Ephraim, so that Israel was severely
distressed.
10 And the children of Israel cried out to the LORD,
saying, “We have sinned against You, because we have both
forsaken our God and served the Baals!”
11 So the LORD said to the children of Israel, “*Did I* not
deliver you from the Egyptians and from the Amorites and
from the people of Ammon and from the Philistines?
12 “Also the Sidonians and Amalekites and Maonites[b]
oppressed you; and you cried out to Me, and I delivered
you from their hand.
13 “Yet you have forsaken Me and served other gods.
Therefore I will deliver you no more.
14 “Go and cry out to the gods which you have chosen; let
them deliver you in your time of distress.”
15 And the children of Israel said to the LORD, “We have
sinned! Do to us whatever seems best to You; only deliver
us this day, we pray.”
16 So they put away the foreign gods from among them
and served the LORD. And His soul could no longer endure
the misery of Israel.
17 Then the people of Ammon gathered together and
encamped in Gilead. And the children of Israel assembled
together and encamped in Mizpah.
18 And the people, the leaders of Gilead, said to one
another, “Who *is* the man who will begin the fight against
the people of Ammon? He shall be head over all the
inhabitants of Gilead.”

Judges 11

Jephthah

1 Now Jephthah the Gileadite was a mighty man of valor, but
he *was* the son of a harlot; and Gilead begot Jephthah.
Jephthah
2 Gilead's wife bore sons; and when his wife's sons grew
up, they drove Jephthah out, and said to him, "You shall
have no inheritance in our father's house, for you *are* the
son of another woman." *Overcoming a Rough Start*
3 Then Jephthah fled from his brothers and dwelt in the
land of Tob; and worthless men banded together with
Jephthah and went out *raiding* with him.
4 It came to pass after a time that the people of Ammon
made war against Israel.
5 And so it was, when the people of Ammon made war
against Israel, that the elders of Gilead went to get
Jephthah from the land of Tob.
6 Then they said to Jephthah, "Come and be our
commander, that we may fight against the people of
Ammon."
7 So Jephthah said to the elders of Gilead, "Did you not
hate me, and expel me from my father's house? Why have
you come to me now when you are in distress?"
8 And the elders of Gilead said to Jephthah, "That is why
we have turned again to you now, that you may go with us
and fight against the people of Ammon, and be our head
over all the inhabitants of Gilead."
9 So Jephthah said to the elders of Gilead, "If you take me
back home to fight against the people of Ammon, and the
LORD delivers them to me, shall I be your head?"

10 And the elders of Gilead said to Jephthah, “The LORD
will be a witness between us, if we do not do according to
your words.”
11 Then Jephthah went with the elders of Gilead, and the
people made him head and commander over them; and
Jephthah spoke all his words before the LORD in Mizpah.
12 Now Jephthah sent messengers to the king of the
people of Ammon, saying, “What do you have against me,
that you have come to fight against me in my land?”
13 And the king of the people of Ammon answered the
messengers of Jephthah, “Because Israel took away my
land when they came up out of Egypt, from the Arnon as far
as the Jabbok, and to the Jordan. Now therefore, restore
those *lands* peaceably.”
14 So Jephthah again sent messengers to the king of the
people of Ammon,
15 and said to him, “Thus says Jephthah: ‘Israel did not
take away the land of Moab, nor the land of the people of
Ammon;
16 ‘for when Israel came up from Egypt, they walked
through the wilderness as far as the Red Sea and came to
Kadesh.
17 ‘Then Israel sent messengers to the king of Edom,
saying, “Please let me pass through your land.” But the
king of Edom would not heed. And in like manner they sent
to the king of Moab, but he would not *consent*. So Israel
remained in Kadesh.
18 ‘And they went along through the wilderness and
bypassed the land of Edom and the land of Moab, came to
the east side of the land of Moab, and encamped on the
other side of the Arnon. But they did not enter the border
of Moab, for the Arnon *was* the border of Moab.
19 ‘Then Israel sent messengers to Sihon king of the
Amorites, king of Heshbon; and Israel said to him, “Please

let us pass through your land into our place.”

20 ‘But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his people together, encamped in Jahaz, and fought against Israel.

21 ‘And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they defeated them. Thus Israel gained possession of all the land of the Amorites, who inhabited that country.

22 ‘They took possession of all the territory of the Amorites, from the Arnon to the Jabbok and from the wilderness to the Jordan.

23 ‘And now the LORD God of Israel has dispossessed the Amorites from before His people Israel; should you then possess it?

24 ‘Will you not possess whatever Chemosh your god gives you to possess? So whatever the LORD our God takes possession of before us, we will possess.

25 ‘And now, *are* you any better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel? Did he ever fight against them?

26 ‘While Israel dwelt in Heshbon and its villages, in Aroer and its villages, and in all the cities along the banks of the Arnon, for three hundred years, why did you not recover *them* within that time?

27 ‘Therefore I have not sinned against you, but you wronged me by fighting against me. May the LORD, the Judge, render judgment this day between the children of Israel and the people of Ammon.’ ”

28 However, the king of the people of Ammon did not heed the words which Jephthah sent him.

Jephthah’s Vow and Victory

29 Then the Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed

through Mizpah of Gilead; and from Mizpah of Gilead he advanced *toward* the people of Ammon.

30 And Jephthah made a vow to the LORD, and said, “If You will indeed deliver the people of Ammon into my hands,

The Tragedy of Jephthah’s Daughter

31 “then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the LORD’s, and I will offer it up as a burnt offering.”

32 So Jephthah advanced toward the people of Ammon to fight against them, and the LORD delivered them into his hands.

33 And he defeated them from Aroer as far as Minnith—twenty cities—and to Abel Keramim,[a] with a very great slaughter. Thus the people of Ammon were subdued before the children of Israel.

Jephthah’s Daughter

34 When Jephthah came to his house at Mizpah, there was his daughter, coming out to meet him with timbrels and dancing; and she *was his* only child. Besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he tore his clothes, and said, “Alas, my daughter! You have brought me very low! You are among those who trouble me! For I have given my word to the LORD, and I cannot go back on it.”

36 So she said to him, “My father, *if* you have given your word to the LORD, do to me according to what has gone out of your mouth, because the LORD has avenged you of your enemies, the people of Ammon.”

37 Then she said to her father, “Let this thing be done for me: let me alone for two months, that I may go and wander on the mountains and bewail my virginity, my friends and I.”

[38]So he said, “Go.” And he sent her away *for* two months; and she went with her friends, and bewailed her virginity on the mountains.

[39]And it was so at the end of two months that she returned to her father, and he carried out his vow with her which he had vowed. She knew no man. And it became a custom in Israel

[40]*that* the daughters of Israel went four days each year to lament the daughter of Jephthah the Gileadite.

Judges 12

Jephthah's Conflict with Ephraim

1 Then the men of Ephraim gathered together, crossed over
toward Zaphon, and said to Jephthah, "Why did you cross
over to fight against the people of Ammon, and did not call
us to go with you? We will burn your house down on you
with fire!"

2 And Jephthah said to them, "My people and I were in a
great struggle with the people of Ammon; and when I
called you, you did not deliver me out of their hands.

3 "So when I saw that you would not deliver *me,* I took my
life in my hands and crossed over against the people of
Ammon; and the LORD delivered them into my hand. Why
then have you come up to me this day to fight against me?"

4 Now Jephthah gathered together all the men of Gilead
and fought against Ephraim. And the men of Gilead
defeated Ephraim, because they said, "You Gileadites *are*
fugitives of Ephraim among the Ephraimites *and* among the
Manassites."

5 The Gileadites seized the fords of the Jordan before the
Ephraimites *arrived*. And when *any* Ephraimite who
escaped said, "Let me cross over," the men of Gilead would
say to him, "*Are* you an Ephraimite?" If he said, "No,"

6 then they would say to him, "Then say, 'Shibboleth'!"
And he would say, "Sibboleth," for he could not pronounce
it right. Then they would take him and kill him at the fords
of the Jordan. There fell at that time forty-two thousand
Ephraimites.

7 And Jephthah judged Israel six years. Then Jephthah the
Gileadite died and was buried among the cities of Gilead.

Ibzan, Elon, and Abdon

8After him, Ibzan of Bethlehem judged Israel.

9He had thirty sons. And he gave away thirty daughters in marriage, and brought in thirty daughters from elsewhere for his sons. He judged Israel seven years.

10Then Ibzan died and was buried at Bethlehem.

11After him, Elon the Zebulunite judged Israel. He judged Israel ten years.

12And Elon the Zebulunite died and was buried at Aijalon in the country of Zebulun.

13After him, Abdon the son of Hillel the Pirathonite judged Israel.

14He had forty sons and thirty grandsons, who rode on seventy young donkeys. He judged Israel eight years. *Donkeys: A Mark of Royalty*

15Then Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the mountains of the Amalekites.

Judges 13

The Birth of Samson

1 Again the children of Israel did evil in the sight of the
LORD, and the LORD delivered them into the hand of the
Philistines for forty years.

2 Now there was a certain man from Zorah, of the family
of the Danites, whose name *was* Manoah; and his wife *was*
barren and had no children.

3 And the Angel of the LORD appeared to the woman and
said to her, “Indeed now, you are barren and have borne no
children, but you shall conceive and bear a son.

4 “Now therefore, please be careful not to drink wine or
similar drink, and not to eat anything unclean.

5 “For behold, you shall conceive and bear a son. And no
razor shall come upon his head, for the child shall be a
Nazirite to God from the womb; and he shall begin to
deliver Israel out of the hand of the Philistines.”

6 So the woman came and told her husband, saying, “A
Man of God came to me, and His countenance *was* like the
countenance of the Angel of God, very awesome; but I did
not ask Him where He *was* from, and He did not tell me His
name.

7 “And He said to me, ‘Behold, you shall conceive and bear
a son. Now drink no wine or *similar* drink, nor eat anything
unclean, for the child shall be a Nazirite to God from the
womb to the day of his death.’ ”

8 Then Manoah prayed to the LORD, and said, “O my
Lord, please let the Man of God whom You sent come to us
again and teach us what we shall do for the child who will
be born.”

9 And God listened to the voice of Manoah, and the Angel
of God came to the woman again as she was sitting in the
field; but Manoah her husband *was* not with her.
10 Then the woman ran in haste and told her husband,
and said to him, “Look, the Man who came to me the *other*
day has just now appeared to me!”
11 So Manoah arose and followed his wife. When he came
to the Man, he said to Him, “Are You the Man who spoke to
this woman?” And He said, “I *am*.”
12 Manoah said, “Now let Your words come *to pass! What*
will be the boy’s rule of life, and his work?”
13 So the Angel of the LORD said to Manoah, “Of all that I
said to the woman let her be careful.
14 “She may not eat anything that comes from the vine,
nor may she drink wine or *similar* drink, nor eat anything
unclean. All that I commanded her let her observe.”
15 Then Manoah said to the Angel of the LORD, “Please
let us detain You, and we will prepare a young goat for
You.”
16 And the Angel of the LORD said to Manoah, “Though
you detain Me, I will not eat your food. But if you offer a
burnt offering, you must offer it to the LORD.” (For Manoah
did not know He *was* the Angel of the LORD.)
17 Then Manoah said to the Angel of the LORD, “What *is*
Your name, that when Your words come *to pass* we may
honor You?”
18 And the Angel of the LORD said to him, “Why do you
ask My name, seeing it *is* wonderful?”
19 So Manoah took the young goat with the grain offering,
and offered it upon the rock to the LORD. And He did a
wondrous thing while Manoah and his wife looked on—
20 it happened as the flame went up toward heaven from
the altar—the Angel of the LORD ascended in the flame of

the altar! When Manoah and his wife saw *this,* they fell on their faces to the ground.

21 When the Angel of the LORD appeared no more to Manoah and his wife, then Manoah knew that He *was* the Angel of the LORD.

22 And Manoah said to his wife, “We shall surely die, because we have seen God!”

23 But his wife said to him, “If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these *things,* nor would He have told us *such things* as these at this time.”

24 So the woman bore a son and called his name Samson; and the child grew, and the LORD blessed him. *Samson*

25 And the Spirit of the LORD began to move upon him at Mahaneh Dan[a] between Zorah and Eshtaol. *God’s Gifts Without God’s Blessing*

Judges 14

Samson's Philistine Wife

1 Now Samson went down to Timnah, and saw a woman in
Timnah of the daughters of the Philistines.
2 So he went up and told his father and mother, saying, "I
have seen a woman in Timnah of the daughters of the
Philistines; now therefore, get her for me as a wife."
3 Then his father and mother said to him, "*Is there* no
woman among the daughters of your brethren, or among all
my people, that you must go and get a wife from the
uncircumcised Philistines?" And Samson said to his father,
"Get her for me, for she pleases me well."
4 But his father and mother did not know that it was of the
LORD—that He was seeking an occasion to move against
the Philistines. For at that time the Philistines had
dominion over Israel.
5 So Samson went down to Timnah with his father and
mother, and came to the vineyards of Timnah.
Now *to his* surprise, a young lion *came* roaring against
him.
6 And the Spirit of the LORD came mightily upon him, and
he tore the lion apart as one would have torn apart a young
goat, though *he had* nothing in his hand. But he did not tell
his father or his mother what he had done.
7 Then he went down and talked with the woman; and she
pleased Samson well.
8 After some time, when he returned to get her, he turned
aside to see the carcass of the lion. And behold, a swarm of
bees and honey *were* in the carcass of the lion.
9 He took some of it in his hands and went along, eating.
When he came to his father and mother, he gave *some* to

them, and they also ate. But he did not tell them that he had taken the honey out of the carcass of the lion.

10So his father went down to the woman. And Samson gave a feast there, for young men used to do so.

11And it happened, when they saw him, that they brought thirty companions to be with him.

12Then Samson said to them, “Let me pose a riddle to you. If you can correctly solve and explain it to me within the seven days of the feast, then I will give you thirty linen garments and thirty changes of clothing.

13“But if you cannot explain *it* to me, then you shall give me thirty linen garments and thirty changes of clothing.” And they said to him, “Pose your riddle, that we may hear it.”

14So he said to them:

> “Out of the eater came something to eat,
> And out of the strong came something sweet.”

Now for three days they could not explain the riddle.

15But it came to pass on the seventh[a] day that they said to Samson’s wife, “Entice your husband, that he may explain the riddle to us, or else we will burn you and your father’s house with fire. Have you invited us in order to take what is ours? *Is that* not *so?*”

16Then Samson’s wife wept on him, and said, “You only hate me! You do not love me! You have posed a riddle to the sons of my people, but you have not explained *it* to me.” And he said to her, “Look, I have not explained *it* to my father or my mother; so should I explain *it* to you?”

17Now she had wept on him the seven days while their feast lasted. And it happened on the seventh day that he told her, because she pressed him so much. Then she explained the riddle to the sons of her people.

[18]So the men of the city said to him on the seventh day
before the sun went down:

> “What *is* sweeter than honey?
> And what *is* stronger than a lion?”

And he said to them:

> “If you had not plowed with my heifer,
> You would not have solved my riddle!”

19Then the Spirit of the LORD came upon him mightily,
and he went down to Ashkelon and killed thirty of their
men, took their apparel, and gave the changes *of clothing*
to those who had explained the riddle. So his anger was
aroused, and he went back up to his father’s house.
[20]And Samson’s wife was *given* to his companion, who
had been his best man.

Judges 15

Samson Defeats the Philistines

1 After a while, in the time of wheat harvest, it happened
that Samson visited his wife with a young goat. And he
said, “Let me go in to my wife, into *her* room.” But her
father would not permit him to go in.
2 Her father said, “I really thought that you thoroughly
hated her; therefore I gave her to your companion. *Is* not
her younger sister better than she? Please, take her
instead.”
3 And Samson said to them, “This time I shall be
blameless regarding the Philistines if I harm them!”
4 Then Samson went and caught three hundred foxes; and
he took torches, turned *the foxes* tail to tail, and put a torch
between each pair of tails.
5 When he had set the torches on fire, he let *the foxes* go
into the standing grain of the Philistines, and burned up
both the shocks and the standing grain, as well as the
vineyards *and* olive groves.
6 Then the Philistines said, “Who has done this?” And they
answered, “Samson, the son-in-law of the Timnite, because
he has taken his wife and given her to his companion.” So
the Philistines came up and burned her and her father with
fire.
7 Samson said to them, “Since you would do a thing like
this, I will surely take revenge on you, and after that I will
cease.”
8 So he attacked them hip and thigh with a great
slaughter; then he went down and dwelt in the cleft of the
rock of Etam.

9Now the Philistines went up, encamped in Judah, and
deployed themselves against Lehi.
10And the men of Judah said, “Why have you come up
against us?” So they answered, “We have come up to arrest
Samson, to do to him as he has done to us.”
11Then three thousand men of Judah went down to the
cleft of the rock of Etam, and said to Samson, “Do you not
know that the Philistines rule over us? What *is* this you
have done to us?” And he said to them, “As they did to me,
so I have done to them.”
12But they said to him, “We have come down to arrest
you, that we may deliver you into the hand of the
Philistines.” Then Samson said to them, “Swear to me that
you will not kill me yourselves.”
13So they spoke to him, saying, “No, but we will tie you
securely and deliver you into their hand; but we will surely
not kill you.” And they bound him with two new ropes and
brought him up from the rock.
14When he came to Lehi, the Philistines came shouting
against him. Then the Spirit of the LORD came mightily
upon him; and the ropes that *were* on his arms became like
flax that is burned with fire, and his bonds broke loose from
his hands.
15He found a fresh jawbone of a donkey, reached out his
hand and took it, and killed a thousand men with it.
16Then Samson said:

“With the jawbone of a donkey,
Heaps upon heaps,
With the jawbone of a donkey
I have slain a thousand men!”

17And so it was, when he had finished speaking, that he
threw the jawbone from his hand, and called that place
Ramath Lehi.[a]

18Then he became very thirsty; so he cried out to the LORD and said, “You have given this great deliverance by the hand of Your servant; and now shall I die of thirst and fall into the hand of the uncircumcised?”

19So God split the hollow place that *is* in Lehi,[b] and water came out, and he drank; and his spirit returned, and he revived. Therefore he called its name En Hakkore,[c] which is in Lehi to this day.

20And he judged Israel twenty years in the days of the Philistines.

Judges 16

Samson and Delilah

1 Now Samson went to Gaza and saw a harlot there, and
went in to her. *Prostitutes in the Ancient World*
2 *When* the Gazites *were told,* "Samson has come here!"
they surrounded *the place* and lay in wait for him all night
at the gate of the city. They were quiet all night, saying, "In
the morning, when it is daylight, we will kill him."
3 And Samson lay *low* till midnight; then he arose at
midnight, took hold of the doors of the gate of the city and
the two gateposts, pulled them up, bar and all, put *them* on
his shoulders, and carried them to the top of the hill that
faces Hebron.
4 Afterward it happened that he loved a woman in the
Valley of Sorek, whose name *was* Delilah. *Delilah*
5 And the lords of the Philistines came up to her and said
to her, "Entice him, and find out where his great strength
lies, and by what *means* we may overpower him, that we
may bind him to afflict him; and every one of us will give
you eleven hundred *pieces* of silver."
6 So Delilah said to Samson, "Please tell me where your
great strength *lies,* and with what you may be bound to
afflict you."
7 And Samson said to her, "If they bind me with seven
fresh bowstrings, not yet dried, then I shall become weak,
and be like any *other* man."
8 So the lords of the Philistines brought up to her seven
fresh bowstrings, not yet dried, and she bound him with
them.
9 Now *men were* lying in wait, staying with her in the
room. And she said to him, "The Philistines *are* upon you,

Samson!” But he broke the bowstrings as a strand of yarn breaks when it touches fire. So the secret of his strength was not known.

10Then Delilah said to Samson, “Look, you have mocked me and told me lies. Now, please tell me what you may be bound with.”

11So he said to her, “If they bind me securely with new ropes that have never been used, then I shall become weak, and be like any *other* man.”

12Therefore Delilah took new ropes and bound him with them, and said to him, “The Philistines *are* upon you, Samson!” And *men were* lying in wait, staying in the room. But he broke them off his arms like a thread.

13Delilah said to Samson, “Until now you have mocked me and told me lies. Tell me what you may be bound with.” And he said to her, “If you weave the seven locks of my head into the web of the loom”—

14So she wove *it* tightly with the batten of the loom, and said to him, “The Philistines *are* upon you, Samson!” But he awoke from his sleep, and pulled out the batten and the web from the loom.

15Then she said to him, “How can you say, ‘I love you,’ when your heart *is* not with me? You have mocked me these three times, and have not told me where your great strength *lies*.”

16And it came to pass, when she pestered him daily with her words and pressed him, *so* that his soul was vexed to death,

17that he told her all his heart, and said to her, “No razor has ever come upon my head, for I *have been* a Nazirite to God from my mother’s womb. If I am shaven, then my strength will leave me, and I shall become weak, and be like any *other* man.” *The Secret of Samson’s Strength*

18When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, “Come up once more, for he has told me all his heart.” So the lords of the Philistines came up to her and brought the money in their hand.

19Then she lulled him to sleep on her knees, and called for a man and had him shave off the seven locks of his head. Then she began to torment him,[a] and his strength left him.

20And she said, “The Philistines *are* upon you, Samson!” So he awoke from his sleep, and said, “I will go out as before, at other times, and shake myself free!” But he did not know that the LORD had departed from him.

21Then the Philistines took him and put out his eyes, and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison.

22However, the hair of his head began to grow again after it had been shaven.

Samson Dies with the Philistines

23Now the lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. And they said:

> “Our god has delivered into our hands
> Samson our enemy!”

24When the people saw him, they praised their god; for they said:

> “Our god has delivered into our hands our
> enemy,
> The destroyer of our land,
> And the one who multiplied our dead.”

25 So it happened, when their hearts were merry, that
they said, “Call for Samson, that he may perform for us.”
So they called for Samson from the prison, and he
performed for them. And they stationed him between the
pillars.
26 Then Samson said to the lad who held him by the hand,
“Let me feel the pillars which support the temple, so that I
can lean on them.”
27 Now the temple was full of men and women. All the
lords of the Philistines *were* there—about three thousand
men and women on the roof watching while Samson
performed.
28 Then Samson called to the LORD, saying, “O Lord
GOD, remember me, I pray! Strengthen me, I pray, just this
once, O God, that I may with one *blow* take vengeance on
the Philistines for my two eyes!”
29 And Samson took hold of the two middle pillars which
supported the temple, and he braced himself against them,
one on his right and the other on his left.
30 Then Samson said, “Let me die with the Philistines!”
And he pushed with *all his* might, and the temple fell on the
lords and all the people who *were* in it. So the dead that he
killed at his death were more than he had killed in his life.
31 And his brothers and all his father’s household came
down and took him, and brought *him* up and buried him
between Zorah and Eshtaol in the tomb of his father
Manoah. He had judged Israel twenty years.

Judges 17

Micah's Idolatry

1 Now there was a man from the mountains of Ephraim,
whose name *was* Micah.
2 And he said to his mother, "The eleven hundred *shekels*
of silver that were taken from you, and on which you put a
curse, even saying it in my ears—here *is* the silver with me;
I took it." And his mother said, "*May you be* blessed by the
LORD, my son!"
3 So when he had returned the eleven hundred *shekels* of
silver to his mother, his mother said, "I had wholly
dedicated the silver from my hand to the LORD for my son,
to make a carved image and a molded image; now
therefore, I will return it to you."
4 Thus he returned the silver to his mother. Then his
mother took two hundred *shekels* of silver and gave them
to the silversmith, and he made it into a carved image and
a molded image; and they were in the house of Micah.
5 The man Micah had a shrine, and made an ephod and
household idols;[a] and he consecrated one of his sons, who
became his priest.
6 In those days *there was* no king in Israel; everyone did
what was right in his own eyes.
7 Now there was a young man from Bethlehem in Judah,
of the family of Judah; he *was* a Levite, and was staying
there.
8 The man departed from the city of Bethlehem in Judah
to stay wherever he could find *a place*. Then he came to the
mountains of Ephraim, to the house of Micah, as he
journeyed.

[9]And Micah said to him, “Where do you come from?” So he said to him, “I *am* a Levite from Bethlehem in Judah, and I am on my way to find *a place* to stay.”

[10]Micah said to him, “Dwell with me, and be a father and a priest to me, and I will give you ten *shekels* of silver per year, a suit of clothes, and your sustenance.” So the Levite went in.

[11]Then the Levite was content to dwell with the man; and the young man became like one of his sons to him.

[12]So Micah consecrated the Levite, and the young man became his priest, and lived in the house of Micah.

[13]Then Micah said, “Now I know that the LORD will be good to me, since I have a Levite as priest!”

Judges 18

The Danites Adopt Micah's Idolatry

1 In those days *there was* no king in Israel. And in those
days the tribe of the Danites was seeking an inheritance for
itself to dwell in; for until that day *their* inheritance among
the tribes of Israel had not fallen to them.

2 So the children of Dan sent five men of their family from
their territory, men of valor from Zorah and Eshtaol, to spy
out the land and search it. They said to them, "Go, search
the land." So they went to the mountains of Ephraim, to the
house of Micah, and lodged there.

3 While they *were* at the house of Micah, they recognized
the voice of the young Levite. They turned aside and said to
him, "Who brought you here? What are you doing in this
place? What do you have here?"

4 He said to them, "Thus and so Micah did for me. He has
hired me, and I have become his priest."

5 So they said to him, "Please inquire of God, that we may
know whether the journey on which we go will be
prosperous."

6 And the priest said to them, "Go in peace. The presence
of the LORD *be* with you on your way."

7 So the five men departed and went to Laish. They saw
the people who *were* there, how they dwelt safely, in the
manner of the Sidonians, quiet and secure. *There were* no
rulers in the land who might put *them* to shame for
anything. They *were* far from the Sidonians, and they had
no ties with anyone.[a]

8 Then *the spies* came back to their brethren at Zorah and
Eshtaol, and their brethren said to them, "What *is* your
report?"

9So they said, “Arise, let us go up against them. For we have seen the land, and indeed it *is* very good. *Would* you *do* nothing? Do not hesitate to go, *and* enter to possess the land.

10“When you go, you will come to a secure people and a large land. For God has given it into your hands, a place where *there is* no lack of anything that *is* on the earth.”

11And six hundred men of the family of the Danites went from there, from Zorah and Eshtaol, armed with weapons of war.

12Then they went up and encamped in Kirjath Jearim in Judah. (Therefore they call that place Mahaneh Dan[b] to this day. There *it is,* west of Kirjath Jearim.)

13And they passed from there to the mountains of Ephraim, and came to the house of Micah.

14Then the five men who had gone to spy out the country of Laish answered and said to their brethren, “Do you know that there are in these houses an ephod, household idols, a carved image, and a molded image? Now therefore, consider what you should do.”

15So they turned aside there, and came to the house of the young Levite man—to the house of Micah—and greeted him.

16The six hundred men armed with their weapons of war, who *were* of the children of Dan, stood by the entrance of the gate.

17Then the five men who had gone to spy out the land went up. Entering there, they took the carved image, the ephod, the household idols, and the molded image. The priest stood at the entrance of the gate with the six hundred men *who were* armed with weapons of war.

18When these went into Micah’s house and took the carved image, the ephod, the household idols, and the

molded image, the priest said to them, “What are you doing?”

19 And they said to him, “Be quiet, put your hand over your mouth, and come with us; be a father and a priest to us. *Is it* better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?”

20 So the priest’s heart was glad; and he took the ephod, the household idols, and the carved image, and took his place among the people.

21 Then they turned and departed, and put the little ones, the livestock, and the goods in front of them.

22 When they were a good way from the house of Micah, the men who *were* in the houses near Micah’s house gathered together and overtook the children of Dan.

23 And they called out to the children of Dan. So they turned around and said to Micah, “What ails you, that you have gathered such a company?”

24 So he said, “You have taken away my gods which I made, and the priest, and you have gone away. Now what more do I have? How can you say to me, ‘What ails you?’ ”

25 And the children of Dan said to him, “Do not let your voice be heard among us, lest angry men fall upon you, and you lose your life, with the lives of your household!”

26 Then the children of Dan went their way. And when Micah saw that they *were* too strong for him, he turned and went back to his house.

Danites Settle in Laish

27 So they took *the things* Micah had made, and the priest who had belonged to him, and went to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.

28 *There was* no deliverer, because it *was* far from Sidon,
and they had no ties with anyone. It was in the valley that
belongs to Beth Rehob. So they rebuilt the city and dwelt
there.
29 And they called the name of the city Dan, after the
name of Dan their father, who was born to Israel. However,
the name of the city formerly *was* Laish.
30 Then the children of Dan set up for themselves the
carved image; and Jonathan the son of Gershom, the son of
Manasseh,[c] and his sons were priests to the tribe of Dan
until the day of the captivity of the land.
31 So they set up for themselves Micah's carved image
which he made, all the time that the house of God was in
Shiloh.

Judges 19

The Levite's Concubine

1 And it came to pass in those days, when *there was* no king
in Israel, that there was a certain Levite staying in the
remote mountains of Ephraim. He took for himself a
concubine from Bethlehem in Judah.
2 But his concubine played the harlot against him, and
went away from him to her father's house at Bethlehem in
Judah, and was there four whole months.
3 Then her husband arose and went after her, to speak
kindly to her *and* bring her back, having his servant and a
couple of donkeys with him. So she brought him into her
father's house; and when the father of the young woman
saw him, he was glad to meet him.
4 Now his father-in-law, the young woman's father,
detained him; and he stayed with him three days. So they
ate and drank and lodged there.
5 Then it came to pass on the fourth day that they arose
early in the morning, and he stood to depart; but the young
woman's father said to his son-in-law, "Refresh your heart
with a morsel of bread, and afterward go your way."
6 So they sat down, and the two of them ate and drank
together. Then the young woman's father said to the man,
"Please be content to stay all night, and let your heart be
merry."
7 And when the man stood to depart, his father-in-law
urged him; so he lodged there again.
8 Then he arose early in the morning on the fifth day to
depart, but the young woman's father said, "Please refresh
your heart." So they delayed until afternoon; and both of
them ate.

9 And when the man stood to depart—he and his
concubine and his servant—his father-in-law, the young
woman's father, said to him, "Look, the day is now drawing
toward evening; please spend the night. See, the day is
coming to an end; lodge here, that your heart may be
merry. Tomorrow go your way early, so that you may get
home."
10 However, the man was not willing to spend that night;
so he rose and departed, and came to opposite Jebus (that
is, Jerusalem). With him were the two saddled donkeys; his
concubine *was* also with him.
11 They *were* near Jebus, and the day was far spent; and
the servant said to his master, "Come, please, and let us
turn aside into this city of the Jebusites and lodge in it."
12 But his master said to him, "We will not turn aside here
into a city of foreigners, who *are* not of the children of
Israel; we will go on to Gibeah."
13 So he said to his servant, "Come, let us draw near to
one of these places, and spend the night in Gibeah or in
Ramah."
14 And they passed by and went their way; and the sun
went down on them near Gibeah, which belongs to
Benjamin.
15 They turned aside there to go in to lodge in Gibeah.
And when he went in, he sat down in the open square of the
city, for no one would take them into *his* house to spend the
night.
16 Just then an old man came in from his work in the field
at evening, who also *was* from the mountains of Ephraim;
he was staying in Gibeah, whereas the men of the place
were Benjamites.
17 And when he raised his eyes, he saw the traveler in the
open square of the city; and the old man said, "Where are
you going, and where do you come from?"

18So he said to him, “We *are* passing from Bethlehem in Judah toward the remote mountains of Ephraim; I *am* from there. I went to Bethlehem in Judah; *now* I am going to the house of the LORD. But there *is* no one who will take me into his house,

19“although we have both straw and fodder for our donkeys, and bread and wine for myself, for your female servant, and for the young man *who is* with your servant; *there is* no lack of anything.”

20And the old man said, “Peace *be* with you! However, *let* all your needs *be* my responsibility; only do not spend the night in the open square.”

21So he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank.

Gibeah’s Crime

22As they were enjoying themselves, suddenly certain men of the city, perverted men,[a] surrounded the house *and* beat on the door. They spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, that we may know him *carnally!”*

23But the man, the master of the house, went out to them and said to them, “No, my brethren! I beg you, do not act *so* wickedly! Seeing this man has come into my house, do not commit this outrage.

24“Look, *here is* my virgin daughter and *the man’s*[b] concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!”

25But the men would not heed him. So the man took his concubine and brought *her* out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go. *Moral Decadence in the Book of Judges*

26 Then the woman came as the day was dawning, and fell
down at the door of the man's house where her master *was,*
till it was light.

27 When her master arose in the morning, and opened the
doors of the house and went out to go his way, there was
his concubine, fallen *at* the door of the house with her
hands on the threshold.

28 And he said to her, "Get up and let us be going." But
there was no answer. So the man lifted her onto the
donkey; and the man got up and went to his place.

29 When he entered his house he took a knife, laid hold of
his concubine, and divided her into twelve pieces, limb by
limb,[c] and sent her throughout all the territory of Israel.

30 And so it was that all who saw it said, "No such deed
has been done or seen from the day that the children of
Israel came up from the land of Egypt until this day.
Consider it, confer, and speak up!"

Judges 20

Israel's War with the Benjamites

1So all the children of Israel came out, from Dan to Beersheba, as well as from the land of Gilead, and the congregation gathered together as one man before the LORD at Mizpah. *From Dan to Beersheba*

2And the leaders of all the people, all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand foot soldiers who drew the sword.

3(Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) Then the children of Israel said, "Tell *us,* how did this wicked deed happen?"

4So the Levite, the husband of the woman who was murdered, answered and said, "My concubine and I went into Gibeah, which belongs to Benjamin, to spend the night.

5"And the men of Gibeah rose against me, and surrounded the house at night because of me. They intended to kill me, but instead they ravished my concubine so that she died.

6"So I took hold of my concubine, cut her in pieces, and sent her throughout all the territory of the inheritance of Israel, because they committed lewdness and outrage in Israel.

7"Look! All of you *are* children of Israel; give your advice and counsel here and now!"

8So all the people arose as one man, saying, "None *of us* will go to his tent, nor will any turn back to his house;

9"but now this *is* the thing which we will do to Gibeah: *We will go up* against it by lot.

10"We will take ten men out of *every* hundred throughout all the tribes of Israel, a hundred out of *every* thousand,

and a thousand out of *every* ten thousand, to make provisions for the people, that when they come to Gibeah in Benjamin, they may repay all the vileness that they have done in Israel."

11 So all the men of Israel were gathered against the city, united together as one man.

12 Then the tribes of Israel sent men through all the tribe of Benjamin, saying, "What *is* this wickedness that has occurred among you?

13 "Now therefore, deliver up the men, the perverted men[a] who *are* in Gibeah, that we may put them to death and remove the evil from Israel!" But the children of Benjamin would not listen to the voice of their brethren, the children of Israel.

14 Instead, the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel.

15 And from their cities at that time the children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men.

16 Among all this people *were* seven hundred select men *who were* left-handed; every one could sling a stone at a hair's *breadth* and not miss.

17 Now besides Benjamin, the men of Israel numbered four hundred thousand men who drew the sword; all of these *were* men of war.

18 Then the children of Israel arose and went up to the house of God[b] to inquire of God. They said, "Which of us shall go up first to battle against the children of Benjamin?" The LORD said, "Judah first!"

19 So the children of Israel rose in the morning and encamped against Gibeah.

20 And the men of Israel went out to battle against
Benjamin, and the men of Israel put themselves in battle
array to fight against them at Gibeah.
21 Then the children of Benjamin came out of Gibeah, and
on that day cut down to the ground twenty-two thousand
men of the Israelites.
22 And the people, that is, the men of Israel, encouraged
themselves and again formed the battle line at the place
where they had put themselves in array on the first day.
23 Then the children of Israel went up and wept before
the LORD until evening, and asked counsel of the LORD,
saying, “Shall I again draw near for battle against the
children of my brother Benjamin?” And the LORD said, “Go
up against him.”
24 So the children of Israel approached the children of
Benjamin on the second day.
25 And Benjamin went out against them from Gibeah on
the second day, and cut down to the ground eighteen
thousand more of the children of Israel; all these drew the
sword.
26 Then all the children of Israel, that is, all the people,
went up and came to the house of God[c] and wept. They sat
there before the LORD and fasted that day until evening;
and they offered burnt offerings and peace offerings before
the LORD. *A Day of Fasting and Weeping*
27 So the children of Israel inquired of the LORD (the ark
of the covenant of God *was* there in those days,
28 and Phinehas the son of Eleazar, the son of Aaron,
stood before it in those days), saying, “Shall I yet again go
out to battle against the children of my brother Benjamin,
or shall I cease?” And the LORD said, “Go up, for tomorrow
I will deliver them into your hand.” *Phinehas the Brave*
29 Then Israel set men in ambush all around Gibeah.

30 And the children of Israel went up against the children
of Benjamin on the third day, and put themselves in battle
array against Gibeah as at the other times.
31 So the children of Benjamin went out against the
people, *and* were drawn away from the city. They began to
strike down *and* kill some of the people, as at the other
times, in the highways (one of which goes up to Bethel and
the other to Gibeah) and in the field, about thirty men of
Israel.
32 And the children of Benjamin said, “They *are* defeated
before us, as at first.” But the children of Israel said, “Let
us flee and draw them away from the city to the highways.”
33 So all the men of Israel rose from their place and put
themselves in battle array at Baal Tamar. Then Israel’s men
in ambush burst forth from their position in the plain of
Geba.
34 And ten thousand select men from all Israel came
against Gibeah, and the battle was fierce. But *the*
Benjamites[d] did not know that disaster *was* upon them.
35 The LORD defeated Benjamin before Israel. And the
children of Israel destroyed that day twenty-five thousand
one hundred Benjamites; all these drew the sword.
36 So the children of Benjamin saw that they were
defeated. The men of Israel had given ground to the
Benjamites, because they relied on the men in ambush
whom they had set against Gibeah.
37 And the men in ambush quickly rushed upon Gibeah;
the men in ambush spread out and struck the whole city
with the edge of the sword.
38 Now the appointed signal between the men of Israel
and the men in ambush was that they would make a great
cloud of smoke rise up from the city,
39 whereupon the men of Israel would turn in battle. Now
Benjamin had begun to strike *and* kill about thirty of the

men of Israel. For they said, “Surely they are defeated before us, as *in* the first battle.”

40 But when the cloud began to rise from the city in a column of smoke, the Benjamites looked behind them, and there was the whole city going up *in smoke* to heaven.

41 And when the men of Israel turned back, the men of Benjamin panicked, for they saw that disaster had come upon them.

42 Therefore they turned *their backs* before the men of Israel in the direction of the wilderness; but the battle overtook them, and whoever *came* out of the cities they destroyed in their midst.

43 They surrounded the Benjamites, chased them, *and* easily trampled them down as far as the front of Gibeah toward the east.

44 And eighteen thousand men of Benjamin fell; all these *were* men of valor.

45 Then they[e] turned and fled toward the wilderness to the rock of Rimmon; and they cut down five thousand of them on the highways. Then they pursued them relentlessly up to Gidom, and killed two thousand of them.

46 So all who fell of Benjamin that day were twenty-five thousand men who drew the sword; all these *were* men of valor.

47 But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they stayed at the rock of Rimmon for four months.

48 And the men of Israel turned back against the children of Benjamin, and struck them down with the edge of the sword—from *every* city, men and beasts, all who were found. They also set fire to all the cities they came to.

Judges 21

Wives Provided for the Benjamites

1 Now the men of Israel had sworn an oath at Mizpah,
saying, “None of us shall give his daughter to Benjamin as
a wife.”
2 Then the people came to the house of God,[a] and
remained there before God till evening. They lifted up their
voices and wept bitterly,
3 and said, “O LORD God of Israel, why has this come to
pass in Israel, that today there should be one tribe *missing*
in Israel?”
4 So it was, on the next morning, that the people rose
early and built an altar there, and offered burnt offerings
and peace offerings.
5 The children of Israel said, “Who *is there* among all the
tribes of Israel who did not come up with the assembly to
the LORD?” For they had made a great oath concerning
anyone who had not come up to the LORD at Mizpah,
saying, “He shall surely be put to death.”
6 And the children of Israel grieved for Benjamin their
brother, and said, “One tribe is cut off from Israel today.
7 “What shall we do for wives for those who remain,
seeing we have sworn by the LORD that we will not give
them our daughters as wives?”
8 And they said, “What one *is there* from the tribes of
Israel who did not come up to Mizpah to the LORD?” And,
in fact, no one had come to the camp from Jabesh Gilead to
the assembly.
9 For when the people were counted, indeed, not one of
the inhabitants of Jabesh Gilead *was* there.

10So the congregation sent out there twelve thousand of their most valiant men, and commanded them, saying, “Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children.

11“And this *is* the thing that you shall do: You shall utterly destroy every male, and every woman who has known a man intimately.”

12So they found among the inhabitants of Jabesh Gilead four hundred young virgins who had not known a man intimately; and they brought them to the camp at Shiloh, which is in the land of Canaan.

13Then the whole congregation sent *word* to the children of Benjamin who *were* at the rock of Rimmon, and announced peace to them.

14So Benjamin came back at that time, and they gave them the women whom they had saved alive of the women of Jabesh Gilead; and yet they had not found enough for them. *The Women of Judges: Acclaimed and Abused*

15And the people grieved for Benjamin, because the LORD had made a void in the tribes of Israel.

16Then the elders of the congregation said, “What shall we do for wives for those who remain, since the women of Benjamin have been destroyed?”

17And they said, “*There must be* an inheritance for the survivors of Benjamin, that a tribe may not be destroyed from Israel.

18“However, we cannot give them wives from our daughters, for the children of Israel have sworn an oath, saying, ‘Cursed *be* the one who gives a wife to Benjamin.’ ”

19Then they said, “In fact, *there is* a yearly feast of the LORD in Shiloh, which *is* north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and south of Lebonah.”

[20]Therefore they instructed the children of Benjamin, saying, “Go, lie in wait in the vineyards,
[21]“and watch; and just when the daughters of Shiloh come out to perform their dances, then come out from the vineyards, and every man catch a wife for himself from the daughters of Shiloh; then go to the land of Benjamin.
[22]“Then it shall be, when their fathers or their brothers come to us to complain, that we will say to them, ‘Be kind to them for our sakes, because we did not take a wife for any of them in the war; for *it is* not *as though* you have given the *women* to them at this time, making yourselves guilty of your oath.’ ”
23And the children of Benjamin did so; they took enough wives for their number from those who danced, whom they caught. Then they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.
[24]So the children of Israel departed from there at that time, every man to his tribe and family; they went out from there, every man to his inheritance.
25In those days *there was* no king in Israel; everyone did *what was* right in his own eyes.

Israel's Ups and Downs
Judg. 1:1

Judges opens with the Israelites asking God which of their tribes should "go up" into battle against the Canaanites. The book ends with the nation descending into sin, chaos, and leaderless anarchy several generations later (Judg. 21:25). At the beginning of this account, the Canaanites are the villains. By the end, however, the Israelites have become as corrupt as their immoral neighbors. Find out more about these influencers in "The Canaanites" at Joshua 3:10.

Think About It: *What hints of corruption threaten to invade your life? First Peter 5:8 reminds us the devil crouches at the door ready to devour us. How will you keep him out?*

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Fulfill God's Expectations
Judg. 1:27–36

The Israelites exited Egypt with high hopes, setting out on a journey to a land "flowing with milk and honey" (Ex. 13:5). Yet their first exposure to Canaan went very badly (Num. 13–14). A new generation under Joshua finally crossed the Jordan River to take possession of Canaan (Josh. 1:11), but by the end of Joshua's life, major portions of the Promised Land remained unconquered, and many of the Canaanites and Amorites whom Israel was commanded to displace remained in the cities.

This failure meant that Israel would suffer several generations of civil, political, and spiritual unrest (Judg. 2:11–23). It was not until God finally raised up David as a unifying king that the extent of

Israel's borders began to match the expectations originally laid out by God (Num. 34:1–12). God always has good reasons for His expectations. By fulfilling those, we show we trust Him, as well as invest in the good He has planned.

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Thorns and Tears
Judg. 2:1–5

God told the Israelites to drive the Canaanites out of the land by taking over their cities, destroying their idols and altars, and refusing to enter into agreements with them. Apparently the citizens of Bochim failed to carry out those instructions. Their offense was serious enough for the Angel of the Lord to come up from Gilgal to this village near Bethel and cry against it.

The timing of this sermon was crucial. The days of Israel's conquest of Canaan were drawing to a close, yet many cities remained under the sway of the Canaanites (Judg. 1:27–35). Joshua's life was over (2:8), and a new generation was coming into power (2:10).

Bochim's spiritual failures set a dangerous precedent of idolatry that persisted from that day forward. Apparently the people of Bochim tearfully repented of their wrongs and offered a sacrifice to atone for their sins (2:5, 6). But the pattern of spiritual adultery was established, and its consequences would be like a thorn in the people's side.

In modern American society, unbelievers are free to worship whatever gods they wish. But God's people cannot adopt their ways. Like Israel, Christians must preserve their own faith, letting nothing distract them from unswerving allegiance to the Lord. Otherwise they invite a legacy of thorns and tears.

More: *Christians at Colosse struggled with mixing the truths of Christ with ideas and practices from surrounding non-Christian cultures. See "Syncretism: A Dangerous Mix" at Col. 2:1–23.*

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Other Gods
Judg. 2:11–13

The Lord's first commandment was, "You shall have no other gods before Me" (Ex. 20:3). Yet within a generation after entering the

Promised Land, the Israelites began following other gods, specifically the deities of the Canaanites.

Think About It: *How do you suppose this following of other gods began? Was it to please a girlfriend, pacify a boss, or what? Did it happen with awareness or by accident? What protections will keep you from going after something God does not bless?*

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The Judges
Judg. 2:16

For more than three hundred years—approximately from 1380 to 1050 B.C.—Israel was led by a succession of national leaders called judges. These male and female heroes rallied the people against oppressive enemies and led them in spiritual revival.

The judges derived their authority from the days of the Exodus, when Moses almost exhausted himself trying to settle the many cases brought before him (Ex. 18). Following the advice of his father-in-law Jethro, Moses appointed judges over the people to handle all but the most important questions. The Law later commanded that judges be appointed city by city when the people entered the Promised Land (Deut. 16:18). The most difficult cases were heard in conjunction with the priests, who served as custodians of the Law (17:8–13).

The Israelites apparently followed this pattern during the days of the conquest (Josh. 8:33; 24:1), but after the death of Joshua, the rule of law disintegrated and the people hastened their rebellion. Lacking a human king to guide them, "everyone did what was right in his own eyes" (Judg. 17:6; 21:25). Just as God had warned (Lev. 26:14–17), spiritual apostasy soon led to military defeat and political oppression by outsiders (Judg. 2:11–15).

Nevertheless, God raised up judges (2:16) to deliver His people from their enemies and turn them back to Him. Early judges largely succeeded, but over time the call for revival became less effective. Samson, the last judge mentioned in this book, indulged in pride and sexual sin and managed to deliver his people from their Philistine

enemies only by taking his own life (16:28–30). The final chapters of Judges tell of ever-increasing idolatry, immorality, and civil war—marks of a dying nation.

Eli, the next-to-last judge, failed both as a father and as a national leader (1 Sam. 2:22–25; 3:11–18; 4:1–18). Samuel, his successor, was immeasurably more effective, but even under his capable leadership the people rebelled, insisting on a king of their own choosing (8:4–9, 19–22).

Think About It: *What deliberate leadership actions and accountability protections would keep rebellion from starting and continuing?*

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Twelve Heroes

Judg. 2:18

The Book of Judges reveals a cycle often repeated during the early years of Israel's history in Canaan: the people fell into sin (Judg. 2:11–13); God sent judgment on them (2:14); the people cried for deliverance (2:15); God raised up a deliverer to rescue them from their enemies and bring spiritual renewal (2:16–18); and eventually the people fell into sin again after the passing of the judge (2:19). The table below lists the twelve judges mentioned in this book.

Judge	Duration of Leadership	Major Accomplishments
Othniel (Judg. 3:7–11)	40 years	Caleb's nephew; defeated a king of Mesopotamia.
Ehud (Judg. 3:12–30)	80 years	Killed Eglon, king of Moab, and subdued the Moabites.

Shamgar (Judg. 3:31)	Unknown	Killed 600 Philistines.
Deborah (Judg. 4:4–5:31)	40 years	Recruited Barak to lead Israelite warriors to victory over the Canaanite king Jabin and his general Sisera.
Gideon (Judg. 6:11–8:32)	40 years	With a force of only 300 men, defeated the Midianites.
Tola (Judg. 10:1, 2)	23 years	Unknown.
Jair (Judg. 10:3–5)	22 years	Unknown.
Jephthah (Judg. 11:1–12:7)	6 years	Subdued the Ammonites, but at the cost of a daughter he vowed to sacrifice as a burnt offering; disciplined the Ephraimites.
Ibzan (Judg. 12:8–10)	7 years	Unknown.
Elon (Judg. 12:11–12)	10 years	Unknown.
Abdon (Judg. 12:13–15)	8 years	Unknown.
Samson (Judg. 13:2–16:31)	20 years	Harassed the Philistines; died as he destroyed a pagan temple, killing many Philistines.

Think About It: *How similar are your habits to this sin/judgment/cry out/deliverance cycle? Can there be a lasting release from it? How?*

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Problem People

Judg. 3:1–4

The Israelites lived in constant conflict with the nations they were supposed to drive out during the conquest of Canaan (Deut. 7). Many Canaanites remained in the land, and during the era of the judges, God used these people to challenge the Israelites, punish them for violating His laws, and turn them back toward Him.

We may find similar people in our paths—an insensitive relative, unreasonable supervisor, irritating neighbor, or annoying classmate. Our clashes with these problem people may become opportunities for God to guide us to grow in faith action.

More: *James urged us to rejoice during the times that test our faith. See James 1:2–4.*

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Othniel

Judg. 3:9

Name means: “God Is Force.”

Family: Son of Kenaz; nephew as well as son-in-law of Caleb; husband of Achsah.

Occupation: Judge of Israel.

Best known as: The first of Israel's judges. He served for 40 years after overthrowing the oppressive Cushan-Rishathaim, king of Mesopotamia (Judg. 3:9–11).

Think About It: *What are God's secrets to successfully overthrowing oppression?*

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Ehud

Judg. 3:15

Name means: "Union."

Family: Son of Gera the Benjamite.

Occupation: Judge of Israel.

Of special interest: Used his left-handedness to hide a handmade dagger in a sheath on his right thigh, where it was not detected (Judg. 3:15, 16, 20, 21).

Best known as: The judge of Israel who killed Eglon, king of Moab (3:20–25, 30).

Think About It: *What physical characteristic of yours might be the very tool God will use to solve a problem?*

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Deborah
Judg. 4:4

Name means: “Bee.”

Not to be confused with: The nurse of Rebekah (Gen. 35:8).

Home: Between Bethel and Ramah, in the hill country of Ephraim (Judg. 4:5).

Family: Wife of Lapidoth.

Occupation: Prophetess and judge of Israel.

Best known for: Leading the people of Israel to victory over the armies of the Canaanite general Sisera (4:4–16). She and her general Barak sang a victory song (5:1–31), and the nation experienced 40 years of peace.

Think About It: *Deborah was clever and courageous in her leadership. How will cleverness and courage be a part of this day for you?*

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Barak
Judg. 4:6

Name means: “Lightning.”

Home: Kedesh in Naphtali.

Family: Son of Abinoam.

Occupation: Military commander; aide to Deborah the judge.

Best known as: Deborah's general who routed the Canaanite forces of Jabin and Sisera after Deborah committed to join him in the effort (Judg. 4:8, 9, 14–16).

Think About It: *Barak worked effectively, but initially hesitated to go alone. Deborah gave him instructions, accompanied him, and explained what would happen. What persons help you move past hesitation? How do you ask for help?*

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Willing and Able to Lead

Judg. 5:2

The era of the judges was marked by a chronic leadership crisis. In a time and place when "everyone did what was right in his own eyes" (Judg. 21:25), few were willing or able to offer moral and spiritual direction, a sure reason why Deborah celebrated willing leaders and willing people in her song of praise for Israel's victory over Jabin and Sisera (5:2, 9). The people were glad to follow leaders who led rather than despots who dominated. Deborah and Barak possessed ability and integrity that inspired ordinary people like the woman Jael to fight boldly and strike down their oppressors (4:17–22; 5:24–27).

Many people are eager to be in charge, but people of character and ability who will step into roles of leadership are rare. God invites us to be His willing leaders. Whatever our sphere of influence—our home, church, community, or work—we can accept the challenge to stand for God's ways and encourage others to follow.

More: *Nehemiah is one of the Bible's prime examples of effective leadership. See "Leadership Principles from Nehemiah" at Neh. 1:1.*

Think About It: *Integrity is something any of us can choose. So is doing what is right as defined by God rather than simply what is right in our eyes. How will choosing those two actions day-after-day make a difference at your workplace? How might it give a Jael in your life the courage to triumph? What makes people fear being a leader, even while craving good leadership?*

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Gideon

Judg. 6:11

Name means: "Cutter of Trees."

Also known as: Jerubbaal ("Let Baal Plead"; Judg. 6:32) and Jerubbesheth ("Let Shame Plead"; 2 Sam. 11:21).

Home: Ophrah, probably in the Valley of Jezreel.

Family: Son of Joash; father of 70 sons by several wives and of Abimelech by his Canaanite concubine.

Occupation: Wheat farmer.

Best known as: The military leader of a small force of Israelites that God used to rout the Midianites (Judg. 7:1–25).

Think About It: *When do a few people doing rightly have enormous power?*

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Fleece? Only One Believer Used It

Judg. 6:36–40

Many Christians look to Gideon as a model for making godly decisions. As Gideon carefully weighed whether the Lord wanted him to rally an army and attack the Midianites, he twice set out a clump of wool to ascertain God's wishes. Some Christians seeking guidance believe they should follow Gideon's example and expect tangible signs indicating God's will.

This is the only instance in Scripture when God revealed His plans through a fleece, and Gideon's actions were steered by extreme hesitation, doubt, and fear.

The Lord had already told him what to do through the Angel of the Lord (Judg. 6:11–16). The Angel had even given Gideon a confirming sign (6:17–22).

So Gideon's fleece appears to demonstrate more about his lack of faith than a zeal to be certain of God's will. The Lord patiently granted his request for yet more confirmations, but using a fleece to determine God's intentions does not seem to be the best pattern for leaning on God for guidance.

God has objectively told us throughout the Bible what He wants. The Ten Commandments, for example, give straightforward instructions for our behavior in major areas of life. Likewise, a New Testament passage says plainly, "This is the will of God" (1 Thess. 4:3), then outlines God's will regarding sexuality.

When it comes to making choices, God calls us to engage in deliberation based on our relationship with Him and our allegiance to the principles and values He has clearly spelled out in Scripture. God has designed us as analytical and discerning beings responsible for making our way through life consistent with His general plans and purposes. He challenges us to investigate everything we can about any situation, relationship, responsibility, or opportunity, weigh our findings in light of His precepts and principles, and then act. We can move ahead with confidence that He works in us "both to will and to do for His good pleasure" (Phil. 2:13).

More: *For more on how God's basic values should guide decision-making, see "Ten Practical Commandments" at James 2:8–13.*

Think About It: *To truly listen to God, what questions can you ask of both yourself and those who courageously tell you the truth?*

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A Shrewd Politician
Judg. 8:2

Whatever fear Gideon felt prior to the battle with the Midianites, he displayed shrewd political instincts in calming the Ephraimites. His allusion to gleaning after a quality harvest was designed to soothe resentment that the men of Ephraim were not mustered for the main battle but only given a mop-up operation (Judg. 7:24–8:1)—what one might consider a form of military gleaning.

Gleaning was an Israelite custom that required landowners to leave a portion of their harvests behind for the benefit of the poor. After the harvesters had completed their work, the poor were encouraged to go through the fields and vineyards to gather what was left (see "Gleaning and the Poor" at Lev. 19:9, 10). Gideon praised the men of Ephraim by saying that the leftovers of their vineyards were superior to the best fruits of his own clan of Abiezer. This was an extreme compliment since the Abiezrites' vineyards in the Valley of Jezreel were among the most productive in all of Israel.

Think About It: *Are words or tone more important in solving human hostility?*

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Gideon's Compromise
Judg. 8:31

Gideon's many wives bore him many sons (Judg. 8:30), but it was Abimelech, his son by his concubine, who became one of the most notorious figures in the days of the judges (8:31). Concubines were usually female slaves with whom a male owner was free to have sexual relations as though they were wives. They were not considered full wives but enjoyed rights that common slaves did not (see "Concubines" at Gen. 30:3–13).

The fact that Gideon's concubine was from Shechem may mean that she was an Israelite born to an impoverished family that sold her into slavery (compare Judg. 9:1–3, 18). Or she may have been a Canaanite taken by Gideon as a female servant. Some Canaanites remained in Shechem during that era, and the city was a center for Baal worship (9:4).

The Israelites were forbidden to marry Canaanites (Deut. 7:1–6). Gideon, despite his apparent trust in God and victory over the Midianites, might not have been above skirting the Law, as he had demonstrated by fashioning an ephod, a sacred garment, from the Midian plunder (see "Seeking Guidance Through the Urim and Thummim" at Ex. 28:30). The object became a spiritual snare for him and his family (Judg. 8:24–27) and aided Israel in reverting to idolatry after his passing (8:33). The result of Gideon's union with his concubine was bloodshed and civil disorder (9:1–57).

It is up to us to learn from Gideon's mistakes and identify potential snares in our own lives. To avoid being trapped, we must search our lives and identify and forsake anything that has even the potential of keeping us from full obedience.

Think About It: *Laws are in place for our happiness. So why do we tend to think it's better to break rules? Why would any rule apply to others but not to us?*

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Abimelech

Judg. 9:1

Name means: “My Father Is King.”

Not to be confused with: Philistine rulers known by the name Abimelech in the time of Abraham (Gen. 20:2) and Isaac (26:1).

Home: Shechem, a Canaanite city 31 miles north of Jerusalem.

Family: Son of Gideon by a concubine from Shechem; had 70 half brothers.

Occupation: Self-appointed king of Shechem and Beth Millo (Judg. 9:6).

Best known as: An assassin who murdered his 70 half brothers and later was mortally wounded after a woman dropped a millstone on his head (9:50–54).

Think About It: *What is the appeal of being king? How would this convince us that murder or deception is OK?*

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The Man Who Would Be King
Judg. 9:2

When the people of Israel tried to crown Gideon king after he defeated the Midianites, he refused the title (Judg. 8:22, 23). His son Abimelech was not so humble. Although his ascent required the brutal murder of his seventy half brothers, Abimelech arranged to have himself crowned king of Shechem.

Abimelech’s glory was limited in scope and duration. Even though he was said to have reigned over Israel (9:22), his influence probably never extended more than ten miles. After three years he was driven from Shechem by the same people who aided his rise to power and he sought safety several miles south at Arumah (9:39–41).

As Abimelech's grasp on the region began to slip, he inflicted more violence in a desperate effort to retain control (9:42–52). Rejected by Gideon's family, his mother's family, and the citizens of his tiny kingdom, he found himself dying in shame. He made a final, misguided attempt to preserve his dignity by compelling one of his men to run him through with a sword (9:53, 54).

Think About It: *What drives someone to refuse to be king? To insist on being king?*

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Jephthah

Judg. 11:1

Name means: "He Will Open."

Home: Probably born at Gilead, the mountainous region east of the Jordan River; settled in Tob, north of Gilead.

Family: Son of Gilead by a harlot, therefore excluded from the family inheritance by his legitimate half brothers; father of a daughter he vowed to the Lord.

Occupation: Leader of a band of raiders that probably protected Israelite towns from the Ammonites.

Best known for: His rash vow that resulted in the loss of his daughter. The text does not confirm that she was sacrificed as a burnt offering, but human sacrifice was practiced at the time and the text presents Jephthah as man of his word (compare Judg. 12:1–6).

Think About It: *What are the cures for rash behavior in your own life?*

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Overcoming a Rough Start
Judg. 11:2, 3

The product of his father's liaison with a prostitute, Jephthah was expelled from the rest of his family. He took up a criminal life, though his gang of raiders may have harassed Ammonites more than Israelites. Ironically, when Israel faced war with Ammon, Jephthah's hometown leaders expected him to deliver them. They offered no apology but merely appealed for help. Jephthah agreed to help them after negotiating his terms (Judg. 11:9–11), and God gave him the victory (11:33).

God does not judge people on the basis of appearances (Deut. 10:17; 1 Sam. 16:7; Rom. 2:11). He overcomes any background and uses every circumstance to accomplish His purposes.

Think About It: *How can you give yourself a fresh start from the behaviors in your past?*

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The Tragedy of Jephthah's Daughter
Judg. 11:30–40

Modern readers may find the incident of Jephthah's daughter profoundly cruel. Though the Bible records the events as they actually occurred, this does not imply that God approved of them.

Rather, it shows the poor state of Israel's spiritual well-being at this point in history.

Jephthah vowed to sacrifice as a burnt offering whatever came out of his door if he returned victorious from battle. Many commentators think Jephthah had human sacrifice in mind, probably an intention to offer a slave. It was common for warriors to make vows to their gods to secure their assistance in warfare. Child sacrifice was common among the Ammonites and Moabites (2 Kin. 3:27), but the Israelites were banned from making human sacrifices (Lev. 18:21; Deut. 12:31).

We may puzzle over why Jephthah would make such a vow or why he would decide to keep his pledge once he realized his daughter had become an unintentional victim. Our answer may lie in how steeply Israel's moral and spiritual condition had declined by this time. The Mosaic covenant was violated more often than it was honored, and spiritual abandonment had overtaken the land. God used the Ammonites to bring His people to their knees (Judg. 11:4). Though they had not turned back to Him, they recruited Jephthah to lead them (4:5–11).

Jephthah was no spiritual giant. But he at least remembered the history between Israel and Ammon, and how God had rescued His people during the Exodus (11:14–28). He viewed the Lord as the supreme "Judge" (11:27) who would decide the current conflict between Ammon and Israel.

Jephthah perceived correctly that God would indeed judge between the two peoples. Neither group was without sin. The Israelites had forsaken the Lord for idols (10:6) yet repented (10:10–16). The Ammonites had long practiced abominations such as child sacrifice (see "Abominations: How Not to Act" at Lev. 18:24–30) without rejecting their sin. Now they had claimed territory that was not theirs (Judg. 11:13).

God decided the matter by empowering Jephthah to recruit an army to carry out His judgment on the Ammonites (11:29). At this point, filled with zealous energy, Jephthah made his rash vow (11:30, 31), maybe based on an inadequate view of God. Although Jephthah correctly understood God as Judge, he may have incorrectly likened Him to the god Chemosh of the Ammonites (11:24). If Chemosh's help was enlisted through human sacrifice, perhaps Jephthah assumed that Lord's help must be gained in the same way.

Jephthah appears to have followed through on his vow, first giving his daughter time to grieve that she would never marry and have children (11:37–39). He said he kept the vow because he deeply feared what God might do if he did not (compare Num. 30:2; Deut. 23:21–23). From our perspective, his fear seems primitive, superstitious, and tragically mistaken.

The daughter's statement of submission is one of the Bible's most touching speeches (Judg. 11:36). She shared her father's extreme reverence for God, even at the cost of marriage, children, and life itself. No wonder the young women of Israel honored her ever after (11:40).

This incident warns us to beware of our decisions, what we follow through with (after making a poor decision), and how we are affected by spiritual decline in our culture. Our neighbors' disobedience can warp our perspective, leading us to speak and do things unworthy of our Lord. This incident also reminds us how seriously we should take our own commitments to Him.

More: *Abraham demonstrated utter commitment to God when the Lord challenged him to sacrifice his only son Isaac as a burnt offering. Read Gen. 22:1–18; Rom. 4; Heb. 11:17–19; James 2:21–24. The Israelites and the Ammonites were perpetual enemies. See 1 Chr. 19:1–9.*

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Donkeys: A Mark of Royalty

Judg. 12:14

We might laugh as we picture Abdon's sons and grandsons riding seventy young donkeys—or similar reports about Jair's sons (Judg. 10:4) and an unnamed Levite (19:3). But the donkey was the preferred means of transportation for the rich and royal (compare 5:10). Donkeys signaled power. They were also a sign of peace. During the Old Testament era, it was a breach of etiquette for royalty to ride horses except in war. Large number of donkeys in the days of Jair and Abdon tell us that they had delivered Israel from its enemies and the land once again enjoyed peace.

More: *The significance of donkeys explains why Jesus rode into Jerusalem on a young donkey. See Zech. 9:9 and Matt. 21:1–9.*

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Samson
Judg. 13:24

Name means: "Sunny."

Home: Born at Zorah in the region of Dan, on the border between Israel and the territory of the Philistines.

Family: Son of Manoah and an unnamed woman; married to a Philistine woman from Timnah but deserted her after one week; consorted with but probably did not marry a woman named Delilah.

Occupation: A judge of Israel (Judg. 15:20; 16:31).

Of special interest: Set apart to God as a Nazirite by his parents (13:5; see also "The Nazirite Vow" at Num. 6:2).

Best known for: His miraculous strength, which he used to harass the Philistines, and for the long hair that gave him his strength.

Think About It: *What can Samson teach you about how to get out of, or stay out of, messses?*

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God's Gifts Without God's Blessing
Judg. 13:25

The Book of Hebrews lists Samson as a hero of the faith (Heb. 11:32), an honor that seems to conflict with his behavior in the

Book of Judges. His infamous involvement with Delilah led to his downfall.

As a Nazirite Samson was obligated to refrain from touching a dead body, to abstain from alcohol and other products of the vine, and to avoid the use of a razor. He clearly violated the first commitment (Judg. 14:8, 9, 19; 15:8, 15), likely ignored the second, and ended up betraying the third (16:13–17).

These failures must be seen in the context of the appallingly low moral and spiritual condition of Samson's day (13:1; 21:25). Samson did act in faith when he asked God for strength to pull down a roof on his enemies (16:28–30). He destroyed a temple of Dagon and killed many Philistines, likely members of the ruling class.

Samson proves that it is possible to experience God's gifts and power without enjoying God's blessing. God sometimes grants the ability to accomplish His purposes without requiring that recipients follow His ways. God empowered Balaam to bless Israel, for example, yet Balaam remained spiritually deficient (see "Playing with Fire" at Num. 31:15, 16).

Immense abilities are not the same as immense obedience. As the apostle Paul pointed out, one can "speak with the tongues of men and of angels" yet behave in ways that are empty and loveless (1 Cor. 13:1). To experience the true gift of a relationship with God, we must obey Him in our way of life, not only relying on His ability to work *through* us but *in* us.

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Prostitutes in the Ancient World

Judg. 16:1

Prostitutes like the woman whom Samson visited at Gaza were common in the ancient world. Sadly, prostitution has been a part of religious rites since at least 3000 B.C.

Engaging in intercourse with a temple prostitute in places like Babylon, Syria, Canaan, Arabia, and Phoenicia was believed to promote fertility among humans, animals, and crops. The historian Herodotus reports a Babylonian custom that required every woman to sit in the temple of the goddess Ishtar until a stranger chose her

for sexual relations. A man would toss a coin in a woman's lap, and if she accepted the coin and his sexual advances, she met her obligation to the goddess and was free to return to her normal life.

In Israel, however, ritual prostitution was forbidden (Deut. 23:17). Laws prevented priests from marrying prostitutes (Lev. 21:7), and prostitutes' earnings were not accepted as payment of temple vows (Deut. 23:18).

Nevertheless, commercial prostitutes worked freely in Israel, easily recognized by their hairstyle, head ornaments, or a special forehead mark. Clothing and jewelry signaled their availability, and they frequented particular locales. They accepted payments in money, grain, wine, or livestock, and often accepted pledges until payment could be fulfilled.

Samson used his God-given strength to escape the Philistines after spending an evening with a prostitute (Judg. 16:3), but God did not overlook his immorality. Samson's next choice—taking up with the woman Delilah (16:4)—led to his betrayal and capture (16:18–21). Samson's morality reached a low point when he visited the prostitute at Gaza, and soon he paid the price of ignoring God's commands.

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Delilah

Judg. 16:4

Name means: "Lustful."

Home: The Valley of Sorek, the long valley between Jerusalem and the Mediterranean Sea, in the land of the Philistines.

Occupation: Unknown; possibly a prostitute.

Best known for: Betraying Samson to his Philistine enemies by pestering him until he shared the secret of his strength (Judg. 16:5–17); for her work she received 1,100 pieces of silver.

Think About It: *When have you been taken in by someone who actually sought to do you wrong?*

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The Secret of Samson's Strength
Judg. 16:17

Samson's strength was connected with the Nazirite vow that his parents made for him before he was born (compare Judg. 13:3–7). This vow prohibited him from using a razor (see "The Nazirite Vow" at Num. 6:2). His hair was the secret of his strength. Long hair on a man was also perceived as a sign of vitality. See "Not Such a Sign of Strength" at 2 Samuel 14:26.

Think About It: *How will you keep from misusing your God-given strengths?*

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Moral Decadence in the Book of Judges
Judg. 19:25

The Book of Judges begins on a high note, with the people of Israel continuing Joshua's legacy, taking possession of more and more territory in the Promised Land (Judg. 1). Yet the book ends at a low point in Israel's history, with the nation sinking into depravity,

anarchy, and a civil war touched off by the rape of a Levite's concubine (19:25).

This widespread and rapid decline is difficult to fathom in light of the lofty standards of the Law envisioned in Exodus, Leviticus, and Deuteronomy. Romans 7 provides one explanation; there Paul points out that the Law is powerless to produce righteousness and the war of sin rages within us (Rom. 7:7–25).

This is a crucial fact as we watch our own society's moral decline. Laws alone cannot change behavior, even though they help to distinguish right from wrong. People must choose whether or not they will do what is right. Only Jesus Christ can equip us to do so.

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From Dan to Beersheba

Judg. 20:1

The phrase "from Dan to Beersheba" is used a total of seven times in the historical books of the Old Testament (Judg. 20:1; 1 Sam. 3:20; 2 Sam. 3:10; 17:11; 24:2, 15; 1 Kin. 4:25). The phrase indicated the entire nation of Israel, from north (Dan) to south (Beersheba). The distance between the two cities was about 145 miles.

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A Day of Fasting and Weeping

Judg. 20:26

The civil war between the Benjamites and Israel's other tribes was cause for the nation to stop and examine its spiritual condition. The situation called for a day of fasting and weeping as the people cried out to the Lord for mercy and wisdom. This kind of soul-searching is

one purpose of fasting. See "The Value of Fasting" at 1 Chronicles 10:12.

Think About It: *To what soul-searching might God be calling you?*

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Phinehas the Brave
Judg. 20:28

An elderly man at the time of Benjamin's resistance, Phinehas nevertheless remained at his post, faithfully serving the Lord and the people in the tabernacle. Phinehas showed to the day of his death the same zeal and determination that led him to spear a Midianite priestess and her Jewish lover (Num. 25:6–8). Find out more about this stouthearted grandson of Aaron at his profile at Numbers 25:7.

Think About It: *What person might you have treated as though he or she is finished, and no longer qualified to express the gifts given by God to him or her? How will you not only affirm this believer's gifts but learn from this believer?*

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The Women of Judges: Acclaimed and Abused
Judg. 21:14

The Book of Judges illustrates a wide range of women's choices in history, as the following table shows.

Women	Experience
Achsah	Caleb gave away his daughter Achsah as a reward for success in war (Judg. 1:12, 13). He also gave her land, unusual because few Hebrew women owned land (1:14–16).
Deborah	The nation's judge for 40 years, she enlisted Barak to lead the people to victory over the Canaanite general Sisera (Judg. 4:1–5:31).
Jael	The wife of Heber the Kenite became a war hero by assassinating the general Sisera (Judg. 4:17–22).
An Unnamed Concubine	Gideon's concubine gave birth to Abimelech (Judg. 8:31), who brought disaster on the nation.
An Unnamed Prostitute	She gave birth to a son, Jephthah, who was rejected by his half brothers but later recruited to rescue Israel from the Ammonites (Judg. 11:1–33).
An Unnamed Daughter	Jephthah's daughter was presumably sacrificed as a burnt offering because of her father's rash vow (Judg. 11:29–40).
An Unnamed, Barren Wife	Manoah's wife was chosen by God to be the mother of Samson, Israel's savior from the Philistines (Judg. 13:2–25).
An Unnamed Philistine Wife	Samson's marriage to his wife from Timnah lasted only one week before she was given to his best man (Judg. 14:1–20).
An Unnamed Prostitute	She tried to trap Samson in a Philistine ambush, but his physical strength confounded her efforts (Judg. 16:1–3).
Delilah	Having attracted Samson's affections, she wore him down until he revealed the secret of his strength (Judg. 16:4–31).
An Unnamed Mother	Her son Micah stole 1,100 shekels of silver from her but returned it. Together they fashioned idols that became a spiritual trap for a foolish Levite (Judg. 17:1–13). The incident led to civil war in Israel (Judg. 19:1–30).
400	Captured as prizes in a civil war, they were given as wives

Virgins of to the wayward Benjamites (Judg. 21:1–25).
Mizpah

Think About It: *Suppose there was a listing of women in your community. For what actions and choices would you be known? If you're not a woman, for what women would you applaud and why? How would you change your treatment of women and why?*

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Judges 1

a **1:9** Hebrew *Negev,* and so throughout this book
b **1:14** Septuagint and Vulgate read *he urged her.*
c **1:35** Spelled *Shaalabbin* in Joshua 19:42

Judges 2

a **2:3** Septuagint, Targum, and Vulgate read *enemies to you*.
b **2:5** Literally *Weeping*
c **2:13** Canaanite goddesses

Judges 3

a **3:7** Name or symbol for Canaanite goddesses
b **3:24** Literally *his*

Judges 4

a **4:10** Literally *at his feet*

Judges 5

a **5:15** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *And my princes in Issachar.*
b **5:15** Literally *at his feet*
c **5:17** Or *at ease*
d **5:23** Or *Angel*

Judges 6

a **6:13** Hebrew *adoni,* used of man
b **6:15** Hebrew *Adonai,* used of God
c **6:24** Hebrew *YHWH Shalom*
d **6:25** Hebrew *Asherah,* a Canaanite goddess
e **6:32** Literally *Let Baal Plead*

Judges 7

a **7:22** Hebrew *Beth Shittah*

Judges 9

a **9:29** Literally *hand*
b **9:29** Following Masoretic Text and Targum; Dead Sea Scrolls read *they;* Septuagint reads *I*.
c **9:37** Hebrew *Meonenim*

Judges 10

a **10:4** Literally *Towns of Jair* (compare Numbers 32:41 and Deuteronomy 3:14)

b **10:12** Some Septuagint manuscripts read *Midianites.*

Judges 11

a **11:33** Literally *Plain of Vineyards*

Judges 13

a **13:25** Literally *Camp of Dan* (compare 18:12)

Judges 14

a **14:15** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *fourth.*

Judges 15

a **15:17** Literally *Jawbone Height*
b **15:19** Literally *Jawbone* (compare verse 14)
c **15:19** Literally *Spring of the Caller*

Judges 16

a **16:19** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *he began to be weak*.

Judges 17

a **17:5** Hebrew *teraphim*

Judges 18

a **18:7** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *with Syria*.
b **18:12** Literally *Camp of Dan*
c **18:30** Septuagint and Vulgate read *Moses.*

Judges 19

a **19:22** Literally *sons of Belial*
b **19:24** Literally *his*
c **19:29** Literally *with her bones*

Judges 20

a **20:13** Literally *sons of Belial*
b **20:18** Or *Bethel*
c **20:26** Or *Bethel*
d **20:34** Literally *they*
e **20:45** Septuagint reads *the rest.*

Judges 21

a **21:2** Or *Bethel*

Against the dark spiritual backdrop of Judges, Ruth's faith shines as a brilliant point of light. Her story encourages us that no matter how bad things get, God never abandons us and He always carries out His purposes. Even when our faithfulness in following the Lord feels futile and insignificant, the Lord is using us, sometimes in ways we cannot see.

The Book of Ruth opens with a story that seems headed for an unhappy ending. A famine has struck Bethlehem. A man named Elimelech ("My God Is King") journeys to the foreign land of Moab to find bread, only to die there. His wife Naomi is left a single parent to two sons, who eventually marry Moabite women, Orpah and Ruth. After ten years the sons also die, leaving the three women to fend for themselves.

Naomi resolves to return to Bethlehem. Orpah stays behind in Moab while Ruth follows Naomi, declaring her steadfast devotion to her mother-in-law and to the Lord. Once in Israel, Ruth meets Boaz, who takes her as his wife. Through their union a son is born, the grandfather of David, God's answer to Israel's need for a king. And through David the King of kings will one day descend, God's answer to the world's need for a Savior.

Ancient tradition held that Samuel wrote the Book of Ruth, but an exact identification of the author cannot be made. The brief genealogy at Ruth 4:18–22 sets the book's events around 1050 B.C., toward the end of the period of the judges. David's father Jesse was old enough to have fathered several military-age sons by the time Samuel had ended his role as judge of Israel and Saul was installed as

king (1 Sam. 16:5–11). This suggests that Jesse's father Obed was perhaps Samuel's age or slightly older, so that Boaz and Ruth may have been contemporaries of Samuel's parents Elkanah and Hannah.

The story of Ruth begins in Moab, a land on the eastern shore of the Dead Sea, and ends in Bethlehem, a city of Judah five miles south of Jebus, later known as Jerusalem.

Key People in Ruth

- Elimelech ("My God Is King"), a Hebrew from Bethlehem who journeys to Moab with his family (Ruth 1:2).
- Naomi ("Pleasant"), Elimelech's wife, who endures the deaths of her husband and two sons (Ruth 1:2).
- Mahlon ("Sickly"), Elimelech and Naomi's older son, who dies in a foreign land (Ruth 1:2).
- Chilion ("Wasting Away"), their younger son, who joins his brother in death (Ruth 1:2).
- Orpah ("Neck"), a woman of Moab and the wife of Chilion (Ruth 1:4), who chooses to remain in her home country.
- Ruth ("Friendship"), a woman of Moab and the wife of Mahlon, who leaves her home country to cling to Naomi, her people, and her God (Ruth 1:4).
- Boaz ("Strength"), a male relative of Elimelech who provides for and marries Ruth (Ruth 2:1).

Ruth 1

Elimelech's Family Goes to Moab

1 Now it came to pass, in the days when the judges ruled,
that there was a famine in the land. And a certain man of
Bethlehem, Judah, went to dwell in the country of Moab, he
and his wife and his two sons.
2 The name of the man *was* Elimelech, the name of his
wife *was* Naomi, and the names of his two sons *were*
Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And
they went to the country of Moab and remained there. *Naomi*
3 Then Elimelech, Naomi's husband, died; and she was
left, and her two sons.
4 Now they took wives of the women of Moab: the name of
the one *was* Orpah, and the name of the other Ruth. And
they dwelt there about ten years. *Ruth* *Good After Bad*
5 Then both Mahlon and Chilion also died; so the woman
survived her two sons and her husband.

Naomi Returns with Ruth

6 Then she arose with her daughters-in-law that she might
return from the country of Moab, for she had heard in the
country of Moab that the LORD had visited His people by
giving them bread.
7 Therefore she went out from the place where she was,
and her two daughters-in-law with her; and they went on
the way to return to the land of Judah.
8 And Naomi said to her two daughters-in-law, "Go, return
each to her mother's house. The LORD deal kindly with
you, as you have dealt with the dead and with me.
9 "The LORD grant that you may find rest, each in the
house of her husband." So she kissed them, and they lifted

up their voices and wept.
10 And they said to her, “Surely we will return with you to
your people.”
11 But Naomi said, “Turn back, my daughters; why will
you go with me? *Are* there still sons in my womb, that they
may be your husbands?
12 “Turn back, my daughters, go—for I am too old to have
a husband. If I should say I have hope, *if* I should have a
husband tonight and should also bear sons,
13 “would you wait for them till they were grown? Would
you restrain yourselves from having husbands? No, my
daughters; for it grieves me very much for your sakes that
the hand of the LORD has gone out against me!”
14 Then they lifted up their voices and wept again; and
Orpah kissed her mother-in-law, but Ruth clung to her.
15 And she said, “Look, your sister-in-law has gone back
to her people and to her gods; return after your sister-in-
law.”
16 But Ruth said:

> “Entreat me not to leave you,
> *Or to* turn back from following after you;
> For wherever you go, I will go;
> And wherever you lodge, I will lodge;
> Your people *shall be* my people,
> And your God, my God.
> 17 Where you die, I will die,
> And there will I be buried.
> The LORD do so to me, and more also,
> If *anything but* death parts you and me.”

18 When she saw that she was determined to go with her,
she stopped speaking to her.
19 Now the two of them went until they came to
Bethlehem. And it happened, when they had come to

Bethlehem, that all the city was excited because of them; and the women said, “*Is* this Naomi?”

20 But she said to them, “Do not call me Naomi;[a] call me Mara,[b] for the Almighty has dealt very bitterly with me.

21 “I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?”

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest. *Ruth Journeys to Israel*

Ruth 2

Ruth Meets Boaz

1There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name *was* Boaz. *A Web of Technicalities*

2So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after *him* in whose sight I may find favor." And she said to her, "Go, my daughter."

3Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field *belonging* to Boaz, who *was* of the family of Elimelech.

4Now behold, Boaz came from Bethlehem, and said to the reapers, "The LORD *be* with you!" And they answered him, "The LORD bless you!"

5Then Boaz said to his servant who was in charge of the reapers, "Whose young woman *is* this?"

6So the servant who was in charge of the reapers answered and said, "It *is* the young Moabite woman who came back with Naomi from the country of Moab.

7"And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

8Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.

9"*Let* your eyes *be* on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."

10 So she fell on her face, bowed down to the ground, and
said to him, “Why have I found favor in your eyes, that you
should take notice of me, since I *am* a foreigner?”
11 And Boaz answered and said to her, “It has been fully
reported to me, all that you have done for your mother-in-
law since the death of your husband, and *how* you have left
your father and your mother and the land of your birth, and
have come to a people whom you did not know before.
12 “The LORD repay your work, and a full reward be given
you by the LORD God of Israel, under whose wings you
have come for refuge.”
13 Then she said, “Let me find favor in your sight, my lord;
for you have comforted me, and have spoken kindly to your
maidservant, though I am not like one of your
maidservants.”
14 Now Boaz said to her at mealtime, “Come here, and eat
of the bread, and dip your piece of bread in the vinegar.” So
she sat beside the reapers, and he passed parched *grain* to
her; and she ate and was satisfied, and kept some back.
15 And when she rose up to glean, Boaz commanded his
young men, saying, “Let her glean even among the sheaves,
and do not reproach her.
16 “Also let *grain* from the bundles fall purposely for her;
leave *it* that she may glean, and do not rebuke her.”
17 So she gleaned in the field until evening, and beat out
what she had gleaned, and it was about an ephah of barley.
18 Then she took *it* up and went into the city, and her
mother-in-law saw what she had gleaned. So she brought
out and gave to her what she had kept back after she had
been satisfied.
19 And her mother-in-law said to her, “Where have you
gleaned today? And where did you work? Blessed be the
one who took notice of you.” So she told her mother-in-law

with whom she had worked, and said, “The man’s name with whom I worked today *is* Boaz.”

20 Then Naomi said to her daughter-in-law, “Blessed *be* he of the LORD, who has not forsaken His kindness to the living and the dead!” And Naomi said to her, “This man *is* a relation of ours, one of our close relatives.”

21 Ruth the Moabitess said, “He also said to me, ‘You shall stay close by my young men until they have finished all my harvest.’ ”

22 And Naomi said to Ruth her daughter-in-law, “*It is* good, my daughter, that you go out with his young women, and that people do not meet you in any other field.”

23 So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

Ruth 3

Ruth's Redemption Assured

1 Then Naomi her mother-in-law said to her, "My daughter,
shall I not seek security for you, that it may be well with
you?
2 "Now Boaz, whose young women you were with, *is he*
not our relative? In fact, he is winnowing barley tonight at
the threshing floor. *Boaz*
3 "Therefore wash yourself and anoint yourself, put on
your *best* garment and go down to the threshing floor; *but*
do not make yourself known to the man until he has
finished eating and drinking.
4 "Then it shall be, when he lies down, that you shall
notice the place where he lies; and you shall go in, uncover
his feet, and lie down; and he will tell you what you should
do."
5 And she said to her, "All that you say to me I will do."
6 So she went down to the threshing floor and did
according to all that her mother-in-law instructed her.
7 And after Boaz had eaten and drunk, and his heart was
cheerful, he went to lie down at the end of the heap of
grain; and she came softly, uncovered his feet, and lay
down.
8 Now it happened at midnight that the man was startled,
and turned himself; and there, a woman was lying at his
feet.
9 And he said, "Who *are* you?" So she answered, "I *am*
Ruth, your maidservant. Take your maidservant under your
wing,[a] for you are a close relative." *Under His Wing*
10 Then he said, "Blessed *are* you of the LORD, my
daughter! For you have shown more kindness at the end

than at the beginning, in that you did not go after young men, whether poor or rich.

11 “And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you *are* a virtuous woman.

12 “Now it is true that I *am* a close relative; however, there is a relative closer than I.

13 “Stay this night, and in the morning it shall be *that* if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, *as* the LORD lives! Lie down until morning.”

14 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, “Do not let it be known that the woman came to the threshing floor.”

15 Also he said, “Bring the shawl that *is* on you and hold it.” And when she held it, he measured six *ephahs* of barley, and laid *it* on her. Then she[b] went into the city.

16 When she came to her mother-in-law, she said, “*Is* that you, my daughter?” Then she told her all that the man had done for her.

17 And she said, “These six *ephahs* of barley he gave me; for he said to me, ‘Do not go empty-handed to your mother-in-law.’ ”

18 Then she said, “Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day.”

Ruth 4

Boaz Redeems Ruth

1 Now Boaz went up to the gate and sat down there; and
behold, the close relative of whom Boaz had spoken came
by. So Boaz said, “Come aside, friend,[a] sit down here.” So
he came aside and sat down.

2 And he took ten men of the elders of the city, and said,
“Sit down here.” So they sat down.

3 Then he said to the close relative, “Naomi, who has
come back from the country of Moab, sold the piece of land
which *belonged* to our brother Elimelech.

4 “And I thought to inform you, saying, ‘Buy *it* back in the
presence of the inhabitants and the elders of my people. If
you will redeem *it,* redeem *it;* but if you[b] will not redeem *it,*
then tell me, that I may know; for *there is* no one but you to
redeem *it,* and I *am* next after you.’ ” And he said, “I will
redeem *it*.”

5 Then Boaz said, “On the day you buy the field from the
hand of Naomi, you must also buy *it* from Ruth the
Moabitess, the wife of the dead, to perpetuate[c] the name of
the dead through his inheritance.”

6 And the close relative said, “I cannot redeem *it* for
myself, lest I ruin my own inheritance. You redeem my right
of redemption for yourself, for I cannot redeem *it*.”

7 Now this *was the custom* in former times in Israel
concerning redeeming and exchanging, to confirm
anything: one man took off his sandal and gave *it* to the
other, and this *was* a confirmation in Israel.

8 Therefore the close relative said to Boaz, “Buy *it* for
yourself.” So he took off his sandal.

9 And Boaz said to the elders and all the people, “You *are* witnesses this day that I have bought all that was Elimelech’s, and all that *was* Chilion’s and Mahlon’s, from the hand of Naomi.

10 “Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate.[d] You *are* witnesses this day.”

11 And all the people who *were* at the gate, and the elders, said, “*We are* witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.

12 “May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman.”

Descendants of Boaz and Ruth

13 So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son. *The Family of Ruth and Boaz*

14 Then the women said to Naomi, “Blessed *be* the LORD, who has not left you this day without a close relative; and may his name be famous in Israel!

15 “And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.”

16 Then Naomi took the child and laid him on her bosom, and became a nurse to him. *Naomi the Nurse*

17 Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He *is* the father of Jesse, the father of David.

18Now this *is* the genealogy of Perez: Perez begot Hezron;
19Hezron begot Ram, and Ram begot Amminadab;
20Amminadab begot Nahshon, and Nahshon begot Salmon;[e]
21Salmon begot Boaz, and Boaz begot Obed;
22Obed begot Jesse, and Jesse begot David.

Naomi

Ruth 1:2

Name means: “Pleasant.”

Also known as: Mara (“Bitter”), the name she used to describe herself upon her return to Bethlehem (Ruth 1:20).

Home: Originally Bethlehem, later Moab, and eventually Bethlehem again (Ruth 1:19).

Family: Wife and widow of Elimelech; mother of two sons, Mahlon and Chilion, who both preceded her in death; counted as the grandmother of Ruth’s son Obed (4:17), an ancestor of David and Jesus Christ.

Best known for: Allowing her widowed, Moabite daughter-in-law Ruth to return with her to Bethlehem and arranging Ruth’s marriage to Boaz.

Think About It: *Naomi gave wise counsel. How will you receive godly counsel from someone older than you? How will you share it in a receptive way to someone younger than you?*

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Ruth
Ruth 1:4

Name means: “Friendship.”

Home: Born in Moab, but relocated with her mother-in-law Naomi to Bethlehem in Judah after the death of her husband.

Family: Wife and widow of Mahlon; remarried Boaz by an extension of levirate marriage; mother of Obed, who was figuratively called the son of Naomi (Ruth 4:17); ancestor of David and Jesus Christ.

Best known for: Insisting that her mother-in-law Naomi allow her to come to Bethlehem, making Naomi’s people and God her own nation and Lord (1:16, 17).

Think About It: *What persons do you trust similar to the way Ruth trusted Naomi? What factors make someone trustworthy or not-so-trustworthy?*

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Good After Bad
Ruth 1:4

The name Moab brings to mind a pair of unpleasant incidents from Israel’s past: the unseemly conception of Moab and the trouble his descendants caused Israel during their wilderness journey to the Promised Land.

Moab was born in the aftermath of Sodom and Gomorrah. Lot fled from Sodom with his family, in effect taking the sin of the city with him into the wilderness. His wife disobeyed God’s instructions and died as a pillar of salt (Gen. 19:26). Lot’s daughters got their father drunk so that he would lay with them and father their children. One daughter gave birth to Moab, the other to Ammon (19:30–38). Their descendants grew into nations that long plagued Israel.

The nation of Moab committed one of its most grievous offenses while Israel wandered in the wilderness. Moab’s king attempted to

hire Balaam the seer to curse the Israelites, but Balaam, compelled by the Lord, blessed them instead (Num. 22–24). Later, however, the seer proposed using Moabite women to seduce God's people into idolatry. The plan resulted in the death of twenty-four thousand Israelites (see "Playing with Fire" at Num. 31:15, 16). As a result, Mosaic law banned Moabites and Ammonites from ever becoming members of God's community (Deut. 23:3).

Yet in spite of this history, from Moab came Ruth—and from Ruth, Obed; from Obed, Jesse; from Jesse, David (Ruth 4:18–22); and through David came Jesus Christ (Matt. 1:1, 5, 6). No matter what your history, God can still accomplish His purposes through you and those who follow you. Your obedience, similar to Ruth's, could change your family tree.

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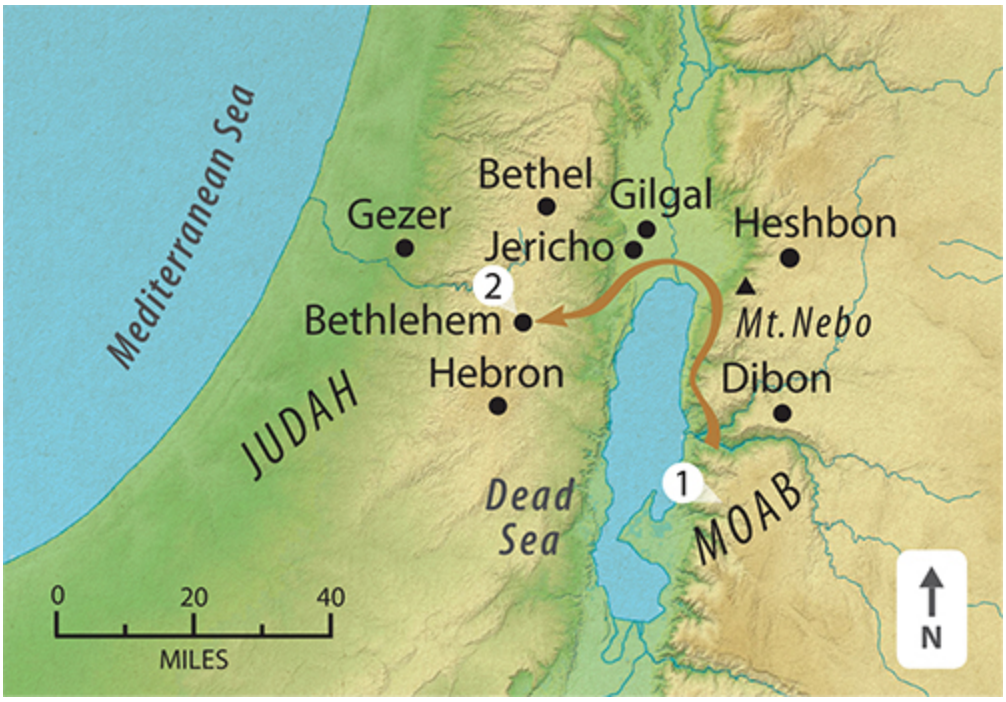
Ruth Journeys to Israel

Ruth 1:22



1. Naomi, a Jewish woman, and Orpah and Ruth, her Moabite daughters-in-law, outlive their Jewish husbands (Ruth 1:1–5). Naomi returns to Israel and Ruth insists on accompanying her (Ruth 1:6–18). Probable route of Naomi and Ruth is shown above.

2. Naomi and Ruth settle in Naomi's hometown of Bethlehem, where Ruth meets and marries Boaz (Ruth 1:19–4:13).

Think About It: *You may have moved and later realized you should have stayed put. You may have not moved and wish you had. How can you tell whether a move is God's plan for you?*

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A Web of Technicalities

Ruth 2:1

On the surface, the Book of Ruth appears to be a simple love story between Ruth, an impoverished widow, and Boaz, a wealthy landowner and presumed bachelor. But when considering the historical context, we can see that their relationship was subject to complex local customs and legal technicalities.

Gleaning

Gleaning was the process of going back over a field, orchard, or vineyard after the main harvest to gather every last bit of remaining produce. The Law commanded that the poor be given the right of gathering any produce left behind after the harvest (see "Gleaning and the Poor" at Lev. 19:9, 10). As a just man, Boaz was committed to following the Law and allowed Ruth, an impoverished widow with no other means of support, to glean from his fields (Ruth 2).

The Law of the Redeeming Relative

After the Promised Land was divided among Israel's tribes, each family endeavored to ensure that its portion remained in the family. Land was sometimes lost through poverty, but the Law solved this problem by giving family members the right to repurchase land their relatives had been forced to sell. The nearest relative of the land seller was called the "redeeming relative" or "kinsman-redeemer."

Naomi had sold the family's land (Ruth 4:3), possibly to support herself and Ruth. That put Elimelech's nearest male relative in Bethlehem in position to act as the redeeming relative (3:12; 4:4). This man, who initially agreed to repurchase the land (4:4), changed his mind when he learned that he would also have to marry Ruth—a requirement of the law of levirate marriage. The transaction would have jeopardized his immediate family's financial situation and inheritance (see below).

That left Boaz, as the next closest male relative to Elimelech, with the choice to act as the redeeming relative (2:1, 20; 3:12; 4:4) and to marry Ruth. The decision probably cost him dearly; he would have had to consider not only the value of the land but also the loss of a potential dowry that could have come through a different match.

The Law of Inheritance

Ownership of land in Israel was determined through male heirs. Because Elimelech's sons had died without fathering children, he had no heirs (Ruth 1:5). So when Naomi sold the family's land, she sold its inheritance. Unless a redeeming relative repurchased the land, it would be lost to another family, at least until the next Jubilee year, when it was scheduled to revert to its original owner (see "The Year of Jubilee" at Lev. 25:8–17).

The initial, unnamed redeeming relative was glad to repurchase Elimelech's land (Ruth 4:4). But when he realized that doing so would also mean taking Ruth as his wife, he changed his mind (4:6). Any male children that he fathered by Ruth would be legally considered the sons of Ruth's first husband. (This was known as the law of levirate marriage; see below.) The land would never pass into his own family's possession, and he would ruin his family's inheritance by spending his wealth to repurchase Elimelech's land.

The Law of Levirate Marriage

Without the law of levirate marriage, a man's dying without sons would have created at least two potential problems. If a widow remarried outside the family, her family's inheritance passed to her new family. Yet without remarrying, the widow might have no male family members to support her.

The law of levirate marriage addressed these issues. If a man died without leaving children, the man's brother or nearest male relative was expected to marry the man's widow and father an heir. The child was legally considered the child of the deceased man.

Naomi was presumably past her childbearing years, so the law of levirate marriage no longer applied to her. But it evidently still applied to Ruth, who by marrying into Elimelech's family could provide an heir. The unnamed redeeming relative was not aware of his responsibility to Ruth until Boaz pointed it out (Ruth 4:5). At that point, the relative declined to buy the land.

As the next closest relative, Boaz had the responsibility to marry Ruth, and he fulfilled his levirate duty by fathering Obed (4:13, 21). According to the Law, Obed was counted as the son of Ruth's first husband and was therefore the heir of Elimelech. The women of Bethlehem acknowledged this fact by referring to Obed as "a son born to Naomi" (4:17).

The Elders at the Gate

The transaction between the unnamed redeeming relative and Boaz took place in the presence of Bethlehem's elders at the city's gates (Ruth 4:1), the customary setting for civic and economic deliberations (Deut. 25:7; Judg. 5:8, 11; 2 Sam. 19:8). A city's gates functioned much like courts or other public forums today.

Betrothal

A private transaction took place between Boaz and Ruth before his meeting with the elders. Following her mother-in-law's advice, Ruth approached Boaz at night and asked him to take her "under [his] wing" as her redeeming relative (Ruth 3:9). In effect, she asked Boaz to marry her by alerting him of his responsibility to give her and her deceased husband an heir. She was likely unaware that there was a closer male relative.

Boaz informed Ruth that another man had the first right of refusal to become her husband (3:12). If he declined, however, Boaz would be able to marry her (3:13). It was this circumstance that prompted Boaz to approach the elders at the gate.

The Law of the Sojourner

Ruth's situation was complicated by the fact that she was from Moab (Ruth 1:4). Her status as a sojourner, or foreigner, gave her privileges such as the right to glean fields, as long as she followed the Law (Lev. 19:10).

Yet the Law also declared that no Moabite could "enter the assembly of the LORD . . . forever" (Deut. 23:3), a consequence of Moabite hostility toward Israel during the wilderness journey (Num. 22–25; see also "Playing with Fire" at Num. 31:15, 16). Moabites were so abhorred that the Israelites were forbidden to "seek their peace [or] their prosperity" (Deut. 23:6).

Ruth had no reason to believe that she would fare well in Israel. Yet she insisted on traveling to Bethlehem with Naomi. She was reaching out to the Hebrews' God, if He would have her (Ruth 1:16–18). She was surprised when Boaz showed her kindness (2:10). In her behavior in the fields and toward her mother-in-law, Boaz recognized her reverence for the Lord and chose to extend grace to her (2:11, 12).

Think About It: *How aware, do you suppose, was Ruth of the goodness of God? Name several present-day cultural technicalities that give you opportunity to express godly actions. What cultural technicalities challenge obedience to God? What might Ruth teach you about how, specifically, you can obey amidst these cultural details?*

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Boaz

Ruth 3:2

Name means: "Strength."

Home: Bethlehem in Judea (Ruth 1:19).

Family: Relative of Elimelech, Naomi's late husband; son of Salmon; Ruth's second husband; father of Obed, the grandfather of David.

Occupation: Wealthy wheat farmer with many hired hands.

Best known for: His kindness, generosity, and fairness toward the widow Ruth, whom he eventually married as her "kinsman-redeemer."

Think About It: *Boaz demonstrates that love is most frequently an action rather than a feeling. What caring action do you do toward your spouse simply because it's the caring thing to do?*

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Under His Wing
Ruth 3:9

By asking Boaz to take her under his wing, Ruth sought to enter into the first stage of marriage, betrothal.

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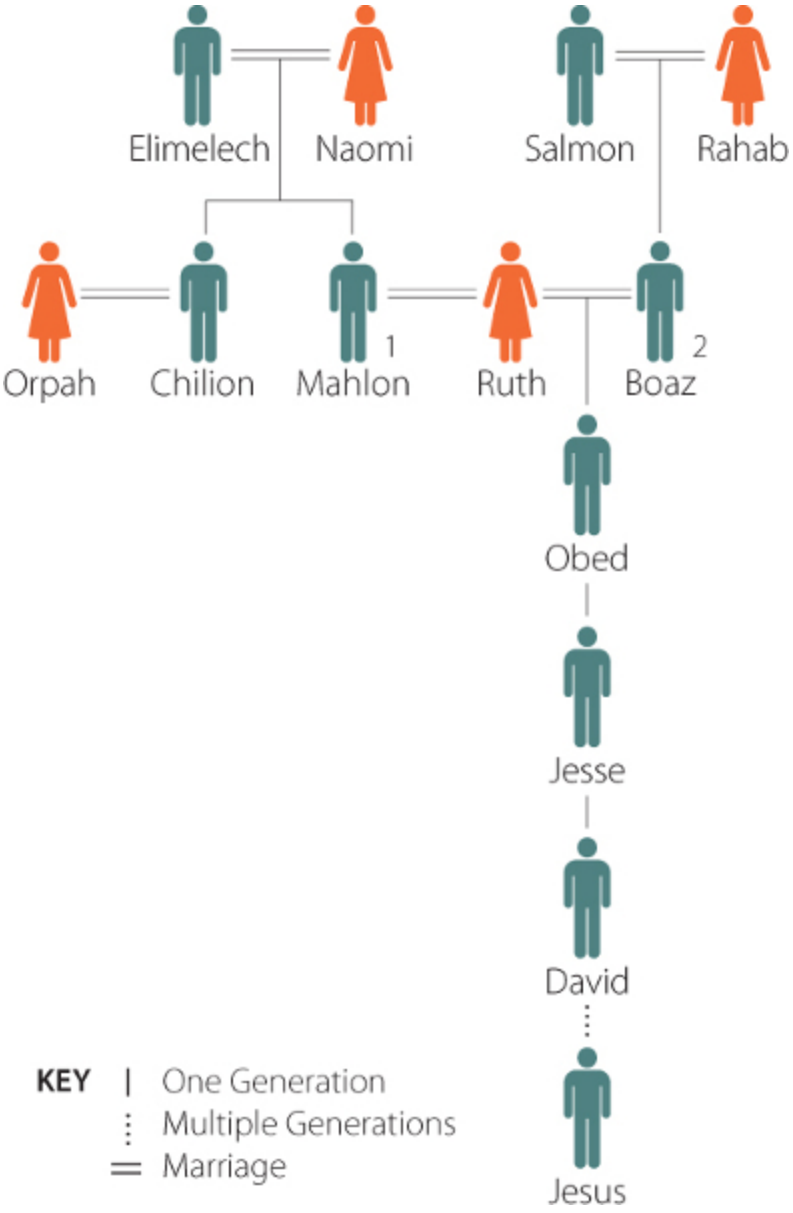
The Family of Ruth and Boaz
Ruth 4:13–22



More: *Ruth is one of four women mentioned in Jesus' family tree. See "The Women in Jesus' Genealogy" at Matt. 1:3–6.*

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Naomi the Nurse

Ruth 4:16

Naomi's bitter years ended in joy when her daughter-in-law gave birth to Obed. Naomi became a nurse to the infant, a function taken on by many older women in ancient Hebrew society. Some family nurses were highly honored and served over multiple generations (for example, Gen. 24:59; 35:8).

Think About It: *No matter what has troubled your past, what joy is God bringing into this year for you? How does He want you to be His agent of joy to someone else?*

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Ruth 1

a **1:20** Literally *Pleasant*
b **1:20** Literally *Bitter*

Ruth 3

a **3:9** Or *Spread the corner of your garment over your maidservant*
b **3:15** Many Hebrew manuscripts, Syriac, and Vulgate read *she;* Masoretic Text, Septuagint, and Targum read *he*.

Ruth 4

a **4:1** Hebrew *peloni almoni;* literally *so and so*
b **4:4** Following many Hebrew manuscripts, Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *he*.
c **4:5** Literally *raise up*
d **4:10** Probably his civic office
e **4:20** Hebrew *Salmah*

The Christian faith rests on actual events that happened to real people whose experiences are recorded in a reliable document, the Bible. The books of 1 and 2 Samuel relate a crucial development in this history as Israel transitioned into a kingdom and God installed David as His choice for the nation's king. They demonstrate that the Lord reigns over the events of human existence. History is neither random nor irrelevant. God has a plan.

Given the centuries of decline described in the Book of Judges, God's appointment of a king over His people might seem long overdue. But the Lord often works through the choices of people and nations.

Israel's demand for a king was based on the chronic moral and spiritual breakdowns that occurred under the judges (see "Twelve Heroes" at Judg. 2:18). As 1 Samuel opens, we find Israel struggling once again under ineffective leadership. Disaster strikes when the Philistines capture the ark of the covenant (see the map at "The Capture and Return of the Ark" at 1 Sam. 5:11).

Though God graciously returned the ark to His people and established Samuel as their judge, the Israelites continued to debate about whether they should become a monarchy. Samuel's sons were unworthy to take his place, and there were no other obvious successors. The people consequently insisted that they have a king, a wish the Lord finally granted. Yet Scripture calls this request a "great wickedness" because it denied God's right to directly rule over His people (12:17; compare 8:7; 10:19; 12:12, 18–20). The problem was not the people's lack of a king but their unwillingness to serve the king they already

had—the Lord. If the Israelites couldn't live in obedience to a perfect king, they were unlikely to follow a human king who had faults and failures.

Ironically, God was already working to elevate His choice of ruler to the throne. He allowed Saul to be anointed and reign temporarily, but soon David emerged. Though Saul endeavored to suppress him, David rose to power as the people's rightful leader.

The author of 1 and 2 Samuel is unknown. If Samuel himself wrote 1 Samuel, another writer must have completed the portion after Samuel's death at 1 Samuel 25:1. The events of these books take place in Israel and various adjoining territories (see the maps at "Mapping the Life of Samuel" at 1 Sam. 7:15; and "We Truly Do Influence History" at 2 Sam. 2:9–20). The Book of 1 Samuel begins with the birth of Samuel, the last of Israel's judges, probably around 1050 B.C., and ends with Saul's death around 1007 B.C.

Key People in 1 Samuel

- Hannah, a woman cruelly taunted for her barrenness by her husband's other wife. When God rewarded Hannah with a son, she gave him back to the Lord as a sign of gratitude (1 Sam. 1:2).
- Eli, a priest of Shiloh and inept leader whose failure brought about some of Israel's darkest days, including the capture of the ark of the covenant by the Philistines (1 Sam. 1:9).
- Samuel, the judge and prophet who anointed King Saul and King David (1 Sam. 3:1).
- Joel and Abijah, Samuel's two sons whose injustices sparked a movement to draft a king (1 Sam. 8:2).
- Saul, Israel's first king. He was an impressive man and the people's choice as ruler, but he was prone to

follow his own path rather than the Lord's (1 Sam. 9:2).

- David, a young shepherd boy chosen by God to govern His people as Israel's first great king (1 Sam. 16:12).
- Goliath, the giant champion of the Philistines. He didn't realize that God was with the boy David, who attacked him with nothing but a slingshot, resulting in a rout of the Philistines and the beginning of David's rise to power (1 Sam. 17:4).
- Michal, Saul's daughter who loved David despite Saul's hatred of him. Saul hoped his treacherous requirements would kill off his nemesis, but the plan backfired and Saul ended up with David as a son-in-law (1 Sam. 18:20).
- Jonathan, son of Saul and David's best and most loyal friend (1 Sam. 19:1).
- Nabal ("Fool"), a man who lived up to his name in his dealings with David. His wife Abigail's wisdom saved her family from violence (1 Sam. 25:3).
- The medium of Endor, a sorceress that Saul consulted to summon Samuel from the dead, an encounter that revealed how far Saul had fallen (1 Sam. 28:7).

Key Events in 1 Samuel

- The boy Samuel hears God's voice during the night (1 Sam. 3).
- The Israelites demand a king (1 Sam. 8).
- David is anointed king (1 Sam. 16:1–13).
- David kills the Philistine champion Goliath (1 Sam. 17).
- David and Jonathan become close friends (1 Sam. 18–20).

- Saul and his sons die in battle (1 Sam. 31).

1 Samuel 1

The Family of Elkanah

1 Now there was a certain man of Ramathaim Zophim, of
the mountains of Ephraim, and his name *was* Elkanah the
son of Jeroham, the son of Elihu,[a] the son of Tohu,[b] the son
of Zuph, an Ephraimite.

2 And he had two wives: the name of one *was* Hannah,
and the name of the other Peninnah. Peninnah had
children, but Hannah had no children. *Hannah*

3 This man went up from his city yearly to worship and
sacrifice to the LORD of hosts in Shiloh. Also the two sons
of Eli, Hophni and Phinehas, the priests of the LORD, *were*
there.

4 And whenever the time came for Elkanah to make an
offering, he would give portions to Peninnah his wife and to
all her sons and daughters.

5 But to Hannah he would give a double portion, for he
loved Hannah, although the LORD had closed her womb.

6 And her rival also provoked her severely, to make her
miserable, because the LORD had closed her womb.

7 So it was, year by year, when she went up to the house
of the LORD, that she provoked her; therefore she wept
and did not eat.

Hannah's Vow

8 Then Elkanah her husband said to her, "Hannah, why do
you weep? Why do you not eat? And why is your heart
grieved? *Am* I not better to you than ten sons?"

9 So Hannah arose after they had finished eating and
drinking in Shiloh. Now Eli the priest was sitting on the
seat by the doorpost of the tabernacle[c] of the LORD. *Eli*

10 And she *was* in bitterness of soul, and prayed to the
LORD and wept in anguish.
11 Then she made a vow and said, “O LORD of hosts, if
You will indeed look on the affliction of Your maidservant
and remember me, and not forget Your maidservant, but
will give Your maidservant a male child, then I will give him
to the LORD all the days of his life, and no razor shall come
upon his head.”
12 And it happened, as she continued praying before the
LORD, that Eli watched her mouth.
13 Now Hannah spoke in her heart; only her lips moved,
but her voice was not heard. Therefore Eli thought she was
drunk.
14 So Eli said to her, “How long will you be drunk? Put
your wine away from you!”
15 But Hannah answered and said, “No, my lord, I *am* a
woman of sorrowful spirit. I have drunk neither wine nor
intoxicating drink, but have poured out my soul before the
LORD.
16 “Do not consider your maidservant a wicked woman,[d]
for out of the abundance of my complaint and grief I have
spoken until now.”
17 Then Eli answered and said, “Go in peace, and the God
of Israel grant your petition which you have asked of Him.”
18 And she said, “Let your maidservant find favor in your
sight.” So the woman went her way and ate, and her face
was no longer *sad*.

Samuel Is Born and Dedicated

19 Then they rose early in the morning and worshiped
before the LORD, and returned and came to their house at
Ramah. And Elkanah knew Hannah his wife, and the LORD
remembered her.

20 So it came to pass in the process of time that Hannah
conceived and bore a son, and called his name Samuel,[e]
saying, "Because I have asked for him from the LORD."
21 Now the man Elkanah and all his house went up to
offer to the LORD the yearly sacrifice and his vow.
22 But Hannah did not go up, for she said to her husband,
"*Not* until the child is weaned; then I will take him, that he
may appear before the LORD and remain there forever."
23 So Elkanah her husband said to her, "Do what seems
best to you; wait until you have weaned him. Only let the
LORD establish His[f] word." Then the woman stayed and
nursed her son until she had weaned him.
24 Now when she had weaned him, she took him up with
her, with three bulls,[g] one ephah of flour, and a skin of
wine, and brought him to the house of the LORD in Shiloh.
And the child *was* young.
25 Then they slaughtered a bull, and brought the child to
Eli.
26 And she said, "O my lord! As your soul lives, my lord, I
am the woman who stood by you here, praying to the
LORD.
27 "For this child I prayed, and the LORD has granted me
my petition which I asked of Him.
28 "Therefore I also have lent him to the LORD; as long as
he lives he shall be lent to the LORD." So they worshiped
the LORD there.

1 Samuel 2

Hannah's Prayer

1 And Hannah prayed and said:

"My heart rejoices in the LORD;
My horn[a] is exalted in the LORD.
I smile at my enemies,
Because I rejoice in Your salvation. *Hannah's Song: Praise for the Real King*

2 "No one is holy like the LORD,
For *there is* none besides You,
Nor *is there* any rock like our God.

3 "Talk no more so very proudly;
Let no arrogance come from your mouth,
For the LORD *is* the God of knowledge;
And by Him actions are weighed.

4 "The bows of the mighty men *are* broken,
And those who stumbled are girded with strength.
5 *Those who were* full have hired themselves out for bread,
And the hungry have ceased *to hunger*.
Even the barren has borne seven,
And she who has many children has become feeble.

6 "The LORD kills and makes alive;
He brings down to the grave and brings up.
7 The LORD makes poor and makes rich;

He brings low and lifts up.
8He raises the poor from the dust
And lifts the beggar from the ash heap,
To set *them* among princes
And make them inherit the throne of glory.

"For the pillars of the earth *are* the LORD's,
And He has set the world upon them.
9He will guard the feet of His saints,
But the wicked shall be silent in darkness.

"For by strength no man shall prevail.
10The adversaries of the LORD shall be
broken in pieces;
From heaven He will thunder against them.
The LORD will judge the ends of the earth.

"He will give strength to His king,
And exalt the horn of His anointed."

11Then Elkanah went to his house at Ramah. But the child ministered to the LORD before Eli the priest.

The Wicked Sons of Eli

12Now the sons of Eli *were* corrupt;[b] they did not know the LORD. *Eli, the Failed Leader of Shiloh*

13And the priests' custom with the people *was that* when any man offered a sacrifice, the priest's servant would come with a three-pronged fleshhook in his hand while the meat was boiling.

14Then he would thrust *it* into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in Shiloh to all the Israelites who came there.

15 Also, before they burned the fat, the priest's servant
would come and say to the man who sacrificed, "Give meat
for roasting to the priest, for he will not take boiled meat
from you, but raw."
16 And *if* the man said to him, "They should really burn
the fat first; *then* you may take *as much* as your heart
desires," he would then answer him, "*No,* but you must
give *it* now; and if not, I will take *it* by force."
17 Therefore the sin of the young men was very great
before the LORD, for men abhorred the offering of the
LORD.

Samuel's Childhood Ministry

18 But Samuel ministered before the LORD, *even as* a
child, wearing a linen ephod.
19 Moreover his mother used to make him a little robe,
and bring *it* to him year by year when she came up with her
husband to offer the yearly sacrifice.
20 And Eli would bless Elkanah and his wife, and say, "The
LORD give you descendants from this woman for the loan
that was given to the LORD." Then they would go to their
own home.
21 And the LORD visited Hannah, so that she conceived
and bore three sons and two daughters. Meanwhile the
child Samuel grew before the LORD.

Prophecy Against Eli's Household

22 Now Eli was very old; and he heard everything his sons
did to all Israel,[c] and how they lay with the women who
assembled at the door of the tabernacle of meeting.
23 So he said to them, "Why do you do such things? For I
hear of your evil dealings from all the people.
24 "No, my sons! For *it is* not a good report that I hear.
You make the LORD's people transgress.

25 “If one man sins against another, God will judge him.
But if a man sins against the LORD, who will intercede for
him?” Nevertheless they did not heed the voice of their
father, because the LORD desired to kill them.
26 And the child Samuel grew in stature, and in favor both
with the LORD and men.
27 Then a man of God came to Eli and said to him, “Thus
says the LORD: ‘Did I not clearly reveal Myself to the house
of your father when they were in Egypt in Pharaoh’s house?

Coming Judgment

28 ‘Did I not choose him out of all the tribes of Israel *to be*
My priest, to offer upon My altar, to burn incense, and to
wear an ephod before Me? And did I not give to the house
of your father all the offerings of the children of Israel
made by fire?
29 ‘Why do you kick at My sacrifice and My offering which
I have commanded *in My* dwelling place, and honor your
sons more than Me, to make yourselves fat with the best of
all the offerings of Israel My people?’ *Is It Love or Indulgence?*
30 “Therefore the LORD God of Israel says: ‘I said indeed
that your house and the house of your father would walk
before Me forever.’ But now the LORD says: ‘Far be it from
Me; for those who honor Me I will honor, and those who
despise Me shall be lightly esteemed.
31 ‘Behold, the days are coming that I will cut off your
arm and the arm of your father’s house, so that there will
not be an old man in your house.
32 ‘And you will see an enemy *in My* dwelling place,
despite all the good which God does for Israel. And there
shall not be an old man in your house forever.
33 ‘But any of your men *whom* I do not cut off from My
altar shall consume your eyes and grieve your heart. And
all the descendants of your house shall die in the flower of
their age.

34 ‘Now this *shall be* a sign to you that will come upon
your two sons, on Hophni and Phinehas: in one day they
shall die, both of them.
35 ‘Then I will raise up for Myself a faithful priest *who*
shall do according to what *is* in My heart and in My mind. I
will build him a sure house, and he shall walk before My
anointed forever.
36 ‘And it shall come to pass that everyone who is left in
your house will come *and* bow down to him for a piece of
silver and a morsel of bread, and say, “Please, put me in
one of the priestly positions, that I may eat a piece of
bread.” ’ ”

1 Samuel 3

Samuel's First Prophecy

1 Now the boy Samuel ministered to the LORD before Eli.
And the word of the LORD was rare in those days; *there*
was no widespread revelation. *Samuel* *All Christians Are Called, in All of*
Life

2 And it came to pass at that time, while Eli *was* lying
down in his place, and when his eyes had begun to grow so
dim that he could not see,

3 and before the lamp of God went out in the tabernacle[a]
of the LORD where the ark of God *was,* and while Samuel
was lying down,

4 that the LORD called Samuel. And he answered, "Here I
am!"

5 So he ran to Eli and said, "Here I am, for you called me."
And he said, "I did not call; lie down again." And he went
and lay down.

6 Then the LORD called yet again, "Samuel!" So Samuel
arose and went to Eli, and said, "Here I am, for you called
me." He answered, "I did not call, my son; lie down again."

7 (Now Samuel did not yet know the LORD, nor was the
word of the LORD yet revealed to him.)

8 And the LORD called Samuel again the third time. So he
arose and went to Eli, and said, "Here I am, for you did call
me." Then Eli perceived that the LORD had called the boy.

9 Therefore Eli said to Samuel, "Go, lie down; and it shall
be, if He calls you, that you must say, 'Speak, LORD, for
Your servant hears.' " So Samuel went and lay down in his
place.

10 Now the LORD came and stood and called as at other
times, "Samuel! Samuel!" And Samuel answered, "Speak,

for Your servant hears.”

11 Then the LORD said to Samuel: “Behold, I will do
something in Israel at which both ears of everyone who
hears it will tingle.

12 “In that day I will perform against Eli all that I have
spoken concerning his house, from beginning to end.

13 “For I have told him that I will judge his house forever
for the iniquity which he knows, because his sons made
themselves vile, and he did not restrain them. *A Lack of Restraint*

14 “And therefore I have sworn to the house of Eli that the
iniquity of Eli’s house shall not be atoned for by sacrifice or
offering forever.”

15 So Samuel lay down until morning,[b] and opened the
doors of the house of the LORD. And Samuel was afraid to
tell Eli the vision.

16 Then Eli called Samuel and said, “Samuel, my son!” He
answered, “Here I am.”

17 And he said, “What *is* the word that *the LORD* spoke to
you? Please do not hide *it* from me. God do so to you, and
more also, if you hide anything from me of all the things
that He said to you.”

18 Then Samuel told him everything, and hid nothing from
him. And he said, “It *is* the LORD. Let Him do what seems
good to Him.”

19 So Samuel grew, and the LORD was with him and let
none of his words fall to the ground.

20 And all Israel from Dan to Beersheba knew that Samuel
had been established as a prophet of the LORD.

21 Then the LORD appeared again in Shiloh. For the
LORD revealed Himself to Samuel in Shiloh by the word of
the LORD. *Faithful Service*

1 Samuel 4

1 And the word of Samuel came to all Israel.[a]

The Ark of God Captured

Now Israel went out to battle against the Philistines, and encamped beside Ebenezer; and the Philistines encamped in Aphek.

2 Then the Philistines put themselves in battle array against Israel. And when they joined battle, Israel was defeated by the Philistines, who killed about four thousand men of the army in the field.

3 And when the people had come into the camp, the elders of Israel said, “Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD from Shiloh to us, that when it comes among us it may save us from the hand of our enemies.”

4 So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, who dwells *between* the cherubim. And the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted so loudly that the earth shook.

6 Now when the Philistines heard the noise of the shout, they said, “What *does* the sound of this great shout in the camp of the Hebrews *mean?*” Then they understood that the ark of the LORD had come into the camp.

7 So the Philistines were afraid, for they said, “God has come into the camp!” And they said, “Woe to us! For such a thing has never happened before.

8 “Woe to us! Who will deliver us from the hand of these
mighty gods? These *are* the gods who struck the Egyptians
with all the plagues in the wilderness.
9 “Be strong and conduct yourselves like men, you
Philistines, that you do not become servants of the
Hebrews, as they have been to you. Conduct yourselves like
men, and fight!”
10 So the Philistines fought, and Israel was defeated, and
every man fled to his tent. There was a very great
slaughter, and there fell of Israel thirty thousand foot
soldiers.
11 Also the ark of God was captured; and the two sons of
Eli, Hophni and Phinehas, died.

Death of Eli

12 Then a man of Benjamin ran from the battle line the
same day, and came to Shiloh with his clothes torn and dirt
on his head.
13 Now when he came, there was Eli, sitting on a seat by
the wayside watching,[b] for his heart trembled for the ark of
God. And when the man came into the city and told *it,* all
the city cried out.
14 When Eli heard the noise of the outcry, he said, “What
does the sound of this tumult *mean?*” And the man came
quickly and told Eli.
15 Eli was ninety-eight years old, and his eyes were so dim
that he could not see.
16 Then the man said to Eli, “I *am* he who came from the
battle. And I fled today from the battle line.” And he said,
“What happened, my son?”
17 So the messenger answered and said, “Israel has fled
before the Philistines, and there has been a great slaughter
among the people. Also your two sons, Hophni and
Phinehas, are dead; and the ark of God has been captured.”

18 Then it happened, when he made mention of the ark of
God, that Eli fell off the seat backward by the side of the
gate; and his neck was broken and he died, for the man was
old and heavy. And he had judged Israel forty years.

Ichabod

19 Now his daughter-in-law, Phinehas' wife, was with
child, *due* to be delivered; and when she heard the news
that the ark of God was captured, and that her father-in-law
and her husband were dead, she bowed herself and gave
birth, for her labor pains came upon her.
20 And about the time of her death the women who stood
by her said to her, "Do not fear, for you have borne a son."
But she did not answer, nor did she regard *it*.
21 Then she named the child Ichabod,[c] saying, "The glory
has departed from Israel!" because the ark of God had been
captured and because of her father-in-law and her husband.
22 And she said, "The glory has departed from Israel, for
the ark of God has been captured."

1 Samuel 5

The Philistines and the Ark

1 Then the Philistines took the ark of God and brought it
from Ebenezer to Ashdod.
2 When the Philistines took the ark of God, they brought it
into the house of Dagon[a] and set it by Dagon.
3 And when the people of Ashdod arose early in the
morning, there was Dagon, fallen on its face to the earth
before the ark of the LORD. So they took Dagon and set it
in its place again.
4 And when they arose early the next morning, there was
Dagon, fallen on its face to the ground before the ark of the
LORD. The head of Dagon and both the palms of its hands
were broken off on the threshold; only Dagon's torso[b] was
left of it.
5 Therefore neither the priests of Dagon nor any who
come into Dagon's house tread on the threshold of Dagon
in Ashdod to this day.
6 But the hand of the LORD was heavy on the people of
Ashdod, and He ravaged them and struck them with
tumors,[c] *both* Ashdod and its territory.
7 And when the men of Ashdod saw how *it was,* they said,
"The ark of the God of Israel must not remain with us, for
His hand is harsh toward us and Dagon our god."
8 Therefore they sent and gathered to themselves all the
lords of the Philistines, and said, "What shall we do with
the ark of the God of Israel?" And they answered, "Let the
ark of the God of Israel be carried away to Gath." So they
carried the ark of the God of Israel away.
9 So it was, after they had carried it away, that the hand of
the LORD was against the city with a very great

destruction; and He struck the men of the city, both small and great, and tumors broke out on them.

10 Therefore they sent the ark of God to Ekron. So it was, as the ark of God came to Ekron, that the Ekronites cried out, saying, “They have brought the ark of the God of Israel to us, to kill us and our people!”

11 So they sent and gathered together all the lords of the Philistines, and said, “Send away the ark of the God of Israel, and let it go back to its own place, so that it does not kill us and our people.” For there was a deadly destruction throughout all the city; the hand of God was very heavy there. *The Capture and Return of the Ark*

12 And the men who did not die were stricken with the tumors, and the cry of the city went up to heaven.

1 Samuel 6

The Ark Returned to Israel

1 Now the ark of the LORD was in the country of the
Philistines seven months.

2 And the Philistines called for the priests and the
diviners, saying, “What shall we do with the ark of the
LORD? Tell us how we should send it to its place.”

3 So they said, “If you send away the ark of the God of
Israel, do not send it empty; but by all means return *it* to
Him *with* a trespass offering. Then you will be healed, and
it will be known to you why His hand is not removed from
you.”

4 Then they said, “What *is* the trespass offering which we
shall return to Him?” They answered, “Five golden tumors
and five golden rats, *according to* the number of the lords
of the Philistines. For the same plague *was* on all of you
and on your lords.

5 “Therefore you shall make images of your tumors and
images of your rats that ravage the land, and you shall give
glory to the God of Israel; perhaps He will lighten His hand
from you, from your gods, and from your land.

6 “Why then do you harden your hearts as the Egyptians
and Pharaoh hardened their hearts? When He did mighty
things among them, did they not let the people go, that
they might depart?

7 “Now therefore, make a new cart, take two milk cows
which have never been yoked, and hitch the cows to the
cart; and take their calves home, away from them.

8 “Then take the ark of the LORD and set it on the cart;
and put the articles of gold which you are returning to Him
as a trespass offering in a chest by its side. Then send it
away, and let it go.

9 “And watch: if it goes up the road to its own territory, to
Beth Shemesh, *then* He has done us this great evil. But if
not, then we shall know that *it is* not His hand *that* struck
us—it happened to us by chance.”
10 Then the men did so; they took two milk cows and
hitched them to the cart, and shut up their calves at home.
11 And they set the ark of the LORD on the cart, and the
chest with the gold rats and the images of their tumors.
12 Then the cows headed straight for the road to Beth
Shemesh, *and* went along the highway, lowing as they
went, and did not turn aside to the right hand or the left.
And the lords of the Philistines went after them to the
border of Beth Shemesh.
13 Now *the people of* Beth Shemesh *were* reaping their
wheat harvest in the valley; and they lifted their eyes and
saw the ark, and rejoiced to see *it*.
14 Then the cart came into the field of Joshua of Beth
Shemesh, and stood there; a large stone *was* there. So they
split the wood of the cart and offered the cows as a burnt
offering to the LORD.
15 The Levites took down the ark of the LORD and the
chest that *was* with it, in which *were* the articles of gold,
and put *them* on the large stone. Then the men of Beth
Shemesh offered burnt offerings and made sacrifices the
same day to the LORD.
16 So when the five lords of the Philistines had seen *it,*
they returned to Ekron the same day.
17 These *are* the golden tumors which the Philistines
returned *as* a trespass offering to the LORD: one for
Ashdod, one for Gaza, one for Ashkelon, one for Gath, one
for Ekron;
18 and the golden rats, *according to* the number of all the
cities of the Philistines *belonging* to the five lords, *both*
fortified cities and country villages, even as far as the large

stone of Abel on which they set the ark of the LORD, *which stone remains* to this day in the field of Joshua of Beth Shemesh.

19 Then He struck the men of Beth Shemesh, because they had looked into the ark of the LORD. He struck fifty thousand and seventy men[a] of the people, and the people lamented because the LORD had struck the people with a great slaughter.

The Ark at Kirjath Jearim

20 And the men of Beth Shemesh said, “Who is able to stand before this holy LORD God? And to whom shall it go up from us?”

21 So they sent messengers to the inhabitants of Kirjath Jearim, saying, “The Philistines have brought back the ark of the LORD; come down *and* take it up with you.”

1 Samuel 7

1Then the men of Kirjath Jearim came and took the ark of
the LORD, and brought it into the house of Abinadab on the
hill, and consecrated Eleazar his son to keep the ark of the
LORD.

Samuel Judges Israel

2So it was that the ark remained in Kirjath Jearim a long
time; it was there twenty years. And all the house of Israel
lamented after the LORD.

3Then Samuel spoke to all the house of Israel, saying, "If
you return to the LORD with all your hearts, *then* put away
the foreign gods and the Ashtoreths[a] from among you, and
prepare your hearts for the LORD, and serve Him only; and
He will deliver you from the hand of the Philistines."

4So the children of Israel put away the Baals and the
Ashtoreths,[b] and served the LORD only.

5And Samuel said, "Gather all Israel to Mizpah, and I will
pray to the LORD for you." *Samuel's Wise Planning*

6So they gathered together at Mizpah, drew water, and
poured *it* out before the LORD. And they fasted that day,
and said there, "We have sinned against the LORD." And
Samuel judged the children of Israel at Mizpah.

7Now when the Philistines heard that the children of
Israel had gathered together at Mizpah, the lords of the
Philistines went up against Israel. And when the children of
Israel heard *of it,* they were afraid of the Philistines.

8So the children of Israel said to Samuel, "Do not cease
to cry out to the LORD our God for us, that He may save us
from the hand of the Philistines."

9And Samuel took a suckling lamb and offered *it as* a whole burnt offering to the LORD. Then Samuel cried out to the LORD for Israel, and the LORD answered him.

10Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel.

11And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car.

12Then Samuel took a stone and set *it* up between Mizpah and Shen, and called its name Ebenezer,[c] saying, "Thus far the LORD has helped us."

13So the Philistines were subdued, and they did not come anymore into the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel.

14Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. Also there was peace between Israel and the Amorites.

15And Samuel judged Israel all the days of his life. *Mapping the Life of Samuel*

16He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places.

17But he always returned to Ramah, for his home *was* there. There he judged Israel, and there he built an altar to the LORD. *Judging Israel*

1 Samuel 8

Israel Demands a King

1 Now it came to pass when Samuel was old that he made
his sons judges over Israel.
2 The name of his firstborn was Joel, and the name of his
second, Abijah; *they were* judges in Beersheba. *The Risks of Raising Children*
3 But his sons did not walk in his ways; they turned aside
after dishonest gain, took bribes, and perverted justice.
4 Then all the elders of Israel gathered together and came
to Samuel at Ramah, *The Kingmaker*
5 and said to him, "Look, you are old, and your sons do not
walk in your ways. Now make us a king to judge us like all
the nations."
6 But the thing displeased Samuel when they said, "Give
us a king to judge us." So Samuel prayed to the LORD.
7 And the LORD said to Samuel, "Heed the voice of the
people in all that they say to you; for they have not rejected
you, but they have rejected Me, that I should not reign over
them.
8 "According to all the works which they have done since
the day that I brought them up out of Egypt, even to this
day—with which they have forsaken Me and served other
gods—so they are doing to you also.
9 "Now therefore, heed their voice. However, you shall
solemnly forewarn them, and show them the behavior of
the king who will reign over them."
10 So Samuel told all the words of the LORD to the people
who asked him for a king.
11 And he said, "This will be the behavior of the king who
will reign over you: He will take your sons and appoint

them for his own chariots and *to be* his horsemen, and *some* will run before his chariots.

12 “He will appoint captains over his thousands and captains over his fifties, *will set some* to plow his ground and reap his harvest, and *some* to make his weapons of war and equipment for his chariots.

13 “He will take your daughters *to be* perfumers, cooks, and bakers.

14 “And he will take the best of your fields, your vineyards, and your olive groves, and give *them* to his servants.

15 “He will take a tenth of your grain and your vintage, and give it to his officers and servants.

16 “And he will take your male servants, your female servants, your finest young men,[a] and your donkeys, and put *them* to his work.

17 “He will take a tenth of your sheep. And you will be his servants.

18 “And you will cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not hear you in that day.”

19 Nevertheless the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over us,

20 “that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.”

21 And Samuel heard all the words of the people, and he repeated them in the hearing of the LORD.

22 So the LORD said to Samuel, “Heed their voice, and make them a king.” And Samuel said to the men of Israel, “Every man go to his city.”

1 Samuel 9

Saul Chosen to Be King

1There was a man of Benjamin whose name *was* Kish the
son of Abiel, the son of Zeror, the son of Bechorath, the son
of Aphiah, a Benjamite, a mighty man of power.

2And he had a choice and handsome son whose name *was*
Saul. *There was* not a more handsome person than he
among the children of Israel. From his shoulders upward
he was taller than any of the people. *Saul*

3Now the donkeys of Kish, Saul's father, were lost. And
Kish said to his son Saul, "Please take one of the servants
with you, and arise, go and look for the donkeys."

4So he passed through the mountains of Ephraim and
through the land of Shalisha, but they did not find *them*.
Then they passed through the land of Shaalim, and *they*
were not *there*. Then he passed through the land of the
Benjamites, but they did not find *them*.

5When they had come to the land of Zuph, Saul said to
his servant who *was* with him, "Come, let us return, lest my
father cease *caring* about the donkeys and become worried
about us."

6And he said to him, "Look now, *there is* in this city a man
of God, and *he is* an honorable man; all that he says surely
comes to pass. So let us go there; perhaps he can show us
the way that we should go."

7Then Saul said to his servant, "But look, *if* we go, what
shall we bring the man? For the bread in our vessels is all
gone, and *there is* no present to bring to the man of God.
What do we have?"

8And the servant answered Saul again and said, "Look, I
have here at hand one-fourth of a shekel of silver. I will give

that to the man of God, to tell us our way."

9(Formerly in Israel, when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for *he who is* now *called* a prophet was formerly called a seer.)

10Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God *was*.

11As they went up the hill to the city, they met some young women going out to draw water, and said to them, "Is the seer here?"

12And they answered them and said, "Yes, there he is, just ahead of you. Hurry now; for today he came to this city, because there is a sacrifice of the people today on the high place.

13"As soon as you come into the city, you will surely find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up, for about this time you will find him."

14So they went up to the city. As they were coming into the city, there was Samuel, coming out toward them on his way up to the high place.

15Now the LORD had told Samuel in his ear the day before Saul came, saying,

16"Tomorrow about this time I will send you a man from the land of Benjamin, and you shall anoint him commander over My people Israel, that he may save My people from the hand of the Philistines; for I have looked upon My people, because their cry has come to Me."

17So when Samuel saw Saul, the LORD said to him, "There he is, the man of whom I spoke to you. This one shall reign over My people."

18Then Saul drew near to Samuel in the gate, and said, "Please tell me, where *is* the seer's house?"

19 Samuel answered Saul and said, “I *am* the seer. Go up
before me to the high place, for you shall eat with me
today; and tomorrow I will let you go and will tell you all
that *is* in your heart.
20 “But as for your donkeys that were lost three days ago,
do not be anxious about them, for they have been found.
And on whom *is* all the desire of Israel? *Is it* not on you and
on all your father’s house?”
21 And Saul answered and said, “*Am* I not a Benjamite, of
the smallest of the tribes of Israel, and my family the least
of all the families of the tribe[a] of Benjamin? Why then do
you speak like this to me?”
22 Now Samuel took Saul and his servant and brought
them into the hall, and had them sit in the place of honor
among those who were invited; there *were* about thirty
persons.
23 And Samuel said to the cook, “Bring the portion which I
gave you, of which I said to you, ‘Set it apart.’ ”
24 So the cook took up the thigh with its upper part and
set *it* before Saul. And *Samuel* said, “Here it is, what was
kept back. *It* was set apart for you. Eat; for until this time it
has been kept for you, since I said I invited the people.” So
Saul ate with Samuel that day.
25 When they had come down from the high place into the
city, *Samuel* spoke with Saul on the top of the house.[b]
26 They arose early; and it was about the dawning of the
day that Samuel called to Saul on the top of the house,
saying, “Get up, that I may send you on your way.” And
Saul arose, and both of them went outside, he and Samuel.

Saul Anointed King

27 As they were going down to the outskirts of the city,
Samuel said to Saul, “Tell the servant to go on ahead of us.”

And he went on. “But you stand here awhile, that I may announce to you the word of God.”

1 Samuel 10

1 Then Samuel took a flask of oil and poured *it* on his head,
and kissed him and said: "*Is it* not because the LORD has
anointed you commander over His inheritance?[a]
2 "When you have departed from me today, you will find
two men by Rachel's tomb in the territory of Benjamin at
Zelzah; and they will say to you, 'The donkeys which you
went to look for have been found. And now your father has
ceased caring about the donkeys and is worrying about
you, saying, "What shall I do about my son?" '
3 "Then you shall go on forward from there and come to
the terebinth tree of Tabor. There three men going up to
God at Bethel will meet you, one carrying three young
goats, another carrying three loaves of bread, and another
carrying a skin of wine.
4 "And they will greet you and give you two *loaves* of
bread, which you shall receive from their hands.
5 "After that you shall come to the hill of God where the
Philistine garrison *is*. And it will happen, when you have
come there to the city, that you will meet a group of
prophets coming down from the high place with a stringed
instrument, a tambourine, a flute, and a harp before them;
and they will be prophesying.
6 "Then the Spirit of the LORD will come upon you, and
you will prophesy with them and be turned into another
man.
7 "And let it be, when these signs come to you, *that* you do
as the occasion demands; for God *is* with you.
8 "You shall go down before me to Gilgal; and surely I will
come down to you to offer burnt offerings *and* make
sacrifices of peace offerings. Seven days you shall wait, till
I come to you and show you what you should do."

9So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day.

10When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.

11And it happened, when all who knew him formerly saw that he indeed prophesied among the prophets, that the people said to one another, “What *is* this *that* has come upon the son of Kish? *Is* Saul also among the prophets?”

12Then a man from there answered and said, “But who *is* their father?” Therefore it became a proverb: “*Is* Saul also among the prophets?”

13And when he had finished prophesying, he went to the high place.

14Then Saul’s uncle said to him and his servant, “Where did you go?” So he said, “To look for the donkeys. When we saw that *they were* nowhere *to be found,* we went to Samuel.”

15And Saul’s uncle said, “Tell me, please, what Samuel said to you.”

16So Saul said to his uncle, “He told us plainly that the donkeys had been found.” But about the matter of the kingdom, he did not tell him what Samuel had said.

Saul Proclaimed King

17Then Samuel called the people together to the LORD at Mizpah,

18and said to the children of Israel, “Thus says the LORD God of Israel: ‘I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians *and* from the hand of all kingdoms and from those who oppressed you.’

19“But you have today rejected your God, who Himself saved you from all your adversities and your tribulations;

and you have said to Him, ‘No, set a king over us!’ Now therefore, present yourselves before the LORD by your tribes and by your clans.”[b]

20And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was chosen.

21When he had caused the tribe of Benjamin to come near by their families, the family of Matri was chosen. And Saul the son of Kish was chosen. But when they sought him, he could not be found.

22Therefore they inquired of the LORD further, “Has the man come here yet?” And the LORD answered, “There he is, hidden among the equipment.”

23So they ran and brought him from there; and when he stood among the people, he was taller than any of the people from his shoulders upward.

24And Samuel said to all the people, “Do you see him whom the LORD has chosen, that *there is* no one like him among all the people?” So all the people shouted and said, “Long live the king!”

25Then Samuel explained to the people the behavior of royalty, and wrote *it* in a book and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26And Saul also went home to Gibeah; and valiant *men* went with him, whose hearts God had touched.

27But some rebels said, “How can this man save us?” So they despised him, and brought him no presents. But he held his peace.

1 Samuel 11

Saul Saves Jabesh Gilead

1 Then Nahash the Ammonite came up and encamped
against Jabesh Gilead; and all the men of Jabesh said to
Nahash, “Make a covenant with us, and we will serve you.”
2 And Nahash the Ammonite answered them, “On this
condition I will make *a covenant* with you, that I may put
out all your right eyes, and bring reproach on all Israel.”
3 Then the elders of Jabesh said to him, “Hold off for
seven days, that we may send messengers to all the
territory of Israel. And then, if *there is* no one to save us,
we will come out to you.”
4 So the messengers came to Gibeah of Saul and told the
news in the hearing of the people. And all the people lifted
up their voices and wept.
5 Now there was Saul, coming behind the herd from the
field; and Saul said, “What *troubles* the people, that they
weep?” And they told him the words of the men of Jabesh.
6 Then the Spirit of God came upon Saul when he heard
this news, and his anger was greatly aroused.
7 So he took a yoke of oxen and cut them in pieces, and
sent *them* throughout all the territory of Israel by the
hands of messengers, saying, “Whoever does not go out
with Saul and Samuel to battle, so it shall be done to his
oxen.” And the fear of the LORD fell on the people, and
they came out with one consent.
8 When he numbered them in Bezek, the children of Israel
were three hundred thousand, and the men of Judah thirty
thousand.
9 And they said to the messengers who came, “Thus you
shall say to the men of Jabesh Gilead: ‘Tomorrow, by *the*

time the sun is hot, you shall have help.' " Then the messengers came and reported *it* to the men of Jabesh, and they were glad.

10 Therefore the men of Jabesh said, "Tomorrow we will come out to you, and you may do with us whatever seems good to you."

11 So it was, on the next day, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and killed Ammonites until the heat of the day. And it happened that those who survived were scattered, so that no two of them were left together.

12 Then the people said to Samuel, "Who *is* he who said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

13 But Saul said, "Not a man shall be put to death this day, for today the LORD has accomplished salvation in Israel."

14 Then Samuel said to the people, "Come, let us go to Gilgal and renew the kingdom there."

15 So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they made sacrifices of peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly.

1 Samuel 12

Samuel's Address at Saul's Coronation

1 Now Samuel said to all Israel: "Indeed I have heeded your
voice in all that you said to me, and have made a king over
you.
2 "And now here is the king, walking before you; and I am
old and grayheaded, and look, my sons *are* with you. I have
walked before you from my childhood to this day.
3 "Here I am. Witness against me before the LORD and
before His anointed: Whose ox have I taken, or whose
donkey have I taken, or whom have I cheated? Whom have
I oppressed, or from whose hand have I received *any* bribe
with which to blind my eyes? I will restore *it* to you."
4 And they said, "You have not cheated us or oppressed
us, nor have you taken anything from any man's hand."
5 Then he said to them, "The LORD *is* witness against you,
and His anointed *is* witness this day, that you have not
found anything in my hand." And they answered, "*He is*
witness."
6 Then Samuel said to the people, "*It is* the LORD who
raised up Moses and Aaron, and who brought your fathers
up from the land of Egypt.
7 "Now therefore, stand still, that I may reason with you
before the LORD concerning all the righteous acts of the
LORD which He did to you and your fathers:
8 "When Jacob had gone into Egypt,[a] and your fathers
cried out to the LORD, then the LORD sent Moses and
Aaron, who brought your fathers out of Egypt and made
them dwell in this place.
9 "And when they forgot the LORD their God, He sold
them into the hand of Sisera, commander of the army of

Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 “Then they cried out to the LORD, and said, ‘We have sinned, because we have forsaken the LORD and served the Baals and Ashtoreths;[b] but now deliver us from the hand of our enemies, and we will serve You.’

11 “And the LORD sent Jerubbaal, [c]Bedan,[d] Jephthah, and Samuel,[e] and delivered you out of the hand of your enemies on every side; and you dwelt in safety. *Learn from Your History*

12 “And when you saw that Nahash king of the Ammonites came against you, you said to me, ‘No, but a king shall reign over us,’ when the LORD your God *was* your king.

13 “Now therefore, here is the king whom you have chosen *and* whom you have desired. And take note, the LORD has set a king over you.

14 “If you fear the LORD and serve Him and obey His voice, and do not rebel against the commandment of the LORD, then both you and the king who reigns over you will continue following the LORD your God.

15 “However, if you do not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you, as *it was* against your fathers.

16 “Now therefore, stand and see this great thing which the LORD will do before your eyes:

17 “*Is* today not the wheat harvest? I will call to the LORD, and He will send thunder and rain, that you may perceive and see that your wickedness *is* great, which you have done in the sight of the LORD, in asking a king for yourselves.”

18 So Samuel called to the LORD, and the LORD sent thunder and rain that day; and all the people greatly feared the LORD and Samuel.

19 And all the people said to Samuel, “Pray for your servants to the LORD your God, that we may not die; for we

have added to all our sins the evil of asking a king for ourselves.”

20 Then Samuel said to the people, “Do not fear. You have done all this wickedness; yet do not turn aside from following the LORD, but serve the LORD with all your heart.

21 “And do not turn aside; for *then you would go* after empty things which cannot profit or deliver, for they *are* nothing.

22 “For the LORD will not forsake His people, for His great name’s sake, because it has pleased the LORD to make you His people.

23 “Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way.

24 “Only fear the LORD, and serve Him in truth with all your heart; for consider what great things He has done for you.

25 “But if you still do wickedly, you shall be swept away, both you and your king.”

1 Samuel 13

Saul's Unlawful Sacrifice

1 Saul reigned one year; and when he had reigned two years
over Israel,[a]
2 Saul chose for himself three thousand *men* of Israel.
Two thousand were with Saul in Michmash and in the
mountains of Bethel, and a thousand were with Jonathan in
Gibeah of Benjamin. The rest of the people he sent away,
every man to his tent.
3 And Jonathan attacked the garrison of the Philistines
that *was* in Geba, and the Philistines heard *of it*. Then Saul
blew the trumpet throughout all the land, saying, "Let the
Hebrews hear!"
4 Now all Israel heard it said *that* Saul had attacked a
garrison of the Philistines, and *that* Israel had also become
an abomination to the Philistines. And the people were
called together to Saul at Gilgal.
5 Then the Philistines gathered together to fight with
Israel, thirty[b] thousand chariots and six thousand
horsemen, and people as the sand which *is* on the seashore
in multitude. And they came up and encamped in
Michmash, to the east of Beth Aven.
6 When the men of Israel saw that they were in danger
(for the people were distressed), then the people hid in
caves, in thickets, in rocks, in holes, and in pits.
7 And *some of* the Hebrews crossed over the Jordan to the
land of Gad and Gilead. As for Saul, he *was* still in Gilgal,
and all the people followed him trembling.
8 Then he waited seven days, according to the time set by
Samuel. But Samuel did not come to Gilgal; and the people
were scattered from him. *Results at Any Price? No*

9So Saul said, “Bring a burnt offering and peace offerings here to me.” And he offered the burnt offering.

10Now it happened, as soon as he had finished presenting the burnt offering, that Samuel came; and Saul went out to meet him, that he might greet him.

11And Samuel said, “What have you done?” Saul said, “When I saw that the people were scattered from me, and *that* you did not come within the days appointed, and *that* the Philistines gathered together at Michmash,

12“then I said, ‘The Philistines will now come down on me at Gilgal, and I have not made supplication to the LORD.’ Therefore I felt compelled, and offered a burnt offering.”

13And Samuel said to Saul, “You have done foolishly. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever.

14“But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him *to be* commander over His people, because you have not kept what the LORD commanded you.”

15Then Samuel arose and went up from Gilgal to Gibeah of Benjamin.[c] And Saul numbered the people present with him, about six hundred men.

No Weapons for the Army

16Saul, Jonathan his son, and the people present with them remained in Gibeah of Benjamin. But the Philistines encamped in Michmash.

17Then raiders came out of the camp of the Philistines in three companies. One company turned onto the road to Ophrah, to the land of Shual,

18another company turned to the road *to* Beth Horon, and another company turned *to* the road of the border that

overlooks the Valley of Zeboim toward the wilderness.

19 Now there was no blacksmith to be found throughout
all the land of Israel, for the Philistines said, “Lest the
Hebrews make swords or spears.”

20 But all the Israelites would go down to the Philistines
to sharpen each man’s plowshare, his mattock, his ax, and
his sickle;

21 and the charge for a sharpening was a pim[d] for the
plowshares, the mattocks, the forks, and the axes, and to
set the points of the goads.

22 So it came about, on the day of battle, that there was
neither sword nor spear found in the hand of any of the
people who *were* with Saul and Jonathan. But they were
found with Saul and Jonathan his son. *Valiant Warrior, Loyal Friend*

23 And the garrison of the Philistines went out to the pass
of Michmash.

1 Samuel 14

Jonathan Defeats the Philistines

1 Now it happened one day that Jonathan the son of Saul
said to the young man who bore his armor, “Come, let us go
over to the Philistines’ garrison that *is* on the other side.”
But he did not tell his father.
2 And Saul was sitting in the outskirts of Gibeah under a
pomegranate tree which *is* in Migron. The people who *were*
with him *were* about six hundred men.
3 Ahijah the son of Ahitub, Ichabod’s brother, the son of
Phinehas, the son of Eli, the LORD’s priest in Shiloh, was
wearing an ephod. But the people did not know that
Jonathan had gone.
4 Between the passes, by which Jonathan sought to go
over to the Philistines’ garrison, *there was* a sharp rock on
one side and a sharp rock on the other side. And the name
of one *was* Bozez, and the name of the other Seneh.
5 The front of one faced northward opposite Michmash,
and the other southward opposite Gibeah.
6 Then Jonathan said to the young man who bore his
armor, “Come, let us go over to the garrison of these
uncircumcised; it may be that the LORD will work for us.
For nothing restrains the LORD from saving by many or by
few.” *By Many or by Few*
7 So his armorbearer said to him, “Do all that is in your
heart. Go then; here I am with you, according to your
heart.”
8 Then Jonathan said, “Very well, let us cross over to *these*
men, and we will show ourselves to them.
9 “If they say thus to us, ‘Wait until we come to you,’ then
we will stand still in our place and not go up to them.

10 “But if they say thus, ‘Come up to us,’ then we will go
up. For the LORD has delivered them into our hand, and
this *will be* a sign to us.”
11 So both of them showed themselves to the garrison of
the Philistines. And the Philistines said, “Look, the
Hebrews are coming out of the holes where they have
hidden.”
12 Then the men of the garrison called to Jonathan and his
armorbearer, and said, “Come up to us, and we will show
you something.” Jonathan said to his armorbearer, “Come
up after me, for the LORD has delivered them into the hand
of Israel.”
13 And Jonathan climbed up on his hands and knees with
his armorbearer after him; and they fell before Jonathan.
And as he came after him, his armorbearer killed them.
14 That first slaughter which Jonathan and his
armorbearer made was about twenty men within about half
an acre of land.[a]
15 And there was trembling in the camp, in the field, and
among all the people. The garrison and the raiders also
trembled; and the earth quaked, so that it was a very great
trembling.
16 Now the watchmen of Saul in Gibeah of Benjamin
looked, and *there* was the multitude, melting away; and
they went here and there.
17 Then Saul said to the people who *were* with him, “Now
call the roll and see who has gone from us.” And when they
had called the roll, surprisingly, Jonathan and his
armorbearer *were* not *there*.
18 And Saul said to Ahijah, “Bring the ark[b] of God here”
(for at that time the ark[c] of God was with the children of
Israel).
19 Now it happened, while Saul talked to the priest, that
the noise which *was* in the camp of the Philistines

continued to increase; so Saul said to the priest, “Withdraw your hand.”

20 Then Saul and all the people who *were* with him assembled, and they went to the battle; and indeed every man’s sword was against his neighbor, *and there was* very great confusion.

21 Moreover the Hebrews *who* were with the Philistines before that time, who went up with them into the camp *from the* surrounding *country,* they also joined the Israelites who *were* with Saul and Jonathan.

22 Likewise all the men of Israel who had hidden in the mountains of Ephraim, *when* they heard that the Philistines fled, they also followed hard after them in the battle.

23 So the LORD saved Israel that day, and the battle shifted to Beth Aven.

Saul’s Rash Oath

24 And the men of Israel were distressed that day, for Saul had placed the people under oath, saying, “Cursed *is* the man who eats *any* food until evening, before I have taken vengeance on my enemies.” So none of the people tasted food. *Isolate Bravado*

25 Now all *the people* of the land came to a forest; and there was honey on the ground.

26 And when the people had come into the woods, there was the honey, dripping; but no one put his hand to his mouth, for the people feared the oath.

27 But Jonathan had not heard his father charge the people with the oath; therefore he stretched out the end of the rod that *was* in his hand and dipped it in a honeycomb, and put his hand to his mouth; and his countenance brightened.

28 Then one of the people said, “Your father strictly charged the people with an oath, saying, ‘Cursed *is* the

man who eats food this day.’ ” And the people were faint.

29But Jonathan said, “My father has troubled the land. Look now, how my countenance has brightened because I tasted a little of this honey.

30“How much better if the people had eaten freely today of the spoil of their enemies which they found! For now would there not have been a much greater slaughter among the Philistines?”

31Now they had driven back the Philistines that day from Michmash to Aijalon. So the people were very faint.

32And the people rushed on the spoil, and took sheep, oxen, and calves, and slaughtered *them* on the ground; and the people ate *them* with the blood.

33Then they told Saul, saying, “Look, the people are sinning against the LORD by eating with the blood!” So he said, “You have dealt treacherously; roll a large stone to me this day.”

34Then Saul said, “Disperse yourselves among the people, and say to them, ‘Bring me here every man’s ox and every man’s sheep, slaughter *them* here, and eat; and do not sin against the LORD by eating with the blood.’ ” So every one of the people brought his ox with him that night, and slaughtered *it* there.

35Then Saul built an altar to the LORD. This was the first altar that he built to the LORD.

36Now Saul said, “Let us go down after the Philistines by night, and plunder them until the morning light; and let us not leave a man of them.” And they said, “Do whatever seems good to you.” Then the priest said, “Let us draw near to God here.”

37So Saul asked counsel of God, “Shall I go down after the Philistines? Will You deliver them into the hand of Israel?” But He did not answer him that day.

38 And Saul said, “Come over here, all you chiefs of the
people, and know and see what this sin was today.
39 “For *as* the LORD lives, who saves Israel, though it be
in Jonathan my son, he shall surely die.” But not a man
among all the people answered him.
40 Then he said to all Israel, “You be on one side, and my
son Jonathan and I will be on the other side.” And the
people said to Saul, “Do what seems good to you.”
41 Therefore Saul said to the LORD God of Israel, “Give a
perfect *lot*.”[d] So Saul and Jonathan were taken, but the
people escaped.
42 And Saul said, “Cast *lots* between my son Jonathan and
me.” So Jonathan was taken.
43 Then Saul said to Jonathan, “Tell me what you have
done.” And Jonathan told him, and said, “I only tasted a
little honey with the end of the rod that *was* in my hand. So
now I must die!”
44 Saul answered, “God do so and more also; for you shall
surely die, Jonathan.”
45 But the people said to Saul, “Shall Jonathan die, who
has accomplished this great deliverance in Israel? Certainly
not! *As* the LORD lives, not one hair of his head shall fall to
the ground, for he has worked with God this day.” So the
people rescued Jonathan, and he did not die.
46 Then Saul returned from pursuing the Philistines, and
the Philistines went to their own place.

Saul’s Continuing Wars

47 So Saul established his sovereignty over Israel, and
fought against all his enemies on every side, against Moab,
against the people of Ammon, against Edom, against the
kings of Zobah, and against the Philistines. Wherever he
turned, he harassed *them*.[e] *The Harassment of the Edomites*

[48]And he gathered an army and attacked the Amalekites, and delivered Israel from the hands of those who plundered them.

[49]The sons of Saul were Jonathan, Jishui,[f] and Malchishua. And the names of his two daughters *were these:* the name of the firstborn Merab, and the name of the younger Michal.

[50]The name of Saul's wife *was* Ahinoam the daughter of Ahimaaz. And the name of the commander of his army *was* Abner the son of Ner, Saul's uncle.

[51]Kish *was* the father of Saul, and Ner the father of Abner *was* the son of Abiel.

52Now there was fierce war with the Philistines all the days of Saul. And when Saul saw any strong man or any valiant man, he took him for himself.

1 Samuel 15

Saul Spares King Agag

1 Samuel also said to Saul, “The LORD sent me to anoint
you king over His people, over Israel. Now therefore, heed
the voice of the words of the LORD.

2 “Thus says the LORD of hosts: ‘I will punish Amalek *for*
what he did to Israel, how he ambushed him on the way
when he came up from Egypt.

3 ‘Now go and attack Amalek, and utterly destroy all that
they have, and do not spare them. But kill both man and
woman, infant and nursing child, ox and sheep, camel and
donkey.’ ”

4 So Saul gathered the people together and numbered
them in Telaim, two hundred thousand foot soldiers and ten
thousand men of Judah.

5 And Saul came to a city of Amalek, and lay in wait in the
valley.

6 Then Saul said to the Kenites, “Go, depart, get down
from among the Amalekites, lest I destroy you with them.
For you showed kindness to all the children of Israel when
they came up out of Egypt.” So the Kenites departed from
among the Amalekites.

7 And Saul attacked the Amalekites, from Havilah all the
way to Shur, which is east of Egypt.

8 He also took Agag king of the Amalekites alive, and
utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag and the best of the
sheep, the oxen, the fatlings, the lambs, and all *that was*
good, and were unwilling to utterly destroy them. But
everything despised and worthless, that they utterly
destroyed.

Saul Rejected as King

10Now the word of the LORD came to Samuel, saying,

11"I greatly regret that I have set up Saul *as* king, for he has turned back from following Me, and has not performed My commandments." And it grieved Samuel, and he cried out to the LORD all night.

12So when Samuel rose early in the morning to meet Saul, it was told Samuel, saying, "Saul went to Carmel, and indeed, he set up a monument for himself; and he has gone on around, passed by, and gone down to Gilgal."

13Then Samuel went to Saul, and Saul said to him, "Blessed *are* you of the LORD! I have performed the commandment of the LORD."

14But Samuel said, "What then *is* this bleating of the sheep in my ears, and the lowing of the oxen which I hear?"

15And Saul said, "They have brought them from the Amalekites; for the people spared the best of the sheep and the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed."

16Then Samuel said to Saul, "Be quiet! And I will tell you what the LORD said to me last night." And he said to him, "Speak on."

17So Samuel said, "When you *were* little in your own eyes, *were* you not head of the tribes of Israel? And did not the LORD anoint you king over Israel?

18"Now the LORD sent you on a mission, and said, 'Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.'

19"Why then did you not obey the voice of the LORD? Why did you swoop down on the spoil, and do evil in the sight of the LORD?"

20And Saul said to Samuel, "But I have obeyed the voice of the LORD, and gone on the mission on which the LORD

sent me, and brought back Agag king of Amalek; I have utterly destroyed the Amalekites.
21 “But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal.”
22 So Samuel said:

“Has the LORD *as great* delight in burnt offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, to obey is better than sacrifice,
And to heed than the fat of rams.
23 For rebellion *is as* the sin of witchcraft,
And stubbornness is *as* iniquity and idolatry.
Because you have rejected the word of the LORD,
He also has rejected you from *being* king.”

24 Then Saul said to Samuel, “I have sinned, for I have transgressed the commandment of the LORD and your words, because I feared the people and obeyed their voice.

Confessions That Bring Healing

25 “Now therefore, please pardon my sin, and return with me, that I may worship the LORD.”
26 But Samuel said to Saul, “I will not return with you, for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.”
27 And as Samuel turned around to go away, *Saul* seized the edge of his robe, and it tore.
28 So Samuel said to him, “The LORD has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, *who is* better than you.
29 “And also the Strength of Israel will not lie nor relent. For He *is* not a man, that He should relent.”

30 Then he said, “I have sinned; *yet* honor me now, please,
before the elders of my people and before Israel, and
return with me, that I may worship the LORD your God.”
31 So Samuel turned back after Saul, and Saul worshiped
the LORD.
32 Then Samuel said, “Bring Agag king of the Amalekites
here to me.” So Agag came to him cautiously. And Agag
said, “Surely the bitterness of death is past.”
33 But Samuel said, “As your sword has made women
childless, so shall your mother be childless among women.”
And Samuel hacked Agag in pieces before the LORD in
Gilgal.
34 Then Samuel went to Ramah, and Saul went up to his
house at Gibeah of Saul.
35 And Samuel went no more to see Saul until the day of
his death. Nevertheless Samuel mourned for Saul, and the
LORD regretted that He had made Saul king over Israel.

1 Samuel 16

David Anointed King

1 Now the LORD said to Samuel, “How long will you mourn
for Saul, seeing I have rejected him from reigning over
Israel? Fill your horn with oil, and go; I am sending you to
Jesse the Bethlehemite. For I have provided Myself a king
among his sons.” *Jesse*

2 And Samuel said, “How can I go? If Saul hears *it,* he will
kill me.” But the LORD said, “Take a heifer with you, and
say, ‘I have come to sacrifice to the LORD.’

3 “Then invite Jesse to the sacrifice, and I will show you
what you shall do; you shall anoint for Me the one I name
to you.”

4 So Samuel did what the LORD said, and went to
Bethlehem. And the elders of the town trembled at his
coming, and said, “Do you come peaceably?”

5 And he said, “Peaceably; I have come to sacrifice to the
LORD. Sanctify yourselves, and come with me to the
sacrifice.” Then he consecrated Jesse and his sons, and
invited them to the sacrifice.

6 So it was, when they came, that he looked at Eliab and
said, “Surely the LORD’s anointed *is* before Him!”

7 But the LORD said to Samuel, “Do not look at his
appearance or at his physical stature, because I have
refused him. For *the LORD does* not *see* as man sees;[a] for
man looks at the outward appearance, but the LORD looks
at the heart.”

8 So Jesse called Abinadab, and made him pass before
Samuel. And he said, “Neither has the LORD chosen this
one.”

9 Then Jesse made Shammah pass by. And he said,
“Neither has the LORD chosen this one.”
10 Thus Jesse made seven of his sons pass before Samuel.
And Samuel said to Jesse, “The LORD has not chosen
these.”
11 And Samuel said to Jesse, “Are all the young men
here?” Then he said, “There remains yet the youngest, and
there he is, keeping the sheep.” And Samuel said to Jesse,
“Send and bring him. For we will not sit down[b] till he
comes here.”
12 So he sent and brought him in. Now he *was* ruddy, with
bright eyes, and good-looking. And the LORD said, “Arise,
anoint him; for this *is* the one!” *David*
13 Then Samuel took the horn of oil and anointed him in
the midst of his brothers; and the Spirit of the LORD came
upon David from that day forward. So Samuel arose and
went to Ramah. *A Man After God’s Own Heart*

A Distressing Spirit Troubles Saul

14 But the Spirit of the LORD departed from Saul, and a
distressing spirit from the LORD troubled him.
15 And Saul’s servants said to him, “Surely, a distressing
spirit from God is troubling you.
16 “Let our master now command your servants, *who are*
before you, to seek out a man *who is* a skillful player on the
harp. And it shall be that he will play it with his hand when
the distressing spirit from God is upon you, and you shall
be well.”
17 So Saul said to his servants, “Provide me now a man
who can play well, and bring *him* to me.”
18 Then one of the servants answered and said, “Look, I
have seen a son of Jesse the Bethlehemite, *who is* skillful in
playing, a mighty man of valor, a man of war, prudent in

speech, and a handsome person; and the LORD *is* with him.”

19Therefore Saul sent messengers to Jesse, and said, “Send me your son David, who *is* with the sheep.”

20And Jesse took a donkey *loaded with* bread, a skin of wine, and a young goat, and sent *them* by his son David to Saul.

21So David came to Saul and stood before him. And he loved him greatly, and he became his armorbearer.

22Then Saul sent to Jesse, saying, “Please let David stand before me, for he has found favor in my sight.”

23And so it was, whenever the spirit from God was upon Saul, that David would take a harp and play *it* with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him.

1 Samuel 17

David and Goliath

1 Now the Philistines gathered their armies together to
battle, and were gathered at Sochoh, which *belongs* to
Judah; they encamped between Sochoh and Azekah, in
Ephes Dammim.
2 And Saul and the men of Israel were gathered together,
and they encamped in the Valley of Elah, and drew up in
battle array against the Philistines.
3 The Philistines stood on a mountain on one side, and
Israel stood on a mountain on the other side, with a valley
between them.
4 And a champion went out from the camp of the
Philistines, named Goliath, from Gath, whose height *was* six
cubits and a span. *Goliath*
5 *He had* a bronze helmet on his head, and he *was* armed
with a coat of mail, and the weight of the coat *was* five
thousand shekels of bronze.
6 And *he had* bronze armor on his legs and a bronze
javelin between his shoulders.
7 Now the staff of his spear *was* like a weaver's beam, and
his iron spearhead *weighed* six hundred shekels; and a
shield-bearer went before him.
8 Then he stood and cried out to the armies of Israel, and
said to them, "Why have you come out to line up for battle?
Am I not a Philistine, and you the servants of Saul? Choose
a man for yourselves, and let him come down to me. *Corporate Solidarity*
9 "If he is able to fight with me and kill me, then we will
be your servants. But if I prevail against him and kill him,
then you shall be our servants and serve us."

10 And the Philistine said, “I defy the armies of Israel this
day; give me a man, that we may fight together.”
11 When Saul and all Israel heard these words of the
Philistine, they were dismayed and greatly afraid.
12 Now David *was* the son of that Ephrathite of
Bethlehem Judah, whose name *was* Jesse, and who had
eight sons. And the man was old, advanced *in years,* in the
days of Saul.
13 The three oldest sons of Jesse had gone to follow Saul
to the battle. The names of his three sons who went to the
battle *were* Eliab the firstborn, next to him Abinadab, and
the third Shammah.
14 David *was* the youngest. And the three oldest followed
Saul.
15 But David occasionally went and returned from Saul to
feed his father’s sheep at Bethlehem.
16 And the Philistine drew near and presented himself
forty days, morning and evening.
17 Then Jesse said to his son David, “Take now for your
brothers an ephah of this dried *grain* and these ten loaves,
and run to your brothers at the camp.
18 “And carry these ten cheeses to the captain of *their*
thousand, and see how your brothers fare, and bring back
news of them.”
19 Now Saul and they and all the men of Israel *were* in the
Valley of Elah, fighting with the Philistines.
20 So David rose early in the morning, left the sheep with
a keeper, and took *the things* and went as Jesse had
commanded him. And he came to the camp as the army was
going out to the fight and shouting for the battle.
21 For Israel and the Philistines had drawn up in battle
array, army against army.
22 And David left his supplies in the hand of the supply
keeper, ran to the army, and came and greeted his

brothers.

23 Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words. So David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid.

25 So the men of Israel said, “Have you seen this man who has come up? Surely he has come up to defy Israel; and it shall be *that* the man who kills him the king will enrich with great riches, will give him his daughter, and give his father’s house exemption *from taxes* in Israel.”

26 Then David spoke to the men who stood by him, saying, “What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who *is* this uncircumcised Philistine, that he should defy the armies of the living God?”

27 And the people answered him in this manner, saying, “So shall it be done for the man who kills him.”

28 Now Eliab his oldest brother heard when he spoke to the men; and Eliab’s anger was aroused against David, and he said, “Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the insolence of your heart, for you have come down to see the battle.”

29 And David said, “What have I done now? *Is there* not a cause?”

30 Then he turned from him toward another and said the same thing; and these people answered him as the first ones *did*.

31 Now when the words which David spoke were heard, they reported *them* to Saul; and he sent for him.

32 Then David said to Saul, “Let no man’s heart fail because of him; your servant will go and fight with this

Philistine.”

33And Saul said to David, “You are not able to go against this Philistine to fight with him; for you *are* a youth, and he a man of war from his youth.”

34But David said to Saul, “Your servant used to keep his father’s sheep, and when a lion or a bear came and took a lamb out of the flock,

35“I went out after it and struck it, and delivered *the lamb* from its mouth; and when it arose against me, I caught *it* by its beard, and struck and killed it.

36“Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God.”

37Moreover David said, “The LORD, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and the LORD be with you!”

38So Saul clothed David with his armor, and he put a bronze helmet on his head; he also clothed him with a coat of mail.

39David fastened his sword to his armor and tried to walk, for he had not tested *them*. And David said to Saul, “I cannot walk with these, for I have not tested *them*.” So David took them off.

40Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd’s bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine. *A Battle of the Gods*

41So the Philistine came, and began drawing near to David, and the man who bore the shield *went* before him.

42And when the Philistine looked about and saw David, he disdained him; for he was *only* a youth, ruddy and good-looking.

43So the Philistine said to David, “*Am* I a dog, that you
come to me with sticks?” And the Philistine cursed David
by his gods.
44And the Philistine said to David, “Come to me, and I
will give your flesh to the birds of the air and the beasts of
the field!”
45Then David said to the Philistine, “You come to me with
a sword, with a spear, and with a javelin. But I come to you
in the name of the LORD of hosts, the God of the armies of
Israel, whom you have defied.
46“This day the LORD will deliver you into my hand, and I
will strike you and take your head from you. And this day I
will give the carcasses of the camp of the Philistines to the
birds of the air and the wild beasts of the earth, that all the
earth may know that there is a God in Israel.
47“Then all this assembly shall know that the LORD does
not save with sword and spear; for the battle *is* the LORD’s,
and He will give you into our hands.”
48So it was, when the Philistine arose and came and
drew near to meet David, that David hurried and ran
toward the army to meet the Philistine.
49Then David put his hand in his bag and took out a
stone; and he slung *it* and struck the Philistine in his
forehead, so that the stone sank into his forehead, and he
fell on his face to the earth.
50So David prevailed over the Philistine with a sling and
a stone, and struck the Philistine and killed him. But *there*
was no sword in the hand of David.
51Therefore David ran and stood over the Philistine, took
his sword and drew it out of its sheath and killed him, and
cut off his head with it. And when the Philistines saw that
their champion was dead, they fled.
52Now the men of Israel and Judah arose and shouted,
and pursued the Philistines as far as the entrance of the

valley[a] and to the gates of Ekron. And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron.

53 Then the children of Israel returned from chasing the Philistines, and they plundered their tents.

54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55 When Saul saw David going out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son *is* this youth?" And Abner said, "As your soul lives, O king, I do not know."

56 So the king said, "Inquire whose son this young man *is*."

57 Then, as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, "Whose son *are* you, young man?" So David answered, "*I am* the son of your servant Jesse the Bethlehemite."

1 Samuel 18

Saul Resents David

1 Now when he had finished speaking to Saul, the soul of
Jonathan was knit to the soul of David, and Jonathan loved
him as his own soul. *Faithful Friends*

2 Saul took him that day, and would not let him go home
to his father's house anymore.

3 Then Jonathan and David made a covenant, because he
loved him as his own soul.

4 And Jonathan took off the robe that *was* on him and gave
it to David, with his armor, even to his sword and his bow
and his belt.

5 So David went out wherever Saul sent him, *and* behaved
wisely. And Saul set him over the men of war, and he was
accepted in the sight of all the people and also in the sight
of Saul's servants.

6 Now it had happened as they were coming *home,* when
David was returning from the slaughter of the Philistine,
that the women had come out of all the cities of Israel,
singing and dancing, to meet King Saul, with tambourines,
with joy, and with musical instruments.

7 So the women sang as they danced, and said:

> "Saul has slain his thousands,
> And David his ten thousands."

8 Then Saul was very angry, and the saying displeased
him; and he said, "They have ascribed to David ten
thousands, and to me they have ascribed *only* thousands.
Now *what* more can he have but the kingdom?"

9 So Saul eyed David from that day forward.

10And it happened on the next day that the distressing spirit from God came upon Saul, and he prophesied inside the house. So David played *music* with his hand, as at other times; but *there was* a spear in Saul's hand.

11And Saul cast the spear, for he said, "I will pin David to the wall!" But David escaped his presence twice.

12Now Saul was afraid of David, because the LORD was with him, but had departed from Saul.

13Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people.

14And David behaved wisely in all his ways, and the LORD *was* with him.

15Therefore, when Saul saw that he behaved very wisely, he was afraid of him.

16But all Israel and Judah loved David, because he went out and came in before them.

David Marries Michal

17Then Saul said to David, "Here is my older daughter Merab; I will give her to you as a wife. Only be valiant for me, and fight the LORD's battles." For Saul thought, "Let my hand not be against him, but let the hand of the Philistines be against him."

18So David said to Saul, "Who *am* I, and what *is* my life *or* my father's family in Israel, that I should be son-in-law to the king?"

19But it happened at the time when Merab, Saul's daughter, should have been given to David, that she was given to Adriel the Meholathite as a wife.

20Now Michal, Saul's daughter, loved David. And they told Saul, and the thing pleased him. *Michal*

21So Saul said, "I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be

against him.” Therefore Saul said to David a second time, “You shall be my son-in-law today.”

22And Saul commanded his servants, “Communicate with David secretly, and say, ‘Look, the king has delight in you, and all his servants love you. Now therefore, become the king’s son-in-law.’ ”

23So Saul’s servants spoke those words in the hearing of David. And David said, “Does it seem to you *a* light *thing* to be a king’s son-in-law, seeing I *am* a poor and lightly esteemed man?”

24And the servants of Saul told him, saying, “In this manner David spoke.”

25Then Saul said, “Thus you shall say to David: ‘The king does not desire any dowry but one hundred foreskins of the Philistines, to take vengeance on the king’s enemies.’ ” But Saul thought to make David fall by the hand of the Philistines.

26So when his servants told David these words, it pleased David well to become the king’s son-in-law. Now the days had not expired;

27therefore David arose and went, he and his men, and killed two hundred men of the Philistines. And David brought their foreskins, and they gave them in full count to the king, that he might become the king’s son-in-law. Then Saul gave him Michal his daughter as a wife.

28Thus Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul’s daughter, loved him;

29and Saul was still more afraid of David. So Saul became David’s enemy continually.

30Then the princes of the Philistines went out *to war*. And so it was, whenever they went out, *that* David behaved more wisely than all the servants of Saul, so that his name became highly esteemed.

1 Samuel 19

Saul Persecutes David

1 Now Saul spoke to Jonathan his son and to all his
servants, that they should kill David; but Jonathan, Saul's
son, delighted greatly in David. *Jonathan*

2 So Jonathan told David, saying, "My father Saul seeks to
kill you. Therefore please be on your guard until morning,
and stay in a secret *place* and hide.

3 "And I will go out and stand beside my father in the field
where you *are,* and I will speak with my father about you.
Then what I observe, I will tell you."

4 Thus Jonathan spoke well of David to Saul his father,
and said to him, "Let not the king sin against his servant,
against David, because he has not sinned against you, and
because his works *have been* very good toward you.

5 "For he took his life in his hands and killed the
Philistine, and the LORD brought about a great deliverance
for all Israel. You saw *it* and rejoiced. Why then will you sin
against innocent blood, to kill David without a cause?"

6 So Saul heeded the voice of Jonathan, and Saul swore,
"*As* the LORD lives, he shall not be killed."

7 Then Jonathan called David, and Jonathan told him all
these things. So Jonathan brought David to Saul, and he
was in his presence as in times past.

8 And there was war again; and David went out and
fought with the Philistines, and struck them with a mighty
blow, and they fled from him.

9 Now the distressing spirit from the LORD came upon
Saul as he sat in his house with his spear in his hand. And
David was playing *music* with *his* hand.

10 Then Saul sought to pin David to the wall with the
spear, but he slipped away from Saul's presence; and he
drove the spear into the wall. So David fled and escaped
that night.
11 Saul also sent messengers to David's house to watch
him and to kill him in the morning. And Michal, David's
wife, told him, saying, "If you do not save your life tonight,
tomorrow you will be killed."
12 So Michal let David down through a window. And he
went and fled and escaped.
13 And Michal took an image and laid *it* in the bed, put a
cover of goats' *hair* for his head, and covered *it* with
clothes.
14 So when Saul sent messengers to take David, she said,
"He *is* sick."
15 Then Saul sent the messengers *back* to see David,
saying, "Bring him up to me in the bed, that I may kill him."
16 And when the messengers had come in, there was the
image in the bed, with a cover of goats' *hair* for his head.
17 Then Saul said to Michal, "Why have you deceived me
like this, and sent my enemy away, so that he has
escaped?" And Michal answered Saul, "He said to me, 'Let
me go! Why should I kill you?' "
18 So David fled and escaped, and went to Samuel at
Ramah, and told him all that Saul had done to him. And he
and Samuel went and stayed in Naioth.
19 Now it was told Saul, saying, "Take note, David *is* at
Naioth in Ramah!"
20 Then Saul sent messengers to take David. And when
they saw the group of prophets prophesying, and Samuel
standing *as* leader over them, the Spirit of God came upon
the messengers of Saul, and they also prophesied.
21 And when Saul was told, he sent other messengers, and
they prophesied likewise. Then Saul sent messengers again

the third time, and they prophesied also.

22 Then he also went to Ramah, and came to the great well that *is* at Sechu. So he asked, and said, “Where *are* Samuel and David?” And *someone* said, “Indeed *they are* at Naioth in Ramah.” *Wells*

23 So he went there to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

24 And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say, “*Is* Saul also among the prophets?”[a]

1 Samuel 20

Jonathan's Loyalty to David

1 Then David fled from Naioth in Ramah, and went and said
to Jonathan, "What have I done? What *is* my iniquity, and
what *is* my sin before your father, that he seeks my life?"
2 So Jonathan said to him, "By no means! You shall not
die! Indeed, my father will do nothing either great or small
without first telling me. And why should my father hide this
thing from me? It *is* not *so!"*
3 Then David took an oath again, and said, "Your father
certainly knows that I have found favor in your eyes, and he
has said, 'Do not let Jonathan know this, lest he be grieved.'
But truly, *as* the LORD lives and *as* your soul lives, *there is*
but a step between me and death."
4 So Jonathan said to David, "Whatever you yourself
desire, I will do *it* for you."
5 And David said to Jonathan, "Indeed tomorrow *is* the
New Moon, and I should not fail to sit with the king to eat.
But let me go, that I may hide in the field until the third *day*
at evening.
6 "If your father misses me at all, then say, 'David
earnestly asked *permission* of me that he might run over to
Bethlehem, his city, for *there is* a yearly sacrifice there for
all the family.'
7 "If he says thus: '*It is* well,' your servant will be safe.
But if he is very angry, be sure that evil is determined by
him.
8 "Therefore you shall deal kindly with your servant, for
you have brought your servant into a covenant of the LORD
with you. Nevertheless, if there is iniquity in me, kill me
yourself, for why should you bring me to your father?"

9 But Jonathan said, “Far be it from you! For if I knew
certainly that evil was determined by my father to come
upon you, then would I not tell you?”
10 Then David said to Jonathan, “Who will tell me, or what
if your father answers you roughly?”
11 And Jonathan said to David, “Come, let us go out into
the field.” So both of them went out into the field.
12 Then Jonathan said to David: “The LORD God of Israel
is witness! When I have sounded out my father sometime
tomorrow, *or* the third *day,* and indeed *there is* good toward
David, and I do not send to you and tell you,
13 “may the LORD do so and much more to Jonathan. But
if it pleases my father *to do* you evil, then I will report it to
you and send you away, that you may go in safety. And the
LORD be with you as He has been with my father.
14 “And you shall not only show me the kindness of the
LORD while I still live, that I may not die;
15 “but you shall not cut off your kindness from my house
forever, no, not when the LORD has cut off every one of the
enemies of David from the face of the earth.”
16 So Jonathan made *a covenant* with the house of David,
saying, “Let the LORD require *it* at the hand of David’s
enemies.”
17 Now Jonathan again caused David to vow, because he
loved him; for he loved him as he loved his own soul.
18 Then Jonathan said to David, “Tomorrow *is* the New
Moon; and you will be missed, because your seat will be
empty.
19 “And *when* you have stayed three days, go down
quickly and come to the place where you hid on the day of
the deed; and remain by the stone Ezel.
20 “Then I will shoot three arrows to the side, as though I
shot at a target;

21 “and there I will send a lad, *saying,* ‘Go, find the
arrows.’ If I expressly say to the lad, ‘Look, the arrows *are*
on this side of you; get them and come’—then, as the LORD
lives, *there is* safety for you and no harm.
22 “But if I say thus to the young man, ‘Look, the arrows
are beyond you’—go your way, for the LORD has sent you
away.
23 “And as for the matter which you and I have spoken of,
indeed the LORD *be* between you and me forever.”
24 Then David hid in the field. And when the New Moon
had come, the king sat down to eat the feast.
25 Now the king sat on his seat, as at other times, on a
seat by the wall. And Jonathan arose,[a] and Abner sat by
Saul’s side, but David’s place was empty.
26 Nevertheless Saul did not say anything that day, for he
thought, “Something has happened to him; he *is* unclean,
surely he *is* unclean.”
27 And it happened the next day, the second *day* of the
month, that David’s place was empty. And Saul said to
Jonathan his son, “Why has the son of Jesse not come to
eat, either yesterday or today?”
28 So Jonathan answered Saul, “David earnestly asked
permission of me *to go* to Bethlehem.
29 “And he said, ‘Please let me go, for our family has a
sacrifice in the city, and my brother has commanded me *to*
be there. And now, if I have found favor in your eyes, please
let me get away and see my brothers.’ Therefore he has not
come to the king’s table.”
30 Then Saul’s anger was aroused against Jonathan, and
he said to him, “You son of a perverse, rebellious *woman!*
Do I not know that you have chosen the son of Jesse to your
own shame and to the shame of your mother’s nakedness?
31 “For as long as the son of Jesse lives on the earth, you
shall not be established, nor your kingdom. Now therefore,

send and bring him to me, for he shall surely die.”

32And Jonathan answered Saul his father, and said to him, “Why should he be killed? What has he done?”

33Then Saul cast a spear at him to kill him, by which Jonathan knew that it was determined by his father to kill David.

34So Jonathan arose from the table in fierce anger, and ate no food the second day of the month, for he was grieved for David, because his father had treated him shamefully.

35And so it was, in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad *was* with him.

36Then he said to his lad, “Now run, find the arrows which I shoot.” As the lad ran, he shot an arrow beyond him.

37When the lad had come to the place where the arrow was which Jonathan had shot, Jonathan cried out after the lad and said, “*Is* not the arrow beyond you?”

38And Jonathan cried out after the lad, “Make haste, hurry, do not delay!” So Jonathan’s lad gathered up the arrows and came back to his master.

39But the lad did not know anything. Only Jonathan and David knew of the matter.

40Then Jonathan gave his weapons to his lad, and said to him, “Go, carry *them* to the city.”

41As soon as the lad had gone, David arose from *a place* toward the south, fell on his face to the ground, and bowed down three times. And they kissed one another; and they wept together, but David more so. *Man-to-Man*

42Then Jonathan said to David, “Go in peace, since we have both sworn in the name of the LORD, saying, ‘May the LORD be between you and me, and between your descendants and my descendants, forever.’ ” So he arose and departed, and Jonathan went into the city.

1 Samuel 21

David and the Holy Bread

1 Now David came to Nob, to Ahimelech the priest. And
Ahimelech was afraid when he met David, and said to him,
"Why *are* you alone, and no one is with you?"

2 So David said to Ahimelech the priest, "The king has
ordered me on some business, and said to me, 'Do not let
anyone know anything about the business on which I send
you, or what I have commanded you.' And I have directed
my young men to such and such a place. *Ahimelech*

3 "Now therefore, what have you on hand? Give *me* five
loaves of bread in my hand, or whatever can be found."

4 And the priest answered David and said, "*There is* no
common bread on hand; but there is holy bread, if the
young men have at least kept themselves from women."

5 Then David answered the priest, and said to him, "Truly,
women *have been* kept from us about three days since I
came out. And the vessels of the young men are holy, and
the bread is in effect common, even though it was
consecrated in the vessel this day."

6 So the priest gave him holy *bread;* for there was no
bread there but the showbread which had been taken from
before the LORD, in order to put hot bread *in its place* on
the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there
that day, detained before the LORD. And his name *was*
Doeg, an Edomite, the chief of the herdsmen who *belonged*
to Saul.

8 And David said to Ahimelech, "Is there not here on hand
a spear or a sword? For I have brought neither my sword

nor my weapons with me, because the king's business required haste."

9So the priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, there it is, wrapped in a cloth behind the ephod. If you will take that, take *it*. For *there is* no other except that one here." And David said, "*There is* none like it; give it to me."

David Flees to Gath

10Then David arose and fled that day from before Saul, and went to Achish the king of Gath.

11And the servants of Achish said to him, "*Is* this not David the king of the land? Did they not sing of him to one another in dances, saying:

> 'Saul has slain his thousands,
> And David his ten thousands'?"[a]

12Now David took these words to heart, and was very much afraid of Achish the king of Gath.

13So he changed his behavior before them, pretended madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard. *From Madman to Ally*

14Then Achish said to his servants, "Look, you see the man is insane. Why have you brought him to me?

15"Have I need of madmen, that you have brought this *fellow* to play the madman in my presence? Shall this *fellow* come into my house?"

1 Samuel 22

David's Four Hundred Men

1 David therefore departed from there and escaped to the
cave of Adullam. So when his brothers and all his father's
house heard *it,* they went down there to him.
2 And everyone *who was* in distress, everyone who *was* in
debt, and everyone *who was* discontented gathered to him.
So he became captain over them. And there were about
four hundred men with him. *Four Hundred Renegades*
3 Then David went from there to Mizpah of Moab; and he
said to the king of Moab, "Please let my father and mother
come here with you, till I know what God will do for me."
4 So he brought them before the king of Moab, and they
dwelt with him all the time that David was in the
stronghold.
5 Now the prophet Gad said to David, "Do not stay in the
stronghold; depart, and go to the land of Judah." So David
departed and went into the forest of Hereth.

Saul Murders the Priests

6 When Saul heard that David and the men who *were* with
him had been discovered—now Saul was staying in Gibeah
under a tamarisk tree in Ramah, with his spear in his hand,
and all his servants standing about him—
7 then Saul said to his servants who stood about him,
"Hear now, you Benjamites! Will the son of Jesse give every
one of you fields and vineyards, *and* make you all captains
of thousands and captains of hundreds?
8 "All of you have conspired against me, and *there is* no
one who reveals to me that my son has made a covenant
with the son of Jesse; and *there is* not one of you who is

sorry for me or reveals to me that my son has stirred up my servant against me, to lie in wait, as *it is* this day."

9Then answered Doeg the Edomite, who was set over the servants of Saul, and said, "I saw the son of Jesse going to Nob, to Ahimelech the son of Ahitub.

10"And he inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine."

11So the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who *were* in Nob. And they all came to the king.

12And Saul said, "Hear now, son of Ahitub!" He answered, "Here I am, my lord."

13Then Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as it is this day?"

14So Ahimelech answered the king and said, "And who among all your servants *is as* faithful as David, who is the king's son-in-law, who goes at your bidding, and is honorable in your house?

15"Did I then begin to inquire of God for him? Far be it from me! Let not the king impute anything to his servant, *or* to any in the house of my father. For your servant knew nothing of all this, little or much."

16And the king said, "You shall surely die, Ahimelech, you and all your father's house!" *A Watershed Event*

17Then the king said to the guards who stood about him, "Turn and kill the priests of the LORD, because their hand also *is* with David, and because they knew when he fled and did not tell it to me." But the servants of the king would not lift their hands to strike the priests of the LORD.

18 And the king said to Doeg, “You turn and kill the
priests!” So Doeg the Edomite turned and struck the
priests, and killed on that day eighty-five men who wore a
linen ephod.
19 Also Nob, the city of the priests, he struck with the
edge of the sword, both men and women, children and
nursing infants, oxen and donkeys and sheep—with the
edge of the sword.
20 Now one of the sons of Ahimelech the son of Ahitub,
named Abiathar, escaped and fled after David. *Making Reparations*
21 And Abiathar told David that Saul had killed the
LORD’s priests.
22 So David said to Abiathar, “I knew that day, when Doeg
the Edomite *was* there, that he would surely tell Saul. I
have caused *the death* of all the persons of your father’s
house.
23 “Stay with me; do not fear. For he who seeks my life
seeks your life, but with me you *shall be* safe.”

1 Samuel 23

David Saves the City of Keilah

1 Then they told David, saying, “Look, the Philistines are
fighting against Keilah, and they are robbing the threshing
floors.”
2 Therefore David inquired of the LORD, saying, “Shall I
go and attack these Philistines?” And the LORD said to
David, “Go and attack the Philistines, and save Keilah.”
3 But David’s men said to him, “Look, we are afraid here
in Judah. How much more then if we go to Keilah against
the armies of the Philistines?”
4 Then David inquired of the LORD once again. And the
LORD answered him and said, “Arise, go down to Keilah.
For I will deliver the Philistines into your hand.”
5 And David and his men went to Keilah and fought with
the Philistines, struck them with a mighty blow, and took
away their livestock. So David saved the inhabitants of
Keilah.
6 Now it happened, when Abiathar the son of Ahimelech
fled to David at Keilah, *that* he went down *with* an ephod in
his hand.
7 And Saul was told that David had gone to Keilah. So
Saul said, “God has delivered him into my hand, for he has
shut himself in by entering a town that has gates and bars.”
8 Then Saul called all the people together for war, to go
down to Keilah to besiege David and his men.
9 When David knew that Saul plotted evil against him, he
said to Abiathar the priest, “Bring the ephod here.”
10 Then David said, “O LORD God of Israel, Your servant
has certainly heard that Saul seeks to come to Keilah to
destroy the city for my sake.

11 “Will the men of Keilah deliver me into his hand? Will
Saul come down, as Your servant has heard? O LORD God
of Israel, I pray, tell Your servant.” And the LORD said, “He
will come down.”
12 Then David said, “Will the men of Keilah deliver me and
my men into the hand of Saul?” And the LORD said, “They
will deliver *you*.”
13 So David and his men, about six hundred, arose and
departed from Keilah and went wherever they could go.
Then it was told Saul that David had escaped from Keilah;
so he halted the expedition.

David in Wilderness Strongholds

14 And David stayed in strongholds in the wilderness, and
remained in the mountains in the Wilderness of Ziph. Saul
sought him every day, but God did not deliver him into his
hand.
15 So David saw that Saul had come out to seek his life.
And David *was* in the Wilderness of Ziph in a forest.[a]
16 Then Jonathan, Saul’s son, arose and went to David in
the woods and strengthened his hand in God.
17 And he said to him, “Do not fear, for the hand of Saul
my father shall not find you. You shall be king over Israel,
and I shall be next to you. Even my father Saul knows that.”
18 So the two of them made a covenant before the LORD.
And David stayed in the woods, and Jonathan went to his
own house.
19 Then the Ziphites came up to Saul at Gibeah, saying,
“Is David not hiding with us in strongholds in the woods, in
the hill of Hachilah, which *is* on the south of Jeshimon?

Response to Betrayal

20 “Now therefore, O king, come down according to all
the desire of your soul to come down; and our part *shall be*
to deliver him into the king’s hand.”

21 And Saul said, “Blessed *are* you of the LORD, for you
have compassion on me.
22 “Please go and find out for sure, and see the place
where his hideout is, *and* who has seen him there. For I am
told he is very crafty.
23 “See therefore, and take knowledge of all the lurking
places where he hides; and come back to me with certainty,
and I will go with you. And it shall be, if he is in the land,
that I will search for him throughout all the clans[b] of
Judah.”
24 So they arose and went to Ziph before Saul. But David
and his men *were* in the Wilderness of Maon, in the plain
on the south of Jeshimon.
25 When Saul and his men went to seek *him,* they told
David. Therefore he went down to the rock, and stayed in
the Wilderness of Maon. And when Saul heard *that,* he
pursued David in the Wilderness of Maon.
26 Then Saul went on one side of the mountain, and David
and his men on the other side of the mountain. So David
made haste to get away from Saul, for Saul and his men
were encircling David and his men to take them.
27 But a messenger came to Saul, saying, “Hurry and
come, for the Philistines have invaded the land!”
28 Therefore Saul returned from pursuing David, and
went against the Philistines; so they called that place the
Rock of Escape.[c]
29 Then David went up from there and dwelt in
strongholds at En Gedi.

1 Samuel 24

David Spares Saul

1Now it happened, when Saul had returned from following
the Philistines, that it was told him, saying, “Take note!
David *is* in the Wilderness of En Gedi.”

2Then Saul took three thousand chosen men from all
Israel, and went to seek David and his men on the Rocks of
the Wild Goats.

3So he came to the sheepfolds by the road, where there
was a cave; and Saul went in to attend to his needs. (David
and his men were staying in the recesses of the cave.)

4Then the men of David said to him, “This is the day of
which the LORD said to you, ‘Behold, I will deliver your
enemy into your hand, that you may do to him as it seems
good to you.’ ” And David arose and secretly cut off a
corner of Saul’s robe.

5Now it happened afterward that David’s heart troubled
him because he had cut Saul’s *robe*. *Pledging Allegiance*

6And he said to his men, “The LORD forbid that I should
do this thing to my master, the LORD’s anointed, to stretch
out my hand against him, seeing he *is* the anointed of the
LORD.”

7So David restrained his servants with *these* words, and
did not allow them to rise against Saul. And Saul got up
from the cave and went on *his* way.

8David also arose afterward, went out of the cave, and
called out to Saul, saying, “My lord the king!” And when
Saul looked behind him, David stooped with his face to the
earth, and bowed down. *David Pleads His Case*

9And David said to Saul: “Why do you listen to the words
of men who say, ‘Indeed David seeks your harm’?

10 “Look, this day your eyes have seen that the LORD
delivered you today into my hand in the cave, and *someone*
urged *me* to kill you. But *my eye* spared you, and I said, ‘I
will not stretch out my hand against my lord, for he *is* the
LORD’s anointed.’
11 “Moreover, my father, see! Yes, see the corner of your
robe in my hand! For in that I cut off the corner of your
robe, and did not kill you, know and see that *there is*
neither evil nor rebellion in my hand, and I have not sinned
against you. Yet you hunt my life to take it.
12 “Let the LORD judge between you and me, and let the
LORD avenge me on you. But my hand shall not be against
you.
13 “As the proverb of the ancients says, ‘Wickedness
proceeds from the wicked.’ But my hand shall not be
against you.
14 “After whom has the king of Israel come out? Whom do
you pursue? A dead dog? A flea?
15 “Therefore let the LORD be judge, and judge between
you and me, and see and plead my case, and deliver me out
of your hand.”
16 So it was, when David had finished speaking these
words to Saul, that Saul said, “*Is* this your voice, my son
David?” And Saul lifted up his voice and wept.
17 Then he said to David: “You *are* more righteous than I;
for you have rewarded me with good, whereas I have
rewarded you with evil.
18 “And you have shown this day how you have dealt well
with me; for when the LORD delivered me into your hand,
you did not kill me.
19 “For if a man finds his enemy, will he let him get away
safely? Therefore may the LORD reward you with good for
what you have done to me this day.

20 “And now I know indeed that you shall surely be king,
and that the kingdom of Israel shall be established in your
hand.
21 “Therefore swear now to me by the LORD that you will
not cut off my descendants after me, and that you will not
destroy my name from my father’s house.”
22 So David swore to Saul. And Saul went home, but David
and his men went up to the stronghold.

1 Samuel 25

Death of Samuel

1 Then Samuel died; and the Israelites gathered together
and lamented for him, and buried him at his home in
Ramah. And David arose and went down to the Wilderness
of Paran.[a] *After the Death of Samuel*

David and the Wife of Nabal

2 Now *there was* a man in Maon whose business *was* in
Carmel, and the man *was* very rich. He had three thousand
sheep and a thousand goats. And he was shearing his sheep
in Carmel.
3 The name of the man *was* Nabal, and the name of his
wife Abigail. And *she was* a woman of good understanding
and beautiful appearance; but the man *was* harsh and evil
in *his* doings. He *was of the house of* Caleb. *Nabal*
4 When David heard in the wilderness that Nabal was
shearing his sheep,
5 David sent ten young men; and David said to the young
men, "Go up to Carmel, go to Nabal, and greet him in my
name.
6 "And thus you shall say to him who lives *in prosperity:*
'Peace *be* to you, peace to your house, and peace to all that
you have!
7 'Now I have heard that you have shearers. Your
shepherds were with us, and we did not hurt them, nor was
there anything missing from them all the while they were in
Carmel.
8 'Ask your young men, and they will tell you. Therefore
let *my* young men find favor in your eyes, for we come on a

feast day. Please give whatever comes to your hand to your servants and to your son David.’ ”

9So when David’s young men came, they spoke to Nabal according to all these words in the name of David, and waited.

10Then Nabal answered David’s servants, and said, “Who *is* David, and who *is* the son of Jesse? There are many servants nowadays who break away each one from his master.

11“Shall I then take my bread and my water and my meat that I have killed for my shearers, and give *it* to men when I do not know where they *are* from?”

12So David’s young men turned on their heels and went back; and they came and told him all these words.

13Then David said to his men, “Every man gird on his sword.” So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the supplies.

14Now one of the young men told Abigail, Nabal’s wife, saying, “Look, David sent messengers from the wilderness to greet our master; and he reviled them. *Abigail*

15“But the men *were* very good to us, and we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields.

16“They were a wall to us both by night and day, all the time we were with them keeping the sheep.

17“Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he *is such* a scoundrel[b] that *one* cannot speak to him.”

18Then Abigail made haste and took two hundred *loaves* of bread, two skins of wine, five sheep already dressed, five seahs of roasted *grain,* one hundred clusters of raisins, and two hundred cakes of figs, and loaded *them* on donkeys.

19 And she said to her servants, “Go on before me; see, I
am coming after you.” But she did not tell her husband
Nabal.
20 So it was, *as* she rode on the donkey, that she went
down under cover of the hill; and there were David and his
men, coming down toward her, and she met them.
21 Now David had said, “Surely in vain I have protected
all that this *fellow* has in the wilderness, so that nothing
was missed of all that *belongs* to him. And he has repaid
me evil for good.
22 “May God do so, and more also, to the enemies of
David, if I leave one male of all who *belong* to him by
morning light.”
23 Now when Abigail saw David, she dismounted quickly
from the donkey, fell on her face before David, and bowed
down to the ground.
24 So she fell at his feet and said: “On me, my lord, *on* me
let this iniquity *be!* And please let your maidservant speak
in your ears, and hear the words of your maidservant.
25 “Please, let not my lord regard this scoundrel Nabal.
For as his name *is,* so *is* he: Nabal[c] *is* his name, and folly *is*
with him! But I, your maidservant, did not see the young
men of my lord whom you sent.
26 “Now therefore, my lord, *as* the LORD lives and *as* your
soul lives, since the LORD has held you back from coming
to bloodshed and from avenging yourself with your own
hand, now then, let your enemies and those who seek harm
for my lord be as Nabal.
27 “And now this present which your maidservant has
brought to my lord, let it be given to the young men who
follow my lord.
28 “Please forgive the trespass of your maidservant. For
the LORD will certainly make for my lord an enduring

house, because my lord fights the battles of the LORD, and evil is not found in you throughout your days.

29 “Yet a man has risen to pursue you and seek your life, but the life of my lord shall be bound in the bundle of the living with the LORD your God; and the lives of your enemies He shall sling out, *as from* the pocket of a sling.

30 “And it shall come to pass, when the LORD has done for my lord according to all the good that He has spoken concerning you, and has appointed you ruler over Israel,

31 “that this will be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. But when the LORD has dealt well with my lord, then remember your maidservant.”

32 Then David said to Abigail: “Blessed *is* the LORD God of Israel, who sent you this day to meet me! *Attention and Respect*

33 “And blessed *is* your advice and blessed *are* you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand.

34 “For indeed, *as* the LORD God of Israel lives, who has kept me back from hurting you, unless you had hurried and come to meet me, surely by morning light no males would have been left to Nabal!”

35 So David received from her hand what she had brought him, and said to her, “Go up in peace to your house. See, I have heeded your voice and respected your person.”

36 Now Abigail went to Nabal, and there he was, holding a feast in his house, like the feast of a king. And Nabal’s heart *was* merry within him, for he *was* very drunk; therefore she told him nothing, little or much, until morning light.

37 So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became *like* a stone.

38 Then it happened, *after* about ten days, that the LORD
struck Nabal, and he died.
39 So when David heard that Nabal was dead, he said,
“Blessed *be* the LORD, who has pleaded the cause of my
reproach from the hand of Nabal, and has kept His servant
from evil! For the LORD has returned the wickedness of
Nabal on his own head.” And David sent and proposed to
Abigail, to take her as his wife.
40 When the servants of David had come to Abigail at
Carmel, they spoke to her saying, “David sent us to you, to
ask you to become his wife.”
41 Then she arose, bowed her face to the earth, and said,
“Here is your maidservant, a servant to wash the feet of the
servants of my lord.”
42 So Abigail rose in haste and rode on a donkey, attended
by five of her maidens; and she followed the messengers of
David, and became his wife.
43 David also took Ahinoam of Jezreel, and so both of them
were his wives.
44 But Saul had given Michal his daughter, David’s wife,
to Palti[d] the son of Laish, who *was* from Gallim.

1 Samuel 26

David Spares Saul a Second Time

1 Now the Ziphites came to Saul at Gibeah, saying, “Is
David not hiding in the hill of Hachilah, opposite
Jeshimon?”

2 Then Saul arose and went down to the Wilderness of
Ziph, having three thousand chosen men of Israel with him,
to seek David in the Wilderness of Ziph.

3 And Saul encamped in the hill of Hachilah, which *is*
opposite Jeshimon, by the road. But David stayed in the
wilderness, and he saw that Saul came after him into the
wilderness.

4 David therefore sent out spies, and understood that Saul
had indeed come.

5 So David arose and came to the place where Saul had
encamped. And David saw the place where Saul lay, and
Abner the son of Ner, the commander of his army. Now
Saul lay within the camp, with the people encamped all
around him.

6 Then David answered, and said to Ahimelech the Hittite
and to Abishai the son of Zeruiah, brother of Joab, saying,
“Who will go down with me to Saul in the camp?” And
Abishai said, “I will go down with you.”

7 So David and Abishai came to the people by night; and
there Saul lay sleeping within the camp, with his spear
stuck in the ground by his head. And Abner and the people
lay all around him.

8 Then Abishai said to David, “God has delivered your
enemy into your hand this day. Now therefore, please, let
me strike him at once with the spear, right to the earth; and
I will not *have to strike* him a second time!”

9 But David said to Abishai, “Do not destroy him; for who
can stretch out his hand against the LORD’s anointed, and
be guiltless?”
10 David said furthermore, “*As* the LORD lives, the LORD
shall strike him, or his day shall come to die, or he shall go
out to battle and perish.
11 “The LORD forbid that I should stretch out my hand
against the LORD’s anointed. But please, take now the
spear and the jug of water that *are* by his head, and let us
go.”
12 So David took the spear and the jug of water *by* Saul’s
head, and they got away; and no man saw or knew *it* or
awoke. For they *were* all asleep, because a deep sleep from
the LORD had fallen on them.
13 Now David went over to the other side, and stood on
the top of a hill afar off, a great distance *being* between
them.
14 And David called out to the people and to Abner the
son of Ner, saying, “Do you not answer, Abner?” Then
Abner answered and said, “Who *are* you, calling out to the
king?”
15 So David said to Abner, “*Are* you not a man? And who *is*
like you in Israel? Why then have you not guarded your lord
the king? For one of the people came in to destroy your
lord the king.
16 “This thing that you have done *is* not good. *As* the
LORD lives, you deserve to die, because you have not
guarded your master, the LORD’s anointed. And now see
where the king’s spear *is,* and the jug of water that *was* by
his head.”
17 Then Saul knew David’s voice, and said, “*Is* that your
voice, my son David?” David said, “*It is* my voice, my lord,
O king.”

18 And he said, “Why does my lord thus pursue his
servant? For what have I done, or what evil *is* in my hand?
19 “Now therefore, please, let my lord the king hear the
words of his servant: If the LORD has stirred you up
against me, let Him accept an offering. But if *it is* the
children of men, *may* they *be* cursed before the LORD, for
they have driven me out this day from sharing in the
inheritance of the LORD, saying, ‘Go, serve other gods.’
20 “So now, do not let my blood fall to the earth before the
face of the LORD. For the king of Israel has come out to
seek a flea, as when one hunts a partridge in the
mountains.”
21 Then Saul said, “I have sinned. Return, my son David.
For I will harm you no more, because my life was precious
in your eyes this day. Indeed I have played the fool and
erred exceedingly.”
22 And David answered and said, “Here is the king’s
spear. Let one of the young men come over and get it.
23 “May the LORD repay every man *for* his righteousness
and his faithfulness; for the LORD delivered you into *my*
hand today, but I would not stretch out my hand against the
LORD’s anointed.
24 “And indeed, as your life was valued much this day in
my eyes, so let my life be valued much in the eyes of the
LORD, and let Him deliver me out of all tribulation.”
25 Then Saul said to David, “*May* you *be* blessed, my son
David! You shall both do great things and also still prevail.”
So David went on his way, and Saul returned to his place.

1 Samuel 27

David Allied with the Philistines

1 And David said in his heart, “Now I shall perish someday
by the hand of Saul. *There is* nothing better for me than
that I should speedily escape to the land of the Philistines;
and Saul will despair of me, to seek me anymore in any part
of Israel. So I shall escape out of his hand.”

2 Then David arose and went over with the six hundred
men who *were* with him to Achish the son of Maoch, king of
Gath.

3 So David dwelt with Achish at Gath, he and his men,
each man with his household, *and* David with his two wives,
Ahinoam the Jezreelitess, and Abigail the Carmelitess,
Nabal’s widow.

4 And it was told Saul that David had fled to Gath; so he
sought him no more.

5 Then David said to Achish, “If I have now found favor in
your eyes, let them give me a place in some town in the
country, that I may dwell there. For why should your
servant dwell in the royal city with you?”

6 So Achish gave him Ziklag that day. Therefore Ziklag
has belonged to the kings of Judah to this day.

7 Now the time that David dwelt in the country of the
Philistines was one full year and four months.

8 And David and his men went up and raided the
Geshurites, the Girzites,[a] and the Amalekites. For those
nations were the inhabitants of the land from of old, as you
go to Shur, even as far as the land of Egypt.

9 Whenever David attacked the land, he left neither man
nor woman alive, but took away the sheep, the oxen, the

donkeys, the camels, and the apparel, and returned and came to Achish.

10 Then Achish would say, “Where have you made a raid today?” And David would say, “Against the southern *area* of Judah, or against the southern *area* of the Jerahmeelites, or against the southern *area* of the Kenites.”

11 David would save neither man nor woman alive, to bring *news* to Gath, saying, “Lest they should inform on us, saying, ‘Thus David did.’ ” And thus *was* his behavior all the time he dwelt in the country of the Philistines.

12 So Achish believed David, saying, “He has made his people Israel utterly abhor him; therefore he will be my servant forever.”

1 Samuel 28

1 Now it happened in those days that the Philistines
gathered their armies together for war, to fight with Israel.
And Achish said to David, “You assuredly know that you will
go out with me to battle, you and your men.”
2 So David said to Achish, “Surely you know what your
servant can do.” And Achish said to David, “Therefore I will
make you one of my chief guardians forever.”

Saul Consults a Medium

3 Now Samuel had died, and all Israel had lamented for
him and buried him in Ramah, in his own city. And Saul had
put the mediums and the spiritists out of the land.
4 Then the Philistines gathered together, and came and
encamped at Shunem. So Saul gathered all Israel together,
and they encamped at Gilboa.
5 When Saul saw the army of the Philistines, he was
afraid, and his heart trembled greatly.
6 And when Saul inquired of the LORD, the LORD did not
answer him, either by dreams or by Urim or by the
prophets.
7 Then Saul said to his servants, “Find me a woman who
is a medium, that I may go to her and inquire of her.” And
his servants said to him, “In fact, *there is* a woman who is a
medium at En Dor.” *Warnings Against Witchcraft*
8 So Saul disguised himself and put on other clothes, and
he went, and two men with him; and they came to the
woman by night. And he said, “Please conduct a séance for
me, and bring up for me the one I shall name to you.”
9 Then the woman said to him, “Look, you know what Saul
has done, how he has cut off the mediums and the spiritists

from the land. Why then do you lay a snare for my life, to cause me to die?”

10And Saul swore to her by the LORD, saying, “*As* the LORD lives, no punishment shall come upon you for this thing.”

11Then the woman said, “Whom shall I bring up for you?” And he said, “Bring up Samuel for me.”

12When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, “Why have you deceived me? For you *are* Saul!”

13And the king said to her, “Do not be afraid. What did you see?” And the woman said to Saul, “I saw a spirit[a] ascending out of the earth.”

14So he said to her, “What *is* his form?” And she said, “An old man is coming up, and he *is* covered with a mantle.” And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground and bowed down.

15Now Samuel said to Saul, “Why have you disturbed me by bringing me up?” And Saul answered, “I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do.”

16Then Samuel said: “So why do you ask me, seeing the LORD has departed from you and has become your enemy?

17“And the LORD has done for Himself[b] as He spoke by me. For the LORD has torn the kingdom out of your hand and given it to your neighbor, David.

18“Because you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day.

19“Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your

sons *will be* with me. The LORD will also deliver the army of Israel into the hand of the Philistines."

20Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.

21And the woman came to Saul and saw that he was severely troubled, and said to him, "Look, your maidservant has obeyed your voice, and I have put my life in my hands and heeded the words which you spoke to me.

22"Now therefore, please, heed also the voice of your maidservant, and let me set a piece of bread before you; and eat, that you may have strength when you go on *your* way."

23But he refused and said, "I will not eat." So his servants, together with the woman, urged him; and he heeded their voice. Then he arose from the ground and sat on the bed.

24Now the woman had a fatted calf in the house, and she hastened to kill it. And she took flour and kneaded *it,* and baked unleavened bread from it.

25So she brought *it* before Saul and his servants, and they ate. Then they rose and went away that night.

1 Samuel 29

The Philistines Reject David

1 Then the Philistines gathered together all their armies at
Aphek, and the Israelites encamped by a fountain which *is*
in Jezreel.
2 And the lords of the Philistines passed in review by
hundreds and by thousands, but David and his men passed
in review at the rear with Achish.
3 Then the princes of the Philistines said, "What *are* these
Hebrews *doing here?*" And Achish said to the princes of the
Philistines, "*Is* this not David, the servant of Saul king of
Israel, who has been with me these days, or these years?
And to this day I have found no fault in him since he
defected *to me*."
4 But the princes of the Philistines were angry with him;
so the princes of the Philistines said to him, "Make this
fellow return, that he may go back to the place which you
have appointed for him, and do not let him go down with us
to battle, lest in the battle he become our adversary. For
with what could he reconcile himself to his master, if not
with the heads of these men? *Complexities of Working and Relating*
5 "*Is* this not David, of whom they sang to one another in
dances, saying:

> 'Saul has slain his thousands,
> And David his ten thousands'?"[a]

6 Then Achish called David and said to him, "Surely, *as*
the LORD lives, you have been upright, and your going out
and your coming in with me in the army *is* good in my
sight. For to this day I have not found evil in you since the

day of your coming to me. Nevertheless the lords do not favor you.

7 “Therefore return now, and go in peace, that you may not displease the lords of the Philistines.”

8 So David said to Achish, “But what have I done? And to this day what have you found in your servant as long as I have been with you, that I may not go and fight against the enemies of my lord the king?”

9 Then Achish answered and said to David, “I know that you *are* as good in my sight as an angel of God; nevertheless the princes of the Philistines have said, ‘He shall not go up with us to the battle.’

10 “Now therefore, rise early in the morning with your master’s servants who have come with you.[b] And as soon as you are up early in the morning and have light, depart.”

11 So David and his men rose early to depart in the morning, to return to the land of the Philistines. And the Philistines went up to Jezreel.

1 Samuel 30

David's Conflict with the Amalekites

1 Now it happened, when David and his men came to Ziklag,
on the third day, that the Amalekites had invaded the South
and Ziklag, attacked Ziklag and burned it with fire,
2 and had taken captive the women and those who *were*
there, from small to great; they did not kill anyone, but
carried *them* away and went their way.
3 So David and his men came to the city, and there it was,
burned with fire; and their wives, their sons, and their
daughters had been taken captive.
4 Then David and the people who *were* with him lifted up
their voices and wept, until they had no more power to
weep.
5 And David's two wives, Ahinoam the Jezreelitess, and
Abigail the widow of Nabal the Carmelite, had been taken
captive.
6 Now David was greatly distressed, for the people spoke
of stoning him, because the soul of all the people was
grieved, every man for his sons and his daughters. But
David strengthened himself in the LORD his God.
7 Then David said to Abiathar the priest, Ahimelech's son,
"Please bring the ephod here to me." And Abiathar brought
the ephod to David.
8 So David inquired of the LORD, saying, "Shall I pursue
this troop? Shall I overtake them?" And He answered him,
"Pursue, for you shall surely overtake *them* and without fail
recover *all*."
9 So David went, he and the six hundred men who *were*
with him, and came to the Brook Besor, where those stayed
who were left behind.

10 But David pursued, he and four hundred men; for two
hundred stayed *behind,* who were so weary that they could
not cross the Brook Besor.
11 Then they found an Egyptian in the field, and brought
him to David; and they gave him bread and he ate, and they
let him drink water.
12 And they gave him a piece of a cake of figs and two
clusters of raisins. So when he had eaten, his strength
came back to him; for he had eaten no bread nor drunk
water for three days and three nights.
13 Then David said to him, "To whom do you *belong,* and
where *are* you from?" And he said, "I *am* a young man from
Egypt, servant of an Amalekite; and my master left me
behind, because three days ago I fell sick.
14 "We made an invasion of the southern *area* of the
Cherethites, in the *territory* which *belongs* to Judah, and of
the southern *area* of Caleb; and we burned Ziklag with
fire."
15 And David said to him, "Can you take me down to this
troop?" So he said, "Swear to me by God that you will
neither kill me nor deliver me into the hands of my master,
and I will take you down to this troop."
16 And when he had brought him down, there they were,
spread out over all the land, eating and drinking and
dancing, because of all the great spoil which they had
taken from the land of the Philistines and from the land of
Judah.
17 Then David attacked them from twilight until the
evening of the next day. Not a man of them escaped, except
four hundred young men who rode on camels and fled.
18 So David recovered all that the Amalekites had carried
away, and David rescued his two wives.
19 And nothing of theirs was lacking, either small or
great, sons or daughters, spoil or anything which they had

taken from them; David recovered all.

20 Then David took all the flocks and herds they had
driven before those *other* livestock, and said, “This *is*
David’s spoil.”

21 Now David came to the two hundred men who had
been so weary that they could not follow David, whom they
also had made to stay at the Brook Besor. So they went out
to meet David and to meet the people who *were* with him.
And when David came near the people, he greeted them.

22 Then all the wicked and worthless men[a] of those who
went with David answered and said, “Because they did not
go with us, we will not give them *any* of the spoil that we
have recovered, except for every man’s wife and children,
that they may lead *them* away and depart.”

23 But David said, “My brethren, you shall not do so with
what the LORD has given us, who has preserved us and
delivered into our hand the troop that came against us.

24 “For who will heed you in this matter? But as his part *is*
who goes down to the battle, so *shall* his part *be* who stays
by the supplies; they shall share alike.”

25 So it was, from that day forward; he made it a statute
and an ordinance for Israel to this day.

26 Now when David came to Ziklag, he sent *some* of the
spoil to the elders of Judah, to his friends, saying, “Here is
a present for you from the spoil of the enemies of the
LORD”—

27 to *those* who *were* in Bethel, *those* who *were* in Ramoth
of the South, *those* who *were* in Jattir,

28 *those* who *were* in Aroer, *those* who *were* in Siphmoth,
those who *were* in Eshtemoa,

29 *those* who *were* in Rachal, *those* who *were* in the cities
of the Jerahmeelites, *those* who *were* in the cities of the
Kenites,

30 *those* who *were* in Hormah, *those* who *were* in Chorashan,[b] *those* who *were* in Athach,
31 *those* who *were* in Hebron, and to all the places where David himself and his men were accustomed to rove.

1 Samuel 31

The Tragic End of Saul and His Sons

1 Now the Philistines fought against Israel; and the men of
Israel fled from before the Philistines, and fell slain on
Mount Gilboa. *A Tragic Ending*

2 Then the Philistines followed hard after Saul and his
sons. And the Philistines killed Jonathan, Abinadab, and
Malchishua, Saul's sons.

3 The battle became fierce against Saul. The archers hit
him, and he was severely wounded by the archers.

4 Then Saul said to his armorbearer, "Draw your sword,
and thrust me through with it, lest these uncircumcised
men come and thrust me through and abuse me." But his
armorbearer would not, for he was greatly afraid.
Therefore Saul took a sword and fell on it. *The Influence of Each Choice*

5 And when his armorbearer saw that Saul was dead, he
also fell on his sword, and died with him.

6 So Saul, his three sons, his armorbearer, and all his men
died together that same day.

7 And when the men of Israel who *were* on the other side
of the valley, and *those* who *were* on the other side of the
Jordan, saw that the men of Israel had fled and that Saul
and his sons were dead, they forsook the cities and fled;
and the Philistines came and dwelt in them.

8 So it happened the next day, when the Philistines came
to strip the slain, that they found Saul and his three sons
fallen on Mount Gilboa.

9 And they cut off his head and stripped off his armor, and
sent *word* throughout the land of the Philistines, to

proclaim *it in* the temple of their idols and among the people.

10 Then they put his armor in the temple of the Ashtoreths, and they fastened his body to the wall of Beth Shan.[a]

11 Now when the inhabitants of Jabesh Gilead heard what the Philistines had done to Saul,

12 all the valiant men arose and traveled all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh and burned them there.

13 Then they took their bones and buried *them* under the tamarisk tree at Jabesh, and fasted seven days.

Hannah

1 Sam. 1:2

Name means: "Gracious."

Home: Ramathaim Zophim (Ramah), said to be in the mountains of Ephraim.

Family: One of two wives of Elkanah of the tribe of Ephraim; mother of Samuel, three other sons, and two daughters.

Occupation: Homemaker.

Best known as: The mother of Samuel, who was conceived after Hannah earnestly prayed for a son, vowing to dedicate him as a Nazirite to the Lord (see "The Nazirite Vow" at Num. 6:2).

More: *Hannah endured endless mocking from Elkanah's other wife Peninnah because Hannah was barren (1 Sam. 1:7), a condition viewed as a curse. See "Barrenness" at Gen. 18:11, 12.*

Think About It: *Hannah's pain of childlessness, was compounded by Peninnah's mocking. What actions from you have made someone's pain worse? What actions from you might ease someone's pain?*

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Eli
1 Sam. 1:9

Name means: "The Lord Is High."

Home: Shiloh.

Family: Descended from Ithamar, the youngest son of Aaron; father of two sons, Hophni and Phinehas; great-grandfather of Ahimelech.

Occupation: Priest.

Best known as: The priest of Shiloh who mentored Samuel (1 Sam. 2:11).

More: *Eli's tenure as priest and judge was perilous for Israel because he was unable to manage his household, let alone national issues. See "Eli, the Failed Leader of Shiloh" at 1 Sam. 2:12.*

Think About It: *How tempting do you find it to ignore the elements of your life at which you are failing? Talk with God about actions you can take today to start turn that trend and start success in that weak area.*

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Hannah's Song: Praise for the Real King
1 Sam. 2:1–10

The books of 1 and 2 Samuel detail Israel's transition from the rule of judges to the reign of kings. Under the judges, the nation at times experienced periods of political and spiritual vitality. But more often

than not, the people turned from God (Judg. 21:25). It was doubtful that they would fare better under a king.

Hannah's song shows that no matter the title or status of Israel's human ruler—judge or king—the Lord was always Israel's true King (1 Sam. 2:3, 10). Salvation comes from Him (2:1). And the Lord's heart reaches to the poor and outsiders, people at the bottom of society (2:4–9). The remainder of 1 and 2 Samuel as well as 1 and 2 Kings reinforces these truths.

- When the people demanded a king (8:4, 5), God understood that they had rejected Him as their King (8:7).
- When the nation encountered challenges, it was not the king who brought deliverance but the Lord (for example, 1 Sam. 11:13; 17:46; 2 Sam. 5:22–25).
- It was not Saul, the people's favorite, who securely established the monarchy. Rather, it was David, the eighth and youngest son of Jesse, a humble shepherd of Bethlehem (1 Sam. 16:7, 9–13; 18:23; 2 Sam. 7:12–16).

Hannah's song highlights the limitations of human rulers. God is the One who knows how to govern with justice and mercy. Governments should imitate Him in seeking justice for all their subjects. Our faith cannot rest in the power of human control but in the power of God's justice, mercy, and salvation.

More: *Hannah's song has a counterpart in the New Testament in the song of Mary (Luke 1:46–53), which picks up line-by-line the themes that Hannah raises.*

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Eli, the Failed Leader of Shiloh

1 Sam. 2:12

Eli served as priest and judge of Israel for forty tumultuous years (1 Sam. 4:18). Israel had no centralized government, and "everyone did what was right in his own eyes" (Judg. 21:25). Eli's own sons, Hophni and Phinehas, abused the sacrificial system for personal gain and committed immoral acts with the women who served at the

tabernacle (1 Sam. 2:12–17, 22). Eli was in a position to halt these abuses, but he did not. When Eli neither restrained nor removed his sons from the priesthood, his family suffered God's scathing judgment (2:27–36).

One bright hope emerged from Eli's household: the boy Samuel, who, unlike Eli's wicked sons, followed God and grew up to be one of Israel's greatest judges (2:17, 18; 3:1, 19, 20).

More: *Eli's failure as a father and leader helped bring about the capture of the ark of the covenant by the Philistines. See "The Capture and Return of the Ark" at 1 Sam. 5:11.*

Think About It: *Who in your life can keep you from persisting in patterns like Eli? Like Eli's sons? How will you build a trusting relationship with this wise one?*

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Coming Judgment
1 Sam. 2:27–36

The warning of the man of God was directed at the ineffectual priest and judge Eli, but the Lord's judgment would also fall on the entire nation. For too long the people had reneged on their commitment to follow the Lord and keep His Law.

Similarly, though our leaders influence us, we cannot blame them. Each of us is ultimately responsible to God.

Think About It: *Many of us find it easy to rant about the evils of society or the horrors of politics. The next time you are in group Bible study, deliberately use pronouns like "me" and "we" to keep the focus on behavior we can change= our own.*

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Is It Love or Indulgence?
1 Sam. 2:29

When Eli chose to overlook the sins of his sons, he was honoring them more than God (1 Sam. 2:30). God responded with a vow to lay low Eli's descendants, beginning with Hophni and Phinehas (2:31–34).

The Lord's judgment may seem harsh until we recall that Eli and his sons abused their priestly position through greed and sexual promiscuity (1 Sam. 2:13–17, 22; compare Lev. 7:31–36; 10:14, 15; Deut. 18:1–5). This behavior is abominable in any believer, but people depended on Hophni and Phinehas for spiritual leadership. Instead these priests of the Shiloh tabernacle devastated people. Allowing them to persist in sin with little more than a scolding (2:23–25) was unacceptable for a man whose priestly turban was inscribed, "HOLINESS TO THE LORD" (Ex. 28:36).

God condemns the behavior of Christians who fail to correct flagrant wrongs. Our divided loyalties become obvious when we refuse to confront the damaging behavior of close friends, associates, and family members.

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Samuel
1 Sam. 3:1

Name means: "Heard by God."

Home: Ramah, in the mountains of Ephraim north of Jerusalem.

Family: Oldest son of Elkanah and Hannah; had three brothers and two sisters, plus half brothers and sisters; raised by Eli the priest at Shiloh.

Occupation: Judge and prophet of Israel.

Point of interest: Dedicated to the Lord according to a Nazirite vow made by his mother before he was born (1 Sam. 1:11; see also "The Nazirite Vow" at Num. 6:2).

Best known as: The last of the judges and the first of the prophets (not including Moses; Acts 3:24; 13:20); also for anointing King Saul and King David.

Think About It: *What actions by your parents or parent figures have brought great good into your life? Thank one of them by detailing benefits that have come because of their choices.*

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All Christians Are Called, in All of Life

1 Sam. 3:1–21

Young Samuel's dramatic experience of receiving his calling may prompt us to assume that God calls only a privileged few to do His work. The concept of living out one's calling can be confusing because it touches on the emotionally charged issues of occupation and self-worth. We often talk about our jobs as if that alone defines who we are—introducing ourselves, for example, with our name and occupation. Yet Scripture makes it clear that we are much more than what we do for a living. Wherever God sends us, we have a calling.

A Task Set by God

Work is an essential, God-given part of life, but by itself it cannot describe an individual's significance and identity. Every person is multifaceted, with unique strengths, family backgrounds, cultural heritages, friendships, journeys of faith, and more.

Defining ourselves by our occupation alone is inadequate and tends to place more value on self than on God; more on activity than on character; more on success than on relationships. In short, it equates employment with worth.

The Reformation leader Martin Luther sought to correct this insufficient view of personhood, asserting that a person's entire life was "a task set by God." In whatever we do—work or play, eating or sleeping, worshiping or relaxing—we have a responsibility to honor God as Lord over all of life.

The Bible and Calling

From the Bible's point of view, a calling describes *all* of the responsibility of *all* Christians to serve God in *all* of life.

- *Every Christian is called to become like Christ*. God calls us to change in order to take on the character of Christ. We are to resist turning from Him even when others encourage us to abandon God (Gal. 1:6–9). We flee evil and pursue good, fighting to maintain our faithfulness (1 Tim. 6:11, 12). Just as Christ is holy, so we are to develop holiness in everything we do (1 Pet. 1:15; 3:9). We pursue Christlikeness with certainty that the Lord helps us, equipping us for every good work (Phil. 2:12, 13; 2 Pet. 1:3–10).
- *Every Christian is called to accept Christ's work on our behalf*. Though we are sinners deserving judgment, the Cross has justified us, making us able to stand before a holy God and receive His salvation and grace (Rom. 8:28–30; 2 Tim. 1:9).
- *Every Christian is called to belong to God*. Paul told the Christians at Rome that he and they had the same calling (Rom. 1:1, 6). He taught the disciples in Ephesus that just as there is one Spirit and one body, "you were called in one hope of your calling" (Eph. 4:4).
- *Every Christian is called a child of God*. God compassionately adopts every believer into His family (1 John 3:1) through faith in Jesus Christ.
- *Every Christian is called to serve God and other people*. Christ calls us to live out our faith in a way worthy of Him (Eph. 4:1–4). We enjoy the privilege of declaring God's work in everything we do and say (1 Pet. 2:9, 10, 21).
- *Every Christian is called as a citizen of a new heaven and new earth*. The Christian life leads to the end of being raised to stand with Christ in eternal glory, pure and holy at last (1 Pet. 5:10; 2 Pet. 3:10, 11). We will celebrate in the final gathering of Christ and all His faithful followers (Rev. 19:9, 10), and our obedience now confirms this ultimate calling (Matt. 5:19).

As people who trust in Jesus, we have the same significant calling as every other disciple, no matter our occupation. A calling is more than a job. It is one of the many arenas in which we live as God's child.

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A Lack of Restraint
1 Sam. 3:13, 14

God promised to judge Eli for knowingly allowing his sons to continue corrupt acts. The priest had challenged his sons at least once, but they paid no attention (1 Sam. 2:22–25). Yet Eli failed to take decisive action. The Law instructed parents to bring a chronically rebellious son before the elders of their city. The case would end in stoning if the son was unrepentant. See "Juvenile Delinquents" at Deuteronomy 21:18–21.

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Faithful Service
1 Sam. 3:21

We can only imagine the uneasiness Hannah must have felt as she left young Samuel in the care of Eli the priest and his two wicked sons (1 Sam. 1:24). Yet she followed through on her vow to dedicate Samuel as a Nazirite (1:11), trusting his future to God. Her trust was rewarded: amid the spiritual ruin of Shiloh and the rest of the nation, the Lord raised Samuel to become the decisive leader that Israel needed (3:1, 19, 20; 4:1; compare Judg. 21:25).

Samuel led his people to renewal through his wise example (1 Sam. 2:11, 18; 3:1; 7:15–17), by ceaseless prayer (12:23; 15:11;

Ps. 99:6), by calling leaders and the people to obedience (1 Sam. 12:6–25; 15:22), and through confirming signs (10:1–7; 12:16–19). Yet Samuel did not live to see his labors fulfilled. At the time he died (25:1), God had rejected Saul, and the king was hunting his anointed successor, David. Even Samuel's own sons, Joel and Abijah, had rejected God's ways (8:1–3).

It's easy to remain faithful when we can see the fruit of our labors. But like Samuel, we can choose not to waver in our commitments even when circumstances seem to go against them. At times we may feel as if our efforts will never make a difference, but we can rest in the knowledge that we serve a good God, and obeying Him is always right.

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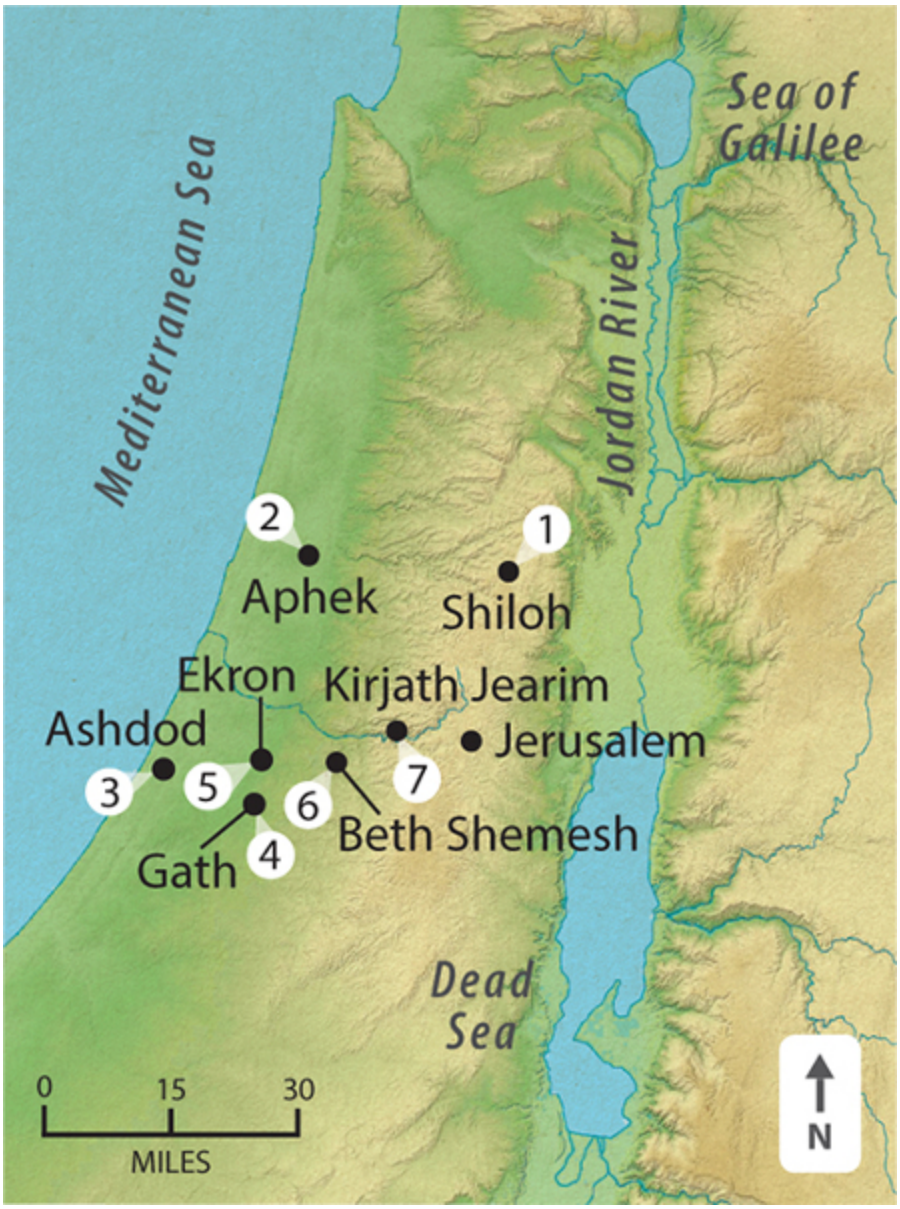
The Capture and Return of the Ark

1 Sam. 5:11

The Philistine capture of the ark of the covenant (1 Sam. 4:11; 5:1–12) was as much a spiritual defeat as a political and military loss. It should have jolted the nation into action after years of spiritual ambivalence, moral anarchy, and civil chaos (Judg. 21:25; 1 Sam. 2:27–36; 3:11–14).



1. The ark stays in the tabernacle at Shiloh until Eli's two sons foolishly carry it into battle (Josh. 18:1; 1 Sam. 4:4).
2. Carried into battle as a good luck charm, the ark is captured by the Philistines near Aphek (1 Sam. 4:1, 10, 11).
3. The ark is placed in the temple of Dagon at Ashdod until the idol is toppled and the people are struck with "tumors" (perhaps bubonic plague). Then it is sent to Gath (1 Sam. 5:1–8).
4. At Gath, "tumors" again strike the people, and the ark is sent to Ekron (1 Sam. 5:9, 10).
5. After a brief stop at Ekron, where it causes more disease and death, the ark is sent on an unmanned cart back to the

Israelites (1 Sam. 5:10–6:12).
6. The cart bearing the ark stops briefly in a field near Beth Shemesh but is sent on after people look inside and are struck dead (1 Sam. 6:13–20).
7. The ark is removed to Kirjath Jearim, where it remains for twenty years (1 Sam. 7:1, 2) until David relocates it to Jerusalem (2 Sam. 6).

More: *Possessing superior iron weapons, the Philistines hacked away at Israelite territory after the conquest under Joshua.*

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Samuel's Wise Planning

1 Sam. 7:5–7

When Samuel gathered the Israelites, he chose Mizpah as their meeting place rather than Kirjath Jearim, where the ark was temporarily located. Given that the assembly's purpose was repentance and rededication, the ark's presence would have been particularly meaningful. But Samuel's choice was prudent for several reasons:

- Mizpah had symbolic value as the site of a similar assembly during a previous national crisis, the rape and murder of the Levite's concubine (Judg. 20:1, 2).
- The people needed to keep the ark at a respectful distance. Their toting the ark around as a talisman was the source of their problems (1 Sam. 4:3–5; 6:19).
- Samuel may have rightly expected that the assembly would draw a Philistine attack. Rather than expose the ark to danger, he left it in the fortified city of Kirjath Jearim.

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Mapping the Life of Samuel

1 Sam. 7:15

1. During an annual pilgrimage to Shiloh, Hannah prayed for a son. She promised to dedicate the child to the Lord (1 Sam. 1:10–17).
2. Samuel was born at Ramah (1 Sam. 1:20) and lived there in his later life (7:17).
3. Samuel grew up at Shiloh under Eli's care. He served in the tabernacle and at an early age heard God speaking to him as a prophet (1 Sam. 2:11; 3:1–21).

4. Every year Samuel traveled a circuit to Bethel, Gilgal, and Mizpah as a judge of Israel (1 Sam. 7:16, 17).
5. Samuel installed his sons Joel and Abijah as judges in Beersheba. They turned away from the Lord, which caused the elders of Israel to demand a king (1 Sam. 8:1–5).
6. In a private ceremony at Zuph, Samuel anointed Saul as Israel's first king (1 Sam. 9:5, 6, 27; 10:1).
7. After God told him He had rejected Saul as king (1 Sam. 16:1), Samuel anointed David as Israel's king in a private ceremony at Bethlehem (16:12, 13).
8. Samuel died and was buried in his hometown of Ramah (1 Sam. 25:1).

More: *See Samuel's profile at 1 Sam. 3:1.*

Think About It: *What has Samuel taught you about how to influence people to do the right thing?*

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Judging Israel
1 Sam. 7:17

Samuel was the last to serve Israel as judge before the nation transitioned to a monarchy. His role as judge involved more than deciding legal cases. Judges were usually military heroes God called to rally the people against oppressive enemies and motivate them toward spiritual revival. To learn more about the role of the judges, see "The Judges" at Judges 2:16.

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The Risks of Raising Children
1 Sam. 8:2

Scripture presents Samuel as a man who followed the Lord right from the womb (1 Sam. 1:11, 22; 2:18; 3:19). Yet his sons, like Eli's offspring before them (2:22–25), chose evil paths (8:3).

No one can say whether Samuel could have done a better job raising his sons. But the fact that he set up the young men as judges in Beersheba raises the possibility that he distanced himself from his sons' issues rather than address them. The city lay at the extreme southern end of Israel's territory, and Samuel may have sent them far away to minimize their impact.

Even so their misdeeds gave Israel an excuse to demand a king (8:4, 5), causing God to grieve their selection of Saul as ruler (15:11).

Things might have played out differently had Samuel confronted his sons and taken them before the elders (see "Juvenile Delinquents" at Deut. 21:18–21). His family's legacy urges parents to face their children's transgressions head-on, gaining help from others as needed. Nevertheless, while Scripture urges parents to raise their children in God's ways (Prov. 22:6; Eph. 6:4), it does not guarantee good results. It is ultimately the responsibility of the individual, not the parents, to seek a life of integrity (see "The Faith of Our Children" at Deut. 6:7–9).

Think About It: *When have you used this reality—that individuals must decide for themselves—to excuse your own irresponsibility? Conversely, when have you blamed yourself for actions that were the choices of your adult children? Looking back, and forward, what would God guide you to do differently?*

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The Kingmaker
1 Sam. 8:4–9

The books of 1 and 2 Samuel describe Israel's transition from the rule of judges to the reign of kings. First Samuel 8 narrates a pivotal scene in this account, with the people pressuring Samuel to appoint a king.

Ancient religious leaders commonly chose kings. In Western Europe a similar practice persisted well into the Middle Ages, with popes presiding over the coronation of monarchs. Once these rulers realized that the person who crowns a king is more powerful than the king himself, however, they sought to diminish the role of religious authorities.

The Israelites would later regret the day when they cried out for a king. But at that moment, they wanted to be like neighboring nations (1 Sam. 8:5, 20). Their insistence amounted to a rejection of theocracy, a form of government with God as King (8:7; see also "Hannah's Song: Praise for the Real King" at 1 Sam. 2:1–10).

Samuel was angered at this rebellious appeal for a new form of government. But despite his misgivings, and at God's direction, he gave them their wish (8:9, 19–22)—though not without warning them of all the ways that kings would abuse the people (8:9–18).

Although modern governments differ in structure from ancient Israel, a basic principle remains for God's people: the Lord is our ultimate authority. Governments come and go, but He remains the One to whom His followers owe final allegiance.

Also, being like neighboring nations is no guarantee of success.

More: *The Bible instructs believers to submit to the rule of government and offers helpful perspectives on this directive. See "Governmental Authority" at Rom. 13:1–7.*

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Saul

1 Sam. 9:2

Name means: "Asked [of God]."

Not to be confused with: Another Old Testament Saul (Gen. 36:37; 1 Chr. 1:48, 49) or the New Testament Saul of Tarsus, later known as Paul.

Home: Gibeah, three miles north of Jerusalem in the territory of Benjamin.

Family: Son of Kish, a prominent Benjamite; father of several sons presumably by his wife Ahinoam, including his heir, Jonathan; two sons by his concubine, Rizpah, including Mephibosheth; and two daughters, Merab and Michal.

Occupation: King of Israel.

Best known as: The first king of Israel, whose disobedience resulted in the Lord appointing David to the throne (16:12, 13).

Think About It: *What will you do differently because of what you learned from Saul?*

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Learn from Your History

1 Sam. 12:11

As Israel prepared to install Saul as its first king, Samuel reminded the nation of its history. He pointed out that after the conquest of the land, the people's ancestors had entered a recurring cycle of sin, judgment, and deliverance by the judges. Samuel mentioned several by name. Find out more about these leaders in "Twelve Heroes" at Judges 2:18.

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Results at Any Price? No

1 Sam. 13:8–14

Saul was so intent on defeating the Philistines that he sacrificed a burnt offering, usurping a task that belonged only to priests. He was determined to do things in his way and time rather than keep pace with the Lord. So God found a man "after His own heart" who would obey Him. Saul might have kept his kingdom had he waited for Samuel, trusting God to defend his armies against the chariots and horses of the Philistines. But Saul's impatience and disregard for God's ways contributed to the loss of his kingship.

Authority figures often presume that their chief duty is to make things happen. Leaders may crave results so badly that they abandon other values and seek to accomplish their goals on their own terms. But getting results is not a leader's main job. When God appoints us to lead, our primary task is to create a climate in which others are equipped to accomplish goals, always acting within the boundaries of God's commands. When we concentrate solely on short-term victories, we may find ourselves mourning long-term losses.

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Valiant Warrior, Loyal Friend

1 Sam. 13:22

Jonathan's name meant "The Lord Has Given," an appropriate designation for a man who was a true gift to his father Saul—and even more so to his lifelong friend David. Jonathan fought bravely and won numerous victories over the Philistines, Israel's chief enemy. He became a loyal ally to David even though David would rise to the throne in his place. He demonstrated that what is right is more important than self-interest. Find out more about the man

whose soul “was knit to the soul of David” (1 Sam. 18:1) at his profile at 1 Samuel 19:1.

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By Many or by Few
1 Sam. 14:6

As Jonathan told his armorbearer, God does not need large numbers to accomplish His will—an encouraging truth for all of us who feel isolated in our family or community or workplace. Even when we are alone in following God, we can take comfort in what the Lord showed through Jonathan—He can accomplish great things through anyone who trusts Him, who is wholeheartedly committed to honoring Him, and who is willing to be used by Him.

More: *Armorbearers not only carried weapons for a military commander or champion but finished the job of killing enemies brought down by their masters (compare 1 Sam. 14:14).*

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Isolate Bravado
1 Sam. 14:24–26

When Saul ordered his troops to forgo food until they had vanquished the enemy, he probably intended the command as a noble challenge. Why should his men relax and enjoy a good meal when their longtime enemies the Philistines still breathed? Yet his foolish order deprived his men of energy to fight, and it likely lowered morale, especially when Saul tried to enforce his rash oath against his own son, Jonathan (1 Sam. 14:43, 44).

The capricious command seemed based more on Saul's bravado than wise leadership.

Senseless directives followed by demands for rigid conformity create fear and decrease effectiveness in any context. Quite simply, it's repression. But some destructive acts of leadership can be avoided by following a few simple guidelines:

1. *Consult with others*. Saul often acted on his own (see "Results at Any Price? No." at 1 Sam. 13:8–14). Events might have played out differently at Michmash had he invited others to evaluate his reasoning and share ideas about the potential impact of his plans.
2. *Seek God's guidance*. God should be the first and last Person any leader consults. Saul habitually ignored the Lord as he led his troops into battle and ultimately lost his crown (15:10, 11) and his life (28:4–8, 16–19; 31:6).
3. *Consider exceptions*. Enforcing strict rules helps maintain order, but wisdom suggests that exceptions are sometimes wise. Saul's insistence that his policy be enforced at the price of Jonathan's life (14:44) only put distance between Saul and his army (14:45). Saul forgot that rules are meant to serve people—not people to serve rules.
4. *End bad policies*. Saul's pride prevented him from backing away from his foolish decree. A loss in battle would certainly have turned his men's hearts against him, but his actions were so foolish that even his victory (14:46, 47) cost him favor with his son and the people (14:44, 45).

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The Harassment of the Edomites

1 Sam. 14:47

Saul's harassment of the Edomites was more than flexing political muscle. It added yet another chapter to a long history of ethnic hostility that dated to the age of the patriarchs. It also set a precedent that David and his son Solomon would follow. See "Pain

That Leads to Prejudice" at Numbers 20:14–21 and "Brutality Repeats Itself" at 2 Samuel 8:13, 14.

Think About It: *Are you adding to ethnic hostility or erasing it? Give specific examples of words, jokes, and actions that you use.*

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Confessions That Bring Healing

1 Sam. 15:24

Admitting that we have sinned means more than telling God, "I'm sorry." When Samuel confronted Saul about evils he had committed and the responsibilities he had betrayed, Saul acknowledged his specific error and named its source. He confessed that he feared people rather than God's commands (1 Sam. 15:24, 30). Yet despite this honest confession of sin, Saul had to bear long-lasting consequences; because of what he had done, he lost his kingship (15:22–31).

The table below lists other individuals in Scripture who confessed their sins to God, often naming the source. Each offers a lesson about the impact of sin as well as the healing that comes from acknowledging wrongdoing to a God who longs to forgive.

Lessons in Repentance

Name	Lesson
Job	Learned from his sufferings that his proud self-sufficiency offended the Lord. When he repented, God blessed him with abundance by restoring his property and family (Job 42:1–16).
Moses	Interceded for the Hebrews after they bowed to a golden calf. Although Moses was blameless, he appealed to God to forgive the people's sins. The Lord heeded his prayer but promised to punish the people's rebellion (Ex. 32:31–35).

Achan	Confessed to stealing forbidden spoils of war when confronted by Joshua. Achan was stoned to death, but the Lord relented from His fierce anger toward Israel (Josh. 7:16–26).
David	Admitted his adultery with Bathsheba and the murder of her husband Uriah when confronted by Nathan. The child of David and Bathsheba's union died shortly after its birth, even though David pleaded with God for healing. God later gave the couple a son, Solomon (2 Sam. 12).
Shimei	Admitted to King David that he had been wrong to curse the king during his flight from Absalom. Abishai, an officer in David's army, advised that the man should die, but David refused the advice and forgave Shimei (2 Sam. 19:18–23).
Manasseh	Responded to God's severe discipline of his evil ways by humbling himself before God. After the Lord delivered him, he tried to correct the wrongs he had done, with partial success (2 Chr. 33:10–17).
Ezra	Reacted to the Israelites' sin of intermarrying with Gentiles by tearing his garments, pulling out his hair, and grieving for their sins for an entire day. He confronted the people, challenging them to repent and correct their wrongs, and they complied (Ezra 9:1–4; 10:1–44).
Nehemiah	Recognized that the Babylonian exile resulted from his nation's recurring rebelliousness. He prayed, fasted, mourned, and repented. God gave him the opportunity to return to Jerusalem and rebuild the city wall so that His people could live in freedom and security (Neh. 1:4–11; 2–13).

As we consider the experiences of these people, the Lord prompts us to carefully examine our lives and confess where and why we fail to follow His ways. We can be assured that God delights to forgive repentant sinners (1 John 1:9). As we give Him the gift of our brokenness, we receive the refreshment of His forgiveness and acceptance.

More: *Read Ps. 51 for more on what it means to be cleansed by God from sin.*

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Jesse

1 Sam. 16:1

Name means: Uncertain, perhaps “The Lord Exists.”

Home: Bethlehem, in the territory of Judah about five miles southwest of Jerusalem; for a time, Mizpah of Moab, where David sent him and his wife for protection from Saul (1 Sam. 22:3, 4).

Family: Son of Obed; grandson of Boaz and Ruth; father of David and six other sons and two daughters; ancestor of Jesus Christ.

Occupation: Likely a farmer and rancher.

Best known as: The father of David.

Think About It: *What simple obediences do you suppose Jesse did day after day?*

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David

1 Sam. 16:12

Name means: “Beloved.”

Home: Bethlehem during his youth (Luke 2:11); probably Gibeah while he served Saul; Ziklag during much of the time while Saul pursued him (1 Sam. 30:1); Hebron during the first seven years of his reign (Gen. 23:19); Jerusalem during the remainder of his reign (1 Chr. 11:4, 5).

Family: Son of Jesse, a descendant of Judah; had seven brothers and two sisters; married numerous wives and concubines, including Saul's daughter Michal, as well as Abigail and Bathsheba; father of numerous sons and daughters, including Absalom and David's successor Solomon; ancestor of Jesus.

Occupation: Shepherd; court musician and military commander under Saul; king of Israel.

Best known as: The king who firmly established the Israelite monarchy; most significant ancestor of Jesus Christ.

Think About It: *David was far from perfect. Yet he was known as "a man after [God's] own heart" (1 Sam. 13:14). What do you suppose makes a person who makes mistakes "someone after God's own heart," rather than simply a rebel?*

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A Man After God's Own Heart

1 Sam. 16:13

Scripture offers such rich detail about David's life and reign that he defies easy description. One of King Saul's servants summed up the shepherd from Judah as . . .

- a son of Jesse the Bethlehemite,
- skillful in playing music,
- a mighty man of valor,
- a man of war,
- prudent in speech,
- handsome, and
- one who enjoyed the Lord's favor (1 Sam. 16:18).

An even better description was Samuel's report of the Lord's own assessment of this intriguing man: David was "a man after [God's] own heart" (1 Sam. 13:14). This description starkly contrasted with patterns seen in Saul, David's predecessor, who repeatedly departed from God's ways.

David was by no means perfect. But despite his flaws, he repeatedly turned toward the Lord for guidance, help, and forgiveness. He was God's choice to solidly establish a monarchy to last forever (2 Sam. 7:12–16). Learn more about this remarkable man and king at "David: Praiseworthy but not Perfect" at 2 Samuel 7:18–22.

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Goliath

1 Sam. 17:4

Home: Gath, a Philistine city.

Family: Possibly descended from the Anakim, warriors in Palestine known for their extraordinary height; possibly the father of four sons.

Occupation: Warrior, described as a "champion" (1 Sam. 17:4).

Best known as: The Philistine giant felled by a stone thrown from David's slingshot.

More: *The dramatic encounter between David and Goliath was a contest between the gods of the Philistines and the Lord of Israel. See "A Battle of the Gods" at 1 Sam. 17:40–54.*

Think About It: *What clever ways has God presented to you for solving a problem that torments you?*

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Corporate Solidarity

1 Sam. 17:8–10

When Goliath lumbered out to challenge the Israelites, he called for a champion from their ranks to fight him one-on-one, a common approach to settling disputes in the ancient world (2 Sam. 2:12–17; 1 Chr. 11:22, 23). Goliath would represent the Philistines, with an Israelite man standing for Israel.

This principle of corporate solidarity extends beyond warfare in the Bible. Adam's sin, for example, included the whole world in sin (Rom. 5:12–19). Achan's trespass brought judgment on his family, clan, and nation (Josh. 7:11, 20, 24). Rahab's decision to protect the Hebrew spies delivered her and her family from Jericho's destruction (2:12, 13; 6:17). Jesus became a substitute for all humanity and carried the world's sins to the cross (Rom. 5:15–19; compare Is. 53:11).

Corporate solidarity still has implications today for our participation in families, organizations, communities, and other facets of society. We are not as independent as we often believe. Our decisions impact others, and others' impact our own. When we turn to God—especially if we stand at the head of a family, business, or other group—the results of our actions will ripple outward to our entire community.

More: *Corporate solidarity means that a group of people can be held responsible for actions not only as individuals but also as a group.*

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A Battle of the Gods

1 Sam. 17:40–54

As we read about the encounter between David and Goliath, it is the human drama that catches our attention: a young shepherd with no armor or any battle experience confronts a hardened man of war—and kills him with a single stone. But the real contest took place not between a boy and a giant but between the gods of the Philistines and the Lord of Israel (1 Sam. 17:26, 36, 37, 43, 47).

Ancient military champions often represented their armies in one-on-one combat, with victory awarded to the side of whichever man prevailed. Goliath represented not only the Philistine people but also their gods. David stood not only for the Israelites but also for the Lord. He knew better than anyone that the Lord would enable him to win the contest and defeat Israel's enemies and their false gods.

Goliath's size made the victory all the more extraordinary. The giant stood "six cubits and a span" (17:4), more than nine feet tall. His armor weighed 5,000 shekels, between 150 and 330 pounds, depending on the unit of weight here denoted by the word *shekel* (see the table "Weights and Measures" in the back matter).

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Faithful Friends

1 Sam. 18:1

The friendship between Jonathan and David went far beyond camaraderie. Scripture records that "the soul of Jonathan was knit to the soul of David," denoting an unusually close bond. They formalized their loyalty to each other with a covenant, with David agreeing to show "kindness" (Hebrew: *chesed*; 1 Sam. 20:11–17; see also "Imitate the God of Mercy" at Deut. 7:9) to Jonathan's descendants. When David became king, he upheld this promise by honoring Jonathan's son Mephibosheth (see "Keeping Kindnesses" at 2 Sam. 9:1–13). Jonathan likewise showed faithfulness to David by repeatedly thwarting the malicious goals of his father Saul (1 Sam. 19:1–7; 20:18–42). This devotion was especially remarkable given that Jonathan would have inherited the throne had God not decided to make David king instead (15:27, 28).

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Michal

1 Sam. 18:20

Name means: “Who Is Like God?”

Not to be confused with: Ten men and an archangel in the Bible named Michael.

Home: Probably grew up in Gibeah.

Family: Daughter of King Saul of the tribe of Benjamin; younger sister of Merab; wife of David, who won her hand in marriage by single-handedly killing 100 Philistines; during David’s exile given in marriage to Palti, son of Laish, but later restored to David; childless to the day of her death, although some manuscripts report that she raised five sons.

Occupation: Princess.

Best known as: The wife of David who saved him from being murdered by assassins sent by her father Saul (1 Sam. 19:11–17) but who later despised him as he leaped and danced with joy before God (2 Sam. 6:20–23).

Think About It: *What would have been hard about Michal’s life? How do you suppose she honored God through each of her experiences?*

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Jonathan
1 Sam. 19:1

Name means: “The Lord Has Given.”

Not to be confused with: Thirteen other men in the Bible named Jonathan.

Home: Gibeah, in the tribe of Benjamin.

Family: Son of King Saul and presumably of his wife, Ahinoam; had two brothers, Jishui and Malchishua, and two sisters, Merab and Michal; father of Mephibosheth.

Occupation: As Saul’s heir, a commander in the military (1 Sam. 14:1–23).

Best known for: His devoted friendship with and loyalty to David (18:1–20:42).

Think About It: *How do you suppose Jonathan learned to be a loyal friend? What will you imitate in him?*

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Wells
1 Sam. 19:22

Wells like the one at Sechu were critical to the survival of ancient cities and towns. Even in favorable locations, water was scarce during summer months. Without a well tapped into the water table or an underground stream, the people would have perished.

The Bible mentions many types of wells, although English translations tend not to distinguish between dug wells (John 4:11,

12), natural or living springs (Ps. 84:6; Neh. 2:13), and hewn cisterns (Gen. 16:14; 2 Sam. 17:18). Canaan's wells were usually dug through limestone rock, sometimes to a great depth to keep them flowing in the summer. Jacob's well today is seventy-five feet deep and in the past may have been twice that.

Some wells had a low wall of stone around the entrance to keep people and animals from falling in. The lip also formed a brace as users let down their buckets to draw water. Jesus probably sat on a lip of this sort when he talked to the woman at the well in Samaria (John 4:6). If a well was especially large, it was sometimes equipped with descending steps that allowed a person to dip directly from the pool of water at the bottom (Gen. 24:16).

Because of their strategic importance, the ownership and use of wells often became grounds for dispute (21:25; Ex. 2:17–19). Yet wells also brought people together and reminded them of important past events (Gen. 24:11, 20; John 4:6–14).

Think About It: *Wells could bring dispute or life change. How will you use possessions and their daily opportunites for thoughtful life change in the ways Jesus did?*

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Man-to-Man

1 Sam. 20:41

David and Jonathan shared a rare friendship, a valuable bond that models how men today can engage in meaningful friendships with other men.

The companionship David and Jonathan enjoyed was founded on a trust and loyalty so solid that Jonathan, a child of royal privilege, risked much to maintain his friendship with David, a rural shepherd boy who was considered a threat to the royal family. As the two young men became friends, they formalized their commitment to each other with a pledge they honored even when their relationship was severely tested (1 Sam. 18:1–4; 20:1–4).

Many men have numerous acquaintances but few friends, often leaving them feeling isolated and lonely. Even a man who enjoys a

healthy marriage can feel misunderstood if no one knows his soul man-to-man, just as women also crave companionship with fellow women. And once a true friend is found, men need not be afraid to enter into a friendship of profound trust and loyalty.

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Ahimelech

1 Sam. 21:2

Name means: "My Brother Is King."

Not to be confused with: A Hittite king (1 Sam. 26:6); a grandson also named Ahimelech (see "How David Structured His Government" at 2 Sam. 8:16–18).

Home: Nob, a town two miles northeast of Jerusalem, just north of the Mount of Olives, not far from Saul's hometown of Gibeah.

Family: Son of Ahitub; great-grandson of Eli through Phinehas; father of Abiathar, David's high priest.

Occupation: Priest.

Best known for: Allowing David and his fugitive band of followers to eat consecrated bread (1 Sam. 21:3–6). Ahimelech and 84 other priests at Nob were executed for aiding Saul's enemy (1 Sam. 22:16–22). See "Making Reparations" at 1 Sam. 22:20–23. Jesus later used Ahimelech's example of kindness to condemn the Pharisees' legalism (see "Jesus Confronts the Legalists" at Luke 6:1–11).

Think About It: *How will you obey God in the way He cares for people, even when it appears to contradict a tradition?*

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From Madman to Ally

1 Sam. 21:13–15

In fear for his life, David played the part of a madman when he visited King Achish at Gath, and Achish wanted nothing to do with him. But the two men later became allies. Achish granted David the city of Ziklag, which became David's headquarters as Saul pursued him.

Think About It: *What unusual solutions has God granted for fearful times in your life? How did these solutions lead to future blessings?*

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Four Hundred Renegades

1 Sam. 22:2

David was hardly alone in his troubles with King Saul. Four hundred Israelite renegades joined him and began following him as their leader. They formed the nucleus of a group that eventually became known as David's mighty men.

Notice the people God sends your way at just the time you need them.

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A Watershed Event
1 Sam. 22:16–19

When Saul instructed his followers to kill Ahimelech and eighty-four of his associates, he showed his true colors. Until that command, most of his subjects followed him out of respect for his position as king even if they disagreed with his policies. But when he directly opposed Israel's religious establishment, even his own guard refused to follow. That day Saul began to lose the loyalty of the Israelites, and the tragic massacre of the priests of Nob proved to be a turning point in the lives of individuals, leaders, and the nation. Word of the slaughter quickly reached David (1 Sam. 22:20–23), who was thereafter perceived as the protector of religion, as opposed to Saul, the destroyer of God's people and priests.

Think About It: *How are you perceived? What day-after-day actions led to this perception? How might God want you to deepen, or change, perceptions people have of you?*

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Making Reparations
1 Sam. 22:20–23

David felt personally responsible for the death of Ahimelech and the other priests of Nob. He felt a sadness that may have never left him. When David rose to power and formed his government, a man named Ahimelech served as one of his chief priests. He was the grandson of Ahimelech of Nob. See "How David Structured His Government" at 2 Samuel 8:16–18, and Ahimelech's profile at 1 Samuel 21:2.

Think About It: *How have you corrected, or made reparations for, the wrongdoing `of someone else?*

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Response to Betrayal
1 Sam. 23:19, 20

Even though David and his men had saved the residents of Keilah from a Philistine attack (1 Sam. 23:1–5), the Ziphites divulged to Saul that his enemy was hiding nearby in the Wilderness of Ziph. David's bitter reaction to this betrayal comes out in the song he composed about the incident, Psalm 54. Read the psalm alongside 1 Samuel 23 to explore David's perspective of the event.

Think About It: *Betrayal, especially by someone you know, or someone you have helped, is confusing and heartbreaking. What advice do you have for managing betrayal?*

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Pledging Allegiance
1 Sam. 24:5, 6

David twice spared Saul's life—once in the cave at En Gedi and again in the Wilderness of Ziph (1 Sam. 26:2, 7–12). Even though Saul was extremely irrational, unfit for office, and bent on destroying David, the future king refused to strike the Lord's anointed. David's conscience troubled him for violating even Saul's garment. To David, even cutting a swatch of cloth from the king's robe was a form of assault.

David's respect for Saul's position models the high respect that God's people today should have for government and its officials. Like David, we may disapprove of officeholders or their actions, yet we should maintain respect for their position, since government is ordained by God (see "Governmental Authority" at Rom. 13:1–7).

All officeholders—even if they do not revere God or follow Christ—deserve our respect and prayers (1 Tim. 2:1, 2). A governmental

office that is bathed in the prayers of God's people, anointed by God's representative, and confirmed with an oath invoking God's help—such a position is undeniably God-ordained. And Paul indicated that God has established even secular governments such as the autocratic Roman empire (Rom. 13:1–7).

Governments that refuse to acknowledge God can still be used to carry out His sovereign purposes. The Lord called Cyrus, the pagan king of Persia, His shepherd and His anointed (Is. 44:28–45:1). Pharaohs, Nebuchadnezzars, and Herods may seek to thwart God's purposes, yet God still accomplishes His will. He will always be glorified, even when governments oppose His ways.

God challenges Christians to live above the disrespect of government that is rife in the modern world. David respected even a morally degraded, insanely driven Saul. We should do the same even as we work within our rights to bring about change for the better.

More: *For a detailed portrait of a person committed to God while working for a pagan government, see the Book of Daniel.*

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David Pleads His Case

1 Sam. 24:8–15

Having mercifully spared Saul's life, David cried out to Saul as the king left the cave at En Gedi. David pleaded for a truce, trying to convince the king of his integrity. Given the circumstances, David offered a strong argument. He easily could have assassinated his nemesis had he wanted to. To understand more fully what David was thinking and feeling, read Psalm 57, a song composed during or shortly after this incident.

Think About It: *How have you done the right thing even when the other person was irrational or bent on destroying you?*

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After the Death of Samuel
1 Sam. 25:1

With Samuel's passing, the period of the judges gave way to the monarchy. Unfortunately, Samuel did not survive to see the best of that new era. At the time of Samuel's death, God had rejected Saul, and the king was madly harassing his anointed successor, David. Find out more about the man Samuel through his profile at 1 Samuel 3:1 and through "Mapping the Life of Samuel" at 1 Samuel 7:15.

Think About It: *How do you persist in working toward a good that may not come to fruition until after you have died?*

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Nabal
1 Sam. 25:3

Name means: "Fool."

Not to be confused with: Naboth, the vineyard owner whose death was arranged by Jezebel (1 Kin. 21).

Home: Maon, a region in the territory of Judah, southeast of Hebron.

Family: Descendant of Caleb; husband of Abigail.

Occupation: A wealthy rancher with 3,000 sheep and 1,000 goats (1 Sam. 25:2).

Best known for: His insulting and inhospitable treatment of David (25:4–11) that led to his death at God's hand and the marriage of his widow Abigail to David.

Think About It: *When have you assumed you can do what you want, to you want, whenever you want, no matter what? Why can't you do this?*

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Abigail
1 Sam. 25:14

Name means: "Father of Joy."

Not to be confused with: David's sister Abigail (2 Sam. 17:25; 1 Chr. 2:17).

Home: Maon and Carmel in the territory of Judah (1 Sam. 25:2); after marrying David, lived at Gath (27:3) and later Ziklag, where she was temporarily captured by the Amalekites (30:1, 5); settled with David in Hebron (2 Sam. 2:2, 3), and presumably later in Jerusalem.

Family: Wife of Nabal of the tribe of Judah; as a widow married David; mother of David's second son, Chileab, who may also have been called Daniel.

Occupation: 1 Sam. 25 implies that she managed Nabal's large estate.

Noted for: Her intelligence and beauty (1 Sam. 25:3).

Best known for: Appeasing David after Nabal had offended him, saving her household from almost certain destruction (25:14–35).

Think About It: *When have you solved a problem caused by someone else? What makes such an action wise rather than enabling?*

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Attention and Respect

1 Sam. 25:32–35

Abigail rightly anticipated trouble because of her husband's foolish words, so she approached David as an intermediary (1 Sam. 25:18–31). With a sizeable peace offering in hand, she admitted that her husband was wrong and pointed out what David stood to gain or lose through his chosen course of action.

The king could have ignored her counsel in his determination to pay Nabal back for his discourtesy. Or David could have disregarded Abigail because she was a woman. But he proved himself wise and honorable by hearing her out, evaluating her words, and heeding her advice. He took Abigail seriously and he praised her for her good judgment and for preventing him from committing bloodshed.

David gave Abigail the attention and respect she deserved, heeding her words and esteeming her wisdom. If we want others to pay attention to us, our words and actions must command respect. And as others approach us, we must listen to what they have to say and acquiesce to wise counsel.

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Warnings Against Witchcraft

1 Sam. 28:7

By consulting a medium, Saul made a poor choice and received evil advice. His reliance on witchcraft violated God's law and ultimately led to Saul's death (1 Chr. 10:13, 14). Throughout Scripture the Lord clearly spoke against seeking spiritual insight or guidance apart from Him. He has given us His Word to guide us and the Spirit to help us, and He surrounds us with wise friends in the faith (Prov. 20:18; 24:6). So there is no need to depend on mediums, oracles, soothsayers, or other occult practices. They will hurt us. We are to have nothing to do with them.

Speaker	Warning
God through Moses (Lev. 19:26–31)	Prohibited eating blood, divination, soothsaying, ritual mutilation, tattoos, and consulting mediums or familiar spirits.
God through Moses (Deut. 18:10, 11)	Prohibited child sacrifice, witchcraft, soothsaying, interpreting omens, sorcery, conjuring and spell-casting, consulting mediums or spiritists, and séances.
Samuel (1 Sam. 15:22, 23)	Declared that rebellion against the Lord was as much a sin as witchcraft or idolatry.
Jeremiah (Jer. 27:9, 10)	Warned against listening to false prophets, diviners, interpreters of dreams, soothsayers, or sorcerers.
Micah (Mic. 5:12–14)	Warned that God would destroy sorcerers, soothsayers, carved images, sacred pillars, and other objects of idol worship.
Paul (Gal. 5:20)	Includes sorcery in a list of evil behaviors that oppose the Holy Spirit.

More: *Scripture uses several terms to identify various forms and elements of magic. See "The Seduction of Spirits" at Deut. 18:9–14. When the gospel of Jesus began to penetrate the city of Ephesus, citizens burned their books of magic in an enormous bonfire. See "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41.*

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Complexities of Working and Relating

1 Sam. 29:4, 5

Despite David's faithful service to Achish, king of Gath (1 Sam. 29:3), other Philistine leaders distrusted him enough to refuse to fight alongside him. Their reaction highlights the complexity of serving God while partnering with others who fail to honor Him. To discover other people in the Bible who struggled in a difficult working environment, see "Work in the Real World" at Genesis 41:42–46; "Government Employees in the Bible" at Daniel 5:11, 12; and "Integrity Incites Jealousy and Respect" at Daniel 6:1–5.

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A Tragic Ending

1 Sam. 31:1–3

Saul's life ended with defeat on the battlefield, the death of his son Jonathan, and a mortal wound to himself. But his final day had been determined years earlier when he disobeyed God during another battle. He never again won a significant military victory.

Think About It: *What life ending are you contributing to with today's actions?*

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The Influence of Each Choice

1 Sam. 31:4

Saul's suicide tragically ended a life of enormous promise marred by foolish decisions and outright disobedience.

Saul's Action	Result
Offered a sacrifice when it was not his role to do so (1 Sam. 13:7–12).	Told that his kingdom would not continue (1 Sam. 13:14).
Made a foolish curse (1 Sam. 14:24, 38, 39).	Curse fell on Jonathan and disunity was created (1 Sam. 14:44, 45).
Spared Agag and the spoils of battle when instructed by God to destroy them (1 Sam. 15:8, 9).	Rejected by God from being king (1 Sam. 15:26–28).
Lost fellowship with God (1 Sam. 24:17; 26:21).	Unanswered prayer (1 Sam. 28:6).
Consulted a medium (1 Sam. 28:7, 8).	Doom predicted (1 Sam. 28:16–20).
Took his own life (1 Sam. 31:4).	End of dynasty (1 Sam. 31:6).

More: *See Saul's profile at 1 Sam. 9:2.*

Think About It: *Ponder each choice you made yesterday. To what happiness or destruction does each of those choices contribute?*

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1 Samuel 1

a **1:1** Spelled *Eliel* in 1 Chronicles 6:34
b **1:1** Spelled *Toah* in 1 Chronicles 6:34
c **1:9** Hebrew *heykal,* palace or temple
d **1:16** Literally *daughter of Belial*
e **1:20** Literally *Heard by God*
f **1:23** Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls, Septuagint, and Syriac read *your*.
g **1:24** Dead Sea Scrolls, Septuagint, and Syriac read *a three-year-old bull.*

1 Samuel 2

a **2:1** That is, strength
b **2:12** Literally *sons of Belial*
c **2:22** Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls and Septuagint omit the rest of this verse.

1 Samuel 3

a **3:3** Hebrew *heykal,* palace or temple
b **3:15** Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and he arose in the morning*.

1 Samuel 4

a **4:1** Following Masoretic Text and Targum; Septuagint and Vulgate add *And it came to pass in those days that the Philistines gathered themselves together to fight;* Septuagint adds further *against Israel*.
b **4:13** Following Masoretic Text and Vulgate; Septuagint reads *beside the gate watching the road.*
c **4:21** Literally *Inglorious*

1 Samuel 5

a **5:2** A Philistine idol
b **5:4** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *Dagon*.
c **5:6** Probably bubonic plague. Septuagint and Vulgate add here *And in the midst of their land rats sprang up, and there was a great death panic in the city*.

1 Samuel 6

a **6:19** Or *He struck seventy men of the people and fifty oxen of a man*

1 Samuel 7

a **7:3** Canaanite goddesses
b **7:4** Canaanite goddesses
c **7:12** Literally *Stone of Help*

1 Samuel 8

a **8:16** Septuagint reads *cattle*.

1 Samuel 9

a **9:21** Literally *tribes*
b **9:25** Following Masoretic Text and Targum; Septuagint omits *He spoke with Saul on the top of the house;* Septuagint and Vulgate add *And he prepared a bed for Saul on the top of the house, and he slept*.

1 Samuel 10

a **10:1** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *His people Israel; and you shall rule the people of the Lord;* Septuagint and Vulgate add *And you shall deliver His people from the hands of their enemies all around them. And this shall be a sign to you, that God has anointed you to be a prince*.
b **10:19** Literally *thousands*

1 Samuel 12

a **12:8** Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and the Egyptians afflicted them*.
b **12:10** Canaanite goddesses
c **12:11** Syriac reads *Deborah;* Targum reads *Gideon*.
d **12:11** Septuagint and Syriac read *Barak;* Targum reads *Simson*.
e **12:11** Syriac reads *Simson*.

1 Samuel 13

a **13:1** The Hebrew is difficult (compare 2 Samuel 5:4; 2 Kings 14:2; see also 2 Samuel 2:10; Acts 13:21).
b **13:5** Following Masoretic Text, Septuagint, Targum, and Vulgate; Syriac and some manuscripts of the Septuagint read *three*.
c **13:15** Following Masoretic Text and Targum; Septuagint and Vulgate add *And the rest of the people went up after Saul to meet the people who fought against them, going from Gilgal to Gibeah in the hill of Benjamin*.
d **13:21** About two-thirds shekel weight

1 Samuel 14

a **14:14** Literally *half the area plowed by a yoke* (of oxen in a day)
b **14:18** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *ephod*.
c **14:18** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *ephod*.
d **14:41** Following Masoretic Text and Targum; Septuagint and Vulgate read *Why do You not answer Your servant today? If the injustice is with me or Jonathan my son, O LORD God of Israel, give proof; and if You say it is with Your people Israel, give holiness.*
e **14:47** Septuagint and Vulgate read *prospered*.
f **14:49** Called *Abinadab* in 1 Chronicles 8:33 and 9:39

1 Samuel 16

a **16:7** Septuagint reads *For God does not see as man sees;* Targum reads *It is not by the appearance of a man;* Vulgate reads *Nor do I judge according to the looks of a man*.
b **16:11** Following Septuagint and Vulgate; Masoretic Text reads *turn around;* Targum and Syriac read *turn away*.

1 Samuel 17

a **17:52** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *Gath*.

1 Samuel 19

a **19:24** Compare 1 Samuel 10:12

1 Samuel 20

a **20:25** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *he sat across from Jonathan*.

1 Samuel 21

a **21:11** Compare 1 Samuel 18:7

1 Samuel 23

a **23:15** Or *in Horesh*
b **23:23** Literally *thousands*
c **23:28** Hebrew *Sela Hammahlekoth*

1 Samuel 25

a **25:1** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *Maon*.
b **25:17** Literally *son of Belial*
c **25:25** Literally *Fool*
d **25:44** Spelled *Paltiel* in 2 Samuel 3:15

1 Samuel 27

a **27:8** Or *Gezrites*

1 Samuel 28

a **28:13** Hebrew *elohim*
b **28:17** Or *him,* that is, David

1 Samuel 29

a **29:5** Compare 1 Samuel 18:7
b **29:10** Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and go to the place which I have selected for you there; and set no bothersome word in your heart, for you are good before me. And rise on your way*.

1 Samuel 30

a **30:22** Literally *men of Belial*
b **30:30** Or *Borashan*

1 Samuel 31

a **31:10** Spelled *Beth Shean* in Joshua 17:11 and elsewhere

The books of 1 and 2 Samuel were originally one continuous narrative, a single book detailing the transition between the period of the judges and the monarchy. The book was divided into two parts during the second century B.C. when the Hebrew Bible was translated into Greek. The portion we know as 1 Samuel narrates the Israelites' longing for a king and the failure of their first ruler Saul to live up to the responsibilities of his position. It shows David's long road to the throne, introducing him as a young shepherd boy with a mighty destiny along with his own set of struggles.

At the end of 1 Samuel, Saul and his sons have died, their bodies buried at Jabesh Gilead. David is now poised to become king after having survived Saul's attempts to have him captured and killed. But the Book of 2 Samuel begins on an unexpected note. Rather than erupting into a victory song, David sings a funeral dirge for his enemy, the man who hunted him without mercy even after recognizing David's righteousness and promising not to harm him (1 Sam. 24:16–22; 26:21). David also laments the death of Jonathan, Saul's son and David's closest and most loyal friend.

At first David was king only of Judah, which he ruled for seven and a half years from the city of Hebron; Saul's son Ishbosheth took control of a large northern swath of the nation. During much of this period, David warred with Saul's family until he finally gained control over all of Israel after Ishbosheth's assassination (see "We Truly Do Influence History" at 2 Sam. 2:9–20).

David was the Lord's anointed choice of a king for His people, and the rest of 2 Samuel provides an account of David's reign. David exerted control over the nation's feuding tribes and built a strong centralized monarchy. His military power finally ended Philistine attacks, and his political muscle extended Israel's territory. He founded a kingdom that would last for hundreds of years.

Throughout 2 Samuel, David stands out as a man who loves God. Nevertheless, Scripture does not turn a blind eye to his moral failures. David's most notorious transgression is undoubtedly his affair with Bathsheba and the arranged murder of her husband (see "Admit Early, Don't Cover Up" at 2 Sam. 11:4, 5). Yet it is the Bible's unflinchingly true-to-life portrait of David that makes the story of his faith so valuable. Capable of greatness but sometimes sabotaged by his own imperfections, David stands out as one of the most relatable figures of the Old Testament (see "David: Praiseworthy but Not Perfect" at 2 Sam. 7:18–22).

As we read the accounts of 2 Samuel, we learn that even the celebrated heroes among God's followers were sinful people like us—and that when we do wrong, the way we react to our sin matters deeply. Like David, we should bow before the Lord and come clean about our sins, humbling ourselves in prayerful repentance (see "I Have Sinned" at 2 Sam. 12:13).

No one is certain of the identity of the author of 1 and 2 Samuel. Some scholars argue that Abiathar the priest wrote some portions of 2 Samuel. The book begins with Saul's death around 1007 B.C. and covers the span of David's reign. The events of 1 and 2 Samuel take place in Israel and various adjoining territories (see the maps at "Mapping the Life of Samuel" at 1 Sam. 7:15; and "We Truly Do Influence History" at 2 Sam. 2:9–20).

Key People in 2 Samuel

- Ishbosheth, youngest son of Saul, who for two years after Saul's death assumed kingship of Israel (2 Sam. 2:8).
- Joab, David's general who seemed not to care what a fight was about as long as he was in it (2 Sam. 2:13).
- Mephibosheth, grandson of Saul shown kindness by David out of loyalty to Mephibosheth's father Jonathan (2 Sam. 9:6).
- Nathan, prophet and advisor who confronted David about his sin with Bathsheba (2 Sam. 12:1).
- Absalom, David's son who began his life with privilege and opportunity but ended it in moral and spiritual downfall (2 Sam. 13:1).
- Tamar, a young woman whose attack led to an assassination and a permanent rift in David's family (2 Sam. 13:1).
- Shimei, a man mercifully spared after hurling unfounded accusations at King David (2 Sam. 16:5).
- Ahimaaz, renowned messenger who won a footrace to bring David news of Joab's victory over Absalom (2 Sam. 18:23).
- Sheba, a Benjamite who exploited Absalom's death to lead a rebellion against David and Judah (2 Sam. 20:1).

Key Events in 2 Samuel

- David moves the ark of the covenant to Jerusalem (2 Sam. 6).
- God makes a covenant with David (2 Sam. 7).
- David commits adultery with Bathsheba (2 Sam. 11).
- David admits his sins (2 Sam. 12).
- David's son Absalom is killed (2 Sam. 18).

- David offends God by taking a census of Israel (2 Sam. 24).

2 Samuel 1

The Report of Saul's Death

1 Now it came to pass after the death of Saul, when David
had returned from the slaughter of the Amalekites, and
David had stayed two days in Ziklag,
2 on the third day, behold, it happened that a man came
from Saul's camp with his clothes torn and dust on his
head. So it was, when he came to David, that he fell to the
ground and prostrated himself.
3 And David said to him, "Where have you come from?" So
he said to him, "I have escaped from the camp of Israel."
4 Then David said to him, "How did the matter go? Please
tell me." And he answered, "The people have fled from the
battle, many of the people are fallen and dead, and Saul
and Jonathan his son are dead also."
5 So David said to the young man who told him, "How do
you know that Saul and Jonathan his son are dead?"
6 Then the young man who told him said, "As I happened
by chance *to be* on Mount Gilboa, there was Saul, leaning
on his spear; and indeed the chariots and horsemen
followed hard after him.
7 "Now when he looked behind him, he saw me and called
to me. And I answered, 'Here I am.'
8 "And he said to me, 'Who *are* you?' So I answered him, 'I
am an Amalekite.'
9 "He said to me again, 'Please stand over me and kill me,
for anguish has come upon me, but my life still *remains* in
me.'
10 "So I stood over him and killed him, because I was sure
that he could not live after he had fallen. And I took the

crown that *was* on his head and the bracelet that *was* on his arm, and have brought them here to my lord.”

11Therefore David took hold of his own clothes and tore them, and *so did* all the men who *were* with him.

12And they mourned and wept and fasted until evening for Saul and for Jonathan his son, for the people of the LORD and for the house of Israel, because they had fallen by the sword.

13Then David said to the young man who told him, “Where *are* you from?” And he answered, “I *am* the son of an alien, an Amalekite.”

14So David said to him, “How was it you were not afraid to put forth your hand to destroy the LORD’s anointed?”

15Then David called one of the young men and said, “Go near, *and* execute him!” And he struck him so that he died.

16So David said to him, “Your blood *is* on your own head, for your own mouth has testified against you, saying, ‘I have killed the LORD’s anointed.’ ”

The Song of the Bow

17Then David lamented with this lamentation over Saul and over Jonathan his son,

18and he told *them* to teach the children of Judah *the Song of* the Bow; indeed *it is* written in the Book of Jasher:

19“The beauty of Israel is slain on your high places!
How the mighty have fallen!
20Tell *it* not in Gath,
Proclaim *it* not in the streets of Ashkelon—
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

21 “O mountains of Gilboa,
Let there be no dew nor rain upon you,
Nor fields of offerings.
For the shield of the mighty is cast away
there!
The shield of Saul, not anointed with oil.
22 From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan did not turn back,
And the sword of Saul did not return empty.

23 “Saul and Jonathan *were* beloved and
pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.

24 “O daughters of Israel, weep over Saul,
Who clothed you in scarlet, with luxury;
Who put ornaments of gold on your apparel.

25 “How the mighty have fallen in the midst
of the battle!
Jonathan *was* slain in your high places.
26 I am distressed for you, my brother
Jonathan;
You have been very pleasant to me;
Your love to me was wonderful,
Surpassing the love of women.

27 “How the mighty have fallen,
And the weapons of war perished!”

2 Samuel 2

David Anointed King of Judah

1 It happened after this that David inquired of the LORD,
saying, “Shall I go up to any of the cities of Judah?” And the
LORD said to him, “Go up.” David said, “Where shall I go
up?” And He said, “To Hebron.”
2 So David went up there, and his two wives also,
Ahinoam the Jezreelitess, and Abigail the widow of Nabal
the Carmelite.
3 And David brought up the men who *were* with him,
every man with his household. So they dwelt in the cities of
Hebron.
4 Then the men of Judah came, and there they anointed
David king over the house of Judah. And they told David,
saying, “The men of Jabesh Gilead *were the ones* who
buried Saul.”
5 So David sent messengers to the men of Jabesh Gilead,
and said to them, “You *are* blessed of the LORD, for you
have shown this kindness to your lord, to Saul, and have
buried him.
6 “And now may the LORD show kindness and truth to
you. I also will repay you this kindness, because you have
done this thing.
7 “Now therefore, let your hands be strengthened, and be
valiant; for your master Saul is dead, and also the house of
Judah has anointed me king over them.”

Ishbosheth Made King of Israel

8 But Abner the son of Ner, commander of Saul’s army,
took Ishbosheth[a] the son of Saul and brought him over to
Mahanaim;

9 and he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Israel. *We Truly Do Influence History*

10 Ishbosheth, Saul's son, *was* forty years old when he began to reign over Israel, and he reigned two years. Only the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

Israel and Judah at War

12 Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out and met them by the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool.

14 Then Abner said to Joab, "Let the young men now arise and compete before us." And Joab said, "Let them arise."

15 So they arose and went over by number, twelve from Benjamin, *followers* of Ishbosheth the son of Saul, and twelve from the servants of David.

16 And each one grasped his opponent by the head and *thrust* his sword in his opponent's side; so they fell down together. Therefore that place was called the Field of Sharp Swords,[b] which *is* in Gibeon.

17 So there was a very fierce battle that day, and Abner and the men of Israel were beaten before the servants of David.

18 Now the three sons of Zeruiah were there: Joab and Abishai and Asahel. And Asahel *was as* fleet of foot as a wild gazelle.

19 So Asahel pursued Abner, and in going he did not turn to the right hand or to the left from following Abner.

[20]Then Abner looked behind him and said, “*Are* you Asahel?” He answered, “I *am*.”

[21]And Abner said to him, “Turn aside to your right hand or to your left, and lay hold on one of the young men and take his armor for yourself.” But Asahel would not turn aside from following him.

[22]So Abner said again to Asahel, “Turn aside from following me. Why should I strike you to the ground? How then could I face your brother Joab?”

[23]However, he refused to turn aside. Therefore Abner struck him in the stomach with the blunt end of the spear, so that the spear came out of his back; and he fell down there and died on the spot. So it was *that* as many as came to the place where Asahel fell down and died, stood still.

24Joab and Abishai also pursued Abner. And the sun was going down when they came to the hill of Ammah, which *is* before Giah by the road to the Wilderness of Gibeon.

[25]Now the children of Benjamin gathered together behind Abner and became a unit, and took their stand on top of a hill.

[26]Then Abner called to Joab and said, “Shall the sword devour forever? Do you not know that it will be bitter in the latter end? How long will it be then until you tell the people to return from pursuing their brethren?”

[27]And Joab said, “*As* God lives, unless you had spoken, surely then by morning all the people would have given up pursuing their brethren.”

[28]So Joab blew a trumpet; and all the people stood still and did not pursue Israel anymore, nor did they fight anymore.

[29]Then Abner and his men went on all that night through the plain, crossed over the Jordan, and went through all Bithron; and they came to Mahanaim.

30So Joab returned from pursuing Abner. And when he had gathered all the people together, there were missing of David’s servants nineteen men and Asahel.

31But the servants of David had struck down, of Benjamin and Abner’s men, three hundred and sixty men who died.

32Then they took up Asahel and buried him in his father’s tomb, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at daybreak.

2 Samuel 3

1 Now there was a long war between the house of Saul and
the house of David. But David grew stronger and stronger,
and the house of Saul grew weaker and weaker. *Giving Birth to Trouble*

Sons of David

2 Sons were born to David in Hebron: His firstborn was
Amnon by Ahinoam the Jezreelitess;
3 his second, Chileab, by Abigail the widow of Nabal the
Carmelite; the third, Absalom the son of Maacah, the
daughter of Talmai, king of Geshur;
4 the fourth, Adonijah the son of Haggith; the fifth,
Shephatiah the son of Abital;
5 and the sixth, Ithream, by David's wife Eglah. These
were born to David in Hebron.

Abner Joins Forces with David

6 Now it was so, while there was war between the house
of Saul and the house of David, that Abner was
strengthening *his hold* on the house of Saul.
7 And Saul had a concubine, whose name *was* Rizpah, the
daughter of Aiah. So *Ishbosheth* said to Abner, "Why have
you gone in to my father's concubine?"
8 Then Abner became very angry at the words of
Ishbosheth, and said, "*Am* I a dog's head that belongs to
Judah? Today I show loyalty to the house of Saul your
father, to his brothers, and to his friends, and have not
delivered you into the hand of David; and you charge me
today with a fault concerning this woman?

9“May God do so to Abner, and more also, if I do not do
for David as the LORD has sworn to him—
10“to transfer the kingdom from the house of Saul, and
set up the throne of David over Israel and over Judah, from
Dan to Beersheba.”
11And he could not answer Abner another word, because
he feared him.
12Then Abner sent messengers on his behalf to David,
saying, “Whose *is* the land?” saying *also,* “Make your
covenant with me, and indeed my hand *shall be* with you to
bring all Israel to you.”
13And *David* said, “Good, I will make a covenant with you.
But one thing I require of you: you shall not see my face
unless you first bring Michal, Saul’s daughter, when you
come to see my face.” *Political Marriages*
14So David sent messengers to Ishbosheth, Saul’s son,
saying, “Give *me* my wife Michal, whom I betrothed to
myself for a hundred foreskins of the Philistines.”
15And Ishbosheth sent and took her from *her* husband,
from Paltiel[a] the son of Laish.
16Then her husband went along with her to Bahurim,
weeping behind her. So Abner said to him, “Go, return!”
And he returned.
17Now Abner had communicated with the elders of
Israel, saying, “In time past you were seeking for David *to
be* king over you.
18“Now then, do *it!* For the LORD has spoken of David,
saying, ‘By the hand of My servant David, I[b] will save My
people Israel from the hand of the Philistines and the hand
of all their enemies.’ ”
19And Abner also spoke in the hearing of Benjamin. Then
Abner also went to speak in the hearing of David in Hebron
all that seemed good to Israel and the whole house of
Benjamin.

20So Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who *were* with him.

21Then Abner said to David, “I will arise and go, and gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires.” So David sent Abner away, and he went in peace.

Joab Murders Abner

22At that moment the servants of David and Joab came from a raid and brought much spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace.

23When Joab and all the troops that *were* with him had come, they told Joab, saying, “Abner the son of Ner came to the king, and he sent him away, and he has gone in peace.”

24Then Joab came to the king and said, “What have you done? Look, Abner came to you; why *is* it *that* you sent him away, and he has already gone?

25“Surely you realize that Abner the son of Ner came to deceive you, to know your going out and your coming in, and to know all that you are doing.”

26And when Joab had gone from David’s presence, he sent messengers after Abner, who brought him back from the well of Sirah. But David did not know *it*.

27Now when Abner had returned to Hebron, Joab took him aside in the gate to speak with him privately, and there stabbed him in the stomach, so that he died for the blood of Asahel his brother.

28Afterward, when David heard *it,* he said, “My kingdom and I *are* guiltless before the LORD forever of the blood of Abner the son of Ner.

29 “Let it rest on the head of Joab and on all his father’s
house; and let there never fail to be in the house of Joab
one who has a discharge or is a leper, who leans on a staff
or falls by the sword, or who lacks bread.”
30 So Joab and Abishai his brother killed Abner, because
he had killed their brother Asahel at Gibeon in the battle.

David’s Mourning for Abner

31 Then David said to Joab and to all the people who were
with him, “Tear your clothes, gird yourselves with
sackcloth, and mourn for Abner.” And King David followed
the coffin.
32 So they buried Abner in Hebron; and the king lifted up
his voice and wept at the grave of Abner, and all the people
wept.
33 And the king sang *a lament* over Abner and said:

> “Should Abner die as a fool dies?
> 34 Your hands were not bound
> Nor your feet put into fetters;
> As a man falls before wicked men, *so* you
> fell.”

Then all the people wept over him again.
35 And when all the people came to persuade David to eat
food while it was still day, David took an oath, saying, “God
do so to me, and more also, if I taste bread or anything else
till the sun goes down!”
36 Now all the people took note *of it,* and it pleased them,
since whatever the king did pleased all the people.
37 For all the people and all Israel understood that day
that it had not been the king’s *intent* to kill Abner the son
of Ner.

[38]Then the king said to his servants, “Do you not know that a prince and a great man has fallen this day in Israel?
[39]“And I *am* weak today, though anointed king; and these men, the sons of Zeruiah, *are* too harsh for me. The LORD shall repay the evildoer according to his wickedness.”

2 Samuel 4

Ishbosheth Is Murdered

1When Saul's son[a] heard that Abner had died in Hebron, he
lost heart, and all Israel was troubled.

2Now Saul's son *had* two men *who were* captains of
troops. The name of one *was* Baanah and the name of the
other Rechab, the sons of Rimmon the Beerothite, of the
children of Benjamin. (For Beeroth also was *part* of
Benjamin,

3because the Beerothites fled to Gittaim and have been
sojourners there until this day.)

4Jonathan, Saul's son, had a son *who was* lame in *his*
feet. He was five years old when the news about Saul and
Jonathan came from Jezreel; and his nurse took him up and
fled. And it happened, as she made haste to flee, that he fell
and became lame. His name *was* Mephibosheth.[b]

5Then the sons of Rimmon the Beerothite, Rechab and
Baanah, set out and came at about the heat of the day to
the house of Ishbosheth, who was lying on his bed at noon.

6And they came there, all the way into the house, *as*
though to get wheat, and they stabbed him in the stomach.
Then Rechab and Baanah his brother escaped.

7For when they came into the house, he was lying on his
bed in his bedroom; then they struck him and killed him,
beheaded him and took his head, and were all night
escaping through the plain.

8And they brought the head of Ishbosheth to David at
Hebron, and said to the king, "Here is the head of
Ishbosheth, the son of Saul your enemy, who sought your
life; and the LORD has avenged my lord the king this day of
Saul and his descendants."

9But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, “*As* the LORD lives, who has redeemed my life from all adversity,

10“when someone told me, saying, ‘Look, Saul is dead,’ thinking to have brought good news, I arrested him and had him executed in Ziklag—the one who *thought* I would give him a reward for *his* news.

11“How much more, when wicked men have killed a righteous person in his own house on his bed? Therefore, shall I not now require his blood at your hand and remove you from the earth?”

12So David commanded his young men, and they executed them, cut off their hands and feet, and hanged *them* by the pool in Hebron. But they took the head of Ishbosheth and buried *it* in the tomb of Abner in Hebron.

2 Samuel 5

David Reigns over All Israel

1 Then all the tribes of Israel came to David at Hebron and
spoke, saying, “Indeed we *are* your bone and your flesh.
2 “Also, in time past, when Saul was king over us, you
were the one who led Israel out and brought them in; and
the LORD said to you, ‘You shall shepherd My people Israel,
and be ruler over Israel.’ ”
3 Therefore all the elders of Israel came to the king at
Hebron, and King David made a covenant with them at
Hebron before the LORD. And they anointed David king
over Israel.
4 David *was* thirty years old when he began to reign, *and*
he reigned forty years.
5 In Hebron he reigned over Judah seven years and six
months, and in Jerusalem he reigned thirty-three years over
all Israel and Judah.

The Conquest of Jerusalem

6 And the king and his men went to Jerusalem against the
Jebusites, the inhabitants of the land, who spoke to David,
saying, “You shall not come in here; but the blind and the
lame will repel you,” thinking, “David cannot come in
here.”
7 Nevertheless David took the stronghold of Zion (that *is,*
the City of David). *Zion*
8 Now David said on that day, “Whoever climbs up by way
of the water shaft and defeats the Jebusites (the lame and
the blind, *who are* hated by David’s soul), *he shall be chief*
and captain.”[a] Therefore they say, “The blind and the lame
shall not come into the house.”

9 Then David dwelt in the stronghold, and called it the
City of David. And David built all around from the Millo[b]
and inward.
10 So David went on and became great, and the LORD
God of hosts *was* with him.
11 Then Hiram king of Tyre sent messengers to David,
and cedar trees, and carpenters and masons. And they built
David a house. *The Start of a Long Friendship*
12 So David knew that the LORD had established him as
king over Israel, and that He had exalted His kingdom for
the sake of His people Israel.
13 And David took more concubines and wives from
Jerusalem, after he had come from Hebron. Also more sons
and daughters were born to David.
14 Now these *are* the names of those who were born to
him in Jerusalem: Shammua,[c] Shobab, Nathan, Solomon,
15 Ibhar, Elishua,[d] Nepheg, Japhia,
16 Elishama, Eliada, and Eliphelet.

The Philistines Defeated

17 Now when the Philistines heard that they had anointed
David king over Israel, all the Philistines went up to search
for David. And David heard *of it* and went down to the
stronghold.
18 The Philistines also went and deployed themselves in
the Valley of Rephaim.
19 So David inquired of the LORD, saying, “Shall I go up
against the Philistines? Will You deliver them into my
hand?” And the LORD said to David, “Go up, for I will
doubtless deliver the Philistines into your hand.”
20 So David went to Baal Perazim, and David defeated
them there; and he said, “The LORD has broken through
my enemies before me, like a breakthrough of water.”
Therefore he called the name of that place Baal Perazim.[e]

21 And they left their images there, and David and his men carried them away.

22 Then the Philistines went up once again and deployed themselves in the Valley of Rephaim.

23 Therefore David inquired of the LORD, and He said, “You shall not go up; circle around behind them, and come upon them in front of the mulberry trees.

24 “And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines.”

25 And David did so, as the LORD commanded him; and he drove back the Philistines from Geba[f] as far as Gezer.

2 Samuel 6

The Ark Brought to Jerusalem

1 Again David gathered all *the* choice *men* of Israel, thirty
thousand.
2 And David arose and went with all the people who *were*
with him from Baale Judah to bring up from there the ark of
God, whose name is called by the Name,[a] the LORD of
Hosts, who dwells *between* the cherubim.
3 So they set the ark of God on a new cart, and brought it
out of the house of Abinadab, which *was* on the hill; and
Uzzah and Ahio, the sons of Abinadab, drove the new cart.[b]
4 And they brought it out of the house of Abinadab, which
was on the hill, accompanying the ark of God; and Ahio
went before the ark.
5 Then David and all the house of Israel played *music*
before the LORD on all kinds of *instruments of* fir wood, on
harps, on stringed instruments, on tambourines, on
sistrums, and on cymbals.
6 And when they came to Nachon's threshing floor, Uzzah
put out *his hand* to the ark of God and took hold of it, for
the oxen stumbled.
7 Then the anger of the LORD was aroused against Uzzah,
and God struck him there for *his* error; and he died there
by the ark of God.
8 And David became angry because of the LORD's
outbreak against Uzzah; and he called the name of the
place Perez Uzzah[c] to this day.
9 David was afraid of the LORD that day; and he said,
"How can the ark of the LORD come to me?"
10 So David would not move the ark of the LORD with him
into the City of David; but David took it aside into the house

of Obed-Edom the Gittite.

11 The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And the LORD blessed Obed-Edom and all his household.

12 Now it was told King David, saying, “The LORD has blessed the house of Obed-Edom and all that *belongs* to him, because of the ark of God.” So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness.

13 And so it was, when those bearing the ark of the LORD had gone six paces, that he sacrificed oxen and fatted sheep.

14 Then David danced before the LORD with all *his* might; and David *was* wearing a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

16 Now as the ark of the LORD came into the City of David, Michal, Saul’s daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart.

17 So they brought the ark of the LORD, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the LORD.

18 And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

19 Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins. So all the people departed, everyone to his house.

20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and

said, “How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!”

21So David said to Michal, “*It was* before the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel. Therefore I will play *music* before the LORD.

22“And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor.”

23Therefore Michal the daughter of Saul had no children to the day of her death.

2 Samuel 7

God's Covenant with David

1 Now it came to pass when the king was dwelling in his
house, and the LORD had given him rest from all his
enemies all around,
2 that the king said to Nathan the prophet, "See now, I
dwell in a house of cedar, but the ark of God dwells inside
tent curtains."
3 Then Nathan said to the king, "Go, do all that *is* in your
heart, for the LORD *is* with you."
4 But it happened that night that the word of the LORD
came to Nathan, saying,
5 "Go and tell My servant David, 'Thus says the LORD:
"Would you build a house for Me to dwell in?
6 "For I have not dwelt in a house since the time that I
brought the children of Israel up from Egypt, even to this
day, but have moved about in a tent and in a tabernacle.
7 "Wherever I have moved about with all the children of
Israel, have I ever spoken a word to anyone from the tribes
of Israel, whom I commanded to shepherd My people
Israel, saying, 'Why have you not built Me a house of
cedar?' " '
8 "Now therefore, thus shall you say to My servant David,
'Thus says the LORD of hosts: "I took you from the
sheepfold, from following the sheep, to be ruler over My
people, over Israel.
9 "And I have been with you wherever you have gone, and
have cut off all your enemies from before you, and have
made you a great name, like the name of the great men
who *are* on the earth.

10 “Moreover I will appoint a place for My people Israel,
and will plant them, that they may dwell in a place of their
own and move no more; nor shall the sons of wickedness
oppress them anymore, as previously,
11 “since the time that I commanded judges *to be* over My
people Israel, and have caused you to rest from all your
enemies. Also the LORD tells you that He will make you a
house.[a]
12 “When your days are fulfilled and you rest with your
fathers, I will set up your seed after you, who will come
from your body, and I will establish his kingdom.
13 “He shall build a house for My name, and I will
establish the throne of his kingdom forever.
14 “I will be his Father, and he shall be My son. If he
commits iniquity, I will chasten him with the rod of men and
with the blows of the sons of men.
15 “But My mercy shall not depart from him, as I took *it*
from Saul, whom I removed from before you. *Steadfast Mercy*
16 “And your house and your kingdom shall be established
forever before you.[b] Your throne shall be established
forever.” ’ ”
17 According to all these words and according to all this
vision, so Nathan spoke to David.

David’s Thanksgiving to God

18 Then King David went in and sat before the LORD; and
he said: “Who *am* I, O Lord GOD? And what is my house,
that You have brought me this far? *David: Praiseworthy but Not Perfect*
19 “And yet this was a small thing in Your sight, O Lord
GOD; and You have also spoken of Your servant’s house for
a great while to come. *Is* this the manner of man, O Lord
GOD?
20 “Now what more can David say to You? For You, Lord
GOD, know Your servant.

21 “For Your word’s sake, and according to Your own
heart, You have done all these great things, to make Your
servant know *them*.
22 “Therefore You are great, O Lord GOD.[c] For *there is*
none like You, nor *is there any* God besides You, according
to all that we have heard with our ears.
23 “And who *is* like Your people, like Israel, the one nation
on the earth whom God went to redeem for Himself as a
people, to make for Himself a name—and to do for Yourself
great and awesome deeds for Your land—before Your
people whom You redeemed for Yourself from Egypt, the
nations, and their gods?
24 “For You have made Your people Israel Your very own
people forever; and You, LORD, have become their God.
25 “Now, O LORD God, the word which You have spoken
concerning Your servant and concerning his house,
establish *it* forever and do as You have said.
26 “So let Your name be magnified forever, saying, ‘The
LORD of hosts *is* the God over Israel.’ And let the house of
Your servant David be established before You.
27 “For You, O LORD of hosts, God of Israel, have revealed
this to Your servant, saying, ‘I will build you a house.’
Therefore Your servant has found it in his heart to pray this
prayer to You.
28 “And now, O Lord GOD, You are God, and Your words
are true, and You have promised this goodness to Your
servant.
29 “Now therefore, let it please You to bless the house of
Your servant, that it may continue before You forever; for
You, O Lord GOD, have spoken *it,* and with Your blessing let
the house of Your servant be blessed forever.”

2 Samuel 8

David's Further Conquests

1 After this it came to pass that David attacked the
Philistines and subdued them. And David took Metheg
Ammah from the hand of the Philistines.

2 Then he defeated Moab. Forcing them down to the
ground, he measured them off with a line. With two lines he
measured off those to be put to death, and with one full line
those to be kept alive. So the Moabites became David's
servants, *and* brought tribute.

3 David also defeated Hadadezer the son of Rehob, king of
Zobah, as he went to recover his territory at the River
Euphrates.

4 David took from him one thousand *chariots,* seven
hundred[a] horsemen, and twenty thousand foot soldiers.
Also David hamstrung all the chariot horses, except that he
spared *enough* of them for one hundred chariots.

5 When the Syrians of Damascus came to help Hadadezer
king of Zobah, David killed twenty-two thousand of the
Syrians.

6 Then David put garrisons in Syria of Damascus; and the
Syrians became David's servants, *and* brought tribute. So
the LORD preserved David wherever he went.

7 And David took the shields of gold that had belonged to
the servants of Hadadezer, and brought them to Jerusalem.

8 Also from Betah[b] and from Berothai, cities of Hadadezer,
King David took a large amount of bronze.

9 When Toi[c] king of Hamath heard that David had
defeated all the army of Hadadezer,

10 then Toi sent Joram[d] his son to King David, to greet him
and bless him, because he had fought against Hadadezer

and defeated him (for Hadadezer had been at war with Toi); and *Joram* brought with him articles of silver, articles of gold, and articles of bronze.

11 King David also dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had subdued—

12 from Syria,[e] from Moab, from the people of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.

13 And David made *himself* a name when he returned from killing eighteen thousand Syrians[f] in the Valley of Salt.

Brutality Repeats Itself

14 He also put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

David's Administration

15 So David reigned over all Israel; and David administered judgment and justice to all his people.

16 Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder; *How David Structured His Government*

17 Zadok the son of Ahitub and Ahimelech the son of Abiathar *were* the priests; Seraiah[g] *was* the scribe;

18 Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief ministers.

2 Samuel 9

David's Kindness to Mephibosheth

1 Now David said, "Is there still anyone who is left of the
house of Saul, that I may show him kindness for Jonathan's
sake?" *Keeping Kindnesses*

2 And *there was* a servant of the house of Saul whose
name *was* Ziba. So when they had called him to David, the
king said to him, "*Are* you Ziba?" He said, "At your
service!"

3 Then the king said, "*Is* there not still someone of the
house of Saul, to whom I may show the kindness of God?"
And Ziba said to the king, "There is still a son of Jonathan
who is lame in *his* feet."

4 So the king said to him, "Where *is* he?" And Ziba said to
the king, "Indeed he *is* in the house of Machir the son of
Ammiel, in Lo Debar."

5 Then King David sent and brought him out of the house
of Machir the son of Ammiel, from Lo Debar.

6 Now when Mephibosheth the son of Jonathan, the son of
Saul, had come to David, he fell on his face and prostrated
himself. Then David said, "Mephibosheth?" And he
answered, "Here is your servant!" *Mephibosheth*

7 So David said to him, "Do not fear, for I will surely show
you kindness for Jonathan your father's sake, and will
restore to you all the land of Saul your grandfather; and
you shall eat bread at my table continually."

8 Then he bowed himself, and said, "What *is* your servant,
that you should look upon such a dead dog as I?"

9 And the king called to Ziba, Saul's servant, and said to
him, "I have given to your master's son all that belonged to
Saul and to all his house.

10 “You therefore, and your sons and your servants, shall
work the land for him, and you shall bring in *the harvest,*
that your master’s son may have food to eat. But
Mephibosheth your master’s son shall eat bread at my table
always.” Now Ziba had fifteen sons and twenty servants.
11 Then Ziba said to the king, “According to all that my
lord the king has commanded his servant, so will your
servant do.” “As for Mephibosheth,” *said the king,* “he shall
eat at my table[a] like one of the king’s sons.”
12 Mephibosheth had a young son whose name *was*
Micha. And all who dwelt in the house of Ziba *were*
servants of Mephibosheth.
13 So Mephibosheth dwelt in Jerusalem, for he ate
continually at the king’s table. And he was lame in both his
feet.

2 Samuel 10

The Ammonites and Syrians Defeated

1It happened after this that the king of the people of Ammon died, and Hanun his son reigned in his place.

2Then David said, “I will show kindness to Hanun the son of Nahash, as his father showed kindness to me.” So David sent by the hand of his servants to comfort him concerning his father. And David’s servants came into the land of the people of Ammon.

3And the princes of the people of Ammon said to Hanun their lord, “Do you think that David really honors your father because he has sent comforters to you? Has David not *rather* sent his servants to you to search the city, to spy it out, and to overthrow it?”

4Therefore Hanun took David’s servants, shaved off half of their beards, cut off their garments in the middle, at their buttocks, and sent them away.

5When they told David, he sent to meet them, because the men were greatly ashamed. And the king said, “Wait at Jericho until your beards have grown, and *then* return.”

6When the people of Ammon saw that they had made themselves repulsive to David, the people of Ammon sent and hired the Syrians of Beth Rehob and the Syrians of Zoba, twenty thousand foot soldiers; and from the king of Maacah one thousand men, and from Ish-Tob twelve thousand men.

7Now when David heard *of it,* he sent Joab and all the army of the mighty men. *A Man Born to War*

8Then the people of Ammon came out and put themselves in battle array at the entrance of the gate. And the Syrians

of Zoba, Beth Rehob, Ish-Tob, and Maacah *were* by themselves in the field.

9When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians.

10And the rest of the people he put under the command of Abishai his brother, that he might set *them* in battle array against the people of Ammon.

11Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you.

12"Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight."

13So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him.

14When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai, and entered the city. So Joab returned from the people of Ammon and went to Jerusalem.

15When the Syrians saw that they had been defeated by Israel, they gathered together.

16Then Hadadezer[a] sent and brought out the Syrians who *were* beyond the River,[b] and they came to Helam. And Shobach the commander of Hadadezer's army *went* before them.

17When it was told David, he gathered all Israel, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against David and fought with him.

18Then the Syrians fled before Israel; and David killed seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Shobach the commander of their army, who died there.

19 And when all the kings *who were* servants to Hadadezer[c] saw that they were defeated by Israel, they made peace with Israel and served them. So the Syrians were afraid to help the people of Ammon anymore.

2 Samuel 11

David, Bathsheba, and Uriah

1 It happened in the spring of the year, at the time when
kings go out *to battle,* that David sent Joab and his servants
with him, and all Israel; and they destroyed the people of
Ammon and besieged Rabbah. But David remained at
Jerusalem.

2 Then it happened one evening that David arose from his
bed and walked on the roof of the king's house. And from
the roof he saw a woman bathing, and the woman *was* very
beautiful to behold.

3 So David sent and inquired about the woman. And
someone said, "*Is* this not Bathsheba, the daughter of
Eliam, the wife of Uriah the Hittite?"

4 Then David sent messengers, and took her; and she
came to him, and he lay with her, for she was cleansed from
her impurity; and she returned to her house. *Admit Early, Don't Cover Up*

5 And the woman conceived; so she sent and told David,
and said, "I *am* with child."

6 Then David sent to Joab, *saying,* "Send me Uriah the
Hittite." And Joab sent Uriah to David.

7 When Uriah had come to him, David asked how Joab was
doing, and how the people were doing, and how the war
prospered.

8 And David said to Uriah, "Go down to your house and
wash your feet." So Uriah departed from the king's house,
and a gift *of food* from the king followed him.

9 But Uriah slept at the door of the king's house with all
the servants of his lord, and did not go down to his house.

10So when they told David, saying, “Uriah did not go
down to his house,” David said to Uriah, “Did you not come
from a journey? Why did you not go down to your house?”
11And Uriah said to David, “The ark and Israel and Judah
are dwelling in tents, and my lord Joab and the servants of
my lord are encamped in the open fields. Shall I then go to
my house to eat and drink, and to lie with my wife? *As* you
live, and *as* your soul lives, I will not do this thing.”
12Then David said to Uriah, “Wait here today also, and
tomorrow I will let you depart.” So Uriah remained in
Jerusalem that day and the next.
13Now when David called him, he ate and drank before
him; and he made him drunk. And at evening he went out
to lie on his bed with the servants of his lord, but he did not
go down to his house.
14In the morning it happened that David wrote a letter to
Joab and sent *it* by the hand of Uriah.
15And he wrote in the letter, saying, “Set Uriah in the
forefront of the hottest battle, and retreat from him, that he
may be struck down and die.”
16So it was, while Joab besieged the city, that he assigned
Uriah to a place where he knew there *were* valiant men.
17Then the men of the city came out and fought with
Joab. And *some* of the people of the servants of David fell;
and Uriah the Hittite died also.
18Then Joab sent and told David all the things concerning
the war,
19and charged the messenger, saying, “When you have
finished telling the matters of the war to the king,
20“if it happens that the king’s wrath rises, and he says to
you: ‘Why did you approach so near to the city when you
fought? Did you not know that they would shoot from the
wall?

21 ‘Who struck Abimelech the son of Jerubbesheth?[a] Was
it not a woman who cast a piece of a millstone on him from
the wall, so that he died in Thebez? Why did you go near
the wall?’—then you shall say, ‘Your servant Uriah the
Hittite is dead also.’ ”

22 So the messenger went, and came and told David all
that Joab had sent by him.

23 And the messenger said to David, “Surely the men
prevailed against us and came out to us in the field; then
we drove them back as far as the entrance of the gate.

24 “The archers shot from the wall at your servants; and
some of the king’s servants are dead, and your servant
Uriah the Hittite is dead also.”

25 Then David said to the messenger, “Thus you shall say
to Joab: ‘Do not let this thing displease you, for the sword
devours one as well as another. Strengthen your attack
against the city, and overthrow it.’ So encourage him.”

26 When the wife of Uriah heard that Uriah her husband
was dead, she mourned for her husband.

27 And when her mourning was over, David sent and
brought her to his house, and she became his wife and bore
him a son. But the thing that David had done displeased the
LORD.

2 Samuel 12

Nathan's Parable and David's Confession

1 Then the LORD sent Nathan to David. And he came to him, and said to him: "There were two men in one city, one rich and the other poor. *Nathan*

2 "The rich *man* had exceedingly many flocks and herds.

3 "But the poor *man* had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him.

4 "And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."

5 So David's anger was greatly aroused against the man, and he said to Nathan, "*As* the LORD lives, the man who has done this shall surely die!

6 "And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."

7 Then Nathan said to David, "You *are* the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul. *The Gift of a Prophet*

8 'I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more!

9 'Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife,

and have killed him with the sword of the people of Ammon.

10‘Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.’

11“Thus says the LORD: ‘Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give *them* to your neighbor, and he shall lie with your wives in the sight of this sun.

12‘For you did *it* secretly, but I will do this thing before all Israel, before the sun.’ ”

13So David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD also has put away your sin; you shall not die. *I Have Sinned*

14“However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also *who is* born to you shall surely die.”

15Then Nathan departed to his house.

The Death of David’s Son

And the LORD struck the child that Uriah’s wife bore to David, and it became ill.

16David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground.

17So the elders of his house arose *and went* to him, to raise him up from the ground. But he would not, nor did he eat food with them.

18Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, “Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!”

19When David saw that his servants were whispering,
David perceived that the child was dead. Therefore David
said to his servants, “Is the child dead?” And they said, “He
is dead.”
20So David arose from the ground, washed and anointed
himself, and changed his clothes; and he went into the
house of the LORD and worshiped. Then he went to his own
house; and when he requested, they set food before him,
and he ate.
21Then his servants said to him, “What *is* this that you
have done? You fasted and wept for the child *while he was*
alive, but when the child died, you arose and ate food.”
22And he said, “While the child was alive, I fasted and
wept; for I said, ‘Who can tell *whether* the LORD[a] will be
gracious to me, that the child may live?’
23“But now he is dead; why should I fast? Can I bring him
back again? I shall go to him, but he shall not return to
me.”

Solomon Is Born

24Then David comforted Bathsheba his wife, and went in
to her and lay with her. So she bore a son, and he[b] called
his name Solomon. Now the LORD loved him,
25and He sent *word* by the hand of Nathan the prophet:
So he[c] called his name Jedidiah,[d] because of the LORD.

Rabbah Is Captured

26Now Joab fought against Rabbah of the people of
Ammon, and took the royal city.
27And Joab sent messengers to David, and said, “I have
fought against Rabbah, and I have taken the city’s water
supply.
28“Now therefore, gather the rest of the people together
and encamp against the city and take it, lest I take the city

and it be called after my name.”

29So David gathered all the people together and went to Rabbah, fought against it, and took it.

30Then he took their king’s crown from his head. Its weight *was* a talent of gold, with precious stones. And it was *set* on David’s head. Also he brought out the spoil of the city in great abundance.

31And he brought out the people who *were* in it, and put *them to work* with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

2 Samuel 13

Amnon and Tamar

1 After this Absalom the son of David had a lovely sister,
whose name *was* Tamar; and Amnon the son of David loved
her. *Absalom*
2 Amnon was so distressed over his sister Tamar that he
became sick; for she *was* a virgin. And it was improper for
Amnon to do anything to her.
3 But Amnon had a friend whose name *was* Jonadab the
son of Shimeah, David's brother. Now Jonadab *was* a very
crafty man.
4 And he said to him, "Why *are* you, the king's son,
becoming thinner day after day? Will you not tell me?"
Amnon said to him, "I love Tamar, my brother Absalom's
sister."
5 So Jonadab said to him, "Lie down on your bed and
pretend to be ill. And when your father comes to see you,
say to him, 'Please let my sister Tamar come and give me
food, and prepare the food in my sight, that I may see *it*
and eat it from her hand.' "
6 Then Amnon lay down and pretended to be ill; and when
the king came to see him, Amnon said to the king, "Please
let Tamar my sister come and make a couple of cakes for
me in my sight, that I may eat from her hand."
7 And David sent home to Tamar, saying, "Now go to your
brother Amnon's house, and prepare food for him."
8 So Tamar went to her brother Amnon's house; and he
was lying down. Then she took flour and kneaded *it,* made
cakes in his sight, and baked the cakes.
9 And she took the pan and placed *them* out before him,
but he refused to eat. Then Amnon said, "Have everyone go

out from me.” And they all went out from him.

10 Then Amnon said to Tamar, “Bring the food into the bedroom, that I may eat from your hand.” And Tamar took the cakes which she had made, and brought *them* to Amnon her brother in the bedroom.

11 Now when she had brought *them* to him to eat, he took hold of her and said to her, “Come, lie with me, my sister.”

12 But she answered him, “No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing!

13 “And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you.”

14 However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, “Arise, be gone!”

16 So she said to him, “No, indeed! This evil of sending me away *is* worse than the other that you did to me.” But he would not listen to her.

17 Then he called his servant who attended him, and said, “Here! Put this *woman* out, away from me, and bolt the door behind her.”

18 Now she had on a robe of many colors, for the king’s virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.

19 Then Tamar put ashes on her head, and tore her robe of many colors that *was* on her, and laid her hand on her head and went away crying bitterly.

20 And Absalom her brother said to her, “Has Amnon your brother been with you? But now hold your peace, my sister.

He *is* your brother; do not take this thing to heart." So Tamar remained desolate in her brother Absalom's house.

21But when King David heard of all these things, he was very angry.

22And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar.

Absalom Murders Amnon

23And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which *is* near Ephraim; so Absalom invited all the king's sons.

24Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant."

25But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him.

26Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"

27But Absalom urged him; so he let Amnon and all the king's sons go with him.

28Now Absalom had commanded his servants, saying, "Watch now, when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon!' then kill him. Do not be afraid. Have I not commanded you? Be courageous and valiant." *Drunkenness in the Bible*

29So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each one got on his mule and fled.

30And it came to pass, while they were on the way, that news came to David, saying, "Absalom has killed all the king's sons, and not one of them is left!"

31So the king arose and tore his garments and lay on the ground, and all his servants stood by with their clothes torn.

32Then Jonadab the son of Shimeah, David's brother, answered and said, "Let not my lord suppose they have killed all the young men, the king's sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar.

33"Now therefore, let not my lord the king take the thing to his heart, to think that all the king's sons are dead. For only Amnon is dead."

Absalom Flees to Geshur

34Then Absalom fled. And the young man who was keeping watch lifted his eyes and looked, and there, many people were coming from the road on the hillside behind him.[a]

35And Jonadab said to the king, "Look, the king's sons are coming; as your servant said, so it is."

36So it was, as soon as he had finished speaking, that the king's sons indeed came, and they lifted up their voice and wept. Also the king and all his servants wept very bitterly.

37But Absalom fled and went to Talmai the son of Ammihud, king of Geshur. And *David* mourned for his son every day.

38So Absalom fled and went to Geshur, and was there three years.

39And King David[b] longed to go to[c] Absalom. For he had been comforted concerning Amnon, because he was dead.

2 Samuel 14

Absalom Returns to Jerusalem

1 So Joab the son of Zeruiah perceived that the king's heart
was concerned about Absalom.
2 And Joab sent to Tekoa and brought from there a wise
woman, and said to her, "Please pretend to be a mourner,
and put on mourning apparel; do not anoint yourself with
oil, but act like a woman who has been mourning a long
time for the dead.
3 "Go to the king and speak to him in this manner." So
Joab put the words in her mouth.
4 And when the woman of Tekoa spoke[a] to the king, she
fell on her face to the ground and prostrated herself, and
said, "Help, O king!"
5 Then the king said to her, "What troubles you?" And she
answered, "Indeed I *am* a widow, my husband is dead.
6 "Now your maidservant had two sons; and the two
fought with each other in the field, and *there was* no one to
part them, but the one struck the other and killed him.
7 "And now the whole family has risen up against your
maidservant, and they said, 'Deliver him who struck his
brother, that we may execute him for the life of his brother
whom he killed; and we will destroy the heir also.' So they
would extinguish my ember that is left, and leave to my
husband *neither* name nor remnant on the earth."
8 Then the king said to the woman, "Go to your house,
and I will give orders concerning you."
9 And the woman of Tekoa said to the king, "My lord, O
king, *let* the iniquity *be* on me and on my father's house,
and the king and his throne *be* guiltless."

10 So the king said, “Whoever says *anything* to you, bring
him to me, and he shall not touch you anymore.”
11 Then she said, “Please let the king remember the LORD
your God, and do not permit the avenger of blood to
destroy anymore, lest they destroy my son.” And he said,
“*As* the LORD lives, not one hair of your son shall fall to the
ground.”
12 Therefore the woman said, “Please, let your
maidservant speak *another* word to my lord the king.” And
he said, “Say on.”
13 So the woman said: “Why then have you schemed such
a thing against the people of God? For the king speaks this
thing as one who is guilty, *in that* the king does not bring
his banished one home again.
14 “For we will surely die and *become* like water spilled
on the ground, which cannot be gathered up again. Yet God
does not take away a life; but He devises means, so that His
banished ones are not expelled from Him.
15 “Now therefore, I have come to speak of this thing to
my lord the king because the people have made me afraid.
And your maidservant said, ‘I will now speak to the king; it
may be that the king will perform the request of his
maidservant.
16 ‘For the king will hear and deliver his maidservant from
the hand of the man *who would* destroy me and my son
together from the inheritance of God.’
17 “Your maidservant said, ‘The word of my lord the king
will now be comforting; for as the angel of God, so *is* my
lord the king in discerning good and evil. And may the
LORD your God be with you.’ ”
18 Then the king answered and said to the woman,
“Please do not hide from me anything that I ask you.” And
the woman said, “Please, let my lord the king speak.”

19So the king said, “*Is* the hand of Joab with you in all this?” And the woman answered and said, “*As* you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and he put all these words in the mouth of your maidservant.

20“To bring about this change of affairs your servant Joab has done this thing; but my lord *is* wise, according to the wisdom of the angel of God, to know everything that *is* in the earth.”

21And the king said to Joab, “All right, I have granted this thing. Go therefore, bring back the young man Absalom.”

22Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, “Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant.”

23So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24And the king said, “Let him return to his own house, but do not let him see my face.” So Absalom returned to his own house, but did not see the king’s face. *Fathers and Sons in Conflict*

David Forgives Absalom

25Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him.

26And when he cut the hair of his head—at the end of every year he cut *it* because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king’s standard. *Not Such a Sign of Strength*

27To Absalom were born three sons, and one daughter whose name *was* Tamar. She was a woman of beautiful

appearance.

28And Absalom dwelt two full years in Jerusalem, but did not see the king’s face.

29Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come.

30So he said to his servants, “See, Joab’s field is near mine, and he has barley there; go and set it on fire.” And Absalom’s servants set the field on fire.

31Then Joab arose and came to Absalom’s house, and said to him, “Why have your servants set my field on fire?”

32And Absalom answered Joab, “Look, I sent to you, saying, ‘Come here, so that I may send you to the king, to say, “Why have I come from Geshur? *It would be* better for me *to be* there still.” ’ Now therefore, let me see the king’s face; but if there is iniquity in me, let him execute me.”

33So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king kissed Absalom.

2 Samuel 15

Absalom's Treason

1 After this it happened that Absalom provided himself with
chariots and horses, and fifty men to run before him. *Stealing*
Hearts in the Gates of Justice
2 Now Absalom would rise early and stand beside the way
to the gate. *So* it was, whenever anyone who had a lawsuit
came to the king for a decision, that Absalom would call to
him and say, "What city *are* you from?" And he would say,
"Your servant *is* from such and such a tribe of Israel."
3 Then Absalom would say to him, "Look, your case *is*
good and right; but *there is* no deputy of the king to hear
you."
4 Moreover Absalom would say, "Oh, that I were made
judge in the land, and everyone who has any suit or cause
would come to me; then I would give him justice."
5 And *so* it was, whenever anyone came near to bow down
to him, that he would put out his hand and take him and
kiss him.
6 In this manner Absalom acted toward all Israel who
came to the king for judgment. So Absalom stole the hearts
of the men of Israel.
7 Now it came to pass after forty[a] years that Absalom said
to the king, "Please, let me go to Hebron and pay the vow
which I made to the LORD.
8 "For your servant took a vow while I dwelt at Geshur in
Syria, saying, 'If the LORD indeed brings me back to
Jerusalem, then I will serve the LORD.' "
9 And the king said to him, "Go in peace." So he arose and
went to Hebron.

10Then Absalom sent spies throughout all the tribes of Israel, saying, “As soon as you hear the sound of the trumpet, then you shall say, ‘Absalom reigns in Hebron!’ ”

11And with Absalom went two hundred men invited from Jerusalem, and they went along innocently and did not know anything.

12Then Absalom sent for Ahithophel the Gilonite, David’s counselor, from his city—from Giloh—while he offered sacrifices. And the conspiracy grew strong, for the people with Absalom continually increased in number.

David Escapes from Jerusalem

13Now a messenger came to David, saying, “The hearts of the men of Israel are with Absalom.”

14So David said to all his servants who *were* with him at Jerusalem, “Arise, and let us flee, or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword.” *Weeping in the Wilderness*

15And the king’s servants said to the king, “We *are* your servants, *ready to do* whatever my lord the king commands.”

16Then the king went out with all his household after him. But the king left ten women, concubines, to keep the house.

17And the king went out with all the people after him, and stopped at the outskirts.

18Then all his servants passed before him; and all the Cherethites, all the Pelethites, and all the Gittites, six hundred men who had followed him from Gath, passed before the king.

19Then the king said to Ittai the Gittite, “Why are you also going with us? Return and remain with the king. For you *are* a foreigner and also an exile from your own place.

20 “In fact, you came *only* yesterday. Should I make you
wander up and down with us today, since I go I know not
where? Return, and take your brethren back. Mercy and
truth *be* with you.”
21 But Ittai answered the king and said, “*As* the LORD
lives, and *as* my lord the king lives, surely in whatever
place my lord the king shall be, whether in death or life,
even there also your servant will be.”
22 So David said to Ittai, “Go, and cross over.” Then Ittai
the Gittite and all his men and all the little ones who *were*
with him crossed over.
23 And all the country wept with a loud voice, and all the
people crossed over. The king himself also crossed over the
Brook Kidron, and all the people crossed over toward the
way of the wilderness.
24 There was Zadok also, and all the Levites with him,
bearing the ark of the covenant of God. And they set down
the ark of God, and Abiathar went up until all the people
had finished crossing over from the city.
25 Then the king said to Zadok, “Carry the ark of God
back into the city. If I find favor in the eyes of the LORD, He
will bring me back and show me *both* it and His dwelling
place.
26 “But if He says thus: ‘I have no delight in you,’ here I
am, let Him do to me as seems good to Him.”
27 The king also said to Zadok the priest, “*Are* you *not* a
seer? Return to the city in peace, and your two sons with
you, Ahimaaz your son, and Jonathan the son of Abiathar.
28 “See, I will wait in the plains of the wilderness until
word comes from you to inform me.”
29 Therefore Zadok and Abiathar carried the ark of God
back to Jerusalem. And they remained there.
30 So David went up by the Ascent of the *Mount of* Olives,
and wept as he went up; and he had his head covered and

went barefoot. And all the people who *were* with him covered their heads and went up, weeping as they went up.

31 Then *someone* told David, saying, “Ahithophel *is* among the conspirators with Absalom.” And David said, “O LORD, I pray, turn the counsel of Ahithophel into foolishness!”

32 Now it happened when David had come to the top *of the mountain,* where he worshiped God—there was Hushai the Archite coming to meet him with his robe torn and dust on his head.

33 David said to him, “If you go on with me, then you will become a burden to me.

34 “But if you return to the city, and say to Absalom, ‘I will be your servant, O king; *as* I *was* your father’s servant previously, so I *will* now also *be* your servant,’ then you may defeat the counsel of Ahithophel for me.

35 “And *do* you not *have* Zadok and Abiathar the priests with you there? Therefore it will be *that* whatever you hear from the king’s house, you shall tell to Zadok and Abiathar the priests.

36 “Indeed *they have* there with them their two sons, Ahimaaz, Zadok’s *son,* and Jonathan, Abiathar’s *son;* and by them you shall send me everything you hear.”

37 So Hushai, David’s friend, went into the city. And Absalom came into Jerusalem.

2 Samuel 16

Mephibosheth's Servant

1When David was a little past the top *of the mountain,* there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred *loaves* of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine.

2And the king said to Ziba, "What do you mean to do with these?" So Ziba said, "The donkeys *are* for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who are faint in the wilderness to drink."

3Then the king said, "And where *is* your master's son?" And Ziba said to the king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' "

4So the king said to Ziba, "Here, all that *belongs* to Mephibosheth *is* yours." And Ziba said, "I humbly bow before you, *that* I may find favor in your sight, my lord, O king!"

Shimei Curses David

5Now when King David came to Bahurim, there was a man from the family of the house of Saul, whose name *was* Shimei the son of Gera, coming from there. He came out, cursing continuously as he came.

6And he threw stones at David and at all the servants of King David. And all the people and all the mighty men *were* on his right hand and on his left.

7Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue!

8 “The LORD has brought upon you all the blood of the
house of Saul, in whose place you have reigned; and the
LORD has delivered the kingdom into the hand of Absalom
your son. So now you *are caught* in your own evil, because
you are a bloodthirsty man!”
9 Then Abishai the son of Zeruiah said to the king, “Why
should this dead dog curse my lord the king? Please, let me
go over and take off his head!”
10 But the king said, “What have I to do with you, you
sons of Zeruiah? So let him curse, because the LORD has
said to him, ‘Curse David.’ Who then shall say, ‘Why have
you done so?’ ”
11 And David said to Abishai and all his servants, “See
how my son who came from my own body seeks my life.
How much more now *may this* Benjamite? Let him alone,
and let him curse; for so the LORD has ordered him.
12 “It may be that the LORD will look on my affliction,[a]
and that the LORD will repay me with good for his cursing
this day.”
13 And as David and his men went along the road, Shimei
went along the hillside opposite him and cursed as he went,
threw stones at him and kicked up dust.
14 Now the king and all the people who *were* with him
became weary; so they refreshed themselves there.

The Advice of Ahithophel

15 Meanwhile Absalom and all the people, the men of
Israel, came to Jerusalem; and Ahithophel *was* with him.
16 And so it was, when Hushai the Archite, David’s friend,
came to Absalom, that Hushai said to Absalom, “*Long* live
the king! *Long* live the king!”
17 So Absalom said to Hushai, “*Is* this your loyalty to your
friend? Why did you not go with your friend?”

18 And Hushai said to Absalom, “No, but whom the LORD
and this people and all the men of Israel choose, his I will
be, and with him I will remain.
19 “Furthermore, whom should I serve? *Should I* not *serve*
in the presence of his son? As I have served in your father’s
presence, so will I be in your presence.”
20 Then Absalom said to Ahithophel, “Give advice as to
what we should do.”
21 And Ahithophel said to Absalom, “Go in to your father’s
concubines, whom he has left to keep the house; and all
Israel will hear that you are abhorred by your father. Then
the hands of all who are with you will be strong.”
22 So they pitched a tent for Absalom on the top of the
house, and Absalom went in to his father’s concubines in
the sight of all Israel.
23 Now the advice of Ahithophel, which he gave in those
days, *was* as if one had inquired at the oracle of God. So
was all the advice of Ahithophel both with David and with
Absalom.

2 Samuel 17

1 Moreover Ahithophel said to Absalom, “Now let me choose
twelve thousand men, and I will arise and pursue David
tonight.
2 “I will come upon him while he *is* weary and weak, and
make him afraid. And all the people who *are* with him will
flee, and I will strike only the king.
3 “Then I will bring back all the people to you. When all
return except the man whom you seek, all the people will
be at peace.”
4 And the saying pleased Absalom and all the elders of
Israel.

The Advice of Hushai

5 Then Absalom said, “Now call Hushai the Archite also,
and let us hear what he says too.”
6 And when Hushai came to Absalom, Absalom spoke to
him, saying, “Ahithophel has spoken in this manner. Shall
we do as he says? If not, speak up.”
7 So Hushai said to Absalom: “The advice that Ahithophel
has given *is* not good at this time.
8 “For,” said Hushai, “you know your father and his men,
that they *are* mighty men, and they *are* enraged in their
minds, like a bear robbed of her cubs in the field; and your
father *is* a man of war, and will not camp with the people.
9 “Surely by now he is hidden in some pit, or in some
other place. And it will be, when some of them are
overthrown at the first, that whoever hears *it* will say,
‘There is a slaughter among the people who follow
Absalom.’

10 “And even he *who is* valiant, whose heart *is* like the
heart of a lion, will melt completely. For all Israel knows
that your father *is* a mighty man, and *those* who *are* with
him *are* valiant men.
11 “Therefore I advise that all Israel be fully gathered to
you, from Dan to Beersheba, like the sand that *is* by the sea
for multitude, and that you go to battle in person.
12 “So we will come upon him in some place where he
may be found, and we will fall on him as the dew falls on
the ground. And of him and all the men who *are* with him
there shall not be left so much as one.
13 “Moreover, if he has withdrawn into a city, then all
Israel shall bring ropes to that city; and we will pull it into
the river, until there is not one small stone found there.”
14 So Absalom and all the men of Israel said, “The advice
of Hushai the Archite *is* better than the advice of
Ahithophel.” For the LORD had purposed to defeat the
good advice of Ahithophel, to the intent that the LORD
might bring disaster on Absalom. *Ahithophel*

Hushai Warns David to Escape

15 Then Hushai said to Zadok and Abiathar the priests,
“Thus and so Ahithophel advised Absalom and the elders of
Israel, and thus and so I have advised.
16 “Now therefore, send quickly and tell David, saying,
‘Do not spend this night in the plains of the wilderness, but
speedily cross over, lest the king and all the people who *are*
with him be swallowed up.’ ”
17 Now Jonathan and Ahimaaz stayed at En Rogel, for
they dared not be seen coming into the city; so a female
servant would come and tell them, and they would go and
tell King David.
18 Nevertheless a lad saw them, and told Absalom. But
both of them went away quickly and came to a man’s house

in Bahurim, who had a well in his court; and they went down into it.

19 Then the woman took and spread a covering over the well's mouth, and spread ground grain on it; and the thing was not known.

20 And when Absalom's servants came to the woman at the house, they said, "Where *are* Ahimaaz and Jonathan?" So the woman said to them, "They have gone over the water brook." And when they had searched and could not find *them,* they returned to Jerusalem.

21 Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, "Arise and cross over the water quickly. For thus has Ahithophel advised against you."

22 So David and all the people who *were* with him arose and crossed over the Jordan. By morning light not one of them was left who had not gone over the Jordan.

23 Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died; and he was buried in his father's tomb.

24 Then David went to Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the army instead of Joab. This Amasa *was* the son of a man whose name *was* Jithra,[a] an Israelite,[b] who had gone in to Abigail the daughter of Nahash, sister of Zeruiah, Joab's mother.

26 So Israel and Absalom encamped in the land of Gilead.

27 Now it happened, when David had come to Mahanaim, that Shobi the son of Nahash from Rabbah of the people of Ammon, Machir the son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim,

[28]brought beds and basins, earthen vessels and wheat, barley and flour, parched *grain* and beans, lentils and parched *seeds,*

[29]honey and curds, sheep and cheese of the herd, for David and the people who *were* with him to eat. For they said, “The people are hungry and weary and thirsty in the wilderness.”

2 Samuel 18

Absalom's Defeat and Death

1 And David numbered the people who *were* with him, and
set captains of thousands and captains of hundreds over
them.
2 Then David sent out one third of the people under the
hand of Joab, one third under the hand of Abishai the son of
Zeruiah, Joab's brother, and one third under the hand of
Ittai the Gittite. And the king said to the people, "I also will
surely go out with you myself."
3 But the people answered, "You shall not go out! For if
we flee away, they will not care about us; nor if half of us
die, will they care about us. But *you are* worth ten thousand
of us now. For you are now more help to us in the city."
4 Then the king said to them, "Whatever seems best to
you I will do." So the king stood beside the gate, and all the
people went out by hundreds and by thousands.
5 Now the king had commanded Joab, Abishai, and Ittai,
saying, "*Deal* gently for my sake with the young man
Absalom." And all the people heard when the king gave all
the captains orders concerning Absalom.
6 So the people went out into the field of battle against
Israel. And the battle was in the woods of Ephraim.
7 The people of Israel were overthrown there before the
servants of David, and a great slaughter of twenty thousand
took place there that day.
8 For the battle there was scattered over the face of the
whole countryside, and the woods devoured more people
that day than the sword devoured.
9 Then Absalom met the servants of David. Absalom rode
on a mule. The mule went under the thick boughs of a great

terebinth tree, and his head caught in the terebinth; so he was left hanging between heaven and earth. And the mule which *was* under him went on.

10 Now a certain man saw *it* and told Joab, and said, “I just saw Absalom hanging in a terebinth tree!”

11 So Joab said to the man who told him, “You just saw *him!* And why did you not strike him there to the ground? I would have given you ten *shekels* of silver and a belt.”

12 But the man said to Joab, “Though I were to receive a thousand *shekels* of silver in my hand, I would not raise my hand against the king’s son. For in our hearing the king commanded you and Abishai and Ittai, saying, ‘Beware lest anyone *touch* the young man Absalom!’[a]

13 “Otherwise I would have dealt falsely against my own life. For there is nothing hidden from the king, and you yourself would have set yourself against *me*.”

14 Then Joab said, “I cannot linger with you.” And he took three spears in his hand and thrust them through Absalom’s heart, while he was *still* alive in the midst of the terebinth tree.

15 And ten young men who bore Joab’s armor surrounded Absalom, and struck and killed him.

16 So Joab blew the trumpet, and the people returned from pursuing Israel. For Joab held back the people.

17 And they took Absalom and cast him into a large pit in the woods, and laid a very large heap of stones over him. Then all Israel fled, everyone to his tent.

18 Now Absalom in his lifetime had taken and set up a pillar for himself, which *is* in the King’s Valley. For he said, “I have no son to keep my name in remembrance.” He called the pillar after his own name. And to this day it is called Absalom’s Monument.

David Hears of Absalom’s Death

19Then Ahimaaz the son of Zadok said, “Let me run now and take the news to the king, how the LORD has avenged him of his enemies.”

20And Joab said to him, “You shall not take the news this day, for you shall take the news another day. But today you shall take no news, because the king’s son is dead.”

21Then Joab said to the Cushite, “Go, tell the king what you have seen.” So the Cushite bowed himself to Joab and ran.

22And Ahimaaz the son of Zadok said again to Joab, “But whatever happens, please let me also run after the Cushite.” So Joab said, “Why will you run, my son, since you have no news ready?”

23“But whatever happens,” *he said,* “let me run.” So he said to him, “Run.” Then Ahimaaz ran by way of the plain, and outran the Cushite.

24Now David was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, running alone.

25Then the watchman cried out and told the king. And the king said, “If he *is* alone, *there is* news in his mouth.” And he came rapidly and drew near.

26Then the watchman saw *another* man running, and the watchman called to the gatekeeper and said, “There is *another* man, running alone!” And the king said, “He also brings news.”

27So the watchman said, “I think the running of the first is like the running of Ahimaaz the son of Zadok.” And the king said, “He *is* a good man, and comes with good news.”

28So Ahimaaz called out and said to the king, “All is well!” Then he bowed down with his face to the earth before the king, and said, “Blessed *be* the LORD your God,

who has delivered up the men who raised their hand against my lord the king!”

29The king said, “Is the young man Absalom safe?” Ahimaaz answered, “When Joab sent the king’s servant and *me* your servant, I saw a great tumult, but I did not know what *it was about*.”

30And the king said, “Turn aside *and* stand here.” So he turned aside and stood still.

31Just then the Cushite came, and the Cushite said, “There is good news, my lord the king! For the LORD has avenged you this day of all those who rose against you.”

32And the king said to the Cushite, “Is the young man Absalom safe?” So the Cushite answered, “May the enemies of my lord the king, and all who rise against you to do harm, be like *that* young man!”

David’s Mourning for Absalom

33Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: “O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!” *A Father’s Anguish*

2 Samuel 19

1 And Joab was told, “Behold, the king is weeping and
mourning for Absalom.”
2 So the victory that day was *turned* into mourning for all
the people. For the people heard it said that day, “The king
is grieved for his son.”
3 And the people stole back into the city that day, as
people who are ashamed steal away when they flee in
battle.
4 But the king covered his face, and the king cried out
with a loud voice, “O my son Absalom! O Absalom, my son,
my son!”
5 Then Joab came into the house to the king, and said,
“Today you have disgraced all your servants who today
have saved your life, the lives of your sons and daughters,
the lives of your wives and the lives of your concubines,
6 “in that you love your enemies and hate your friends.
For you have declared today that you regard neither
princes nor servants; for today I perceive that if Absalom
had lived and all of us had died today, then it would have
pleased you well.
7 “Now therefore, arise, go out and speak comfort to your
servants. For I swear by the LORD, if you do not go out, not
one will stay with you this night. And that will be worse for
you than all the evil that has befallen you from your youth
until now.”
8 Then the king arose and sat in the gate. And they told all
the people, saying, “There is the king, sitting in the gate.”
So all the people came before the king. For everyone of
Israel had fled to his tent.

David Returns to Jerusalem

9Now all the people were in a dispute throughout all the tribes of Israel, saying, “The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom.

10“But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?”

11So King David sent to Zadok and Abiathar the priests, saying, “Speak to the elders of Judah, saying, ‘Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his *very* house?

12‘You *are* my brethren, you *are* my bone and my flesh. Why then are you the last to bring back the king?’

13“And say to Amasa, ‘*Are* you not my bone and my flesh? God do so to me, and more also, if you are not commander of the army before me continually in place of Joab.’ ”

14So he swayed the hearts of all the men of Judah, just as *the heart of* one man, so that they sent *this word* to the king: “Return, you and all your servants!”

15Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan.

16And Shimei the son of Gera, a Benjamite, who *was* from Bahurim, hurried and came down with the men of Judah to meet King David.

17*There were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king.

18Then a ferryboat went across to carry over the king’s household, and to do what he thought good.

David’s Mercy to Shimei

Now Shimei the son of Gera fell down before the king when he had crossed the Jordan.

19 Then he said to the king, “Do not let my lord impute iniquity to me, or remember what wrong your servant did on the day that my lord the king left Jerusalem, that the king should take *it* to heart.

20 “For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Joseph to go down to meet my lord the king.”

21 But Abishai the son of Zeruiah answered and said, “Shall not Shimei be put to death for this, because he cursed the LORD’s anointed?”

22 And David said, “What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know that today I *am* king over Israel?” *A Gracious King*

23 Therefore the king said to Shimei, “You shall not die.” And the king swore to him.

David and Mephibosheth Meet

24 Now Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace.

25 So it was, when he had come to Jerusalem to meet the king, that the king said to him, “Why did you not go with me, Mephibosheth?”

26 And he answered, “My lord, O king, my servant deceived me. For your servant said, ‘I will saddle a donkey for myself, that I may ride on it and go to the king,’ because your servant *is* lame.

27 “And he has slandered your servant to my lord the king, but my lord the king *is* like the angel of God. Therefore do *what is* good in your eyes.

28“For all my father’s house were but dead men before
my lord the king. Yet you set your servant among those who
eat at your own table. Therefore what right have I still to
cry out anymore to the king?”
29So the king said to him, “Why do you speak anymore of
your matters? I have said, ‘You and Ziba divide the land.’ ”
30Then Mephibosheth said to the king, “Rather, let him
take it all, inasmuch as my lord the king has come back in
peace to his own house.”

David’s Kindness to Barzillai

31And Barzillai the Gileadite came down from Rogelim
and went across the Jordan with the king, to escort him
across the Jordan.
32Now Barzillai was a very aged man, eighty years old.
And he had provided the king with supplies while he stayed
at Mahanaim, for he *was* a very rich man.
33And the king said to Barzillai, “Come across with me,
and I will provide for you while you are with me in
Jerusalem.”
34But Barzillai said to the king, “How long have I to live,
that I should go up with the king to Jerusalem?
35“I *am* today eighty years old. Can I discern between the
good and bad? Can your servant taste what I eat or what I
drink? Can I hear any longer the voice of singing men and
singing women? Why then should your servant be a further
burden to my lord the king?
36“Your servant will go a little way across the Jordan with
the king. And why should the king repay me *with* such a
reward?
37“Please let your servant turn back again, that I may die
in my own city, near the grave of my father and mother. But
here is your servant Chimham; let him cross over with my
lord the king, and do for him what seems good to you.”

38 And the king answered, “Chimham shall cross over
with me, and I will do for him what seems good to you. Now
whatever you request of me, I will do for you.”
39 Then all the people went over the Jordan. And when the
king had crossed over, the king kissed Barzillai and blessed
him, and he returned to his own place.

The Quarrel About the King

40 Now the king went on to Gilgal, and Chimham[a] went on
with him. And all the people of Judah escorted the king,
and also half the people of Israel.
41 Just then all the men of Israel came to the king, and
said to the king, “Why have our brethren, the men of Judah,
stolen you away and brought the king, his household, and
all David’s men with him across the Jordan?”
42 So all the men of Judah answered the men of Israel,
“Because the king *is* a close relative of ours. Why then are
you angry over this matter? Have we ever eaten at the
king’s *expense?* Or has he given us any gift?”
43 And the men of Israel answered the men of Judah, and
said, “We have ten shares in the king; therefore we also
have more *right* to David than you. Why then do you
despise us—were we not the first to advise bringing back
our king?” Yet the words of the men of Judah were fiercer
than the words of the men of Israel.

2 Samuel 20

The Rebellion of Sheba

1 And there happened to be there a rebel,[a] whose name *was*
Sheba the son of Bichri, a Benjamite. And he blew a
trumpet, and said:

> “We have no share in David,
> Nor do we have inheritance in the son of
> Jesse;
> Every man to his tents, O Israel!”

2 So every man of Israel deserted David, *and* followed
Sheba the son of Bichri. But the men of Judah, from the
Jordan as far as Jerusalem, remained loyal to their king.
3 Now David came to his house at Jerusalem. And the king
took the ten women, his concubines whom he had left to
keep the house, and put them in seclusion and supported
them, but did not go in to them. So they were shut up to
the day of their death, living in widowhood.
4 And the king said to Amasa, “Assemble the men of Judah
for me within three days, and be present here yourself.”
5 So Amasa went to assemble *the men of* Judah. But he
delayed longer than the set time which David had
appointed him.
6 And David said to Abishai, “Now Sheba the son of Bichri
will do us more harm than Absalom. Take your lord’s
servants and pursue him, lest he find for himself fortified
cities, and escape us.”
7 So Joab’s men, with the Cherethites, the Pelethites, and
all the mighty men, went out after him. And they went out
of Jerusalem to pursue Sheba the son of Bichri.

[8]When they *were* at the large stone which *is* in Gibeon, Amasa came before them. Now Joab was dressed in battle armor; on it was a belt *with* a sword fastened in its sheath at his hips; and as he was going forward, it fell out.

[9]Then Joab said to Amasa, "*Are* you in health, my brother?" And Joab took Amasa by the beard with his right hand to kiss him.

[10]But Amasa did not notice the sword that *was* in Joab's hand. And he struck him with it in the stomach, and his entrails poured out on the ground; and he did not *strike* him again. Thus he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.

[11]Meanwhile one of Joab's men stood near Amasa, and said, "Whoever favors Joab and whoever *is* for David—follow Joab!"

[12]But Amasa wallowed in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted.

[13]When he was removed from the highway, all the people went on after Joab to pursue Sheba the son of Bichri.

14And he went through all the tribes of Israel to Abel and Beth Maachah and all the Berites. So they were gathered together and also went after *Sheba*.[b]

[15]Then they came and besieged him in Abel of Beth Maachah; and they cast up a siege mound against the city, and it stood by the rampart. And all the people who *were* with Joab battered the wall to throw it down.

16Then a wise woman cried out from the city, "Hear, hear! Please say to Joab, 'Come nearby, that I may speak with you.' "

[17]When he had come near to her, the woman said, "*Are* you Joab?" He answered, "I *am*." Then she said to him,

“Hear the words of your maidservant.” And he answered, “I am listening.”

18So she spoke, saying, “They used to talk in former times, saying, ‘They shall surely seek *guidance* at Abel,’ and so they would end *disputes*.

19“I *am among the* peaceable *and* faithful in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up the inheritance of the LORD?”

20And Joab answered and said, “Far be it, far be it from me, that I should swallow up or destroy!

21“That *is* not so. But a man from the mountains of Ephraim, Sheba the son of Bichri by name, has raised his hand against the king, against David. Deliver him only, and I will depart from the city.” So the woman said to Joab, “Watch, his head will be thrown to you over the wall.”

22Then the woman in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichri, and threw *it* out to Joab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem.

David’s Government Officers

23And Joab *was* over all the army of Israel; Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites;

24Adoram *was* in charge of revenue; Jehoshaphat the son of Ahilud *was* recorder;

25Sheva *was* scribe; Zadok and Abiathar *were* the priests;

26and Ira the Jairite was a chief minister under David.

2 Samuel 21

David Avenges the Gibeonites

1 Now there was a famine in the days of David for three
years, year after year; and David inquired of the LORD. And
the LORD answered, "*It is* because of Saul and *his*
bloodthirsty house, because he killed the Gibeonites." [A](#)

Spiritual Cause to a Natural Event

2 So the king called the Gibeonites and spoke to them.
Now the Gibeonites *were* not of the children of Israel, but
of the remnant of the Amorites; the children of Israel had
sworn protection to them, but Saul had sought to kill them
in his zeal for the children of Israel and Judah.

3 Therefore David said to the Gibeonites, "What shall I do
for you? And with what shall I make atonement, that you
may bless the inheritance of the LORD?"

4 And the Gibeonites said to him, "We will have no silver
or gold from Saul or from his house, nor shall you kill any
man in Israel for us." So he said, "Whatever you say, I will
do for you."

5 Then they answered the king, "As for the man who
consumed us and plotted against us, *that* we should be
destroyed from remaining in any of the territories of Israel,

6 "let seven men of his descendants be delivered to us,
and we will hang them before the LORD in Gibeah of Saul,
whom the LORD chose." And the king said, "I will give
them."

7 But the king spared Mephibosheth the son of Jonathan,
the son of Saul, because of the LORD's oath that *was*
between them, between David and Jonathan the son of
Saul.

8So the king took Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of Michal[a] the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite;

9and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the LORD. So they fell, *all* seven together, and were put to death in the days of harvest, in the first *days,* in the beginning of barley harvest.

10Now Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night.

11And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12Then David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh Gilead who had stolen them from the street of Beth Shan,[b] where the Philistines had hung them up, after the Philistines had struck down Saul in Gilboa.

13So he brought up the bones of Saul and the bones of Jonathan his son from there; and they gathered the bones of those who had been hanged.

14They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zelah, in the tomb of Kish his father. So they performed all that the king commanded. And after that God heeded the prayer for the land.

Philistine Giants Destroyed

15When the Philistines were at war again with Israel, David and his servants with him went down and fought against the Philistines; and David grew faint.

16 Then Ishbi-Benob, who *was* one of the sons of the giant,
the weight of whose bronze spear *was* three hundred
shekels, who was bearing a new *sword,* thought he could
kill David.
17 But Abishai the son of Zeruiah came to his aid, and
struck the Philistine and killed him. Then the men of David
swore to him, saying, “You shall go out no more with us to
battle, lest you quench the lamp of Israel.”
18 Now it happened afterward that there was again a
battle with the Philistines at Gob. Then Sibbechai the
Hushathite killed Saph,[c] who *was* one of the sons of the
giant.
19 Again there was war at Gob with the Philistines, where
Elhanan the son of Jaare-Oregim[d] the Bethlehemite killed
the brother of Goliath the Gittite, the shaft of whose spear
was like a weaver’s beam.
20 Yet again there was war at Gath, where there was a
man of *great* stature, who had six fingers on each hand and
six toes on each foot, twenty-four in number; and he also
was born to the giant.
21 So when he defied Israel, Jonathan the son of Shimea,[e]
David’s brother, killed him.
22 These four were born to the giant in Gath, and fell by
the hand of David and by the hand of his servants.

2 Samuel 22

Praise for God's Deliverance

1 Then David spoke to the LORD the words of this song, on
the day when the LORD had delivered him from the hand of
all his enemies, and from the hand of Saul.
2 And he said:[a]

"The LORD *is* my rock and my fortress and
my deliverer; *Songs to Celebrate God's Blessings*
3 The God of my strength, in whom I will
trust;
My shield and the horn of my salvation,
My stronghold and my refuge;
My Savior, You save me from violence.
4 I will call upon the LORD, *who is worthy* to
be praised;
So shall I be saved from my enemies.

5 "When the waves of death surrounded me,
The floods of ungodliness made me afraid.
6 The sorrows of Sheol surrounded me;
The snares of death confronted me.
7 In my distress I called upon the LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry *entered* His ears.

8 "Then the earth shook and trembled;
The foundations of heaven[b] quaked and were
shaken,
Because He was angry.
9 Smoke went up from His nostrils,

And devouring fire from His mouth;
Coals were kindled by it.
10He bowed the heavens also, and came
down
With darkness under His feet.
11He rode upon a cherub, and flew;
And He was seen[c] upon the wings of the
wind.
12He made darkness canopies around Him,
Dark waters *and* thick clouds of the skies.
13From the brightness before Him
Coals of fire were kindled.

14"The LORD thundered from heaven,
And the Most High uttered His voice.
15He sent out arrows and scattered them;
Lightning bolts, and He vanquished them.
16Then the channels of the sea were seen,
The foundations of the world were
uncovered,
At the rebuke of the LORD,
At the blast of the breath of His nostrils.

17"He sent from above, He took me,
He drew me out of many waters.
18He delivered me from my strong enemy,
From those who hated me;
For they were too strong for me.
19They confronted me in the day of my
calamity,
But the LORD was my support.
20He also brought me out into a broad place;
He delivered me because He delighted in
me.

21 “The LORD rewarded me according to my
righteousness;
According to the cleanness of my hands
He has recompensed me.
22 For I have kept the ways of the LORD,
And have not wickedly departed from my
God.
23 For all His judgments *were* before me;
And *as for* His statutes, I did not depart from
them.
24 I was also blameless before Him,
And I kept myself from my iniquity.
25 Therefore the LORD has recompensed me
according to my righteousness,
According to my cleanness in His eyes.[d]

26 “With the merciful You will show Yourself
merciful;
With a blameless man You will show Yourself
blameless;
27 With the pure You will show Yourself pure;
And with the devious You will show Yourself
shrewd.
28 You will save the humble people;
But Your eyes *are* on the haughty, *that* You
may bring *them* down.

29 “For You *are* my lamp, O LORD;
The LORD shall enlighten my darkness.
30 For by You I can run against a troop;
By my God I can leap over a wall.
31 *As for* God, His way *is* perfect;
The word of the LORD *is* proven;
He *is* a shield to all who trust in Him.

32 “For who *is* God, except the LORD?
And who *is* a rock, except our God?
33 God *is* my strength *and* power,[e]
And He makes my[f] way perfect.
34 He makes my[g] feet like the *feet* of deer,
And sets me on my high places.
35 He teaches my hands to make war,
So that my arms can bend a bow of bronze.

36 “You have also given me the shield of Your
salvation;
Your gentleness has made me great.
37 You enlarged my path under me;
So my feet did not slip.

38 “I have pursued my enemies and
destroyed them;
Neither did I turn back again till they were
destroyed.
39 And I have destroyed them and wounded
them,
So that they could not rise;
They have fallen under my feet.
40 For You have armed me with strength for
the battle;
You have subdued under me those who rose
against me.
41 You have also given me the necks of my
enemies,
So that I destroyed those who hated me.
42 They looked, but *there was* none to save;
Even to the LORD, but He did not answer
them.

43 Then I beat them as fine as the dust of the
earth;
I trod them like dirt in the streets,
And I spread them out.

44 "You have also delivered me from the
strivings of my people;
You have kept me as the head of the nations.
A people I have not known shall serve me.
45 The foreigners submit to me;
As soon as they hear, they obey me.
46 The foreigners fade away,
And come frightened[h] from their hideouts.

47 "The LORD lives!
Blessed *be* my Rock!
Let God be exalted,
The Rock of my salvation!
48 *It is* God who avenges me,
And subdues the peoples under me;
49 He delivers me from my enemies.
You also lift me up above those who rise
against me;
You have delivered me from the violent man.
50 Therefore I will give thanks to You, O
LORD, among the Gentiles,
And sing praises to Your name.

51 "*He is* the tower of salvation to His king,
And shows mercy to His anointed,
To David and his descendants forevermore."

2 Samuel 23

David's Last Words

[1]Now these *are* the last words of David.

Thus says David the son of Jesse;
Thus says the man raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:

[2]"The Spirit of the LORD spoke by me,
And His word *was* on my tongue.
[3]The God of Israel said,
The Rock of Israel spoke to me:
'He who rules over men *must be* just,
Ruling in the fear of God.
[4]And *he shall be* like the light of the morning
when the sun rises,
A morning without clouds,
Like the tender grass *springing* out of the earth,
By clear shining after rain.'

[5]"Although my house *is* not so with God,
Yet He has made with me an everlasting covenant,
Ordered in all *things* and secure.
For *this is* all my salvation and all *my* desire;
Will He not make *it* increase?
[6]But *the sons* of rebellion *shall* all *be* as thorns thrust away,
Because they cannot be taken with hands.
[7]But the man *who* touches them

Must be armed with iron and the shaft of a
spear,
And they shall be utterly burned with fire in
their place.”

David’s Mighty Men

8These *are* the names of the mighty men whom David
had: Josheb-Basshebeth[a] the Tachmonite, chief among the
captains.[b] He was called Adino the Eznite, because he had
killed eight hundred men at one time.
9And after him *was* Eleazar the son of Dodo,[c] the Ahohite,
one of the three mighty men with David when they defied
the Philistines *who* were gathered there for battle, and the
men of Israel had retreated.
10He arose and attacked the Philistines until his hand
was weary, and his hand stuck to the sword. The LORD
brought about a great victory that day; and the people
returned after him only to plunder.
11And after him *was* Shammah the son of Agee the
Hararite. The Philistines had gathered together into a troop
where there was a piece of ground full of lentils. So the
people fled from the Philistines.
12But he stationed himself in the middle of the field,
defended it, and killed the Philistines. So the LORD brought
about a great victory.
13Then three of the thirty chief men went down at
harvest time and came to David at the cave of Adullam. And
the troop of Philistines encamped in the Valley of Rephaim.
14David *was* then in the stronghold, and the garrison of
the Philistines *was* then *in* Bethlehem.
15And David said with longing, “Oh, that someone would
give me a drink of the water from the well of Bethlehem,
which *is* by the gate!”

16So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took it and brought *it* to David. Nevertheless he would not drink it, but poured it out to the LORD.

17And he said, “Far be it from me, O LORD, that I should do this! Is *this not* the blood of the men who went in *jeopardy of* their lives?” Therefore he would not drink it. These things were done by the three mighty men.

18Now Abishai the brother of Joab, the son of Zeruiah, was chief of *another* three.[d] He lifted his spear against three hundred *men,* killed *them,* and won a name among *these* three.

19Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the *first* three.

20Benaiah *was* the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day.

21And he killed an Egyptian, a spectacular man. The Egyptian *had* a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian’s hand, and killed him with his own spear.

22These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men.

23He was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.

24Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

25Shammah the Harodite, Elika the Harodite,

26Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27Abiezer the Anathothite, Mebunnai the Hushathite,

[28]Zalmon the Ahohite, Maharai the Netophathite,
[29]Heleb the son of Baanah (the Netophathite), Ittai the son of Ribai from Gibeah of the children of Benjamin,
[30]Benaiah a Pirathonite, Hiddai from the brooks of Gaash,
[31]Abi-Albon the Arbathite, Azmaveth the Barhumite,
[32]Eliahba the Shaalbonite (of the sons of Jashen), Jonathan,
[33]Shammah the Hararite, Ahiam the son of Sharar the Hararite,
[34]Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,
[35]Hezrai[e] the Carmelite, Paarai the Arbite,
[36]Igal the son of Nathan of Zobah, Bani the Gadite,
[37]Zelek the Ammonite, Naharai the Beerothite (armorbearer of Joab the son of Zeruiah),
[38]Ira the Ithrite, Gareb the Ithrite,
[39]*and* Uriah the Hittite: thirty-seven in all.

2 Samuel 24

David's Census of Israel and Judah

1 Again the anger of the LORD was aroused against Israel,
and He moved David against them to say, "Go, number
Israel and Judah." *A Temptation to Trust in Numbers*

2 So the king said to Joab the commander of the army who
was with him, "Now go throughout all the tribes of Israel,
from Dan to Beersheba, and count the people, that I may
know the number of the people."

3 And Joab said to the king, "Now may the LORD your God
add to the people a hundred times more than there are, and
may the eyes of my lord the king see *it*. But why does my
lord the king desire this thing?"

4 Nevertheless the king's word prevailed against Joab and
against the captains of the army. Therefore Joab and the
captains of the army went out from the presence of the
king to count the people of Israel.

5 And they crossed over the Jordan and camped in Aroer,
on the right side of the town which *is* in the midst of the
ravine of Gad, and toward Jazer.

6 Then they came to Gilead and to the land of Tahtim
Hodshi; they came to Dan Jaan and around to Sidon;

7 and they came to the stronghold of Tyre and to all the
cities of the Hivites and the Canaanites. Then they went out
to South Judah *as far as* Beersheba.

8 So when they had gone through all the land, they came
to Jerusalem at the end of nine months and twenty days.

9 Then Joab gave the sum of the number of the people to
the king. And there were in Israel eight hundred thousand
valiant men who drew the sword, and the men of Judah
were five hundred thousand men.

The Judgment on David's Sin

10And David's heart condemned him after he had numbered the people. So David said to the LORD, "I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have done very foolishly."

11Now when David arose in the morning, the word of the LORD came to the prophet Gad, David's seer, saying,

12"Go and tell David, 'Thus says the LORD: "I offer you three *things;* choose one of them for yourself, that I may do *it* to you." ' "

13So Gad came to David and told him; and he said to him, "Shall seven[a] years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."

14And David said to Gad, "I am in great distress. Please let us fall into the hand of the LORD, for His mercies *are* great; but do not let me fall into the hand of man."

15So the LORD sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died.

16And when the angel[b] stretched out His hand over Jerusalem to destroy it, the LORD relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the LORD was by the threshing floor of Araunah[c] the Jebusite.

17Then David spoke to the LORD when he saw the angel who was striking the people, and said, "Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."

The Altar on the Threshing Floor

18And Gad came that day to David and said to him, “Go
up, erect an altar to the LORD on the threshing floor of
Araunah the Jebusite.”
19So David, according to the word of Gad, went up as the
LORD commanded.
20Now Araunah looked, and saw the king and his
servants coming toward him. So Araunah went out and
bowed before the king with his face to the ground.
21Then Araunah said, “Why has my lord the king come to
his servant?” And David said, “To buy the threshing floor
from you, to build an altar to the LORD, that the plague
may be withdrawn from the people.”
22Now Araunah said to David, “Let my lord the king take
and offer up whatever *seems* good to him. Look, *here are*
oxen for burnt sacrifice, and threshing implements and the
yokes of the oxen for wood.
23“All these, O king, Araunah has given to the king.” And
Araunah said to the king, “May the LORD your God accept
you.”
24Then the king said to Araunah, “No, but I will surely
buy *it* from you for a price; nor will I offer burnt offerings to
the LORD my God with that which costs me nothing.” So
David bought the threshing floor and the oxen for fifty
shekels of silver.
25And David built there an altar to the LORD, and offered
burnt offerings and peace offerings. So the LORD heeded
the prayers for the land, and the plague was withdrawn
from Israel.

We Truly Do Influence History

2 Sam. 2:9–20

After Saul's death, David did not immediately take the throne of a united kingdom. He was initially crowned king of Judah, which he ruled from the city of Hebron for seven and a half years (2 Sam. 2:1–7, 11).

For much of this period, David and Saul's heirs fought a bitter civil war (3:1). Saul's son Ishbosheth (or Esh-Baal, 1 Chr. 8:33; 9:39) attempted to establish a kingdom in the north. He was aided by Abner, Saul's leading general (1 Sam. 2:8, 9). Much blood was spilled deciding whether David or Ishbosheth would ultimately rule Israel (2 Sam. 2:12–4:12).

This tragic period arose from the people's insistence that the Lord give them a king (1 Sam. 8:4–9, 19–22). Had they waited for God to appoint a ruler in His time, the heartbreaking events of Saul's reign might never have happened, and the nation could have avoided the years of civil war that followed his death.

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Giving Birth to Trouble

2 Sam. 3:1–5

David's rapid advancement from shepherd to king did not translate into success at home. While his stature as king-designate "grew stronger and stronger," his family fractured.

At Hebron, six different wives each bore David a son as he used marriage to reinforce political alliances, a common practice for ancient kings but a foolish choice for David. His polygamy violated God's law (Deut. 17:17) and caused major problems at home. David's son Amnon, for example, raped his half-sister Tamar, then was killed by Absalom, her avenging brother. These events led to the estrangement between Absalom and his father, which ended in treason and death (2 Sam. 13–18).

David's polygamy set a poor precedent for his son and successor Solomon, who expanded his kingdom while taking seven hundred wives and three hundred concubines. As God had predicted, these women turned his heart to idols (1 Kin. 11:3). The Lord judged Solomon's sin by allowing the kingdom to fracture after his death (11:9–13).

David's life demonstrates the biblical principle that the sins of parents can extend "to the third and fourth generations" (Ex. 20:5). It reflects the human reality that the choices we make to further our careers or other interests may cause lasting harm to our immediate families and far beyond.

Think About It: *Polygamy was socially acceptable. What family actions that are socially acceptable does God want you to refuse? What does He want you to do instead, and how will this benefit your children or the children you encounter regularly?*

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Political Marriages

2 Sam. 3:13, 14

David's marriage to Michal, a daughter of Saul, was largely political, reflecting the questionable practice of using marriage to seal treaties, alliances, and other agreements. The relationship began as Saul's influence was falling and David's was rising. The king provided David an opportunity to enhance his standing by marrying

into the royal family, offering his older daughter Merab to David with the stipulation that he vanquish the Philistines.

Saul hoped that David would be killed in battle (1 Sam. 18:12–17). When David declined Saul's offer (18:18, 19), the king offered his daughter Michal, who loved David (18:20–25). David agreed, and after he returned from battle unharmed, the two were betrothed (18:26, 27). The couple may never have formally married, or Saul may have refused to acknowledge their union and given her as a wife to a man named Palti (1 Sam. 25:44). When David came to power, he demanded Michal's return as a condition of an agreement with Abner.

David also formed other political marriages (2 Sam. 3:2–5), as did his son Solomon (1 Kin. 11:1–3), in direct violation of the Law (Deut. 17:17).

The Bible's teachings make political unions difficult to justify. Instead of honoring marriage as the holy union that God ordained, they treated marriage as a political tool (Gen. 2:21–24). Political unions demean women, making them little more than objects to be bought and sold. And a man who marries for political purposes is unlikely to serve his wife as God intends (compare Eph. 5:25–33).

Political marriage may seem like an archaic custom, but powerful families and organizations still bind themselves together through marriage. The unhappiness that often arises from political unions should remind us that marriage is a holy institution not to be treated lightly. Any attempts to repurpose marriage undermine the blessings God intended for spouses to enjoy.

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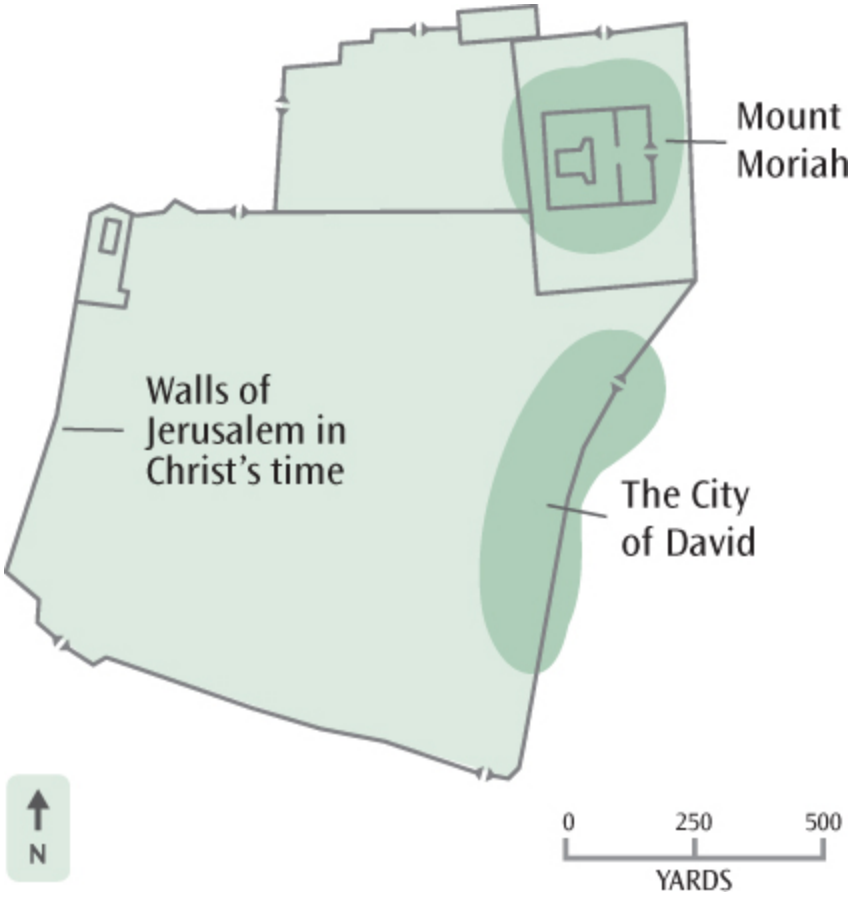
Zion

2 Sam. 5:7

- Hill where the fortified city of Jebus (Jerusalem) was built; possibly the name of the fortress as well.

- Purportedly impregnable but captured by David, who renamed it the City of David (2 Sam. 5:7; not to be confused with Bethlehem, Luke 2:4, 11).
- Later included the temple area that Solomon built on adjacent Mount Moriah (for example, Ps. 2:6; 132:13).
- Eventually used as a symbolic name for Jerusalem, the land of Judah, and the people of Israel as a whole (Is. 40:9; 60:14; Jer. 31:12; Zech. 9:13).
- Came to signify God's presence in the city's structures and in His people (for example, Ps. 48).
- Appears late in the New Testament as the heavenly Jerusalem, or city of God (Heb. 12:22).



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The Start of a Long Friendship
2 Sam. 5:11

Hiram of Tyre's diplomatic initiative with the new king of Israel was perhaps the smartest investment he ever made. His trade with David blossomed into a friendship with David's successor Solomon, which resulted in a lucrative contract to provide cedar and other resources for the temple. Discover how Hiram's alliance with Solomon boosted his country's economy in "Sparing No Expense" at 1 Kings 5:5.

Think About It: *What is God's will for alliances? When should we make them and with whom? When should we avoid them?*

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Steadfast Mercy
2 Sam. 7:15

God's covenant with David was based on His steadfast mercy (Hebrew: *chesed*), a kindness He promised to extend to Solomon (2 Sam. 7:14). Here the term *mercy* signified God's commitment to His promises. Even though Solomon eventually turned away from the Lord, God judged his sin in a way that preserved His agreement with David (1 Kin. 11:11–13). Learn more about God's merciful faithfulness in "Imitate the God of Mercy" at Deuteronomy 7:9.

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David: Praiseworthy but Not Perfect
2 Sam. 7:18–22

David's humility underscored the Lord's initial assessment: David was a man after God's own heart (1 Sam. 13:14). David trusted God and strove to live according to the Lord's commands. But he could make no claim to perfection. Both triumphs and failures filled his life.

David's Spiritual Triumphs

Incident	Results
Trusted God to help him battle Goliath (1 Sam. 17:37).	Killed Goliath and led Israel's army in victory (1 Sam. 17:48–54).
Twice spared Saul's life (1 Sam. 24:1–7; 26:7–12).	Demonstrated he was more righteous than Saul (1 Sam. 24:16–21; 26:21).
Listened to Abigail and spared Nabal's life (1 Sam. 25:23–35).	Proved himself more compassionate and just than Saul (compare 1 Sam. 22:16–19).
Consulted God before assuming the throne (2 Sam. 2:1).	Became king over Judah at Hebron (2 Sam. 2:2–4).

David's Spiritual Triumphs

Incident	Results
Relocated the ark of the covenant to Jerusalem (2 Sam. 6).	Consolidated worship at Jerusalem and established his throne there.
Wanted to build the Lord a temple (2 Sam. 7:1, 2).	Learned that God would establish his kingdom forever (2 Sam. 7:12–16).
Honored his pledge to Jonathan by showing kindness to Mephibosheth (2 Sam. 9).	Won his subjects' loyalty.
Repented of his sins toward Bathsheba and Uriah (2 Sam. 12:13; Ps. 51).	Received the Lord's forgiveness (2 Sam. 12:13).

David's Spiritual Failures

Incident	Results
Took many wives for himself (2 Sam. 3:2–5; 5:13–16; compare Deut. 17:17).	• Complicated his domestic life. • Set a corrupt precedent for Solomon (compare 1 Kin. 11:1–4).
Allowed Joab to exterminate 18,000 Edomites (2 Sam. 8:13, 14; 1 Kin. 11:15, 16).	Created a permanent adversary for Solomon (1 Kin. 11:14, 19–22).
Committed adultery with Bathsheba and sent her husband Uriah to his death (2 Sam. 11).	• Caused fighting among his descendants (2 Sam. 12:10; 13:1–33) and rebellion within his family (12:11; 15:1–12; 1 Kin. 1:5–10). • Invited public violation of his wives (2 Sam. 12:11, 12; 16:21, 22). • Caused Bathsheba's child to die (12:14–19).
Took a census that God had not ordered (2 Sam. 24:1–9).	Caused the deaths of 70,000 Israelites (2 Sam. 24:15–17).

This authentic portrait of David gives us perspective on our own triumphs and failures, teaching us not to excuse our shortcomings but to honestly admit them to God and seek His forgiveness (1 John 1:8, 9). When we do, we can confidently expect Him to continue working in us (Phil. 1:6) because we are destined to be conformed to the image of Christ (Rom. 8:29).

More: *See "A Man After God's Own Heart" at 1 Sam. 16:13.*

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Brutality Repeats Itself

2 Sam. 8:13, 14

David made a name for himself in the Valley of Salt, a wasteland plain likely southwest of the Dead Sea. However, while his exploits amplified his reputation among his own people, they created lasting bitterness among others that would haunt his successor Solomon.

The fame that David won cost the lives of eighteen thousand Syrians, probably people of Edom. God had explicitly commanded His people not to "abhor" the Edomites, who were descended from a common ancestor, Isaac (Deut. 23:7, 8). Yet David allowed Joab, his general, to pursue a six-month campaign of genocide "until he had cut down every male in Edom" (1 Kin. 11:15, 16). This delighted the Israelites, who had long hated the Edomites (see "Pain That Leads to Prejudice" at Num. 20:14–21).

An Edomite boy named Hadad watched the slaughter but escaped to Egypt with his father's servants. He never forgot what he witnessed. Years later, after David had died and his son Solomon had turned from the Lord, Hadad returned to Palestine, where he perpetually challenged Solomon (1 Kin. 11:14, 19–22).

Solomon bore the brunt of David and Joab's brutal ethnic policies. The terrible repercussions of this legacy remind us to consider how we will be remembered by others—especially by our enemies. God commands us to love our enemies even when they seek our downfall (Matt. 5:38–44). Our actions should reflect the grace that God has given to us, which is far greater than any recognition we could earn for ourselves.

More: *This passage in 1 Samuel describes David's campaign against the Edomites as a victory, but Ps. 60, written in response to the conflict, presents it more as a defeat. It is unclear when David composed the song, but it provides a larger perspective on an event that brought fame to the king but a legacy of pain to many others.*

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How David Structured His Government

2 Sam. 8:16–18

David built the monarchy with a well-organized team of aides. An outline of his cabinet shows how he structured his government:

- *Administrative duties* were supervised by David's sons (2 Sam. 3:2–5; 5:13, 14). David further extended his powerful reach through garrisons, governors, and vassal kings (8:6, 14), a system Solomon later streamlined by naming twelve district governors who included two sons-in-law.
- *Records* detailing David's exploits and decisions were compiled by Jehoshaphat, the king's official recorder. The scribe Seraiah also served David. Later scribes concentrated on copying, editing, and teaching the Law, but scribes of the monarchy were similar to chancellors or secretaries of state.
- *Legal matters* fell to David as he assumed tasks previously managed by judges. He set the tone for his kingdom by determining policy, deciding legal questions, prosecuting offenses, and appointing judges (1 Chr. 26:29).
- *The military* was under Joab's command, but Benaiah led the Cherethites and Pelethites, non-Israelite tribes that probably served as David's mercenary bodyguards.
- *Religious affairs* were supervised by the priests Zadok and Ahimelech. The latter was the grandson of Ahimelech the priest at Nob, who was killed by Saul for helping David (1 Sam. 21–22).

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Keeping Kindnesses

2 Sam. 9:1–13

Scripture presents David as a rare leader who kept his promises. He earlier swore to show "kindness" (Hebrew: *chesed*) to Jonathan's descendants (1 Sam. 20:11–16, 42). After ascending to the throne, he searched out his friend's relatives, and when Jonathan's son Mephibosheth was found, David gave him a place at the royal table, treating him like one of his own sons.

David's example challenges us to follow through, and to keep our word. We can easily rationalize broken agreements, especially when

circumstances and relationships change. David kept his word despite Jonathan's death and the efforts of Jonathan's father to exterminate David. The Lord takes covenants seriously. Like David, we should uphold our promises even when it seems as though we would not be held accountable for not following through (see "Watch the Promises You Make" at Num. 30:2).

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Mephibosheth
2 Sam. 9:6

Name means: "From the Mouth of [the] Shame[ful] god Baal."

Also known as: Merib-Baal (possibly meaning "Contender Against Baal"; 1 Chr. 8:34).

Not to be confused with: A son of Saul executed by the Gibeonites (2 Sam. 21:7, 8).

Home: Lo Debar, a city east of the Jordan River (9:4); later lived in Jerusalem as a result of David's kindness.

Family: Son of Jonathan; grandson of Saul; raised by a family nurse whose hasty flight caused an accident that saved his life but permanently damaged both of his feet; father of Micha.

Best known as: The descendant of Saul who was shown kindness by David because of David's covenant with his friend Jonathan (1 Sam. 20:11–16, 42).

Think About It: *All families have helpful and not-so-helpful elements in their history. How, like David to Mephibosheth, will you contribute to the strength of someone's family history?*

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A Man Born to War

2 Sam. 10:7

Joab was a born warrior who cared little what a fight was about as long as he was in it. Scripture records his many successes as David's military leader, defeating the Jebusites (2 Sam. 5:7; 1 Chr. 11:6), the Edomites (2 Sam. 8:13, 14; 1 Kin. 11:15, 16), the Syrians (2 Sam. 10:6–14), and the Ammonites (11:1, 2, 14–25; 12:26–29). During this last conquest Joab became an accomplice in David's plot to kill Uriah.

Joab's political instincts seemed based on expediency and self-preservation. He mediated between David and his estranged son Absalom (14:1–33) but later killed Absalom (18:10–16) and urged David to move past his son's death in order to avoid mutiny (19:1–8). To advance his own position, Joab killed Abner (3:22–39) and Amasa (20:8–10). His treacherous support of Adonijah's bid to succeed David (1 Kin. 1:7) cost him his life (2:5, 6, 28–35).

Think About It: *What is a Christian's role in the military? Some see themselves as peacekeepers. Others as wise advisors. Still others as both. How could you best serve God through the military, learning from Joab's choices?*

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Admit Early, Don't Cover Up

2 Sam. 11:4, 5

The account of David's adulterous affair with Bathsheba notes that the king remained at home in Jerusalem while his armies went to

war, perhaps suggesting that David's immoral acts were connected to his failure to be in the right place exercising his role as commander. But whatever the reason David fell into sin, most of the biblical account focuses not on the affair itself but on David's attempt to conceal Bathsheba's pregnancy (2 Sam. 11:6–27). David tried three times to hide his sin:

- Plan A was to make the pregnancy look like a result of relations between Bathsheba and her husband Uriah. But Uriah would not allow himself to enjoy the comforts of home while the rest of David's troops were deployed (11:6–11).
- Plan B was to get Uriah drunk enough to abandon his principles and spend a night with his wife. But Uriah again stayed principled (11:12, 13).
- Plan C was to move Uriah to the front of an attack and sacrifice him to the enemy, making his death look like a casualty of war and allowing David to embrace the grieving widow as his wife (11:14–27).

Plan C was not carried out without consequences. David was the Lord's anointed (12:7). By violating Bathsheba and arranging Uriah's death, David "despised the commandment of the LORD" (12:9). So the Lord sent Nathan to expose David's sin and pronounce judgment (12:9–12).

David admitted his sin (12:13) and repented of his wrongdoing, turning to God for forgiveness and a renewed relationship (Ps. 51). Though God forgave David (2 Sam. 12:13), the child conceived by the king and Bathsheba died. The Lord later blessed their union with another child, Solomon (12:24).

Nevertheless, David's life and legacy were permanently affected by this repeatedly scandalous series of choices.

Adultery and murder are grievous offenses (Lev. 20:10; Deut. 5:17, 18). But in God's sight, our attempts to cover up sin rather than come clean are just as unbearable (Ps. 51:17; Prov. 6:16–19; 1 John 1:8, 9).

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Nathan
2 Sam. 12:1

Name means: “He Gave.”

Not to be confused with: Six other figures in the Bible named Nathan, including a son of David by Bathsheba listed by Luke as Christ’s ancestor (2 Sam. 5:14; 1 Chr. 3:5; Zech. 12:12; Luke 3:31).

Home: Jerusalem.

Occupation: Prophet.

Best known for: Telling a parable about a stolen lamb in order to expose the king’s adultery with Bathsheba and murder of her husband Uriah (2 Sam. 12:1–14).

Think About It: *Nathan used his words carefully and in a specific order. This made it more probable that David would hear and respond redemptively to the message. How, and in what situations, will you communicate similarly to Nathan?*

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The Gift of a Prophet
2 Sam. 12:7

If David was a man after God’s own heart (1 Sam. 13:14), then Nathan was God’s gift to the man who aimed to follow the Lord in every part of life.

Nathan arrived on the scene when David sought to build the Lord a temple (2 Sam. 7:1, 2). The prophet revealed God’s promise to

establish David's dynasty forever and His choice of David's heir to construct the temple (7:3–17).

Nathan's next appearance followed David's affair with Bathsheba. He gained the king's sympathy with a parable about the theft of a poor man's lone sheep by a rich man with many flocks. When David exclaimed that the rich man deserved death for his pitiless act, Nathan confronted David with the stinging accusation, "You are the man!"

Nathan's prophecy of adversity for David's house (12:10–12) came to pass with Amnon's rape of Tamar (13:1–20), Absalom's murder of Amnon (13:21–29), and Absalom's rebellion against his father and violation of the king's concubines (15:1–18; 16:20–23).

By reminding David of his promise to make Solomon his successor, Nathan helped prevent another of the king's sons, Adonijah, from seizing the throne (1 Kin. 1:11–27). He also assisted in the crowning of Solomon (1:32–40).

More: *Confronting others about their sin requires wisdom and expressed care. Look to Jesus' teaching in Matt. 18:15–20 to see His balance between honest confrontation and compassionate restoration. Note that He followed this teaching with a parable about forgiveness (Matt. 18:21–35).*

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I Have Sinned

2 Sam. 12:13

David's simple confession to Nathan condensed his much longer prayer of repentance and plea for cleansing in Psalm 51. In response to David's admission, Nathan replied that God had "put away" David's sin. The Lord's ready forgiveness reveals His delight in pardoning repentant sinners. Learn more about sinners and honest prayers of repentance in "Confessions That Bring Healing" at 1 Samuel 15:24.

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Absalom

2 Sam. 13:1

Name means: “Father of Peace.”

Home: Born in Hebron; fled in exile to Geshur (Syria) for three years; returned to Hebron (2 Sam. 3:3; 13:37, 38; 15:9).

Family: Third son of David by his Syrian wife Maacah; brother of Tamar; father of three unnamed sons and a beautiful daughter named Tamar, presumably after his sister.

Occupation: Heir in line to the throne of David after Amnon and Chileab.

Special interests: Employed sheepshearers in Ephraim’s hill country (13:23).

Best known as: David’s rebellious son who met his death after his head (or possibly his hair) was caught in a terebinth tree, pulling him from his mule and leaving him suspended in the branches, making him easy prey for Joab (18:9–15).

More: *Absalom started his life with remarkable privilege but ended it in failure. See “A Father’s Anguish” at 2 Sam. 18:33. To gain insight into David’s thoughts as he fled Jerusalem during Absalom’s rebellion, see Ps. 3.*

Think About It: *No matter what your family background, you choose the person you will become. What habits are you establishing to develop a reputation as someone who follows God wholeheartedly?*

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Drunkenness in the Bible

2 Sam. 13:28

Misusing anything in God's creation is sinful, and Scripture includes many stories that expose the serious social, moral, and spiritual problems that can result from misusing alcohol. Absalom's strategy of getting Amnon drunk in order to facilitate his murder is just one of many examples.

Amnon (2 Sam. 13:28, 29)	David's oldest son was murdered while drunk, by his half brother Absalom.
Ahasuerus (Esth. 1:10)	The drunken Persian king commanded Queen Vashti to display herself at a royal binge; when she refused, he removed her as queen.
Belshazzar (Dan. 5)	After the Babylonian king served wine in gold vessels seized from the temple at Jerusalem, a hand appeared and scrawled his fate on the wall; he was slain that night.
Ben-Hadad (1 Kin. 20:16)	The Syrian ruler hosted thirty-two kings for a drunken frenzy before the Israelites attacked.
Elah (1 Kin. 16:9)	Israel's fourth king was murdered while intoxicated.
Job's children (Job 1:4, 5)	The constant partying of Job's wealthy offspring caused him to worry that they had cursed God; he offered sacrifices on their behalf.
Lot (Gen. 19:32, 33)	After surviving the brimstone that fell on Sodom, Lot became drunk and committed incest with his daughters.
Nabal (1 Sam. 25:36, 37)	The man whose name meant "Fool" drank himself into a stupor the night before his wife revealed her conversation with David; his "heart died within him," and he passed away ten days later.
Nadab and Abihu	May have been intoxicated when they offered "profane fire"; the Lord consequently prohibited the

(Lev. 10:1, 9)	priests from drinking on duty.
Noah (Gen. 9:21–25)	Embarrassed his sons in a naked, drunken stupor, then cursed Canaan and his descendants.
Uriah (2 Sam. 11:13)	David got Uriah drunk in a futile attempt to cause him to sleep with his wife and thus mask David's sin of adultery.

Think About It: *Which of the above might you be most prone to do? How will that convince you to stop using or abusing alcohol? Would God want you to take a vow, similar to the Nazirites, to abstain from all alcohol?*

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Fathers and Sons in Conflict

2 Sam. 14:24

David and his son Absalom shared a troubled relationship that deteriorated into estrangement, exploded into open rebellion (2 Sam. 15:1–12), and ended in a tragic death (18:9–15, 33). Scripture also records other fathers and sons who experienced profound conflict:

Noah and Ham (Gen. 9:20–27)	After his son Ham exposed Noah's drunken nakedness, Noah cursed Ham's son Canaan and his descendants.
Isaac and Jacob (Gen. 25:28; 27:1–40)	Jacob manipulated his father into giving him the blessing that belonged to his brother Esau.
Eli and Hophni and Phinehas (1 Sam. 2:22–36)	When Eli's sons ignored his reprimand for abusing their position as priests, God's judgment fell on the entire family.
Samuel and Joel and Abijah	Samuel sent his ungodly sons to Beersheba, a distant location possibly meant to minimize their

(1 Sam. 8:1–6)	harm to the Israelites; their wickedness nevertheless caused the people to demand a king.
The father and his two sons in Jesus' Parable of the Lost Son (Luke 15:11–32)	After squandering his inheritance, the repentant prodigal returned home; his overjoyed father threw a party, which angered the loyal son.

More: *For more biblical insights on family life, see "Instead, Choose to Show Family Care" at Gen. 42:36.*

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Not Such a Sign of Strength

2 Sam. 14:26

Absalom's long, thick hair weighed several pounds when cut each year. He must have been proud; the Israelites considered a full head of hair a sign of vigor, and baldness was seen as a disgrace (2 Kin. 2:23). Ironically, the deaths of both Samson (Judg. 13:3–5; 16:17) and Absalom were related to their hair. When Samson disclosed to Delilah that his hair was the secret of his strength, the Philistines cut it and paraded him in the temple of Dagon at Gaza, where he avenged himself and ended his life (16:15–30). When Absalom fled from his army's defeat in the forest of Ephraim, his head became caught in a terebinth tree and he was dragged off his horse. His hair may have caused the mishap, which made him an easy target for his pursuers (2 Sam. 18:9–15).

More: *Refraining from cutting hair was one of three commitments in a Nazirite vow. Learn about the other two in "The Nazirite Vow" at Num. 6:2. For more on Absalom, see his profile at 2 Sam. 13:1.*

Think About It: *What strengths might you misuse? What damage does misusing God-given strength do to God and to people?*

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Stealing Hearts in the Gates of Justice

2 Sam. 15:1–6

Absalom "stole the hearts of the men of Israel" by leading them to believe he could fix their woes if he were in power. He chose a site that would have been important to Israel's justice system, placing himself near "the gate," signifying either the city gate, where commercial, civic, and judicial business was transacted (see "The Gates of Hell" at Matt. 16:18), or the palace gate. He intercepted people seeking legal redress from David, the arbiter of legal matters in the kingdom (see "How David Structured His Government" at 2 Sam. 8:16–18).

Absalom claimed that there was not anyone to hear the people's complaints but that he would provide justice if he had the necessary authority. His manipulative behavior probably painted a picture of the king as an inefficient, uncaring despot. Meanwhile, it was Absalom who was making empty promises by telling any and every visitor that his case was in the right.

Think About It: *What questions can you ask to find out if someone's offers of "help" are trustworthy? When has your heart been stolen, or almost stolen, by a manipulator? From here on out how will you follow the biblical command to guard your heart?*

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Weeping in the Wilderness

2 Sam. 15:14–18, 23

David composed Psalm 3 when he was forced to flee Jerusalem. Facing a rebellion by his own subjects that was led by his own son must have been humiliating, but David took comfort in the Lord's faithfulness.

The flight of David and his servants was just one of many occasions when David took refuge in the wilderness. Psalm 63, which voices David's prayer to God "in a dry and thirsty land" (Ps. 63:1), may have also been written during this time.

Think About It: *What are wise ways to flee trouble? What ways cause more trouble?*

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Ahithophel

2 Sam. 17:14

Name means: "Brother of Folly."

Home: Giloh, near Hebron, in the hill country of Judah (2 Sam. 15:12).

Family: Father of Eliam, one of David's mighty men; possibly the grandfather of Bathsheba.

Occupation: Advisor to King David and later to Absalom (16:23). Absalom took Ahithophel's advice to lie with David's concubines (16:21), an act that fulfilled Nathan's prophecy (12:11, 12) and declared that Absalom had seized the throne.

Best known as: David's counselor who sided with Absalom in his ill-fated rebellion, then committed suicide when Absalom followed another man's bad advice (15:12; 17:23).

Think About It: *In hindsight, Ahithophel was an obviously bad advisor. But David must not have recognized this. Getting good advice is compounded by many factors. One of these is the desire to hear what we want to hear. When have you sought good advice, but actually followed bad advice? What's the solution?*

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A Father's Anguish
2 Sam. 18:33

The tragic account of David's son Absalom is a story of . . .

- *Appearance*. Absalom was renowned as Israel's most handsome man. His long, thick hair was a point of pride, weighing several pounds when cut each year (2 Sam. 14:25, 26).
- *Affluence*. Absalom enjoyed all the benefits of a royal family whose empire was on the rise. Hiram of Tyre had built David a palace of cedar (5:11; 7:1, 2), and Absalom may have had a home several miles north of Jerusalem at Baal Hazor, where he employed sheepshearers (13:23).
- *Advantage*. Absalom was next in line to the throne after his half brothers Amnon and Chileab. He must have held a special place in his father's heart, because even after Absalom killed Amnon, David longed to be with his son (13:39).
- *Anger*. Absalom avenged the rape of his sister Tamar by luring Amnon to his country home, where his servants killed Amnon after dinner (13:1–29).
- *Ambition*. Reinstated after two years of exile, Absalom built a following without arousing David's suspicions (15:1–6). He then launched a rebellion to depose his father (15:7–18). His ultimate act of defiance, violating his father's concubines, was an open declaration that he had seized the throne (16:20–22; see also "Admit Early, Don't Cover Up" at 2 Sam. 11:4, 5).
- *Anguish*. Under Joab's seasoned command, David's troops thoroughly defeated Absalom's army, and an odd mishap

ended Absalom's life (18:6–15). But despite regaining his throne, David despaired over his son's death (18:33–19:4). Just as the prophet Nathan had predicted, David's sin with Bathsheba reaped tragic consequences for his family (12:7–12).

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A Gracious King
2 Sam. 19:22, 23

David's treatment of Shimei showed grace in a moment when vindictiveness may have been a natural reaction. David could have demanded Shimei's death for cursing him as he fled Absalom (2 Sam. 16:5–8). But when Shimei admitted his wrongdoing and begged for forgiveness, David pardoned him and swore that he would not die. In this the king mirrored the Lord's grace toward sinners who confess their sins to Him. See "Confessions That Bring Healing" at 1 Samuel 15:24.

Think About It: *How can you tell when it's a time to show grace, or a time to give punishment?*

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A Spiritual Cause to a Natural Event
2 Sam. 21:1

God said that Saul's violation of Israel's peace treaty with the Gibeonites (Josh. 9:15, 19–21) caused the three-year famine during David's reign. This shows that political commitments have spiritual implications. God takes people at their word, expecting both groups

and individuals to honor their commitments. Breaking a covenant is a sin against our God, who always keeps His promises.

The famine also demonstrates that natural events sometimes have spiritual causes. Famines, floods, and other natural disasters have natural causes, but Scripture describes many episodes in which God sovereignly ordained these events for spiritual reasons.

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Songs to Celebrate God's Blessings

2 Sam. 22:2

When David realized that God had given him peace from his enemies, he composed a song to celebrate the Lord's goodness (compare Ps. 18). Other Old Testament figures also responded to God's blessings with singing:

Event	Song
Israel is rescued from 400 years of slavery under Pharaoh.	Moses and Miriam lead a song of celebration (Ex. 15:1–21).
Israel is liberated by Deborah from Canaanite rule.	Deborah and Barak recap the victory in song (Judg. 5:1–31).
Hannah and Elkanah have a son, Samuel, after years of barrenness.	Hannah rejoices in song (1 Sam. 2:1–10).
Israel defeats their long-standing enemies, the Philistines.	David praises God (2 Sam. 22:1–51).
The ark arrives in Jerusalem, signaling Israel's supremacy in Canaan.	David commissions songwriters to compose songs of praise and thanksgiving (1 Chr. 16:7–36).
Solomon is in love with a	He and she pen to one another a love

Shulamite woman. song, the Song of Solomon.

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A Temptation to Trust in Numbers

2 Sam. 24:1

David's census of Israel was one of seven major numberings of the people in Scripture. The Bible's record raises several questions about the count. Second Samuel attributes the census to "the anger of the LORD," while the parallel account in 1 Chronicles attributes it to Satan (1 Chr. 21:1). One solution to this apparent discrepancy is the fact that the Old Testament presents Satan as a fallen angel who exercises only as much power as the Lord allows him (for example, Job 1–2; Zech. 3:1–5), not unlike the angel of destruction described in 2 Samuel 24:16. God apparently allowed Satan to incite David to number the people. Thus both accounts are accurate; they merely provide different perspectives.

David's reason for counting his subjects was probably to assess his military strength, much like Moses' second census (Num. 1:2, 3). David found eight hundred thousand men in Israel eligible for military service, in addition to five hundred thousand men in Judah (2 Sam. 24:9), more than double the previous head count. The Bible does not explain why this census displeased the Lord. David may have begun to trust the size of his army more than the Lord's power. Whatever the reason, God punished David for conducting the census and reduced his forces with a plague that killed seventy thousand men (24:15; 1 Chr. 21:14).

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2 Samuel 2

a **2:8** Called *Esh-Baal* in 1 Chronicles 8:33 and 9:39
b **2:16** Hebrew *Helkath Hazzurim*

2 Samuel 3

a **3:15** Spelled *Palti* in 1 Samuel 25:44
b **3:18** Following many Hebrew manuscripts, Septuagint, Syriac, and Targum; Masoretic Text reads *he*.

2 Samuel 4

a **4:1** That is, Ishbosheth
b **4:4** Called *Merib-Baal* in 1 Chronicles 8:34 and 9:40

2 Samuel 5

a **5:8** Compare 1 Chronicles 11:6
b **5:9** Literally *The Landfill*
c **5:14** Spelled *Shimea* in 1 Chronicles 3:5
d **5:15** Spelled *Elishama* in 1 Chronicles 3:6
e **5:20** Literally *Master of Breakthroughs*
f **5:25** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *Gibeon*.

2 Samuel 6

a **6:2** Septuagint, Targum, and Vulgate omit *by the Name;* many Hebrew manuscripts and Syriac read *there*.
b **6:3** Septuagint adds *with the ark*.
c **6:8** Literally *Outburst Against Uzzah*

2 Samuel 7

a **7:11** That is, a royal dynasty
b **7:16** Septuagint reads *Me.*
c **7:22** Targum and Syriac read *O LORD God.*

2 Samuel 8

a **8:4** Or *seven thousand* (compare 1 Chronicles 18:4)
b **8:8** Spelled *Tibhath* in 1 Chronicles 18:8
c **8:9** Spelled *Tou* in 1 Chronicles 18:9
d **8:10** Spelled *Hadoram* in 1 Chronicles 18:10
e **8:12** Septuagint, Syriac, and some Hebrew manuscripts read *Edom.*
f **8:13** Septuagint, Syriac, and some Hebrew manuscripts read *Edomites* (compare 1 Chronicles 18:12).
g **8:17** Spelled *Shavsha* in 1 Chronicles 18:16

2 Samuel 9

a **9:11** Septuagint reads *David's table*.

2 Samuel 10

a **10:16** Hebrew *Hadarezer*
b **10:16** That is, *the Euphrates*
c **10:19** Hebrew *Hadarezer*

2 Samuel 11

a **11:21** Same as *Jerubbaal* (Gideon), Judges 6:32ff

2 Samuel 12

a **12:22** A few Hebrew manuscripts and Syriac read *God.*
b **12:24** Following Kethib, Septuagint, and Vulgate; Qere, a few Hebrew manuscripts, Syriac, and Targum read *she*.
c **12:25** Qere, some Hebrew manuscripts, Syriac, and Targum read *she.*
d **12:25** Literally *Beloved of the LORD*

2 Samuel 13

a **13:34** Septuagint adds *And the watchman went and told the king, and said, "I see men from the way of Horonaim, from the regions of the mountains*."
b **13:39** Following Masoretic Text, Syriac, and Vulgate; Septuagint reads *the spirit of the king;* Targum reads *the soul of King David*.
c **13:39** Following Masoretic Text and Targum; Septuagint and Vulgate read *ceased to pursue after*.

2 Samuel 14

a **14:4** Many Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *came.*

2 Samuel 15

a **15:7** Septuagint manuscripts, Syriac, and Josephus read *four*.

2 Samuel 16

a **16:12** Following Kethib, Septuagint, Syriac, and Vulgate; Qere reads *my eyes;* Targum reads *tears of my eyes*.

2 Samuel 17

a **17:25** Spelled *Jether* in 1 Chronicles 2:17 and elsewhere
b **17:25** Following Masoretic Text, some manuscripts of the Septuagint, and Targum; some manuscripts of the Septuagint read *Ishmaelite* (compare 1 Chronicles 2:17); Vulgate reads *of Jezrael*.

2 Samuel 18

a **18:12** The ancient versions read *'Protect the young man Absalom for me!'*

2 Samuel 19

a **19:40** Masoretic Text reads *Chimhan.*

2 Samuel 20

a **20:1** Literally *man of Belial*
b **20:14** Literally *him*

2 Samuel 21

a **21:8** Or *Merab* (compare 1 Samuel 18:19 and 25:44; 2 Samuel 3:14 and 6:23)
b **21:12** Spelled *Beth Shean* in Joshua 17:11 and elsewhere
c **21:18** Spelled *Sippai* in 1 Chronicles 20:4
d **21:19** Spelled *Jair* in 1 Chronicles 20:5
e **21:21** Spelled *Shammah* in 1 Samuel 16:9 and elsewhere

2 Samuel 22

a **22:2** Compare Psalm 18
b **22:8** Following Masoretic Text, Septuagint, and Targum; Syriac and Vulgate read *hills* (compare Psalm 18:7).
c **22:11** Following Masoretic Text and Septuagint; many Hebrew manuscripts, Syriac, and Vulgate read *He flew* (compare Psalm 18:10); Targum reads *He spoke with power*.
d **22:25** Septuagint, Syriac, and Vulgate read *the cleanness of my hands in His sight* (compare Psalm 18:24); Targum reads *my cleanness before His word*.
e **22:33** Dead Sea Scrolls, Septuagint, Syriac, and Vulgate read *It is God who arms me with strength* (compare Psalm 18:32); Targum reads *It is God who sustains me with strength*.
f **22:33** Following Qere, Septuagint, Syriac, Targum, and Vulgate (compare Psalm 18:32); Kethib reads *His*.
g **22:34** Following Qere, Septuagint, Syriac, Targum, and Vulgate (compare Psalm 18:33); Kethib reads *His*.
h **22:46** Following Septuagint, Targum, and Vulgate (compare Psalm 18:45); Masoretic Text reads *gird themselves*.

2 Samuel 23

a **23:8** Literally *One Who Sits in the Seat* (compare 1 Chronicles 11:11)
b **23:8** Following Masoretic Text and Targum; Septuagint and Vulgate read *the three*.
c **23:9** Spelled *Dodai* in 1 Chronicles 27:4
d **23:18** Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Syriac read *thirty;* Targum reads *the mighty men*.
e **23:35** Spelled *Hezro* in 1 Chronicles 11:37

2 Samuel 24

a **24:13** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *three* (compare 1 Chronicles 21:12).
b **24:16** Or *Angel*
c **24:16** Spelled *Ornan* in 1 Chronicles 21:15

Moral and spiritual choices have long-term consequences. We may not always foresee the outcomes of our decisions, but we can be certain that if we sow seeds of righteousness, we will reap righteous fruit. If we sow rebellion and sin, we will find our harvest bitter.

The books of 1 and 2 Kings illustrate this principle. They open with God's people mourning the death of King David; though David's life and reign were far from perfect and even sowed rebellion at times, the people are heartbroken to lose a righteous monarch whose godly government yielded lasting benefits for the nation. Under David's son Solomon, Israel briefly becomes an empire, righteousness prevails, and the people prosper.

But after having reached its zenith, Israel suddenly abandoned the Lord. Kings revived idolatry. Priests and the people ignored the Law, even misplacing portions of God's Word for generations. After the nation permanently split into two domains, the northern kingdom of Israel never again followed God. The southern kingdom of Judah entered a slow decline interrupted by seasons of revitalization but heading toward its eventual ruin all the same. Foreigners eventually overran both kingdoms and took the people into exile—the very consequences God had warned His people about centuries earlier (Deut. 28:63–65).

The books of 1 and 2 Kings were originally a single composition joined to 1 and 2 Samuel. While Samuel details the rise and reign of David, Kings recounts events after David departs from the scene. The books are organized around the reigns of David's successors.

No subsequent king ever equaled David, although it appeared at first that David's son Solomon would surpass him. Solomon built on his father's heritage, distinguishing himself by asking the Lord for wisdom rather than wealth or honor (1 Kin. 3:5–14). God rewarded Solomon's devotion by allowing him to construct a magnificent temple and to establish the nation as a prominent trading power with a well-organized government and strongly defended borders.

However, despite his matchless wisdom, Solomon also displayed great foolishness, breaking every guideline prescribed for Israel's kings (see "Criteria for a King" at Deut. 17:14–20). His most serious violation was his marrying foreign women to secure political, military, and economic benefits (see "Political Marriages" at 2 Sam. 3:13, 14). These unions turned his heart from the Lord (see "How Marriage Matters" at 1 Kin. 11:1–3).

In response to Solomon's unfaithfulness, God vowed to tear part of the kingdom away from the king's son (11:11–13), and the nation was soon torn in two. The southern kingdom of Judah (the tribes of Judah and Benjamin) continued to be ruled by kings in David's line. The northern kingdom of Israel (composed of the remaining ten tribes) was led by its own succession of kings, several of whom usurped the throne.

None of Israel's kings followed God. The first king, Jeroboam, built worship centers at Bethel and Dan to keep the people from returning to Jerusalem (see the map at "Using Religion for Political Gain" at 1 Kin. 12:25–31); in time the nation became devoted to idolatry. In 722 B.C. the Assyrians captured Israel's capital, Samaria, and deported many of its citizens to Mesopotamia (2 Kin. 17:1–18), effectively terminating the northern kingdom. Judah survived only a few generations longer (25:1–21).

A crucial lesson of 1 and 2 Kings is that faithfulness to God involves more than formal religious observance. It extends to every dimension of life, including the political,

economic, and social arenas. Faith involves not only our private lives but also our public lives, and God is concerned not only with the lives of individuals but also of communities and nations.

No one knows who composed 1 and 2 Kings. Some scholars have argued that Jeremiah is the author of 1 and 2 Kings, apart from the final appended historical notice (2 Kin. 25:27–30). Others posit that several contributors must have recorded the information that spans from the death of David in about 971 B.C. to the fall of Jerusalem in 587 B.C. Early written sources may have been compiled into a single volume after the beginning of the Exile.

The territory of Israel is the center of action for the books 1 and 2 Kings. But the entire Middle East ultimately plays a part as people enter the scene from Egypt, Ethiopia, and Sheba to the south and west, as well as Phoenicia, Syria, and Mesopotamia to the north and east (see the map at "The Cedar Trade" at 1 Kin. 7:2).

Key People in 1 Kings

- Adonijah, fourth son of David, who failed to become king despite military and priestly support (1 Kin. 1:5).
- Bathsheba, a woman who married King David after he arranged for her husband to be killed in battle (1 Kin. 1:11).
- Benaiah, a warrior who may have served as David's personal bodyguard before Solomon promoted him to Israel's chief army officer (1 Kin. 2:29).
- Hiram, Solomon's Phoenician trading partner and source of cedar for constructing the temple (1 Kin. 5:1).
- The queen of Sheba, ruler of a region near southwestern Arabia; she caravanned more than a

thousand miles to see Solomon's splendors, hear his wisdom, and learn about his God (1 Kin. 10:1).

- Hadad, an Edomite prince hostile to Solomon because of his father's death at the hands of Joab, David's general (1 Kin. 11:14–22).
- Jeroboam, a king who squandered his opportunity to rule Israel (1 Kin. 11:26).
- Hiel, an official under Ahab who sacrificed his eldest and youngest sons to rebuild Jericho, fulfilling a curse pronounced centuries earlier (1 Kin. 16:34).
- Elijah, a prophet who demonstrated God's power in miraculous ways and who was taken up into heaven by a whirlwind (1 Kin. 17:1).
- The widow of Zarephath, a Phoenician woman honored by Jesus for extending hospitality to a stranger even when she and her son were starving (1 Kin. 17:9).
- Naboth, a landowner whose property Ahab seized through a murderous plot and a false charge of blasphemy (1 Kin. 21:1).

Key Events in 1 Kings

- Solomon asks God for wisdom (1 Kin. 3:4–15).
- Solomon's insight settles a dispute over an infant (1 Kin. 3:16–28).
- Solomon constructs the temple (1 Kin. 5–7).
- The queen of Sheba visits Jerusalem (1 Kin. 10:1–13).
- Israel splits into northern and southern kingdoms (1 Kin. 12).
- Elijah declares a drought on Israel (1 Kin. 17:1–7).
- Elijah calls down fire from heaven on Mount Carmel (1 Kin. 18).
- Elijah runs from wicked Queen Jezebel (1 Kin. 19).

1 Kings 1

Adonijah Presumes to Be King

1 Now King David was old, advanced in years; and they put
covers on him, but he could not get warm.
2 Therefore his servants said to him, “Let a young woman,
a virgin, be sought for our lord the king, and let her stand
before the king, and let her care for him; and let her lie in
your bosom, that our lord the king may be warm.”
3 So they sought for a lovely young woman throughout all
the territory of Israel, and found Abishag the Shunammite,
and brought her to the king.
4 The young woman *was* very lovely; and she cared for the
king, and served him; but the king did not know her.
5 Then Adonijah the son of Haggith exalted himself,
saying, “I will be king”; and he prepared for himself
chariots and horsemen, and fifty men to run before him. *The Outcome of Infighting*
6 (And his father had not rebuked him at any time by
saying, “Why have you done so?” He *was* also very good-
looking. *His mother* had borne him after Absalom.)
7 Then he conferred with Joab the son of Zeruiah and with
Abiathar the priest, and they followed and helped Adonijah.
8 But Zadok the priest, Benaiah the son of Jehoiada,
Nathan the prophet, Shimei, Rei, and the mighty men who
belonged to David were not with Adonijah.
9 And Adonijah sacrificed sheep and oxen and fattened
cattle by the stone of Zoheleth, which *is* by En Rogel; he
also invited all his brothers, the king’s sons, and all the
men of Judah, the king’s servants.
10 But he did not invite Nathan the prophet, Benaiah, the
mighty men, or Solomon his brother.

11So Nathan spoke to Bathsheba the mother of Solomon, saying, “Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it?* *Bathsheba*

12“Come, please, let me now give you advice, that you may save your own life and the life of your son Solomon.

13“Go immediately to King David and say to him, ‘Did you not, my lord, O king, swear to your maidservant, saying, “Assuredly your son Solomon shall reign after me, and he shall sit on my throne”? Why then has Adonijah become king?’

14“Then, while you are still talking there with the king, I also will come in after you and confirm your words.”

15So Bathsheba went into the chamber to the king. (Now the king was very old, and Abishag the Shunammite was serving the king.)

16And Bathsheba bowed and did homage to the king. Then the king said, “What is your wish?”

17Then she said to him, “My lord, you swore by the LORD your God to your maidservant, *saying,* ‘Assuredly Solomon your son shall reign after me, and he shall sit on my throne.’

18“So now, look! Adonijah has become king; and now, my lord the king, you do not know about *it*.

19“He has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army; but Solomon your servant he has not invited.

20“And as for you, my lord, O king, the eyes of all Israel *are* on you, that you should tell them who will sit on the throne of my lord the king after him.

21“Otherwise it will happen, when my lord the king rests with his fathers, that I and my son Solomon will be counted as offenders.”

22And just then, while she was still talking with the king, Nathan the prophet also came in.

23So they told the king, saying, “Here is Nathan the prophet.” And when he came in before the king, he bowed down before the king with his face to the ground.

24And Nathan said, “My lord, O king, have you said, ‘Adonijah shall reign after me, and he shall sit on my throne’?

25“For he has gone down today, and has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the king’s sons, and the commanders of the army, and Abiathar the priest; and look! They are eating and drinking before him; and they say, ‘*Long* live King Adonijah!’

26“But he has not invited me—me your servant—nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon.

27“Has this thing been done by my lord the king, and you have not told your servant who should sit on the throne of my lord the king after him?”

David Proclaims Solomon King

28Then King David answered and said, “Call Bathsheba to me.” So she came into the king’s presence and stood before the king.

29And the king took an oath and said, “*As* the LORD lives, who has redeemed my life from every distress,

30“just as I swore to you by the LORD God of Israel, saying, ‘Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place,’ so I certainly will do this day.”

31Then Bathsheba bowed with *her* face to the earth, and paid homage to the king, and said, “Let my lord King David live forever!”

32And King David said, “Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.” So they came before the king.

33The king also said to them, “Take with you the servants of your lord, and have Solomon my son ride on my own mule, and take him down to Gihon.

34“There let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, ‘*Long* live King Solomon!’

35“Then you shall come up after him, and he shall come and sit on my throne, and he shall be king in my place. For I have appointed him to be ruler over Israel and Judah.”

36Benaiah the son of Jehoiada answered the king and said, “Amen! May the LORD God of my lord the king say so *too*.

37“As the LORD has been with my lord the king, even so may He be with Solomon, and make his throne greater than the throne of my lord King David.”

38So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David’s mule, and took him to Gihon.

39Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. And they blew the horn, and all the people said, *“Long* live King Solomon!”

40And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth *seemed to* split with their sound.

41Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. And when Joab heard the sound of the horn, he said, “Why *is* the city in such a noisy uproar?”

42While he was still speaking, there came Jonathan, the son of Abiathar the priest. And Adonijah said to him, “Come

in, for you *are* a prominent man, and bring good news."
43 Then Jonathan answered and said to Adonijah, "No! Our lord King David has made Solomon king.
44 "The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king's mule.
45 "So Zadok the priest and Nathan the prophet have anointed him king at Gihon; and they have gone up from there rejoicing, so that the city is in an uproar. This *is* the noise that you have heard.
46 "Also Solomon sits on the throne of the kingdom.
47 "And moreover the king's servants have gone to bless our lord King David, saying, 'May God make the name of Solomon better than your name, and may He make his throne greater than your throne.' Then the king bowed himself on the bed.
48 "Also the king said thus, 'Blessed *be* the LORD God of Israel, who has given *one* to sit on my throne this day, while my eyes see *it!*' "
49 So all the guests who were with Adonijah were afraid, and arose, and each one went his way.
50 Now Adonijah was afraid of Solomon; so he arose, and went and took hold of the horns of the altar. *The Horns of the Altar*
51 And it was told Solomon, saying, "Indeed Adonijah is afraid of King Solomon; for look, he has taken hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.' "
52 Then Solomon said, "If he proves himself a worthy man, not one hair of him shall fall to the earth; but if wickedness is found in him, he shall die."
53 So King Solomon sent them to bring him down from the altar. And he came and fell down before King Solomon; and

Solomon said to him, “Go to your house.”

1 Kings 2

David's Instructions to Solomon

1 Now the days of David drew near that he should die, and
he charged Solomon his son, saying: *The Final Charge*

2 "I go the way of all the earth; be strong, therefore, and
prove yourself a man.

3 "And keep the charge of the LORD your God: to walk in
His ways, to keep His statutes, His commandments, His
judgments, and His testimonies, as it is written in the Law
of Moses, that you may prosper in all that you do and
wherever you turn;

4 "that the LORD may fulfill His word which He spoke
concerning me, saying, 'If your sons take heed to their way,
to walk before Me in truth with all their heart and with all
their soul,' He said, 'you shall not lack a man on the throne
of Israel.'

5 "Moreover you know also what Joab the son of Zeruiah
did to me, *and* what he did to the two commanders of the
armies of Israel, to Abner the son of Ner and Amasa the son
of Jether, whom he killed. And he shed the blood of war in
peacetime, and put the blood of war on his belt that *was*
around his waist, and on his sandals that *were* on his feet.

6 "Therefore do according to your wisdom, and do not let
his gray hair go down to the grave in peace.

7 "But show kindness to the sons of Barzillai the Gileadite,
and let them be among those who eat at your table, for so
they came to me when I fled from Absalom your brother.

8 "And see, *you have* with you Shimei the son of Gera, a
Benjamite from Bahurim, who cursed me with a malicious
curse in the day when I went to Mahanaim. But he came

down to meet me at the Jordan, and I swore to him by the LORD, saying, ‘I will not put you to death with the sword.’

9“Now therefore, do not hold him guiltless, for you *are* a wise man and know what you ought to do to him; but bring his gray hair down to the grave with blood.”

Death of David

10So David rested with his fathers, and was buried in the City of David.

11The period that David reigned over Israel *was* forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.

12Then Solomon sat on the throne of his father David; and his kingdom was firmly established. *Solomon*

Solomon Executes Adonijah

13Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. So she said, “Do you come peaceably?” And he said, “Peaceably.”

14Moreover he said, “I have something *to say* to you.” And she said, “Say it.”

15Then he said, “You know that the kingdom was mine, and all Israel had set their expectations on me, that I should reign. However, the kingdom has been turned over, and has become my brother’s; for it was his from the LORD.

16“Now I ask one petition of you; do not deny me.” And she said to him, “Say it.”

17Then he said, “Please speak to King Solomon, for he will not refuse you, that he may give me Abishag the Shunammite as wife.”

18So Bathsheba said, “Very well, I will speak for you to the king.”

19Bathsheba therefore went to King Solomon, to speak to him for Adonijah. And the king rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the king’s mother; so she sat at his right hand.

20Then she said, “I desire one small petition of you; do not refuse me.” And the king said to her, “Ask it, my mother, for I will not refuse you.”

21So she said, “Let Abishag the Shunammite be given to Adonijah your brother as wife.”

22And King Solomon answered and said to his mother, “Now why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he *is* my older brother—for him, and for Abiathar the priest, and for Joab the son of Zeruiah.”

23Then King Solomon swore by the LORD, saying, “May God do so to me, and more also, if Adonijah has not spoken this word against his own life!

24“Now therefore, *as* the LORD lives, who has confirmed me and set me on the throne of David my father, and who has established a house[a] for me, as He promised, Adonijah shall be put to death today!”

25So King Solomon sent by the hand of Benaiah the son of Jehoiada; and he struck him down, and he died.

Abiathar Exiled, Joab Executed

26And to Abiathar the priest the king said, “Go to Anathoth, to your own fields, for you *are* deserving of death; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and because you were afflicted every time my father was afflicted.”

27So Solomon removed Abiathar from being priest to the LORD, that he might fulfill the word of the LORD which He

spoke concerning the house of Eli at Shiloh.

28Then news came to Joab, for Joab had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the LORD, and took hold of the horns of the altar.

29And King Solomon was told, “Joab has fled to the tabernacle of the LORD; there *he is,* by the altar.” Then Solomon sent Benaiah the son of Jehoiada, saying, “Go, strike him down.”

30So Benaiah went to the tabernacle of the LORD, and said to him, “Thus says the king, ‘Come out!’ ” And he said, “No, but I will die here.” And Benaiah brought back word to the king, saying, “Thus said Joab, and thus he answered me.”

31Then the king said to him, “Do as he has said, and strike him down and bury him, that you may take away from me and from the house of my father the innocent blood which Joab shed.

32“So the LORD will return his blood on his head, because he struck down two men more righteous and better than he, and killed them with the sword—Abner the son of Ner, the commander of the army of Israel, and Amasa the son of Jether, the commander of the army of Judah—though my father David did not know *it*.

33“Their blood shall therefore return upon the head of Joab and upon the head of his descendants forever. But upon David and his descendants, upon his house and his throne, there shall be peace forever from the LORD.”

34So Benaiah the son of Jehoiada went up and struck and killed him; and he was buried in his own house in the wilderness.

35The king put Benaiah the son of Jehoiada in his place over the army, and the king put Zadok the priest in the place of Abiathar.

Shimei Executed

36Then the king sent and called for Shimei, and said to him, “Build yourself a house in Jerusalem and dwell there, and do not go out from there anywhere.

37“For it shall be, on the day you go out and cross the Brook Kidron, know for certain you shall surely die; your blood shall be on your own head.”

38And Shimei said to the king, “The saying *is* good. As my lord the king has said, so your servant will do.” So Shimei dwelt in Jerusalem many days.

39Now it happened at the end of three years, that two slaves of Shimei ran away to Achish the son of Maachah, king of Gath. And they told Shimei, saying, “Look, your slaves *are* in Gath!”

40So Shimei arose, saddled his donkey, and went to Achish at Gath to seek his slaves. And Shimei went and brought his slaves from Gath.

41And Solomon was told that Shimei had gone from Jerusalem to Gath and had come back.

42Then the king sent and called for Shimei, and said to him, “Did I not make you swear by the LORD, and warn you, saying, ‘Know for certain that on the day you go out and travel anywhere, you shall surely die’? And you said to me, ‘The word I have heard *is* good.’

43“Why then have you not kept the oath of the LORD and the commandment that I gave you?”

44The king said moreover to Shimei, “You know, as your heart acknowledges, all the wickedness that you did to my father David; therefore the LORD will return your wickedness on your own head.

45“But King Solomon *shall be* blessed, and the throne of David shall be established before the LORD forever.”

46So the king commanded Benaiah the son of Jehoiada; and he went out and struck him down, and he died. Thus

the kingdom was established in the hand of Solomon.

1 Kings 3

Solomon Requests Wisdom

1 Now Solomon made a treaty with Pharaoh king of Egypt,
and married Pharaoh's daughter; then he brought her to
the City of David until he had finished building his own
house, and the house of the LORD, and the wall all around
Jerusalem.

2 Meanwhile the people sacrificed at the high places,
because there was no house built for the name of the LORD
until those days.

3 And Solomon loved the LORD, walking in the statutes of
his father David, except that he sacrificed and burned
incense at the high places.

4 Now the king went to Gibeon to sacrifice there, for that
was the great high place: Solomon offered a thousand
burnt offerings on that altar.

5 At Gibeon the LORD appeared to Solomon in a dream by
night; and God said, "Ask! What shall I give you?"

6 And Solomon said: "You have shown great mercy to Your
servant David my father, because he walked before You in
truth, in righteousness, and in uprightness of heart with
You; You have continued this great kindness for him, and
You have given him a son to sit on his throne, as *it is* this
day. *An Understanding Heart*

7 "Now, O LORD my God, You have made Your servant
king instead of my father David, but I *am* a little child; I do
not know *how* to go out or come in.

8 "And Your servant *is* in the midst of Your people whom
You have chosen, a great people, too numerous to be
numbered or counted.

9 “Therefore give to Your servant an understanding heart
to judge Your people, that I may discern between good and
evil. For who is able to judge this great people of Yours?”
10 The speech pleased the LORD, that Solomon had asked
this thing.
11 Then God said to him: “Because you have asked this
thing, and have not asked long life for yourself, nor have
asked riches for yourself, nor have asked the life of your
enemies, but have asked for yourself understanding to
discern justice,
12 “behold, I have done according to your words; see, I
have given you a wise and understanding heart, so that
there has not been anyone like you before you, nor shall
any like you arise after you.
13 “And I have also given you what you have not asked:
both riches and honor, so that there shall not be anyone
like you among the kings all your days.
14 “So if you walk in My ways, to keep My statutes and My
commandments, as your father David walked, then I will
lengthen your days.”
15 Then Solomon awoke; and indeed it had been a dream.
And he came to Jerusalem and stood before the ark of the
covenant of the LORD, offered up burnt offerings, offered
peace offerings, and made a feast for all his servants.

Solomon’s Wise Judgment

16 Now two women *who were* harlots came to the king,
and stood before him.
17 And one woman said, “O my lord, this woman and I
dwell in the same house; and I gave birth while she *was* in
the house.
18 “Then it happened, the third day after I had given birth,
that this woman also gave birth. And we *were* together; no

one *was* with us in the house, except the two of us in the house.

19 “And this woman’s son died in the night, because she lay on him.

20 “So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom.

21 “And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne.”

22 Then the other woman said, “No! But the living one *is* my son, and the dead one *is* your son.” And the first woman said, “No! But the dead one *is* your son, and the living one *is* my son.” Thus they spoke before the king.

23 And the king said, “The one says, ‘This *is* my son, who lives, and your son *is* the dead one’; and the other says, ‘No! But your son *is* the dead one, and my son *is* the living one.’ ”

24 Then the king said, “Bring me a sword.” So they brought a sword before the king.

25 And the king said, “Divide the living child in two, and give half to one, and half to the other.”

26 Then the woman whose son *was* living spoke to the king, for she yearned with compassion for her son; and she said, “O my lord, give her the living child, and by no means kill him!” But the other said, “Let him be neither mine nor yours, *but* divide *him*.”

27 So the king answered and said, “Give the first woman the living child, and by no means kill him; she *is* his mother.”

28 And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God *was* in him to administer justice.

1 Kings 4

Solomon's Administration

1 So King Solomon was king over all Israel.
2 And these *were* his officials: Azariah the son of Zadok, the priest;
3 Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; *The Recorder*
4 Benaiah the son of Jehoiada, over the army; Zadok and Abiathar, the priests;
5 Azariah the son of Nathan, over the officers; Zabud the son of Nathan, a priest *and* the king's friend;
6 Ahishar, over the household; and Adoniram the son of Abda, over the labor force.
7 And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year.
8 These *are* their names: Ben-Hur,[a] in the mountains of Ephraim;
9 Ben-Deker,[b] in Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan;
10 Ben-Hesed,[c] in Arubboth; to him *belonged* Sochoh and all the land of Hepher;
11 Ben-Abinadab,[d] *in* all the regions of Dor; he had Taphath the daughter of Solomon as wife;
12 Baana the son of Ahilud, *in* Taanach, Megiddo, and all Beth Shean, which *is* beside Zaretan below Jezreel, from Beth Shean to Abel Meholah, as far as the other side of Jokneam;
13 Ben-Geber,[e] in Ramoth Gilead; to him *belonged* the towns of Jair the son of Manasseh, in Gilead; to him *also*

belonged the region of Argob in Bashan—sixty large cities with walls and bronze gate-bars;
14 Ahinadab the son of Iddo, *in* Mahanaim;
15 Ahimaaz, in Naphtali; he also took Basemath the daughter of Solomon as wife;
16 Baanah the son of Hushai, in Asher and Aloth;
17 Jehoshaphat the son of Paruah, in Issachar;
18 Shimei the son of Elah, in Benjamin;
19 Geber the son of Uri, in the land of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan. *He was* the only governor who *was* in the land.

Prosperity and Wisdom of Solomon's Reign

20 Judah and Israel *were* as numerous as the sand by the sea in multitude, eating and drinking and rejoicing.
21 So Solomon reigned over all kingdoms from the River[f] *to* the land of the Philistines, as far as the border of Egypt. *They* brought tribute and served Solomon all the days of his life. *Prosperity May Bring Vulnerability*
22 Now Solomon's provision for one day was thirty kors of fine flour, sixty kors of meal,
23 ten fatted oxen, twenty oxen from the pastures, and one hundred sheep, besides deer, gazelles, roebucks, and fatted fowl.
24 For he had dominion over all *the region* on this side of the River[g] from Tiphsah even to Gaza, namely over all the kings on this side of the River; and he had peace on every side all around him.
25 And Judah and Israel dwelt safely, each man under his vine and his fig tree, from Dan as far as Beersheba, all the days of Solomon.
26 Solomon had forty[h] thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And these governors, each man in his month, provided
food for King Solomon and for all who came to King
Solomon's table. There was no lack in their supply.
28 They also brought barley and straw to the proper place,
for the horses and steeds, each man according to his
charge.
29 And God gave Solomon wisdom and exceedingly great
understanding, and largeness of heart like the sand on the
seashore.
30 Thus Solomon's wisdom excelled the wisdom of all the
men of the East and all the wisdom of Egypt.
31 For he was wiser than all men—than Ethan the
Ezrahite, and Heman, Chalcol, and Darda, the sons of
Mahol; and his fame was in all the surrounding nations.
32 He spoke three thousand proverbs, and his songs were
one thousand and five.
33 Also he spoke of trees, from the cedar tree of Lebanon
even to the hyssop that springs out of the wall; he spoke
also of animals, of birds, of creeping things, and of fish.
34 And men of all nations, from all the kings of the earth
who had heard of his wisdom, came to hear the wisdom of
Solomon.

1 Kings 5

Solomon Prepares to Build the Temple

1 Now Hiram king of Tyre sent his servants to Solomon,
because he heard that they had anointed him king in place
of his father, for Hiram had always loved David.
2 Then Solomon sent to Hiram, saying:

> 3 You know how my father David could not build a
> house for the name of the LORD his God because of
> the wars which were fought against him on every side,
> until the LORD put *his foes*[a] under the soles of his
> feet.
> 4 But now the LORD my God has given me rest on
> every side; *there is* neither adversary nor evil
> occurrence.
> 5 And behold, I propose to build a house for the name
> of the LORD my God, as the LORD spoke to my father
> David, saying, “Your son, whom I will set on your
> throne in your place, he shall build the house for My
> name.” *Sparing No Expense*
> 6 Now therefore, command that they cut down cedars
> for me from Lebanon; and my servants will be with
> your servants, and I will pay you wages for your
> servants according to whatever you say. For you know
> *there is* none among us who has skill to cut timber like
> the Sidonians.

7 So it was, when Hiram heard the words of Solomon, that
he rejoiced greatly and said,

> Blessed *be* the LORD this day, for He has given David
> a wise son over this great people!

[8]Then Hiram sent to Solomon, saying:

> I have considered *the message* which you sent me,
> *and* I will do all you desire concerning the cedar and
> cypress logs.
> [9]My servants shall bring *them* down from Lebanon to
> the sea; I will float them in rafts by sea to the place
> you indicate to me, and will have them broken apart
> there; then you can take *them* away. And you shall
> fulfill my desire by giving food for my household.

[10]Then Hiram gave Solomon cedar and cypress logs *according to* all his desire.

[11]And Solomon gave Hiram twenty thousand kors of wheat *as* food for his household, and twenty[b] kors of pressed oil. Thus Solomon gave to Hiram year by year.

[12]So the LORD gave Solomon wisdom, as He had promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty together.

13Then King Solomon raised up a labor force out of all Israel; and the labor force was thirty thousand men.

[14]And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon *and* two months at home; Adoniram *was* in charge of the labor force.

[15]Solomon had seventy thousand who carried burdens, and eighty thousand who quarried *stone* in the mountains,

[16]besides three thousand three hundred[c] from the chiefs of Solomon's deputies, who supervised the people who labored in the work.

[17]And the king commanded them to quarry large stones, costly stones, *and* hewn stones, to lay the foundation of the temple.[d]

[18]So Solomon's builders, Hiram's builders, and the Gebalites quarried *them;* and they prepared timber and

stones to build the temple.

1 Kings 6

Solomon Builds the Temple

1 And it came to pass in the four hundred and eightieth[a] year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which *is* the second month, that he began to build the house of the LORD.

2 Now the house which King Solomon built for the LORD, its length *was* sixty cubits, its width twenty, and its height thirty cubits.

3 The vestibule in front of the sanctuary[b] of the house *was* twenty cubits long across the width of the house, *and* the width of *the vestibule*[c] *extended* ten cubits from the front of the house.

4 And he made for the house windows with beveled frames.

5 Against the wall of the temple he built chambers all around, *against* the walls of the temple, all around the sanctuary and the inner sanctuary.[d] Thus he made side chambers all around it.

6 The lowest chamber *was* five cubits wide, the middle *was* six cubits wide, and the third *was* seven cubits wide; for he made narrow ledges around the outside of the temple, so that *the support beams* would not be fastened into the walls of the temple.

7 And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel *or* any iron tool was heard in the temple while it was being built.

8 The doorway for the middle story[e] *was* on the right side of the temple. They went up by stairs to the middle *story,*

and from the middle to the third.

9So he built the temple and finished it, and he paneled the temple with beams and boards of cedar.

10And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams.

11Then the word of the LORD came to Solomon, saying:

12"*Concerning* this temple which you are building, if you walk in My statutes, execute My judgments, keep all My commandments, and walk in them, then I will perform My word with you, which I spoke to your father David. *Building According to the Blueprints*

13"And I will dwell among the children of Israel, and will not forsake My people Israel."

14So Solomon built the temple and finished it.

15And he built the inside walls of the temple with cedar boards; from the floor of the temple to the ceiling he paneled the inside with wood; and he covered the floor of the temple with planks of cypress.

16Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with cedar boards; he built *it* inside as the inner sanctuary, as the Most Holy *Place*.

17And in front of it the temple sanctuary was forty cubits *long*.

18The inside of the temple was cedar, carved with ornamental buds and open flowers. All *was* cedar; there was no stone *to be* seen.

19And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the LORD there.

20The inner sanctuary *was* twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar.

21So Solomon overlaid the inside of the temple with pure gold. He stretched gold chains across the front of the inner

sanctuary, and overlaid it with gold.

22 The whole temple he overlaid with gold, until he had
finished all the temple; also he overlaid with gold the entire
altar that *was* by the inner sanctuary.

23 Inside the inner sanctuary he made two cherubim *of*
olive wood, *each* ten cubits high.

24 One wing of the cherub *was* five cubits, and the other
wing of the cherub five cubits: ten cubits from the tip of
one wing to the tip of the other.

25 And the other cherub *was* ten cubits; both cherubim
were of the same size and shape.

26 The height of one cherub *was* ten cubits, and so *was*
the other cherub.

27 Then he set the cherubim inside the inner room;[f] and
they stretched out the wings of the cherubim so that the
wing of the one touched *one* wall, and the wing of the other
cherub touched the other wall. And their wings touched
each other in the middle of the room.

28 Also he overlaid the cherubim with gold.

29 Then he carved all the walls of the temple all around,
both the inner and outer *sanctuaries,* with carved figures of
cherubim, palm trees, and open flowers.

30 And the floor of the temple he overlaid with gold, both
the inner and outer *sanctuaries*.

31 For the entrance of the inner sanctuary he made doors
of olive wood; the lintel *and* doorposts *were* one-fifth *of the*
wall.

32 The two doors *were of* olive wood; and he carved on
them figures of cherubim, palm trees, and open flowers,
and overlaid *them* with gold; and he spread gold on the
cherubim and on the palm trees.

33 So for the door of the sanctuary he also made
doorposts *of* olive wood, one-fourth *of the wall*.

34And the two doors *were of* cypress wood; two panels *comprised* one folding door, and two panels *comprised* the other folding door.

35Then he carved cherubim, palm trees, and open flowers *on them,* and overlaid *them* with gold applied evenly on the carved work.

36And he built the inner court with three rows of hewn stone and a row of cedar beams.

37In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.

38And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was seven years in building it.

1 Kings 7

Solomon's Other Buildings

1 But Solomon took thirteen years to build his own house; so
he finished all his house. *See the Overall Effect*

2 He also built the House of the Forest of Lebanon; its
length *was* one hundred cubits, its width fifty cubits, and its
height thirty cubits, with four rows of cedar pillars, and
cedar beams on the pillars. *The Cedar Trade*

3 And *it was* paneled with cedar above the beams that
were on forty-five pillars, fifteen *to* a row.

4 *There were* windows *with beveled frames in* three rows,
and window *was* opposite window *in* three tiers.

5 And all the doorways and doorposts *had* rectangular
frames; and window *was* opposite window *in* three tiers.

6 He also made the Hall of Pillars: its length *was* fifty
cubits, and its width thirty cubits; and in front of them *was*
a portico with pillars, and a canopy *was* in front of them.

7 Then he made a hall for the throne, the Hall of
Judgment, where he might judge; and *it was* paneled with
cedar from floor to ceiling.[a]

8 And the house where he dwelt *had* another court inside
the hall, of like workmanship. Solomon also made a house
like this hall for Pharaoh's daughter, whom he had taken *as*
wife.

9 All these *were of* costly stones cut to size, trimmed with
saws, inside and out, from the foundation to the eaves, and
also on the outside to the great court.

10 The foundation *was of* costly stones, large stones, some
ten cubits and some eight cubits.

11 And above *were* costly stones, hewn to size, and cedar
wood.

12 The great court *was* enclosed with three rows of hewn
stones and a row of cedar beams. So were the inner court
of the house of the LORD and the vestibule of the temple.

Hiram the Craftsman

13 Now King Solomon sent and brought Huram[b] from
Tyre.
14 He *was* the son of a widow from the tribe of Naphtali,
and his father *was* a man of Tyre, a bronze worker; he was
filled with wisdom and understanding and skill in working
with all kinds of bronze work. So he came to King Solomon
and did all his work.

The Bronze Pillars for the Temple

15 And he cast two pillars of bronze, each one eighteen
cubits high, and a line of twelve cubits measured the
circumference of each.
16 Then he made two capitals *of* cast bronze, to set on the
tops of the pillars. The height of one capital *was* five cubits,
and the height of the other capital *was* five cubits.
17 *He made* a lattice network, with wreaths of chainwork,
for the capitals which *were* on top of the pillars: seven
chains for one capital and seven for the other capital.
18 So he made the pillars, and two rows of pomegranates
above the network all around to cover the capitals that
were on top; and thus he did for the other capital.
19 The capitals which *were* on top of the pillars in the hall
were in the shape of lilies, four cubits.
20 The capitals on the two pillars also *had pomegranates*
above, by the convex surface which *was* next to the
network; and there *were* two hundred such pomegranates
in rows on each of the capitals all around.
21 Then he set up the pillars by the vestibule of the
temple; he set up the pillar on the right and called its name

Jachin, and he set up the pillar on the left and called its name Boaz.

22 The tops of the pillars were in the shape of lilies. So the work of the pillars was finished.

The Sea and the Oxen

23 And he made the Sea of cast bronze, ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.

24 Below its brim *were* ornamental buds encircling it all around, ten to a cubit, all the way around the Sea. The ornamental buds *were* cast in two rows when it was cast.

25 It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward.

26 It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained two thousand[c] baths.

The Carts and the Lavers

27 He also made ten carts of bronze; four cubits *was* the length of each cart, four cubits its width, and three cubits its height.

28 And this *was* the design of the carts: They had panels, and the panels *were* between frames;

29 on the panels that *were* between the frames *were* lions, oxen, and cherubim. And on the frames *was* a pedestal on top. Below the lions and oxen *were* wreaths of plaited work.

30 Every cart had four bronze wheels and axles of bronze, and its four feet had supports. Under the laver *were* supports of cast *bronze* beside each wreath.

31 Its opening inside the crown at the top *was* one cubit in
diameter; and the opening *was* round, shaped *like* a
pedestal, one and a half cubits in outside diameter; and
also on the opening *were* engravings, but the panels were
square, not round.
32 Under the panels *were* the four wheels, and the axles
of the wheels *were joined* to the cart. The height of a wheel
was one and a half cubits.
33 The workmanship of the wheels *was* like the
workmanship of a chariot wheel; their axle pins, their rims,
their spokes, and their hubs *were* all of cast *bronze*.
34 And *there were* four supports at the four corners of
each cart; its supports *were* part of the cart itself.
35 On the top of the cart, at the height of half a cubit, *it*
was perfectly round. And on the top of the cart, its flanges
and its panels *were* of the same casting.
36 On the plates of its flanges and on its panels he
engraved cherubim, lions, and palm trees, wherever there
was a clear space on each, with wreaths all around.
37 Thus he made the ten carts. All of them were of the
same mold, one measure, *and* one shape.
38 Then he made ten lavers of bronze; each laver
contained forty baths, *and* each laver *was* four cubits. On
each of the ten carts *was* a laver.
39 And he put five carts on the right side of the house, and
five on the left side of the house. He set the Sea on the
right side of the house, toward the southeast.

Furnishings of the Temple

40 Huram[d] made the lavers and the shovels and the bowls.
So Huram finished doing all the work that he was to do for
King Solomon *for* the house of the LORD:
41 the two pillars, the *two* bowl-shaped capitals that *were*
on top of the two pillars; the two networks covering the two

bowl-shaped capitals which *were* on top of the pillars;

42four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on top of the pillars);

43the ten carts, and ten lavers on the carts;

44one Sea, and twelve oxen under the Sea;

45the pots, the shovels, and the bowls. All these articles which Huram[e] made for King Solomon *for* the house of the LORD *were of* burnished bronze.

46In the plain of Jordan the king had them cast in clay molds, between Succoth and Zaretan.

47And Solomon did not weigh all the articles, because *there were* so many; the weight of the bronze was not determined.

48Thus Solomon had all the furnishings made for the house of the LORD: the altar of gold, and the table of gold on which *was* the showbread;

49the lampstands of pure gold, five on the right *side* and five on the left in front of the inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold;

50the basins, the trimmers, the bowls, the ladles, and the censers of pure gold; and the hinges of gold, *both* for the doors of the inner room (the Most Holy *Place*) *and* for the doors of the main hall of the temple.

51So all the work that King Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and the furnishings. He put them in the treasuries of the house of the LORD.

1 Kings 8

The Ark Brought into the Temple

1 Now Solomon assembled the elders of Israel and all the
heads of the tribes, the chief fathers of the children of
Israel, to King Solomon in Jerusalem, that they might bring
up the ark of the covenant of the LORD from the City of
David, which *is* Zion.

2 Therefore all the men of Israel assembled with King
Solomon at the feast in the month of Ethanim, which *is* the
seventh month.

3 So all the elders of Israel came, and the priests took up
the ark.

4 Then they brought up the ark of the LORD, the
tabernacle of meeting, and all the holy furnishings that
were in the tabernacle. The priests and the Levites brought
them up.

5 Also King Solomon, and all the congregation of Israel
who were assembled with him, *were* with him before the
ark, sacrificing sheep and oxen that could not be counted
or numbered for multitude.

6 Then the priests brought in the ark of the covenant of
the LORD to its place, into the inner sanctuary of the
temple, to the Most Holy *Place,* under the wings of the
cherubim.

7 For the cherubim spread *their* two wings over the place
of the ark, and the cherubim overshadowed the ark and its
poles.

8 The poles extended so that the ends of the poles could
be seen from the holy *place,* in front of the inner sanctuary;
but they could not be seen from outside. And they are there
to this day.

9 Nothing *was* in the ark except the two tablets of stone
which Moses put there at Horeb, when the LORD made *a*
covenant with the children of Israel, when they came out of
the land of Egypt.
10 And it came to pass, when the priests came out of the
holy *place,* that the cloud filled the house of the LORD,
11 so that the priests could not continue ministering
because of the cloud; for the glory of the LORD filled the
house of the LORD.
12 Then Solomon spoke:

"The LORD said He would dwell in the dark
cloud.
13 I have surely built You an exalted house,
And a place for You to dwell in forever."

Solomon's Speech at Completion of the Work

14 Then the king turned around and blessed the whole
assembly of Israel, while all the assembly of Israel was
standing.
15 And he said: "Blessed *be* the LORD God of Israel, who
spoke with His mouth to my father David, and with His
hand has fulfilled *it,* saying,
16 'Since the day that I brought My people Israel out of
Egypt, I have chosen no city from any tribe of Israel *in*
which to build a house, that My name might be there; but I
chose David to be over My people Israel.'
17 "Now it was in the heart of my father David to build a
temple[a] for the name of the LORD God of Israel.
18 "But the LORD said to my father David, 'Whereas it
was in your heart to build a temple for My name, you did
well that it was in your heart.
19 'Nevertheless you shall not build the temple, but your
son who will come from your body, he shall build the temple

for My name.’

20“So the LORD has fulfilled His word which He spoke;
and I have filled the position of my father David, and sit on
the throne of Israel, as the LORD promised; and I have built
a temple for the name of the LORD God of Israel.

21“And there I have made a place for the ark, in which *is*
the covenant of the LORD which He made with our fathers,
when He brought them out of the land of Egypt.”

Solomon’s Prayer of Dedication

22Then Solomon stood before the altar of the LORD in
the presence of all the assembly of Israel, and spread out
his hands toward heaven;

23and he said: “LORD God of Israel, *there is* no God in
heaven above or on earth below like You, who keep *Your*
covenant and mercy with Your servants who walk before
You with all their hearts. *Keeping Covenant and Mercy*

24“You have kept what You promised Your servant David
my father; You have both spoken with Your mouth and
fulfilled *it* with Your hand, as *it is* this day.

25“Therefore, LORD God of Israel, now keep what You
promised Your servant David my father, saying, ‘You shall
not fail to have a man sit before Me on the throne of Israel,
only if your sons take heed to their way, that they walk
before Me as you have walked before Me.’

26“And now I pray, O God of Israel, let Your word come
true, which You have spoken to Your servant David my
father.

27“But will God indeed dwell on the earth? Behold,
heaven and the heaven of heavens cannot contain You. How
much less this temple which I have built!

28“Yet regard the prayer of Your servant and his
supplication, O LORD my God, and listen to the cry and the
prayer which Your servant is praying before You today:

29 “that Your eyes may be open toward this temple night
and day, toward the place of which You said, ‘My name
shall be there,’ that You may hear the prayer which Your
servant makes toward this place.
30 “And may You hear the supplication of Your servant and
of Your people Israel, when they pray toward this place.
Hear in heaven Your dwelling place; and when You hear,
forgive.
31 “When anyone sins against his neighbor, and is forced
to take an oath, and comes *and* takes an oath before Your
altar in this temple,
32 “then hear in heaven, and act, and judge Your servants,
condemning the wicked, bringing his way on his head, and
justifying the righteous by giving him according to his
righteousness.
33 “When Your people Israel are defeated before an
enemy because they have sinned against You, and when
they turn back to You and confess Your name, and pray and
make supplication to You in this temple,
34 “then hear in heaven, and forgive the sin of Your people
Israel, and bring them back to the land which You gave to
their fathers.
35 “When the heavens are shut up and there is no rain
because they have sinned against You, when they pray
toward this place and confess Your name, and turn from
their sin because You afflict them,
36 “then hear in heaven, and forgive the sin of Your
servants, Your people Israel, that You may teach them the
good way in which they should walk; and send rain on Your
land which You have given to Your people as an inheritance.
37 “When there is famine in the land, pestilence *or* blight
or mildew, locusts *or* grasshoppers; when their enemy
besieges them in the land of their cities; whatever plague
or whatever sickness *there is;*

38“whatever prayer, whatever supplication is made by anyone, *or* by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple: *A Plague of the Heart*

39“then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men),

40“that they may fear You all the days that they live in the land which You gave to our fathers.

41“Moreover, concerning a foreigner, who *is* not of Your people Israel, but has come from a far country for Your name’s sake *An International House of Prayer*

42“(for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple,

43“hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.

44“When Your people go out to battle against their enemy, wherever You send them, and when they pray to the LORD toward the city which You have chosen and the temple which I have built for Your name,

45“then hear in heaven their prayer and their supplication, and maintain their cause.

46“When they sin against You (for *there is* no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near;

47“*yet* when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them

captive, saying, ‘We have sinned and done wrong, we have committed wickedness’;

48“and *when* they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and pray to You toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name:

49“then hear in heaven Your dwelling place their prayer and their supplication, and maintain their cause,

50“and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them compassion before those who took them captive, that they may have compassion on them

51“(for they *are* Your people and Your inheritance, whom You brought out of Egypt, out of the iron furnace),

52“that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You.

53“For You separated them from among all the peoples of the earth *to be* Your inheritance, as You spoke by Your servant Moses, when You brought our fathers out of Egypt, O Lord GOD.”

Solomon Blesses the Assembly

54And so it was, when Solomon had finished praying all this prayer and supplication to the LORD, that he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55Then he stood and blessed all the assembly of Israel with a loud voice, saying:

56“Blessed *be* the LORD, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses.

57“May the LORD our God be with us, as He was with our
fathers. May He not leave us nor forsake us,
58“that He may incline our hearts to Himself, to walk in
all His ways, and to keep His commandments and His
statutes and His judgments, which He commanded our
fathers.
59“And may these words of mine, with which I have made
supplication before the LORD, be near the LORD our God
day and night, that He may maintain the cause of His
servant and the cause of His people Israel, as each day may
require,
60“that all the peoples of the earth may know that the
LORD *is* God; *there is* no other.
61“Let your heart therefore be loyal to the LORD our
God, to walk in His statutes and keep His commandments,
as at this day.”

Solomon Dedicates the Temple

62Then the king and all Israel with him offered sacrifices
before the LORD.
63And Solomon offered a sacrifice of peace offerings,
which he offered to the LORD, twenty-two thousand bulls
and one hundred and twenty thousand sheep. So the king
and all the children of Israel dedicated the house of the
LORD.
64On the same day the king consecrated the middle of the
court that *was* in front of the house of the LORD; for there
he offered burnt offerings, grain offerings, and the fat of
the peace offerings, because the bronze altar that *was*
before the LORD *was* too small to receive the burnt
offerings, the grain offerings, and the fat of the peace
offerings.
65At that time Solomon held a feast, and all Israel with
him, a great assembly from the entrance of Hamath to the

Brook of Egypt, before the LORD our God, seven days and seven *more* days—fourteen days.

66On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart for all the good that the LORD had done for His servant David, and for Israel His people.

1 Kings 9

God's Second Appearance to Solomon

1 And it came to pass, when Solomon had finished building
the house of the LORD and the king's house, and all
Solomon's desire which he wanted to do, *The Lord Renews His Covenant with David*
2 that the LORD appeared to Solomon the second time, as
He had appeared to him at Gibeon.
3 And the LORD said to him: "I have heard your prayer
and your supplication that you have made before Me; I
have consecrated this house which you have built to put My
name there forever, and My eyes and My heart will be
there perpetually.
4 "Now if you walk before Me as your father David
walked, in integrity of heart and in uprightness, to do
according to all that I have commanded you, *and* if you
keep My statutes and My judgments,
5 "then I will establish the throne of your kingdom over
Israel forever, as I promised David your father, saying, 'You
shall not fail to have a man on the throne of Israel.'
6 *"But* if you or your sons at all turn from following Me,
and do not keep My commandments *and* My statutes which
I have set before you, but go and serve other gods and
worship them,
7 "then I will cut off Israel from the land which I have
given them; and this house which I have consecrated for
My name I will cast out of My sight. Israel will be a proverb
and a byword among all peoples.
8 "And *as for* this house, *which* is exalted, everyone who
passes by it will be astonished and will hiss, and say, 'Why
has the LORD done thus to this land and to this house?'

9 “Then they will answer, ‘Because they forsook the LORD
their God, who brought their fathers out of the land of
Egypt, and have embraced other gods, and worshiped them
and served them; therefore the LORD has brought all this
calamity on them.’ ”

Solomon and Hiram Exchange Gifts

10 Now it happened at the end of twenty years, when
Solomon had built the two houses, the house of the LORD
and the king’s house
11 (Hiram the king of Tyre had supplied Solomon with
cedar and cypress and gold, as much as he desired), *that*
King Solomon then gave Hiram twenty cities in the land of
Galilee.
12 Then Hiram went from Tyre to see the cities which
Solomon had given him, but they did not please him.
13 So he said, “What *kind of* cities *are* these which you
have given me, my brother?” And he called them the land
of Cabul,[a] as they are to this day.
14 Then Hiram sent the king one hundred and twenty
talents of gold.

Solomon’s Additional Achievements

15 And this *is* the reason for the labor force which King
Solomon raised: to build the house of the LORD, his own
house, the Millo,[b] the wall of Jerusalem, Hazor, Megiddo,
and Gezer.
16 (Pharaoh king of Egypt had gone up and taken Gezer
and burned it with fire, had killed the Canaanites who
dwelt in the city, and had given it *as* a dowry to his
daughter, Solomon’s wife.)
17 And Solomon built Gezer, Lower Beth Horon,
18 Baalath, and Tadmor in the wilderness, in the land *of*
Judah,

19 all the storage cities that Solomon had, cities for his
chariots and cities for his cavalry, and whatever Solomon
desired to build in Jerusalem, in Lebanon, and in all the
land of his dominion.
20 All the people *who were* left of the Amorites, Hittites,
Perizzites, Hivites, and Jebusites, who *were* not of the
children of Israel—
21 that is, their descendants who were left in the land
after them, whom the children of Israel had not been able
to destroy completely—from these Solomon raised forced
labor, as it is to this day.
22 But of the children of Israel Solomon made no forced
laborers, because they *were* men of war and his servants:
his officers, his captains, commanders of his chariots, and
his cavalry.
23 Others *were* chiefs of the officials who *were* over
Solomon's work: five hundred and fifty, who ruled over the
people who did the work.
24 But Pharaoh's daughter came up from the City of David
to her house which *Solomon*[c] had built for her. Then he
built the Millo.
25 Now three times a year Solomon offered burnt
offerings and peace offerings on the altar which he had
built for the LORD, and he burned incense with them *on
the altar* that *was* before the LORD. So he finished the
temple.
26 King Solomon also built a fleet of ships at Ezion Geber,
which *is* near Elath[d] on the shore of the Red Sea, in the
land of Edom.
27 Then Hiram sent his servants with the fleet, seamen
who knew the sea, to work with the servants of Solomon.
28 And they went to Ophir, and acquired four hundred and
twenty talents of gold from there, and brought *it* to King
Solomon.

1 Kings 10

The Queen of Sheba's Praise of Solomon

1 Now when the queen of Sheba heard of the fame of
Solomon concerning the name of the LORD, she came to
test him with hard questions.
2 She came to Jerusalem with a very great retinue, with
camels that bore spices, very much gold, and precious
stones; and when she came to Solomon, she spoke with him
about all that was in her heart.
3 So Solomon answered all her questions; there was
nothing so difficult for the king that he could not explain *it*
to her.
4 And when the queen of Sheba had seen all the wisdom
of Solomon, the house that he had built,
5 the food on his table, the seating of his servants, the
service of his waiters and their apparel, his cupbearers,
and his entryway by which he went up to the house of the
LORD, there was no more spirit in her.
6 Then she said to the king: "It was a true report which I
heard in my own land about your words and your wisdom.

Searching for God

7 "However I did not believe the words until I came and
saw with my own eyes; and indeed the half was not told me.
Your wisdom and prosperity exceed the fame of which I
heard.
8 "Happy *are* your men and happy *are* these your
servants, who stand continually before you *and* hear your
wisdom!
9 "Blessed be the LORD your God, who delighted in you,
setting you on the throne of Israel! Because the LORD has

loved Israel forever, therefore He made you king, to do justice and righteousness.”

10 Then she gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon.

11 Also, the ships of Hiram, which brought gold from Ophir, brought great *quantities* of almug[a] wood and precious stones from Ophir.

12 And the king made steps of the almug wood for the house of the LORD and for the king’s house, also harps and stringed instruments for singers. There never again came such almug wood, nor has the like been seen to this day.

13 Now King Solomon gave the queen of Sheba all she desired, whatever she asked, besides what Solomon had given her according to the royal generosity. So she turned and went to her own country, she and her servants.

Solomon’s Great Wealth

14 The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold,

15 besides *that* from the traveling merchants, from the income of traders, from all the kings of Arabia, and from the governors of the country.

16 And King Solomon made two hundred large shields *of* hammered gold; six hundred *shekels* of gold went into each shield.

17 He also *made* three hundred shields *of* hammered gold; three minas of gold went into each shield. The king put them in the House of the Forest of Lebanon.

18 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

19 The throne had six steps, and the top of the throne *was* round at the back; *there were* armrests on either side of

the place of the seat, and two lions stood beside the armrests.

20 Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.

21 All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon.

22 For the king had merchant ships[b] at sea with the fleet of Hiram. Once every three years the merchant ships came bringing gold, silver, ivory, apes, and monkeys.[c]

23 So King Solomon surpassed all the kings of the earth in riches and wisdom.

24 Now all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart. *The Wise King*

25 Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year.

26 And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed[d] in the chariot cities and with the king at Jerusalem.

27 The king made silver *as common* in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which *are* in the lowland.

28 Also Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price. *Ignoring the Law*

29 Now a chariot that was imported from Egypt cost six hundred *shekels* of silver, and a horse one hundred and fifty; and thus, through their agents,[e] they exported *them* to all the kings of the Hittites and the kings of Syria.

1 Kings 11

Solomon's Heart Turns from the LORD

1 But King Solomon loved many foreign women, as well as
the daughter of Pharaoh: women of the Moabites,
Ammonites, Edomites, Sidonians, *and* Hittites— *How Marriage Matters*
2 from the nations of whom the LORD had said to the
children of Israel, "You shall not intermarry with them, nor
they with you. Surely they will turn away your hearts after
their gods." Solomon clung to these in love.
3 And he had seven hundred wives, princesses, and three
hundred concubines; and his wives turned away his heart.
4 For it was so, when Solomon was old, that his wives
turned his heart after other gods; and his heart was not
loyal to the LORD his God, as *was* the heart of his father
David.
5 For Solomon went after Ashtoreth the goddess of the
Sidonians, and after Milcom the abomination of the
Ammonites. *The Descent on the Ascent*
6 Solomon did evil in the sight of the LORD, and did not
fully follow the LORD, as *did* his father David.
7 Then Solomon built a high place for Chemosh the
abomination of Moab, on the hill that *is* east of Jerusalem,
and for Molech the abomination of the people of Ammon.
8 And he did likewise for all his foreign wives, who burned
incense and sacrificed to their gods.
9 So the LORD became angry with Solomon, because his
heart had turned from the LORD God of Israel, who had
appeared to him twice,
10 and had commanded him concerning this thing, that he
should not go after other gods; but he did not keep what

the LORD had commanded.

11 Therefore the LORD said to Solomon, “Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant.

12 “Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son.

13 “However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of My servant David, and for the sake of Jerusalem which I have chosen.”

Adversaries of Solomon

14 Now the LORD raised up an adversary against Solomon, Hadad the Edomite; he *was* a descendant of the king in Edom. *An Unknown Enemy*

15 For it happened, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, after he had killed every male in Edom

16 (because for six months Joab remained there with all Israel, until he had cut down every male in Edom),

17 that Hadad fled to go to Egypt, he and certain Edomites of his father’s servants with him. Hadad *was* still a little child.

18 Then they arose from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house, apportioned food for him, and gave him land.

19 And Hadad found great favor in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, that is, the sister of Queen Tahpenes.

20 Then the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh’s house. And Genubath was in Pharaoh’s household among the sons of Pharaoh.

21 So when Hadad heard in Egypt that David rested with
his fathers, and that Joab the commander of the army was
dead, Hadad said to Pharaoh, “Let me depart, that I may go
to my own country.”
22 Then Pharaoh said to him, “But what have you lacked
with me, that suddenly you seek to go to your own
country?” So he answered, “Nothing, but do let me go
anyway.”
23 And God raised up *another* adversary against him,
Rezon the son of Eliadah, who had fled from his lord,
Hadadezer king of Zobah.
24 So he gathered men to him and became captain over a
band *of raiders,* when David killed those *of Zobah*. And they
went to Damascus and dwelt there, and reigned in
Damascus.
25 He was an adversary of Israel all the days of Solomon
(besides the trouble that Hadad *caused*); and he abhorred
Israel, and reigned over Syria.

Jeroboam’s Rebellion

26 Then Solomon’s servant, Jeroboam the son of Nebat, an
Ephraimite from Zereda, whose mother’s name *was*
Zeruah, a widow, also rebelled against the king. *Jeroboam*
27 And this *is* what caused him to rebel against the king:
Solomon had built the Millo *and* repaired the damages to
the City of David his father.
28 The man Jeroboam *was* a mighty man of valor; and
Solomon, seeing that the young man was industrious, made
him the officer over all the labor force of the house of
Joseph.
29 Now it happened at that time, when Jeroboam went out
of Jerusalem, that the prophet Ahijah the Shilonite met him
on the way; and he had clothed himself with a new
garment, and the two *were* alone in the field.

30 Then Ahijah took hold of the new garment that *was* on
him, and tore it *into* twelve pieces.
31 And he said to Jeroboam, “Take for yourself ten pieces,
for thus says the LORD, the God of Israel: ‘Behold, I will
tear the kingdom out of the hand of Solomon and will give
ten tribes to you *A Wasted Opportunity*
32 ‘(but he shall have one tribe for the sake of My servant
David, and for the sake of Jerusalem, the city which I have
chosen out of all the tribes of Israel),
33 ‘because they have[a] forsaken Me, and worshiped
Ashtoreth the goddess of the Sidonians, Chemosh the god
of the Moabites, and Milcom the god of the people of
Ammon, and have not walked in My ways to do *what is*
right in My eyes and *keep* My statutes and My judgments,
as *did* his father David.
34 ‘However I will not take the whole kingdom out of his
hand, because I have made him ruler all the days of his life
for the sake of My servant David, whom I chose because he
kept My commandments and My statutes.
35 ‘But I will take the kingdom out of his son’s hand and
give it to you—ten tribes.
36 ‘And to his son I will give one tribe, that My servant
David may always have a lamp before Me in Jerusalem, the
city which I have chosen for Myself, to put My name there.
37 ‘So I will take you, and you shall reign over all your
heart desires, and you shall be king over Israel.
38 ‘Then it shall be, if you heed all that I command you,
walk in My ways, and do *what is* right in My sight, to keep
My statutes and My commandments, as My servant David
did, then I will be with you and build for you an enduring
house, as I built for David, and will give Israel to you.
39 ‘And I will afflict the descendants of David because of
this, but not forever.’ ”

40 Solomon therefore sought to kill Jeroboam. But
Jeroboam arose and fled to Egypt, to Shishak king of Egypt,
and was in Egypt until the death of Solomon.

Death of Solomon

41 Now the rest of the acts of Solomon, all that he did,
and his wisdom, *are* they not written in the book of the acts
of Solomon?
42 And the period that Solomon reigned in Jerusalem over
all Israel *was* forty years.
43 Then Solomon rested with his fathers, and was buried
in the City of David his father. And Rehoboam his son
reigned in his place.

1 Kings 12

The Revolt Against Rehoboam

1 And Rehoboam went to Shechem, for all Israel had gone to
Shechem to make him king.
2 So it happened, when Jeroboam the son of Nebat heard
it (he was still in Egypt, for he had fled from the presence
of King Solomon and had been dwelling in Egypt),
3 that they sent and called him. Then Jeroboam and the
whole assembly of Israel came and spoke to Rehoboam,
saying,
4 "Your father made our yoke heavy; now therefore,
lighten the burdensome service of your father, and his
heavy yoke which he put on us, and we will serve you."
5 So he said to them, "Depart *for* three days, then come
back to me." And the people departed.
6 Then King Rehoboam consulted the elders who stood
before his father Solomon while he still lived, and he said,
"How do you advise *me* to answer these people?"
7 And they spoke to him, saying, "If you will be a servant
to these people today, and serve them, and answer them,
and speak good words to them, then they will be your
servants forever."
8 But he rejected the advice which the elders had given
him, and consulted the young men who had grown up with
him, who stood before him.
9 And he said to them, "What advice do you give? How
should we answer this people who have spoken to me,
saying, 'Lighten the yoke which your father put on us'?"
10 Then the young men who had grown up with him spoke
to him, saying, "Thus you should speak to this people who
have spoken to you, saying, 'Your father made our yoke

heavy, but you make *it* lighter on us'—thus you shall say to them: 'My little *finger* shall be thicker than my father's waist!

11 'And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!' "[a]

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day."

13 Then the king answered the people roughly, and rejected the advice which the elders had given him;

14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!"[b]

15 So the king did not listen to the people; for the turn *of events* was from the LORD, that He might fulfill His word, which the LORD had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat.

16 Now when all Israel saw that the king did not listen to them, the people answered the king, saying:

> "What share have we in David?
> *We have* no inheritance in the son of Jesse.
> To your tents, O Israel!
> Now, see to your own house, O David!"

So Israel departed to their tents.

17 But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.

18 Then King Rehoboam sent Adoram, who *was* in charge of the revenue; but all Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem. *Tax Increases Divide the Kingdom*

19So Israel has been in rebellion against the house of
David to this day.
20Now it came to pass when all Israel heard that
Jeroboam had come back, they sent for him and called him
to the congregation, and made him king over all Israel.
There was none who followed the house of David, but the
tribe of Judah only.
21And when Rehoboam came to Jerusalem, he assembled
all the house of Judah with the tribe of Benjamin, one
hundred and eighty thousand chosen *men* who were
warriors, to fight against the house of Israel, that he might
restore the kingdom to Rehoboam the son of Solomon.
22But the word of God came to Shemaiah the man of God,
saying,
23"Speak to Rehoboam the son of Solomon, king of Judah,
to all the house of Judah and Benjamin, and to the rest of
the people, saying,
24'Thus says the LORD: "You shall not go up nor fight
against your brethren the children of Israel. Let every man
return to his house, for this thing is from Me." ' " Therefore
they obeyed the word of the LORD, and turned back,
according to the word of the LORD.

Jeroboam's Gold Calves

25Then Jeroboam built Shechem in the mountains of
Ephraim, and dwelt there. Also he went out from there and
built Penuel. *Using Religion for Political Gain Is Playing with Fire*
26And Jeroboam said in his heart, "Now the kingdom may
return to the house of David:
27"If these people go up to offer sacrifices in the house of
the LORD at Jerusalem, then the heart of this people will
turn back to their lord, Rehoboam king of Judah, and they
will kill me and go back to Rehoboam king of Judah."

28 Therefore the king asked advice, made two calves of
gold, and said to the people, “It is too much for you to go
up to Jerusalem. Here are your gods, O Israel, which
brought you up from the land of Egypt!”
29 And he set up one in Bethel, and the other he put in
Dan.
30 Now this thing became a sin, for the people went *to*
worship before the one as far as Dan.
31 He made shrines[c] on the high places, and made priests
from every class of people, who were not of the sons of
Levi.
32 Jeroboam ordained a feast on the fifteenth day of the
eighth month, like the feast that *was* in Judah, and offered
sacrifices on the altar. So he did at Bethel, sacrificing to the
calves that he had made. And at Bethel he installed the
priests of the high places which he had made.
33 So he made offerings on the altar which he had made
at Bethel on the fifteenth day of the eighth month, in the
month which he had devised in his own heart. And he
ordained a feast for the children of Israel, and offered
sacrifices on the altar and burned incense.

1 Kings 13

The Message of the Man of God

1And behold, a man of God went from Judah to Bethel by
the word of the LORD, and Jeroboam stood by the altar to
burn incense.
2Then he cried out against the altar by the word of the
LORD, and said, “O altar, altar! Thus says the LORD:
‘Behold, a child, Josiah by name, shall be born to the house
of David; and on you he shall sacrifice the priests of the
high places who burn incense on you, and men’s bones
shall be burned on you.’ ”
3And he gave a sign the same day, saying, “This *is* the
sign which the LORD has spoken: Surely the altar shall
split apart, and the ashes on it shall be poured out.”
4So it came to pass when King Jeroboam heard the saying
of the man of God, who cried out against the altar in
Bethel, that he stretched out his hand from the altar,
saying, “Arrest him!” Then his hand, which he stretched out
toward him, withered, so that he could not pull it back to
himself.
5The altar also was split apart, and the ashes poured out
from the altar, according to the sign which the man of God
had given by the word of the LORD.
6Then the king answered and said to the man of God,
“Please entreat the favor of the LORD your God, and pray
for me, that my hand may be restored to me.” So the man
of God entreated the LORD, and the king’s hand was
restored to him, and became as before.
7Then the king said to the man of God, “Come home with
me and refresh yourself, and I will give you a reward.”
8But the man of God said to the king, “If you were to give
me half your house, I would not go in with you; nor would I

eat bread nor drink water in this place.
9“For so it was commanded me by the word of the LORD, saying, ‘You shall not eat bread, nor drink water, nor return by the same way you came.’ ”
10So he went another way and did not return by the way he came to Bethel.

Death of the Man of God

11Now an old prophet dwelt in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel; they also told their father the words which he had spoken to the king.
12And their father said to them, “Which way did he go?” For his sons had seen[a] which way the man of God went who came from Judah.
13Then he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him; and he rode on it,
14and went after the man of God, and found him sitting under an oak. Then he said to him, “*Are* you the man of God who came from Judah?” And he said, “I *am*.”
15Then he said to him, “Come home with me and eat bread.”
16And he said, “I cannot return with you nor go in with you; neither can I eat bread nor drink water with you in this place.
17“For I have been told by the word of the LORD, ‘You shall not eat bread nor drink water there, nor return by going the way you came.’ ”
18He said to him, “I too *am* a prophet as you *are,* and an angel spoke to me by the word of the LORD, saying, ‘Bring him back with you to your house, that he may eat bread and drink water.’ ” (He was lying to him.)
19So he went back with him, and ate bread in his house, and drank water.

20Now it happened, as they sat at the table, that the word of the LORD came to the prophet who had brought him back;

21and he cried out to the man of God who came from Judah, saying, “Thus says the LORD: ‘Because you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your God commanded you,

22‘but you came back, ate bread, and drank water in the place of which *the LORD* said to you, “Eat no bread and drink no water,” your corpse shall not come to the tomb of your fathers.’ ”

23So it was, after he had eaten bread and after he had drunk, that he saddled the donkey for him, the prophet whom he had brought back.

24When he was gone, a lion met him on the road and killed him. And his corpse was thrown on the road, and the donkey stood by it. The lion also stood by the corpse.

25And there, men passed by and saw the corpse thrown on the road, and the lion standing by the corpse. Then they went and told *it* in the city where the old prophet dwelt.

26Now when the prophet who had brought him back from the way heard *it,* he said, “It *is* the man of God who was disobedient to the word of the LORD. Therefore the LORD has delivered him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him.”

27And he spoke to his sons, saying, “Saddle the donkey for me.” So they saddled *it*.

28Then he went and found his corpse thrown on the road, and the donkey and the lion standing by the corpse. The lion had not eaten the corpse nor torn the donkey.

29And the prophet took up the corpse of the man of God, laid it on the donkey, and brought it back. So the old prophet came to the city to mourn, and to bury him.

30 Then he laid the corpse in his own tomb; and they
mourned over him, *saying,* "Alas, my brother!"
31 So it was, after he had buried him, that he spoke to his
sons, saying, "When I am dead, then bury me in the tomb
where the man of God *is* buried; lay my bones beside his
bones.
32 "For the saying which he cried out by the word of the
LORD against the altar in Bethel, and against all the
shrines[b] on the high places which *are* in the cities of
Samaria, will surely come to pass."
33 After this event Jeroboam did not turn from his evil
way, but again he made priests from every class of people
for the high places; whoever wished, he consecrated him,
and he became *one* of the priests of the high places.
34 And this thing was the sin of the house of Jeroboam, so
as to exterminate and destroy *it* from the face of the earth.

1 Kings 14

Judgment on the House of Jeroboam

1 At that time Abijah the son of Jeroboam became sick.

2 And Jeroboam said to his wife, “Please arise, and disguise yourself, that they may not recognize you as the wife of Jeroboam, and go to Shiloh. Indeed, Ahijah the prophet *is* there, who told me that *I would be* king over this people.

3 “Also take with you ten loaves, *some* cakes, and a jar of honey, and go to him; he will tell you what will become of the child.”

4 And Jeroboam’s wife did so; she arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were glazed by reason of his age.

5 Now the LORD had said to Ahijah, “Here is the wife of Jeroboam, coming to ask you something about her son, for he *is* sick. Thus and thus you shall say to her; for it will be, when she comes in, that she will pretend *to be* another *woman*.”

6 And so it was, when Ahijah heard the sound of her footsteps as she came through the door, he said, “Come in, wife of Jeroboam. Why do you pretend *to be* another *person?* For I *have been* sent to you *with* bad *news*.

7 “Go, tell Jeroboam, ‘Thus says the LORD God of Israel: “Because I exalted you from among the people, and made you ruler over My people Israel,

8 “and tore the kingdom away from the house of David, and gave it to you; and *yet* you have not been as My servant David, who kept My commandments and who followed Me with all his heart, to do only *what was* right in My eyes;

9 “but you have done more evil than all who were before
you, for you have gone and made for yourself other gods
and molded images to provoke Me to anger, and have cast
Me behind your back—
10 “therefore behold! I will bring disaster on the house of
Jeroboam, and will cut off from Jeroboam every male in
Israel, bond and free; I will take away the remnant of the
house of Jeroboam, as one takes away refuse until it is all
gone.
11 “The dogs shall eat whoever belongs to Jeroboam and
dies in the city, and the birds of the air shall eat whoever
dies in the field; for the LORD has spoken!” ’
12 “Arise therefore, go to your own house. When your feet
enter the city, the child shall die.
13 “And all Israel shall mourn for him and bury him, for he
is the only one of Jeroboam who shall come to the grave,
because in him there is found something good toward the
LORD God of Israel in the house of Jeroboam.
14 “Moreover the LORD will raise up for Himself a king
over Israel who shall cut off the house of Jeroboam; this is
the day. What? Even now!
15 “For the LORD will strike Israel, as a reed is shaken in
the water. He will uproot Israel from this good land which
He gave to their fathers, and will scatter them beyond the
River,[a] because they have made their wooden images,[b]
provoking the LORD to anger.
16 “And He will give Israel up because of the sins of
Jeroboam, who sinned and who made Israel sin.”
17 Then Jeroboam’s wife arose and departed, and came to
Tirzah. When she came to the threshold of the house, the
child died.
18 And they buried him; and all Israel mourned for him,
according to the word of the LORD which He spoke
through His servant Ahijah the prophet.

Death of Jeroboam

19Now the rest of the acts of Jeroboam, how he made war
and how he reigned, indeed they *are* written in the book of
the chronicles of the kings of Israel.
20The period that Jeroboam reigned *was* twenty-two
years. So he rested with his fathers. Then Nadab his son
reigned in his place.

Rehoboam Reigns in Judah

21And Rehoboam the son of Solomon reigned in Judah.
Rehoboam *was* forty-one years old when he became king.
He reigned seventeen years in Jerusalem, the city which
the LORD had chosen out of all the tribes of Israel, to put
His name there. His mother's name *was* Naamah, an
Ammonitess.
22Now Judah did evil in the sight of the LORD, and they
provoked Him to jealousy with their sins which they
committed, more than all that their fathers had done.
23For they also built for themselves high places, *sacred*
pillars, and wooden images on every high hill and under
every green tree.
24And there were also perverted persons[c] in the land.
They did according to all the abominations of the nations
which the LORD had cast out before the children of Israel.
25It happened in the fifth year of King Rehoboam *that*
Shishak king of Egypt came up against Jerusalem.
26And he took away the treasures of the house of the
LORD and the treasures of the king's house; he took away
everything. He also took away all the gold shields which
Solomon had made.
27Then King Rehoboam made bronze shields in their
place, and committed *them* to the hands of the captains of
the guard, who guarded the doorway of the king's house.

28 And whenever the king entered the house of the LORD,
the guards carried them, then brought them back into the
guardroom.
29 Now the rest of the acts of Rehoboam, and all that he
did, *are* they not written in the book of the chronicles of the
kings of Judah?
30 And there was war between Rehoboam and Jeroboam
all *their* days.
31 So Rehoboam rested with his fathers, and was buried
with his fathers in the City of David. His mother's name
was Naamah, an Ammonitess. Then Abijam[d] his son reigned
in his place.

1 Kings 15

Abijam Reigns in Judah

1 In the eighteenth year of King Jeroboam the son of Nebat,
Abijam became king over Judah.
2 He reigned three years in Jerusalem. His mother's name
was Maachah the granddaughter of Abishalom.
3 And he walked in all the sins of his father, which he had
done before him; his heart was not loyal to the LORD his
God, as was the heart of his father David.
4 Nevertheless for David's sake the LORD his God gave
him a lamp in Jerusalem, by setting up his son after him
and by establishing Jerusalem;
5 because David did *what was* right in the eyes of the
LORD, and had not turned aside from anything that He
commanded him all the days of his life, except in the matter
of Uriah the Hittite.
6 And there was war between Rehoboam[a] and Jeroboam
all the days of his life.
7 Now the rest of the acts of Abijam, and all that he did,
are they not written in the book of the chronicles of the
kings of Judah? And there was war between Abijam and
Jeroboam.
8 So Abijam rested with his fathers, and they buried him
in the City of David. Then Asa his son reigned in his place.

Asa Reigns in Judah

9 In the twentieth year of Jeroboam king of Israel, Asa
became king over Judah. *Asa*
10 And he reigned forty-one years in Jerusalem. His
grandmother's name *was* Maachah the granddaughter of
Abishalom.

11 Asa did *what was* right in the eyes of the LORD, as *did* his father David.
12 And he banished the perverted persons[b] from the land, and removed all the idols that his fathers had made.
13 Also he removed Maachah his grandmother from *being* queen mother, because she had made an obscene image of Asherah.[c] And Asa cut down her obscene image and burned *it* by the Brook Kidron.
14 But the high places were not removed. Nevertheless Asa's heart was loyal to the LORD all his days.
15 He also brought into the house of the LORD the things which his father had dedicated, and the things which he himself had dedicated: silver and gold and utensils.
16 Now there was war between Asa and Baasha king of Israel all their days. *Starting Strong, Ending Weak*
17 And Baasha king of Israel came up against Judah, and built Ramah, that he might let none go out or come in to Asa king of Judah.
18 Then Asa took all the silver and gold *that was* left in the treasuries of the house of the LORD and the treasuries of the king's house, and delivered them into the hand of his servants. And King Asa sent them to Ben-Hadad the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt in Damascus, saying,
19 "*Let there be* a treaty between you and me, as there was between my father and your father. See, I have sent you a present of silver and gold. Come and break your treaty with Baasha king of Israel, so that he will withdraw from me."
20 So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. He attacked Ijon, Dan, Abel Beth Maachah, and all Chinneroth, with all the land of Naphtali.

21 Now it happened, when Baasha heard *it,* that he
stopped building Ramah, and remained in Tirzah.
22 Then King Asa made a proclamation throughout all
Judah; none *was* exempted. And they took away the stones
and timber of Ramah, which Baasha had used for building;
and with them King Asa built Geba of Benjamin, and
Mizpah.
23 The rest of all the acts of Asa, all his might, all that he
did, and the cities which he built, *are* they not written in
the book of the chronicles of the kings of Judah? But in the
time of his old age he was diseased in his feet.
24 So Asa rested with his fathers, and was buried with his
fathers in the City of David his father. Then Jehoshaphat his
son reigned in his place.

Nadab Reigns in Israel

25 Now Nadab the son of Jeroboam became king over
Israel in the second year of Asa king of Judah, and he
reigned over Israel two years.
26 And he did evil in the sight of the LORD, and walked in
the way of his father, and in his sin by which he had made
Israel sin.
27 Then Baasha the son of Ahijah, of the house of
Issachar, conspired against him. And Baasha killed him at
Gibbethon, which *belonged* to the Philistines, while Nadab
and all Israel laid siege to Gibbethon.
28 Baasha killed him in the third year of Asa king of Judah,
and reigned in his place.
29 And it was so, when he became king, *that* he killed all
the house of Jeroboam. He did not leave to Jeroboam
anyone that breathed, until he had destroyed him,
according to the word of the LORD which He had spoken
by His servant Ahijah the Shilonite,

30because of the sins of Jeroboam, which he had sinned and by which he had made Israel sin, because of his provocation with which he had provoked the LORD God of Israel to anger.

31Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32And there was war between Asa and Baasha king of Israel all their days.

Baasha Reigns in Israel

33In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and *reigned* twenty-four years.

34He did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin by which he had made Israel sin.

1 Kings 16

1 Then the word of the LORD came to Jehu the son of
Hanani, against Baasha, saying:
2 "Inasmuch as I lifted you out of the dust and made you
ruler over My people Israel, and you have walked in the
way of Jeroboam, and have made My people Israel sin, to
provoke Me to anger with their sins,
3 "surely I will take away the posterity of Baasha and the
posterity of his house, and I will make your house like the
house of Jeroboam the son of Nebat.
4 "The dogs shall eat whoever belongs to Baasha and dies
in the city, and the birds of the air shall eat whoever dies in
the fields."
5 Now the rest of the acts of Baasha, what he did, and his
might, *are* they not written in the book of the chronicles of
the kings of Israel?
6 So Baasha rested with his fathers and was buried in
Tirzah. Then Elah his son reigned in his place.
7 And also the word of the LORD came by the prophet
Jehu the son of Hanani against Baasha and his house,
because of all the evil that he did in the sight of the LORD
in provoking Him to anger with the work of his hands, in
being like the house of Jeroboam, and because he killed
them.

Elah Reigns in Israel

8 In the twenty-sixth year of Asa king of Judah, Elah the
son of Baasha became king over Israel, *and reigned* two
years in Tirzah.
9 Now his servant Zimri, commander of half *his* chariots,
conspired against him as he was in Tirzah drinking himself

drunk in the house of Arza, steward of *his* house in Tirzah.

10And Zimri went in and struck him and killed him in the twenty-seventh year of Asa king of Judah, and reigned in his place.

11Then it came to pass, when he began to reign, as soon as he was seated on his throne, *that* he killed all the household of Baasha; he did not leave him one male, neither of his relatives nor of his friends.

12Thus Zimri destroyed all the household of Baasha, according to the word of the LORD, which He spoke against Baasha by Jehu the prophet,

13for all the sins of Baasha and the sins of Elah his son, by which they had sinned and by which they had made Israel sin, in provoking the LORD God of Israel to anger with their idols.

14Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

Zimri Reigns in Israel

15In the twenty-seventh year of Asa king of Judah, Zimri had reigned in Tirzah seven days. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16Now the people *who were* encamped heard it said, “Zimri has conspired and also has killed the king.” So all Israel made Omri, the commander of the army, king over Israel that day in the camp.

17Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah.

18And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king’s house and burned the king’s house down upon himself with fire, and died,

19because of the sins which he had committed in doing
evil in the sight of the LORD, in walking in the way of
Jeroboam, and in his sin which he had committed to make
Israel sin.
20Now the rest of the acts of Zimri, and the treason he
committed, *are* they not written in the book of the
chronicles of the kings of Israel?

Omri Reigns in Israel

21Then the people of Israel were divided into two parts:
half of the people followed Tibni the son of Ginath, to make
him king, and half followed Omri.
22But the people who followed Omri prevailed over the
people who followed Tibni the son of Ginath. So Tibni died
and Omri reigned.
23In the thirty-first year of Asa king of Judah, Omri
became king over Israel, *and reigned* twelve years. Six
years he reigned in Tirzah.
24And he bought the hill of Samaria from Shemer for two
talents of silver; then he built on the hill, and called the
name of the city which he built, Samaria, after the name of
Shemer, owner of the hill. *Samaria*
25Omri did evil in the eyes of the LORD, and did worse
than all who *were* before him.
26For he walked in all the ways of Jeroboam the son of
Nebat, and in his sin by which he had made Israel sin,
provoking the LORD God of Israel to anger with their idols.
27Now the rest of the acts of Omri which he did, and the
might that he showed, *are* they not written in the book of
the chronicles of the kings of Israel?
28So Omri rested with his fathers and was buried in
Samaria. Then Ahab his son reigned in his place.

Ahab Reigns in Israel

29In the thirty-eighth year of Asa king of Judah, Ahab the
son of Omri became king over Israel; and Ahab the son of
Omri reigned over Israel in Samaria twenty-two years. *Ahab*

30Now Ahab the son of Omri did evil in the sight of the
LORD, more than all who *were* before him.

31And it came to pass, as though it had been a trivial
thing for him to walk in the sins of Jeroboam the son of
Nebat, that he took as wife Jezebel the daughter of Ethbaal,
king of the Sidonians; and he went and served Baal and
worshiped him.

32Then he set up an altar for Baal in the temple of Baal,
which he had built in Samaria.

33And Ahab made a wooden image.[a] Ahab did more to
provoke the LORD God of Israel to anger than all the kings
of Israel who were before him.

34In his days Hiel of Bethel built Jericho. He laid its
foundation with Abiram his firstborn, and with his youngest
son Segub he set up its gates, according to the word of the
LORD, which He had spoken through Joshua the son of
Nun.[b]

1 Kings 17

Elijah Proclaims a Drought

1And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, “*As* the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.” *Elijah*

2Then the word of the LORD came to him, saying,

3“Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan.

4“And it will be *that* you shall drink from the brook, and I have commanded the ravens to feed you there.”

5So he went and did according to the word of the LORD, for he went and stayed by the Brook Cherith, which flows into the Jordan.

6The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.

7And it happened after a while that the brook dried up, because there had been no rain in the land.

Elijah and the Widow

8Then the word of the LORD came to him, saying,

9“Arise, go to Zarephath, which *belongs* to Sidon, and dwell there. See, I have commanded a widow there to provide for you.” *The Widow of Zarephath*

10So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow *was* there gathering sticks. And he called to her and said, “Please bring me a little water in a cup, that I may drink.”

11And as she was going to get *it,* he called to her and said, “Please bring me a morsel of bread in your hand.”

12So she said, “As the LORD your God lives, I do not have
bread, only a handful of flour in a bin, and a little oil in a
jar; and see, I *am* gathering a couple of sticks that I may go
in and prepare it for myself and my son, that we may eat it,
and die.”
13And Elijah said to her, “Do not fear; go *and* do as you
have said, but make me a small cake from it first, and bring
it to me; and afterward make *some* for yourself and your
son.
14“For thus says the LORD God of Israel: ‘The bin of flour
shall not be used up, nor shall the jar of oil run dry, until
the day the LORD sends rain on the earth.’ ”
15So she went away and did according to the word of
Elijah; and she and he and her household ate for *many*
days.
16The bin of flour was not used up, nor did the jar of oil
run dry, according to the word of the LORD which He spoke
by Elijah.

Elijah Revives the Widow’s Son

17Now it happened after these things *that* the son of the
woman who owned the house became sick. And his
sickness was so serious that there was no breath left in
him.
18So she said to Elijah, “What have I to do with you, O
man of God? Have you come to me to bring my sin to
remembrance, and to kill my son?”
19And he said to her, “Give me your son.” So he took him
out of her arms and carried him to the upper room where
he was staying, and laid him on his own bed.
20Then he cried out to the LORD and said, “O LORD my
God, have You also brought tragedy on the widow with
whom I lodge, by killing her son?”

21 And he stretched himself out on the child three times,
and cried out to the LORD and said, “O LORD my God, I
pray, let this child’s soul come back to him.”
22 Then the LORD heard the voice of Elijah; and the soul
of the child came back to him, and he revived.
23 And Elijah took the child and brought him down from
the upper room into the house, and gave him to his mother.
And Elijah said, “See, your son lives!”
24 Then the woman said to Elijah, “Now by this I know
that you *are* a man of God, *and* that the word of the LORD
in your mouth *is* the truth.”

1 Kings 18

Elijah's Message to Ahab

1And it came to pass *after* many days that the word of the LORD came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and I will send rain on the earth." *Mapping the Life of Elijah*

2So Elijah went to present himself to Ahab; and *there was* a severe famine in Samaria.

3And Ahab had called Obadiah, who *was* in charge of *his* house. (Now Obadiah feared the LORD greatly.

4For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)

5And Ahab had said to Obadiah, "Go into the land to all the springs of water and to all the brooks; perhaps we may find grass to keep the horses and mules alive, so that we will not have to kill any livestock."

6So they divided the land between them to explore it; Ahab went one way by himself, and Obadiah went another way by himself.

7Now as Obadiah was on his way, suddenly Elijah met him; and he recognized him, and fell on his face, and said, "*Is* that you, my lord Elijah?"

8And he answered him, "*It is* I. Go, tell your master, 'Elijah *is here*.' "

9So he said, "How have I sinned, that you are delivering your servant into the hand of Ahab, to kill me?

10"*As* the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, '*He is* not *here,*' he took an

oath from the kingdom or nation that they could not find you.

11 “And now you say, ‘Go, tell your master, “Elijah *is here*” ’!

12 “And it shall come to pass, *as soon as* I am gone from you, that the Spirit of the LORD will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the LORD from my youth.

13 “Was it not reported to my lord what I did when Jezebel killed the prophets of the LORD, how I hid one hundred men of the LORD’s prophets, fifty to a cave, and fed them with bread and water?

14 “And now you say, ‘Go, tell your master, “Elijah *is here*.” ’ He will kill me!”

15 Then Elijah said, “*As* the LORD of hosts lives, before whom I stand, I will surely present myself to him today.”

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 Then it happened, when Ahab saw Elijah, that Ahab said to him, “*Is that* you, O troubler of Israel?” *The Troubler and the Savior*

18 And he answered, “I have not troubled Israel, but you and your father’s house *have,* in that you have forsaken the commandments of the LORD and have followed the Baals.

19 “Now therefore, send *and* gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah,[a] who eat at Jezebel’s table.”

Elijah’s Mount Carmel Victory

20 So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel.

21 And Elijah came to all the people, and said, “How long
will you falter between two opinions? If the LORD *is* God,
follow Him; but if Baal, follow him.” But the people
answered him not a word.
22 Then Elijah said to the people, “I alone am left a
prophet of the LORD; but Baal’s prophets *are* four hundred
and fifty men.
23 “Therefore let them give us two bulls; and let them
choose one bull for themselves, cut it in pieces, and lay *it*
on the wood, but put no fire *under it;* and I will prepare the
other bull, and lay *it* on the wood, but put no fire *under it*.
24 “Then you call on the name of your gods, and I will call
on the name of the LORD; and the God who answers by
fire, He is God.” So all the people answered and said, “It is
well spoken.”
25 Now Elijah said to the prophets of Baal, “Choose one
bull for yourselves and prepare *it* first, for you *are* many;
and call on the name of your god, but put no fire *under it*.”
26 So they took the bull which was given them, and they
prepared *it,* and called on the name of Baal from morning
even till noon, saying, “O Baal, hear us!” But *there was* no
voice; no one answered. Then they leaped about the altar
which they had made.
27 And so it was, at noon, that Elijah mocked them and
said, “Cry aloud, for he *is* a god; either he is meditating, or
he is busy, or he is on a journey, *or* perhaps he is sleeping
and must be awakened.”
28 So they cried aloud, and cut themselves, as was their
custom, with knives and lances, until the blood gushed out
on them.
29 And when midday was past, they prophesied until the
time of the offering of the *evening* sacrifice. But *there was*
no voice; no one answered, no one paid attention.

30Then Elijah said to all the people, “Come near to me.”
So all the people came near to him. And he repaired the
altar of the LORD *that was* broken down.
31And Elijah took twelve stones, according to the number
of the tribes of the sons of Jacob, to whom the word of the
LORD had come, saying, “Israel shall be your name.”[b]
32Then with the stones he built an altar in the name of
the LORD; and he made a trench around the altar large
enough to hold two seahs of seed.
33And he put the wood in order, cut the bull in pieces,
and laid *it* on the wood, and said, “Fill four waterpots with
water, and pour *it* on the burnt sacrifice and on the wood.”
34Then he said, “Do *it* a second time,” and they did *it* a
second time; and he said, “Do *it* a third time,” and they did
it a third time.
35So the water ran all around the altar; and he also filled
the trench with water.
36And it came to pass, at *the time of* the offering of the
evening sacrifice, that Elijah the prophet came near and
said, “LORD God of Abraham, Isaac, and Israel, let it be
known this day that You *are* God in Israel and I *am* Your
servant, and *that* I have done all these things at Your word.
37“Hear me, O LORD, hear me, that this people may
know that You *are* the LORD God, and *that* You have turned
their hearts back *to You* again.” *God Places Value on You*
38Then the fire of the LORD fell and consumed the burnt
sacrifice, and the wood and the stones and the dust, and it
licked up the water that *was* in the trench.
39Now when all the people saw *it,* they fell on their faces;
and they said, “The LORD, He *is* God! The LORD, He *is*
God!”
40And Elijah said to them, “Seize the prophets of Baal!
Do not let one of them escape!” So they seized them; and

Elijah brought them down to the Brook Kishon and executed them there.

The Drought Ends

41Then Elijah said to Ahab, “Go up, eat and drink; for *there is* the sound of abundance of rain.”

42So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees,

43and said to his servant, “Go up now, look toward the sea.” So he went up and looked, and said, “*There is* nothing.” And seven times he said, “Go again.”

44Then it came to pass the seventh *time,* that he said, “There is a cloud, as small as a man’s hand, rising out of the sea!” So he said, “Go up, say to Ahab, ‘Prepare *your chariot,* and go down before the rain stops you.’ ”

45Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel.

46Then the hand of the LORD came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel.

1 Kings 19

Elijah Escapes from Jezebel

1And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. *Jezebel*

2Then Jezebel sent a messenger to Elijah, saying, “So let the gods do *to me,* and more also, if I do not make your life as the life of one of them by tomorrow about this time.”

3And when he saw *that,* he arose and ran for his life, and went to Beersheba, which *belongs* to Judah, and left his servant there.

4But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, “It is enough! Now, LORD, take my life, for I *am* no better than my fathers!”

5Then as he lay and slept under a broom tree, suddenly an angel[a] touched him, and said to him, “Arise *and* eat.”

6Then he looked, and there by his head *was* a cake baked on coals, and a jar of water. So he ate and drank, and lay down again.

7And the angel[b] of the LORD came back the second time, and touched him, and said, “Arise *and* eat, because the journey *is* too great for you.”

8So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God. *The Mountain of God*

9And there he went into a cave, and spent the night in that place; and behold, the word of the LORD *came* to him, and He said to him, “What are you doing here, Elijah?”

10So he said, “I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets

with the sword. I alone am left; and they seek to take my life.”

God’s Revelation to Elijah

11Then He said, “Go out, and stand on the mountain
before the LORD.” And behold, the LORD passed by, and a
great and strong wind tore into the mountains and broke
the rocks in pieces before the LORD, *but* the LORD *was* not
in the wind; and after the wind an earthquake, *but* the
LORD *was* not in the earthquake; *Moses and Elijah*

12and after the earthquake a fire, *but* the LORD *was* not
in the fire; and after the fire a still small voice.

13So it was, when Elijah heard *it,* that he wrapped his
face in his mantle and went out and stood in the entrance
of the cave. Suddenly a voice *came* to him, and said, “What
are you doing here, Elijah?”

14And he said, “I have been very zealous for the LORD
God of hosts; because the children of Israel have forsaken
Your covenant, torn down Your altars, and killed Your
prophets with the sword. I alone am left; and they seek to
take my life.”

15Then the LORD said to him: “Go, return on your way to
the Wilderness of Damascus; and when you arrive, anoint
Hazael *as* king over Syria.

16“Also you shall anoint Jehu the son of Nimshi *as* king
over Israel. And Elisha the son of Shaphat of Abel Meholah
you shall anoint *as* prophet in your place.

17“It shall be *that* whoever escapes the sword of Hazael,
Jehu will kill; and whoever escapes the sword of Jehu,
Elisha will kill.

18“Yet I have reserved seven thousand in Israel, all whose
knees have not bowed to Baal, and every mouth that has
not kissed him.”

Elisha Follows Elijah

19So he departed from there, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he was with the twelfth. Then Elijah passed by him and threw his mantle on him.

20And he left the oxen and ran after Elijah, and said, “Please let me kiss my father and my mother, and *then* I will follow you.” And he said to him, “Go back again, for what have I done to you?”

21So Elisha turned back from him, and took a yoke of oxen and slaughtered them and boiled their flesh, using the oxen’s equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.

1 Kings 20

Ahab Defeats the Syrians

1 Now Ben-Hadad the king of Syria gathered all his forces
together; thirty-two kings *were* with him, with horses and
chariots. And he went up and besieged Samaria, and made
war against it.
2 Then he sent messengers into the city to Ahab king of
Israel, and said to him, “Thus says Ben-Hadad:
3 ‘Your silver and your gold *are* mine; your loveliest wives
and children are mine.’ ”
4 And the king of Israel answered and said, “My lord, O
king, just as you say, I and all that I have *are* yours.”
5 Then the messengers came back and said, “Thus speaks
Ben-Hadad, saying, ‘Indeed I have sent to you, saying, “You
shall deliver to me your silver and your gold, your wives
and your children”;
6 ‘but I will send my servants to you tomorrow about this
time, and they shall search your house and the houses of
your servants. And it shall be, *that* whatever is pleasant in
your eyes, they will put in their hands and take *it*.’ ”
7 So the king of Israel called all the elders of the land, and
said, “Notice, please, and see how this *man* seeks trouble,
for he sent to me for my wives, my children, my silver, and
my gold; and I did not deny him.”
8 And all the elders and all the people said to him, “Do not
listen or consent.”
9 Therefore he said to the messengers of Ben-Hadad, “Tell
my lord the king, ‘All that you sent for to your servant the
first time I will do, but this thing I cannot do.’ ” And the
messengers departed and brought back word to him.

10 Then Ben-Hadad sent to him and said, “The gods do so
to me, and more also, if enough dust is left of Samaria for a
handful for each of the people who follow me.”
11 So the king of Israel answered and said, “Tell *him,* ‘Let
not the one who puts on *his armor* boast like the one who
takes *it off*.’ ”
12 And it happened when *Ben-Hadad* heard this message,
as he and the kings *were* drinking at the command post,
that he said to his servants, “Get ready.” And they got
ready to attack the city.
13 Suddenly a prophet approached Ahab king of Israel,
saying, “Thus says the LORD: ‘Have you seen all this great
multitude? Behold, I will deliver it into your hand today,
and you shall know that I *am* the LORD.’ ”
14 So Ahab said, “By whom?” And he said, “Thus says the
LORD: ‘By the young leaders of the provinces.’ ” Then he
said, “Who will set the battle in order?” And he answered,
“You.”
15 Then he mustered the young leaders of the provinces,
and there were two hundred and thirty-two; and after them
he mustered all the people, all the children of Israel—seven
thousand.
16 So they went out at noon. Meanwhile Ben-Hadad and
the thirty-two kings helping him were getting drunk at the
command post.
17 The young leaders of the provinces went out first. And
Ben-Hadad sent out *a patrol,* and they told him, saying,
“Men are coming out of Samaria!”
18 So he said, “If they have come out for peace, take them
alive; and if they have come out for war, take them alive.”
19 Then these young leaders of the provinces went out of
the city with the army which followed them.
20 And each one killed his man; so the Syrians fled, and
Israel pursued them; and Ben-Hadad the king of Syria

escaped on a horse with the cavalry.

21 Then the king of Israel went out and attacked the horses and chariots, and killed the Syrians with a great slaughter.

22 And the prophet came to the king of Israel and said to him, “Go, strengthen yourself; take note, and see what you should do, for in the spring of the year the king of Syria will come up against you.”

The Syrians Again Defeated

23 Then the servants of the king of Syria said to him, “Their gods *are* gods of the hills. Therefore they were stronger than we; but if we fight against them in the plain, surely we will be stronger than they.

24 “So do this thing: Dismiss the kings, each from his position, and put captains in their places;

25 “and you shall muster an army like the army that you have lost, horse for horse and chariot for chariot. Then we will fight against them in the plain; surely we will be stronger than they.” And he listened to their voice and did so.

26 So it was, in the spring of the year, that Ben-Hadad mustered the Syrians and went up to Aphek to fight against Israel.

27 And the children of Israel were mustered and given provisions, and they went against them. Now the children of Israel encamped before them like two little flocks of goats, while the Syrians filled the countryside.

28 Then a man of God came and spoke to the king of Israel, and said, “Thus says the LORD: ‘Because the Syrians have said, “The LORD *is* God of the hills, but He *is* not God of the valleys,” therefore I will deliver all this great multitude into your hand, and you shall know that I *am* the LORD.’ ”

29 And they encamped opposite each other for seven days. So it was that on the seventh day the battle was joined; and the children of Israel killed one hundred thousand foot soldiers *of* the Syrians in one day.

30 But the rest fled to Aphek, into the city; then a wall fell on twenty-seven thousand of the men *who were* left. And Ben-Hadad fled and went into the city, into an inner chamber.

Ahab's Treaty with Ben-Hadad

31 Then his servants said to him, "Look now, we have heard that the kings of the house of Israel *are* merciful kings. Please, let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel; perhaps he will spare your life." *Merciful Kings*

32 So they wore sackcloth around their waists and *put* ropes around their heads, and came to the king of Israel and said, "Your servant Ben-Hadad says, 'Please let me live.' " And he said, "*Is* he still alive? He *is* my brother."

33 Now the men were watching closely to see whether *any sign of mercy would come* from him; and they quickly grasped *at this word* and said, "Your brother Ben-Hadad." So he said, "Go, bring him." Then Ben-Hadad came out to him; and he had him come up into the chariot.

34 So *Ben-Hadad* said to him, "The cities which my father took from your father I will restore; and you may set up marketplaces for yourself in Damascus, as my father did in Samaria." Then *Ahab said,* "I will send you away with this treaty." So he made a treaty with him and sent him away.

Ahab Condemned

35 Now a certain man of the sons of the prophets said to his neighbor by the word of the LORD, "Strike me, please." And the man refused to strike him.

36Then he said to him, “Because you have not obeyed the voice of the LORD, surely, as soon as you depart from me, a lion shall kill you.” And as soon as he left him, a lion found him and killed him.

37And he found another man, and said, “Strike me, please.” So the man struck him, inflicting a wound.

38Then the prophet departed and waited for the king by the road, and disguised himself with a bandage over his eyes.

39Now as the king passed by, he cried out to the king and said, “Your servant went out into the midst of the battle; and there, a man came over and brought a man to me, and said, ‘Guard this man; if by any means he is missing, your life shall be for his life, or else you shall pay a talent of silver.’

40“While your servant was busy here and there, he was gone.” Then the king of Israel said to him, “So *shall* your judgment *be;* you yourself have decided *it*.”

41And he hastened to take the bandage away from his eyes; and the king of Israel recognized him as one of the prophets.

42Then he said to him, “Thus says the LORD: ‘Because you have let slip out of *your* hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people.’ ”

43So the king of Israel went to his house sullen and displeased, and came to Samaria.

1 Kings 21

Naboth Is Murdered for His Vineyard

1And it came to pass after these things *that* Naboth the
Jezreelite had a vineyard which *was* in Jezreel, next to the
palace of Ahab king of Samaria.
2So Ahab spoke to Naboth, saying, “Give me your
vineyard, that I may have it for a vegetable garden,
because it *is* near, next to my house; and for it I will give
you a vineyard better than it. *Or,* if it seems good to you, I
will give you its worth in money.”
3But Naboth said to Ahab, “The LORD forbid that I
should give the inheritance of my fathers to you!”
4So Ahab went into his house sullen and displeased
because of the word which Naboth the Jezreelite had
spoken to him; for he had said, “I will not give you the
inheritance of my fathers.” And he lay down on his bed, and
turned away his face, and would eat no food.
5But Jezebel his wife came to him, and said to him, “Why
is your spirit so sullen that you eat no food?”
6He said to her, “Because I spoke to Naboth the
Jezreelite, and said to him, ‘Give me your vineyard for
money; or else, if it pleases you, I will give you *another*
vineyard for it.’ And he answered, ‘I will not give you my
vineyard.’ ”
7Then Jezebel his wife said to him, “You now exercise
authority over Israel! Arise, eat food, and let your heart be
cheerful; I will give you the vineyard of Naboth the
Jezreelite.”
8And she wrote letters in Ahab’s name, sealed *them* with
his seal, and sent the letters to the elders and the nobles
who *were* dwelling in the city with Naboth.

9 She wrote in the letters, saying,

> Proclaim a fast, and seat Naboth with high honor among the people;
> 10 and seat two men, scoundrels, before him to bear witness against him, saying, “You have blasphemed God and the king.” *Then* take him out, and stone him, that he may die.

11 So the men of his city, the elders and nobles who were inhabitants of his city, did as Jezebel had sent to them, as it *was* written in the letters which she had sent to them.
12 They proclaimed a fast, and seated Naboth with high honor among the people.
13 And two men, scoundrels, came in and sat before him; and the scoundrels witnessed against him, against Naboth, in the presence of the people, saying, “Naboth has blasphemed God and the king!” Then they took him outside the city and stoned him with stones, so that he died.
14 Then they sent to Jezebel, saying, “Naboth has been stoned and is dead.”
15 And it came to pass, when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, “Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead.”
16 So it was, when Ahab heard that Naboth was dead, that Ahab got up and went down to take possession of the vineyard of Naboth the Jezreelite.

The LORD Condemns Ahab

17 Then the word of the LORD came to Elijah the Tishbite, saying,

18 “Arise, go down to meet Ahab king of Israel, who *lives* in Samaria. There *he is,* in the vineyard of Naboth, where he has gone down to take possession of it.
19 “You shall speak to him, saying, ‘Thus says the LORD: “Have you murdered and also taken possession?” ’ And you shall speak to him, saying, ‘Thus says the LORD: “In the place where dogs licked the blood of Naboth, dogs shall lick your blood, even yours.” ’ ”
20 So Ahab said to Elijah, “Have you found me, O my enemy?” And he answered, “I have found *you,* because you have sold yourself to do evil in the sight of the LORD:
21 ‘Behold, I will bring calamity on you. I will take away your posterity, and will cut off from Ahab every male in Israel, both bond and free.
22 ‘I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked *Me* to anger, and made Israel sin.’
23 “And concerning Jezebel the LORD also spoke, saying, ‘The dogs shall eat Jezebel by the wall[a] of Jezreel.’
24 “The dogs shall eat whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field.”
25 But there was no one like Ahab who sold himself to do wickedness in the sight of the LORD, because Jezebel his wife stirred him up.
26 And he behaved very abominably in following idols, according to all *that* the Amorites had done, whom the LORD had cast out before the children of Israel.
27 So it was, when Ahab heard those words, that he tore his clothes and put sackcloth on his body, and fasted and lay in sackcloth, and went about mourning.
28 And the word of the LORD came to Elijah the Tishbite, saying,

29 “See how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the calamity in his days. In the days of his son I will bring the calamity on his house.”

1 Kings 22

Micaiah Warns Ahab

1 Now three years passed without war between Syria and
Israel.
2 Then it came to pass, in the third year, that Jehoshaphat
the king of Judah went down to *visit* the king of Israel.
Jehoshaphat
3 And the king of Israel said to his servants, "Do you know
that Ramoth in Gilead *is* ours, but we hesitate to take it out
of the hand of the king of Syria?"
4 So he said to Jehoshaphat, "Will you go with me to fight
at Ramoth Gilead?" Jehoshaphat said to the king of Israel,
"I *am* as you *are,* my people as your people, my horses as
your horses."
5 Also Jehoshaphat said to the king of Israel, "Please
inquire for the word of the LORD today."
6 Then the king of Israel gathered the prophets together,
about four hundred men, and said to them, "Shall I go
against Ramoth Gilead to fight, or shall I refrain?" So they
said, "Go up, for the Lord will deliver *it* into the hand of the
king."
7 And Jehoshaphat said, "*Is there* not still a prophet of the
LORD here, that we may inquire of Him?"[a]
8 So the king of Israel said to Jehoshaphat, "*There is* still
one man, Micaiah the son of Imlah, by whom we may
inquire of the LORD; but I hate him, because he does not
prophesy good concerning me, but evil." And Jehoshaphat
said, "Let not the king say such things!" *Micaiah*
9 Then the king of Israel called an officer and said, "Bring
Micaiah the son of Imlah quickly!"

10 The king of Israel and Jehoshaphat the king of Judah,
having put on *their* robes, sat each on his throne, at a
threshing floor at the entrance of the gate of Samaria; and
all the prophets prophesied before them.
11 Now Zedekiah the son of Chenaanah had made horns
of iron for himself; and he said, “Thus says the LORD: ‘With
these you shall gore the Syrians until they are destroyed.’ ”
12 And all the prophets prophesied so, saying, “Go up to
Ramoth Gilead and prosper, for the LORD will deliver *it*
into the king’s hand.”
13 Then the messenger who had gone to call Micaiah
spoke to him, saying, “Now listen, the words of the
prophets with one accord encourage the king. Please, let
your word be like the word of one of them, and speak
encouragement.”
14 And Micaiah said, “*As* the LORD lives, whatever the
LORD says to me, that I will speak.”
15 Then he came to the king; and the king said to him,
“Micaiah, shall we go to war against Ramoth Gilead, or
shall we refrain?” And he answered him, “Go and prosper,
for the LORD will deliver *it* into the hand of the king!”
16 So the king said to him, “How many times shall I make
you swear that you tell me nothing but the truth in the
name of the LORD?”
17 Then he said, “I saw all Israel scattered on the
mountains, as sheep that have no shepherd. And the LORD
said, ‘These have no master. Let each return to his house in
peace.’ ”
18 And the king of Israel said to Jehoshaphat, “Did I not
tell you he would not prophesy good concerning me, but
evil?”
19 Then Micaiah said, “Therefore hear the word of the
LORD: I saw the LORD sitting on His throne, and all the

host of heaven standing by, on His right hand and on His left.
20 “And the LORD said, ‘Who will persuade Ahab to go up,
that he may fall at Ramoth Gilead?’ So one spoke in this
manner, and another spoke in that manner.
21 “Then a spirit came forward and stood before the
LORD, and said, ‘I will persuade him.’
22 “The LORD said to him, ‘In what way?’ So he said, ‘I
will go out and be a lying spirit in the mouth of all his
prophets.’ And the LORD said, ‘You shall persuade *him,* and
also prevail. Go out and do so.’
23 “Therefore look! The LORD has put a lying spirit in the
mouth of all these prophets of yours, and the LORD has
declared disaster against you.”
24 Now Zedekiah the son of Chenaanah went near and
struck Micaiah on the cheek, and said, “Which way did the
spirit from the LORD go from me to speak to you?”
25 And Micaiah said, “Indeed, you shall see on that day
when you go into an inner chamber to hide!”
26 So the king of Israel said, “Take Micaiah, and return
him to Amon the governor of the city and to Joash the
king’s son;
27 “and say, ‘Thus says the king: “Put this *fellow* in prison,
and feed him with bread of affliction and water of affliction,
until I come in peace.” ’ ”
28 But Micaiah said, “If you ever return in peace, the
LORD has not spoken by me.” And he said, “Take heed, all
you people!”

Ahab Dies in Battle

29 So the king of Israel and Jehoshaphat the king of Judah
went up to Ramoth Gilead.
30 And the king of Israel said to Jehoshaphat, “I will
disguise myself and go into battle; but you put on your

robes.” So the king of Israel disguised himself and went into battle.

31Now the king of Syria had commanded the thirty-two captains of his chariots, saying, “Fight with no one small or great, but only with the king of Israel.”

32So it was, when the captains of the chariots saw Jehoshaphat, that they said, “Surely it *is* the king of Israel!” Therefore they turned aside to fight against him, and Jehoshaphat cried out.

33And it happened, when the captains of the chariots saw that it *was* not the king of Israel, that they turned back from pursuing him.

34Now a *certain* man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded.”

35The battle increased that day; and the king was propped up in his chariot, facing the Syrians, and died at evening. The blood ran out from the wound onto the floor of the chariot.

36Then, as the sun was going down, a shout went throughout the army, saying, “Every man to his city, and every man to his own country!”

37So the king died, and was brought to Samaria. And they buried the king in Samaria.

38Then *someone* washed the chariot at a pool in Samaria, and the dogs licked up his blood while the harlots bathed,[b] according to the word of the LORD which He had spoken.

39Now the rest of the acts of Ahab, and all that he did, the ivory house which he built and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40So Ahab rested with his fathers. Then Ahaziah his son reigned in his place.

Jehoshaphat Reigns in Judah

41Jehoshaphat the son of Asa had become king over
Judah in the fourth year of Ahab king of Israel.
42Jehoshaphat *was* thirty-five years old when he became
king, and he reigned twenty-five years in Jerusalem. His
mother's name *was* Azubah the daughter of Shilhi.
43And he walked in all the ways of his father Asa. He did
not turn aside from them, doing *what was* right in the eyes
of the LORD. Nevertheless the high places were not taken
away, *for* the people offered sacrifices and burned incense
on the high places.
44Also Jehoshaphat made peace with the king of Israel.
45Now the rest of the acts of Jehoshaphat, the might that
he showed, and how he made war, *are* they not written in
the book of the chronicles of the kings of Judah?
46And the rest of the perverted persons,[c] who remained
in the days of his father Asa, he banished from the land.
47*There was* then no king in Edom, only a deputy of the
king.
48Jehoshaphat made merchant ships[d] to go to Ophir for
gold; but they never sailed, for the ships were wrecked at
Ezion Geber.
49Then Ahaziah the son of Ahab said to Jehoshaphat, "Let
my servants go with your servants in the ships." But
Jehoshaphat would not.
50And Jehoshaphat rested with his fathers, and was
buried with his fathers in the City of David his father. Then
Jehoram his son reigned in his place.

Ahaziah Reigns in Israel

51Ahaziah the son of Ahab became king over Israel in
Samaria in the seventeenth year of Jehoshaphat king of
Judah, and reigned two years over Israel.

52He did evil in the sight of the LORD, and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin;
53for he served Baal and worshiped him, and provoked the LORD God of Israel to anger, according to all that his father had done.

The Outcome of Infighting

1 Kin. 1:5

God had promised David an unending dynasty (2 Sam. 7:16), and after the king's death Israel must have wondered who would take the throne to carry on this legacy. Adonijah had popular support, but David named Adonijah's half brother Solomon as heir (1 Kin. 1:11–14, 28–30, 38, 39).

Although Solomon extended grace to Adonijah (1:50–53), the older brother refused any role but king. Desperate to maintain his place in the power structure, he enlisted Solomon's mother Bathsheba in a ploy to marry Abishag, a young woman who had cared for elderly David (2:13–18). Because a king's harem normally went to his successor, the union of Adonijah and Abishag would have declared Adonijah the rightful heir to David's throne. Solomon saw through the scheme and had Adonijah executed (2:22–25).

This is a story we can relate to today. Power brokers still scheme to protect their interests. And there is nothing surprising about a leader embroiled in scandal, because a drive for power leads to all kinds of evil. But we can overcome our own thirst for control by trusting our lives to God and by faithfully carrying out whatever He asks us to do. When we excuse wrongdoing for the sake of power, we have chosen another god. Rather than force our own agenda, we can count on obedience to God as the path to true power.

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Bathsheba

1 Kin. 1:11

Also known as: Bathshua (1 Chr. 3:5); often called the wife of Uriah (2 Sam. 11:3; 11:26; 12:10; Matt. 1:6).

Home: Jerusalem.

Family: Daughter of Eliam (also called Ammiel); possibly the granddaughter of Ahithophel, one of David's counselors; wife of Uriah the Hittite; married David after David had Uriah murdered; mother of Shimea, Shobab, Nathan, and Solomon.

Best known as: The woman taken by David in adultery, leading to an illegitimate pregnancy, her husband's murder, her marriage to David, the death of their first child, and the birth of David's successor Solomon (11:1–12:25).

Think About It: *If you were in Bathsheba's shoes how would you obey God at each juncture: (1) the king approaching while your spouse was at war; (2) discovering the king had arranged for your spouse's murder; (3) the heartbreak of your son's death; (4) the triumph of your son Solomon?*

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The Horns of the Altar
1 Kin. 1:50, 51

If the tabernacle altar was similar to the altar that Moses was commanded to build, it had a horn on each corner. Altars have been unearthed in Palestine dating to the period of Solomon, though the altar referred to in 1 Kings remains undiscovered.

More: *By clinging to the horns on the altar, Adonijah followed a time-honored principle that places of worship should be sanctuaries where justice is ensured. The same concept was behind the designation of six cities of refuge in Israel. See "Cities of Refuge" in Num. 35:11.*

Think About It: *How does God want you to work for justice in and through your place of worship?*

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The Final Charge

1 Kin. 2:1–9

When the day draws near for us to bid farewell to this life and prepare to enter our new life in the heavenly home prepared for us (John 14:2), David's last words to Solomon offer valuable insight into how to encourage and equip our children to carry on the faith. David's final charge contained several parts:

- a blunt recognition and acceptance of death (1 Kin. 2:2);
- a challenge to Solomon to act responsibly (2:2);
- a review of God's covenant with Israel (2:3) and David's house (2:4);
- instructions about justice and honoring David's commitments (2:5–9).

As parents we spend our lives teaching and encouraging our children to walk in the ways of the Lord. This work reaches its final pinnacle as we bequeath upon our children their final spiritual inheritance. Like David, we can make the most of this moment by demonstrating a peaceful spirit in the face of death, challenging our children to do what is right, reminding them of God's promises and character, and urging them to use wisdom as they navigate the conflicts of this world.

More: *The Bible offers a wealth of advice for raising children with a strong sense of faith—and what to do when they wander from it.*

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Solomon
1 Kin. 2:12

Name means: "Peaceful."

Also known as: Jedidiah ("Beloved of the Lord"; 2 Sam. 12:25).

Home: Jerusalem.

Family: Tenth son of David, born to Bathsheba; related to numerous half brothers and sisters, including Absalom and Adonijah; married hundreds of wives and concubines, including Pharaoh's daughter; father of his successor Rehoboam.

Occupation: King of Israel.

Best known as: David's wise successor who built his father's kingdom into an empire that briefly dominated the Middle East.

More: *Underlying all of Solomon's accomplishments was a legendary God-given wisdom. See "The Wise King" at 1 Kin. 10:24.*

Think About It: *God gave Solomon great wisdom. But Solomon did not always follow that wisdom. What people and habits will increase the probability that you will live wisely, not just know what is wise?*

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An Understanding Heart
1 Kin. 3:6–14

When God approached Solomon in a dream, He informed the new king that He stood ready to grant any request. Money, health, and

happiness were all available for the asking. But Solomon wanted “an understanding heart” (1 Kin. 3:9).

Considering the challenges facing the new king, the request itself was exceptionally wise. Young Solomon was replacing an extraordinary ruler and was well aware of his own inexperience. He’d been saddled with the responsibility of leading God’s people, an assembly that for hundreds of years had shown stubbornness, rebellion, and abrasiveness toward their leaders (see “The Humblest Man on the Face of the Earth” at Num. 12:3). Perhaps Solomon concluded that in order to become a good king to these people, he must become a wise king.

Moreover, Solomon had recently emerged from a messy fight over the right of succession (1 Kin. 1–2). Most of his enemies had been eliminated, but he was not likely to forget the hardship of those events. Solomon might have worried that he would face the same recurring threats to his life and crown that his father had endured. The circumstances leading to Solomon’s birth (2 Sam. 11–12) and the fact that he was not the eldest son had already given him a shaky start. Given his background, Solomon had good reason to ask for the ability to “discern between good and evil” (1 Kin. 3:9).

The Lord felt delight at Solomon’s request, the same joy He feels whenever people show purity of heart (Matt. 5:8). God granted him wisdom beyond any measure Solomon had anticipated (1 Kin. 3:12). Then He added gifts Solomon had not asked for: long life, honor, and vast wealth (3:13, 14). Solomon put his gift of wisdom immediately to use when he met two women fighting over a baby and was able to discern which was the true mother, in what has become one of the most best-known stories of the Bible (3:16–27).

Solomon was blessed with wisdom, and the nation was blessed with another king determined to fear God and adhere to His law in administering justice to the people (3:28).

Discerning between good and evil, however, is not the same as doing good and rejecting evil. Despite his “understanding heart,” Solomon foolishly entered into hundreds of political marriages (11:1, 2; see also “Political Marriages” at 2 Sam. 3:13, 14). These marriages directly violated God’s law, and when his wives turned his heart to idolatry, Solomon’s kingdom was eventually torn in two (1 Kin. 11:9–13).

Many of us have spent time daydreaming about what we would ask for if put in Solomon’s situation. But we should instead consider whether we are making the most of the gifts God has already given us. Even with unsurpassed wisdom, health, wealth, and honor, Solomon still turned away from the Lord. Whatever our gifts may be, they will wither and fade if we center our lives around ourselves. But if we dedicate our gifts to God and live in His service, He will bring

them to their fullest potential, far beyond what we can even imagine (Eph. 3:20).

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The Recorder
1 Kin. 4:3

Jehoshaphat served as a recorder under both David and Solomon. His job was to preserve history through official annals. Similar jobs today would include registrars, court reporters, and historians.

Think About It: *Why preserve history? In what ways might God want you to do this for yourself, for your family, for your church, or for another group?*

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Prosperity May Bring Vulnerability
1 Kin. 4:21, 24

Under Solomon's leadership, Israel briefly emerged as a powerhouse of wealth and military might, with an influence extending from the Euphrates to Egypt and an affluence spreading to a "multitude" of citizens who reveled in "eating and drinking and rejoicing" (1 Kin. 4:20). As Solomon's reign temporarily ended threats from both without and within, everyone lived in safety, "each man under his vine and his fig tree" (4:25).

Meanwhile, the cost of maintaining Solomon's court was enormous (4:22, 23). His many building projects, including his gilded temple and even more lavishly decorated palace, were funded by increased taxes that created unrest and eventually led to a revolt (10:14, 15;

12:4, 18). Israel's current economy also created a two-class society of privileged citizens and menial workers, most of whom were foreigners (9:15, 20–23). And while trade was lively (9:26–28; 10:22, 23), it contributed to a depletion of natural resources (see "The Cedar Trade" at 1 Kin. 7:2 and "The Ruin of the Land" at Is. 10:19).

These problems linger in the background of 1 Kings 4–10, which describes the peace and prosperity that Israel enjoyed after much turmoil. Reports of the empire's power and prestige cascade from the text until the beginning of chapter 11. There the good news suddenly halts with the transition, "But King Solomon loved many foreign wives" (1 Kin. 11:1).

As Solomon turned from the Lord and worshiped the idols of his foreign brides (11:4–8), circumstances in Israel rapidly declined. God pronounced judgment on the king (11:9–13) and raised up adversaries against him (11:14–25). One of Solomon's aides, Jeroboam, led a rebellion by the ten northern tribes (11:26–28), and the kingdom split after Solomon's death (12:1–19). The wisest king who ever ruled (3:12; 10:3, 6, 7, 24) blatantly violated the Law by accumulating wives who led him into idolatry—and with his subjects looking to him as a spiritual leader, Solomon may in turn have led countless others into idolatry as well. A once brilliant reign ended in tragedy as God's people turned away from Him and against one another in war.

This tragedy may never have occurred if Israel and its king had not overlooked the warning signs of disaster. Prosperity can dull the spiritual sensitivity of even the most devoted people of God. In and of itself, prosperity isn't evil. But as Jesus pointed out, the deceitfulness of riches can choke the spiritual life of both individuals and nations (Matt. 13:22). The New Testament warns us to stay spiritually vigilant lest we fall into temptation (1 Cor. 10:12, 13; 1 Pet. 1:13; 5:8).

God's blessings give us reason to be thankful. But we should never ignore the fact that prosperity makes us especially vulnerable to losing touch with God. With increasing wealth comes persistent temptation to forget that God is the source of every good thing (James 1:17). Without Him, all of life would be a tragedy; with Him, we still experience ups and downs but always in the knowledge of the joy that is to come (Rom. 8:18; 2 Cor. 4:17; Rev. 21:4).

More: *During the peak of Israel's empire, Solomon effectively controlled the entire western part of the Fertile Crescent. As Israel split into a two-tiered society of a wealthy upper class and a poor lower class, it followed in the footsteps of its predecessors in the land, the Canaanites and the Philistines. See "The Canaanites" at Josh. 3:10.*

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Sparing No Expense

1 Kin. 5:5

As King Solomon built a house of worship, he seemed to set no limit on its size, materials, beauty, and expense. Consider the costliness of Solomon's project:

- The temple was constructed of the most precious building materials available, many of which were imported: cedar (1 Kin. 5:6), quarried stone (5:15–18), gold (6:20–22), olive wood (6:23–28, 31–33), cypress (6:34), and bronze (7:13–47).
- Solomon instructed his primary supplier, Hiram, to name his price for materials and workers (5:6); in exchange, Hiram supplied Solomon with as much material as he desired (9:11).
- The project employed 30,000 laborers (6:13), 150,000 stonemasons and haulers (6:15), and 3,300 supervisors (6:16).
- The stone was finished at the quarry before being carefully transported to the building site (6:7).
- Cedar panels, some ornately carved, embellished the walls (6:9, 15–18).
- The entire temple was overlaid with gold (6:20–22).
- The temple was furnished with items of finely crafted wood and gold (6:23–35; 7:48–50).
- So much bronze was used that its weight and cost were not determined (7:45–47).
- The work continued nonstop for seven years (6:37, 38).

Sadly, the expense of the palace, temple, and Solomon's other public works (9:15–19) created a crushing tax burden that slowly diminished his subjects' loyalty (10:14, 15; 12:4). For more, see "Tax Increases Divide the Kingdom" at 1 Kings 12:18, 19.

Determining whether the expense was justified is not easy. The project contributed to the rising economic and social problems of Solomon's reign, including heavy taxation, a growing foreign underclass, and the ravaging of Lebanon's forests (see "Prosperity May Bring Vulnerability" at 1 Kin. 4:21, 24).

On the other hand, all buildings, especially those built for sacred purposes, can be constructed as works of art that glorify God. The world has seldom seen a more lavish building project. But many of the world's great architectural feats were accomplished to memorialize those who built them, and Solomon may have also built the temple for his own glory.

God blessed the sanctuary with His presence (8:10, 11). Even so, God reminded Solomon that cedar and gold meant nothing compared to keeping the Law (6:11–13).

When we build a house of worship, its size, beauty, and costliness matter little compared to the obedience and sincere devotion of the worshipers who gather there (8:27; Acts 7:48; 17:24; 1 Cor. 6:19, 20).

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Building According to the Blueprints

1 Kin. 6:12

As Solomon constructed the temple, God reminded him that a spiritual foundation was necessary to support not only the project but life itself. Just as plans guided the building of the temple (1 Kin. 6:37, 38), so the Lord's statutes, commandments, and judgments were meant to serve as blueprints for Solomon and the rest of God's people.

Constructing a life is far more important and complex than any building. These complexities become less so when we rely on God's Word for direction. If we do not examine our lives against the divine blueprints by reading and studying Scripture, as well as listening to wise ones who also obey God, we risk putting up a structure that will ultimately collapse (Matt. 7:24–27).

More: *Living according to God's blueprints means learning to determine and do His will. See "Fleece? Only One Believer Used It" at Judg. 6:36–40. Recognizing that God has made us for unique purposes helps us carry out His desires for us.*

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See the Overall Effect
1 Kin. 7:1

Solomon's laborers toiled for seven years to complete the temple (1 Kin. 6:38). They spent nearly twice that long completing the king's palace. Four elaborate structures composed the palace complex:

- the House of the Forests of Lebanon (7:2),
- the Hall of Pillars (7:6),
- the throne room or Hall of Judgment (7:7), and
- the queen's residence (7:8).

These extravagant dwellings reflect Solomon's kingly policy of building and buying only the best. But the expense of the palace, temple, and Solomon's other public works (9:15–19) created a crushing tax burden that slowly diminished his subjects' loyalty (10:14, 15; 12:4). For more, see "Tax Increases Divide the Kingdom" at 1 Kings 12:18, 19.

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The Cedar Trade
1 Kin. 7:2

The parched landscape of modern-day Lebanon makes it difficult to imagine the massive cedar forests that flourished in the region three thousand years ago. The timber was so plentiful that Solomon sent thousands of laborers to cut and transport lumber to Jerusalem, where he used it to build structures that included his impressive palace, appropriately called the House of the Forest of Lebanon. Cedar was also used to construct the temple (1 Kin. 5:6–10; 6:9, 10, 15–18) and again much later in the second temple (Ezra 3:7).

Solomon was not the only ruler to import this fragrant, durable, and attractive wood. Lebanon traded cedar as well as cypress and fir with Syria, Egypt, and the nations of Mesopotamia. But in the centuries between Solomon and Christ, this lively economy collapsed. A massive change occurred in Palestine's ecology (see "The Ruin of the Land" at Is. 10:19), and Scripture suggests that this disaster was part of God's judgment against Israel for turning from Him.

Overcutting decimated Lebanon's cedars even though ancient loggers practiced reforestation. Solomon was a major contributor to the problem, but the Babylonian ruler Nebuchadnezzar far surpassed even Solomon's demand, according to extrabiblical sources and, possibly, biblical prophets (for example, Hab. 2:17). Cedar forests vanished within generations, never to be replaced.

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Keeping Covenant and Mercy

1 Kin. 8:23

Solomon praised the Lord for keeping His "covenant and mercy," words remarkably similar to lyrics composed by his father David (2 Sam. 22:51). Like David, Solomon understood *mercy* to mean that God would faithfully keep His promises. Find out more about God's character in "Imitate the God of Mercy" at Deuteronomy 7:9.

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A Plague of the Heart

1 Kin. 8:38

Solomon understood that the temple was a place *in* which and *toward* which people would pray (1 Kin. 8:38, 41, 42). The temple represented God's presence on earth, so when the faithful prayed toward Jerusalem, they were turning to entreat the Lord.

People pray when they experience famine, pestilence, blight, and other plagues and sicknesses (8:37). But they pray for more than these widespread calamities. They turn to God for their deepest individual needs, what Solomon called the plague of a person's heart.

These plagues leave us with nowhere to turn but toward God. He is ready to heal our most personal afflictions, the points where a fallen world's trouble, pain, and sorrow intersect with our own heart and life. We serve a personal, loving God who cares about our individual needs. We pray, and God hears. He shows us what to do about each situation.

More: *Habakkuk prayed from an anguished soul. See "The Prophet's Complaints" at Hab. 1:2–4; 1:12–2:1.*

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An International House of Prayer
1 Kin. 8:41–43

Solomon's prayer dedicating the temple showed that Israel's God was the God of all nations. The king anticipated that foreigners from throughout the world would be drawn to the house of worship in Jerusalem. He asked God to honor their prayers so that "all peoples of the earth may know Your name and fear You."

Solomon's prayer was soon answered by a visit from the queen of Sheba (1 Kin. 10:1–13). She had heard rumors of Solomon's splendors but wanted to see them for herself. When she observed all his accomplishments, she praised God for what the king had done for Israel (10:9). Other visitors had similar reactions (see "Attracted to Israel's God" at 2 Chr. 6:32, 33).

The temple was situated at Jerusalem, but as Jesus pointed out (quoting Isaiah), it was meant to be "a house of prayer for all nations" (Is. 56:7; Mark 11:17). Likewise, Israel was to bless the nations and light the way toward the one true God (Gen. 12:1–3; Is. 51:4).

Jesus also taught His followers to be a light to the world (Matt. 5:14–16). But rather than gathering others to a central place of worship, believers today have been commanded to scatter throughout the earth, taking the news of God's grace around the world (see "To Every Nation" at Matt. 28:19).

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The Lord Renews His Covenant with David
1 Kin. 9:1–9

After Solomon had completed the temple, the Lord appeared to him, inviting him to renew the covenant that had been established with his father David. Psalm 72 expresses some of the political and spiritual significance of this agreement between the Lord and Solomon. Read the song in conjunction with this passage.

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Searching for God
1 Kin. 10:6–9

The queen of Sheba was no doubt drawn to visit Solomon to view the impressive temple he had constructed for his God, to wander his magnificent palace complex with its cedar and gold treasures, and to hear firsthand the vast wisdom that had brought Solomon worldwide fame.

But what ultimately motivated her to caravan more than a thousand miles to meet him was the connection between Solomon's fame and the "name of the LORD" (1 Kin. 10:1). She came to test Solomon with hard questions, eager to know what this God might mean for her.

The Lord was answering a request Solomon had made when dedicating the temple. He had asked God to hear the prayers of foreigners. Now the temple and its God were drawing people from throughout the world (see "An International House of Prayer" at 1 Kin. 8:41–43). Solomon evidently passed the queen's test, because she praised the Lord for making Solomon king and for the Israelite values that reflected God's character (10:9).

No one knows if the queen of Sheba remained a worshiper of Israel's God. But Jesus mentioned her—along with the city of Nineveh (see the introduction to Jonah)—as examples of Gentiles in the Old Testament responding to the living God (Luke 11:29–32). The queen of Sheba's desire to seek the truth about the Lord made the Pharisees' hypocrisy obvious to everyone, and it shows how our own spiritual wonderings should drive us to actively seek answers from God.

More: *An official from Ethiopia asked questions about God and found eternal salvation just as the early church was getting underway. See "The Message Spreads to Africa" at Acts 8:27–39.*

Think About It: *How can you treat people in such a godly way that others would want to come from miles around to see how well you honor God?*

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The Wise King

1 Kin. 10:24

A list of Solomon's political, administrative, military, and architectural achievements are among the most impressive in the ancient world. Under his leadership, Israel expanded its influence from the Euphrates to the Mediterranean, and from Asia Minor to the Gulf of Aqaba and Egypt. Yet underlying all of Solomon's accomplishments was a God-given wisdom for which he was renowned both in his own day and today (see "An Understanding Heart" at 1 Kin. 3:6–14).

- Solomon won the respect of his nation when he discerned the rightful mother of a child claimed by two women (3:16–28).
- His wisdom surpassed that of all the other wise men of his day (4:30, 31).
- He spoke three thousand proverbs (4:32), many of which have been recorded in the Book of Proverbs.
- He composed more than one thousand songs (4:32), including Psalms 72 and 127.
- He demonstrated knowledge of botany, horticulture, zoology, and ichthyology, a branch of zoology that deals with the study of fish (4:33; compare Prov. 30:24–31; Eccl. 2:4–6).
- Visitors from throughout the world traveled to Jerusalem to hear his opinion (1 Kin. 4:34); the best known of these travelers is the queen of Sheba (10:1–9).
- He was the man behind most of the Book of Proverbs, as well as Ecclesiastes and Song of Solomon; several pieces of extrabiblical literature are attributed to him as well.
- Folktales from ancient Israel, Arabia, and Ethiopia celebrate Solomon's wisdom; some even go so far as to ascribe magical powers to him.

Think About It: *In what situations do you behave wisely? Not so wisely?*

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Ignoring the Law
1 Kin. 10:28–11:3

Marriage between one man and one woman had been countercultural for generations. God gave specific commands about marriage and following those commands invests in goodness. Ignoring them invests in anguish. David and Solomon presided over the golden age of the Israelite empire. David continues to be remembered as a man after God's own heart (1 Sam. 13:14; 16:7), and Solomon is still celebrated as the wisest man who ever lived (1 Kin. 3:12; 4:29–32; 10:3, 6, 7, 24). Yet as impressive as these two rulers were, they violated three specific commands given directly to kings (Deut. 17:16, 17): they each took many wives (2 Sam. 3:2–5; 5:13; 1 Kin. 11:1–3), and Solomon hoarded horses and amassed silver and gold for himself (10:14, 15, 22, 23, 28, 29).

This royal father and son acquired most of their wives through political marriages (see "Political Marriages" at 2 Sam. 3:13, 14), unions that complicated their home lives and turned their hearts from God. By importing horses from Egypt, Solomon symbolically returned Israel to bondage. God had delivered His people from the Egyptians in the days of Moses and He warned them never to "return" to Egypt by making alliances with its people. In time, David and Solomon's blatant disregard for the law caused the nation to split and many citizens to abandon God.

More: *David's polygamy led to big problems for his family. See "Giving Birth to Trouble" at 2 Sam. 3:1–5.*

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How Marriage Matters

1 Kin. 11:1–3

While God is not against marriage between persons of different ethnicities, the Bible does record that God was displeased with Solomon for marrying "many foreign women." Although many have recognized that God's displeasure did not arise from a disapproval of interracial relationships, it is worthwhile to confront a few of the interpretations that have been offered concerning this issue:

- *Some claim that Solomon's main error may have been marrying outside Israel*. The Law did prohibit Hebrews from intermarrying with Canaanites (Deut. 7:1–5; compare 1 Kin. 11:2). Yet elsewhere the Law permitted Israelite men to marry non-Canaanite women captured in war (20:14–18). Moses had a wife from Ethiopia (Num. 12:1). And Ruth, who married Boaz and became the great-grandmother of David, was a Moabite (see "A Web of Technicalities" at Ruth 2:1).
- *Others argue that some inherent flaw in the nature of woman endangered Solomon*. They say that just as Eve caused trouble for Adam (Gen. 3:6), Delilah for Samson (Judg. 16:6–21), and Bathsheba for David (2 Sam. 11:1–5), Solomon's wives weakened his resolve to follow the Lord and led him into sin. Yet God created woman equal with man and gave her shared responsibility over creation (Gen. 1:26, 27). And Scripture shows abundant examples of women with spiritual insight, selflessness, and obedience to God, including Jael (Judg. 4:17–24; 5:24–27), Ruth (Ruth 1:6–18), Abigail (1 Sam. 25), and Lydia (Acts 16:14, 15).
- *Many fault Solomon's practice of polygamy*. After all, the Law warned Israel's kings not to "multiply wives" (Deut. 17:17). Yet all of the Hebrew patriarchs had more than one wife, as did Moses, Gideon, and David. God never encouraged polygamy, but that alone does not seem to be the main cause of Solomon's downfall.

Ultimately, the Lord disapproved of Solomon's many marriages because his wives worshiped idols, which encouraged Solomon to turn his heart from the true God (1 Kin. 11:4–10). God's anger was not a result of interracial marriage, and He does not look at women as inferior or dangerous to men. And although polygamy does create profound problems, the Lord's great disappointment was Solomon's idolatry. It was a deeply spiritual issue, as the law concerning kings reveals (Deut. 17:19, 20). God's main concern—then and now—is a person's heart. What matters is not a spouse's appearance or

background but whether our marriage aids or impedes our faith and obedience.

More: *Many of Solomon's concubines were probably acquired through his military victories, as he inherited the harem of a conquered foe. See "Concubines" at Gen. 30:3–13.*

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The Descent on the Ascent
1 Kin. 11:5–7

By building a high place on the hill east of Jerusalem (possibly the Mount of Olives), Solomon took the Israelites' terrible inclination to wander after other gods and made the problem infinitely worse. As king, he institutionalized idolatry, a grave sin.

Think About It: *You and I don't necessarily institutionalize idolatry, but our behavior does invite others around us to imitate it. What other god are you tempted to worship: romance, security, status, or what?*

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An Unknown Enemy
1 Kin. 11:14–22

Solomon had never met Hadad the Edomite even though Hadad had vowed to take revenge against Solomon. His hostility stemmed from the slaughter of his father and other Edomite males by David's general Joab, a tragedy that was largely the result of a centuries-long feud between Israelites and Edomites. Learn more about the

roots of Hadad's hatred in "Pain That Leads to Prejudice" at Numbers 20:14–21 and "Brutality Repeats Itself" at 2 Samuel 8:13, 14.

Think About It: *What you do today may contribute to hostility between your descendants. What might that action be or not be?*

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Jeroboam

1 Kin. 11:26

Name means: "Let the Kinsman Plead."

Not to be confused with: Rehoboam, king of Judah (c. 931–913 B.C.), or Jeroboam's descendant, Jeroboam II (c. 782–753 B.C.; 2 Kin. 14:23–29).

Home: Zereda in the territory of Ephraim; later Egypt, where he fled from Solomon (1 Kin. 11:40); as king of the northern kingdom, Shechem and Tirzah (12:25; 14:17).

Family: Son of Nebat and Zeruah, who was left widowed; father of Abijah, a sickly child who died as a sign against Jeroboam, and of Nadab, who succeeded him until deposed by Baasha.

Occupation: Probably a wealthy landowner (11:28, according to one possible translation); placed in charge of the workforce of the northern tribes by Solomon; first king of the northern kingdom of Israel for 22 years (c. 931–910 B.C.).

Best known as: Leader of the rebellion of the northern kingdom.

More: *The Lord warned Jeroboam that he had committed more evil than any of his predecessors, and he became a benchmark against which later kings would be assessed. See "Prototypes for Evil Kings" at 2 Chr. 33:2.*

Think About It: *What are you doing, even privately, that could be labeled a benchmark for evil? What are you doing that could be labeled a benchmark for good?*

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A Wasted Opportunity

1 Kin. 11:31–39

The Lord took Solomon's descent into idolatry so seriously that He offered Jeroboam kingship over a major portion of Israel's territory. The invitation was unexpected and unimaginable—the Lord was asking an unknown minor official to father a dynasty to rule God's people.

Jeroboam squandered this gift right from the start. He either forgot or distrusted the Lord's promise to establish his kingdom, because he soon began to worry that his people would return to Rehoboam (1 Kin. 12:26, 27).

Rather than look to God for reassurance and assistance, he set up a system of idolatrous worship (12:28–33), promoting the same evil that God had raised him up to overcome. The Lord judged him by quickly curtailing his family line (14:17, 18; 15:29, 30), and the king became a bad example against which all his successors were measured (for example, 1 Kin. 16:26; 22:52; 2 Kin. 3:3).

Jeroboam could have enjoyed lasting acclaim, but he left a legacy of infamy. We seldom foresee when God will present us with an opportunity to rise to new levels of obedient service. But while God is patient with our erratic starts and stops, He will not tolerate a lasting disinterest in carrying out His will.

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Tax Increases Divide the Kingdom

1 Kin. 12:18, 19

Citizens in Solomon's day were likely angered by the nation's expanded bureaucracy. The king had organized the country into twelve administrative districts, creating a more efficient government but also increasing its reach to collect taxes and interfere in local issues. The tribe of Judah alone was exempt from being ruled by a district governor.

Solomon had imposed heavy taxes to fund endless building projects and his lavish lifestyle. While Israel's international trade was brisk, and foreigners were conscripted for cheap labor, the Israelites nevertheless felt "a heavy yoke" upon them (12:4).

After Solomon's death, Rehoboam, perhaps intending to outdo his father, rejected the advice of his father's counselors and raised taxes even higher (12:6–8, 13, 14). The tax burden became so great that all but one tribe revolted, killing the chief tax collector and forcing Rehoboam to flee. The kingdom split into two competing domains, and eventually both parts were carried away into exile. Scripture indicates that these calamitous events were all part of God's plan to judge Solomon and the people for committing idolatry (11:9–13, 29–39; 12:15).

When a government levies excessive taxes and forsakes God, its people are headed for hard times. Jesus told His followers to give Caesar his due (Matt. 22:17–21), and Paul explicitly urged Christians to pay taxes (Rom. 13:6–7). But believers can also join efforts to make government more accountable to its citizens, more efficient in its spending, and more responsible in its fiscal policies. God's people can help head off the anger, frustration, and injustice that led to Israel's downfall.

More: *Israel's rebellion against Rehoboam did not end high taxes. Successive governments both local and foreign continued to raise levies. By Jesus' lifetime, citizens likely paid more than 30 percent of their income in taxes and religious dues. See "Taxes" at Mark 12:14.*

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Using Religion for Political Gain Is Playing with Fire

1 Kin. 12:25–31

Jeroboam was playing with fire when he abused religion to further his political ends. The Lord had invited Jeroboam to follow Him, promising to be with him and build him "an enduring house" (1 Kin. 11:38). Yet when Jeroboam rose to power, he took matters into his own hands. To prevent his kingdom from reverting to the house of David, Jeroboam disregarded God's instructions and set up two idolatrous worship sites, one at Bethel in the south of his kingdom and the other at Dan in the north (12:28–30). He expanded the priesthood beyond the descendants of Levi to include men from every tribe (12:31), a capital offense (Num. 3:10). And he instituted a rival system of feasts and holidays (1 Kin. 12:32, 33). The Lord responded by cutting off Jeroboam's family rather than building it into a dynasty (14:7–16).

Subversion of religion for political ends still happens today. Many public figures project an image of religiosity that plays well with undiscerning voters. People do not always see past a person's outward appearance, but the Lord examines the heart (1 Sam. 16:7). We can ask God to help us identify and lift up leaders who are truly devoted to His ways.

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Asa

1 Kin. 15:9

Name means: “Physician.”

Home: Jerusalem.

Family: Son of King Abijam of Judah.

Occupation: King of Judah for 41 years (911–870 B.C.).

Best known as: The first king to bring reform to Judah.

Think About It: *What would give you courage and strategy to change your predecessors’ patterns?*

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Starting Strong, Ending Weak
1 Kin. 15:16–22

After spiritual and political decline under Rehoboam and Abijam, the southern kingdom of Judah reversed course under the reformer Asa. He campaigned fervently against idolatry, even banishing his grandmother Maachah, a notorious worshiper of the Canaanite fertility goddess Asherah (1 Kin. 15:11–15).

Asa also strengthened his country’s defenses by refortifying its walled cities (2 Chr. 14:6, 7). His soldiers won a decisive victory when “the fear of the LORD” came upon Zerah the Ethiopian’s troops (14:9–15). With the help of Ben-Hadad of Syria, Asa’s army also captured fortified cities and carried off plunder during periodic forays against the northern kingdom (1 Kin. 15:16–22; 2 Chr. 16:2–4).

Yet despite Asa’s initial loyalty to the Lord, his reliance on a foreign power suggested that he ceased to rely solely on God. He was rebuked by the prophet Hanani, but instead of listening, he had the seer imprisoned (16:7–10). Toward the end of his life, Asa developed a severe disease in his feet. Again he failed to rely on the Lord for healing, and he never recovered (16:12).

In the New Testament, Paul coached Christians to run strong and fast all the way to the finish line in the race of faith. Our good beginnings can come to nothing if we stray from the path and fail to return to the life God desires for us.

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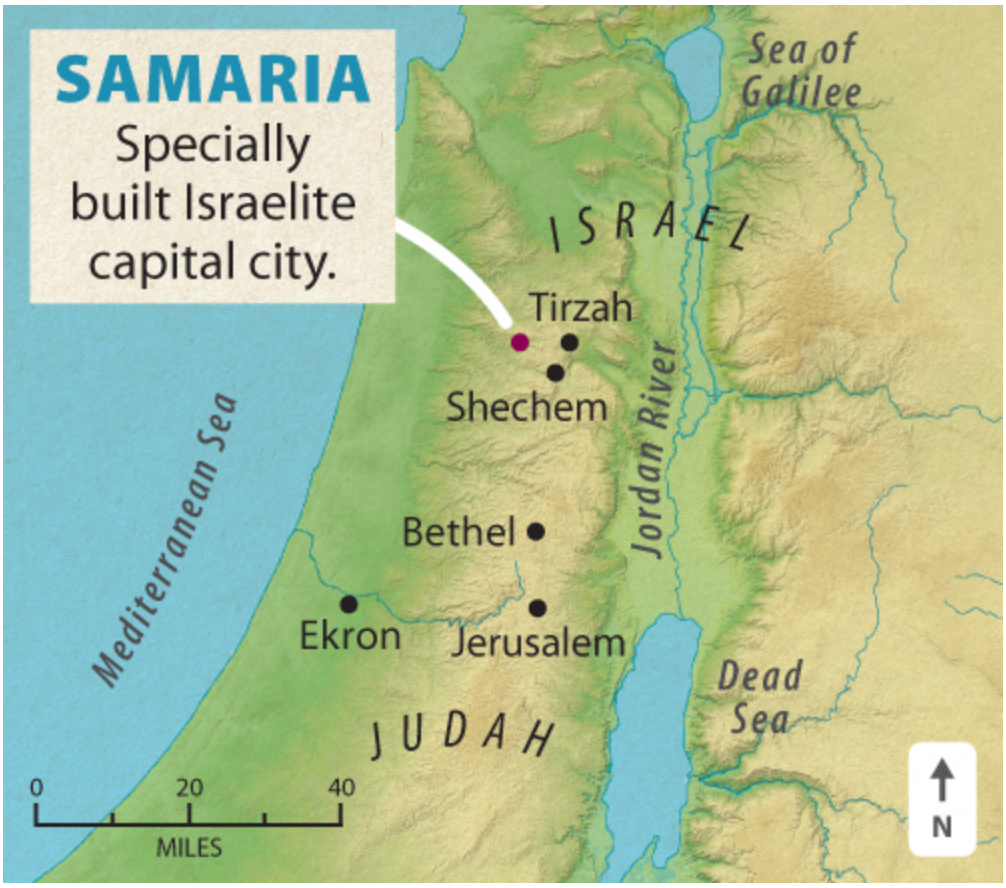
Samaria

1 Kin. 16:24

- Capital city of the northern kingdom of Israel, located 42 miles north of Jerusalem and 25 miles east of the Great (Mediterranean) Sea; situated on a defensible hill 300 feet above the surrounding valleys.
- Name possibly means “Watchtower” and came to be equated with the northern kingdom of Israel.
- Mentioned in the Bible more than any other city except Jerusalem and Babylon.
- Built by King Omri (c. 875 B.C.).
- The only major city known to have been founded by the Israelites (see “Following God in the City” at Deut. 6:10).
- Infamous for its idolatry (Is. 8:4; Jer. 23:13; Hos. 7:1–7; Mic. 1:6, 7). Archaeologists have unearthed nearly 500 fragments of ivory plaques and inlaid wood portraying Egyptian and Syro-Phoenician gods and goddesses (compare 1 Kin. 22:39; Amos 6:4).
- Fell to the Assyrians in 722 B.C. after a three-year siege (2 Kin. 17).
- Repopulated by imported settlers (17:24) who intermarried with the few Israelites who remained.
- Changed hands among the Babylonian, Persian, Macedonian, Ptolemaic, Seleucid, and Judean kingdoms.
- Site of mass evangelization by Philip in the days of the early church (Acts 8:5–8).



More: *The repopulation of Samaria with Gentiles led to bitter enmity between Jews and Samaritans. By Jesus' day, the two ethnic groups refused to have any dealings with each other. The gospel nevertheless broke through that ethnic barrier. See "The Road Less Traveled" at John 4:4–42; "Jews and Samaritans" at John 4:9; and "Why the Reluctance?" at Acts 8:4–25.*

Think About It: *Cities, like families can have wildly divergent histories. What personality are you contributing to your city's history?*

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Ahab

1 Kin. 16:29

Name means: “Father Is Brother” or “Father’s Brother” (Assyrian).

Not to be confused with: A false prophet in the era of Jeremiah (Jer. 29:21).

Home: Palace at Jezreel; capital at Samaria.

Family: Son of King Omri of Israel; husband of Jezebel, daughter of Ethbaal, king of Sidon and priest of Astarte; father of his successor Jehoram, and a daughter, Athaliah, who became the wife of a king of Judah also named Jehoram.

Occupation: King of Israel for 21 years (c. 874–853 B.C.).

Best known as: One of Israel’s most evil kings; he was opposed by the prophet Elijah in a dramatic contest on Mount Carmel (1 Kin. 18:20–46).

More: *Ahab called the prophet Elijah a “troubler of Israel,” but Elijah replied that it was Ahab who was troubling the northern kingdom. See 1 Kin. 18:17, 18. Like Jeroboam before him, Ahab was so wicked that he became a benchmark against which later kings would be assessed. See “Prototypes for Evil Kings” at 2 Chr. 33:2.*

Think About It: *Ponder criticisms you receive. Are they truly about you? If so, how does God want you to change? Or are they more about the one delivering the criticism? If so, how does God want you to help?*

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Elijah

1 Kin. 17:1

Name means: "The Lord Is My God."

Not to be confused with: Three other men in the Old Testament named Elijah (1 Chr. 8:27; Ezra 10:21, 26); nor with Elisha, the prophet who succeeded him.

Home: Possibly from Tishbe of Gilead, although the site is unknown.

Family: Reported to be "of the inhabitants of Gilead" (17:1) but no other information is known.

Occupation: Prophet in Israel during the reigns of Ahab (and Queen Jezebel) and Ahaziah, two Israelite kings of the ninth century B.C.

Of special interest: A whirlwind accompanied by a chariot of fire swept him directly to heaven (2 Kin. 2:11).

Best known as: Opposed King Ahab in a dramatic contest on Mount Carmel (1 Kin. 18:20–46). One of Israel's greatest prophets.

More: *Only six chapters of the Old Testament record Elijah's ministry, narrating his life through six major events. See "God Places Value on You" at 1 Kin. 18:37–19:14.*

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The Widow of Zarephath

1 Kin. 17:9

Not to be confused with: The Shunammite woman who showed hospitality to the prophet Elisha (see her profile at 2 Kin. 4:8).

Home: Zarephath, a small town on a coastal road in Phoenicia.

Family: Widowed; mother of one son.

Occupation: Impoverished homemaker.

Of special interest: Whatever sins this woman had committed (1 Kin. 17:18), she now feared God (17:12) and acknowledged Elijah as His true prophet (17:24).

Best known for: Extending hospitality to Elijah, a complete stranger, even when she and her son were near starvation; God responded to her kindness by miraculously providing food for many days (17:13–16).

More: *Jesus honored this Phoenician widow in His inaugural sermon, triggering a violent reaction from His hometown listeners (Luke 4:25, 26).*

Think About It: *What kindnesses might believers remember you for in generations to come?*

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Mapping the Life of Elijah

1 Kin. 18:1

1. Elijah is born, apparently in the village of Tishbe, south of the Sea of Galilee; he is known as “Elijah the Tishbite” (1 Kin. 17:1).
2. Elijah predicts a drought as God’s punishment for the idolatry of King Ahab of Israel (1 Kin. 17:1, 7; 18:17, 18).
3. The prophet is miraculously fed by ravens while he stays by the Brook Cherith (1 Kin. 17:2–6).
4. Elijah miraculously provides for a needy widow at Zarephath and raises her son from the dead (1 Kin. 17:8–24).
5. The prophet dramatically wins a contest against 450 prophets of Baal on Mount Carmel by calling down fire from

heaven. This act encourages spiritual revival and ends the drought (1 Kin. 18:20–40).
6. Elijah flees to Beersheba and then on to Mount Horeb (Sinai) to escape the wrath of Queen Jezebel (1 Kin. 19:1–18).
7. Elijah selects Elisha as his successor at Abel Meholah (1 Kin. 19:16–21).
8. The prophet denounces King Ahaziah for going to the Philistines for divine guidance and predicts that the king will die, which he does (2 Kin. 1:2–8, 17).
9. The prophet sets out from Gilgal toward Bethel, near which he is taken up into heaven by a whirlwind accompanied by a fiery chariot (2 Kin. 2:1–12).

More: *See Elijah's profile at 1 Kin. 17:1.*

Think About It: *Ponder your own life map.*

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The Troubler and the Savior
1 Kin. 18:17, 18

When King Ahab called Elijah the "troubler of Israel," Elijah replied that it was in fact Ahab who troubled the northern kingdom by abandoning the Lord and leading the nation into idolatry. Under Ahab, evil in Israel rose to unprecedented heights (1 Kin. 16:30, 33).

When Ahab married Jezebel (16:31), she made him her puppet (21:7, 8, 25) and introduced the worship of Baal-Melqart, protective god of Tyre (16:31–33), along with other forms of idolatry and witchcraft. She openly combated true worship by massacring the Lord's prophets (18:4) and tearing down His altars (19:10, 14).

After Jezebel murdered the landowner Naboth to seize his estate for her husband (21:1–16), Elijah predicted the end of Ahab's dynasty (21:21, 22), and the sad king experienced his lone shining moment. He tore his clothes, fasted, and wore sackcloth as a symbol of his mourning and repentance, and the Lord took note of his humility (21:27–29).

Ahab's one moment of faith may seem like a dull spark of hope in a lifetime of darkness, but the fact is that we are all sinners, just as much in need of God's forgiveness—and as undeserving of it—as any other human being. And as puzzling as it may seem, Scripture tells us that the Son of God descended from Ahab and Jezebel—their daughter Athaliah was great-grandmother to King Uzziah (2 Chr. 26:1), named in Matthew's genealogy of Jesus (Matt. 1:8, 9). But when we remember that everything good comes only from God, we realize that human ancestry cannot limit holiness. It can, however, serve as a demonstration that God's power knows no bounds. His grace, offered to us in spite of our sins (Rom. 5:8), is mightier than any mistake.

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God Places Value on You

1 Kin. 18:37–19:14

In an era when Israel's wickedness reached unprecedented extremes (1 Kin. 16:30, 33; 21:25), the Lord brought Elijah on the scene as His spokesperson (17:1). Only six Old Testament chapters record Elijah's life and ministry, but the remainder of Scripture upholds him as a model of faithfulness and a forerunner to Christ. Elijah's story unfolds over six major events:

1. the drought (1 Kin. 17),
2. the contest on Mount Carmel (ch. 18),
3. the flight from Jezebel (ch. 19),
4. the murder of Naboth (ch. 21),
5. the prophecy against Ahaziah (2 Kin. 1), and
6. the transfer of Elijah's ministry to Elisha (ch. 2).

The dramatic battle between Elijah and Baal's prophets on Mount Carmel is one of his most memorable moments. Elijah, whose name meant "The Lord Is My God," called down fire from heaven to show all of Israel that the Lord is indeed the one true God (1 Kin. 18:37–39).

The intensity of Elijah's heroic stand at Carmel, along with his fear of repercussions from Queen Jezebel, who threatened him as fiercely

as ever, is perhaps what led Elijah to fall almost immediately into a deep depression (19:1–4). Yet even as Elijah expressed the agony of his heart to God, the Lord sent an angel to nourish him for his journey to Mount Horeb (19:5–8), where God spoke gently to him in "a still small voice" (19:12).

Elijah illustrates the immeasurable value God places on His servants, even if their grandest achievements may seem to have little impact. If we look at Israel's history, we see that even after the miracle atop Mount Carmel, Ahab's successor Ahaziah continued his father's evil patterns. In fact, Israel's extreme depravity continued long after Elijah's departure (2 Kin. 3:1–3). Yet God loved Elijah, cared for his needs, comforted him, and honored him by taking him up into heaven in a whirlwind and fiery chariot (1 Kin. 19; 2 Kin. 2).

When we seek to proclaim God's majesty in our own lives, we must remember that even if we do not see obvious results, this does not mean that we have not succeeded in God's eyes. The Lord sees our faithfulness, and He will welcome us into His presence.

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Jezebel

1 Kin. 19:1

Name means: "There Is No Prince."

Not to be confused with: A prophetess of Thyatira who enticed Christians to commit sexual sins and idolatry (Rev. 2:20).

Home: Originally from Tyre or Sidon; lived at Samaria after marrying King Ahab.

Family: Daughter of Ethbaal, king of the Sidonians and priest of Melqart, the local Baal; wife of King Ahab of Israel, likely a political marriage arranged by Ahab's father Omri.

Occupation: Queen of Israel.

Best known for: Her determination to kill the prophet Elijah, which forced him to escape to Mount Horeb (1 Kin. 19:1–8). Jezebel's devotion to Baal led her to employ 450 Baal prophets and 400 prophets of Asherah (18:19). She encouraged Ahab to set up idols (16:32, 33) and murder Naboth (21:1–29).

Think About It: *We can be known for excellence or horror. What actions lead to horror?*

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The Mountain of God
1 Kin. 19:8

In fleeing to Mount Horeb, Elijah returned to the site where Israel had received the Law. Just as Moses had heard God's voice at Mount Horeb (Sinai), Elijah heard God speak in a still small voice (1 Kin. 19:12). See "Where God Meets Us" at Exodus 19:1, 20.

Think About It: *For you, is hearing from God an attitude, a place, or what?*

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Moses and Elijah
1 Kin. 19:11

When Elijah stood on the mountain to experience God's presence, he repeated an act Moses performed centuries earlier (Ex. 19:20), a scene that was one of many parallels between the two leaders.

Moses	Elijah
Journeys to Mount Horeb where he meets God (Ex. 3:1–6).	Journeys to Mount Horeb where he meets God (1 Kin. 19:8–11).
Sees God reveal Himself through fire (Ex. 13:21; 19:18; 24:17; Lev. 10:2; Num. 11:1; 16:35).	Sees God reveal Himself through fire (1 Kin. 18:38; 19:12; 2 Kin. 1:10, 12; 2:11).
Witnesses God miraculously provide food (Ex. 16).	Witnesses God miraculously provide food (1 Kin. 17:8–16).
Reveals God's power through miraculous deeds (Ex. 7–12).	Reveals God's power through a miraculous deed (1 Kin. 18:30–39).
Emphasizes that the Lord is God (Deut. 6:4).	Emphasizes that the Lord is God (1 Kin. 18:37–39).
Is succeeded by Joshua (name means "The Lord Is Salvation"; Deut. 31:7–8; Josh 1:1–9).	Is succeeded by Elisha (name means "My God Saves"; 2 Kin. 2:12–14).
His death is shrouded in mystery (Deut. 34:5, 6).	His departure to heaven is shrouded in mystery (2 Kin. 2:11, 12).
The Jordan River parts to begin his successor's ministry (Josh. 3:14–17).	The Jordan River parts to begin his successor's ministry (2 Kin. 2:13, 14).
Appears with Jesus at the Transfiguration (Matt. 17:3).	Appears with Jesus at the Transfiguration (Matt. 17:3).

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Merciful Kings

1 Kin. 20:31

Ben-Hadad's servants had heard rumors that the kings of Israel were "merciful." In reality, Israel's rulers were anything but

merciful, at least according to the true meaning of mercy (Hebrew: *chesed*).

To be "merciful" in the Old Testament sense meant to show loyalty and faithful adherence to the Law, the terms of the covenant between God and His people. If Ahab and the other kings of Israel aimed to be merciful, they needed to be devoted to God just as God was devoted to His people.

Instead, Israel's kings habitually broke God's covenant, resorting to idolatry and partnering with foreign governments rather than trusting God to guide them in political and military endeavors. When Ahab allowed the Syrian Ben-Hadad to escape after God had marked him for death, God declared that Ahab and his house would suffer punishment in his stead (1 Kin. 20:42).

Yet the account does not end there. Scripture illustrates the true meaning of *chesed* when Ahab repented of his wrongs (21:20–27). True to His word as a gracious Lord, God heard the prayer of Ahab—perhaps the most wicked of all of Israel's kings—and postponed the punishment until the reign of Ahab's son Ahaziah (21:29). God was devoted to His promises, that is, He was "merciful." And He keeps His word as faithfully now as He did then.

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Jehoshaphat

1 Kin. 22:2

Name means: "The Lord Is Judge."

Not to be confused with: Four other men in the Bible, including the father of Jehu, the tenth king of Israel (2 Kin. 9:2).

Home: Jerusalem.

Family: Son and successor of Asa, king of Judah; father of seven sons, including Jehoram, his firstborn, who killed all the other heirs after succeeding his father; ancestor of Jesus Christ.

Occupation: King of Judah (870–848 B.C.); he shared the throne with his father Asa during part of his reign (911–870 B.C.).

Of special interest: Jehoshaphat arranged a political marriage (see "Political Marriages" at 2 Sam. 3:13, 14) between his son Jehoram and Athaliah, daughter of Israel's King Ahab, a mistake that created big problems for Judah (2 Chr. 18:1; 21:5, 6).

Best known as: A reformer king who strengthened his nation's defenses (17:1, 2, 10, 12–19), removed idols, and commissioned judges and teachers to challenge the public to honor the Law (17:3–9; 19:3–11). Under his reign, Judah enjoyed rest from its enemies (20:1–30) and a measure of prosperity (17:5, 11).

Think About It: *How does good action protect you from enemies? How does it help even when enemies still break through?*

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Micaiah

1 Kin. 22:8

Name means: "Who Is Like the Lord?"

Not to be confused with: Micah the idolater (Judg. 17–18) or Micah of Moresheth, a prophet contemporary to Isaiah.

Home: Jerusalem.

Family: Son of Imlah.

Occupation: Prophet in Israel during the reign of King Ahab (874–853 B.C.).

Of special interest: Jewish tradition says that Micaiah was the unnamed prophet who condemned Ahab for allowing the Syrian ruler Ben-Hadad to escape (1 Kin. 20:30–43).

Best known as: The courageous prophet who stood against Ahab's false prophets by predicting the Syrians would defeat an Israelite coalition (22:8–28; 2 Chr. 18:3–27). He was imprisoned for his pointed words, but those words came to pass, and when they did, Ahab was killed in battle.

Think About It: *What's tricky about standing against false prophets? What's good about doing rightly even when your name is not recorded for it?*

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1 Kings 2

a **2:24** That is, a royal dynasty

1 Kings 4

a **4:8** Literally *Son of Hur*
b **4:9** Literally *Son of Deker*
c **4:10** Literally *Son of Hesed*
d **4:11** Literally *Son of Abinadab*
e **4:13** Literally *Son of Geber*
f **4:21** That is, the Euphrates
g **4:24** That is, the Euphrates
h **4:26** Following Masoretic Text and most other authorities; some manuscripts of the Septuagint read *four* (compare 2 Chronicles 9:25).

1 Kings 5

a **5:3** Literally *them*
b **5:11** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *twenty thousand*.
c **5:16** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *three thousand six hundred*.
d **5:17** Literally *house,* and so frequently throughout this book

1 Kings 6

a **6:1** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *fortieth*.
b **6:3** Hebrew *heykal;* here the main room of the temple, elsewhere called the holy place (compare Exodus 26:33 and Ezekiel 41:1)
c **6:3** Literally *it*
d **6:5** Hebrew *debir;* here the inner room of the temple, elsewhere called the Most Holy Place (compare verse 16)
e **6:8** Following Masoretic Text and Vulgate; Septuagint reads *upper story;* Targum reads *ground story*.
f **6:27** Literally *house*

1 Kings 7

a **7:7** Literally *floor,* that is, of the upper level
b **7:13** Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)
c **7:26** Or *three thousand* (compare 2 Chronicles 4:5)
d **7:40** Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)
e **7:45** Hebrew *Hiram* (compare 2 Chronicles 2:13, 14)

1 Kings 8

a **8:17** Literally *house*, and so in verses 18–20

1 Kings 9

a **9:13** Literally *Good for Nothing*

b **9:15** Literally *The Landfill*
c **9:24** Literally *he* (compare 2 Chronicles 8:11)
d **9:26** Hebrew *Eloth* (compare 2 Kings 14:22)

1 Kings 10

a **10:11** Or *algum* (compare 2 Chronicles 9:10, 11)
b **10:22** Literally *ships of Tarshish,* deep-sea vessels
c **10:22** Or *peacocks*
d **10:26** Following Septuagint, Syriac, Targum, and Vulgate (compare 2 Chronicles 9:25); Masoretic Text reads *led*.
e **10:29** Literally *by their hands*

1 Kings 11

a **11:33** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *he has*.

1 Kings 12

a **12:11** Literally *scorpions*
b **12:14** Literally *scorpions*
c **12:31** Literally *a house*

1 Kings 13

a **13:12** Septuagint, Syriac, Targum, and Vulgate read *showed him*.
b **13:32** Literally *houses*

1 Kings 14

a **14:15** That is, the Euphrates
b **14:15** Hebrew *Asherim,* Canaanite deities
c **14:24** Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious rituals
d **14:31** Spelled *Abijah* in 2 Chronicles 12:16ff

1 Kings 15

a **15:6** Following Masoretic Text, Septuagint, Targum, and Vulgate; some Hebrew manuscripts and Syriac read *Abijam*.
b **15:12** Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals
c **15:13** A Canaanite goddess

1 Kings 16

a **16:33** Hebrew *Asherah,* a Canaanite goddess
b **16:34** Compare Joshua 6:26

1 Kings 18

a **18:19** A Canaanite goddess
b **18:31** Genesis 32:28

1 Kings 19

a **19:5** Or *Angel*
b **19:7** Or *Angel*

1 Kings 21

a **21:23** Following Masoretic Text and Septuagint; some Hebrew manuscripts, Syriac, Targum, and Vulgate read *plot of ground* (compare 2 Kings 9:36).

1 Kings 22

a **22:7** Or *him*
b **22:38** Syriac and Targum read *they washed his armor*.
c **22:46** Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious rituals
d **22:48** Or *ships of Tarshish*

The Lord’s intention when He rescued His people from slavery in Egypt was that they would dwell in the land He had promised to Abraham hundreds of years earlier, serving Him and obeying His commands. But within a generation of Joshua’s death, the people lived according to their own desires, rejecting God’s law (Judg. 2:7–15). Although the nation experienced seasons of spiritual renewal under the rule of the judges and the united monarchy of David and Solomon, the Book of 1 Kings traces the decline and fracture of Israel into two distinct domains, the northern kingdom of Israel and the southern kingdom of Judah. Each kingdom was led by its own series of kings, whose leadership often caused more harm than good.

As the people drifted further from God’s purposes, He used natural disasters, foreign invasions, civil wars, and prophetic messages to warn them of their impending judgment. If the people refused to return to obedience, God would allow them to be taken into captivity in a foreign land. The coming Exile would temporarily reverse the Exodus, sending God’s people back into bondage.

In 722 B.C. the Assyrians captured Samaria, capital of Israel, and deported many of the nation’s inhabitants to Mesopotamia (2 Kin. 17:1–18), bringing the northern kingdom to an end. Judah survived only a few generations longer. Several kings of Judah were faithful to the Lord, but the kingdom ultimately faltered in its commitment to God. Despite the warnings of numerous prophets, the people continued to practice idolatry and live in blatant disregard of God’s goodness and leadership. The reign of Manasseh, who was reported to have committed greater evils than the

notoriously cruel Canaanites, was an exceptionally low point for Judah (21:1–9). Judah followed the northern kingdom into captivity (21:10–15) in 587 B.C. when the Babylonians sieged, pillaged, and burnt Jerusalem to the ground (25:1–21).

As we read the account of Israel's slow and steady decline, culminating in the terrible loss and devastation of the Exile, we are compelled to consider the consequences of our actions and the necessity of heeding any red flags in our own lives when we are on a path toward destruction. Just as God offered the Israelites ample opportunities to come back to Him, we are likewise not without hope of preventing some of our greatest miseries if only we accept the opportunity to turn away from actions that lead to tragic consequences.

Originally, 1 and 2 Kings were one book (see the introduction to 1 Kings), covering about four hundred years of history. Because the final event mentioned in 2 Kings is the captivity of Judah after the Babylonian conquest, the book must have been compiled by an unknown author or editor sometime after 587 B.C. The events of this book take place in Israel, Judah, and the surrounding nations—from Egypt, Ethiopia, and Sheba to the south and west, and Phoenicia, Syria, and Mesopotamia to the north and east (see the map at "The Cedar Trade" at 1 Kin. 7:2).

Key People in 2 Kings

- Elisha, successor to the prophet Elijah; he asked to receive a double portion of Elijah's spirit, likely an allusion to the law of inheritance (2 Kin. 2:1).
- The Shunammite woman, a resident of the Mount Carmel region rewarded for extending hospitality to Elisha (2 Kin. 4:8).

- Naaman, a Syrian general who followed the advice of his wife's Israelite servant girl and visited Elisha; his leprosy was cured after he washed in the Jordan River seven times (2 Kin. 5:1).
- Jehonadab, a man who joined in destroying the descendants of King Ahab and suppressing the worship of Baal (2 Kin. 10:15–17, 23–28).
- Athaliah, the evil queen of Judah who tried to kill all the heirs to the throne so she could rule the nation (2 Kin. 11:1).
- Joash, the boy king of Judah who carried out spiritual reforms until his mentor died; he then turned from God (2 Kin. 12:1).
- Jonah, the prophet best known for his encounter with the great fish (Jon. 1); he appears in 2 Kings ministering to the northern kingdom of Israel (2 Kin. 14:25).
- Uzziah, a king struck with leprosy after committing a sin similar to Saul's unlawful sacrifice (2 Kin. 15:1–5).
- Sennacherib, a king of Assyria who sent troops to besiege Jerusalem; their sudden retreat fulfilled a promise made by God (2 Kin. 18:13–19:37).
- Jehoiachin, next-to-last king of Judah, regarded by his captors as the true king in exile (2 Kin. 25:27–30).

Key Events in 2 Kings

- Elijah rides to heaven in a chariot of fire (2 Kin. 2:1–15).
- Elisha raises a boy from the dead (2 Kin. 4:18–37).
- Naaman is healed of leprosy (2 Kin. 5:19).
- An ax head floats (2 Kin. 6:1–7).

- The northern kingdom of Israel is captured and taken into exile by the Assyrians (2 Kin. 17:1–18).
- Babylonian envoys visit King Hezekiah (2 Kin. 20).
- The Book of the Law is found during repairs to the temple (2 Kin. 22).
- Jerusalem is captured and the southern kingdom of Judah is taken into exile by the Babylonians (2 Kin. 25).

2 Kings 1

God Judges Ahaziah

1 Moab rebelled against Israel after the death of Ahab.

2 Now Ahaziah fell through the lattice of his upper room
in Samaria, and was injured; so he sent messengers and
said to them, “Go, inquire of Baal-Zebub, the god of Ekron,
whether I shall recover from this injury.”

3 But the angel[a] of the LORD said to Elijah the Tishbite,
“Arise, go up to meet the messengers of the king of
Samaria, and say to them, ‘*Is it* because *there is* no God in
Israel *that* you are going to inquire of Baal-Zebub, the god
of Ekron?’

4 “Now therefore, thus says the LORD: ‘You shall not
come down from the bed to which you have gone up, but
you shall surely die.’ ” So Elijah departed.

5 And when the messengers returned to him, he said to
them, “Why have you come back?”

6 So they said to him, “A man came up to meet us, and
said to us, ‘Go, return to the king who sent you, and say to
him, “Thus says the LORD: ‘*Is it* because *there is* no God in
Israel *that* you are sending to inquire of Baal-Zebub, the
god of Ekron? Therefore you shall not come down from the
bed to which you have gone up, but you shall surely
die.’ ” ’ ”

7 Then he said to them, “What kind of man *was it* who
came up to meet you and told you these words?”

8 So they answered him, “A hairy man wearing a leather
belt around his waist.” And he said, “It *is* Elijah the
Tishbite.”

9 Then the king sent to him a captain of fifty with his fifty
men. So he went up to him; and there he was, sitting on the

top of a hill. And he spoke to him: “Man of God, the king has said, ‘Come down!’ ”

10So Elijah answered and said to the captain of fifty, “If I *am* a man of God, then let fire come down from heaven and consume you and your fifty men.” And fire came down from heaven and consumed him and his fifty.

11Then he sent to him another captain of fifty with his fifty men. And he answered and said to him: “Man of God, thus has the king said, ‘Come down quickly!’ ”

12So Elijah answered and said to them, “If I *am* a man of God, let fire come down from heaven and consume you and your fifty men.” And the fire of God came down from heaven and consumed him and his fifty.

13Again, he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him: “Man of God, please let my life and the life of these fifty servants of yours be precious in your sight.

14“Look, fire has come down from heaven and burned up the first two captains of fifties with their fifties. But let my life now be precious in your sight.”

15And the angel[b] of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So he arose and went down with him to the king.

16Then he said to him, “Thus says the LORD: ‘Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, *is it* because *there is* no God in Israel to inquire of His word? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’ ”

17So Ahaziah died according to the word of the LORD which Elijah had spoken. Because he had no son, Jehoram[c] became king in his place, in the second year of Jehoram the son of Jehoshaphat, king of Judah.

[18]Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

2 Kings 2

Elijah Ascends to Heaven

1 And it came to pass, when the LORD was about to take up
Elijah into heaven by a whirlwind, that Elijah went with
Elisha from Gilgal.

2 Then Elijah said to Elisha, “Stay here, please, for the
LORD has sent me on to Bethel.” But Elisha said, “*As* the
LORD lives, and *as* your soul lives, I will not leave you!” So
they went down to Bethel.

3 Now the sons of the prophets who *were* at Bethel came
out to Elisha, and said to him, “Do you know that the LORD
will take away your master from over you today?” And he
said, “Yes, I know; keep silent!” *Elisha*

4 Then Elijah said to him, “Elisha, stay here, please, for
the LORD has sent me on to Jericho.” But he said, “*As* the
LORD lives, and *as* your soul lives, I will not leave you!” So
they came to Jericho.

5 Now the sons of the prophets who *were* at Jericho came
to Elisha and said to him, “Do you know that the LORD will
take away your master from over you today?” So he
answered, “Yes, I know; keep silent!”

6 Then Elijah said to him, “Stay here, please, for the
LORD has sent me on to the Jordan.” But he said, “*As* the
LORD lives, and *as* your soul lives, I will not leave you!” So
the two of them went on.

7 And fifty men of the sons of the prophets went and stood
facing *them* at a distance, while the two of them stood by
the Jordan.

8 Now Elijah took his mantle, rolled *it* up, and struck the
water; and it was divided this way and that, so that the two
of them crossed over on dry ground.

9And so it was, when they had crossed over, that Elijah said to Elisha, “Ask! What may I do for you, before I am taken away from you?” Elisha said, “Please let a double portion of your spirit be upon me.”

10So he said, “You have asked a hard thing. *Nevertheless,* if you see me *when I am* taken from you, it shall be so for you; but if not, it shall not be *so*.”

11Then it happened, as they continued on and talked, that suddenly a chariot of fire *appeared* with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

12And Elisha saw *it,* and he cried out, “My father, my father, the chariot of Israel and its horsemen!” So he saw him no more. And he took hold of his own clothes and tore them into two pieces.

13He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan. *Old Testament Mentors*

14Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, “Where *is* the LORD God of Elijah?” And when he also had struck the water, it was divided this way and that; and Elisha crossed over.

15Now when the sons of the prophets who *were* from Jericho saw him, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him, and bowed to the ground before him.

16Then they said to him, “Look now, there are fifty strong men with your servants. Please let them go and search for your master, lest perhaps the Spirit of the LORD has taken him up and cast him upon some mountain or into some valley.” And he said, “You shall not send anyone.”

17But when they urged him till he was ashamed, he said, “Send *them!” Therefore they sent fifty men, and they searched for three days but did not find him*.

18 And when they came back to him, for he had stayed in
Jericho, he said to them, “Did I not say to you, ‘Do not go’?”

Elisha Performs Miracles

19 Then the men of the city said to Elisha, “Please notice,
the situation of this city *is* pleasant, as my lord sees; but
the water *is* bad, and the ground barren.”
20 And he said, “Bring me a new bowl, and put salt in it.”
So they brought *it* to him.
21 Then he went out to the source of the water, and cast in
the salt there, and said, “Thus says the LORD: ‘I have
healed this water; from it there shall be no more death or
barrenness.’ ”
22 So the water remains healed to this day, according to
the word of Elisha which he spoke.
23 Then he went up from there to Bethel; and as he was
going up the road, some youths came from the city and
mocked him, and said to him, “Go up, you baldhead! Go up,
you baldhead!”
24 So he turned around and looked at them, and
pronounced a curse on them in the name of the LORD. And
two female bears came out of the woods and mauled forty-
two of the youths.
25 Then he went from there to Mount Carmel, and from
there he returned to Samaria.

2 Kings 3

Moab Rebels Against Israel

1 Now Jehoram the son of Ahab became king over Israel at
Samaria in the eighteenth year of Jehoshaphat king of
Judah, and reigned twelve years.
2 And he did evil in the sight of the LORD, but not like his
father and mother; for he put away the *sacred* pillar of Baal
that his father had made.
3 Nevertheless he persisted in the sins of Jeroboam the
son of Nebat, who had made Israel sin; he did not depart
from them.
4 Now Mesha king of Moab was a sheepbreeder, and he
regularly paid the king of Israel one hundred thousand
lambs and the wool of one hundred thousand rams.
5 But it happened, when Ahab died, that the king of Moab
rebelled against the king of Israel.
6 So King Jehoram went out of Samaria at that time and
mustered all Israel.
7 Then he went and sent to Jehoshaphat king of Judah,
saying, “The king of Moab has rebelled against me. Will you
go with me to fight against Moab?” And he said, “I will go
up; I *am* as you *are,* my people as your people, my horses
as your horses.”
8 Then he said, “Which way shall we go up?” And he
answered, “By way of the Wilderness of Edom.”
9 So the king of Israel went with the king of Judah and the
king of Edom, and they marched on that roundabout route
seven days; and there was no water for the army, nor for
the animals that followed them.
10 And the king of Israel said, “Alas! For the LORD has
called these three kings together to deliver them into the

hand of Moab.”

11But Jehoshaphat said, “*Is there* no prophet of the LORD here, that we may inquire of the LORD by him?” So one of the servants of the king of Israel answered and said, “Elisha the son of Shaphat *is* here, who poured water on the hands of Elijah.”

12And Jehoshaphat said, “The word of the LORD is with him.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13Then Elisha said to the king of Israel, “What have I to do with you? Go to the prophets of your father and the prophets of your mother.” But the king of Israel said to him, “No, for the LORD has called these three kings *together* to deliver them into the hand of Moab.”

14And Elisha said, “*As* the LORD of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you.

15“But now bring me a musician.” Then it happened, when the musician played, that the hand of the LORD came upon him.

16And he said, “Thus says the LORD: ‘Make this valley full of ditches.’

17“For thus says the LORD: ‘You shall not see wind, nor shall you see rain; yet that valley shall be filled with water, so that you, your cattle, and your animals may drink.’

18“And this is a simple matter in the sight of the LORD; He will also deliver the Moabites into your hand.

19“Also you shall attack every fortified city and every choice city, and shall cut down every good tree, and stop up every spring of water, and ruin every good piece of land with stones.”

20Now it happened in the morning, when the grain offering was offered, that suddenly water came by way of

Edom, and the land was filled with water.

21 And when all the Moabites heard that the kings had
come up to fight against them, all who were able to bear
arms and older were gathered; and they stood at the
border.

22 Then they rose up early in the morning, and the sun
was shining on the water; and the Moabites saw the water
on the other side *as* red as blood.

23 And they said, “This is blood; the kings have surely
struck swords and have killed one another; now therefore,
Moab, to the spoil!”

24 So when they came to the camp of Israel, Israel rose up
and attacked the Moabites, so that they fled before them;
and they entered *their* land, killing the Moabites.

25 Then they destroyed the cities, and each man threw a
stone on every good piece of land and filled it; and they
stopped up all the springs of water and cut down all the
good trees. But they left the stones of Kir Haraseth *intact*.
However the slingers surrounded and attacked it.

26 And when the king of Moab saw that the battle was too
fierce for him, he took with him seven hundred men who
drew swords, to break through to the king of Edom, but
they could not.

27 Then he took his eldest son who would have reigned in
his place, and offered him *as* a burnt offering upon the wall;
and there was great indignation against Israel. So they
departed from him and returned to *their own* land.

2 Kings 4

Elisha and the Widow's Oil

1 A certain woman of the wives of the sons of the prophets
cried out to Elisha, saying, "Your servant my husband is
dead, and you know that your servant feared the LORD.
And the creditor is coming to take my two sons to be his
slaves." *The Widow's Oil*

2 So Elisha said to her, "What shall I do for you? Tell me,
what do you have in the house?" And she said, "Your
maidservant has nothing in the house but a jar of oil." *A Widow's Worth*

3 Then he said, "Go, borrow vessels from everywhere,
from all your neighbors—empty vessels; do not gather just
a few.

4 "And when you have come in, you shall shut the door
behind you and your sons; then pour it into all those
vessels, and set aside the full ones."

5 So she went from him and shut the door behind her and
her sons, who brought *the vessels* to her; and she poured *it*
out.

6 Now it came to pass, when the vessels were full, that
she said to her son, "Bring me another vessel." And he said
to her, "*There is* not another vessel." So the oil ceased.

7 Then she came and told the man of God. And he said,
"Go, sell the oil and pay your debt; and you *and* your sons
live on the rest."

Elisha Raises the Shunammite's Son

8 Now it happened one day that Elisha went to Shunem,
where there *was* a notable woman, and she persuaded him

to eat some food. So it was, as often as he passed by, he would turn in there to eat some food. *The Shunammite Woman*

9And she said to her husband, “Look now, I know that this *is* a holy man of God, who passes by us regularly.

10“Please, let us make a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there.”

11And it happened one day that he came there, and he turned in to the upper room and lay down there.

12Then he said to Gehazi his servant, “Call this Shunammite woman.” When he had called her, she stood before him.

13And he said to him, “Say now to her, ‘Look, you have been concerned for us with all this care. What *can I* do for you? Do you want me to speak on your behalf to the king or to the commander of the army?’ ” She answered, “I dwell among my own people.”

14So he said, “What then *is* to be done for her?” And Gehazi answered, “Actually, she has no son, and her husband is old.”

15So he said, “Call her.” When he had called her, she stood in the doorway.

16Then he said, “About this time next year you shall embrace a son.” And she said, “No, my lord. Man of God, do not lie to your maidservant!”

17But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.

18And the child grew. Now it happened one day that he went out to his father, to the reapers.

19And he said to his father, “My head, my head!” So he said to a servant, “Carry him to his mother.”

20When he had taken him and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up and laid him on the bed of the man of
God, shut *the door* upon him, and went out.
22 Then she called to her husband, and said, “Please send
me one of the young men and one of the donkeys, that I
may run to the man of God and come back.”
23 So he said, “Why are you going to him today? *It is*
neither the New Moon nor the Sabbath.” And she said, “*It*
is well.”
24 Then she saddled a donkey, and said to her servant,
“Drive, and go forward; do not slacken the pace for me
unless I tell you.”
25 And so she departed, and went to the man of God at
Mount Carmel.
So it was, when the man of God saw her afar off, that he
said to his servant Gehazi, “Look, the Shunammite woman!
26 “Please run now to meet her, and say to her, ‘*Is it* well
with you? *Is it* well with your husband? *Is it* well with the
child?’ ” And she answered, “*It is* well.”
27 Now when she came to the man of God at the hill, she
caught him by the feet, but Gehazi came near to push her
away. But the man of God said, “Let her alone; for her soul
is in deep distress, and the LORD has hidden *it* from me,
and has not told me.”
28 So she said, “Did I ask a son of my lord? Did I not say,
‘Do not deceive me’?”
29 Then he said to Gehazi, “Get yourself ready, and take
my staff in your hand, and be on your way. If you meet
anyone, do not greet him; and if anyone greets you, do not
answer him; but lay my staff on the face of the child.”
30 And the mother of the child said, “*As* the LORD lives,
and *as* your soul lives, I will not leave you.” So he arose and
followed her.
31 Now Gehazi went on ahead of them, and laid the staff
on the face of the child; but *there was* neither voice nor

hearing. Therefore he went back to meet him, and told him, saying, “The child has not awakened.”

32When Elisha came into the house, there was the child, lying dead on his bed.

33He went in therefore, shut the door behind the two of them, and prayed to the LORD.

34And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child became warm.

35He returned and walked back and forth in the house, and again went up and stretched himself out on him; then the child sneezed seven times, and the child opened his eyes.

36And he called Gehazi and said, “Call this Shunammite woman.” So he called her. And when she came in to him, he said, “Pick up your son.”

37So she went in, fell at his feet, and bowed to the ground; then she picked up her son and went out.

Elisha Purifies the Pot of Stew

38And Elisha returned to Gilgal, and *there was* a famine in the land. Now the sons of the prophets *were* sitting before him; and he said to his servant, “Put on the large pot, and boil stew for the sons of the prophets.”

39So one went out into the field to gather herbs, and found a wild vine, and gathered from it a lapful of wild gourds, and came and sliced *them* into the pot of stew, though they did not know *what they were*.

40Then they served it to the men to eat. Now it happened, as they were eating the stew, that they cried out and said, “Man of God, *there is* death in the pot!” And they could not eat *it*.

41So he said, “Then bring some flour.” And he put *it* into the pot, and said, “Serve *it* to the people, that they may eat.” And there was nothing harmful in the pot.

Elisha Feeds One Hundred Men

42Then a man came from Baal Shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, “Give *it* to the people, that they may eat.”

43But his servant said, “What? Shall I set this before one hundred men?” He said again, “Give it to the people, that they may eat; for thus says the LORD: ‘They shall eat and have *some* left over.’ ”

44So he set *it* before them; and they ate and had *some* left over, according to the word of the LORD.

2 Kings 5

Naaman's Leprosy Healed

1 Now Naaman, commander of the army of the king of
Syria, was a great and honorable man in the eyes of his
master, because by him the LORD had given victory to
Syria. He was also a mighty man of valor, *but* a leper. *Naaman*
2 And the Syrians had gone out on raids, and had brought
back captive a young girl from the land of Israel. She
waited on Naaman's wife.
3 Then she said to her mistress, "If only my master *were*
with the prophet who *is* in Samaria! For he would heal him
of his leprosy."
4 And *Naaman* went in and told his master, saying, "Thus
and thus said the girl who *is* from the land of Israel."
5 Then the king of Syria said, "Go now, and I will send a
letter to the king of Israel." So he departed and took with
him ten talents of silver, six thousand *shekels* of gold, and
ten changes of clothing.
6 Then he brought the letter to the king of Israel, which
said,

> Now be advised, when this letter comes to you, that I
> have sent Naaman my servant to you, that you may
> heal him of his leprosy.

7 And it happened, when the king of Israel read the letter,
that he tore his clothes and said, "*Am* I God, to kill and
make alive, that this man sends a man to me to heal him of
his leprosy? Therefore please consider, and see how he
seeks a quarrel with me."
8 So it was, when Elisha the man of God heard that the
king of Israel had torn his clothes, that he sent to the king,

saying, “Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel.”

9Then Naaman went with his horses and chariot, and he stood at the door of Elisha’s house.

10And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall be restored to you, and *you shall* be clean.”

11But Naaman became furious, and went away and said, “Indeed, I said to myself, ‘He will surely come out *to me,* and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.’

12“*Are* not the Abanah[a] and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” So he turned and went away in a rage.

13And his servants came near and spoke to him, and said, “My father, *if* the prophet had told you *to do* something great, would you not have done *it?* How much more then, when he says to you, ‘Wash, and be clean’?” *God’s Simple Requirements*

14So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

15And he returned to the man of God, he and all his aides, and came and stood before him; and he said, “Indeed, now I know that *there is* no God in all the earth, except in Israel; now therefore, please take a gift from your servant.”

16But he said, “*As* the LORD lives, before whom I stand, I will receive nothing.” And he urged him to take *it,* but he refused.

17So Naaman said, “Then, if not, please let your servant
be given two mule-loads of earth; for your servant will no
longer offer either burnt offering or sacrifice to other gods,
but to the LORD.
18“Yet in this thing may the LORD pardon your servant:
when my master goes into the temple of Rimmon to
worship there, and he leans on my hand, and I bow down in
the temple of Rimmon—when I bow down in the temple of
Rimmon, may the LORD please pardon your servant in this
thing.”
19Then he said to him, “Go in peace.” So he departed
from him a short distance.

Gehazi’s Greed

20But Gehazi, the servant of Elisha the man of God, said,
“Look, my master has spared Naaman this Syrian, while
not receiving from his hands what he brought; but *as* the
LORD lives, I will run after him and take something from
him.” *Self-Seeking Servants*
21So Gehazi pursued Naaman. When Naaman saw *him*
running after him, he got down from the chariot to meet
him, and said, “*Is* all well?”
22And he said, “All *is* well. My master has sent me,
saying, ‘Indeed, just now two young men of the sons of the
prophets have come to me from the mountains of Ephraim.
Please give them a talent of silver and two changes of
garments.’ ”
23So Naaman said, “Please, take two talents.” And he
urged him, and bound two talents of silver in two bags,
with two changes of garments, and handed *them* to two of
his servants; and they carried *them* on ahead of him.
24When he came to the citadel, he took *them* from their
hand, and stored *them* away in the house; then he let the
men go, and they departed.

25 Now he went in and stood before his master. Elisha
said to him, “Where *did you go,* Gehazi?” And he said,
“Your servant did not go anywhere.”
26 Then he said to him, “Did not my heart go *with you*
when the man turned back from his chariot to meet you? *Is*
it time to receive money and to receive clothing, olive
groves and vineyards, sheep and oxen, male and female
servants?
27 “Therefore the leprosy of Naaman shall cling to you
and your descendants forever.” And he went out from his
presence leprous, *as white* as snow.

2 Kings 6

The Floating Ax Head

1 And the sons of the prophets said to Elisha, “See now, the
place where we dwell with you is too small for us.
2 “Please, let us go to the Jordan, and let every man take a
beam from there, and let us make there a place where we
may dwell.” So he answered, “Go.”
3 Then one said, “Please consent to go with your
servants.” And he answered, “I will go.”
4 So he went with them. And when they came to the
Jordan, they cut down trees.
5 But as one was cutting down a tree, the iron *ax head* fell
into the water; and he cried out and said, “Alas, master! For
it was borrowed.”
6 So the man of God said, “Where did it fall?” And he
showed him the place. So he cut off a stick, and threw *it* in
there; and he made the iron float.
7 Therefore he said, “Pick *it* up for yourself.” So he
reached out his hand and took it.

The Blinded Syrians Captured

8 Now the king of Syria was making war against Israel;
and he consulted with his servants, saying, “My camp *will*
be in such and such a place.”
9 And the man of God sent to the king of Israel, saying,
“Beware that you do not pass this place, for the Syrians are
coming down there.”
10 Then the king of Israel sent *someone* to the place of
which the man of God had told him. Thus he warned him,
and he was watchful there, not just once or twice.

11 Therefore the heart of the king of Syria was greatly troubled by this thing; and he called his servants and said to them, “Will you not show me which of us *is* for the king of Israel?”

12 And one of his servants said, “None, my lord, O king; but Elisha, the prophet who *is* in Israel, tells the king of Israel the words that you speak in your bedroom.”

13 So he said, “Go and see where he *is,* that I may send and get him.” And it was told him, saying, “Surely *he is* in Dothan.”

14 Therefore he sent horses and chariots and a great army there, and they came by night and surrounded the city.

15 And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, “Alas, my master! What shall we do?”

16 So he answered, “Do not fear, for those who *are* with us *are* more than those who *are* with them.”

17 And Elisha prayed, and said, “LORD, I pray, open his eyes that he may see.” Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain *was* full of horses and chariots of fire all around Elisha.

18 So when *the Syrians* came down to him, Elisha prayed to the LORD, and said, “Strike this people, I pray, with blindness.” And He struck them with blindness according to the word of Elisha.

19 Now Elisha said to them, “This *is* not the way, nor *is* this the city. Follow me, and I will bring you to the man whom you seek.” But he led them to Samaria.

20 So it was, when they had come to Samaria, that Elisha said, “LORD, open the eyes of these *men,* that they may see.” And the LORD opened their eyes, and they saw; and there *they were,* inside Samaria!

21 Now when the king of Israel saw them, he said to
Elisha, “My father, shall I kill *them?* Shall I kill *them?*”
22 But he answered, “You shall not kill *them*. Would you
kill those whom you have taken captive with your sword
and your bow? Set food and water before them, that they
may eat and drink and go to their master.”
23 Then he prepared a great feast for them; and after they
ate and drank, he sent them away and they went to their
master. So the bands of Syrian *raiders* came no more into
the land of Israel.

Syria Besieges Samaria in Famine

24 And it happened after this that Ben-Hadad king of
Syria gathered all his army, and went up and besieged
Samaria.
25 And there was a great famine in Samaria; and indeed
they besieged it until a donkey’s head was *sold* for eighty
shekels of silver, and one-fourth of a kab of dove droppings
for five *shekels* of silver.
26 Then, as the king of Israel was passing by on the wall, a
woman cried out to him, saying, “Help, my lord, O king!”
27 And he said, “If the LORD does not help you, where can
I find help for you? From the threshing floor or from the
winepress?”
28 Then the king said to her, “What is troubling you?” And
she answered, “This woman said to me, ‘Give your son, that
we may eat him today, and we will eat my son tomorrow.’
29 “So we boiled my son, and ate him. And I said to her on
the next day, ‘Give your son, that we may eat him’; but she
has hidden her son.”
30 Now it happened, when the king heard the words of
the woman, that he tore his clothes; and as he passed by on
the wall, the people looked, and there underneath *he had*
sackcloth on his body.

[31]Then he said, “God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today!”

[32]But Elisha was sitting in his house, and the elders were sitting with him. And *the king* sent a man ahead of him, but before the messenger came to him, he said to the elders, “Do you see how this son of a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. *Is* not the sound of his master’s feet behind him?”

[33]And while he was still talking with them, there was the messenger, coming down to him; and then *the king* said, “Surely this calamity *is* from the LORD; why should I wait for the LORD any longer?”

2 Kings 7

1 Then Elisha said, “Hear the word of the LORD. Thus says
the LORD: ‘Tomorrow about this time a seah of fine flour
shall be sold for a shekel, and two seahs of barley for a
shekel, at the gate of Samaria.’ ”
2 So an officer on whose hand the king leaned answered
the man of God and said, “Look, *if* the LORD would make
windows in heaven, could this thing be?” And he said, “In
fact, you shall see *it* with your eyes, but you shall not eat of
it.”

The Syrians Flee

3 Now there were four leprous men at the entrance of the
gate; and they said to one another, “Why are we sitting
here until we die?
4 “If we say, ‘We will enter the city,’ the famine *is* in the
city, and we shall die there. And if we sit here, we die also.
Now therefore, come, let us surrender to the army of the
Syrians. If they keep us alive, we shall live; and if they kill
us, we shall only die.”
5 And they rose at twilight to go to the camp of the
Syrians; and when they had come to the outskirts of the
Syrian camp, to their surprise no one *was* there.
6 For the LORD had caused the army of the Syrians to
hear the noise of chariots and the noise of horses—the
noise of a great army; so they said to one another, “Look,
the king of Israel has hired against us the kings of the
Hittites and the kings of the Egyptians to attack us!”
7 Therefore they arose and fled at twilight, and left the
camp intact—their tents, their horses, and their donkeys—
and they fled for their lives.

8 And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and carried from it silver and gold and clothing, and went and hid *them;* then they came back and entered another tent, and carried *some* from there *also,* and went and hid *it*.

9 Then they said to one another, “We are not doing right. This day *is* a day of good news, and we remain silent. If we wait until morning light, some punishment will come upon us. Now therefore, come, let us go and tell the king’s household.”

10 So they went and called to the gatekeepers of the city, and told them, saying, “We went to the Syrian camp, and surprisingly no one *was* there, not a human sound—only horses and donkeys tied, and the tents intact.”

11 And the gatekeepers called out, and they told *it* to the king’s household inside.

12 So the king arose in the night and said to his servants, “Let me now tell you what the Syrians have done to us. They know that we *are* hungry; therefore they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we shall catch them alive, and get into the city.’ ”

13 And one of his servants answered and said, “Please, let several *men* take five of the remaining horses which are left in the city. Look, they *may either become* like all the multitude of Israel that are left in it; or indeed, *I say,* they *may become* like all the multitude of Israel left from those who are consumed; so let us send them and see.”

14 Therefore they took two chariots with horses; and the king sent them in the direction of the Syrian army, saying, “Go and see.”

15 And they went after them to the Jordan; and indeed all the road *was* full of garments and weapons which the

Syrians had thrown away in their haste. So the messengers returned and told the king.

16 Then the people went out and plundered the tents of the Syrians. So a seah of fine flour was *sold* for a shekel, and two seahs of barley for a shekel, according to the word of the LORD.

17 Now the king had appointed the officer on whose hand he leaned to have charge of the gate. But the people trampled him in the gate, and he died, just as the man of God had said, who spoke when the king came down to him.

18 So it happened just as the man of God had spoken to the king, saying, “Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be *sold* tomorrow about this time in the gate of Samaria.”

19 Then that officer had answered the man of God, and said, “Now look, *if* the LORD would make windows in heaven, could such a thing be?” And he had said, “In fact, you shall see *it* with your eyes, but you shall not eat of it.”

20 And so it happened to him, for the people trampled him in the gate, and he died.

2 Kings 8

The King Restores the Shunammite's Land

1 Then Elisha spoke to the woman whose son he had
restored to life, saying, "Arise and go, you and your
household, and stay wherever you can; for the LORD has
called for a famine, and furthermore, it will come upon the
land for seven years."
2 So the woman arose and did according to the saying of
the man of God, and she went with her household and
dwelt in the land of the Philistines seven years.
3 It came to pass, at the end of seven years, that the
woman returned from the land of the Philistines; and she
went to make an appeal to the king for her house and for
her land.
4 Then the king talked with Gehazi, the servant of the man
of God, saying, "Tell me, please, all the great things Elisha
has done." *Mapping the Life of Elisha*
5 Now it happened, as he was telling the king how he had
restored the dead to life, that there was the woman whose
son he had restored to life, appealing to the king for her
house and for her land. And Gehazi said, "My lord, O king,
this *is* the woman, and this *is* her son whom Elisha restored
to life."
6 And when the king asked the woman, she told him. So
the king appointed a certain officer for her, saying,
"Restore all that *was* hers, and all the proceeds of the field
from the day that she left the land until now."

Death of Ben-Hadad

7 Then Elisha went to Damascus, and Ben-Hadad king of
Syria was sick; and it was told him, saying, "The man of

God has come here.”

8And the king said to Hazael, “Take a present in your hand, and go to meet the man of God, and inquire of the LORD by him, saying, ‘Shall I recover from this disease?’ ”

9So Hazael went to meet him and took a present with him, of every good thing of Damascus, forty camel-loads; and he came and stood before him, and said, “Your son Ben-Hadad king of Syria has sent me to you, saying, ‘Shall I recover from this disease?’ ”

10And Elisha said to him, “Go, say to him, ‘You shall certainly recover.’ However the LORD has shown me that he will really die.”

11Then he set his countenance in a stare until he was ashamed; and the man of God wept.

12And Hazael said, “Why is my lord weeping?” He answered, “Because I know the evil that you will do to the children of Israel: Their strongholds you will set on fire, and their young men you will kill with the sword; and you will dash their children, and rip open their women with child.”

13So Hazael said, “But what *is* your servant—a dog, that he should do this gross thing?” And Elisha answered, “The LORD has shown me that you *will become* king over Syria.”

14Then he departed from Elisha, and came to his master, who said to him, “What did Elisha say to you?” And he answered, “He told me you would surely recover.”

15But it happened on the next day that he took a thick cloth and dipped *it* in water, and spread *it* over his face so that he died; and Hazael reigned in his place.

Jehoram Reigns in Judah

16Now in the fifth year of Joram the son of Ahab, king of Israel, Jehoshaphat *having been* king of Judah, Jehoram the son of Jehoshaphat began to reign as king of Judah.

17 He was thirty-two years old when he became king, and
he reigned eight years in Jerusalem.
18 And he walked in the way of the kings of Israel, just as
the house of Ahab had done, for the daughter of Ahab was
his wife; and he did evil in the sight of the LORD.
19 Yet the LORD would not destroy Judah, for the sake of
His servant David, as He promised him to give a lamp to
him *and* his sons forever.
20 In his days Edom revolted against Judah's authority,
and made a king over themselves.
21 So Joram[a] went to Zair, and all his chariots with him.
Then he rose by night and attacked the Edomites who had
surrounded him and the captains of the chariots; and the
troops fled to their tents.
22 Thus Edom has been in revolt against Judah's authority
to this day. And Libnah revolted at that time.
23 Now the rest of the acts of Joram, and all that he did,
are they not written in the book of the chronicles of the
kings of Judah?
24 So Joram rested with his fathers, and was buried with
his fathers in the City of David. Then Ahaziah his son
reigned in his place.

Ahaziah Reigns in Judah

25 In the twelfth year of Joram the son of Ahab, king of
Israel, Ahaziah the son of Jehoram, king of Judah, began to
reign.
26 Ahaziah *was* twenty-two years old when he became
king, and he reigned one year in Jerusalem. His mother's
name *was* Athaliah the granddaughter of Omri, king of
Israel.
27 And he walked in the way of the house of Ahab, and did
evil in the sight of the LORD, like the house of Ahab, for he
was the son-in-law of the house of Ahab.

28Now he went with Joram the son of Ahab to war
against Hazael king of Syria at Ramoth Gilead; and the
Syrians wounded Joram.
29Then King Joram went back to Jezreel to recover from
the wounds which the Syrians had inflicted on him at
Ramah, when he fought against Hazael king of Syria. And
Ahaziah the son of Jehoram, king of Judah, went down to
see Joram the son of Ahab in Jezreel, because he was sick.

2 Kings 9

Jehu Anointed King of Israel

1And Elisha the prophet called one of the sons of the
prophets, and said to him, “Get yourself ready, take this
flask of oil in your hand, and go to Ramoth Gilead.
2“Now when you arrive at that place, look there for Jehu
the son of Jehoshaphat, the son of Nimshi, and go in and
make him rise up from among his associates, and take him
to an inner room. *Jehu*
3“Then take the flask of oil, and pour *it* on his head, and
say, ‘Thus says the LORD: “I have anointed you king over
Israel.” ’ Then open the door and flee, and do not delay.”
4So the young man, the servant of the prophet, went to
Ramoth Gilead.
5And when he arrived, there *were* the captains of the
army sitting; and he said, “I have a message for you,
Commander.” Jehu said, “For which *one* of us?” And he
said, “For you, Commander.”
6Then he arose and went into the house. And he poured
the oil on his head, and said to him, “Thus says the LORD
God of Israel: ‘I have anointed you king over the people of
the LORD, over Israel.
7‘You shall strike down the house of Ahab your master,
that I may avenge the blood of My servants the prophets,
and the blood of all the servants of the LORD, at the hand
of Jezebel.
8‘For the whole house of Ahab shall perish; and I will cut
off from Ahab all the males in Israel, both bond and free.
9‘So I will make the house of Ahab like the house of
Jeroboam the son of Nebat, and like the house of Baasha
the son of Ahijah.

10‘The dogs shall eat Jezebel on the plot *of ground* at Jezreel, and *there shall be* none to bury *her*.’ ” And he opened the door and fled.

11Then Jehu came out to the servants of his master, and *one* said to him, “*Is* all well? Why did this madman come to you?” And he said to them, “You know the man and his babble.”

12And they said, “A lie! Tell us now.” So he said, “Thus and thus he spoke to me, saying, ‘Thus says the LORD: “I have anointed you king over Israel.” ’ ”

13Then each man hastened to take his garment and put *it* under him on the top of the steps; and they blew trumpets, saying, “Jehu is king!”

Joram of Israel Killed

14So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria.

15But King Joram had returned to Jezreel to recover from the wounds which the Syrians had inflicted on him when he fought with Hazael king of Syria.) And Jehu said, “If you are so minded, let no one leave *or* escape from the city to go and tell *it* in Jezreel.”

16So Jehu rode in a chariot and went to Jezreel, for Joram was laid up there; and Ahaziah king of Judah had come down to see Joram.

17Now a watchman stood on the tower in Jezreel, and he saw the company of Jehu as he came, and said, “I see a company of men.” And Joram said, “Get a horseman and send him to meet them, and let him say, ‘*Is it* peace?’ ”

18So the horseman went to meet him, and said, “Thus says the king: ‘*Is it* peace?’ ” And Jehu said, “What have you to do with peace? Turn around and follow me.” So the

watchman reported, saying, “The messenger went to them, but is not coming back.”

19 Then he sent out a second horseman who came to them, and said, “Thus says the king: ‘*Is it* peace?’ ” And Jehu answered, “What have you to do with peace? Turn around and follow me.”

20 So the watchman reported, saying, “He went up to them and is not coming back; and the driving *is* like the driving of Jehu the son of Nimshi, for he drives furiously!”

21 Then Joram said, “Make ready.” And his chariot was made ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and met him on the property of Naboth the Jezreelite.

22 Now it happened, when Joram saw Jehu, that he said, “*Is it* peace, Jehu?” So he answered, “What peace, as long as the harlotries of your mother Jezebel and her witchcraft *are so* many?”

23 Then Joram turned around and fled, and said to Ahaziah, “Treachery, Ahaziah!”

24 Now Jehu drew his bow with full strength and shot Jehoram between his arms; and the arrow came out at his heart, and he sank down in his chariot.

25 Then *Jehu* said to Bidkar his captain, “Pick *him* up, *and* throw him into the tract of the field of Naboth the Jezreelite; for remember, when you and I were riding together behind Ahab his father, that the LORD laid this burden upon him:

26 ‘Surely I saw yesterday the blood of Naboth and the blood of his sons,’ says the LORD, ‘and I will repay you in this plot,’ says the LORD. Now therefore, take *and* throw him on the plot *of ground,* according to the word of the LORD.”

Ahaziah of Judah Killed

27But when Ahaziah king of Judah saw *this,* he fled by the road to Beth Haggan.[a] So Jehu pursued him, and said, "Shoot him also in the chariot." *And they shot him* at the Ascent of Gur, which is by Ibleam. Then he fled to Megiddo, and died there.

28And his servants carried him in the chariot to Jerusalem, and buried him in his tomb with his fathers in the City of David.

29In the eleventh year of Joram the son of Ahab, Ahaziah had become king over Judah.

Jezebel's Violent Death

30Now when Jehu had come to Jezreel, Jezebel heard *of it;* and she put paint on her eyes and adorned her head, and looked through a window.

31Then, as Jehu entered at the gate, she said, "*Is it* peace, Zimri, murderer of your master?"

32And he looked up at the window, and said, "Who *is* on my side? Who?" So two *or* three eunuchs looked out at him.

33Then he said, "Throw her down." So they threw her down, and *some* of her blood spattered on the wall and on the horses; and he trampled her underfoot.

34And when he had gone in, he ate and drank. Then he said, "Go now, see to this accursed *woman,* and bury her, for she was a king's daughter."

35So they went to bury her, but they found no more of her than the skull and the feet and the palms of *her* hands.

36Therefore they came back and told him. And he said, "This *is* the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, 'On the plot *of ground* at Jezreel dogs shall eat the flesh of Jezebel;[b]

37'and the corpse of Jezebel shall be as refuse on the surface of the field, in the plot at Jezreel, so that they shall not say, "Here *lies* Jezebel." ' "

2 Kings 10

Ahab's Seventy Sons Killed

1 Now Ahab had seventy sons in Samaria. And Jehu wrote
and sent letters to Samaria, to the rulers of Jezreel,[a] to the
elders, and to those who reared Ahab's *sons,* saying:

> 2 Now as soon as this letter comes to you, since your
> master's sons *are* with you, and you have chariots and
> horses, a fortified city also, and weapons,
> 3 choose the best qualified of your master's sons, set
> *him* on his father's throne, and fight for your master's
> house.

4 But they were exceedingly afraid, and said, "Look, two
kings could not stand up to him; how then can we stand?"
5 And he who *was* in charge of the house, and he who *was*
in charge of the city, the elders also, and those who reared
the sons, sent to Jehu, saying, "We *are* your servants, we
will do all you tell us; but we will not make anyone king. Do
what is good in your sight."
6 Then he wrote a second letter to them, saying:

> If you *are* for me and will obey my voice, take the
> heads of the men, your master's sons, and come to me
> at Jezreel by this time tomorrow.

Now the king's sons, seventy persons, *were* with the
great men of the city, *who* were rearing them.
7 So it was, when the letter came to them, that they took
the king's sons and slaughtered seventy persons, put their
heads in baskets and sent *them* to him at Jezreel.

8 Then a messenger came and told him, saying, “They
have brought the heads of the king’s sons.” And he said,
“Lay them in two heaps at the entrance of the gate until
morning.”
9 So it was, in the morning, that he went out and stood,
and said to all the people, “You *are* righteous. Indeed I
conspired against my master and killed him; but who killed
all these?
10 “Know now that nothing shall fall to the earth of the
word of the LORD which the LORD spoke concerning the
house of Ahab; for the LORD has done what He spoke by
His servant Elijah.”
11 So Jehu killed all who remained of the house of Ahab in
Jezreel, and all his great men and his close acquaintances
and his priests, until he left him none remaining.

Ahaziah’s Forty-two Brothers Killed

12 And he arose and departed and went to Samaria. On
the way, at Beth Eked[b] of the Shepherds,
13 Jehu met with the brothers of Ahaziah king of Judah,
and said, “Who *are* you?” So they answered, “We *are* the
brothers of Ahaziah; we have come down to greet the sons
of the king and the sons of the queen mother.”
14 And he said, “Take them alive!” So they took them
alive, and killed them at the well of Beth Eked, forty-two
men; and he left none of them.

The Rest of Ahab’s Family Killed

15 Now when he departed from there, he met Jehonadab
the son of Rechab, *coming* to meet him; and he greeted him
and said to him, “Is your heart right, as my heart *is* toward
your heart?” And Jehonadab answered, “It is.” *Jehu said,* “If
it is, give *me* your hand.” So he gave *him* his hand, and he
took him up to him into the chariot. *Jehu and Jehonadab*

16 Then he said, “Come with me, and see my zeal for the
LORD.” So they had him ride in his chariot.
17 And when he came to Samaria, he killed all who
remained to Ahab in Samaria, till he had destroyed them,
according to the word of the LORD which He spoke to
Elijah.

Worshipers of Baal Killed

18 Then Jehu gathered all the people together, and said to
them, “Ahab served Baal a little, Jehu will serve him much.
19 “Now therefore, call to me all the prophets of Baal, all
his servants, and all his priests. Let no one be missing, for I
have a great sacrifice for Baal. Whoever is missing shall not
live.” But Jehu acted deceptively, with the intent of
destroying the worshipers of Baal.
20 And Jehu said, “Proclaim a solemn assembly for Baal.”
So they proclaimed *it*.
21 Then Jehu sent throughout all Israel; and all the
worshipers of Baal came, so that there was not a man left
who did not come. So they came into the temple[c] of Baal,
and the temple of Baal was full from one end to the other.
22 And he said to the one in charge of the wardrobe,
“Bring out vestments for all the worshipers of Baal.” So he
brought out vestments for them.
23 Then Jehu and Jehonadab the son of Rechab went into
the temple of Baal, and said to the worshipers of Baal,
“Search and see that no servants of the LORD are here
with you, but only the worshipers of Baal.”
24 So they went in to offer sacrifices and burnt offerings.
Now Jehu had appointed for himself eighty men on the
outside, and had said, “*If* any of the men whom I have
brought into your hands escapes, *whoever lets him escape,
it shall be* his life for the life of the other.”

25 Now it happened, as soon as he had made an end of
offering the burnt offering, that Jehu said to the guard and
to the captains, “Go in *and* kill them; let no one come out!”
And they killed them with the edge of the sword; then the
guards and the officers threw *them* out, and went into the
inner room of the temple of Baal.
26 And they brought the *sacred* pillars out of the temple of
Baal and burned them.
27 Then they broke down the *sacred* pillar of Baal, and
tore down the temple of Baal and made it a refuse dump to
this day.
28 Thus Jehu destroyed Baal from Israel.
29 However Jehu did not turn away from the sins of
Jeroboam the son of Nebat, who had made Israel sin, *that*
is, from the golden calves that *were* at Bethel and Dan.
30 And the LORD said to Jehu, “Because you have done
well in doing *what is* right in My sight, *and* have done to
the house of Ahab all that *was* in My heart, your sons shall
sit on the throne of Israel to the fourth *generation*.”
31 But Jehu took no heed to walk in the law of the LORD
God of Israel with all his heart; for he did not depart from
the sins of Jeroboam, who had made Israel sin.

Death of Jehu

32 In those days the LORD began to cut off *parts* of Israel;
and Hazael conquered them in all the territory of Israel
33 from the Jordan eastward: all the land of Gilead—Gad,
Reuben, and Manasseh—from Aroer, which *is* by the River
Arnon, including Gilead and Bashan.
34 Now the rest of the acts of Jehu, all that he did, and all
his might, *are* they not written in the book of the chronicles
of the kings of Israel?
35 So Jehu rested with his fathers, and they buried him in
Samaria. Then Jehoahaz his son reigned in his place.

[36]And the period that Jehu reigned over Israel in Samaria *was* twenty-eight years.

2 Kings 11

Athaliah Reigns in Judah

1When Athaliah the mother of Ahaziah saw that her son
was dead, she arose and destroyed all the royal heirs.
2But Jehosheba, the daughter of King Joram, sister of
Ahaziah, took Joash the son of Ahaziah, and stole him away
from among the king's sons *who were* being murdered; and
they hid him and his nurse in the bedroom, from Athaliah,
so that he was not killed. *Jehosheba*
3So he was hidden with her in the house of the LORD for
six years, while Athaliah reigned over the land.

Joash Crowned King of Judah

4In the seventh year Jehoiada sent and brought the
captains of hundreds—of the bodyguards and the escorts—
and brought them into the house of the LORD to him. And
he made a covenant with them and took an oath from them
in the house of the LORD, and showed them the king's son.
5Then he commanded them, saying, "This *is* what you
shall do: One-third of you who come on duty on the Sabbath
shall be keeping watch over the king's house,
6"one-third *shall be* at the gate of Sur, and one-third at
the gate behind the escorts. You shall keep the watch of the
house, lest it be broken down.
7"The two contingents of you who go off duty on the
Sabbath shall keep the watch of the house of the LORD for
the king.
8"But you shall surround the king on all sides, every man
with his weapons in his hand; and whoever comes within
range, let him be put to death. You are to be with the king
as he goes out and as he comes in."

9So the captains of the hundreds did according to all that Jehoiada the priest commanded. Each of them took his men who were to be on duty on the Sabbath, with those who were going off duty on the Sabbath, and came to Jehoiada the priest.

10And the priest gave the captains of hundreds the spears and shields which *had belonged* to King David, that were in the temple of the LORD.

11Then the escorts stood, every man with his weapons in his hand, all around the king, from the right side of the temple to the left side of the temple, by the altar and the house.

12And he brought out the king's son, put the crown on him, and *gave him* the Testimony;[a] they made him king and anointed him, and they clapped their hands and said, "Long live the king!"

Death of Athaliah

13Now when Athaliah heard the noise of the escorts *and* the people, she came to the people *in* the temple of the LORD.

14When she looked, there was the king standing by a pillar according to custom; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. So Athaliah tore her clothes and cried out, "Treason! Treason!"

15And Jehoiada the priest commanded the captains of the hundreds, the officers of the army, and said to them, "Take her outside under guard, and slay with the sword whoever follows her." For the priest had said, "Do not let her be killed in the house of the LORD."

16So they seized her; and she went by way of the horses' entrance *into* the king's house, and there she was killed.

17Then Jehoiada made a covenant between the LORD,
the king, and the people, that they should be the LORD's
people, and *also* between the king and the people.
18And all the people of the land went to the temple of
Baal, and tore it down. They thoroughly broke in pieces its
altars and images, and killed Mattan the priest of Baal
before the altars. And the priest appointed officers over the
house of the LORD.
19Then he took the captains of hundreds, the bodyguards,
the escorts, and all the people of the land; and they brought
the king down from the house of the LORD, and went by
way of the gate of the escorts to the king's house. Then he
sat on the throne of the kings.
20So all the people of the land rejoiced; and the city was
quiet, for they had slain Athaliah with the sword *in* the
king's house.
21Jehoash *was* seven years old when he became king.

2 Kings 12

Jehoash Repairs the Temple

1 In the seventh year of Jehu, Jehoash[a] became king, and he
reigned forty years in Jerusalem. His mother's name *was*
Zibiah of Beersheba.
2 Jehoash did *what was* right in the sight of the LORD all
the days in which Jehoiada the priest instructed him.
3 But the high places were not taken away; the people still
sacrificed and burned incense on the high places.
4 And Jehoash said to the priests, "All the money of the
dedicated gifts that are brought into the house of the LORD
—each man's census money, each man's assessment
money[b]—*and* all the money that a man purposes in his
heart to bring into the house of the LORD,
5 "let the priests take *it* themselves, each from his
constituency; and let them repair the damages of the
temple, wherever any dilapidation is found."
6 Now it was so, by the twenty-third year of King Jehoash,
that the priests had not repaired the damages of the
temple. *Accountability*
7 So King Jehoash called Jehoiada the priest and the *other*
priests, and said to them, "Why have you not repaired the
damages of the temple? Now therefore, do not take *more*
money from your constituency, but deliver it for repairing
the damages of the temple."
8 And the priests agreed that they would neither receive
more money from the people, nor repair the damages of the
temple.
9 Then Jehoiada the priest took a chest, bored a hole in its
lid, and set it beside the altar, on the right side as one
comes into the house of the LORD; and the priests who

kept the door put there all the money brought into the house of the LORD.

10So it was, whenever they saw that *there was* much money in the chest, that the king's scribe and the high priest came up and put it in bags, and counted the money that was found in the house of the LORD.

11Then they gave the money, which had been apportioned, into the hands of those who did the work, who had the oversight of the house of the LORD; and they paid it out to the carpenters and builders who worked on the house of the LORD,

12and to masons and stonecutters, and for buying timber and hewn stone, to repair the damage of the house of the LORD, and for all that was paid out to repair the temple.

13However there were not made for the house of the LORD basins of silver, trimmers, sprinkling-bowls, trumpets, any articles of gold or articles of silver, from the money brought into the house of the LORD.

14But they gave that to the workmen, and they repaired the house of the LORD with it.

15Moreover they did not require an account from the men into whose hand they delivered the money to be paid to workmen, for they dealt faithfully. *Trusted Workers*

16The money from the trespass offerings and the money from the sin offerings was not brought into the house of the LORD. It belonged to the priests.

Hazael Threatens Jerusalem

17Hazael king of Syria went up and fought against Gath, and took it; then Hazael set his face to go up to Jerusalem.

18And Jehoash king of Judah took all the sacred things that his fathers, Jehoshaphat and Jehoram and Ahaziah, kings of Judah, had dedicated, and his own sacred things, and all the gold found in the treasuries of the house of the

LORD and in the king's house, and sent *them* to Hazael king of Syria. Then he went away from Jerusalem.

Death of Joash

19 Now the rest of the acts of Joash,[c] and all that he did,
are they not written in the book of the chronicles of the
kings of Judah?
20 And his servants arose and formed a conspiracy, and
killed Joash in the house of the Millo,[d] which goes down to
Silla.
21 For Jozachar[e] the son of Shimeath and Jehozabad the
son of Shomer,[f] his servants, struck him. So he died, and
they buried him with his fathers in the City of David. Then
Amaziah his son reigned in his place.

2 Kings 13

Jehoahaz Reigns in Israel

1 In the twenty-third year of Joash[a] the son of Ahaziah, king
of Judah, Jehoahaz the son of Jehu became king over Israel
in Samaria, *and reigned* seventeen years.
2 And he did evil in the sight of the LORD, and followed
the sins of Jeroboam the son of Nebat, who had made Israel
sin. He did not depart from them.
3 Then the anger of the LORD was aroused against Israel,
and He delivered them into the hand of Hazael king of
Syria, and into the hand of Ben-Hadad the son of Hazael, all
their days.
4 So Jehoahaz pleaded with the LORD, and the LORD
listened to him; for He saw the oppression of Israel,
because the king of Syria oppressed them.
5 Then the LORD gave Israel a deliverer, so that they
escaped from under the hand of the Syrians; and the
children of Israel dwelt in their tents as before.
6 Nevertheless they did not depart from the sins of the
house of Jeroboam, who had made Israel sin, *but* walked in
them; and the wooden image[b] also remained in Samaria.
7 For He left of the army of Jehoahaz only fifty horsemen,
ten chariots, and ten thousand foot soldiers; for the king of
Syria had destroyed them and made them like the dust at
threshing.
8 Now the rest of the acts of Jehoahaz, all that he did, and
his might, *are* they not written in the book of the chronicles
of the kings of Israel?
9 So Jehoahaz rested with his fathers, and they buried him
in Samaria. Then Joash his son reigned in his place.

Jehoash Reigns in Israel

10In the thirty-seventh year of Joash king of Judah, Jehoash[c] the son of Jehoahaz became king over Israel in Samaria, *and reigned* sixteen years.

11And he did evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel sin, *but* walked in them.

12Now the rest of the acts of Joash, all that he did, and his might with which he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13So Joash rested with his fathers. Then Jeroboam sat on his throne. And Joash was buried in Samaria with the kings of Israel.

Death of Elisha

14Elisha had become sick with the illness of which he would die. Then Joash the king of Israel came down to him, and wept over his face, and said, “O my father, my father, the chariots of Israel and their horsemen!”

15And Elisha said to him, “Take a bow and some arrows.” So he took himself a bow and some arrows.

16Then he said to the king of Israel, “Put your hand on the bow.” So he put his hand *on it,* and Elisha put his hands on the king’s hands.

17And he said, “Open the east window”; and he opened *it*. Then Elisha said, “Shoot”; and he shot. And he said, “The arrow of the LORD’s deliverance and the arrow of deliverance from Syria; for you must strike the Syrians at Aphek till you have destroyed *them*.”

18Then he said, “Take the arrows”; so he took *them*. And he said to the king of Israel, “Strike the ground”; so he struck three times, and stopped.

19 And the man of God was angry with him, and said, “You should have struck five or six times; then you would have struck Syria till you had destroyed *it!* But now you will strike Syria *only* three times.”

20 Then Elisha died, and they buried him. And the *raiding* bands from Moab invaded the land in the spring of the year.

21 So it was, as they were burying a man, that suddenly they spied a band *of raiders;* and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet.

Israel Recaptures Cities from Syria

22 And Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 But the LORD was gracious to them, had compassion on them, and regarded them, because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence.

24 Now Hazael king of Syria died. Then Ben-Hadad his son reigned in his place.

25 And Jehoash[d] the son of Jehoahaz recaptured from the hand of Ben-Hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war. Three times Joash defeated him and recaptured the cities of Israel.

2 Kings 14

Amaziah Reigns in Judah

1In the second year of Joash the son of Jehoahaz, king of
Israel, Amaziah the son of Joash, king of Judah, became
king.
2He was twenty-five years old when he became king, and
he reigned twenty-nine years in Jerusalem. His mother's
name was Jehoaddan of Jerusalem.
3And he did *what was* right in the sight of the LORD, yet
not like his father David; he did everything as his father
Joash had done.
4However the high places were not taken away, and the
people still sacrificed and burned incense on the high
places.
5Now it happened, as soon as the kingdom was
established in his hand, that he executed his servants who
had murdered his father the king.
6But the children of the murderers he did not execute,
according to what is written in the Book of the Law of
Moses, in which the LORD commanded, saying, "Fathers
shall not be put to death for their children, nor shall
children be put to death for their fathers; but a person shall
be put to death for his own sin."[a]
7He killed ten thousand Edomites in the Valley of Salt,
and took Sela by war, and called its name Joktheel to this
day. *Inconsistent Obedience*
8Then Amaziah sent messengers to Jehoash[b] the son of
Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let
us face one another *in battle*."
9And Jehoash king of Israel sent to Amaziah king of
Judah, saying, "The thistle that *was* in Lebanon sent to the

cedar that *was* in Lebanon, saying, ‘Give your daughter to my son as wife’; and a wild beast that *was* in Lebanon passed by and trampled the thistle.

10“You have indeed defeated Edom, and your heart has lifted you up. Glory *in that,* and stay at home; for why should you meddle with trouble so that you fall—you and Judah with you?”

11But Amaziah would not heed. Therefore Jehoash king of Israel went out; so he and Amaziah king of Judah faced one another at Beth Shemesh, which *belongs* to Judah.

12And Judah was defeated by Israel, and every man fled to his tent.

13Then Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth Shemesh; and he went to Jerusalem, and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—four hundred cubits.

14And he took all the gold and silver, all the articles that were found in the house of the LORD and in the treasuries of the king’s house, and hostages, and returned to Samaria.

15Now the rest of the acts of Jehoash which he did—his might, and how he fought with Amaziah king of Judah—*are* they not written in the book of the chronicles of the kings of Israel?

16So Jehoash rested with his fathers, and was buried in Samaria with the kings of Israel. Then Jeroboam his son reigned in his place.

17Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash the son of Jehoahaz, king of Israel.

18Now the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19And they formed a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish

and killed him there.

20 Then they brought him on horses, and he was buried at
Jerusalem with his fathers in the City of David.

21 And all the people of Judah took Azariah,[c] who *was*
sixteen years old, and made him king instead of his father
Amaziah.

22 He built Elath and restored it to Judah, after the king
rested with his fathers.

Jeroboam II Reigns in Israel

23 In the fifteenth year of Amaziah the son of Joash, king
of Judah, Jeroboam the son of Joash, king of Israel, became
king in Samaria, *and reigned* forty-one years.

24 And he did evil in the sight of the LORD; he did not
depart from all the sins of Jeroboam the son of Nebat, who
had made Israel sin.

25 He restored the territory of Israel from the entrance of
Hamath to the Sea of the Arabah, according to the word of
the LORD God of Israel, which He had spoken through His
servant Jonah the son of Amittai, the prophet who *was* from
Gath Hepher. *Jonah the Prophet*

26 For the LORD saw *that* the affliction of Israel *was* very
bitter; and whether bond or free, there was no helper for
Israel.

27 And the LORD did not say that He would blot out the
name of Israel from under heaven; but He saved them by
the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he
did—his might, how he made war, and how he recaptured
for Israel, from Damascus and Hamath, *what had belonged*
to Judah—*are* they not written in the book of the chronicles
of the kings of Israel?

29 So Jeroboam rested with his fathers, the kings of Israel.
Then Zechariah his son reigned in his place.

2 Kings 15

Azariah Reigns in Judah

1In the twenty-seventh year of Jeroboam king of Israel,
Azariah the son of Amaziah, king of Judah, became king. *The Leprous King*
2He was sixteen years old when he became king, and he
reigned fifty-two years in Jerusalem. His mother's name
was Jecholiah of Jerusalem.
3And he did *what was* right in the sight of the LORD,
according to all that his father Amaziah had done,
4except that the high places were not removed; the
people still sacrificed and burned incense on the high
places.
5Then the LORD struck the king, so that he was a leper
until the day of his death; so he dwelt in an isolated house.
And Jotham the king's son *was* over the *royal* house,
judging the people of the land.
6Now the rest of the acts of Azariah, and all that he did,
are they not written in the book of the chronicles of the
kings of Judah?
7So Azariah rested with his fathers, and they buried him
with his fathers in the City of David. Then Jotham his son
reigned in his place.

Zechariah Reigns in Israel

8In the thirty-eighth year of Azariah king of Judah,
Zechariah the son of Jeroboam reigned over Israel in
Samaria six months.
9And he did evil in the sight of the LORD, as his fathers
had done; he did not depart from the sins of Jeroboam the
son of Nebat, who had made Israel sin.

10 Then Shallum the son of Jabesh conspired against him,
and struck and killed him in front of the people; and he
reigned in his place.
11 Now the rest of the acts of Zechariah, indeed they *are*
written in the book of the chronicles of the kings of Israel.
12 This *was* the word of the LORD which He spoke to
Jehu, saying, "Your sons shall sit on the throne of Israel to
the fourth *generation*."[a] And so it was.

Shallum Reigns in Israel

13 Shallum the son of Jabesh became king in the thirty-
ninth year of Uzziah[b] king of Judah; and he reigned a full
month in Samaria.
14 For Menahem the son of Gadi went up from Tirzah,
came to Samaria, and struck Shallum the son of Jabesh in
Samaria and killed him; and he reigned in his place.
15 Now the rest of the acts of Shallum, and the conspiracy
which he led, indeed they *are* written in the book of the
chronicles of the kings of Israel.
16 Then from Tirzah, Menahem attacked Tiphsah, all who
were there, and its territory. Because they did not
surrender, therefore he attacked *it*. All the women there
who were with child he ripped open.

Menahem Reigns in Israel

17 In the thirty-ninth year of Azariah king of Judah,
Menahem the son of Gadi became king over Israel, *and*
reigned ten years in Samaria.
18 And he did evil in the sight of the LORD; he did not
depart all his days from the sins of Jeroboam the son of
Nebat, who had made Israel sin.
19 Pul[c] king of Assyria came against the land; and
Menahem gave Pul a thousand talents of silver, that his

hand might be with him to strengthen the kingdom under his control.

20And Menahem exacted the money from Israel, from all the very wealthy, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land.

21Now the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22So Menahem rested with his fathers. Then Pekahiah his son reigned in his place.

Pekahiah Reigns in Israel

23In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem became king over Israel in Samaria, *and reigned* two years.

24And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.

25Then Pekah the son of Remaliah, an officer of his, conspired against him and killed him in Samaria, in the citadel of the king’s house, along with Argob and Arieh; and with him were fifty men of Gilead. He killed him and reigned in his place.

26Now the rest of the acts of Pekahiah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Pekah Reigns in Israel

27In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah became king over Israel in Samaria, *and reigned* twenty years.

28And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had

made Israel sin.

29In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria.

30Then Hoshea the son of Elah led a conspiracy against Pekah the son of Remaliah, and struck and killed him; so he reigned in his place in the twentieth year of Jotham the son of Uzziah. *Palace Intrigue*

31Now the rest of the acts of Pekah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Jotham Reigns in Judah

32In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign.

33He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* Jerusha[d] the daughter of Zadok.

34And he did *what was* right in the sight of the LORD; he did according to all that his father Uzziah had done.

35However the high places were not removed; the people still sacrificed and burned incense on the high places. He built the Upper Gate of the house of the LORD.

36Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37In those days the LORD began to send Rezin king of Syria and Pekah the son of Remaliah against Judah.

38So Jotham rested with his fathers, and was buried with his fathers in the City of David his father. Then Ahaz his son reigned in his place.

2 Kings 16

Ahaz Reigns in Judah

1In the seventeenth year of Pekah the son of Remaliah,
Ahaz the son of Jotham, king of Judah, began to reign.
2Ahaz *was* twenty years old when he became king, and he
reigned sixteen years in Jerusalem; and he did not do *what*
was right in the sight of the LORD his God, as his father
David *had done*.
3But he walked in the way of the kings of Israel; indeed
he made his son pass through the fire, according to the
abominations of the nations whom the LORD had cast out
from before the children of Israel.
4And he sacrificed and burned incense on the high
places, on the hills, and under every green tree.
5Then Rezin king of Syria and Pekah the son of Remaliah,
king of Israel, came up to Jerusalem to *make* war; and they
besieged Ahaz but could not overcome *him*.
6At that time Rezin king of Syria captured Elath for Syria,
and drove the men of Judah from Elath. Then the Edomites[a]
went to Elath, and dwell there to this day.
7So Ahaz sent messengers to Tiglath-Pileser king of
Assyria, saying, “I *am* your servant and your son. Come up
and save me from the hand of the king of Syria and from
the hand of the king of Israel, who rise up against me.”
8And Ahaz took the silver and gold that was found in the
house of the LORD, and in the treasuries of the king’s
house, and sent *it as* a present to the king of Assyria.
9So the king of Assyria heeded him; for the king of
Assyria went up against Damascus and took it, carried *its*
people captive to Kir, and killed Rezin.

10Now King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria, and saw an altar that *was* at Damascus; and King Ahaz sent to Urijah the priest the design of the altar and its pattern, according to all its workmanship.

11Then Urijah the priest built an altar according to all that King Ahaz had sent from Damascus. So Urijah the priest made *it* before King Ahaz came back from Damascus.

12And when the king came back from Damascus, the king saw the altar; and the king approached the altar and made offerings on it.

13So he burned his burnt offering and his grain offering; and he poured his drink offering and sprinkled the blood of his peace offerings on the altar.

14He also brought the bronze altar which *was* before the LORD, from the front of the temple—from between the *new* altar and the house of the LORD—and put it on the north side of the *new* altar.

15Then King Ahaz commanded Urijah the priest, saying, “On the great *new* altar burn the morning burnt offering, the evening grain offering, the king’s burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, their grain offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. And the bronze altar shall be for me to inquire *by*.”

16Thus did Urijah the priest, according to all that King Ahaz commanded.

17And King Ahaz cut off the panels of the carts, and removed the lavers from them; and he took down the Sea from the bronze oxen that *were* under it, and put it on a pavement of stones.

18Also he removed the Sabbath pavilion which they had built in the temple, and he removed the king’s outer

entrance from the house of the LORD, on account of the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 So Ahaz rested with his fathers, and was buried with his fathers in the City of David. Then Hezekiah his son reigned in his place.

2 Kings 17

Hoshea Reigns in Israel

1In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah became king of Israel in Samaria, *and he reigned* nine years.

2And he did evil in the sight of the LORD, but not as the kings of Israel who were before him.

3Shalmaneser king of Assyria came up against him; and Hoshea became his vassal, and paid him tribute money.

4And the king of Assyria uncovered a conspiracy by Hoshea; for he had sent messengers to So, king of Egypt, and brought no tribute to the king of Assyria, as *he had done* year by year. Therefore the king of Assyria shut him up, and bound him in prison.

Israel Carried Captive to Assyria

5Now the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years.

6In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.

7For so it was that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they had feared other gods,

8and had walked in the statutes of the nations whom the LORD had cast out from before the children of Israel, and of the kings of Israel, which they had made.

9Also the children of Israel secretly did against the LORD their God things that *were* not right, and they built for

themselves high places in all their cities, from watchtower to fortified city.

10 They set up for themselves *sacred* pillars and wooden images[a] on every high hill and under every green tree.

11 There they burned incense on all the high places, like the nations whom the LORD had carried away before them; and they did wicked things to provoke the LORD to anger,

12 for they served idols, of which the LORD had said to them, “You shall not do this thing.”

13 Yet the LORD testified against Israel and against Judah, by all of His prophets, every seer, saying, “Turn from your evil ways, and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets.”

14 Nevertheless they would not hear, but stiffened their necks, like the necks of their fathers, who did not believe in the LORD their God.

15 And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies which He had testified against them; they followed idols, became idolaters, and *went* after the nations who *were* all around them, *concerning* whom the LORD had charged them that they should not do like them.

16 So they left all the commandments of the LORD their God, made for themselves a molded image *and* two calves, made a wooden image and worshiped all the host of heaven, and served Baal.

17 And they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger.

18 Therefore the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone.

19Also Judah did not keep the commandments of the
LORD their God, but walked in the statutes of Israel which
they made.
20And the LORD rejected all the descendants of Israel,
afflicted them, and delivered them into the hand of
plunderers, until He had cast them from His sight.
21For He tore Israel from the house of David, and they
made Jeroboam the son of Nebat king. Then Jeroboam
drove Israel from following the LORD, and made them
commit a great sin.
22For the children of Israel walked in all the sins of
Jeroboam which he did; they did not depart from them,
23until the LORD removed Israel out of His sight, as He
had said by all His servants the prophets. So Israel was
carried away from their own land to Assyria, *as it is* to this
day.

Assyria Resettles Samaria

24Then the king of Assyria brought *people* from Babylon,
Cuthah, Ava, Hamath, and from Sepharvaim, and placed
them in the cities of Samaria instead of the children of
Israel; and they took possession of Samaria and dwelt in its
cities. *The Origin of the Samaritans*
25And it was so, at the beginning of their dwelling there,
that they did not fear the LORD; therefore the LORD sent
lions among them, which killed *some* of them.
26So they spoke to the king of Assyria, saying, “The
nations whom you have removed and placed in the cities of
Samaria do not know the rituals of the God of the land;
therefore He has sent lions among them, and indeed, they
are killing them because they do not know the rituals of the
God of the land.”
27Then the king of Assyria commanded, saying, “Send
there one of the priests whom you brought from there; let

him go and dwell there, and let him teach them the rituals of the God of the land."

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

29 However every nation continued to make gods of its own, and put *them* in the shrines on the high places which the Samaritans had made, *every* nation in the cities where they dwelt.

30 The men of Babylon made Succoth Benoth, the men of Cuth made Nergal, the men of Hamath made Ashima,

31 and the Avites made Nibhaz and Tartak; and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and from every class they appointed for themselves priests of the high places, who sacrificed for them in the shrines of the high places.

33 They feared the LORD, yet served their own gods—according to the rituals of the nations from among whom they were carried away.

34 To this day they continue practicing the former rituals; they do not fear the LORD, nor do they follow their statutes or their ordinances, or the law and commandment which the LORD had commanded the children of Jacob, whom He named Israel,

35 with whom the LORD had made a covenant and charged them, saying: "You shall not fear other gods, nor bow down to them nor serve them nor sacrifice to them;

36 "but the LORD, who brought you up from the land of Egypt with great power and an outstretched arm, Him you shall fear, Him you shall worship, and to Him you shall offer sacrifice.

37 "And the statutes, the ordinances, the law, and the commandment which He wrote for you, you shall be careful

to observe forever; you shall not fear other gods.
38 “And the covenant that I have made with you, you shall
not forget, nor shall you fear other gods.
39 “But the LORD your God you shall fear; and He will
deliver you from the hand of all your enemies.”
40 However they did not obey, but they followed their
former rituals.
41 So these nations feared the LORD, yet served their
carved images; also their children and their children’s
children have continued doing as their fathers did, even to
this day.

2 Kings 18

Hezekiah Reigns in Judah

1 Now it came to pass in the third year of Hoshea the son of
Elah, king of Israel, *that* Hezekiah the son of Ahaz, king of
Judah, began to reign.
2 He was twenty-five years old when he became king, and
he reigned twenty-nine years in Jerusalem. His mother's
name *was* Abi[a] the daughter of Zechariah.
3 And he did *what was* right in the sight of the LORD,
according to all that his father David had done.
4 He removed the high places and broke the *sacred*
pillars, cut down the wooden image[b] and broke in pieces
the bronze serpent that Moses had made; for until those
days the children of Israel burned incense to it, and called
it Nehushtan.[c] *Dangerous Relics*
5 He trusted in the LORD God of Israel, so that after him
was none like him among all the kings of Judah, nor who
were before him.
6 For he held fast to the LORD; he did not depart from
following Him, but kept His commandments, which the
LORD had commanded Moses.
7 The LORD was with him; he prospered wherever he
went. And he rebelled against the king of Assyria and did
not serve him.
8 He subdued the Philistines, as far as Gaza and its
territory, from watchtower to fortified city.
9 Now it came to pass in the fourth year of King Hezekiah,
which *was* the seventh year of Hoshea the son of Elah, king
of Israel, *that* Shalmaneser king of Assyria came up against
Samaria and besieged it.

10 And at the end of three years they took it. In the sixth
year of Hezekiah, that *is,* the ninth year of Hoshea king of
Israel, Samaria was taken.
11 Then the king of Assyria carried Israel away captive to
Assyria, and put them in Halah and by the Habor, the River
of Gozan, and in the cities of the Medes,
12 because they did not obey the voice of the LORD their
God, but transgressed His covenant *and* all that Moses the
servant of the LORD had commanded; and they would
neither hear nor do *them*.
13 And in the fourteenth year of King Hezekiah,
Sennacherib king of Assyria came up against all the
fortified cities of Judah and took them.
14 Then Hezekiah king of Judah sent to the king of Assyria
at Lachish, saying, “I have done wrong; turn away from me;
whatever you impose on me I will pay.” And the king of
Assyria assessed Hezekiah king of Judah three hundred
talents of silver and thirty talents of gold.
15 So Hezekiah gave *him* all the silver that was found in
the house of the LORD and in the treasuries of the king’s
house.
16 At that time Hezekiah stripped *the gold from* the doors
of the temple of the LORD, and *from* the pillars which
Hezekiah king of Judah had overlaid, and gave it to the king
of Assyria.

Sennacherib Boasts Against the LORD

17 Then the king of Assyria sent *the* Tartan,[d] *the*
Rabsaris,[e] *and the* Rabshakeh[f] from Lachish, with a great
army against Jerusalem, to King Hezekiah. And they went
up and came to Jerusalem. When they had come up, they
went and stood by the aqueduct from the upper pool, which
was on the highway to the Fuller’s Field.

18And when they had called to the king, Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came out to them.

19Then *the* Rabshakeh said to them, “Say now to Hezekiah, ‘Thus says the great king, the king of Assyria: “What confidence *is* this in which you trust? *Who Do We Trust?*

20“You speak of *having* plans and power for war; but *they are* mere words. And in whom do you trust, that you rebel against me?

21“Now look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him.

22“But if you say to me, ‘We trust in the LORD our God,’ *is* it not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, ‘You shall worship before this altar in Jerusalem’?” ’

23“Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses —if you are able on your part to put riders on them!

24“How then will you repel one captain of the least of my master’s servants, and put your trust in Egypt for chariots and horsemen?

25“Have I now come up without the LORD against this place to destroy it? The LORD said to me, ‘Go up against this land, and destroy it.’ ”

26Then Eliakim the son of Hilkiah, Shebna, and Joah said to *the* Rabshakeh, “Please speak to your servants in Aramaic, for we understand *it;* and do not speak to us in Hebrew[g] in the hearing of the people who *are* on the wall.”

27But *the* Rabshakeh said to them, “Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?”

28 Then *the* Rabshakeh stood and called out with a loud
voice in Hebrew, and spoke, saying, “Hear the word of the
great king, the king of Assyria!
29 “Thus says the king: ‘Do not let Hezekiah deceive you,
for he shall not be able to deliver you from his hand;
30 ‘nor let Hezekiah make you trust in the LORD, saying,
“The LORD will surely deliver us; this city shall not be
given into the hand of the king of Assyria.” ’
31 “Do not listen to Hezekiah; for thus says the king of
Assyria: ‘Make *peace* with me by a present and come out to
me; and every one of you eat from his own vine and every
one from his own fig tree, and every one of you drink the
waters of his own cistern;
32 ‘until I come and take you away to a land like your own
land, a land of grain and new wine, a land of bread and
vineyards, a land of olive groves and honey, that you may
live and not die. But do not listen to Hezekiah, lest he
persuade you, saying, “The LORD will deliver us.”
33 ‘Has any of the gods of the nations at all delivered its
land from the hand of the king of Assyria?
34 ‘Where *are* the gods of Hamath and Arpad? Where *are*
the gods of Sepharvaim and Hena and Ivah? Indeed, have
they delivered Samaria from my hand?
35 ‘Who among all the gods of the lands have delivered
their countries from my hand, that the LORD should deliver
Jerusalem from my hand?’ ”
36 But the people held their peace and answered him not
a word; for the king’s commandment was, “Do not answer
him.”
37 Then Eliakim the son of Hilkiah, who *was* over the
household, Shebna the scribe, and Joah the son of Asaph,
the recorder, came to Hezekiah with *their* clothes torn, and
told him the words of *the* Rabshakeh.

2 Kings 19

Isaiah Assures Deliverance

1 And so it was, when King Hezekiah heard *it,* that he tore
his clothes, covered himself with sackcloth, and went into
the house of the LORD.
2 Then he sent Eliakim, who *was* over the household,
Shebna the scribe, and the elders of the priests, covered
with sackcloth, to Isaiah the prophet, the son of Amoz.
3 And they said to him, "Thus says Hezekiah: 'This day *is* a
day of trouble, and rebuke, and blasphemy; for the children
have come to birth, but *there is* no strength to bring them
forth.
4 'It may be that the LORD your God will hear all the
words of *the* Rabshakeh, whom his master the king of
Assyria has sent to reproach the living God, and will rebuke
the words which the LORD your God has heard. Therefore
lift up *your* prayer for the remnant that is left.' "
5 So the servants of King Hezekiah came to Isaiah.
6 And Isaiah said to them, "Thus you shall say to your
master, 'Thus says the LORD: "Do not be afraid of the
words which you have heard, with which the servants of
the king of Assyria have blasphemed Me.
7 "Surely I will send a spirit upon him, and he shall hear a
rumor and return to his own land; and I will cause him to
fall by the sword in his own land." ' "

Sennacherib's Threat and Hezekiah's Prayer

8 Then *the* Rabshakeh returned and found the king of
Assyria warring against Libnah, for he heard that he had
departed from Lachish.

9 And the king heard concerning Tirhakah king of
Ethiopia, “Look, he has come out to make war with you.”
So he again sent messengers to Hezekiah, saying,
10 “Thus you shall speak to Hezekiah king of Judah,
saying: ‘Do not let your God in whom you trust deceive you,
saying, “Jerusalem shall not be given into the hand of the
king of Assyria.”
11 ‘Look! You have heard what the kings of Assyria have
done to all lands by utterly destroying them; and shall you
be delivered?
12 ‘Have the gods of the nations delivered those whom my
fathers have destroyed, Gozan and Haran and Rezeph, and
the people of Eden who *were* in Telassar?
13 ‘Where *is* the king of Hamath, the king of Arpad, and
the king of the city of Sepharvaim, Hena, and Ivah?’ ”
14 And Hezekiah received the letter from the hand of the
messengers, and read it; and Hezekiah went up to the
house of the LORD, and spread it before the LORD.
15 Then Hezekiah prayed before the LORD, and said: “O
LORD God of Israel, *the One* who dwells *between* the
cherubim, You are God, You alone, of all the kingdoms of
the earth. You have made heaven and earth.
16 “Incline Your ear, O LORD, and hear; open Your eyes, O
LORD, and see; and hear the words of Sennacherib, which
he has sent to reproach the living God.
17 “Truly, LORD, the kings of Assyria have laid waste the
nations and their lands,
18 “and have cast their gods into the fire; for they *were*
not gods, but the work of men’s hands—wood and stone.
Therefore they destroyed them.
19 “Now therefore, O LORD our God, I pray, save us from
his hand, that all the kingdoms of the earth may know that
You *are* the LORD God, You alone.”

The Word of the LORD Concerning Sennacherib

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the LORD God of Israel: ‘Because you have prayed to Me against Sennacherib king of Assyria, I have heard.’

21 “This *is* the word which the LORD has spoken concerning him:

‘The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

22 ‘Whom have you reproached and
blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy *One* of Israel.
23 By your messengers you have reproached
the Lord,
And said: “By the multitude of my chariots
I have come up to the height of the
mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter the extremity of its borders,
To its fruitful forest.
24 I have dug and drunk strange water,
And with the soles of my feet I have dried up
All the brooks of defense.”

25 ‘Did you not hear long ago
How I made it,
From ancient times that I formed it?

Now I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of ruins.
[26]Therefore their inhabitants had little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

27‘But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
[28]Because your rage against Me and your tumult
Have come up to My ears,
Therefore I will put My hook in your nose
And My bridle in your lips,
And I will turn you back
By the way which you came.

29‘This *shall be* a sign to you:

You shall eat this year such as grows of itself,
And in the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
[30]And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.

31 For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
The zeal of the LORD of hosts[a] will do this.’

32 “Therefore thus says the LORD concerning the king of Assyria:

‘He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
33 By the way that he came,
By the same shall he return;
And he shall not come into this city,’
Says the LORD.
34 ‘For I will defend this city, to save it
For My own sake and for My servant David’s
sake.’ ”

Sennacherib’s Defeat and Death

35 And it came to pass on a certain night that the angel[b] of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.

36 So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh.

37 Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

2 Kings 20

Hezekiah's Life Extended

1In those days Hezekiah was sick and near death. And
Isaiah the prophet, the son of Amoz, went to him and said
to him, "Thus says the LORD: 'Set your house in order, for
you shall die, and not live.' "
2Then he turned his face toward the wall, and prayed to
the LORD, saying,
3"Remember now, O LORD, I pray, how I have walked
before You in truth and with a loyal heart, and have done
what was good in Your sight." And Hezekiah wept bitterly.
4And it happened, before Isaiah had gone out into the
middle court, that the word of the LORD came to him,
saying,
5"Return and tell Hezekiah the leader of My people,
'Thus says the LORD, the God of David your father: "I have
heard your prayer, I have seen your tears; surely I will heal
you. On the third day you shall go up to the house of the
LORD.
6"And I will add to your days fifteen years. I will deliver
you and this city from the hand of the king of Assyria; and I
will defend this city for My own sake, and for the sake of
My servant David." ' "
7Then Isaiah said, "Take a lump of figs." So they took and
laid *it* on the boil, and he recovered.
8And Hezekiah said to Isaiah, "What *is* the sign that the
LORD will heal me, and that I shall go up to the house of
the LORD the third day?"
9Then Isaiah said, "This is the sign to you from the LORD,
that the LORD will do the thing which He has spoken: *shall*

the shadow go forward ten degrees or go backward ten degrees?”

10And Hezekiah answered, “It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees.”

11So Isaiah the prophet cried out to the LORD, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz.

The Babylonian Envoys

12At that time Berodach-Baladan[a] the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick.

13And Hezekiah was attentive to them, and showed them all the house of his treasures—the silver and gold, the spices and precious ointment, and all[b] his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

14Then Isaiah the prophet went to King Hezekiah, and said to him, “What did these men say, and from where did they come to you?” So Hezekiah said, “They came from a far country, from Babylon.”

15And he said, “What have they seen in your house?” So Hezekiah answered, “They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them.”

16Then Isaiah said to Hezekiah, “Hear the word of the LORD:

17‘Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,’ says the LORD.

18 ‘And they shall take away some of your sons who will
descend from you, whom you will beget; and they shall be
eunuchs in the palace of the king of Babylon.’ ”
19 So Hezekiah said to Isaiah, “The word of the LORD
which you have spoken *is* good!” For he said, “Will there
not be peace and truth at least in my days?” *Not My Problem*

Death of Hezekiah

20 Now the rest of the acts of Hezekiah—all his might,
and how he made a pool and a tunnel and brought water
into the city—*are* they not written in the book of the
chronicles of the kings of Judah?
21 So Hezekiah rested with his fathers. Then Manasseh
his son reigned in his place.

2 Kings 21

Manasseh Reigns in Judah

1 Manasseh *was* twelve years old when he became king, and
he reigned fifty-five years in Jerusalem. His mother's name
was Hephzibah.
2 And he did evil in the sight of the LORD, according to
the abominations of the nations whom the LORD had cast
out before the children of Israel.
3 For he rebuilt the high places which Hezekiah his father
had destroyed; he raised up altars for Baal, and made a
wooden image,[a] as Ahab king of Israel had done; and he
worshiped all the host of heaven[b] and served them.
4 He also built altars in the house of the LORD, of which
the LORD had said, "In Jerusalem I will put My name."
5 And he built altars for all the host of heaven in the two
courts of the house of the LORD.
6 Also he made his son pass through the fire, practiced
soothsaying, used witchcraft, and consulted spiritists and
mediums. He did much evil in the sight of the LORD, to
provoke *Him* to anger.
7 He even set a carved image of Asherah[c] that he had
made, in the house of which the LORD had said to David
and to Solomon his son, "In this house and in Jerusalem,
which I have chosen out of all the tribes of Israel, I will put
My name forever;
8 "and I will not make the feet of Israel wander anymore
from the land which I gave their fathers—only if they are
careful to do according to all that I have commanded them,
and according to all the law that My servant Moses
commanded them."

9 But they paid no attention, and Manasseh seduced them
to do more evil than the nations whom the LORD had
destroyed before the children of Israel.
10 And the LORD spoke by His servants the prophets,
saying,
11 "Because Manasseh king of Judah has done these
abominations (he has acted more wickedly than all the
Amorites who *were* before him, and has also made Judah
sin with his idols),
12 "therefore thus says the LORD God of Israel: 'Behold, *I*
am bringing *such* calamity upon Jerusalem and Judah, that
whoever hears of it, both his ears will tingle.
13 'And I will stretch over Jerusalem the measuring line of
Samaria and the plummet of the house of Ahab; I will wipe
Jerusalem as *one* wipes a dish, wiping *it* and turning *it*
upside down.
14 'So I will forsake the remnant of My inheritance and
deliver them into the hand of their enemies; and they shall
become victims of plunder to all their enemies,
15 'because they have done evil in My sight, and have
provoked Me to anger since the day their fathers came out
of Egypt, even to this day.' "
16 Moreover Manasseh shed very much innocent blood,
till he had filled Jerusalem from one end to another, besides
his sin by which he made Judah sin, in doing evil in the
sight of the LORD.
17 Now the rest of the acts of Manasseh—all that he did,
and the sin that he committed—*are* they not written in the
book of the chronicles of the kings of Judah?
18 So Manasseh rested with his fathers, and was buried in
the garden of his own house, in the garden of Uzza. Then
his son Amon reigned in his place.

Amon's Reign and Death

19Amon *was* twenty-two years old when he became king,
and he reigned two years in Jerusalem. His mother's name
was Meshullemeth the daughter of Haruz of Jotbah.
20And he did evil in the sight of the LORD, as his father
Manasseh had done.
21So he walked in all the ways that his father had walked;
and he served the idols that his father had served, and
worshiped them.
22He forsook the LORD God of his fathers, and did not
walk in the way of the LORD.
23Then the servants of Amon conspired against him, and
killed the king in his own house.
24But the people of the land executed all those who had
conspired against King Amon. Then the people of the land
made his son Josiah king in his place.
25Now the rest of the acts of Amon which he did, *are*
they not written in the book of the chronicles of the kings
of Judah?
26And he was buried in his tomb in the garden of Uzza.
Then Josiah his son reigned in his place.

2 Kings 22

Josiah Reigns in Judah

1 Josiah *was* eight years old when he became king, and he
reigned thirty-one years in Jerusalem. His mother's name
was Jedidah the daughter of Adaiah of Bozkath. *The Boy King*

2 And he did *what was* right in the sight of the LORD, and
walked in all the ways of his father David; he did not turn
aside to the right hand or to the left.

Hilkiah Finds the Book of the Law

3 Now it came to pass, in the eighteenth year of King
Josiah, *that* the king sent Shaphan the scribe, the son of
Azaliah, the son of Meshullam, to the house of the LORD,
saying:

4 "Go up to Hilkiah the high priest, that he may count the
money which has been brought into the house of the LORD,
which the doorkeepers have gathered from the people.

5 "And let them deliver it into the hand of those doing the
work, who are the overseers in the house of the LORD; let
them give it to those who *are* in the house of the LORD
doing the work, to repair the damages of the house—

6 "to carpenters and builders and masons—and to buy
timber and hewn stone to repair the house.

7 "However there need be no accounting made with them
of the money delivered into their hand, because they deal
faithfully."

8 Then Hilkiah the high priest said to Shaphan the scribe,
"I have found the Book of the Law in the house of the
LORD." And Hilkiah gave the book to Shaphan, and he read
it.

9So Shaphan the scribe went to the king, bringing the king word, saying, “Your servants have gathered the money that was found in the house, and have delivered it into the hand of those who do the work, who oversee the house of the LORD.”

10Then Shaphan the scribe showed the king, saying, “Hilkiah the priest has given me a book.” And Shaphan read it before the king.

11Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes.

12Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor[a] the son of Michaiah, Shaphan the scribe, and Asaiah a servant of the king, saying,

13“Go, inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that has been found; for great *is* the wrath of the LORD that is aroused against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us.”

14So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke with her. *Prophetesses*

15Then she said to them, “Thus says the LORD God of Israel, ‘Tell the man who sent you to Me,

16“Thus says the LORD: ‘Behold, I will bring calamity on this place and on its inhabitants—all the words of the book which the king of Judah has read—

17‘because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath shall be aroused against this place and shall not be quenched.’ ” ’

18 “But as for the king of Judah, who sent you to inquire of
the LORD, in this manner you shall speak to him, ‘Thus
says the LORD God of Israel: “*Concerning* the words which
you have heard—
19 “because your heart was tender, and you humbled
yourself before the LORD when you heard what I spoke
against this place and against its inhabitants, that they
would become a desolation and a curse, and you tore your
clothes and wept before Me, I also have heard *you,*” says
the LORD.
20 “Surely, therefore, I will gather you to your fathers, and
you shall be gathered to your grave in peace; and your eyes
shall not see all the calamity which I will bring on this
place.” ’ ” So they brought back word to the king.

2 Kings 23

Josiah Restores True Worship

1 Now the king sent them to gather all the elders of Judah
and Jerusalem to him.
2 The king went up to the house of the LORD with all the
men of Judah, and with him all the inhabitants of Jerusalem
—the priests and the prophets and all the people, both
small and great. And he read in their hearing all the words
of the Book of the Covenant which had been found in the
house of the LORD.
3 Then the king stood by a pillar and made a covenant
before the LORD, to follow the LORD and to keep His
commandments and His testimonies and His statutes, with
all *his* heart and all *his* soul, to perform the words of this
covenant that were written in this book. And all the people
took a stand for the covenant.
4 And the king commanded Hilkiah the high priest, the
priests of the second order, and the doorkeepers, to bring
out of the temple of the LORD all the articles that were
made for Baal, for Asherah,[a] and for all the host of heaven;[b]
and he burned them outside Jerusalem in the fields of
Kidron, and carried their ashes to Bethel.
5 Then he removed the idolatrous priests whom the kings
of Judah had ordained to burn incense on the high places in
the cities of Judah and in the places all around Jerusalem,
and those who burned incense to Baal, to the sun, to the
moon, to the constellations, and to all the host of heaven.
6 And he brought out the wooden image[c] from the house
of the LORD, to the Brook Kidron outside Jerusalem,
burned it at the Brook Kidron and ground *it* to ashes, and
threw its ashes on the graves of the common people.

7 Then he tore down the *ritual* booths of the perverted persons[d] that *were* in the house of the LORD, where the women wove hangings for the wooden image.

8 And he brought all the priests from the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba; also he broke down the high places at the gates which *were* at the entrance of the Gate of Joshua the governor of the city, which *were* to the left of the city gate.

9 Nevertheless the priests of the high places did not come up to the altar of the LORD in Jerusalem, but they ate unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the Valley of the Son[e] of Hinnom, that no man might make his son or his daughter pass through the fire to Molech. *Child Sacrifice*

11 Then he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the LORD, by the chamber of Nathan-Melech, the officer who *was* in the court; and he burned the chariots of the sun with fire.

12 The altars that *were* on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, the king broke down and pulverized there, and threw their dust into the Brook Kidron.

13 Then the king defiled the high places that *were* east of Jerusalem, which *were* on the south of the Mount of Corruption, which Solomon king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of the Moabites, and for Milcom the abomination of the people of Ammon.

14 And he broke in pieces the *sacred* pillars and cut down the wooden images, and filled their places with the bones of men.

15Moreover the altar that *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel sin, had made, both that altar and the high place he broke down; and he burned the high place *and* crushed *it* to powder, and burned the wooden image.

16As Josiah turned, he saw the tombs that *were* there on the mountain. And he sent and took the bones out of the tombs and burned *them* on the altar, and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17Then he said, “What gravestone *is* this that I see?” So the men of the city told him, “*It is* the tomb of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel.”

18And he said, “Let him alone; let no one move his bones.” So they let his bones alone, with the bones of the prophet who came from Samaria.

19Now Josiah also took away all the shrines of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke the LORD[f] to anger; and he did to them according to all the deeds he had done in Bethel.

20He executed all the priests of the high places who *were* there, on the altars, and burned men’s bones on them; and he returned to Jerusalem.

21Then the king commanded all the people, saying, “Keep the Passover to the LORD your God, as *it is* written in this Book of the Covenant.”

22Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.

23But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem.

24Moreover Josiah put away those who consulted mediums and spiritists, the household gods and idols, all

the abominations that were seen in the land of Judah and in Jerusalem, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did *any* arise like him.

Impending Judgment on Judah

26 Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, because of all the provocations with which Manasseh had provoked Him.

27 And the LORD said, “I will also remove Judah from My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, ‘My name shall be there.’ ”[g]

Josiah Dies in Battle

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 In his days Pharaoh Necho king of Egypt went to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. And *Pharaoh Necho* killed him at Megiddo when he confronted him.

30 Then his servants moved his body in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, anointed him, and made him king in his father’s place.

The Reign and Captivity of Jehoahaz

31Jehoahaz *was* twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother’s name *was* Hamutal the daughter of Jeremiah of Libnah.

32And he did evil in the sight of the LORD, according to all that his fathers had done.

33Now Pharaoh Necho put him in prison at Riblah in the land of Hamath, that he might not reign in Jerusalem; and he imposed on the land a tribute of one hundred talents of silver and a talent of gold.

34Then Pharaoh Necho made Eliakim the son of Josiah king in place of his father Josiah, and changed his name to Jehoiakim. And *Pharaoh* took Jehoahaz and went to Egypt, and he[h] died there.

Jehoiakim Reigns in Judah

35So Jehoiakim gave the silver and gold to Pharaoh; but he taxed the land to give money according to the command of Pharaoh; he exacted the silver and gold from the people of the land, from every one according to his assessment, to give *it* to Pharaoh Necho.

36Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother’s name *was* Zebudah the daughter of Pedaiah of Rumah.

37And he did evil in the sight of the LORD, according to all that his fathers had done.

2 Kings 24

Judah Overrun by Enemies

1 In his days Nebuchadnezzar king of Babylon came up, and
Jehoiakim became his vassal *for* three years. Then he
turned and rebelled against him.
2 And the LORD sent against him *raiding* bands of
Chaldeans, bands of Syrians, bands of Moabites, and bands
of the people of Ammon; He sent them against Judah to
destroy it, according to the word of the LORD which He
had spoken by His servants the prophets.
3 Surely at the commandment of the LORD *this* came
upon Judah, to remove *them* from His sight because of the
sins of Manasseh, according to all that he had done,
4 and also because of the innocent blood that he had shed;
for he had filled Jerusalem with innocent blood, which the
LORD would not pardon.
5 Now the rest of the acts of Jehoiakim, and all that he
did, *are* they not written in the book of the chronicles of the
kings of Judah?
6 So Jehoiakim rested with his fathers. Then Jehoiachin
his son reigned in his place.
7 And the king of Egypt did not come out of his land
anymore, for the king of Babylon had taken all that
belonged to the king of Egypt from the Brook of Egypt to
the River Euphrates.

The Reign and Captivity of Jehoiachin

8 Jehoiachin *was* eighteen years old when he became
king, and he reigned in Jerusalem three months. His
mother's name *was* Nehushta the daughter of Elnathan of
Jerusalem.

9 And he did evil in the sight of the LORD, according to all
that his father had done.
10 At that time the servants of Nebuchadnezzar king of
Babylon came up against Jerusalem, and the city was
besieged.
11 And Nebuchadnezzar king of Babylon came against the
city, as his servants were besieging it.
12 Then Jehoiachin king of Judah, his mother, his servants,
his princes, and his officers went out to the king of
Babylon; and the king of Babylon, in the eighth year of his
reign, took him prisoner.

The Captivity of Jerusalem

13 And he carried out from there all the treasures of the
house of the LORD and the treasures of the king's house,
and he cut in pieces all the articles of gold which Solomon
king of Israel had made in the temple of the LORD, as the
LORD had said.
14 Also he carried into captivity all Jerusalem: all the
captains and all the mighty men of valor, ten thousand
captives, and all the craftsmen and smiths. None remained
except the poorest people of the land.
15 And he carried Jehoiachin captive to Babylon. The
king's mother, the king's wives, his officers, and the mighty
of the land he carried into captivity from Jerusalem to
Babylon.
16 All the valiant men, seven thousand, and craftsmen and
smiths, one thousand, all *who were* strong *and* fit for war,
these the king of Babylon brought captive to Babylon.

Zedekiah Reigns in Judah

17 Then the king of Babylon made Mattaniah,
Jehoiachin's[a] uncle, king in his place, and changed his
name to Zedekiah.

18Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother’s name *was* Hamutal the daughter of Jeremiah of Libnah.

19He also did evil in the sight of the LORD, according to all that Jehoiakim had done.

20For because of the anger of the LORD *this* happened in Jerusalem and Judah, that He finally cast them out from His presence. Then Zedekiah rebelled against the king of Babylon.

2 Kings 25

The Fall and Captivity of Judah

1 Now it came to pass in the ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and they built a siege wall against it all around. *Five Ways to Capture a Walled City*

2 So the city was besieged until the eleventh year of King Zedekiah.

3 By the ninth *day* of the *fourth* month the famine had become so severe in the city that there was no food for the people of the land.

4 Then the city wall was broken through, and all the men of war *fled* at night by way of the gate between two walls, which was by the king's garden, even though the Chaldeans *were* still encamped all around against the city. And *the king*[a] went by way of the plain.[b]

5 But the army of the Chaldeans pursued the king, and they overtook him in the plains of Jericho. All his army was scattered from him.

6 So they took the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment on him.

7 Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon.

8 And in the fifth month, on the seventh *day* of the month (which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.

9 He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the

great, he burned with fire.

10 And all the army of the Chaldeans who *were with* the captain of the guard broke down the walls of Jerusalem all around.

11 Then Nebuzaradan the captain of the guard carried away captive the rest of the people *who* remained in the city and the defectors who had deserted to the king of Babylon, with the rest of the multitude.

12 But the captain of the guard left *some* of the poor of the land as vinedressers and farmers.

13 The bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried their bronze to Babylon.

14 They also took away the pots, the shovels, the trimmers, the spoons, and all the bronze utensils with which the priests ministered.

15 The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away.

16 The two pillars, one Sea, and the carts, which Solomon had made for the house of the LORD, the bronze of all these articles was beyond measure.

17 The height of one pillar *was* eighteen cubits, and the capital on it *was* of bronze. The height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

18 And the captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three doorkeepers.

19 He also took out of the city an officer who had charge of the men of war, five men of the king’s close associates who were found in the city, the chief recruiting officer of

the army, who mustered the people of the land, and sixty men of the people of the land *who were* found in the city.

[20]So Nebuzaradan, captain of the guard, took these and brought them to the king of Babylon at Riblah.

[21]Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.

Gedaliah Made Governor of Judah

[22]Then he made Gedaliah the son of Ahikam, the son of Shaphan, governor over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left.

[23]Now when all the captains of the armies, they and *their* men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan the son of Careah, Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah[c] the son of a Maachathite, they and their men.

[24]And Gedaliah took an oath before them and their men, and said to them, “Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you.”

[25]But it happened in the seventh month that Ishmael the son of Nethaniah, the son of Elishama, of the royal family, came with ten men and struck and killed Gedaliah, the Jews, as well as the Chaldeans who were with him at Mizpah.

[26]And all the people, small and great, and the captains of the armies, arose and went to Egypt; for they were afraid of the Chaldeans.

Jehoiachin Released from Prison

27Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh *day* of the month, *that* Evil-Merodach[d] king of Babylon, in the year that he began to reign, released Jehoiachin king of Judah from prison.

28He spoke kindly to him, and gave him a more prominent seat than those of the kings who *were* with him in Babylon.

29So Jehoiachin changed from his prison garments, and he ate bread regularly before the king all the days of his life.

30And as for his provisions, *there was* a regular ration given him by the king, a portion for each day, all the days of his life.

Elisha

2 Kin. 2:3

Name means: “God Is Salvation.”

Not to be confused with: Elijah, his predecessor.

Home: Abel Meholah (1 Kin. 19:16), a city in the Jordan River Valley halfway between the Sea of Galilee and the Dead Sea (see the map at the introduction to Isaiah).

Family: Son of Shaphat.

Occupation: Prophet in Israel between about 850 and 800 B.C.

Of special interest: When Elisha asked for a double portion of Elijah’s spirit (2 Kin. 2:9), he likely alluded to the law of inheritance, which specified that a firstborn son should receive a double portion of his father’s estate (Deut. 21:17; see also “Birthrights” at Gen. 25:31).

Best known as: The successor to Elijah the prophet (see “Mapping the Life of Elisha” at 2 Kin. 8:4).

Think About It: *Elisha had a godly mentor. Who can you thank for teaching you how to live for God?*

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Old Testament Mentors

2 Kin. 2:13

The principles of mentoring used in modern business and education are the same principles that have been around for millennia. Take the relationship between Elijah and Elisha. When Elisha picked up Elijah's mantle—a literal symbolic gesture from which we draw the idiom "to take up the mantle"—Elisha assumed his mentor's role as Israel's leading prophet. Elijah had long prepared his apprentice for leadership (1 Kin. 19:16), and the Old Testament reports many similar mentoring relationships.

Jethro and Moses (Ex. 18)	Jethro came alongside his overworked son-in-law to help him organize leaders and delegate authority.
Moses and Joshua (Deut. 31:1–8; 34:9)	Moses prepared Joshua to assume leadership as the Israelites entered Canaan.
Deborah and Barak (Judg. 4:4–16)	Deborah challenged Barak to take charge of the military and encouraged him to overcome his fears; together they defeated a Canaanite army.
Naomi and Ruth (Ruth 1–4)	Naomi gave advice to her widowed daughter-in-law in order to spare her from a life of poverty.
Eli and Samuel (1 Sam. 1–3)	The priest Eli was a poor mentor to his own two sons, but he helped Samuel grow up to hear and to heed God and to speak to the nation.
Samuel and Saul (1 Sam. 9–15)	Samuel tried to shape Saul into a man of character and did not cease in his attempts to mentor the king even after Saul abandoned God.
Samuel and David (1 Sam. 16; 19:18–24)	Samuel anointed David into leadership and stood by him as Saul hunted the future king.
Mordecai and Esther (Esth. 1–10)	Mordecai mentored his younger cousin when she was unexpectedly enthroned as queen of Persia, helping her

devise a strategy to rescue her people from their hostile enemy.

Mentoring requires a proactive investment in others and a committed advocacy for their development and success. It grows out of our belief in another person's value and potential. Guiding others often requires self-sacrifice and does not always work out as planned. But it is our duty and privilege to look after the spiritual growth of younger generations and to bless those whom we mentor, offering them our friendship, experience, and knowledge, passing along what others have given to us.

More: *See "Kingdom Mentoring" at Acts 9:26–30 for more on mentoring and a study of the impact of strong mentoring relationships on early Christians.*

Think About It: *Which of the above mentoring relationships is most like one you've been a part of?*

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The Widow's Oil

2 Kin. 4:1–7

Soon after Elijah's departure, God empowered Elisha to perform several miracles, including multiplying jars of oil to save a poor widow and her sons. The incident confirmed Elisha as God's true prophet and Elijah's successor, recalling a similar miracle that Elijah had performed for the widow of Zarephath (1 Kin. 17:8–16).

Elisha's miracle of the widow's oil illustrates an essential aspect of God's character: He is profoundly concerned for the poor and disadvantaged. Elijah and Elisha contended with kings, commanders, and other leaders, but they also stood up for the powerless. The widow was on the verge of selling her sons to settle a debt incurred by her late husband, an extreme measure of last resort that would have not only stripped her sons of their freedom but also left her alone and still in poverty. Through Elisha's intervention, the Lord provided for her needs (compare Ps. 68:5).

James wrote in his New Testament letter that true religion includes helping widows and orphans (James 1:27). We often measure our lives by the power of the circles we travel in, but Scripture reminds us that the real measure of faith is what we do "for the least of these" (Matt. 25:40).

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A Widow's Worth

2 Kin. 4:2

Widows in the ancient world usually endured a desperate existence. The woman who cried out to Elisha highlights a common dilemma of the time: her husband had died, leaving her with a large debt and the prospect of permanent poverty. Selling her sons would settle her debt, but she would face the future alone with no means of support.

Widows and other unmarried women in ancient Israel had few ways to survive on their own. Moved by this woman's plight, Elisha sought to help. He demonstrated the Lord's compassion for widows, exhibiting His special care for anyone who struggles alone in a hostile environment. The Bible includes many scenes in which God's people have helped women in dire circumstances, as the following table shows.

Moses (Deut. 24:19–22)	The Law told landowners to allow widows and other needy people to glean their fields.
Ruth (the Book of Ruth)	Naomi and Ruth were widows destined for poverty until a wealthy man, Boaz, was moved to provide for them by marrying Ruth, citing her kindness and virtue.
David (Ps. 68:5; 146:9)	The psalmist called God the "defender of widows" and the One who "relieves the fatherless and widow."
Elijah (1 Kin. 17:8–	One of Israel's greatest prophets provided a miraculous solution for a needy widow at Zarephath.

24)

Job (Job. 24:21; 31:16–18)	Job reflected on the abuse faced by widows and the care he had tried to provide for them.
Jesus (Mark 12:41–44; Luke 7:11–17; 18:1–8; 20:46, 47)	Jesus ministered to widows and pointed to them as examples of faithfulness and as people deserving care and respect; He condemned the Pharisees' mistreatment of widows.
The early church (Acts 4:34–37; 6:1–7)	The community of early Christians showed compassion to widows and others by selling land and using the proceeds to assist the needy; the church developed a system to assure equity of care.
Paul (1 Tim. 5:3–16)	The apostle instructed Timothy to establish support mechanisms for widows in the church at Ephesus.
James (James 1:27)	James defined "pure religion" in part as compassionate care of widows.

More: *One of the most influential widows in Israel's history was a wise woman of Tekoa, who helped partially reconcile David and his son Absalom. See 2 Sam. 14:1–24.*

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The Shunammite Woman

2 Kin. 4:8

Not to be confused with: Abishag the Shunammite, a caregiver for the aged King David (1 Kin. 1:3, 15) or with the widow of Zarephath visited by Elijah (1 Kin. 17:8–24).

Home: Shunem, a city east of Mount Carmel in the territory of Issachar, close to Jezreel (see the map at "Mapping the Life of Elisha" at 2 Kin. 8:4).

Family: Married to an unidentified elderly man; mother of a lone son born after years of barrenness.

Occupation: Called a "notable" woman (4:8), possibly indicating that she and her husband had means to afford a special room for Elisha (4:10).

Of special interest: This woman's lands were restored after Elisha encouraged her to flee to Philistia during a seven-year famine (8:1–6).

Best known for: Showing hospitality to Elisha, who raised her son from the dead (4:18–37).

Think About It: *Giving is particularly sweet when it's a two-way street: this woman had helped Elisha by providing a room; Elisha helped her by providing food after her husband's death. What two-way giving do you enjoy? How do you try to outgive one another?*

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Naaman

2 Kin. 5:1

Name means: "Pleasant."

Home: Syria (also called Aram).

Occupation: Commander of the Syrian army, likely under Ben-Hadad II.

Of special interest: Jewish tradition maintains that Naaman was the "man who drew a bow at random" and mortally wounded King Ahab (1 Kin. 22:34–37).

Best known as: The leprous general who was cured and converted when he visited Elisha (2 Kin. 5:1–19). The prodding of a young Israelite prisoner of war had sent him in search of healing (5:2).

More: *Jesus alluded to Naaman's healing during His rebuke of self-righteous people at His hometown synagogue in Nazareth. Read Luke 4:27.*

Think About It: *Naaman received unusual instructions for his healing. How can you tell when unusual instructions are from God—and therefore to be trusted—or are simply odd—and therefore to be rejected?*

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God's Simple Requirements

2 Kin. 5:13

God is unimpressed by worldly greatness. Instead He is pleased when people simply keep His commands. Why? His commands are for our good, to teach us to live as we were designed to live, and to give us the inside scoop on our inner workings.

Naaman balked at washing in the Jordan, just as we may minimize the necessity of what seem like insignificant actions—prayer, Bible study, showing kindness to loved ones and strangers, keeping our word after casual promises, etc. In fact, some who hear the gospel may scorn God's simple requirement of confessing sin and trusting Jesus' work on the cross for salvation.

Like Naaman, we might assume that God demands extraordinary acts to satisfy His will. But He usually calls us to simple obedience, day after day. Jesus said that people who are unwilling to demonstrate faithfulness in everyday matters cannot expect to be trusted with larger responsibilities (Luke 16:10). Not one of God's commands is too small or lowly for us to hear and obey, and we may

find that His simplest commands can bring about extraordinary results.

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Self-Seeking Servants

2 Kin. 5:20–27

Elisha's servant Gehazi was awestruck by authority. He basked in his master's prestige. Although Gehazi served a legitimate function in meeting Elisha's needs, he took advantage of his position to pursue payment from Naaman. He falsely claimed that Elisha had sent him, exploiting his connection to Elisha for his own ends.

Leaders must watch out for Gehazis who live off the efforts of others. These self-seekers can compromise the integrity of those they supposedly serve. Leaders who care about maintaining their reputation should use prayerful discernment as they select subordinates. And like Elisha, they should deal decisively with followers who abuse their access to a leader's name and influence.

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Mapping the Life of Elisha

2 Kin. 8:4

When the king of Israel asked Gehazi to tell him "all the great things Elisha has done," Gehazi mentioned some of the examples mapped here.

1. Elijah's successor miraculously turns bad water wholesome at Jericho (2 Kin. 2:18–22).
2. Elisha promises King Jehoram of Israel that God will give him and King Jehoshaphat of Judah victory over the Moabites, which comes about through miraculous circumstances (2 Kin. 3:11–27).
3. Elisha miraculously provides material assistance for a widow of one of the prophets (2 Kin. 4:1–7; location unknown).
4. At Shunem the prophet predicts that a prominent woman who is barren will give birth to a son, which she does (2 Kin. 4:8–18); later, after the boy falls ill and dies, Elisha brings him back to life (4:18–37).

5. At Gilgal Elisha causes poison to leave a stew (2 Kin. 4:38–41) and miraculously provides food during a famine using gifts brought by a man from Baal Shalisha (4:42–44).
6. Elisha heals the Syrian general Naaman of leprosy by having him bathe in the Jordan River (2 Kin. 5:1–14).
7. The prophet causes an ax head to float in the Jordan River (2 Kin. 6:1–7).
8. Surrounded by Syrian troops, Elisha prays that his servant might see the armies of the Lord and that the Syrians would be struck blind (2 Kin. 6:13–18); leads the blinded Syrians inside Samaria, where their blindness is removed (6:19–23).
9. Under siege and severe famine in Samaria, Elisha predicts correctly that God will remove the attacking Syrians and provide food for all in the city (2 Kin. 6:24–7:20).

* Approximate location of Abel Meholah, Elisha's hometown.

More: *See Elisha's profile at 2 Kin. 2:3.*

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Jehu
2 Kin. 9:2

Name means: "The Lord Is He."

Not to be confused with: One of David's men at Ziklag (1 Chr. 12:3) or Jehu the son of Hanani, a prophet in the time of Baasha (1 Kin. 16:1–7) and Jehoshaphat (2 Chr. 19:2; 20:34).

Home: Samaria.

Family: Son of Jehoshaphat (not the king); grandson of Nimshi; father of Jehoahaz, who succeeded him.

Occupation: Commander of Israel's army until Elisha appointed him king of Israel (841–814 B.C.).

Of special interest: As Jezebel faced her death at Jehu's hands, she called the new king Zimri (2 Kin. 9:31), an epithet recalling a servant who destroyed King Baasha's household in an attempt to seize the throne (1 Kin. 16:8–20).

Best known as: The rebel king who completely destroyed the house of Ahab, including King Jehoram and the queen mother Jezebel (2 Kin. 9:24–10:11). This fulfilled prophecies spoken by Elijah (1 Kin. 19:16; 21:17–24, 29; 2 Kin. 10:10) and reiterated by Elisha (9:7–10). Jehu purged Israel of Baal worship (10:18–28) yet committed idolatry himself (10:29, 31).

Think About It: *Even when we're doing rightly, the devil will tempt us toward wrongdoing. How can you resist, rather than commit adultery or another sin, as Jehu did?*

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Jehu and Jehonadab

2 Kin. 10:15–17

God raised up Jehu (see his profile at 2 Kin. 9:2) to completely destroy the descendants of evil King Ahab (1 Kin. 21:21, 22). Jehu carried out this task with gruesome thoroughness (2 Kin. 10:7, 8, 11, 14, 25–28) and with the help of a man named Jehonadab (10:15–17). After his brief appearance in 2 Kings 10, Jehonadab disappears from the biblical account. But his descendants were later upheld as an example of lasting obedience because they continued to follow Jehonadab's rules for his family. Read Jeremiah 35:12–14.

Think About It: *What specifically can you learn from Jehonadab?*

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Jehosheba
2 Kin. 11:2

Name means: "The Lord Is Her Oath."

Also known as: Jehoshabeath (2 Chr. 22:11).

Home: Jerusalem.

Family: Daughter of Jehoram, king of Judah (848–841 B.C.); half sister of Ahaziah (or Jehoahaz), king of Judah (841 B.C.); wife of Jehoiada the high priest; aunt of Joash, king of Judah (835–796 B.C.).

Occupation: Member of the royal family.

Best known for: Courageously rescuing Joash from Athaliah's murderous coup and raising him in hiding until he was old enough to be crowned king (2 Kin. 11:1–3; 12:1).

Think About It: *Courageously rescuing someone happened during the holocaust. How have you rescued (or could you rescue) someone physically or intellectually or spiritually?*

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Accountability
2 Kin. 12:6–8

Jehoash's interactions with the priests regarding temple repairs offer insights into exercising accountability as a manager of others:

- Jehoash delegated specific responsibilities to the priests with clear instructions for collecting and using money (2 Kin. 12:4, 5).
- He personally confronted the priests, including their leader Jehoiada, for their non-performance (12:7).
- He suggested remedial action (12:7, 8) and ensured that an alternative solution would be carried out (12:9–12).

Accountability involves more than telling someone what to do and then casually checking back later. It means a leader commits to overseeing workers' performances and making certain that the project is completed well.

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Trusted Workers

2 Kin. 12:15

The people handling the money for temple repairs were found to be so faithful that no accounting was required of them. This contrasted with the priests, who collected money for years without proceeding with the repairs (2 Kin. 12:6). Years later, when more repairs were needed, the faithfulness of workers who follow through was relied upon again (22:7).

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Inconsistent Obedience

2 Kin. 14:7–10

Amaziah earned praise for following the Law's prohibition against executing children for their fathers' sins (2 Kin. 14:6).

But his obedience was inconsistent. He rightly spared the lives of murderers' children, but he then killed ten thousand Edomites and captured one of their cities. This violated the law against abhorring an Edomite (Deut. 23:7). And by continuing the long-standing feud between the Israelites and the Edomites, he punished yet another generation of children for the sins of their long-deceased forefathers Jacob and Esau.

That Israelite-Edomite feud began with Jacob, the father of Israel, and Esau, the father of the Edomites. Through the centuries, Israelites and Edomites habitually attacked and harassed each other, often with little provocation. Amaziah's attack on Edom grimly resembled another campaign waged under David's administration. David "made a name for himself" by killing eighteen thousand Edomites (see "Brutality Repeats Itself" at 2 Sam. 8:13, 14; see also 1 Kin. 11:15–17). Amaziah, swollen with the same conqueror's pride, threw down a foolish challenge to King Jehoash of Israel, which ended in Amaziah's capture and the sacking of Jerusalem.

More: *Find out more about the beginnings of the Israelite-Edomite feud in "Pain That Leads to Prejudice" at Num. 20:14–21.*

Think About It: *What actions and choices, in particular, stop feuds?*

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Jonah the Prophet
2 Kin. 14:25

Many Bible readers know the prophet Jonah through the book that bears his name. The account of his flight from God and his stay in the belly of a great fish is one of the most well-known stories in Western civilization. This story is connected to Jonah's calling (and initial refusal) to prophesy to the people of Nineveh, the capital city of the Assyrian empire. But Jonah's primary calling was as a prophet to the northern kingdom of Israel. To learn more about this fascinating man, see his profile at Jonah 1:1.

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The Leprous King
2 Kin. 15:1–5

Azariah, also known as Uzziah, committed a sin similar to Saul's unlawful sacrifice (1 Sam. 13:8–14). He offered incense in the temple, a task that belonged only to priests (2 Chr. 26:16–23). The Lord punished his infringement of this sacred responsibility with a case of incurable leprosy.

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Palace Intrigue
2 Kin. 15:30

Access to power—at work, at home, in a community—almost invariably breeds plots to gain more control. Like other power centers in the ancient Middle East, the royal court of the northern kingdom of Israel was repeatedly thrown into chaos by conspiracies against the king and his representatives. Pekah's overthrow was one in a long line of attempted and successful coups during the age of the divided kingdom.

Ruler	Event
Rehoboam (1 Kin. 12:12–20)	The successor to Solomon imposed taxes even higher than his father's oppressive levies. Ten tribes rejected his leadership and stoned his chief tax collector.
Ben-Hadad (2 Kin. 8:7–15)	This Syrian king lay gravely ill when he sent his representative Hazael to ask the prophet Elisha about his recovery. Hazael arrived with an encouraging message, then murdered his master and seized the throne.

Jehu (2 Kin. 9:1–29)	After Elisha informed him that he would become Israel's next king, Jehu overthrew King Joram by murdering him at a supposed peace conference.
Jehu (2 Kin. 9:30–37)	After assuming the throne, Jehu ordered Queen Jezebel thrown from a window to her death; dogs consumed her body, just as Elijah had predicted.
Jehu (2 Kin. 10:18–28)	Jehu purged the nation of pagan worship by convening Baal's prophets from across Israel. After feigning loyalty to Baal, he called for his soldiers to execute them.
Athaliah (2 Kin. 11:1–3, 20, 21)	After her son the king died, this queen mother succeeded in killing all of the royal heirs except her grandson Joash. He later rose to power and put her to death.
Pekah (2 Kin. 15:25–30)	Pekah came to power by assassinating his predecessor. During Pekah's rule, Assyria plundered more than half of his land and carried its inhabitants into captivity. Conspirators assassinated Pekah.

Think About It: *What makes power so appealing that people would do any of the above? What is a better way and why do you suppose people haven't figured it out yet?*

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The Origin of the Samaritans

2 Kin. 17:24

Ancient superpowers such as Assyria attempted to control conquered territories by replacing their citizens with settlers from other lands, aiming at breaking down conquered societies and preventing survivors from mobilizing a rebellion. Whatever political gains this strategy may have produced, the resettlement of Israel illustrates the long-term ethnic conflict it created.

Samaria: An Assyrian Colony

After Samaria fell to the Assyrians in 722 B.C., some twenty thousand survivors, mostly upper-class, were deported to Assyria (2 Kin. 17:6). Captives from ten countries including Babylon, Elam, and Syria arrived to repopulate the region and ensure loyalty to the Assyrian king Sargon II. These foreigners imported their pagan idols, which they integrated into the worship of the Hebrews' God. They also intermarried with Hebrews (17:29–41; Ezra 9:1–10:44; Neh. 13:23–28).

The Roots of a Growing Bitterness

The southern kingdom of Judah fell to the Babylonians in 587 B.C., and its people were also carried off into captivity. But in 536 B.C., a remnant of God's people was permitted to return and rebuild Jerusalem. The people who now inhabited the former northern kingdom—the Samaritans—vigorously opposed the repatriation and tried to undermine any attempt to reestablish the nation of Judah (Ezra 4; Neh. 2:10, 19; 4:1–9; 6:1–14). The monotheistic Jews in the south detested their northern cousins' idolatrous worship and intermarriage with foreigners. The bitterness between the sides hardened during the next few centuries.

The Battle Between Two Temples

Worship became a flashpoint for conflict. The Samaritans refused to worship at the temple rebuilt by the Jews in Jerusalem. Around 400 B.C. they built their own temple on Mount Gerizim (see "Jews and Samaritans" at John 4:9).

The temple at Mount Gerizim became a significant political symbol. Those who worshiped there were condemned by the Jerusalem authorities. In 167–166 B.C. the Samaritans bowed to political pressure from the Seleucid king Antiochus IV Epiphanes and dedicated their temple to the Greek god Zeus. After a brief period of peace, the Gerizim temple was burned by forces of the Jewish king John Hyrcanus in 128 B.C. as relations between the Jews and Samaritans turned violent.

The Friends of Herod

The Samaritans quickly sided with the Roman general Pompey against Judea when he invaded the region in 63 B.C. They also supported Herod, the king installed by Rome to govern the area. Samaria became a base for Herod. He chose Samaria as a safe place to make a home for his mother and children. He also extensively restored the city, renaming it Sebaste (the Greek equivalent of the Latin name Augustus) in honor of Augustus Caesar. He built a new city wall, a large temple, and a stadium.

Herod's favoritism toward the Samaritans only intensified Jewish hostility. Jews in the days of Jesus who were traveling between Judea

in the south and Galilee in the north commonly avoided the direct route through Samaria. They instead traversed the Jordan River and traveled along the east bank before crossing back over to reach their destination.

More: *The animosity between Samaritans and Jews could not keep the gospel out of Samaria. See "Why the Reluctance" at Acts 8:4–25.*

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Dangerous Relics

2 Kin. 18:4

Concrete objects like artwork, instruments, or the furnishings of temples and churches can make an invisible and abstract God seem more present and real. However, reverencing any object, whether for the right reasons or not, can tempt us to place too much importance on it, even worshiping the thing rather than the deity that the thing represents. A relic can become a focus of idolatry.

Several items venerated by the Israelites became objects of worship, including the bronze snake that Moses had made during the Exodus journey (2 Kin. 18:4; see also "Symbol of Healing" at Num. 21:8, 9). The serpent on the pole had been used to heal snake-bitten people and teach them to look to God for help. But the people who settled in the Promised Land turned this object into an idol, as if the bronze snake itself had power to heal. They burned incense to it and even gave it a name, Nehushtan ("Bronze Thing").

The Israelites also made an idol of a ceremonial robe, or ephod, created by Gideon from the spoils of his victory over the Midianites (Judg. 8:25–27). They tried to use the ark of covenant as a charm against the Philistines while in battle (see "The Capture and Return of the Ark" at 1 Sam. 5:11). And in Jeremiah's day, the citizens of Jerusalem cared more about their temple than they did about the Lord of their temple.

All of these examples show the dangers of making too much of objects, even when they have a close association with God's work. As Christians we can easily fall into the same misguided attachments as the Israelites and make idols of the things, people, places, and

experiences that make us feel closer to God. When we find ourselves placing more emphasis on things rather than what the things represent, it is best to discard them immediately. God wants to dwell within us, not within the relics of our faith.

More: *The prohibition against graven images such as Nehushtan does not mean that God is fundamentally opposed to art. Art in the Bible often enhanced worship. See "God and Art" at Ex. 20:4–6.*

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Who Do We Trust?

2 Kin. 18:19

The encounter between the emissaries of Assyria and Judah was an intense confrontation with the fate of nations at risk (2 Kin. 18:17, 18). It was a dramatic struggle between the seen and the unseen, between confidence in military might and faith in God.

The Assyrian chief of staff asked Jewish leaders to relay an important question to King Hezekiah: "What confidence is this in which you trust?" (18:19). This was a crucial question. Hezekiah's reign had been marked by spiritual inconsistency. Periods of trust in God alternated with periods of compromise and collusion with His enemies.

The same inconsistencies had plagued the northern kingdom of Israel, which had relied on Egypt rather than the Lord for protection from the Assyrians (17:1–4). The result was the capture of Israel's capital and the deportation of its citizens into captivity (17:5–6).

"In whom do you trust?" is a question still worth pondering. Many temptations vie for our allegiance in this life, including money, romance, social or professional status, political influence, physical appearance, ability, and technological entertainment. Each of these things has its place. But only the Lord deserves our trust. Only He belongs as the director our lives. As Israel discovered, giving up on God's provision and power puts us on a dangerous path.

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Not My Problem
2 Kin. 20:19

Hezekiah managed to find good in Isaiah's distressing warning by reminding himself that God's judgment would not come until after he was gone. This perspective sounds like people today who live without regard for the future, leaving their children and grandchildren to deal with the aftermath of their actions. This selfish outlook is the subject of "Clean Up Your Own Mess" at Isaiah 39:8.

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The Boy King
2 Kin. 22:1

Eight-year-old Josiah was the last of the God-fearing kings of Judah before Jerusalem fell to the Babylonians. Find his profile at 2 Chronicles 34:1.

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Prophetesses
2 Kin. 22:14

Huldah the prophetess had comforting words for King Josiah but a message of judgment for the nation (2 Kin. 22:15–20). Like most other prophets, she was a spokesperson divinely commissioned to

deliver God's words. Scripture also tells of other stories about women who spoke for God, as the following table shows.

Miriam (Ex. 15:20)	Helped her brothers Moses and Aaron lead the Hebrews out of slavery in Egypt. She prophesied after the parting of the Red Sea.
Deborah (Judg. 4:4)	A judge known as "a mother in Israel" (Judg. 5:7).
Huldah (2 Kin. 22)	Was consulted when a scroll was discovered in the temple and leaders needed God's guidance.
Noadiah (Neh. 6:14)	Conspired with Tobiah, Sanballat, and others to frighten Nehemiah into abandoning plans to rebuild Jerusalem's wall.
Isaiah's wife (Is. 8:3, 4)	Bore a son who would experience the pain of Assyria's domination of the Israelites.
Anna (Luke 2:36–38)	Praised the Lord for Jesus' birth at His dedication in the temple.
Four daughters of Philip (Acts 21:9)	Served the early church at Caesarea.

Think About It: *Choose three of the above and tell what each teaches you about how to live for God.*

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Child Sacrifice

2 Kin. 23:10

Topheth ("Fireplace") was a pagan altar to Baal where parents offered their children as sacrifices. This grotesque ritual was likely practiced before the reigns of Ahaz and Manasseh, but these kings popularized this monstrous evil as part of their commitment to

idolatry. Josiah halted this evil by destroying the altar, which was located just outside Jerusalem. To find out more about this site, see "The Valley of Hinnom" at Joshua 18:16.

Think About It: *What similar present horrors might a parent commit against his or her child? What holy-sounding excuse might that parent offer?*

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Five Ways to Capture a Walled City

2 Kin. 25:1–4

An ancient city's primary defense was its wall. The better the wall, the more secure the city. Once an enemy penetrated this outer ring of defense, however, the city was almost certain to fall.

Urban defense thus focused primarily on building, maintaining, and protecting the city's wall, an effort that began with choosing a settlement site. The most easily defended cities were built on hills or the mounds of previous cities, where defenders could engage their attackers from higher ground. Well-defended cities were also often built on terrain that hindered invaders' mobility.

The wall itself was crucial. Some ancient cities were deemed impregnable because of their imposing walls. Jericho was defended by a double wall virtually impossible to climb (see "The Wall of Jericho" at Josh. 6:20). Nineveh had a double wall one hundred feet high and fifty feet wide. If not for cataclysmic floods that caused the wall's foundations to give way, the city likely would have remained impenetrable. Likewise, Babylon's massive walls protected it from invaders until the Medes and Persians diverted the Euphrates and penetrated the city by marching up the dry riverbed.

If a city was built on elevated, difficult terrain, maintained an adequate water supply, and was protected by massive walls, attacking armies were usually forced to use two or more of five strategies to conquer it.

Scaling the Walls

If attackers greatly outnumbered defenders, an army could strike a weakly defended point and send men over the wall into the city. Once inside, invaders might overcome defenders or even open the city gates. However, this approach was often costly. As attackers placed ladders against the walls and fought their way over the top, defenders rained down arrows, stones, and fire. Therefore, any attempt to scale the walls was usually accompanied first by an intense offensive volley that weakened the city's defenses and allowed men with ladders to charge the wall as quickly as possible.

Breaking Through the Walls

Another means of breaching a city's walls was the use of brute force to break through them or pull them down. Ancient artwork shows men driving long metal pikes between the stones of city walls. These pikes were levered back and forth in order to loosen and dislodge stones from a wall.

The Assyrians went further, perfecting the battering ram. They fitted rams with wheels so the contraption could be rolled into place and rocked against a wall to dislodge stones. A further improvement was the use of dirt and stone ramps, sometimes covered with wood planks. The ramp provided a smooth, gradual incline to help move the battering ram more forcefully against the wall.

Tunneling Under the Walls

An attacking army willing to invest enormous time and energy could sometimes penetrate a city through a tunnel. But this approach placed relatively few warriors inside a city, and a small group could be easily defeated. A tunnel could be an ideal way to get at the foundations of a wall, however, and inflict irreparable damage.

Siege

A siege was a slow but effective way to force surrender. An invading army completely surrounded the city, cutting off outside help. The goal was to starve the city of vital resources until its inhabitants simply gave up.

Psychological Tactics

Invading armies used every method of negotiation or deception to convince adversaries to open the city gates. Rabshakeh tried this strategy against Jerusalem during Hezekiah's reign (2 Kin. 18:17–37). During an earlier Syrian siege of Samaria, citizens suspected a

ruse when four lepers outside the city walls reported that the Syrians had fled (7:10–12). The Assyrians used sheer intimidation as their psychological strategy, treating captives with extreme cruelty to dissuade other cities from resisting.

Think About It: *What do physical walls teach us about emotional and spiritual walls God wants us to erect? Why do we hesitate to erect these walls? Why are they freeing? How do we protect against scaling, breaking through, tunneling, siege and psychological tactics?*

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2 Kings 1

a **1:3** Or *Angel*
b **1:15** Or *Angel*
c **1:17** The son of Ahab king of Israel (compare 3:1)

2 Kings 5

a **5:12** Following Kethib, Septuagint, and Vulgate; Qere, Syriac, and Targum read *Amanah*.

2 Kings 8

a **8:21** Spelled *Jehoram* in verse 16

2 Kings 9

a **9:27** Literally *The Garden House*
b **9:36** 1 Kings 21:23

2 Kings 10

a **10:1** Following Masoretic Text, Syriac, and Targum; Septuagint reads *Samaria;* Vulgate reads *city*.
b **10:12** Or *The Shearing House*
c **10:21** Literally *house,* and so elsewhere in this chapter

2 Kings 11

a **11:12** That is, the Law (compare Exodus 25:16, 21 and Deuteronomy 31:9)

2 Kings 12

a **12:1** Spelled *Joash* in 11:2ff
b **12:4** Compare Leviticus 27:2ff
c **12:19** Spelled *Jehoash* in 12:1ff
d **12:20** Literally *The Landfill*
e **12:21** Called *Zabad* in 2 Chronicles 24:26
f **12:21** Called *Shimrith* in 2 Chronicles 24:26

2 Kings 13

a **13:1** Spelled *Jehoash* in 12:1ff
b **13:6** Hebrew *Asherah,* a Canaanite goddess
c **13:10** Spelled *Joash* in verse 9
d **13:25** Spelled *Joash* in verses 12–14, 25

2 Kings 14

a **14:6** Deuteronomy 24:16
b **14:8** Spelled *Joash* in 13:12ff and 2 Chronicles 25:17ff
c **14:21** Called *Uzziah* in 2 Chronicles 26:1ff, Isaiah 6:1, and elsewhere

2 Kings 15

a **15:12** 2 Kings 10:30
b **15:13** Called *Azariah* in 14:21ff and 15:1ff
c **15:19** That is, Tiglath-Pileser III (compare verse 29)
d **15:33** Spelled *Jerushah* in 2 Chronicles 27:1

2 Kings 16

a **16:6** Some ancient authorities read *Syrians.*

2 Kings 17

a **17:10** Hebrew *Asherim,* Canaanite deities

2 Kings 18

a **18:2** Called *Abijah* in 2 Chronicles 29:1ff
b **18:4** Hebrew *Asherah,* a Canaanite goddess
c **18:4** Literally *Bronze Thing*
d **18:17** A title, probably *Commander in Chief*
e **18:17** A title, probably *Chief Officer*
f **18:17** A title, probably *Chief of Staff* or *Governor*
g **18:26** Literally *Judean*

2 Kings 19

a **19:31** Following many Hebrew manuscripts and ancient versions (compare Isaiah 37:32); Masoretic Text omits *of hosts*.
b **19:35** Or *Angel*

2 Kings 20

a **20:12** Spelled *Merodach-Baladan* in Isaiah 39:1
b **20:13** Following many Hebrew manuscripts, Syriac, and Targum; Masoretic Text omits *all*.

2 Kings 21

a **21:3** Hebrew *Asherah,* a Canaanite goddess
b **21:3** The gods of the Assyrians
c **21:7** A Canaanite goddess

2 Kings 22

a **22:12** *Abdon the son of Micah* in 2 Chronicles 34:20

2 Kings 23

a **23:4** A Canaanite goddess
b **23:4** The gods of the Assyrians
c **23:6** Hebrew *Asherah,* a Canaanite goddess

d **23:7** Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals
e **23:10** Kethib reads *Sons.*
f **23:19** Following Septuagint, Syriac, and Vulgate; Masoretic Text and Targum omit *the LORD.*
g **23:27** 1 Kings 8:29
h **23:34** That is, Jehoahaz

2 Kings 24

a **24:17** Literally *his*

2 Kings 25

a **25:4** Literally *he*
b **25:4** Or *Arabah,* that is, the Jordan Valley
c **25:23** Spelled *Jezaniah* in Jeremiah 40:8
d **25:27** Literally *Man of Marduk*

The books of 1 and 2 Chronicles retell the history of Israel for the captives returning from the Babylonian exile. Many of these displaced Jews had been born far from their homeland and now sought to reclaim their identity. These books trace their origins, name their ancestors, and recount significant events that shaped their culture.

The books of 1 and 2 Chronicles were originally a single book identified as "The Words of the Days." The name Chronicles was not given to these writings until they were translated into Latin between A.D. 385 and 405. Their emphasis on Israel's spiritual history—as opposed to the more political outlook of 2 Samuel and 1 and 2 Kings—suggests that these writings were intended to help returnees rebuild a community concerned first and foremost with following God's commands. After all, it was the people's stubborn disobedience that had caused the Exile to occur.

The first nine chapters of 1 Chronicles outline God's work through a detailed genealogy of the people's ancestors. The remainder of the book summarizes the life of David as the nation's greatest king and spiritual leader. The account does not repeat many of the stories of David's struggles but instead celebrates the best accomplishments of the man after God's heart (Acts 13:22). David sought to honor the Lord by building a magnificent temple (1 Chr. 17:1).

Although the record of Israel's history in 1 and 2 Chronicles covers much of the same ground as 2 Samuel and 1 and 2 Kings, the accounts are not reproduced word-for-word (see "More than a Repeat of Kings" at 1 Chr. 1:1). Like Samuel and Kings, Chronicles was probably compiled

from several sources. Some are named within the book, including tribal genealogies (7:9, 40), the book of the kings of Israel (9:1), and the books of Samuel, Nathan, and Gad (29:29). But the identity of the author remains unknown. Ancient tradition held that it was Ezra the scribe, whose intense interest in the temple is consistent with the emphasis on worship found in Chronicles.

The historical narrative of 1 Chronicles begins with the death of Saul (c. 1007 B.C.; 1 Chr. 10) and ends with the close of David's reign (c. 971 B.C.; 1 Chr. 29). The geography of Chronicles is the same as that of Samuel and Kings—the territory of Israel, with references to other nations and regions of the Middle East—with the difference that Judah is the focal point for most of the action (see the map at "The Captives of the Israelites" at 2 Chr. 36:20).

Key People in 1 Chronicles

- Sheerah, an Ephraimite woman who built three cities (1 Chr. 7:24).
- The Nethinim, a group of foreigners given responsibility for serving in the temple (1 Chr. 9:2).
- David's mighty men, loyal warriors who helped David attain the throne (1 Chr. 11:10).
- Asaph, the Levite ancestor of generations of temple musicians and singers (1 Chr. 15:17).
- The Syrians, a people with Damascus as the principal city of their nation (1 Chr. 19:10).
- Heman, grandson of Samuel, possible composer of Psalm 88, and a chief singer under David and Solomon (1 Chr. 25:5).

Key Events in 1 Chronicles

- The chronicler provides detailed genealogies of the Israelites (1 Chr. 1–9).
- David assembles his mighty men (1 Chr. 11:10–12:22).
- David transports the ark of God to Jerusalem (1 Chr. 13, 15).
- God establishes a covenant with David (1 Chr. 17).
- David sins by taking a census of Israel (1 Chr. 21).

1 Chronicles 1

The Family of Adam—Seth to Abraham

1 Adam, Seth, Enosh, *More Than a Repeat of Kings*
2 Cainan,[a] Mahalalel, Jared,
3 Enoch, Methuselah, Lamech,
4 Noah,[b] Shem, Ham, and Japheth.
5 The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.
6 The sons of Gomer *were* Ashkenaz, Diphath,[c] and Togarmah.
7 The sons of Javan *were* Elishah, Tarshishah,[d] Kittim, and Rodanim.[e]
8 The sons of Ham *were* Cush, Mizraim, Put, and Canaan.
9 The sons of Cush *were* Seba, Havilah, Sabta,[f] Raama,[g] and Sabtecha. The sons of Raama *were* Sheba and Dedan.
10 Cush begot Nimrod; he began to be a mighty one on the earth.
11 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,
12 Pathrusim, Casluhim (from whom came the Philistines and the Caphtorim).
13 Canaan begot Sidon, his firstborn, and Heth;
14 the Jebusite, the Amorite, and the Girgashite;
15 the Hivite, the Arkite, and the Sinite;
16 the Arvadite, the Zemarite, and the Hamathite.
17 The sons of Shem *were* Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.[h]
18 Arphaxad begot Shelah, and Shelah begot Eber.
19 To Eber were born two sons: the name of one *was* Peleg,[i] for in his days the earth was divided; and his brother's name *was* Joktan.

20 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,
21 Hadoram, Uzal, Diklah,
22 Ebal,[j] Abimael, Sheba,
23 Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.
24 Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 and Abram, who *is* Abraham.
28 The sons of Abraham *were* Isaac and Ishmael.

The Family of Ishmael

29 These *are* their genealogies: The firstborn of Ishmael *was* Nebajoth; then Kedar, Adbeel, Mibsam, *Israelite Cousins Genealogies: Records of God's Grace*
30 Mishma, Dumah, Massa, Hadad,[k] Tema,
31 Jetur, Naphish, and Kedemah. These *were* the sons of Ishmael.

The Family of Keturah

32 Now the sons born to Keturah, Abraham's concubine, *were* Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan *were* Sheba and Dedan.
33 The sons of Midian *were* Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

The Family of Isaac

34 And Abraham begot Isaac. The sons of Isaac *were* Esau and Israel.
35 The sons of Esau *were* Eliphaz, Reuel, Jeush, Jaalam, and Korah.

36 And the sons of Eliphaz *were* Teman, Omar, Zephi,[l] Gatam, *and* Kenaz; and *by* Timna,[m] Amalek.
37 The sons of Reuel *were* Nahath, Zerah, Shammah, and Mizzah.

The Family of Seir

38 The sons of Seir *were* Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
39 And the sons of Lotan *were* Hori and Homam; Lotan's sister *was* Timna.
40 The sons of Shobal *were* Alian,[n] Manahath, Ebal, Shephi,[o] and Onam. The sons of Zibeon *were* Ajah and Anah.
41 The son of Anah *was* Dishon. The sons of Dishon *were* Hamran,[p] Eshban, Ithran, and Cheran.
42 The sons of Ezer *were* Bilhan, Zaavan, *and* Jaakan.[q] The sons of Dishan *were* Uz and Aran.

The Kings of Edom

43 Now these *were* the kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city was Dinhabah.
44 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.
45 When Jobab died, Husham of the land of the Temanites reigned in his place.
46 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. The name of his city *was* Avith.
47 When Hadad died, Samlah of Masrekah reigned in his place.

[48]And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place.

[49]When Saul died, Baal-Hanan the son of Achbor reigned in his place.

[50]And when Baal-Hanan died, Hadad[r] reigned in his place; and the name of his city was Pai.[s] His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.

[51]Hadad died also. And the chiefs of Edom were Chief Timnah, Chief Aliah,[t] Chief Jetheth,

[52]Chief Aholibamah, Chief Elah, Chief Pinon,

[53]Chief Kenaz, Chief Teman, Chief Mibzar,

[54]Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom.

1 Chronicles 2

The Family of Israel

1 These *were* the sons of Israel: Reuben, Simeon, Levi,
Judah, Issachar, Zebulun,
2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

From Judah to David

3 The sons of Judah *were* Er, Onan, and Shelah. *These*
three were born to him by the daughter of Shua, the
Canaanitess. Er, the firstborn of Judah, was wicked in the
sight of the LORD; so He killed him.
4 And Tamar, his daughter-in-law, bore him Perez and
Zerah. All the sons of Judah *were* five.
5 The sons of Perez *were* Hezron and Hamul.
6 The sons of Zerah *were* Zimri, Ethan, Heman, Calcol,
and Dara—five of them in all.
7 The son of Carmi *was* Achar,[a] the troubler of Israel, who
transgressed in the accursed thing.
8 The son of Ethan *was* Azariah.
9 Also the sons of Hezron who were born to him *were*
Jerahmeel, Ram, and Chelubai.[b]
10 Ram begot Amminadab, and Amminadab begot
Nahshon, leader of the children of Judah;
11 Nahshon begot Salma,[c] and Salma begot Boaz;
12 Boaz begot Obed, and Obed begot Jesse;
13 Jesse begot Eliab his firstborn, Abinadab the second,
Shimea[d] the third,
14 Nethanel the fourth, Raddai the fifth,
15 Ozem the sixth, *and* David the seventh.

16 Now their sisters *were* Zeruiah and Abigail. And the
sons of Zeruiah *were* Abishai, Joab, and Asahel—three.
17 Abigail bore Amasa; and the father of Amasa *was* Jether
the Ishmaelite.[e]

The Family of Hezron

18 Caleb the son of Hezron had children by Azubah, *his*
wife, and by Jerioth. Now these were her sons: Jesher,
Shobab, and Ardon.
19 When Azubah died, Caleb took Ephrath[f] as his wife,
who bore him Hur.
20 And Hur begot Uri, and Uri begot Bezalel.
21 Now afterward Hezron went in to the daughter of
Machir the father of Gilead, whom he married when he *was*
sixty years old; and she bore him Segub.
22 Segub begot Jair, who had twenty-three cities in the
land of Gilead.
23 (Geshur and Syria took from them the towns of Jair,
with Kenath and its towns—sixty towns.) All these *belonged*
to the sons of Machir the father of Gilead.
24 After Hezron died in Caleb Ephrathah, Hezron's wife
Abijah bore him Ashhur the father of Tekoa.

The Family of Jerahmeel

25 The sons of Jerahmeel, the firstborn of Hezron, *were*
Ram, the firstborn, and Bunah, Oren, Ozem, *and* Ahijah.
26 Jerahmeel had another wife, whose name was Atarah;
she was the mother of Onam.
27 The sons of Ram, the firstborn of Jerahmeel, were
Maaz, Jamin, and Eker.
28 The sons of Onam were Shammai and Jada. The sons of
Shammai *were* Nadab and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and
she bore him Ahban and Molid.
30 The sons of Nadab *were* Seled and Appaim; Seled died
without children.
31 The son of Appaim *was* Ishi, the son of Ishi *was*
Sheshan, and Sheshan's son *was* Ahlai.
32 The sons of Jada, the brother of Shammai, *were* Jether
and Jonathan; Jether died without children.
33 The sons of Jonathan *were* Peleth and Zaza. These were
the sons of Jerahmeel.
34 Now Sheshan had no sons, only daughters. And
Sheshan had an Egyptian servant whose name *was* Jarha.
35 Sheshan gave his daughter to Jarha his servant as wife,
and she bore him Attai.
36 Attai begot Nathan, and Nathan begot Zabad;
37 Zabad begot Ephlal, and Ephlal begot Obed;
38 Obed begot Jehu, and Jehu begot Azariah;
39 Azariah begot Helez, and Helez begot Eleasah;
40 Eleasah begot Sismai, and Sismai begot Shallum;
41 Shallum begot Jekamiah, and Jekamiah begot Elishama.

The Family of Caleb

42 The descendants of Caleb the brother of Jerahmeel
were Mesha, his firstborn, who was the father of Ziph, and
the sons of Mareshah the father of Hebron.
43 The sons of Hebron *were* Korah, Tappuah, Rekem, and
Shema.
44 Shema begot Raham the father of Jorkoam, and Rekem
begot Shammai.
45 And the son of Shammai *was* Maon, and Maon *was* the
father of Beth Zur.
46 Ephah, Caleb's concubine, bore Haran, Moza, and
Gazez; and Haran begot Gazez.

47 And the sons of Jahdai *were* Regem, Jotham, Geshan,
Pelet, Ephah, and Shaaph.
48 Maachah, Caleb's concubine, bore Sheber and
Tirhanah.
49 She also bore Shaaph the father of Madmannah, Sheva
the father of Machbenah and the father of Gibea. And the
daughter of Caleb *was* Achsah.
50 These were the descendants of Caleb: The sons of Hur,
the firstborn of Ephrathah, *were* Shobal the father of
Kirjath Jearim,
51 Salma the father of Bethlehem, *and* Hareph the father
of Beth Gader.
52 And Shobal the father of Kirjath Jearim had
descendants: Haroeh, *and* half of the *families of*
Manuhoth.[g]
53 The families of Kirjath Jearim *were* the Ithrites, the
Puthites, the Shumathites, and the Mishraites. From these
came the Zorathites and the Eshtaolites.
54 The sons of Salma *were* Bethlehem, the Netophathites,
Atroth Beth Joab, half of the Manahethites, and the Zorites.
55 And the families of the scribes who dwelt at Jabez *were*
the Tirathites, the Shimeathites, *and* the Suchathites.
These *were* the Kenites who came from Hammath, the
father of the house of Rechab.

1 Chronicles 3

The Family of David

1 Now these were the sons of David who were born to him
in Hebron: The firstborn *was* Amnon, by Ahinoam the
Jezreelitess; the second, Daniel,[a] by Abigail the
Carmelitess;
2 the third, Absalom the son of Maacah, the daughter of
Talmai, king of Geshur; the fourth, Adonijah the son of
Haggith;
3 the fifth, Shephatiah, by Abital; the sixth, Ithream, by his
wife Eglah.
4 *These* six were born to him in Hebron. There he reigned
seven years and six months, and in Jerusalem he reigned
thirty-three years.
5 And these were born to him in Jerusalem: Shimea,[b]
Shobab, Nathan, and Solomon—four by Bathshua[c] the
daughter of Ammiel.[d]
6 Also *there* were Ibhar, Elishama,[e] Eliphelet,[f]
7 Nogah, Nepheg, Japhia,
8 Elishama, Eliada,[g] and Eliphelet—nine *in all*.
9 *These were* all the sons of David, besides the sons of the
concubines, and Tamar their sister.

The Family of Solomon

10 Solomon's son *was* Rehoboam; Abijah[h] *was* his son, Asa
his son, Jehoshaphat his son,
11 Joram[i] his son, Ahaziah his son, Joash[j] his son,
12 Amaziah his son, Azariah[k] his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, *and* Josiah his son.

15 The sons of Josiah *were* Johanan the firstborn, the
second Jehoiakim, the third Zedekiah, and the fourth
Shallum.[l]
16 The sons of Jehoiakim *were* Jeconiah his son *and*
Zedekiah[m] his son.

The Family of Jeconiah

17 And the sons of Jeconiah[n] *were* Assir,[o] Shealtiel his son,
18 *and* Malchiram, Pedaiah, Shenazzar, Jecamiah,
Hoshama, and Nedabiah.
19 The sons of Pedaiah *were* Zerubbabel and Shimei. The
sons of Zerubbabel *were* Meshullam, Hananiah, Shelomith
their sister,
20 and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-
Hesed—five *in all*.
21 The sons of Hananiah *were* Pelatiah and Jeshaiah, the
sons of Rephaiah, the sons of Arnan, the sons of Obadiah,
and the sons of Shechaniah.
22 The son of Shechaniah was Shemaiah. The sons of
Shemaiah *were* Hattush, Igal, Bariah, Neariah, and
Shaphat—six *in all*.
23 The sons of Neariah *were* Elioenai, Hezekiah, and
Azrikam—three *in all*.
24 The sons of Elioenai *were* Hodaviah, Eliashib, Pelaiah,
Akkub, Johanan, Delaiah, and Anani—seven *in all*.

1 Chronicles 4

The Family of Judah

1The sons of Judah *were* Perez, Hezron, Carmi, Hur, and Shobal.

2And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These *were* the families of the Zorathites.

3These *were* the sons *of the father* of Etam: Jezreel, Ishma, and Idbash; and the name of their sister *was* Hazelelponi;

4and Penuel *was* the father of Gedor, and Ezer *was the* father of Hushah. These *were* the sons of Hur, the firstborn of Ephrathah the father of Bethlehem.

5And Ashhur the father of Tekoa had two wives, Helah and Naarah.

6Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These *were* the sons of Naarah.

7The sons of Helah *were* Zereth, Zohar, and Ethnan;

8and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum.

9Now Jabez was more honorable than his brothers, and his mother called his name Jabez,[a] saying, “Because I bore *him* in pain.” *Turning Pain into Prayer*

10And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested.

11Chelub the brother of Shuhah begot Mehir, who *was* the father of Eshton.

12 And Eshton begot Beth-Rapha, Paseah, and Tehinnah
the father of Ir-Nahash. These *were* the men of Rechah.
13 The sons of Kenaz *were* Othniel and Seraiah. The sons
of Othniel *were* Hathath,[b]
14 and Meonothai *who* begot Ophrah. Seraiah begot Joab
the father of Ge Harashim,[c] for they were craftsmen.
15 The sons of Caleb the son of Jephunneh *were* Iru, Elah,
and Naam. The son of Elah *was* Kenaz. *Courageous Caleb*
16 The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and
Asarel.
17 The sons of Ezrah *were* Jether, Mered, Epher, and
Jalon. And *Mered's wife*[d] *bore* Miriam, Shammai, and
Ishbah the father of Eshtemoa.
18 (His wife Jehudijah[e] bore Jered the father of Gedor,
Heber the father of Sochoh, and Jekuthiel the father of
Zanoah.) And these were the sons of Bithiah the daughter
of Pharaoh, whom Mered took.
19 The sons of Hodiah's wife, the sister of Naham, *were*
the fathers of Keilah the Garmite and of Eshtemoa the
Maachathite.
20 And the sons of Shimon *were* Amnon, Rinnah, Ben-
Hanan, and Tilon. And the sons of Ishi *were* Zoheth and
Ben-Zoheth.
21 The sons of Shelah the son of Judah *were* Er the father
of Lecah, Laadah the father of Mareshah, and the families
of the house of the linen workers of the house of Ashbea;
22 also Jokim, the men of Chozeba, and Joash; Saraph,
who ruled in Moab, and Jashubi-Lehem. Now the records
are ancient.
23 These *were* the potters and those who dwell at Netaim[f]
and Gederah;[g] there they dwelt with the king for his work.

The Family of Simeon

24The sons of Simeon *were* Nemuel, Jamin, Jarib,[h] Zerah,[i] *and* Shaul,
25Shallum his son, Mibsam his son, and Mishma his son.
26And the sons of Mishma *were* Hamuel his son, Zacchur his son, and Shimei his son.
27Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah.
28They dwelt at Beersheba, Moladah, Hazar Shual,
29Bilhah, Ezem, Tolad,
30Bethuel, Hormah, Ziklag,
31Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These *were* their cities until the reign of David.
32And their villages *were* Etam, Ain, Rimmon, Tochen, and Ashan—five cities—
33and all the villages that *were* around these cities as far as Baal.[j] These *were* their dwelling places, and they maintained their genealogy:
34Meshobab, Jamlech, and Joshah the son of Amaziah;
35Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel;
36Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah;
37Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah—
38these mentioned by name *were* leaders in their families, and their father's house increased greatly.
39So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks.
40And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there.

41These recorded by name came in the days of Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there.

42Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi.

43And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.

1 Chronicles 5

The Family of Reuben

1 Now the sons of Reuben the firstborn of Israel—he *was* indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright;

2 yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph's—

3 the sons of Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi.

4 The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaiah his son, Baal his son,

6 and Beerah his son, whom Tiglath-Pileser[a] king of Assyria carried into captivity. He *was* leader of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah,

8 and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon.

9 Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead.

10 Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.

The Family of Gad

11And the children of Gad dwelt next to them in the land
of Bashan as far as Salcah:
12Joel *was* the chief, Shapham the next, then Jaanai and
Shaphat in Bashan,
13and their brethren of their father's house: Michael,
Meshullam, Sheba, Jorai, Jachan, Zia, and Eber—seven *in*
all.
14These *were* the children of Abihail the son of Huri, the
son of Jaroah, the son of Gilead, the son of Michael, the son
of Jeshishai, the son of Jahdo, the son of Buz;
15Ahi the son of Abdiel, the son of Guni, *was* chief of their
father's house.
16And *the* Gadites dwelt in Gilead, in Bashan and in its
villages, and in all the common-lands of Sharon within their
borders.
17All these were registered by genealogies in the days of
Jotham king of Judah, and in the days of Jeroboam king of
Israel.
18The sons of Reuben, the Gadites, and half the tribe of
Manasseh *had* forty-four thousand seven hundred and sixty
valiant men, men able to bear shield and sword, to shoot
with the bow, and skillful in war, who went to war.
19They made war with the Hagrites, Jetur, Naphish, and
Nodab.
20And they were helped against them, and the Hagrites
were delivered into their hand, and all who *were* with
them, for they cried out to God in the battle. He heeded
their prayer, because they put their trust in Him.
21Then they took away their livestock—fifty thousand of
their camels, two hundred and fifty thousand of their
sheep, and two thousand of their donkeys—also one
hundred thousand of their men;
22for many fell dead, because the war *was* God's. And
they dwelt in their place until the captivity.

The Family of Manasseh (East)

23So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon.

24These *were* the heads of their fathers' houses: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses.

25And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them.

26So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser[b] king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.

1 Chronicles 6

The Family of Levi

1 The sons of Levi *were* Gershon, Kohath, and Merari.
2 The sons of Kohath *were* Amram, Izhar, Hebron, and
Uzziel.
3 The children of Amram *were* Aaron, Moses, and Miriam.
And the sons of Aaron *were* Nadab, Abihu, Eleazar, and
Ithamar.
4 Eleazar begot Phinehas, *and* Phinehas begot Abishua;
5 Abishua begot Bukki, and Bukki begot Uzzi;
6 Uzzi begot Zerahiah, and Zerahiah begot Meraioth;
7 Meraioth begot Amariah, and Amariah begot Ahitub;
8 Ahitub begot Zadok, and Zadok begot Ahimaaz;
9 Ahimaaz begot Azariah, and Azariah begot Johanan;
10 Johanan begot Azariah (it was he who ministered as
priest in the temple that Solomon built in Jerusalem);
11 Azariah begot Amariah, and Amariah begot Ahitub;
12 Ahitub begot Zadok, and Zadok begot Shallum;
13 Shallum begot Hilkiah, and Hilkiah begot Azariah;
14 Azariah begot Seraiah, and Seraiah begot Jehozadak.
15 Jehozadak went *into captivity* when the LORD carried
Judah and Jerusalem into captivity by the hand of
Nebuchadnezzar.
16 The sons of Levi *were* Gershon,[a] Kohath, and Merari.
17 These are the names of the sons of Gershon: Libni and
Shimei.
18 The sons of Kohath *were* Amram, Izhar, Hebron, and
Uzziel.
19 The sons of Merari *were* Mahli and Mushi. Now these
are the families of the Levites according to their fathers:

20 Of Gershon *were* Libni his son, Jahath his son, Zimmah his son,
21 Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son.
22 The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son,
23 Elkanah his son, Ebiasaph his son, Assir his son,
24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
25 The sons of Elkanah *were* Amasai and Ahimoth.
26 *As for* Elkanah,[b] the sons of Elkanah *were* Zophai[c] his son, Nahath[d] his son,
27 Eliab[e] his son, Jeroham his son, *and* Elkanah his son.
28 The sons of Samuel *were Joel*[f] the firstborn, and Abijah the second.[g]
29 The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son,
30 Shimea his son, Haggiah his son, *and* Asaiah his son.

Musicians in the House of the LORD

31 Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest.
32 They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order.
33 And these *are* the ones who ministered with their sons: Of the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel,
34 the son of Elkanah, the son of Jeroham, the son of Eliel,[h] the son of Toah,[i]

35the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
37the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,
38the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39And his brother Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea,
40the son of Michael, the son of Baaseiah, the son of Malchijah,
41the son of Ethni, the son of Zerah, the son of Adaiah,
42the son of Ethan, the son of Zimmah, the son of Shimei,
43the son of Jahath, the son of Gershon, the son of Levi.
44Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch,
45the son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46the son of Amzi, the son of Bani, the son of Shamer,
47the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48And their brethren, the Levites, *were* appointed to every kind of service of the tabernacle of the house of God.

The Family of Aaron

49But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy *Place,* and to make atonement for Israel, according to all that Moses the servant of God had commanded.

50 Now these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, *and* Ahimaaz his son.

Dwelling Places of the Levites

54 Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites:
55 They gave them Hebron in the land of Judah, with its surrounding common-lands.
56 But the fields of the city and its villages they gave to Caleb the son of Jephunneh.
57 And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands,
58 Hilen[j] with its common-lands, Debir with its common-lands,
59 Ashan[k] with its common-lands, and Beth Shemesh with its common-lands.
60 And from the tribe of Benjamin: Geba with its common-lands, Alemeth[l] with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen.
61 To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh.
62 And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan.
63 To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe

of Gad, and from the tribe of Zebulun.

64So the children of Israel gave *these* cities with their common-lands to the Levites.

65And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names.

66Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim.

67And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands,

68Jokmeam with its common-lands, Beth Horon with its common-lands,

69Aijalon with its common-lands, and Gath Rimmon with its common-lands.

70And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath.

71From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands.

72And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands,

73Ramoth with its common-lands, and Anem with its common-lands.

74And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands,

75Hukok with its common-lands, and Rehob with its common-lands.

76And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands.

77 From the tribe of Zebulun the rest of the children of
Merari *were given* Rimmon[m] with its common-lands and
Tabor with its common-lands.
78 And on the other side of the Jordan, across from
Jericho, on the east side of the Jordan, *they were given*
from the tribe of Reuben: Bezer in the wilderness with its
common-lands, Jahzah with its common-lands,
79 Kedemoth with its common-lands, and Mephaath with
its common-lands.
80 And from the tribe of Gad: Ramoth in Gilead with its
common-lands, Mahanaim with its common-lands,
81 Heshbon with its common-lands, and Jazer with its
common-lands.

1 Chronicles 7

The Family of Issachar

1 The sons of Issachar *were* Tola, Puah,[a] Jashub, and
Shimron—four *in all*.
2 The sons of Tola *were* Uzzi, Rephaiah, Jeriel, Jahmai,
Jibsam, and Shemuel, heads of their father's house. *The*
sons of Tola *were* mighty men of valor in their generations;
their number in the days of David *was* twenty-two thousand
six hundred.
3 The son of Uzzi *was* Izrahiah, and the sons of Izrahiah
were Michael, Obadiah, Joel, and Ishiah. All five of them
were chief men.
4 And with them, by their generations, according to their
fathers' houses, *were* thirty-six thousand troops ready for
war; for they had many wives and sons.
5 Now their brethren among all the families of Issachar
were mighty men of valor, listed by their genealogies,
eighty-seven thousand in all.

The Family of Benjamin

6 *The sons* of Benjamin *were* Bela, Becher, and Jediael—
three *in all*.
7 The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and
Iri—five *in all*. They *were* heads of *their* fathers' houses,
and they were listed by their genealogies, twenty-two
thousand and thirty-four mighty men of valor.
8 The sons of Becher *were* Zemirah, Joash, Eliezer,
Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth.
All these *are* the sons of Becher.
9 And they were recorded by genealogy according to their
generations, heads of their fathers' houses, twenty

thousand two hundred mighty men of valor.

10 The son of Jediael *was* Bilhan, and the sons of Bilhan *were* Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar.

11 All these sons of Jediael *were* heads of their fathers' houses; *there were* seventeen thousand two hundred mighty men of valor fit to go out for war *and* battle.

12 Shuppim and Huppim[b] *were* the sons of Ir, *and* Hushim *was* the son of Aher.

The Family of Naphtali

13 The sons of Naphtali *were* Jahziel,[c] Guni, Jezer, and Shallum,[d] the sons of Bilhah.

The Family of Manasseh (West)

14 The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel.[e]

15 Machir took as his wife *the sister* of Huppim and Shuppim,[f] whose name *was* Maachah. The name of *Gilead's* grandson[g] *was* Zelophehad,[h] but Zelophehad begot only daughters.

16 (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.

17 The son of Ulam *was* Bedan.) These *were* the descendants of Gilead the son of Machir, the son of Manasseh.

18 His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah.

19 And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

The Family of Ephraim

20The sons of Ephraim *were* Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son,
21Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle.
22Then Ephraim their father mourned many days, and his brethren came to comfort him.
23And when he went in to his wife, she conceived and bore a son; and he called his name Beriah,[i] because tragedy had come upon his house.
24Now his daughter *was* Sheerah, who built Lower and Upper Beth Horon and Uzzen Sheerah;
25and Rephah *was* his son, *as well* as Resheph, and Telah his son, Tahan his son,
26Laadan his son, Ammihud his son, Elishama his son,
27Nun[j] his son, and Joshua his son.
28Now their possessions and dwelling places *were* Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah[k] and its towns;
29and by the borders of the children of Manasseh *were* Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.

The Family of Asher

30The sons of Asher *were* Imnah, Ishvah, Ishvi, Beriah, and their sister Serah.
31The sons of Beriah *were* Heber and Malchiel, who was the father of Birzaith.[l]
32And Heber begot Japhlet, Shomer,[m] Hotham,[n] and their sister Shua.

33 The sons of Japhlet *were* Pasach, Bimhal, and Ashvath. These *were* the children of Japhlet.
34 The sons of Shemer *were* Ahi, Rohgah, Jehubbah, and Aram.
35 And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal.
36 The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah,
37 Bezer, Hod, Shamma, Shilshah, Jithran,[o] and Beera.
38 The sons of Jether *were* Jephunneh, Pispah, and Ara.
39 The sons of Ulla *were* Arah, Haniel, and Rizia.
40 All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

1 Chronicles 8

The Family Tree of King Saul of Benjamin

1 Now Benjamin begot Bela his firstborn, Ashbel the second,
Aharah[a] the third,
2 Nohah the fourth, and Rapha the fifth.
3 The sons of Bela *were* Addar,[b] Gera, Abihud,
4 Abishua, Naaman, Ahoah,
5 Gera, Shephuphan, and Huram.
6 These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath:
7 Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud.
8 Also Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives.
9 By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam,
10 Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses*.
11 And by Hushim he begot Abitub and Elpaal.
12 The sons of Elpaal *were* Eber, Misham, and Shemed, who built Ono and Lod with its towns;
13 and Beriah and Shema, who *were* heads of their fathers' *houses* of the inhabitants of Aijalon, who drove out the inhabitants of Gath.
14 Ahio, Shashak, Jeremoth,
15 Zebadiah, Arad, Eder,
16 Michael, Ispah, and Joha *were* the sons of Beriah.
17 Zebadiah, Meshullam, Hizki, Heber,
18 Ishmerai, Jizliah, and Jobab *were* the sons of Elpaal.

19 Jakim, Zichri, Zabdi,
20 Elienai, Zillethai, Eliel,
21 Adaiah, Beraiah, and Shimrath *were* the sons of Shimei.
22 Ishpan, Eber, Eliel,
23 Abdon, Zichri, Hanan,
24 Hananiah, Elam, Antothijah,
25 Iphdeiah, and Penuel *were* the sons of Shashak.
26 Shamsherai, Shehariah, Athaliah,
27 Jaareshiah, Elijah, and Zichri *were* the sons of Jeroham.
28 These *were* heads of the fathers' *houses* by their generations, chief men. These dwelt in Jerusalem.
29 Now the father of Gibeon, whose wife's name *was* Maacah, dwelt at Gibeon.
30 And his firstborn son *was* Abdon, then Zur, Kish, Baal, Nadab,
31 Gedor, Ahio, Zecher,
32 and Mikloth, *who* begot Shimeah.[c] They also dwelt alongside their relatives in Jerusalem, with their brethren.
33 Ner[d] begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab,[e] and Esh-Baal.[f]
34 The son of Jonathan *was* Merib-Baal,[g] and Merib-Baal begot Micah.
35 The sons of Micah *were* Pithon, Melech, Tarea, and Ahaz.
36 And Ahaz begot Jehoaddah;[h] Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza.
37 Moza begot Binea, Raphah[i] his son, Eleasah his son, *and* Azel his son.
38 Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these *were* the sons of Azel.

[39]And the sons of Eshek his brother *were* Ulam his firstborn, Jeush the second, and Eliphelet the third.

[40]The sons of Ulam were mighty men of valor—archers. *They* had many sons and grandsons, one hundred and fifty *in all*. These *were* all sons of Benjamin.

1 Chronicles 9

1So all Israel was recorded by genealogies, and indeed, they *were* inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness.

2And the first inhabitants who *dwelt* in their possessions in their cities *were* Israelites, priests, Levites, and the Nethinim. *The Nethinim*

Dwellers in Jerusalem

3Now in Jerusalem the children of Judah dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh:

4Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah.

5Of the Shilonites: Asaiah the firstborn and his sons.

6Of the sons of Zerah: Jeuel, and their brethren—six hundred and ninety.

7Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah;

8Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9and their brethren, according to their generations—nine hundred and fifty-six. All these men *were* heads of a father's *house* in their fathers' houses.

The Priests at Jerusalem

10Of the priests: Jedaiah, Jehoiarib, and Jachin;

11 Azariah the son of Hilkiah, the son of Meshullam, the
son of Zadok, the son of Meraioth, the son of Ahitub, the
officer over the house of God;
12 Adaiah the son of Jeroham, the son of Pashur, the son
of Malchijah; Maasai the son of Adiel, the son of Jahzerah,
the son of Meshullam, the son of Meshillemith, the son of
Immer;
13 and their brethren, heads of their fathers' *houses*—one
thousand seven hundred and sixty. *They were* very able
men for the work of the service of the house of God.

The Levites at Jerusalem

14 Of the Levites: Shemaiah the son of Hasshub, the son
of Azrikam, the son of Hashabiah, of the sons of Merari;
15 Bakbakkar, Heresh, Galal, and Mattaniah the son of
Micah, the son of Zichri, the son of Asaph;
16 Obadiah the son of Shemaiah, the son of Galal, the son
of Jeduthun; and Berechiah the son of Asa, the son of
Elkanah, who lived in the villages of the Netophathites.

The Levite Gatekeepers

17 And the gatekeepers *were* Shallum, Akkub, Talmon,
Ahiman, and their brethren. Shallum *was* the chief.
18 Until then *they had been* gatekeepers for the camps of
the children of Levi at the King's Gate on the east.
19 Shallum the son of Kore, the son of Ebiasaph, the son of
Korah, and his brethren, from his father's house, the
Korahites, *were* in charge of the work of the service,
gatekeepers of the tabernacle. Their fathers had been
keepers of the entrance to the camp of the LORD.
20 And Phinehas the son of Eleazar had been the officer
over them in time past; the LORD *was* with him.
21 Zechariah the son of Meshelemiah *was* keeper of the
door of the tabernacle of meeting.

22 All those chosen as gatekeepers *were* two hundred and
twelve. They were recorded by their genealogy, in their
villages. David and Samuel the seer had appointed them to
their trusted office.
23 So they and their children *were* in charge of the gates
of the house of the LORD, the house of the tabernacle, by
assignment.
24 The gatekeepers were assigned to the four directions:
the east, west, north, and south.
25 And their brethren in their villages *had* to come with
them from time to time for seven days.
26 For in this trusted office *were* four chief gatekeepers;
they were Levites. And they had charge over the chambers
and treasuries of the house of God.
27 And they lodged *all* around the house of God because
they *had* the responsibility, and they *were* in charge of
opening *it* every morning.

Other Levite Responsibilities

28 Now *some* of them were in charge of the serving
vessels, for they brought them in and took them out by
count.
29 *Some* of them *were* appointed over the furnishings and
over all the implements of the sanctuary, and over the fine
flour and the wine and the oil and the incense and the
spices.
30 And *some* of the sons of the priests made the ointment
of the spices.
31 Mattithiah of the Levites, the firstborn of Shallum the
Korahite, had the trusted office over the things that were
baked in the pans.
32 And some of their brethren of the sons of the
Kohathites *were* in charge of preparing the showbread for
every Sabbath.

33These are the singers, heads of the fathers' *houses* of the Levites, *who lodged* in the chambers, *and were* free *from other duties;* for they were employed in *that* work day and night.

34These heads of the fathers' *houses* of the Levites *were* heads throughout their generations. They dwelt at Jerusalem.

The Family of King Saul

35Jeiel the father of Gibeon, whose wife's name *was* Maacah, dwelt at Gibeon.

36His firstborn son *was* Abdon, then Zur, Kish, Baal, Ner, Nadab,

37Gedor, Ahio, Zechariah,[a] and Mikloth.

38And Mikloth begot Shimeam.[b] They also dwelt alongside their relatives in Jerusalem, with their brethren.

39Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal.

40The son of Jonathan *was* Merib-Baal, and Merib-Baal begot Micah.

41The sons of Micah *were* Pithon, Melech, Tahrea,[c] *and* Ahaz.[d]

42And Ahaz begot Jarah;[e] Jarah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza;

43Moza begot Binea, Rephaiah[f] his son, Eleasah his son, and Azel his son.

44And Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these *were* the sons of Azel.

1 Chronicles 10

Tragic End of Saul and His Sons

1 Now the Philistines fought against Israel; and the men of
Israel fled from before the Philistines, and fell slain on
Mount Gilboa.
2 Then the Philistines followed hard after Saul and his
sons. And the Philistines killed Jonathan, Abinadab, and
Malchishua, Saul's sons.
3 The battle became fierce against Saul. The archers hit
him, and he was wounded by the archers.
4 Then Saul said to his armorbearer, "Draw your sword,
and thrust me through with it, lest these uncircumcised
men come and abuse me." But his armorbearer would not,
for he was greatly afraid. Therefore Saul took a sword and
fell on it.
5 And when his armorbearer saw that Saul was dead, he
also fell on his sword and died.
6 So Saul and his three sons died, and all his house died
together.
7 And when all the men of Israel who *were* in the valley
saw that they had fled and that Saul and his sons were
dead, they forsook their cities and fled; then the Philistines
came and dwelt in them.
8 So it happened the next day, when the Philistines came
to strip the slain, that they found Saul and his sons fallen
on Mount Gilboa.
9 And they stripped him and took his head and his armor,
and sent word *throughout* the land of the Philistines to
proclaim the news *in the temple* of their idols and among
the people.

10 Then they put his armor in the temple of their gods,
and fastened his head in the temple of Dagon.
11 And when all Jabesh Gilead heard all that the
Philistines had done to Saul,
12 all the valiant men arose and took the body of Saul and
the bodies of his sons; and they brought them to Jabesh,
and buried their bones under the tamarisk tree at Jabesh,
and fasted seven days. *The Value of Fasting*
13 So Saul died for his unfaithfulness which he had
committed against the LORD, because he did not keep the
word of the LORD, and also because he consulted a
medium for guidance.
14 But *he* did not inquire of the LORD; therefore He killed
him, and turned the kingdom over to David the son of Jesse.

1 Chronicles 11

David Made King over All Israel

1 Then all Israel came together to David at Hebron, saying,
"Indeed we *are* your bone and your flesh.
2 "Also, in time past, even when Saul was king, you *were*
the one who led Israel out and brought them in; and the
LORD your God said to you, 'You shall shepherd My people
Israel, and be ruler over My people Israel.' "
3 Therefore all the elders of Israel came to the king at
Hebron, and David made a covenant with them at Hebron
before the LORD. And they anointed David king over Israel,
according to the word of the LORD by Samuel.

The City of David

4 And David and all Israel went to Jerusalem, which is
Jebus, where the Jebusites *were,* the inhabitants of the
land. *Jebus (Jerusalem)*
5 But the inhabitants of Jebus said to David, "You shall not
come in here!" Nevertheless David took the stronghold of
Zion (that is, the City of David).
6 Now David said, "Whoever attacks the Jebusites first
shall be chief and captain." And Joab the son of Zeruiah
went up first, and became chief.
7 Then David dwelt in the stronghold; therefore they
called it the City of David.
8 And he built the city around it, from the Millo[a] to the
surrounding area. Joab repaired the rest of the city.
9 So David went on and became great, and the LORD of
hosts *was* with him.

The Mighty Men of David

10Now these *were* the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel.

11And this *is* the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains;[b] he had lifted up his spear against three hundred, killed *by him* at one time.

12After him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighty men.

13He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines.

14But they stationed themselves in the middle of *that* field, defended it, and killed the Philistines. So the LORD brought about a great victory.

15Now three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines encamped in the Valley of Rephaim.

16David *was* then in the stronghold, and the garrison of the Philistines *was* then in Bethlehem.

17And David said with longing, “Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!”

18So the three broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took *it* and brought *it* to David. Nevertheless David would not drink it, but poured it out to the LORD.

19And he said, “Far be it from me, O my God, that I should do this! Shall I drink the blood of these men *who have put* their lives *in jeopardy?* For at the risk of their lives they brought it.” Therefore he would not drink it. These things were done by the three mighty men.

20Abishai the brother of Joab was chief of *another* three.[c]
He had lifted up his spear against three hundred *men,*
killed *them,* and won a name among *these* three.
21Of the three he was more honored than the other two
men. Therefore he became their captain. However he did
not attain to the *first* three.
22Benaiah was the son of Jehoiada, the son of a valiant
man from Kabzeel, who had done many deeds. He had
killed two lion-like heroes of Moab. He also had gone down
and killed a lion in the midst of a pit on a snowy day.
23And he killed an Egyptian, a man of *great* height, five
cubits tall. In the Egyptian's hand *there was* a spear like a
weaver's beam; and he went down to him with a staff,
wrested the spear out of the Egyptian's hand, and killed
him with his own spear.
24These *things* Benaiah the son of Jehoiada did, and won
a name among three mighty men.
25Indeed he was more honored than the thirty, but he did
not attain to the *first* three. And David appointed him over
his guard.
26Also the mighty warriors *were* Asahel the brother of
Joab, Elhanan the son of Dodo of Bethlehem,
27Shammoth the Harorite,[d] Helez the Pelonite,[e]
28Ira the son of Ikkesh the Tekoite, Abiezer the
Anathothite,
29Sibbechai the Hushathite, Ilai the Ahohite,
30Maharai the Netophathite, Heled[f] the son of Baanah
the Netophathite,
31Ithai[g] the son of Ribai of Gibeah, of the sons of
Benjamin, Benaiah the Pirathonite,
32Hurai[h] of the brooks of Gaash, Abiel[i] the Arbathite,
33Azmaveth the Baharumite,[j] Eliahba the Shaalbonite,
34the sons of Hashem the Gizonite, Jonathan the son of
Shageh the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,
36 Hepher the Mecherathite, Ahijah the Pelonite,
37 Hezro the Carmelite, Naarai the son of Ezbai,
38 Joel the brother of Nathan, Mibhar the son of Hagri,
39 Zelek the Ammonite, Naharai the Berothite[k] (the armorbearer of Joab the son of Zeruiah),
40 Ira the Ithrite, Gareb the Ithrite,
41 Uriah the Hittite, Zabad the son of Ahlai,
42 Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,
43 Hanan the son of Maachah, Joshaphat the Mithnite,
44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,
45 Jediael the son of Shimri, and Joha his brother, the Tizite,
46 Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite,
47 Eliel, Obed, and Jaasiel the Mezobaite.

1 Chronicles 12

The Growth of David's Army

1 Now these *were* the men who came to David at Ziklag
while he was still a fugitive from Saul the son of Kish; and
they *were* among the mighty men, helpers in the war,
2 armed with bows, using both the right hand and the left
in *hurling* stones and *shooting* arrows with the bow. *They*
were of Benjamin, Saul's brethren.
3 The chief *was* Ahiezer, then Joash, the sons of Shemaah
the Gibeathite; Jeziel and Pelet the sons of Azmaveth;
Berachah, and Jehu the Anathothite;
4 Ishmaiah the Gibeonite, a mighty man among the thirty,
and over the thirty; Jeremiah, Jahaziel, Johanan, and
Jozabad the Gederathite;
5 Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah
the Haruphite;
6 Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the
Korahites;
7 and Joelah and Zebadiah the sons of Jeroham of Gedor.
8 *Some* Gadites joined David at the stronghold in the
wilderness, mighty men of valor, men trained for battle,
who could handle shield and spear, whose faces *were like*
the faces of lions, and *were* as swift as gazelles on the
mountains:
9 Ezer the first, Obadiah the second, Eliab the third,
10 Mishmannah the fourth, Jeremiah the fifth,
11 Attai the sixth, Eliel the seventh,
12 Johanan the eighth, Elzabad the ninth,
13 Jeremiah the tenth, and Machbanai the eleventh.
14 These *were* from the sons of Gad, captains of the army;
the least was over a hundred, and the greatest was over a

thousand.

15 These *are* the ones who crossed the Jordan in the first
month, when it had overflowed all its banks; and they put
to flight all *those* in the valleys, to the east and to the west.

16 Then some of the sons of Benjamin and Judah came to
David at the stronghold.

17 And David went out to meet them, and answered and
said to them, "If you have come peaceably to me to help
me, my heart will be united with you; but if to betray me to
my enemies, since *there is* no wrong in my hands, may the
God of our fathers look and bring judgment."

18 Then the Spirit came upon Amasai, chief of the
captains, *and he said:*

"*We are* yours, O David;
We *are* on your side, O son of Jesse!
Peace, peace to you,
And peace to your helpers!
For your God helps you."

So David received them, and made them captains of the troop.

19 And *some* from Manasseh defected to David when he
was going with the Philistines to battle against Saul; but
they did not help them, for the lords of the Philistines sent
him away by agreement, saying, "He may defect to his
master Saul *and endanger* our heads."

20 When he went to Ziklag, those of Manasseh who
defected to him were Adnah, Jozabad, Jediael, Michael,
Jozabad, Elihu, and Zillethai, captains of the thousands who
were from Manasseh.

21 And they helped David against the bands *of raiders,* for
they *were* all mighty men of valor, and they were captains
in the army.

22For at *that* time they came to David day by day to help him, until *it was* a great army, like the army of God.

David's Army at Hebron

23Now these *were* the numbers of the divisions *that were* equipped for war, *and* came to David at Hebron to turn *over* the kingdom of Saul to him, according to the word of the LORD:

24of the sons of Judah bearing shield and spear, six thousand eight hundred armed for war;

25of the sons of Simeon, mighty men of valor fit for war, seven thousand one hundred;

26of the sons of Levi four thousand six hundred;

27Jehoiada, the leader of the Aaronites, and with him three thousand seven hundred;

28Zadok, a young man, a valiant warrior, and from his father's house twenty-two captains;

29of the sons of Benjamin, relatives of Saul, three thousand (until then the greatest part of them had remained loyal to the house of Saul);

30of the sons of Ephraim twenty thousand eight hundred, mighty men of valor, famous men throughout their father's house;

31of the half-tribe of Manasseh eighteen thousand, who were designated by name to come and make David king;

32of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command; *Understanding the Times*

33of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war, stouthearted men who could keep ranks;

[34]of Naphtali one thousand captains, and with them thirty-seven thousand with shield and spear;
[35]of the Danites who could keep battle formation, twenty-eight thousand six hundred;
[36]of Asher, those who could go out to war, able to keep battle formation, forty thousand;
[37]of the Reubenites and the Gadites and the half-tribe of Manasseh, from the other side of the Jordan, one hundred and twenty thousand armed for battle with every *kind* of weapon of war.
38All these men of war, who could keep ranks, came to Hebron with a loyal heart, to make David king over all Israel; and all the rest of Israel *were* of one mind to make David king.
[39]And they were there with David three days, eating and drinking, for their brethren had prepared for them.
[40]Moreover those who were near to them, from as far away as Issachar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and oxen—provisions of flour and cakes of figs and cakes of raisins, wine and oil and oxen and sheep abundantly, for *there was* joy in Israel.

1 Chronicles 13

The Ark Brought from Kirjath Jearim

1 Then David consulted with the captains of thousands and
hundreds, *and* with every leader.
2 And David said to all the assembly of Israel, “If *it seems*
good to you, and if it is of the LORD our God, let us send
out to our brethren everywhere *who are* left in all the land
of Israel, and with them to the priests and Levites *who are*
in their cities *and* their common-lands, that they may
gather together to us;
3 “and let us bring the ark of our God back to us, for we
have not inquired at it since the days of Saul.”
4 Then all the assembly said that they would do so, for the
thing was right in the eyes of all the people.
5 So David gathered all Israel together, from Shihor in
Egypt to as far as the entrance of Hamath, to bring the ark
of God from Kirjath Jearim.
6 And David and all Israel went up to Baalah,[a] to Kirjath
Jearim, which belonged to Judah, to bring up from there the
ark of God the LORD, who dwells *between* the cherubim,
where *His* name is proclaimed.
7 So they carried the ark of God on a new cart from the
house of Abinadab, and Uzza and Ahio drove the cart.
8 Then David and all Israel played *music* before God with
all *their* might, with singing, on harps, on stringed
instruments, on tambourines, on cymbals, and with
trumpets.
9 And when they came to Chidon’s[b] threshing floor, Uzza
put out his hand to hold the ark, for the oxen stumbled.
10 Then the anger of the LORD was aroused against Uzza,
and He struck him because he put his hand to the ark; and

he died there before God.

11 And David became angry because of the LORD's
outbreak against Uzza; therefore that place is called Perez
Uzza[c] to this day.

12 David was afraid of God that day, saying, "How can I
bring the ark of God to me?"

13 So David would not move the ark with him into the City
of David, but took it aside into the house of Obed-Edom the
Gittite.

14 The ark of God remained with the family of Obed-Edom
in his house three months. And the LORD blessed the house
of Obed-Edom and all that he had.

1 Chronicles 14

David Established at Jerusalem

1 Now Hiram king of Tyre sent messengers to David, and
cedar trees, with masons and carpenters, to build him a
house.
2 So David knew that the LORD had established him as
king over Israel, for his kingdom was highly exalted for the
sake of His people Israel.
3 Then David took more wives in Jerusalem, and David
begot more sons and daughters. *David: The Rest of the Story*
4 And these are the names of his children whom he had in
Jerusalem: Shammua,[a] Shobab, Nathan, Solomon,
5 Ibhar, Elishua,[b] Elpelet,[c]
6 Nogah, Nepheg, Japhia,
7 Elishama, Beeliada,[d] and Eliphelet.

The Philistines Defeated

8 Now when the Philistines heard that David had been
anointed king over all Israel, all the Philistines went up to
search for David. And David heard *of it* and went out
against them.
9 Then the Philistines went and made a raid on the Valley
of Rephaim.
10 And David inquired of God, saying, “Shall I go up
against the Philistines? Will You deliver them into my
hand?” The LORD said to him, “Go up, for I will deliver
them into your hand.”
11 So they went up to Baal Perazim, and David defeated
them there. Then David said, “God has broken through my
enemies by my hand like a breakthrough of water.”
Therefore they called the name of that place Baal Perazim.[e]

12 And when they left their gods there, David gave a
commandment, and they were burned with fire.
13 Then the Philistines once again made a raid on the
valley.
14 Therefore David inquired again of God, and God said to
him, “You shall not go up after them; circle around them,
and come upon them in front of the mulberry trees.
15 “And it shall be, when you hear a sound of marching in
the tops of the mulberry trees, then you shall go out to
battle, for God has gone out before you to strike the camp
of the Philistines.”
16 So David did as God commanded him, and they drove
back the army of the Philistines from Gibeon as far as
Gezer.
17 Then the fame of David went out into all lands, and the
LORD brought the fear of him upon all nations.

1 Chronicles 15

The Ark Brought to Jerusalem

1 *David* built houses for himself in the City of David; and he
prepared a place for the ark of God, and pitched a tent for
it.
2 Then David said, “No one may carry the ark of God but
the Levites, for the LORD has chosen them to carry the ark
of God and to minister before Him forever.”
3 And David gathered all Israel together at Jerusalem, to
bring up the ark of the LORD to its place, which he had
prepared for it.
4 Then David assembled the children of Aaron and the
Levites:
5 of the sons of Kohath, Uriel the chief, and one hundred
and twenty of his brethren;
6 of the sons of Merari, Asaiah the chief, and two hundred
and twenty of his brethren;
7 of the sons of Gershom, Joel the chief, and one hundred
and thirty of his brethren;
8 of the sons of Elizaphan, Shemaiah the chief, and two
hundred of his brethren;
9 of the sons of Hebron, Eliel the chief, and eighty of his
brethren;
10 of the sons of Uzziel, Amminadab the chief, and one
hundred and twelve of his brethren.
11 And David called for Zadok and Abiathar the priests,
and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel,
and Amminadab.
12 He said to them, “You *are* the heads of the fathers’
houses of the Levites; sanctify yourselves, you and your

brethren, that you may bring up the ark of the LORD God of Israel to *the place* I have prepared for it.

13 “For because you *did* not *do it* the first *time,* the LORD our God broke out against us, because we did not consult Him about the proper order.”

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the LORD.

16 Then David spoke to the leaders of the Levites to appoint their brethren *to be* the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah;

18 and with them their brethren of the second *rank:* Zechariah, Ben,[a] Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers;

19 the singers, Heman, Asaph, and Ethan, *were* to sound the cymbals of bronze;

20 Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to Alamoth;

21 Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the Sheminith;

22 Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he *was* skillful;

23 Berechiah and Elkanah *were* doorkeepers for the ark;

24 Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God; and Obed-Edom and Jehiah, doorkeepers for the ark.

25So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy. *Starting Over*

26And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams.

27David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master *with* the singers. David also wore a linen ephod.

28Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

29And it happened, *as* the ark of the covenant of the LORD came to the City of David, that Michal, Saul's daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.

1 Chronicles 16

The Ark Placed in the Tabernacle

1 So they brought the ark of God, and set it in the midst of
the tabernacle that David had erected for it. Then they
offered burnt offerings and peace offerings before God.
2 And when David had finished offering the burnt
offerings and the peace offerings, he blessed the people in
the name of the LORD.
3 Then he distributed to everyone of Israel, both man and
woman, to everyone a loaf of bread, a piece *of meat,* and a
cake of raisins.
4 And he appointed some of the Levites to minister before
the ark of the LORD, to commemorate, to thank, and to
praise the LORD God of Israel:
5 Asaph the chief, and next to him Zechariah, *then* Jeiel,
Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-
Edom: Jeiel with stringed instruments and harps, but Asaph
made music with cymbals;
6 Benaiah and Jahaziel the priests regularly *blew* the
trumpets before the ark of the covenant of God.

David's Song of Thanksgiving

7 On that day David first delivered *this psalm* into the
hand of Asaph and his brethren, to thank the LORD:

8 Oh, give thanks to the LORD!
Call upon His name;
Make known His deeds among the peoples!
9 Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
10 Glory in His holy name;

Let the hearts of those rejoice who seek the
LORD!
11 Seek the LORD and His strength;
Seek His face evermore!
12 Remember His marvelous works which He
has done,
His wonders, and the judgments of His
mouth,
13 O seed of Israel His servant,
You children of Jacob, His chosen ones!
14 He *is* the LORD our God;
His judgments *are* in all the earth.
15 Remember His covenant forever,
The word which He commanded, for a
thousand generations,
16 *The covenant which* He made with
Abraham,
And His oath to Isaac,
17 And confirmed it to Jacob for a statute,
To Israel *for* an everlasting covenant,
18 Saying, "To you I will give the land of
Canaan
As the allotment of your inheritance,"
19 When you were few in number,
Indeed very few, and strangers in it.
20 When they went from one nation to
another,
And from *one* kingdom to another people,
21 He permitted no man to do them wrong;
Yes, He rebuked kings for their sakes,
22 *Saying,* "Do not touch My anointed ones,
And do My prophets no harm."[a]
23 Sing to the LORD, all the earth;

Proclaim the good news of His salvation
from day to day. *God Above All Gods*
24 Declare His glory among the nations,
His wonders among all peoples.
25 For the LORD *is* great and greatly to be
praised;
He *is* also to be feared above all gods.
26 For all the gods of the peoples *are* idols,
But the LORD made the heavens.
27 Honor and majesty *are* before Him;
Strength and gladness are in His place.
28 Give to the LORD, O families of the
peoples,
Give to the LORD glory and strength.
29 Give to the LORD the glory *due* His name;
Bring an offering, and come before Him.
Oh, worship the LORD in the beauty of
holiness!
30 Tremble before Him, all the earth.
The world also is firmly established,
It shall not be moved.
31 Let the heavens rejoice, and let the earth
be glad;
And let them say among the nations, "The
LORD reigns."
32 Let the sea roar, and all its fullness;
Let the field rejoice, and all that *is* in it.
33 Then the trees of the woods shall rejoice
before the LORD,
For He is coming to judge the earth.[b]
34 Oh, give thanks to the LORD, for *He is*
good!
For His mercy *endures* forever.[c] *Enduring Mercy*
35 And say, "Save us, O God of our salvation;

Gather us together, and deliver us from the
Gentiles,
To give thanks to Your holy name,
To triumph in Your praise.”
36Blessed *be* the LORD God of Israel
From everlasting to everlasting![d]

And all the people said, “Amen!” and praised the LORD.

Regular Worship Maintained

37So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day’s work required;
38and Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, *to be* gatekeepers;
39and Zadok the priest and his brethren the priests, before the tabernacle of the LORD at the high place that *was* at Gibeon,
40to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, and *to do* according to all that is written in the Law of the LORD which He commanded Israel;
41and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His mercy *endures* forever;
42and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun *were* gatekeepers.
43Then all the people departed, every man to his house; and David returned to bless his house. *Home at Last*

1 Chronicles 17

God's Covenant with David

1 Now it came to pass, when David was dwelling in his
house, that David said to Nathan the prophet, "See now, I
dwell in a house of cedar, but the ark of the covenant of the
LORD *is* under tent curtains." *Mapping the Life of David*

2 Then Nathan said to David, "Do all that *is* in your heart,
for God *is* with you."

3 But it happened that night that the word of God came to
Nathan, saying,

4 "Go and tell My servant David, 'Thus says the LORD:
"You shall not build Me a house to dwell in.

5 "For I have not dwelt in a house since the time that I
brought up Israel, even to this day, but have gone from tent
to tent, and from *one* tabernacle *to another*.

6 "Wherever I have moved about with all Israel, have I
ever spoken a word to any of the judges of Israel, whom I
commanded to shepherd My people, saying, 'Why have you
not built Me a house of cedar?' " '

7 "Now therefore, thus shall you say to My servant David,
'Thus says the LORD of hosts: "I took you from the
sheepfold, from following the sheep, to be ruler over My
people Israel.

8 "And I have been with you wherever you have gone, and
have cut off all your enemies from before you, and have
made you a name like the name of the great men who *are*
on the earth.

9 "Moreover I will appoint a place for My people Israel,
and will plant them, that they may dwell in a place of their
own and move no more; nor shall the sons of wickedness
oppress them anymore, as previously,

10 “since the time that I commanded judges *to be* over My
people Israel. Also I will subdue all your enemies.
Furthermore I tell you that the LORD will build you a
house.[a]
11 “And it shall be, when your days are fulfilled, when you
must go *to be* with your fathers, that I will set up your seed
after you, who will be of your sons; and I will establish his
kingdom.
12 “He shall build Me a house, and I will establish his
throne forever.
13 “I will be his Father, and he shall be My son; and I will
not take My mercy away from him, as I took *it* from *him*
who was before you.
14 “And I will establish him in My house and in My
kingdom forever; and his throne shall be established
forever.” ’ ”
15 According to all these words and according to all this
vision, so Nathan spoke to David.
16 Then King David went in and sat before the LORD; and
he said: “Who *am* I, O LORD God? And what is my house,
that You have brought me this far?
17 “And *yet* this was a small thing in Your sight, O God;
and You have *also* spoken of Your servant’s house for a
great while to come, and have regarded me according to
the rank of a man of high degree, O LORD God.
18 “What more can David *say* to You for the honor of Your
servant? For You know Your servant.
19 “O LORD, for Your servant’s sake, and according to
Your own heart, You have done all this greatness, in making
known all these great things.
20 “O LORD, *there is* none like You, nor *is there any* God
besides You, according to all that we have heard with our
ears.

21 “And who *is* like Your people Israel, the one nation on
the earth whom God went to redeem for Himself *as* a
people—to make for Yourself a name by great and awesome
deeds, by driving out nations from before Your people
whom You redeemed from Egypt?
22 “For You have made Your people Israel Your very own
people forever; and You, LORD, have become their God.
23 “And now, O LORD, the word which You have spoken
concerning Your servant and concerning his house, *let it* be
established forever, and do as You have said.
24 “So let it be established, that Your name may be
magnified forever, saying, ‘The LORD of hosts, the God of
Israel, *is* Israel’s God.’ And let the house of Your servant
David be established before You.
25 “For You, O my God, have revealed to Your servant that
You will build him a house. Therefore Your servant has
found it *in his heart* to pray before You.
26 “And now, LORD, You are God, and have promised this
goodness to Your servant.
27 “Now You have been pleased to bless the house of Your
servant, that it may continue before You forever; for You
have blessed it, O LORD, and *it shall be* blessed forever.”

1 Chronicles 18

David's Further Conquests

1 After this it came to pass that David attacked the
Philistines, subdued them, and took Gath and its towns
from the hand of the Philistines.
2 Then he defeated Moab, and the Moabites became
David's servants, *and* brought tribute.
3 And David defeated Hadadezer[a] king of Zobah *as far as*
Hamath, as he went to establish his power by the River
Euphrates.
4 David took from him one thousand chariots, seven
thousand[b] horsemen, and twenty thousand foot soldiers.
Also David hamstrung all the chariot *horses,* except that he
spared enough of them for one hundred chariots.
5 When the Syrians of Damascus came to help Hadadezer
king of Zobah, David killed twenty-two thousand of the
Syrians.
6 Then David put *garrisons* in Syria of Damascus; and the
Syrians became David's servants, *and* brought tribute. So
the LORD preserved David wherever he went.
7 And David took the shields of gold that were on the
servants of Hadadezer, and brought them to Jerusalem.
8 Also from Tibhath[c] and from Chun, cities of Hadadezer,
David brought a large amount of bronze, with which
Solomon made the bronze Sea, the pillars, and the articles
of bronze.
9 Now when Tou[d] king of Hamath heard that David had
defeated all the army of Hadadezer king of Zobah,
10 he sent Hadoram[e] his son to King David, to greet him
and bless him, because he had fought against Hadadezer
and defeated him (for Hadadezer had been at war with

Tou); and *Hadoram brought with him* all kinds of articles of gold, silver, and bronze.

11 King David also dedicated these to the LORD, along with the silver and gold that he had brought from all *these* nations—from Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah killed eighteen thousand Edomites[f] in the Valley of Salt.

13 He also put garrisons in Edom, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

David's Administration

14 So David reigned over all Israel, and administered judgment and justice to all his people.

15 Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder;

16 Zadok the son of Ahitub and Abimelech the son of Abiathar *were* the priests; Shavsha[g] *was* the scribe;

17 Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and David's sons *were* chief ministers at the king's side.

1 Chronicles 19

The Ammonites and Syrians Defeated

1 It happened after this that Nahash the king of the people
of Ammon died, and his son reigned in his place.

2 Then David said, “I will show kindness to Hanun the son
of Nahash, because his father showed kindness to me.” So
David sent messengers to comfort him concerning his
father. And David’s servants came to Hanun in the land of
the people of Ammon to comfort him.

3 And the princes of the people of Ammon said to Hanun,
“Do you think that David really honors your father because
he has sent comforters to you? Did his servants not come to
you to search and to overthrow and to spy out the land?”

4 Therefore Hanun took David’s servants, shaved them,
and cut off their garments in the middle, at their buttocks,
and sent them away.

5 Then *some* went and told David about the men; and he
sent to meet them, because the men were greatly ashamed.
And the king said, “Wait at Jericho until your beards have
grown, and *then* return.”

6 When the people of Ammon saw that they had made
themselves repulsive to David, Hanun and the people of
Ammon sent a thousand talents of silver to hire for
themselves chariots and horsemen from Mesopotamia,[a]
from Syrian Maacah, and from Zobah.[b]

7 So they hired for themselves thirty-two thousand
chariots, with the king of Maacah and his people, who came
and encamped before Medeba. Also the people of Ammon
gathered together from their cities, and came to battle.

8 Now when David heard *of it,* he sent Joab and all the
army of the mighty men.

9 Then the people of Ammon came out and put themselves
in battle array before the gate of the city, and the kings
who had come *were* by themselves in the field.
10 When Joab saw that the battle line was against him
before and behind, he chose some of Israel's best and put
them in battle array against the Syrians.
11 And the rest of the people he put under the command
of Abishai his brother, and they set *themselves* in battle
array against the people of Ammon.
12 Then he said, "If the Syrians are too strong for me,
then you shall help me; but if the people of Ammon are too
strong for you, then I will help you.
13 "Be of good courage, and let us be strong for our
people and for the cities of our God. And may the LORD do
what is good in His sight."
14 So Joab and the people who *were* with him drew near
for the battle against the Syrians, and they fled before him.
15 When the people of Ammon saw that the Syrians were
fleeing, they also fled before Abishai his brother, and
entered the city. So Joab went to Jerusalem.
16 Now when the Syrians saw that they had been defeated
by Israel, they sent messengers and brought the Syrians
who were beyond the River,[c] and Shophach[d] the
commander of Hadadezer's army *went* before them.
17 When it was told David, he gathered all Israel, crossed
over the Jordan and came upon them, and set up in battle
array against them. So when David had set up in *battle*
array against the Syrians, they fought with him.
18 Then the Syrians fled before Israel; and David killed
seven thousand[e] charioteers and forty thousand foot
soldiers[f] of the Syrians, and killed Shophach the
commander of the army.
19 And when the servants of Hadadezer saw that they
were defeated by Israel, they made peace with David and

became his servants. So the Syrians were not willing to help the people of Ammon anymore.

1 Chronicles 20

Rabbah Is Conquered

1It happened in the spring of the year, at the time kings go out *to battle,* that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it. *David's Foolish Conquest*

2Then David took their king's crown from his head, and found it to weigh a talent of gold, and *there were* precious stones in it. And it was set on David's head. Also he brought out the spoil of the city in great abundance.

3And he brought out the people who *were* in it, and put *them* to work[a] with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned *to* Jerusalem.

Philistine Giants Destroyed

4Now it happened afterward that war broke out at Gezer with the Philistines, at which time Sibbechai the Hushathite killed Sippai,[b] *who was one* of the sons of the giant. And they were subdued. *Unfinished Business*

5Again there was war with the Philistines, and Elhanan the son of Jair[c] killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear *was* like a weaver's beam.

6Yet again there was war at Gath, where there was a man of *great* stature, with twenty-four fingers and toes, six *on each hand* and six *on each foot;* and he also was born to the giant.

7So when he defied Israel, Jonathan the son of Shimea,[d] David's brother, killed him.

[8]These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.

1 Chronicles 21

The Census of Israel and Judah

1Now Satan stood up against Israel, and moved David to number Israel.

2So David said to Joab and to the leaders of the people, “Go, number Israel from Beersheba to Dan, and bring the number of them to me that I may know *it*.” *Don’t Assume It’s Harmless*

3And Joab answered, “May the LORD make His people a hundred times more than they are. But, my lord the king, *are* they not all my lord’s servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?”

4Nevertheless the king’s word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.

5Then Joab gave the sum of the number of the people to David. All Israel *had* one million one hundred thousand men who drew the sword, and Judah *had* four hundred and seventy thousand men who drew the sword.

6But he did not count Levi and Benjamin among them, for the king’s word was abominable to Joab.

7And God was displeased with this thing; therefore He struck Israel.

8So David said to God, “I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly.” *A Song of Remorse*

9Then the LORD spoke to Gad, David’s seer, saying,

10“Go and tell David, saying, ‘Thus says the LORD: “I offer you three *things;* choose one of them for yourself, that I may do *it* to you.” ’ ”

11So Gad came to David and said to him, “Thus says the LORD: ‘Choose for yourself,

12‘either three[a] years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking *you,* or else for three days the sword of the LORD—the plague in the land, with the angel[b] of the LORD destroying throughout all the territory of Israel.’ Now consider what answer I should take back to Him who sent me.”

13And David said to Gad, “I am in great distress. Please let me fall into the hand of the LORD, for His mercies *are* very great; but do not let me fall into the hand of man.”

14So the LORD sent a plague upon Israel, and seventy thousand men of Israel fell.

15And God sent an angel to Jerusalem to destroy it. As he[c] was destroying, the LORD looked and relented of the disaster, and said to the angel who was destroying, “It is enough; now restrain your[d] hand.” And the angel of the LORD stood by the threshing floor of Ornan[e] the Jebusite.

16Then David lifted his eyes and saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces.

17And David said to God, “Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father’s house, but not against Your people that they should be plagued.”

18Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite.

[19]So David went up at the word of Gad, which he had spoken in the name of the LORD.

[20]Now Ornan turned and saw the angel; and his four sons *who were* with him hid themselves, but Ornan continued threshing wheat.

[21]So David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed before David with *his* face to the ground.

[22]Then David said to Ornan, “Grant me the place of *this* threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people.”

[23]But Ornan said to David, “Take *it* to yourself, and let my lord the king do *what is* good in his eyes. Look, I *also* give *you* the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give *it* all.”

[24]Then King David said to Ornan, “No, but I will surely buy *it* for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with *that which* costs *me* nothing.”

[25]So David gave Ornan six hundred shekels of gold by weight for the place.

[26]And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering.

[27]So the LORD commanded the angel, and he returned his sword to its sheath.

28At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.

[29]For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, *were* at that time at the high place in Gibeon.

30But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.

1 Chronicles 22

David Prepares to Build the Temple

1 Then David said, “This *is* the house of the LORD God, and
this *is* the altar of burnt offering for Israel.”
2 So David commanded to gather the aliens who *were* in
the land of Israel; and he appointed masons to cut hewn
stones to build the house of God.
3 And David prepared iron in abundance for the nails of
the doors of the gates and for the joints, and bronze in
abundance beyond measure,
4 and cedar trees in abundance; for the Sidonians and
those from Tyre brought much cedar wood to David.
5 Now David said, “Solomon my son *is* young and
inexperienced, and the house to be built for the LORD *must*
be exceedingly magnificent, famous and glorious
throughout all countries. I will now make preparation for
it.” So David made abundant preparations before his death.

Making Preparations

6 Then he called for his son Solomon, and charged him to
build a house for the LORD God of Israel.
7 And David said to Solomon: “My son, as for me, it was in
my mind to build a house to the name of the LORD my God;
8 “but the word of the LORD came to me, saying, ‘You
have shed much blood and have made great wars; you shall
not build a house for My name, because you have shed
much blood on the earth in My sight.
9 ‘Behold, a son shall be born to you, who shall be a man
of rest; and I will give him rest from all his enemies all
around. His name shall be Solomon,[a] for I will give peace
and quietness to Israel in his days.

10 ‘He shall build a house for My name, and he shall be
My son, and I *will be* his Father; and I will establish the
throne of his kingdom over Israel forever.’
11 “Now, my son, may the LORD be with you; and may you
prosper, and build the house of the LORD your God, as He
has said to you.
12 “Only may the LORD give you wisdom and
understanding, and give you charge concerning Israel, that
you may keep the law of the LORD your God.
13 “Then you will prosper, if you take care to fulfill the
statutes and judgments with which the LORD charged
Moses concerning Israel. Be strong and of good courage;
do not fear nor be dismayed.
14 “Indeed I have taken much trouble to prepare for the
house of the LORD one hundred thousand talents of gold
and one million talents of silver, and bronze and iron
beyond measure, for it is so abundant. I have prepared
timber and stone also, and you may add to them.
15 “Moreover *there are* workmen with you in abundance:
woodsmen and stonecutters, and all types of skillful men
for every kind of work.
16 “Of gold and silver and bronze and iron *there is* no
limit. Arise and begin working, and the LORD be with you.”
17 David also commanded all the leaders of Israel to help
Solomon his son, *saying,*
18 “*Is* not the LORD your God with you? And has He *not*
given you rest on every side? For He has given the
inhabitants of the land into my hand, and the land is
subdued before the LORD and before His people.
19 “Now set your heart and your soul to seek the LORD
your God. Therefore arise and build the sanctuary of the
LORD God, to bring the ark of the covenant of the LORD
and the holy articles of God into the house that is to be
built for the name of the LORD.”

1 Chronicles 23

The Divisions of the Levites

1 So when David was old and full of days, he made his son
Solomon king over Israel.

2 And he gathered together all the leaders of Israel, with
the priests and the Levites.

3 Now the Levites were numbered from the age of thirty
years and above; and the number of individual males was
thirty-eight thousand.

4 Of these, twenty-four thousand *were* to look after the
work of the house of the LORD, six thousand *were* officers
and judges,

5 four thousand *were* gatekeepers, and four thousand
praised the LORD with *musical* instruments, "which I
made," *said David,* "for giving praise."

6 Also David separated them into divisions among the sons
of Levi: Gershon, Kohath, and Merari.

7 Of the Gershonites: Laadan[a] and Shimei.

8 The sons of Laadan: the first Jehiel, then Zetham and
Joel—three *in all*.

9 The sons of Shimei: Shelomith, Haziel, and Haran—
three *in all*. These were the heads of the fathers' *houses* of
Laadan.

10 And the sons of Shimei: Jahath, Zina,[b] Jeush, and
Beriah. These *were* the four sons of Shimei.

11 Jahath was the first and Zizah the second. But Jeush
and Beriah did not have many sons; therefore they were
assigned as one father's house.

12 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel
—four *in all*.

13 The sons of Amram: Aaron and Moses; and Aaron was
set apart, he and his sons forever, that he should sanctify
the most holy things, to burn incense before the LORD, to
minister to Him, and to give the blessing in His name
forever.
14 Now the sons of Moses the man of God were reckoned
to the tribe of Levi.
15 The sons of Moses *were* Gershon[c] and Eliezer.
16 Of the sons of Gershon, Shebuel[d] *was* the first.
17 Of the descendants of Eliezer, Rehabiah was the first.
And Eliezer had no other sons, but the sons of Rehabiah
were very many.
18 Of the sons of Izhar, Shelomith *was* the first.
19 Of the sons of Hebron, Jeriah *was* the first, Amariah the
second, Jahaziel the third, and Jekameam the fourth.
20 Of the sons of Uzziel, Michah *was* the first and Jesshiah
the second.
21 The sons of Merari *were* Mahli and Mushi. The sons of
Mahli *were* Eleazar and Kish.
22 And Eleazar died, and had no sons, but only daughters;
and their brethren, the sons of Kish, took them *as wives*.
23 The sons of Mushi *were* Mahli, Eder, and Jeremoth—
three *in all*.
24 These *were* the sons of Levi by their fathers' houses—
the heads of the fathers' *houses* as they were counted
individually by the number of their names, who did the
work for the service of the house of the LORD, from the age
of twenty years and above.
25 For David said, "The LORD God of Israel has given rest
to His people, that they may dwell in Jerusalem forever";
26 and also to the Levites, "They shall no longer carry the
tabernacle, or any of the articles for its service."
27 For by the last words of David the Levites *were*
numbered from twenty years old and above;

[28]because their duty *was* to help the sons of Aaron in the service of the house of the LORD, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God,

[29]both with the showbread and the fine flour for the grain offering, with the unleavened cakes and *what is baked in* the pan, with what is mixed and with all kinds of measures and sizes;

[30]to stand every morning to thank and praise the LORD, and likewise at evening;

[31]and at every presentation of a burnt offering to the LORD on the Sabbaths and on the New Moons and on the set feasts, by number according to the ordinance governing them, regularly before the LORD;

[32]and that they should attend to the needs of the tabernacle of meeting, the needs of the holy *place,* and the needs of the sons of Aaron their brethren in the work of the house of the LORD.

1 Chronicles 24

The Divisions of the Priests

1 Now *these are* the divisions of the sons of Aaron. The sons
of Aaron *were* Nadab, Abihu, Eleazar, and Ithamar.
2 And Nadab and Abihu died before their father, and had
no children; therefore Eleazar and Ithamar ministered as
priests.
3 Then David with Zadok of the sons of Eleazar, and
Ahimelech of the sons of Ithamar, divided them according
to the schedule of their service.
4 There were more leaders found of the sons of Eleazar
than of the sons of Ithamar, and *thus* they were divided.
Among the sons of Eleazar *were* sixteen heads of *their*
fathers' houses, and eight heads of their fathers' houses
among the sons of Ithamar.
5 Thus they were divided by lot, one group as another, for
there were officials of the sanctuary and officials *of the*
house of God, from the sons of Eleazar and from the sons of
Ithamar.
6 And the scribe, Shemaiah the son of Nethanel, *one of*
the Levites, wrote them down before the king, the leaders,
Zadok the priest, Ahimelech the son of Abiathar, and the
heads of the fathers' *houses* of the priests and Levites, one
father's house taken for Eleazar and *one* for Ithamar.
7 Now the first lot fell to Jehoiarib, the second to Jedaiah,
8 the third to Harim, the fourth to Seorim,
9 the fifth to Malchijah, the sixth to Mijamin,
10 the seventh to Hakkoz, the eighth to Abijah,
11 the ninth to Jeshua, the tenth to Shecaniah,
12 the eleventh to Eliashib, the twelfth to Jakim,
13 the thirteenth to Huppah, the fourteenth to Jeshebeab,

14 the fifteenth to Bilgah, the sixteenth to Immer,
15 the seventeenth to Hezir, the eighteenth to Happizzez,[a]
16 the nineteenth to Pethahiah, the twentieth to Jehezekel,[b]
17 the twenty-first to Jachin, the twenty-second to Gamul,
18 the twenty-third to Delaiah, the twenty-fourth to Maaziah.
19 This *was* the schedule of their service for coming into the house of the LORD according to their ordinance by the hand of Aaron their father, as the LORD God of Israel had commanded him.

Other Levites

20 And the rest of the sons of Levi: of the sons of Amram, Shubael;[c] of the sons of Shubael, Jehdeiah.
21 Concerning Rehabiah, of the sons of Rehabiah, the first *was* Isshiah.
22 Of the Izharites, Shelomoth;[d] of the sons of Shelomoth, Jahath.
23 Of the sons *of Hebron,*[e] Jeriah *was the first,*[f] Amariah the second, Jahaziel the third, *and* Jekameam the fourth.
24 *Of* the sons of Uzziel, Michah; of the sons of Michah, Shamir.
25 The brother of Michah, Isshiah; of the sons of Isshiah, Zechariah.
26 The sons of Merari *were* Mahli and Mushi; the son of Jaaziah, Beno.
27 The sons of Merari by Jaaziah *were* Beno, Shoham, Zaccur, and Ibri.
28 Of Mahli: Eleazar, who had no sons.
29 Of Kish: the son of Kish, Jerahmeel.
30 Also the sons of Mushi *were* Mahli, Eder, and Jerimoth. These *were* the sons of the Levites according to their

fathers’ houses.

31These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers’ *houses* of the priests and Levites. The chief fathers *did* just as their younger brethren.

1 Chronicles 25

The Musicians

1 Moreover David and the captains of the army separated
for the service *some* of the sons of Asaph, of Heman, and of
Jeduthun, who *should* prophesy with harps, stringed
instruments, and cymbals. And the number of the skilled
men performing their service was:

2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and
Asharelah;[a] the sons of Asaph *were* under the direction of
Asaph, who prophesied according to the order of the king.

3 Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri,[b]
Jeshaiah, Shimei, Hashabiah, and Mattithiah, six,[c] under
the direction of their father Jeduthun, who prophesied with
a harp to give thanks and to praise the LORD.

4 Of Heman, the sons of Heman: Bukkiah, Mattaniah,
Uzziel,[d] Shebuel,[e] Jerimoth,[f] Hananiah, Hanani, Eliathah,
Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir,
and Mahazioth.

5 All these *were* the sons of Heman the king's seer in the
words of God, to exalt his horn.[g] For God gave Heman
fourteen sons and three daughters.

6 All these *were* under the direction of their father for the
music *in* the house of the LORD, with cymbals, stringed
instruments, and harps, for the service of the house of God.
Asaph, Jeduthun, and Heman *were* under the authority of
the king.

7 So the number of them, with their brethren who were
instructed in the songs of the LORD, all who were skillful,
was two hundred and eighty-eight.

8 And they cast lots for their duty, the small as well as the
great, the teacher with the student.

9Now the first lot for Asaph came out for Joseph; the
second for Gedaliah, him with his brethren and sons,
twelve;
10the third for Zaccur, his sons and his brethren, twelve;
11the fourth for Jizri,[h] his sons and his brethren, twelve;
12the fifth for Nethaniah, his sons and his brethren,
twelve;
13the sixth for Bukkiah, his sons and his brethren, twelve;
14the seventh for Jesharelah,[i] his sons and his brethren,
twelve;
15the eighth for Jeshaiah, his sons and his brethren,
twelve;
16the ninth for Mattaniah, his sons and his brethren,
twelve;
17the tenth for Shimei, his sons and his brethren, twelve;
18the eleventh for Azarel,[j] his sons and his brethren,
twelve;
19the twelfth for Hashabiah, his sons and his brethren,
twelve;
20the thirteenth for Shubael,[k] his sons and his brethren,
twelve;
21the fourteenth for Mattithiah, his sons and his
brethren, twelve;
22the fifteenth for Jeremoth,[l] his sons and his brethren,
twelve;
23the sixteenth for Hananiah, his sons and his brethren,
twelve;
24the seventeenth for Joshbekashah, his sons and his
brethren, twelve;
25the eighteenth for Hanani, his sons and his brethren,
twelve;
26the nineteenth for Mallothi, his sons and his brethren,
twelve;

[27]the twentieth for Eliathah, his sons and his brethren, twelve;
[28]the twenty-first for Hothir, his sons and his brethren, twelve;
[29]the twenty-second for Giddalti, his sons and his brethren, twelve;
[30]the twenty-third for Mahazioth, his sons and his brethren, twelve;
[31]the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

1 Chronicles 26

The Gatekeepers

1 Concerning the divisions of the gatekeepers: of the
Korahites, Meshelemiah the son of Kore, of the sons of
Asaph.
2 And the sons of Meshelemiah *were* Zechariah the
firstborn, Jediael the second, Zebadiah the third, Jathniel
the fourth,
3 Elam the fifth, Jehohanan the sixth, Eliehoenai the
seventh.
4 Moreover the sons of Obed-Edom *were* Shemaiah the
firstborn, Jehozabad the second, Joah the third, Sacar the
fourth, Nethanel the fifth,
5 Ammiel the sixth, Issachar the seventh, Peulthai the
eighth; for God blessed him.
6 Also to Shemaiah his son were sons born who governed
their fathers' houses, because they *were* men of great
ability.
7 The sons of Shemaiah *were* Othni, Rephael, Obed, and
Elzabad, whose brothers Elihu and Semachiah *were* able
men.
8 All these *were* of the sons of Obed-Edom, they and their
sons and their brethren, able men with strength for the
work: sixty-two of Obed-Edom.
9 And Meshelemiah had sons and brethren, eighteen able
men.
10 Also Hosah, of the children of Merari, had sons: Shimri
the first (for *though* he was not the firstborn, his father
made him the first),
11 Hilkiah the second, Tebaliah the third, Zechariah the
fourth; all the sons and brethren of Hosah *were* thirteen.

12Among these *were* the divisions of the gatekeepers, among the chief men, *having* duties just like their brethren, to serve in the house of the LORD.

13And they cast lots for each gate, the small as well as the great, according to their father's house.

14The lot for the East *Gate* fell to Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate;

15to Obed-Edom the South Gate, and to his sons the storehouse.[a]

16To Shuppim and Hosah *the lot came out* for the West Gate, with the Shallecheth Gate on the ascending highway —watchman opposite watchman.

17On the east were *six* Levites, on the north four each day, on the south four each day, and for the storehouse[b] two by two.

18As for the Parbar[c] on the west, *there were* four on the highway *and* two at the Parbar.

19These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.

The Treasuries and Other Duties

20Of the Levites, Ahijah *was* over the treasuries of the house of God and over the treasuries of the dedicated things.

21The sons of Laadan, the descendants of the Gershonites of Laadan, heads of their fathers' *houses,* of Laadan the Gershonite: Jehieli.

22The sons of Jehieli, Zetham and Joel his brother, *were* over the treasuries of the house of the LORD.

23Of the Amramites, the Izharites, the Hebronites, and the Uzzielites:

24Shebuel the son of Gershom, the son of Moses, *was* overseer of the treasuries.

25 And his brethren by Eliezer *were* Rehabiah his son,
Jeshaiah his son, Joram his son, Zichri his son, and
Shelomith his son.
26 This Shelomith and his brethren *were* over all the
treasuries of the dedicated things which King David and
the heads of fathers' *houses,* the captains over thousands
and hundreds, and the captains of the army, had dedicated.
27 Some of the spoils won in battles they dedicated to
maintain the house of the LORD.
28 And all that Samuel the seer, Saul the son of Kish,
Abner the son of Ner, and Joab the son of Zeruiah had
dedicated, every dedicated *thing,* was under the hand of
Shelomith and his brethren.
29 Of the Izharites, Chenaniah and his sons *performed*
duties as officials and judges over Israel outside Jerusalem.
30 Of the Hebronites, Hashabiah and his brethren, one
thousand seven hundred able men, had the oversight of
Israel on the west side of the Jordan for all the business of
the LORD, and in the service of the king.
31 Among the Hebronites, Jerijah *was* head of the
Hebronites according to his genealogy of the fathers. In the
fortieth year of the reign of David they were sought, and
there were found among them capable men at Jazer of
Gilead.
32 And his brethren *were* two thousand seven hundred
able men, heads of fathers' *houses,* whom King David made
officials over the Reubenites, the Gadites, and the half-tribe
of Manasseh, for every matter pertaining to God and the
affairs of the king.

1 Chronicles 27

The Military Divisions

1 And the children of Israel, according to their number, the
heads of fathers' *houses,* the captains of thousands and
hundreds and their officers, served the king in every matter
of the *military* divisions. *These divisions* came in and went
out month by month throughout all the months of the year,
each division *having* twenty-four thousand.

2 Over the first division for the first month *was* Jashobeam
the son of Zabdiel, and in his division *were* twenty-four
thousand;

3 *he was* of the children of Perez, and the chief of all the
captains of the army for the first month.

4 Over the division of the second month *was* Dodai[a] an
Ahohite, and of his division Mikloth also *was* the leader; in
his division *were* twenty-four thousand.

5 The third captain of the army for the third month *was*
Benaiah, the son of Jehoiada the priest, who was chief; in
his division *were* twenty-four thousand.

6 This was the Benaiah *who was* mighty *among* the thirty,
and was over the thirty; in his division *was* Ammizabad his
son.

7 The fourth *captain* for the fourth month *was* Asahel the
brother of Joab, and Zebadiah his son after him; in his
division *were* twenty-four thousand.

8 The fifth *captain* for the fifth month *was* Shamhuth[b] the
Izrahite; in his division were twenty-four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of
Ikkesh the Tekoite; in his division *were* twenty-four
thousand.

10 The seventh *captain* for the seventh month *was* Helez
the Pelonite, of the children of Ephraim; in his division
were twenty-four thousand.
11 The eighth *captain* for the eighth month *was* Sibbechai
the Hushathite, of the Zarhites; in his division *were* twenty-
four thousand.
12 The ninth *captain* for the ninth month *was* Abiezer the
Anathothite, of the Benjamites; in his division *were* twenty-
four thousand.
13 The tenth *captain* for the tenth month *was* Maharai the
Netophathite, of the Zarhites; in his division *were* twenty-
four thousand.
14 The eleventh *captain* for the eleventh month *was*
Benaiah the Pirathonite, of the children of Ephraim; in his
division *were* twenty-four thousand.
15 The twelfth *captain* for the twelfth month *was* Heldai[c]
the Netophathite, of Othniel; in his division *were* twenty-
four thousand.

Leaders of Tribes

16 Furthermore, over the tribes of Israel: the officer over
the Reubenites *was* Eliezer the son of Zichri; over the
Simeonites, Shephatiah the son of Maachah;
17 *over* the Levites, Hashabiah the son of Kemuel; over
the Aaronites, Zadok;
18 *over* Judah, Elihu, *one* of David's brothers; *over*
Issachar, Omri the son of Michael;
19 *over* Zebulun, Ishmaiah the son of Obadiah; *over*
Naphtali, Jerimoth the son of Azriel;
20 *over* the children of Ephraim, Hoshea the son of
Azaziah; *over* the half-tribe of Manasseh, Joel the son of
Pedaiah;
21 *over* the half-*tribe* of Manasseh in Gilead, Iddo the son
of Zechariah; *over* Benjamin, Jaasiel the son of Abner;

22 *over* Dan, Azarel the son of Jeroham. These *were* the leaders of the tribes of Israel.

23 But David did not take the number of those twenty years old and under, because the LORD had said He would multiply Israel like the stars of the heavens.

24 Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.

Other State Officials

25 And Azmaveth the son of Adiel *was* over the king's treasuries; and Jehonathan the son of Uzziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses.

26 Ezri the son of Chelub was over those who did the work of the field for tilling the ground.

27 And Shimei the Ramathite *was* over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine.

28 Baal-Hanan the Gederite was over the olive trees and the sycamore trees that *were* in the lowlands, and Joash *was* over the store of oil.

29 And Shitrai the Sharonite *was* over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds *that were* in the valleys.

30 Obil the Ishmaelite *was* over the camels, Jehdeiah the Meronothite *was* over the donkeys,

31 and Jaziz the Hagrite *was* over the flocks. All these *were* the officials over King David's property.

32 Also Jehonathan, David's uncle, *was* a counselor, a wise man, and a scribe; and Jehiel the son of Hachmoni *was* with the king's sons.

[33]Ahithophel *was* the king’s counselor, and Hushai the Archite *was* the king’s companion.
[34]After Ahithophel *was* Jehoiada the son of Benaiah, then Abiathar. And the general of the king’s army *was* Joab.

1 Chronicles 28

Solomon Instructed to Build the Temple

1 Now David assembled at Jerusalem all the leaders of
Israel: the officers of the tribes and the captains of the
divisions who served the king, the captains over thousands
and captains over hundreds, and the stewards over all the
substance and possessions of the king and of his sons, with
the officials, the valiant men, and all the mighty men of
valor.

2 Then King David rose to his feet and said, “Hear me, my
brethren and my people: I *had* it in my heart to build a
house of rest for the ark of the covenant of the LORD, and
for the footstool of our God, and had made preparations to
build it.

3 “But God said to me, ‘You shall not build a house for My
name, because you *have been* a man of war and have shed
blood.’

4 “However the LORD God of Israel chose me above all
the house of my father to be king over Israel forever, for He
has chosen Judah *to be* the ruler. And of the house of Judah,
the house of my father, and among the sons of my father,
He was pleased with me to make *me* king over all Israel.

5 “And of all my sons (for the LORD has given me many
sons) He has chosen my son Solomon to sit on the throne of
the kingdom of the LORD over Israel.

6 “Now He said to me, ‘It is your son Solomon *who* shall
build My house and My courts; for I have chosen him *to be*
My son, and I will be his Father.

7 ‘Moreover I will establish his kingdom forever, if he is
steadfast to observe My commandments and My
judgments, as it is this day.’

8 “Now therefore, in the sight of all Israel, the assembly of
the LORD, and in the hearing of our God, be careful to seek
out all the commandments of the LORD your God, that you
may possess this good land, and leave *it* as an inheritance
for your children after you forever. *Public Accountability*

9 “As for you, my son Solomon, know the God of your
father, and serve Him with a loyal heart and with a willing
mind; for the LORD searches all hearts and understands all
the intent of the thoughts. If you seek Him, He will be
found by you; but if you forsake Him, He will cast you off
forever.

10 “Consider now, for the LORD has chosen you to build a
house for the sanctuary; be strong, and do it.”

11 Then David gave his son Solomon the plans for the
vestibule, its houses, its treasuries, its upper chambers, its
inner chambers, and the place of the mercy seat; *Spirit-Filled*

Planning

12 and the plans for all that he had by the Spirit, of the
courts of the house of the LORD, of all the chambers all
around, of the treasuries of the house of God, and of the
treasuries for the dedicated things;

13 also for the division of the priests and the Levites, for
all the work of the service of the house of the LORD, and
for all the articles of service in the house of the LORD.

14 *He gave* gold by weight for *things* of gold, for all
articles used in every kind of service; also *silver* for all
articles of silver by weight, for all articles used in every
kind of service;

15 the weight for the lampstands of gold, and their lamps
of gold, by weight for each lampstand and its lamps; for the
lampstands of silver by weight, for the lampstand and its
lamps, according to the use of each lampstand.

16 And by weight *he gave* gold for the tables of the
showbread, for each table, and silver for the tables of

silver;

17 also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls—*he gave gold* by weight for every bowl; and for the silver bowls, *silver* by weight for every bowl;

18 and refined gold by weight for the altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread *their wings* and overshadowed the ark of the covenant of the LORD.

19 "All *this,*" *said David,* "the LORD made me understand in writing, by *His* hand upon me, all the works of these plans."

20 And David said to his son Solomon, "Be strong and of good courage, and do *it;* do not fear nor be dismayed, for the LORD God—my God—*will be* with you. He will not leave you nor forsake you, until you have finished all the work for the service of the house of the LORD. *Overcoming Obstacles*

21 "*Here are* the divisions of the priests and the Levites for all the service of the house of God; and every willing craftsman *will be* with you for all manner of workmanship, for every kind of service; also the leaders and all the people *will be* completely at your command."

1 Chronicles 29

Offerings for Building the Temple

1 Furthermore King David said to all the assembly: “My son
Solomon, whom alone God has chosen, *is* young and
inexperienced; and the work *is* great, because the temple[a]
is not for man but for the LORD God.

2 “Now for the house of my God I have prepared with all
my might: gold for *things to be made of* gold, silver for
things of silver, bronze for *things of* bronze, iron for *things
of* iron, wood for *things of* wood, onyx stones, *stones* to be
set, glistening stones of various colors, all kinds of precious
stones, and marble slabs in abundance.

3 “Moreover, because I have set my affection on the house
of my God, I have given to the house of my God, over and
above all that I have prepared for the holy house, my own
special treasure of gold and silver:

4 “three thousand talents of gold, of the gold of Ophir, and
seven thousand talents of refined silver, to overlay the walls
of the houses;

5 “the gold for *things of* gold and the silver for *things of*
silver, and for all kinds of work *to be done* by the hands of
craftsmen. Who *then* is willing to consecrate himself this
day to the LORD?”

6 Then the leaders of the fathers’ *houses,* leaders of the
tribes of Israel, the captains of thousands and of hundreds,
with the officers over the king’s work, offered willingly.

7 They gave for the work of the house of God five
thousand talents and ten thousand darics of gold, ten
thousand talents of silver, eighteen thousand talents of
bronze, and one hundred thousand talents of iron.

8 And whoever had *precious* stones gave *them* to the
treasury of the house of the LORD, into the hand of Jehiel[b]
the Gershonite. *A History of Money*
9 Then the people rejoiced, for they had offered willingly,
because with a loyal heart they had offered willingly to the
LORD; and King David also rejoiced greatly.

David's Praise to God

10 Therefore David blessed the LORD before all the
assembly; and David said:

"Blessed are You, LORD God of Israel, our
Father, forever and ever.
11 Yours, O LORD, *is* the greatness,
The power and the glory,
The victory and the majesty;
For all *that is* in heaven and in earth *is*
Yours;
Yours *is* the kingdom, O LORD,
And You are exalted as head over all.
12 Both riches and honor *come* from You,
And You reign over all.
In Your hand *is* power and might;
In Your hand *it is* to make great
And to give strength to all.
13 "Now therefore, our God,
We thank You
And praise Your glorious name.
14 But who *am* I, and who *are* my people,
That we should be able to offer so willingly
as this?
For all things *come* from You,
And of Your own we have given You.
15 For we *are* aliens and pilgrims before You,

As *were* all our fathers;
Our days on earth *are* as a shadow,
And without hope.

16"O LORD our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and *is* all Your own.
17"I know also, my God, that You test the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these *things;* and now with joy I have seen Your people, who are present here to offer willingly to You.
18"O LORD God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You.
19"And give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all *these things,* and to build the temple[c] for which I have made provision."
20Then David said to all the assembly, "Now bless the LORD your God." So all the assembly blessed the LORD God of their fathers, and bowed their heads and prostrated themselves before the LORD and the king.

Solomon Anointed King

21And they made sacrifices to the LORD and offered burnt offerings to the LORD on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel.
22So they ate and drank before the LORD with great gladness on that day. And they made Solomon the son of David king the second time, and anointed *him* before the LORD *to be* the leader, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king
instead of David his father, and prospered; and all Israel
obeyed him.
24 All the leaders and the mighty men, and also all the
sons of King David, submitted themselves to King Solomon.
25 So the LORD exalted Solomon exceedingly in the sight
of all Israel, and bestowed on him *such* royal majesty as
had not been on any king before him in Israel.

The Close of David's Reign

26 Thus David the son of Jesse reigned over all Israel.
27 And the period that he reigned over Israel *was* forty
years; seven years he reigned in Hebron, and thirty-three
years he reigned in Jerusalem.
28 So he died in a good old age, full of days and riches and
honor; and Solomon his son reigned in his place.
29 Now the acts of King David, first and last, indeed they
are written in the book of Samuel the seer, in the book of
Nathan the prophet, and in the book of Gad the seer,
30 with all his reign and his might, and the events that
happened to him, to Israel, and to all the kingdoms of the
lands.

More Than a Repeat of Kings

1 Chr. 1:1

The books of 1 and 2 Chronicles provide an account of Israel's history similar to 1 Samuel and 1 and 2 Kings—and in some cases identical. But Chronicles does more than repeat these books. Chronicles explores the same era from a different perspective. For example . . .

Samuel and Kings	Chronicles
List only David's immediate family (2 Sam. 3:2–5; 5:13–16).	Gives an extensive genealogy from Adam to the end of the Exile (1 Chr. 1–9).
Report Saul's life and death (1 Sam. 9–31).	Begins with Saul's death (1 Chr. 10).
Narrate David's life prior to his being crowned king (1 Sam. 16–31).	Starts with David being crowned king of Judah (1 Chr. 11).
Disclose David's sin with Bathsheba (2 Sam. 11).	Overlooks David's sins of adultery and murder (1 Chr. 20).
Detail Tamar's attack and Amnon's assassination (2 Sam. 13) and Absalom's rebellion (chs. 15–18).	Excludes David's family troubles.
Briefly refer to David's preparations for the temple (1 Kin. 5:3).	Describes David's extensive preparations for the temple and Solomon's subsequent construction (1 Chr. 22; 28:1–29:9).
Describe political intrigue during the transfer of power from David to Solomon (1 Kin. 1–2).	Leaves out challenges to Solomon's right to the throne.
Tell of Solomon's marriages to women who turned his heart	Makes no mention of Solomon's political marriages or idolatry.

from God (1 Kin. 11:1–8).	
Summarize the reigns of all the kings of Israel and Judah.	Summarizes the reigns of only Judah's kings.
End with Judah in exile and Jerusalem in chaos (2 Kin. 25:22–30).	Ends with Cyrus's decree ending the Exile, allowing Jews to return to Jerusalem (2 Chr. 36:22, 23).
Give an account of the prophets Elijah and Elisha.	Omits the careers of Elijah and Elisha.
Frequently allude to rural matters and to tribal and ethnic concerns.	Deals primarily with urban concerns and issues of Hebrew culture.
Present mostly a political history focused on the monarchy.	Presents mostly a religious history focused on the temple.

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Israelite Cousins

1 Chr. 1:29

As Abraham's son, Ishmael was Isaac's half brother, meaning his descendants were relatives of the Israelites. God kept His promise to make Ishmael into a great nation. Ishmael had twelve sons whose descendants grew into the Ishmaelites, and Islamic traditions consider Ishmael the ancestor of the Arab people. See Ishmael's profile at Genesis 16:15.

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Genealogies: Records of God's Grace

1 Chr. 1:29

The genealogies of Abraham's sons Ishmael and Isaac are far more than a collection of names or an extended family tree. They tell the story of God's purposes from generation to generation. These genealogies teach us to value our heritage by reminding us to . . .

- *Look back with gratitude*. Genealogies help put the past in perspective and reveal patterns in our history. Looking back on their past helped the Israelites see that they owed their allegiance and praise to God. The Lord had chosen them as His people, rescued them from slavery, given them a land, and established their kingdom. He had always been faithful to them.
- *Look around at our connections*. This list highlights the kinship between the Edomites and the Israelites, a relationship still significant today. Scripture teaches us to consider what we have in common rather than focusing on our differences.
- *Look ahead with faith*. The past often serves as an indication of the future. Because God had been faithful in the past, the Israelites could count on God to keep His Word in the future. Trusting in God is ultimately a matter of faith, but we can still be encouraged by His perfect track record.

Following God involves more than what we do at any given moment. Our spirituality is also part of a long tapestry that God oversees and in which He participates. In 1 Chronicles 1–9 we see His work in one family line, and a reflection of our own roots can yield evidence of His involvement in our own lives over the years.

More: *We can trace the path of the gospel between its proclamation in the first century and our own acceptance of it today. See "Researching Your Religious Roots" at Heb. 13:24.*

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Turning Pain into Prayer
1 Chr. 4:9, 10

Jabez's mother named him "He Will Cause Pain." But whether Jabez entered the world through a difficult childbirth or grew up in a distressed family, he turned his pain into prayer. Instead of complaining about his troubles, he asked God for spiritual blessing and an enlarged place in the Promised Land.

If problems in our own background or upbringing leave us feeling victimized, we can follow Jabez's example. Instead of letting circumstances overwhelm us, we can take charge of our life by asking God for the power to make changes.

More: *For help learning to pray, see "Nehemiah's Prayer" at Neh. 1:4–11.*

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Courageous Caleb
1 Chr. 4:15

Caleb the son of Jephunneh was a star of Israel's history. He and Joshua were the only men of twelve spies sent to survey the Promised Land who advocated conquest rather than retreat (Num. 13:30). Caleb's life showed unwavering faithfulness and proven courage. Find out more in Caleb's profile at Joshua 14:6.

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The Nethinim
1 Chr. 9:2

The Nethinim were temple servants who assisted the Levites by doing menial chores such as cleaning the temple, carrying water and wood to the altar, and scrubbing utensils used in sacrificial ceremonies. The name Nethinim means "Given." Ezra's list of the returnees from the captivity mentions the Nethinim along with "the sons of Solomon's servants" (Ezra 2:43–58). Because the groups' names are not Hebrew, they may have been Gentiles, possibly descended from the Canaanites or another conquered nation. David appointed the Nethinim to serve the Levites (8:20).

More: *The Nethinim were not the first foreigners given servile positions among the Israelites. Joshua made peace with the men of Gibeon, and they became woodcutters and water carriers. See "A Peace Treaty" at Josh. 9:15.*

Think About It: *What are good and godly ways to welcome new people to a community?*

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The Value of Fasting

1 Chr. 10:12

The gallant men of Gilead fasted for seven days as an expression of grief over King Saul's death. Israel observed fasts for diverse reasons, such as . . .

- commemorating God's deliverance (Zech. 8:19),
- grieving for sin and repenting from disobedience (Judg. 20:26; 1 Sam. 7:6),
- expressing humility before God (Lev. 16:29; Ps. 69:10), and
- seeking guidance (Ex. 34:28; 2 Chr. 20:3, 4).

Fasting as a means of spiritual focus encourages us to concentrate on God rather than on food and other personal needs. Assuming we have no health issues that preclude fasting, going without food for a day or at certain hours in a day can be an effective way to honor God and ask for His help. Note a few people who fasted and the outcomes of their discipline:

Person(s)	Circumstances and Results
Moses	Fasted 40 days and nights as he met with God on Mount Sinai (Ex. 34:27, 28). The Lord gave him a second set of tablets containing the Law.
The Israelites	Fasted to exhibit repentance and renew the covenant after retrieving the ark from the Philistines (1 Sam. 7:5, 6). Followed by victory over this enemy (7:10, 11).
David	Fasted to show his sorrow after learning he would lose the child conceived with Bathsheba (2 Sam. 12:15, 16). The child died as a consequence of his adultery.
Ahab	Fasted as an act of repentance after Elijah warned him of his imminent judgment for Naboth's murder (1 Kin. 21:27). The Lord delayed punishment until Ahab's son assumed the throne (21:29).
Ezra	Fasted before journeying from Babylon to Jerusalem, asking for God's blessing, guidance, and protection (Ezra 8:21–23). The trip went off without a hitch (8:31, 32).
Nehemiah	Fasted and repented on behalf of the Israelites after hearing that Jerusalem was in ruins (see "Nehemiah's Prayer" at Neh. 1:4–11). God gave him everything he needed to return and rebuild Jerusalem's walls.
Daniel	Fasted and repented on behalf of the Jews, asking for their release from captivity (Dan. 9:3, 4). God allowed His people to return to their land.
The city of Nineveh	Fasted to repent and express faith in God after hearing Jonah's message of impending judgment (Jon. 3:4–9). The Lord forgave the Ninevites and spared them from calamity.
Jesus	Fasted in the wilderness for 40 days at the start of His ministry (Matt. 4:2). He withstood Satan's temptations.
Cornelius	Fasted as an aid to prayer (Acts 10:30–32). Peter proclaimed the gospel to Cornelius and his family, and they became followers of Christ 10:34–48).
Paul and Barnabas	Fasted and prayed for their journey to preach in Asia Minor (Acts 13:1–5). Several new churches formed when many responded to the truth about Jesus.

Think About It: *When and why will you fast?*

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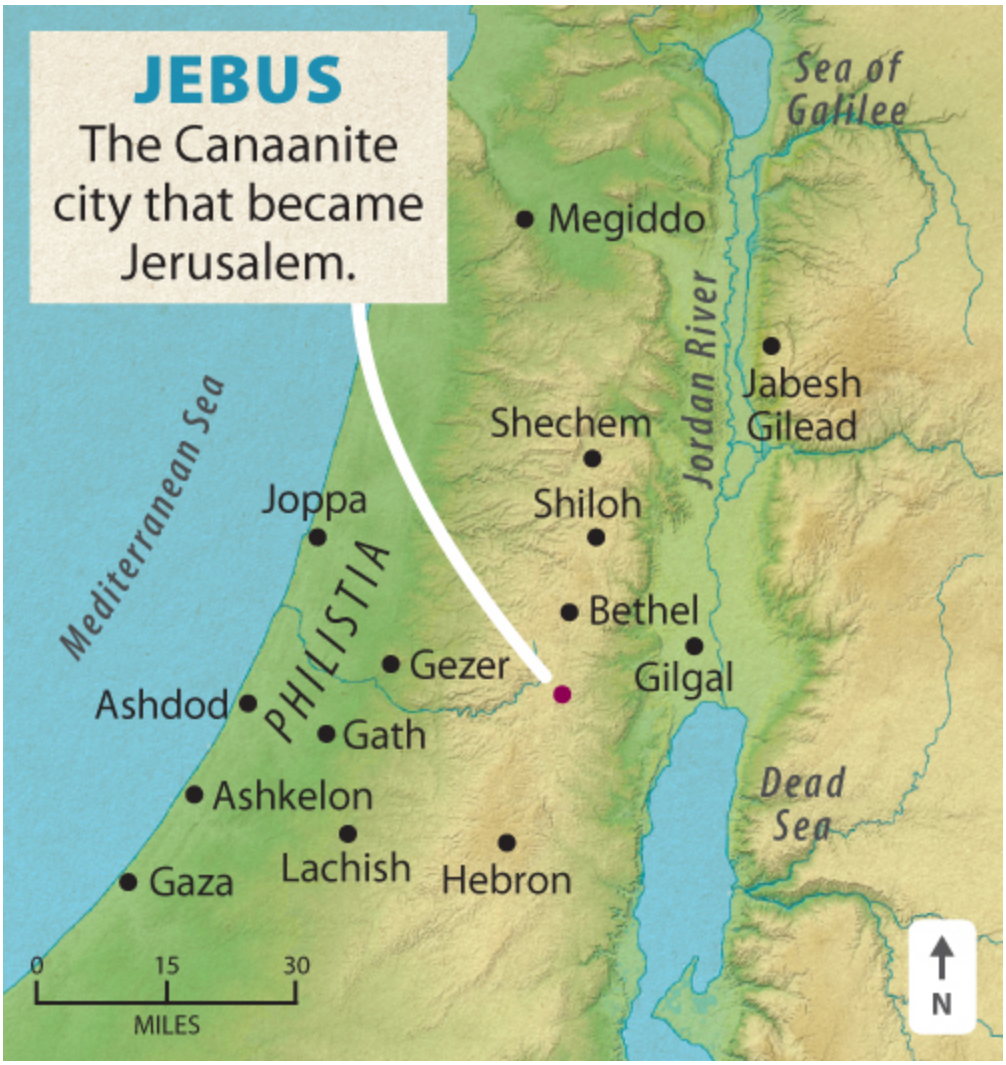
Jebus (Jerusalem)

1 Chr. 11:4, 5

- Principal city of the Jebusites, located on a hill called Zion in the territory of Benjamin, 31 miles east of the Mediterranean Sea and 18 miles west of the north end of the Dead Sea.
- Near the border between the territories of Benjamin and Judah (Josh. 18:16).
- Formed a coalition with four other cities led by the Jebusite king Adoni-Zedek to oppose the Israelites following the capture of Jericho and Ai. The coalition was routed when the Lord made the sun stand still until the Israelite warriors finished their work (10:1–14).
- Captured and burned by the Israelites during the conquest (Judg. 1:8). Jebusites continued to live at the site until David's reign (1:21; 19:11, 12).
- Residents vowed that David would never penetrate its defenses. The city was captured and renamed the City of David (2 Sam. 5:6, 7).
- Hometown of Ornan, owner of a threshing floor David purchased for 600 shekels of gold (1 Chr. 21:14–26). Solomon later built the temple on the site.



More: *Before and after Christ, Jerusalem has been viewed as more than just a city. To learn more about the city's history and symbolic significance, see the profile of Jerusalem at Matt. 23:37.*

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Understanding the Times

1 Chr. 12:32

David was blessed to have a group of counselors "who had understanding of the times" and so could advise him on "what Israel ought to do" to shake off the tyranny of King Saul and prosper as a nation.

The tribe of Issachar was noted for its wise men. Tradition holds that Issachar's representatives were among the wisest members of Israel's Sanhedrin, the nation's highest ruling body at the time of Jesus (see "Stephen's Trial and Murder" at Acts 6:12).

No one knows how David's counselors gained insight into their times, but it seems reasonable to infer that they perceived trends, discussed major issues, evaluated information, and debated strategy. Thanks in part to them, David unified the kingdom and established a growing empire (1 Chr. 14:2, 17).

God's people still need counselors who not only comprehend Scripture but the world in which it must be applied, buttressing our faith with discernment. Jesus has called us to engage our critical faculties, saying we should "be wise as serpents and harmless as doves" (Matt. 10:16).

Think About It: *What is the difference between people who truly understand the times and people who just think they do? How can you become one who behaves incredibly wisely?*

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David: The Rest of the Story

1 Chr. 14:3

Written around the time of the Jews' return from exile, 1 and 2 Chronicles often overlook David's failings, perhaps as a reflection of the people's interest in celebrating the high points of their history without rehashing all of its unfortunate episodes. The books mention his wives and family, for example, but exclude the tragic details of his home life. Other incidents omitted from the Chronicles account of David's life include . . .

- David's conflict with and flight from Saul (1 Sam. 18–30).
- Negotiations with Abner, Saul's general (2 Sam. 3:6–21).

- The murders of Abner and Ishbosheth (3:22–4:12).
- David's affair with Bathsheba and murder of Uriah, her husband (2 Sam. 11–12).
- The turmoil in David's family that resulted from Amnon's attack on Tamar and Absalom's revenge (2 Sam. 13).
- Absalom's rebellion and death, and his father's grief (2 Sam. 15, 18).
- The tumultuous transfer of power to Solomon after David's death (1 Kin. 1–2).

Think About It: *When is it time to forget failings and focus on victories? When is it time to focus on failings to repair damage and choose a better path?*

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Starting Over

1 Chr. 15:25–28

The Israelites experienced a fresh start when David took the throne. Saul had been a poor ruler, and to a large extent his kingdom had been a failure. With David in command, the people's hope was renewed, highlighted by the ark's arrival in Jerusalem.

This theme of new beginnings is prominent in Scripture. Note these examples of spiritual renewals and revivals:

Jacob (Gen. 35:9–15)

Soon after Jacob healed the rift with his estranged brother Esau, a Canaanite raped Jacob's daughter Dinah (Gen. 34). The incident and the episode of revenge that followed gave Jacob an alarming awareness of how far his family had fallen from obedience to God. He led them to repent and renew their worship at Bethel (35:1–4). There God gave Jacob a new name, Israel ("He Strives with God").

The Israelites Under Samuel (1 Sam. 7:3–5)

The Israelites foolishly allowed the Philistines to capture the ark of God. Only God's intervention brought it home (see "The Capture and Return of the Ark" at 1 Sam. 5:11). But the ark stayed at Kirjath Jearim for twenty years, far from the tabernacle at Shiloh. The Israelites spent two decades lamenting the ark's absence, and during that time Israel grew cold toward God and began to serve idols. Eventually Samuel assembled the people and called them to start over by returning to God, abandoning idolatry, and obeying the Law. The people fasted and confessed their sins. The Lord heard their prayers and immediately led them in victory over the Philistines (7:5–11). Samuel commemorated the new beginning by setting up a monument called Ebenezer ("Stone of Help").

Josiah (2 Kin. 22–23)

Josiah, the boy king of Judah, succeeded his father Amon and grandfather Manasseh, two of the southern kingdom's worst kings. But Josiah initiated major reforms that included temple repairs (2 Kin. 22:1–7). During the renovation, workmen discovered the Book of the Law, likely a portion of Deuteronomy. When the book was read to Josiah, he tore his clothes in sorrow over his people's departure from the Lord. He began a major purge of Judah's idols and restored righteous worship at the temple (23:1–27).

Ezra (Ezra 7–10)

Ezra, Nehemiah, and others partnered to restore the Jews to their land after seventy years of exile under the Babylonians and Persians. The priest Zerubbabel initiated the return (Ezra 2:1, 2; 3:1, 2). Ezra received permission to lead a second group to advance temple construction (7:11–20; 8:15–36). This was another new start for God's people. Chief among the changes was a call to purity and strict observance of the Law, as seen in the divorce of pagan spouses (9:1–10:44).

The Early Church (Acts 11:26)

As faith in Jesus spread among first-century Jews, some of the new believers arrived in Antioch, where they shared the gospel with Hellenists, Greek-speaking Jews not originally from Palestine. The result was a multiethnic church that led the way in sending messengers throughout the Roman world with the news of God's grace (13:1–5). Some Jewish Christians worried about non-Jews coming into the church. Eventually a council investigated the issue and produced a statement that opened the church to all who believe

in Christ (15:1–35). The church—itself a new movement—experienced a new beginning as it expanded outside Judea.

Patterns in our personal lives, family, work, church, or community can grow monotonous or even sinful as time passes. We need to reinvent, reform, or renew habits and relationships in order to make fresh starts that honor God and benefit ourselves and others.

More: *The church made a new beginning in race relations. The most significant new start we can make is beginning a new life in Christ. Then that new start gives the foundation for other new starts God directs us to make. See "New Creatures with New Character" at Gal. 5:22, 23.*

Think About It: *Name two fresh starts in your life that have honored God, benefited others and benefited you.*

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God Above All Gods

1 Chr. 16:23–30

Christianity teaches that its God is the one true God. Critics reject that claim, but the Bible states unequivocally that the Lord is above all other gods. As the creator and sustainer of life, He alone deserves worship.

Most ancient cultures served many gods, most associated with nature. Canaanite deities, for example, were said to increase harvests and birth rates (see "The Abominations of the Canaanites" at Lev. 18:24–30 and "The Gods of the Canaanites" at Deut. 32:39). The Hebrews' belief in one supreme God was a rare exception.

People today serve a variety of gods and often subscribe to conflicting ideas about the gods they worship. Acceptance of one supreme God seems unpopular in our pluralistic world. But God has not changed. He still invites—and commands—all the peoples of the earth to give Him the glory He deserves. Our worship is not an expression of intolerance but a response to the truth of God's complete and loving sovereignty.

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Enduring Mercy
1 Chr. 16:34

The assertion that God's mercy "endures forever" is inherent in the meaning of the term *mercy* (Hebrew: *chesed*). The word is not related to the concept of pity; rather, it means that human beings can count on God to carry out His promises. See "Imitate the God of Mercy" at Deuteronomy 7:9.

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Home at Last
1 Chr. 16:43

When David brought the ark of God to the tabernacle in Jerusalem, he put worship at the center of the nation. God's presence (symbolized by the ark), God's chosen people, God's land, and God's appointed king were all brought together. The Lord and His people were home at last.

But David felt restless living in his house of cedar (1 Chr. 17:1). How could he enjoy a luxurious dwelling when the ark was housed in a tent? The tabernacle had served well as a portable worship center during Israel's journey to the Promised Land. Now David felt it was time to build a permanent house for the Lord.

For David, the temple symbolized permanence, security, and rest. His passion to build a house for the Lord may have been related to his years as a fugitive on the run from Saul (1 Sam. 18–31). David eventually came into his kingdom, but it was a long road getting there. The ark had also traveled a difficult road, even after its original journey to the land of Canaan (see "The Capture and Return

of the Ark" at 1 Sam. 5:11). Now David wanted this symbol of God's presence and guidance to reside in a place with at least as much comfort and security as he had.

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Mapping the Life of David

1 Chr. 17:1

1. David is born at Bethlehem and tends his father's sheep there (1 Sam. 17:12, 15).
2. David becomes a harpist in Saul's court at the capital city of Gibeah (1 Sam. 16:23).
3. The young shepherd boy kills the giant Goliath in the Valley of Elah (1 Sam 17:19, 45–50).
4. David flees from Saul and hides at Nob, where Ahimelech the priest gives him showbread to eat. As a result, Saul has 85 priests of Nob executed (1 Sam. 21:1–9; 22:6–23).
5. David hides from Saul at Gath and Keilah (1 Sam. 21:10–15; 23:1–13).

6. David makes Ziklag his headquarters during Saul's pursuit (1 Sam. 27).
7. After becoming king of Judah, David makes Hebron his capital (2 Sam. 2:1–4).
8. David reigns at Jerusalem as king of Israel (2 Sam. 5:1–5).
9. King David logs victories over the Edomites, the Moabites, the Ammonites, the Amalekites, and the Philistines (2 Sam. 8:11, 12).

More: *God called David "a man after His own heart" (1 Sam. 13:14). Discover why in David's profile at 1 Sam. 16:12.*

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David's Foolish Conquest

1 Chr. 20:1–3

David's choice to linger at Jerusalem while his troops attacked the Ammonites led to his sin with Bathsheba. Neither the incident nor its aftermath receives any mention in 1 Chronicles, but David's moral failure led to severe troubles in his family and kingdom (see "Admit Early, Don't Cover Up" at 2 Sam. 11:4, 5).

David was unwise to send Joab against the Ammonites at all. No Ammonite was allowed to join the people of Israel, and God told the Israelites never to seek their peace or prosperity (Deut. 23:3–6). But the Israelites were also commanded not to seize Ammonite territory, because the Lord had assigned it to Lot's descendants (2:19). While David may have been justified in dominating Ammon militarily, he did not have the right to capture its cities and make the Ammonites his servants.

Think About It: *What protections will you put into place to avoid foolishness? How have you courageously listened to wise ones when you'd rather have continued with your didn't-look-so-foolish-to-you plans?*

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Unfinished Business
1 Chr. 20:4

The Israelites would not have had to fight the battle at Gezer if they had completed the task of conquering Canaan. Gezer had been allotted to the tribe of Ephraim and even designated as a Levitical city (see "The Levitical Cities" at Josh. 21:1–3), yet it was never conquered. The Philistines maintained control of it, and the city aggravated the Israelites throughout their history.

Think About It: *How specifically does God give you courage to finish your appointed tasks?*

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Don't Assume It's Harmless
1 Chr. 21:2–8

David's insistence on counting Israel's inhabitants may seem like a harmless administrative exercise, but it ultimately imperiled the nation. The episode's tragic outcome offers crucial lessons to anyone in a position of authority.

- *Listen when advisors dissent*. David ignored advice from his closest counselors not to conduct the census. David's general Joab recognized that the king was defying God's will. He and his captains warned that a census was unnecessary, and the general was so incensed that he outright refused to count the Levites and Benjamites. Proverbs 11:14 says that people fail when counsel is lacking, but people also err when counsel is ignored. As leaders, it is important for us to listen to trustworthy advisors, even when we don't like what they say. Their reservations could signal trouble.

- *Follow God's will*. The Bible does not explain David's reasons for conducting a census, but scholars have developed theories about his motivation. He may have wished to assess his military strength or he may have been preparing to draft labor to construct the temple (1 Chr. 17:1–6; 22:1–5; see also "Solomon's Census" at 2 Chr. 2:17, 18). Whatever the reason, the census was not a part of God's plan (1 Chr. 21:7). As leaders, we must prayerfully consider whether our ideas go against God's will and look to His clear instructions in Scripture.
- *Recognize that choices affect others*. The king's stubbornness resulted in the deaths of seventy thousand subjects. When we are in a position of authority, our decisions have the power to affect many innocent people. As leaders it is our vital responsibility to consider the consequences of our decisions on others. The potential results of being wrong can far outweigh the potential results of being right.

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A Song of Remorse

1 Chr. 21:8

David made a foolish decision when he insisted on taking a census of his people. But he had the honesty to admit his sin to the Lord. Psalm 69 may have been composed on this occasion, because it expresses David's remorse for allowing his sin to affect countless others. Read that mournful song in conjunction with this passage.

More: *David accepted full responsibility for his wrongdoing and was willing to accept whatever punishment might come. For more on honest admissions of failure, see "Confessions That Bring Healing" at 1 Sam. 15:24.*

Think About It: *Recall a time you confessed honestly to God and to a person. What resulted?*

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Making Preparations
1 Chr. 22:5

As David neared the end of his life, he undertook extensive preparations to ready his son Solomon to build the temple. The structure could rightly be called *David* and Solomon's temple because its location, design, materials, furnishings, interior layout, and instruments were largely put in place by David prior to his death (1 Chr. 21:25, 26; 22:1; 28:11–21; 2 Chr. 7:6). His astute planning encourages us to evaluate the preparations we make for our successors. Our habits at home can empower our children to understand God's ways. Our example can lead our fellow Christians. Our character and quality of work can give coworkers something of substance to build on. In all things, we should endeavor to enhance the success of those who come after us.

More: *Passing along godly wisdom can make the difference between success and failure for future generations. See "Indispensable Role Models" at 2 Chr. 24:17–20 and "Old Testament Mentors" at 2 Kin. 2:13.*

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Public Accountability
1 Chr. 28:8

For David, holding officials publicly accountable was a fundamental principle of his reign. He charged the kingdom's leaders to follow God's ways with transparency.

Visibility is essential to accountability. By submitting themselves to open scrutiny, leaders help to ensure that their actions and decisions are honest and effective. David's charge to Israel's leaders suggests three ways to promote accountability:

- *Allow others to review plans and performance*. David had developed plans for the temple with the Lord's help (1 Chr. 28:11–19). But as he passed them to Solomon, he pointed out that professionals and craftsmen had the freedom to refine the plans and the systems for carrying out the work (28:21).
- *Act within a community of others*. Leaders need to benefit from others' advice and perspective. David called all of Israel to work with his son to accomplish the task of constructing the temple (29:1–9).
- *Acknowledge God's presence in everything*. Most importantly, Solomon and his leaders were tasked with searching the Lord's commandments and showing Him respect in everything they did. They were ultimately accountable to Him.

We have frequent opportunities to open ourselves up to formal and informal feedback from others. By placing ourselves in a place of accountability, we protect our integrity and promote our development.

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Spirit-Filled Planning

1 Chr. 28:11–19

Most people consider insightful planning to be a skill innately possessed by born leaders or developed over time by experienced managers. But Scripture describes a further dimension to planning: the wisdom of God's Spirit.

As David crafted plans for the temple, Scripture relates that God impressed on David exactly what He wanted to be done. The king said that the Lord communicated "in writing, by His hand upon me, all the works of these plans." It was as if God gave David a blueprint for the project. The process recalls another story of building, when the Lord instructed Noah to build a boat and gave him the details for its design (Gen. 6:13–21). God also gave Moses meticulously detailed

plans for the construction of the tabernacle and its layout, contents, and rituals (Ex. 25–31; Lev. 1–7).

Today the Holy Spirit is available to every Christian (Acts 2:38, 39) to offer insight into plans and preparation. From what we observe of the Spirit's work in the New Testament, there are at least three characteristics of Spirit-filled planning that apply to most situations.

1. *Spirit-filled planning reveals and glorifies God's character*. The Spirit reveals the things of Jesus to bring glory to Him (John 16:14). As we seek the Spirit's help, He shapes our plans to honor the Lord and His values.
2. *Spirit-filled planning prepares the way for others to succeed*. While God does not guarantee His people worldly success, He intends for us to successfully accomplish meaningful work (Eph. 4:12). Spirit-filled planning uses our abilities and resources to meet others' needs and not just our own.
3. *Spirit-filled planning has breadth and depth*. The Spirit helps us achieve God's ultimate objective, the "praise of His glory" (Eph. 1:12), and to carry out His will in specific, measurable ways (5:1–21). The Spirit is not limited by our needs, experiences, or desires. God empowers us with the Spirit so that we might carry out His will in all things, proclaiming His glory in big ways and small.

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Overcoming Obstacles

1 Chr. 28:20, 21

Planning is a valuable prelude to almost any endeavor. But plans will fail to produce results if they ignore four significant obstacles. David's advice to Solomon points out these barriers and shows ways around them.

- *Lack of strength*—the inability to do what is necessary to get the job done. David promised not only God's help but also the help of skilled workers.
- *Lack of courage*—the failure to stay on course when the task looks discouraging or overwhelming. David promised that

God's presence would free Solomon from fear.
- *Lack of follow-through*—the inability or unwillingness to move from good intentions into effective action. David put countless willing craftsman and servants at Solomon's command.
- *Lack of faith*—the decision not to trust or make the most of God's insight and power. Only Solomon could choose to believe that God stood ready to help, and only he could act in obedient faith.

As we consider the challenges and tasks that God puts before us, one of these barriers may stand between our plans and the execution of our plans. But David's God-inspired advice can help us overcome any obstacle.

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A History of Money
1 Chr. 29:8

The Israelites collected vast reserves of precious metals and stones both as raw resources for constructing the temple as well as for the purchase of other materials (1 Chr. 22:14; 29:2–5). Israel was slow to adopt coin currency, perhaps because the images minted on coins may have been considered violations of the Law's prohibition against graven images (Ex. 20:4–6). Coins were not widely exchanged in Israel until after the Babylonian exile.

From Barter to Metals

Prior to coins, goods were bartered as a way of exchanging value. Land became an important but less convenient medium than produce, especially livestock. Grain, oil, wine, and spices were also popular items of trade.

Metals gradually replaced goods and services as items of exchange. Copper or bronze was in demand for weapons, farming tools, and religious offerings. Early Egyptians and others shaped gold and silver into rings, bars, or rounded nodules for easier trading. Scripture records that Jacob's children used "bundles of money" (Gen. 42:35), possibly metal rings held together with string.

Silver became especially important in real estate transactions. Omri purchased the village and hill of Samaria for two talents of silver (1 Kin. 16:24; compare Gen. 23:15, 16; 2 Sam. 24:24). In fact, silver became so commonly used that the Hebrew word for silver came to denote any form of money (Gen. 17:13).

Gold was used for major transactions. King Hiram of Tyre paid one hundred and twenty talents of gold to Solomon for several cities near his land (1 Kin. 9:13, 14). Later, Hezekiah paid Sennacherib three hundred talents of silver and thirty talents of gold to obtain peace (2 Kin. 18:14). Silver, gold, and copper (probably a copper-bronze alloy) were used after the Exile to mint Israel's first coins.

Standardized Value

Early forms of metallic money were usually in their raw form or in poorer stages of refinement. It was difficult to transport and to determine its true value, so metals began to be refined into wedges or bars of standardized weight and value (Josh. 7:21). Gold and silver were also kept as ingots, vessels, dust, or small fragments that could be melted and used immediately. These small pieces of metal were often carried in leather pouches that could be easily hidden (Gen. 42:35).

The term *shekel* has confused modern scholars because it did not at first denote any one value or weight, although it later became the name of a Jewish coin. The Bible also refers to forms of currency whose value were fractions of the shekel (Ex. 38:26; Lev. 27:25; Neh. 10:32). These were probably fragments of gold or silver bars rather than shaped coins.

The largest unit of silver was the talent, shaped in pellets or rings, with approximately the value of one ox.

Metal currency was eventually standardized into the form of coins, then stamped to designate their value. Coins were still weighed, however, since edges were easily trimmed or filed. Ancient coins often show marks indicating that they were probed to assure their authenticity—that they were solid and not merely plated with a more valuable metal.

The basic unit of Roman coinage was the silver denarius, probably equal to a laborer's daily wage, as in the parable of the vineyard workers (Matt. 20:9, 10, 13). It was also used to pay taxes to the Roman emperor, whose image it bore. Jesus was shown a denarius by Pharisees who wanted to trick him into opposing Roman taxation (22:15–22).

Scripture warns believers against the love of money but money itself is not evil (see "Christians and Money" at 1 Tim. 6:6–19). Instead, the Bible encourages us to work to provide for our needs as well as to help others (see "A Command to Work" at 2 Thess. 3:6–12). Money itself should never be our goal. Rather, if we remember everything belongs to God and we are merely stewards of His possessions, we set our hearts on the good money can accomplish when handled wisely.

Think About It: *List several money principles you've learned from Scripture. Then list two circumstance in which you'll use each.*

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1 Chronicles 1

a **1:2** Hebrew *Qenan*
b **1:4** Following Masoretic Text and Vulgate; Septuagint adds *the sons of Noah*.
c **1:6** Spelled *Riphath* in Genesis 10:3
d **1:7** Spelled *Tarshish* in Genesis 10:4
e **1:7** Spelled *Dodanim* in Genesis 10:4
f **1:9** Spelled *Sabtah* in Genesis 10:7
g **1:9** Spelled *Raamah* in Genesis 10:7
h **1:17** Spelled *Mash* in Genesis 10:23
i **1:19** Literally *Division*
j **1:22** Spelled *Obal* in Genesis 10:28
k **1:30** Spelled *Hadar* in Genesis 25:15
l **1:36** Spelled *Zepho* in Genesis 36:11
m **1:36** Compare Genesis 36:12
n **1:40** Spelled *Alvan* in Genesis 36:23
o **1:40** Spelled *Shepho* in Genesis 36:23
p **1:41** Spelled *Hemdan* in Genesis 36:26
q **1:42** Spelled *Akan* in Genesis 36:27
r **1:50** Spelled *Hadar* in Genesis 36:39
s **1:50** Spelled *Pau* in Genesis 36:39
t **1:51** Spelled *Alvah* in Genesis 36:40

1 Chronicles 2

a **2:7** Spelled *Achan* in Joshua 7:1 and elsewhere
b **2:9** Spelled *Caleb* in 2:18, 42
c **2:11** Spelled *Salmon* in Ruth 4:21 and Luke 3:32
d **2:13** Spelled *Shammah* in 1 Samuel 16:9 and elsewhere
e **2:17** Compare 2 Samuel 17:25
f **2:19** Spelled *Ephrathah* elsewhere
g **2:52** Same as *the Manahethites,* verse 54

1 Chronicles 3

a **3:1** Called *Chileab* in 2 Samuel 3:3
b **3:5** Spelled *Shammua* in 14:4 and 2 Samuel 5:14
c **3:5** Spelled *Bathsheba* in 2 Samuel 11:3
d **3:5** Called *Eliam* in 2 Samuel 11:3
e **3:6** Spelled *Elishua* in 14:5 and 2 Samuel 5:15
f **3:6** Spelled *Elpelet* in 14:5
g **3:8** Spelled *Beeliada* in 14:7
h **3:10** Spelled *Abijam* in 1 Kings 15:1
i **3:11** Spelled *Jehoram* in 2 Kings 1:17 and 8:16
j **3:11** Spelled *Jehoash* in 2 Kings 12:1
k **3:12** Called *Uzziah* in Isaiah 6:1
l **3:15** Called *Jehoahaz* in 2 Kings 23:31
m **3:16** Compare 2 Kings 24:17
n **3:17** Also called *Coniah* in Jeremiah 22:24 and *Jehoiachin* in 2 Kings 24:8
o **3:17** Or *Jeconiah the captive were*

1 Chronicles 4

a **4:9** Literally *He Will Cause Pain*

b **4:13** Septuagint and Vulgate add *and Meonothai*.
c **4:14** Literally *Valley of Craftsmen*
d **4:17** Literally *she*
e **4:18** Or *His Judean wife*
f **4:23** Literally *Plants*
g **4:23** Literally *Hedges*
h **4:24** Called *Jachin* in Genesis 46:10
i **4:24** Called *Zohar* in Genesis 46:10
j **4:33** Or *Baalath Beer* (compare Joshua 19:8)

1 Chronicles 5

a **5:6** Hebrew *Tilgath-Pilneser*
b **5:26** Hebrew *Tilgath-Pilneser*

1 Chronicles 6

a **6:16** Hebrew *Gershom* (alternate spelling of *Gershon,* as in verses 1, 17, 20, 43, 62, and 71)
b **6:26** Compare verse 35
c **6:26** Spelled *Zuph* in verse 35 and 1 Samuel 1:1
d **6:26** Compare verse 34
e **6:27** Compare verse 34
f **6:28** Following Septuagint, Syriac, and Arabic (compare verse 33 and 1 Samuel 8:2)
g **6:28** Hebrew *Vasheni*
h **6:34** Spelled *Elihu* in 1 Samuel 1:1
i **6:34** Spelled *Tohu* in 1 Samuel 1:1
j **6:58** Spelled *Holon* in Joshua 21:15
k **6:59** Spelled *Ain* in Joshua 21:16
l **6:60** Spelled *Almon* in Joshua 21:18
m **6:77** Hebrew *Rimmono,* alternate spelling of *Rimmon;* see 4:32

1 Chronicles 7

a **7:1** Spelled *Puvah* in Genesis 46:13
b **7:12** Called *Hupham* in Numbers 26:39
c **7:13** Spelled *Jahzeel* in Genesis 46:24
d **7:13** Spelled *Shillem* in Genesis 46:24
e **7:14** The son of Gilead (compare Numbers 26:30, 31)
f **7:15** Compare verse 12
g **7:15** Literally *the second*
h **7:15** Compare Numbers 26:30–33
i **7:23** Literally *In Tragedy*
j **7:27** Hebrew *Non*
k **7:28** Many Hebrew manuscripts, Bomberg, Septuagint, Targum, and Vulgate read *Gazza.*
l **7:31** Or *Birzavith* or *Birzoth*
m **7:32** Spelled *Shemer* in verse 34
n **7:32** Spelled *Helem* in verse 35
o **7:37** Spelled *Jether* in verse 38

1 Chronicles 8

a **8:1** Spelled *Ahiram* in Numbers 26:38
b **8:3** Called *Ard* in Numbers 26:40

c **8:32** Spelled *Shimeam* in 9:38
d **8:33** Also the son of Gibeon (compare 9:36, 39)
e **8:33** Called *Jishui* in 1 Samuel 14:49
f **8:33** Called *Ishbosheth* in 2 Samuel 2:8 and elsewhere
g **8:34** Called *Mephibosheth* in 2 Samuel 4:4
h **8:36** Spelled *Jarah* in 9:42
i **8:37** Spelled *Rephaiah* in 9:43

1 Chronicles 9

a **9:37** Called *Zecher* in 8:31
b **9:38** Spelled *Shimeah* in 8:32
c **9:41** Spelled *Tarea* in 8:35
d **9:41** Following Arabic, Syriac, Targum, and Vulgate (compare 8:35); Masoretic Text and Septuagint omit *and Ahaz*.
e **9:42** Spelled *Jehoaddah* in 8:36
f **9:43** Spelled *Raphah* in 8:37

1 Chronicles 11

a **11:8** Literally *The Landfill*
b **11:11** Following Qere; Kethib, Septuagint, and Vulgate read *the thirty* (compare 2 Samuel 23:8).
c **11:20** Following Masoretic Text, Septuagint, and Vulgate; Syriac reads *thirty*.
d **11:27** Spelled *Harodite* in 2 Samuel 23:25
e **11:27** Called *Paltite* in 2 Samuel 23:26
f **11:30** Spelled *Heleb* in 2 Samuel 23:29 and *Heldai* in 1 Chronicles 27:15
g **11:31** Spelled *Ittai* in 2 Samuel 23:29
h **11:32** Spelled *Hiddai* in 2 Samuel 23:30
i **11:32** Spelled *Abi-Albon* in 2 Samuel 23:31
j **11:33** Spelled *Barhumite* in 2 Samuel 23:31
k **11:39** Spelled *Beerothite* in 2 Samuel 23:37

1 Chronicles 13

a **13:6** Called *Baale Judah* in 2 Samuel 6:2
b **13:9** Called *Nachon* in 2 Samuel 6:6
c **13:11** Literally *Outburst Against Uzza*

1 Chronicles 14

a **14:4** Spelled *Shimea* in 3:5
b **14:5** Spelled *Elishama* in 3:6
c **14:5** Spelled *Eliphelet* in 3:6
d **14:7** Spelled *Eliada* in 3:8
e **14:11** Literally *Master of Breakthroughs*

1 Chronicles 15

a **15:18** Following Masoretic Text and Vulgate; Septuagint omits *Ben*.

1 Chronicles 16

a **16:22** Compare verses 8–22 with Psalm 105:1–15

b **16:33** Compare verses 23–33 with Psalm 96:1–13
c **16:34** Compare verse 34 with Psalm 106:1
d **16:36** Compare verses 35, 36 with Psalm 106:47, 48

1 Chronicles 17

a **17:10** That is, a royal dynasty

1 Chronicles 18

a **18:3** Hebrew *Hadarezer,* and so throughout chapters 18 and 19
b **18:4** Or *seven hundred* (compare 2 Samuel 8:4)
c **18:8** Spelled *Betah* in 2 Samuel 8:8
d **18:9** Spelled *Toi* in 2 Samuel 8:9, 10
e **18:10** Spelled *Joram* in 2 Samuel 8:10
f **18:12** Or *Syrians* (compare 2 Samuel 8:13)
g **18:16** Spelled *Seraiah* in 2 Samuel 8:17

1 Chronicles 19

a **19:6** Hebrew *Aram Naharaim*
b **19:6** Spelled *Zoba* in 2 Samuel 10:6
c **19:16** That is, the Euphrates
d **19:16** Spelled *Shobach* in 2 Samuel 10:16
e **19:18** Or *seven hundred* (compare 2 Samuel 10:18)
f **19:18** Or *horsemen* (compare 2 Samuel 10:18)

1 Chronicles 20

a **20:3** Septuagint reads *cut them.*
b **20:4** Spelled *Saph* in 2 Samuel 21:18
c **20:5** Spelled *Jaare-Oregim* in 2 Samuel 21:19
d **20:7** Spelled *Shimeah* in 2 Samuel 21:21 and *Shammah* in 1 Samuel 16:9

1 Chronicles 21

a **21:12** Or *seven* (compare 2 Samuel 24:13)
b **21:12** Or *Angel,* and so elsewhere in this chapter
c **21:15** Or *He*
d **21:15** Or *Your*
e **21:15** Spelled *Araunah* in 2 Samuel 24:16

1 Chronicles 22

a **22:9** Literally *Peaceful*

1 Chronicles 23

a **23:7** Spelled *Libni* in Exodus 6:17
b **23:10** Septuagint and Vulgate read *Zizah* (compare verse 11).
c **23:15** Hebrew *Gershom* (compare 6:16)
d **23:16** Spelled *Shubael* in 24:20

1 Chronicles 24

a **24:15** Septuagint and Vulgate read *Aphses.*
b **24:16** Masoretic Text reads *Jehezkel.*
c **24:20** Spelled *Shebuel* in 23:16
d **24:22** Spelled *Shelomith* in 23:18
e **24:23** Supplied from 23:19 (following some Hebrew manuscripts and Septuagint manuscripts)
f **24:23** Supplied from 23:19 (following some Hebrew manuscripts and Septuagint manuscripts)

1 Chronicles 25

a **25:2** Spelled *Jesharelah* in verse 14
b **25:3** Spelled *Jizri* in verse 11
c **25:3** *Shimei,* appearing in one Hebrew and several Septuagint manuscripts, completes the total of six sons (compare verse 17).
d **25:4** Spelled *Azarel* in verse 18
e **25:4** Spelled *Shubael* in verse 20
f **25:4** Spelled *Jeremoth* in verse 22
g **25:5** That is, to increase his power or influence
h **25:11** Spelled *Zeri* in verse 3
i **25:14** Spelled *Asharelah* in verse 2
j **25:18** Spelled *Uzziel* in verse 4
k **25:20** Spelled *Shebuel* in verse 4
l **25:22** Spelled *Jerimoth* in verse 4

1 Chronicles 26

a **26:15** Hebrew *asuppim*
b **26:17** Hebrew *asuppim*
c **26:18** Probably a court or colonnade extending west of the temple

1 Chronicles 27

a **27:4** Hebrew *Dodai,* usually spelled *Dodo* (compare 2 Samuel 23:9)
b **27:8** Spelled *Shammoth* in 11:27 and *Shammah* in 2 Samuel 23:11
c **27:15** Spelled *Heled* in 11:30 and *Heleb* in 2 Samuel 23:29

1 Chronicles 29

a **29:1** Literally *palace*
b **29:8** Possibly the same as *Jehieli* (compare 26:21, 22)
c **29:19** Literally *palace*

The Book of 2 Chronicles opens with a confident statement about the reign of Solomon: “The LORD his God was with him and exalted him exceedingly” (2 Chr. 1:1). However, although Solomon was at first a faithful servant of the Lord, he eventually turned away from God. This led to the division of Israel, and under two rulers whose dynasties were largely characterized by rebellion against God’s commands, the Israelites were soon defeated by their enemies and sent into captivity. Solomon was a great man, but he and his successors also chose flaws that the Book of 2 Chronicles tends to de-emphasize or even overlook.

The markedly optimistic posture of 1 and 2 Chronicles is one of several ways that the books differ from the history recounted in 2 Samuel and 1 and 2 Kings (see “More Than a Repeat of Kings” at 1 Chr. 1:1). For example, the books of 1 and 2 Chronicles deal less with the political history of the monarchy and more with the spiritual topic of the temple. Originally a single book, Chronicles was likely composed after the Jews left captivity in Babylon and returned home to Jerusalem.

The Book of 2 Chronicles begins where the Book of 1 Chronicles leaves off. After David’s death (1 Chr. 29:28), his son Solomon takes the throne (2 Chr. 1:1). In keeping with its positive presentation of Israel’s heritage, the account omits the intrigue that enveloped Solomon’s rise to the throne, as well as the king’s later failures. Solomon’s wisdom, wealth, power, and fame appear on full display, and several of the book’s early chapters detail his design, construction, and completion of a magnificent temple. After the king’s prayer of dedication for the temple (6:12–42), in

which he acknowledges the Lord's special presence and the people's need to adhere to His covenant, a rush of God's glory fills the temple (7:1).

Second Chronicles 7:14–16, part of Solomon's dedicatory prayer, illustrates the grand theme of this book of the Bible:

> If my people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. Now My eyes will be open and My ears attentive to prayer made in this place. For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually.

The Lord's humbled people had come back to Him, and God had restored them to the Promised Land. Now it was time for them to live up to their identity as God's people.

Second Chronicles ends on a joyful note as Cyrus, king of Persia, proclaims that God has commanded him to build Him a house in Jerusalem. Cyrus thus allowed all willing Jews to return to their homeland (36:22, 23), setting the stage for the rebuilding of the temple and the Holy City outlined in the books of Ezra and Nehemiah.

The historical narrative of 2 Chronicles begins with the reign of Solomon (970 B.C.) and ends with Cyrus's decree (536 B.C.). The geography of Chronicles is the same as that of Samuel and Kings—the territory of Israel, with some references to other nations and regions of the Middle East—with the difference that Judah is the focal point for most of the action (see the map at "The Captives of the Israelites" at 2 Chr. 36:20).

Key People in 2 Chronicles

- The Ethiopians, a people closely connected with Egypt, often hired as mercenaries (2 Chr. 14:12).
- Convicts with conviction, leaders imprisoned for the faith (2 Chr. 16:10).
- Jehoshaphat, a king who built a fleet of ships, hoping to return Israel to its former glory (2 Chr. 20:35–37).
- Jehoiada, a godly priest who mentored young King Joash (2 Chr. 24:17–20).
- Uzziah, a king who cultivated vineyards (2 Chr. 26:10).
- Ahaz, a king of Judah whose political compromises led to death or deportation for hundreds of thousands (2 Chr. 28:1).
- Manasseh, a king who reportedly had the prophet Isaiah sawn in two (2 Chr. 33:1).
- Huldah, a prophetess who told young King Josiah that God would honor his faith and obedience (2 Chr. 34:22).

Key Events in 2 Chronicles

- Solomon asks God for wisdom (2 Chr. 1:7–12).
- Solomon builds the temple at Jerusalem (2 Chr. 2–4).
- The queen of Sheba visits Jerusalem (2 Chr. 9:1–12).
- The monarchy splits into northern and southern kingdoms (2 Chr. 10).
- The Book of the Law is rediscovered during temple repairs (2 Chr. 34:14–33).
- Jerusalem is captured and Judah is taken into exile by the Babylonians (2 Chr. 36:1–21).

2 Chronicles 1

Solomon Requests Wisdom

1 Now Solomon the son of David was strengthened in his
kingdom, and the LORD his God *was* with him and exalted
him exceedingly. *Unsatisfied with Success*

2 And Solomon spoke to all Israel, to the captains of
thousands and of hundreds, to the judges, and to every
leader in all Israel, the heads of the fathers' *houses*.

3 Then Solomon, and all the assembly with him, went to
the high place that *was* at Gibeon; for the tabernacle of
meeting with God was there, which Moses the servant of
the LORD had made in the wilderness.

4 But David had brought up the ark of God from Kirjath
Jearim to *the place* David had prepared for it, for he had
pitched a tent for it at Jerusalem.

5 Now the bronze altar that Bezalel the son of Uri, the son
of Hur, had made, he put[a] before the tabernacle of the
LORD; Solomon and the assembly sought Him *there*.

6 And Solomon went up there to the bronze altar before
the LORD, which *was* at the tabernacle of meeting, and
offered a thousand burnt offerings on it.

7 On that night God appeared to Solomon, and said to
him, "Ask! What shall I give you?"

8 And Solomon said to God: "You have shown great mercy
to David my father, and have made me king in his place.

9 "Now, O LORD God, let Your promise to David my father
be established, for You have made me king over a people
like the dust of the earth in multitude.

10 "Now give me wisdom and knowledge, that I may go
out and come in before this people; for who can judge this
great people of Yours?" *Give Me Wisdom*

11 Then God said to Solomon: “Because this was in your
heart, and you have not asked riches or wealth or honor or
the life of your enemies, nor have you asked long life—but
have asked wisdom and knowledge for yourself, that you
may judge My people over whom I have made you king—
12 “wisdom and knowledge *are* granted to you; and I will
give you riches and wealth and honor, such as none of the
kings have had who *were* before you, nor shall any after
you have the like.”

Solomon’s Military and Economic Power

13 So Solomon came to Jerusalem from the high place that
was at Gibeon, from before the tabernacle of meeting, and
reigned over Israel.
14 And Solomon gathered chariots and horsemen; he had
one thousand four hundred chariots and twelve thousand
horsemen, whom he stationed in the chariot cities and with
the king in Jerusalem.
15 Also the king made silver and gold as common in
Jerusalem as stones, and he made cedars as abundant as
the sycamores which *are* in the lowland.
16 And Solomon had horses imported from Egypt and
Keveh; the king’s merchants bought them in Keveh at the
current price.
17 They also acquired and imported from Egypt a chariot
for six hundred *shekels* of silver, and a horse for one
hundred and fifty; thus, through their agents,[b] they
exported them to all the kings of the Hittites and the kings
of Syria.

2 Chronicles 2

Solomon Prepares to Build the Temple

1 Then Solomon determined to build a temple for the name
of the LORD, and a royal house for himself.
2 Solomon selected seventy thousand men to bear
burdens, eighty thousand to quarry *stone* in the mountains,
and three thousand six hundred to oversee them.
3 Then Solomon sent to Hiram[a] king of Tyre, saying:

> As you have dealt with David my father, and sent him
> cedars to build himself a house to dwell in, *so deal*
> *with me*.
> 4 Behold, I am building a temple for the name of the
> LORD my God, to dedicate *it* to Him, to burn before
> Him sweet incense, for the continual showbread, for
> the burnt offerings morning and evening, on the
> Sabbaths, on the New Moons, and on the set feasts of
> the LORD our God. This *is an ordinance* forever to
> Israel.
> 5 And the temple which I build *will be* great, for our
> God is greater than all gods.
> 6 But who is able to build Him a temple, since heaven
> and the heaven of heavens cannot contain Him? Who
> *am* I then, that I should build Him a temple, except to
> burn sacrifice before Him?
> 7 Therefore send me at once a man skillful to work in
> gold and silver, in bronze and iron, in purple and
> crimson and blue, who has skill to engrave with the
> skillful men who are with me in Judah and Jerusalem,
> whom David my father provided.
> 8 Also send me cedar and cypress and algum logs from
> Lebanon, for I know that your servants have skill to

cut timber in Lebanon; and indeed my servants *will be* with your servants,
9to prepare timber for me in abundance, for the temple which I am about to build *shall be* great and wonderful.
10And indeed I will give to your servants, the woodsmen who cut timber, twenty thousand kors of ground wheat, twenty thousand kors of barley, twenty thousand baths of wine, and twenty thousand baths of oil.

11Then Hiram king of Tyre answered in writing, which he sent to Solomon:

Because the LORD loves His people, He has made you king over them.

12Hiram[b] also said:

Blessed *be* the LORD God of Israel, who made heaven and earth, for He has given King David a wise son, endowed with prudence and understanding, who will build a temple for the LORD and a royal house for himself!
13And now I have sent a skillful man, endowed with understanding, Huram[c] my master[d] *craftsman* *Bringing Plans into Action*
14(the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father.

15 Now therefore, the wheat, the barley, the oil, and
the wine which my lord has spoken of, let him send to
his servants.
16 And we will cut wood from Lebanon, as much as you
need; we will bring it to you in rafts by sea to Joppa,
and you will carry it up to Jerusalem.

17 Then Solomon numbered all the aliens who *were* in the land of Israel, after the census in which David his father had numbered them; and there were found to be one hundred and fifty-three thousand six hundred. *Solomon's Census*

18 And he made seventy thousand of them bearers of burdens, eighty thousand stonecutters in the mountain, and three thousand six hundred overseers to make the people work.

2 Chronicles 3

Solomon Builds the Temple

1 Now Solomon began to build the house of the LORD at
Jerusalem on Mount Moriah, where *the LORD*[a] had
appeared to his father David, at the place that David had
prepared on the threshing floor of Ornan[b] the Jebusite.
2 And he began to build on the second *day* of the second
month in the fourth year of his reign.
3 This is the foundation which Solomon laid for building
the house of God: The length *was* sixty cubits (by cubits
according to the former measure) and the width twenty
cubits.
4 And the vestibule that *was* in front *of the sanctuary*[c] was
twenty cubits long across the width of the house, and the
height *was* one hundred and[d] twenty. He overlaid the inside
with pure gold.
5 The larger room[e] he paneled with cypress which he
overlaid with fine gold, and he carved palm trees and
chainwork on it.
6 And he decorated the house with precious stones for
beauty, and the gold *was* gold from Parvaim.
7 He also overlaid the house—the beams and doorposts,
its walls and doors—with gold; and he carved cherubim on
the walls.
8 And he made the Most Holy Place. Its length was
according to the width of the house, twenty cubits, and its
width twenty cubits. He overlaid it with six hundred talents
of fine gold.
9 The weight of the nails *was* fifty shekels of gold; and he
overlaid the upper area with gold.

10 In the Most Holy Place he made two cherubim,
fashioned by carving, and overlaid them with gold.
11 The wings of the cherubim *were* twenty cubits in
overall length: one wing *of the one cherub was* five cubits,
touching the wall of the room, and the other wing *was* five
cubits, touching the wing of the other cherub;
12 *one* wing of the other cherub *was* five cubits, touching
the wall of the room, and the other wing *also was* five
cubits, touching the wing of the other cherub.
13 The wings of these cherubim spanned twenty cubits
overall. They stood on their feet, and they faced inward.
14 And he made the veil of blue, purple, crimson, and fine
linen, and wove cherubim into it.
15 Also he made in front of the temple[f] two pillars thirty-
five[g] cubits high, and the capital that *was* on the top of
each of *them* was five cubits.
16 He made wreaths of chainwork, as in the inner
sanctuary, and put *them* on top of the pillars; and he made
one hundred pomegranates, and put *them* on the wreaths
of chainwork.
17 Then he set up the pillars before the temple, one on the
right hand and the other on the left; he called the name of
the one on the right hand Jachin, and the name of the one
on the left Boaz.

2 Chronicles 4

Furnishings of the Temple

1 Moreover he made a bronze altar: twenty cubits was its
length, twenty cubits its width, and ten cubits its height.

2 Then he made the Sea of cast *bronze,* ten cubits from
one brim to the other; *it was* completely round. Its height
was five cubits, and a line of thirty cubits measured its
circumference.

3 And under it *was* the likeness of oxen encircling it all
around, ten to a cubit, all the way around the Sea. The oxen
were cast in two rows, when it was cast.

4 It stood on twelve oxen: three looking toward the north,
three looking toward the west, three looking toward the
south, and three looking toward the east; the Sea *was set*
upon them, and all their back parts *pointed* inward.

5 It *was* a handbreadth thick; and its brim was shaped like
the brim of a cup, *like* a lily blossom. It contained three
thousand[a] baths.

6 He also made ten lavers, and put five on the right side
and five on the left, to wash in them; such things as they
offered for the burnt offering they would wash in them, but
the Sea *was* for the priests to wash in.

7 And he made ten lampstands of gold according to their
design, and set *them* in the temple, five on the right side
and five on the left.

8 He also made ten tables, and placed *them* in the temple,
five on the right side and five on the left. And he made one
hundred bowls of gold.

9 Furthermore he made the court of the priests, and the
great court and doors for the court; and he overlaid these
doors with bronze.

10 He set the Sea on the right side, toward the southeast.

11 Then Huram made the pots and the shovels and the
bowls. So Huram finished doing the work that he was to do
for King Solomon for the house of God:

12 the two pillars and the bowl-shaped capitals *that were*
on top of the two pillars; the two networks covering the two
bowl-shaped capitals which *were* on top of the pillars;

13 four hundred pomegranates for the two networks (two
rows of pomegranates for each network, to cover the two
bowl-shaped capitals that *were* on the pillars);

14 he also made carts and the lavers on the carts;

15 one Sea and twelve oxen under it;

16 also the pots, the shovels, the forks—and all their
articles Huram his master[b] *craftsman* made of burnished
bronze for King Solomon for the house of the LORD.

17 In the plain of Jordan the king had them cast in clay
molds, between Succoth and Zeredah.[c]

18 And Solomon had all these articles made in such great
abundance that the weight of the bronze was not
determined.

19 Thus Solomon had all the furnishings made for the
house of God: the altar of gold and the tables on which *was*
the showbread;

20 the lampstands with their lamps of pure gold, to burn
in the prescribed manner in front of the inner sanctuary,

21 with the flowers and the lamps and the wick-trimmers
of gold, of purest gold;

22 the trimmers, the bowls, the ladles, and the censers of
pure gold. As for the entry of the sanctuary, its inner doors
to the Most Holy *Place,* and the doors of the main hall of
the temple, *were* gold.

2 Chronicles 5

1So all the work that Solomon had done for the house of
the LORD was finished; and Solomon brought in the things
which his father David had dedicated: the silver and the
gold and all the furnishings. And he put *them* in the
treasuries of the house of God.

The Ark Brought into the Temple

2Now Solomon assembled the elders of Israel and all the
heads of the tribes, the chief fathers of the children of
Israel, in Jerusalem, that they might bring the ark of the
covenant of the LORD up from the City of David, which *is*
Zion.
3Therefore all the men of Israel assembled with the king
at the feast, which *was* in the seventh month.
4So all the elders of Israel came, and the Levites took up
the ark.
5Then they brought up the ark, the tabernacle of
meeting, and all the holy furnishings that *were* in the
tabernacle. The priests and the Levites brought them up.
6Also King Solomon, and all the congregation of Israel
who were assembled with him before the ark, were
sacrificing sheep and oxen that could not be counted or
numbered for multitude.
7Then the priests brought in the ark of the covenant of
the LORD to its place, into the inner sanctuary of the
temple,[a] to the Most Holy *Place,* under the wings of the
cherubim.
8For the cherubim spread *their* wings over the place of
the ark, and the cherubim overshadowed the ark and its
poles.

9 The poles extended so that the ends of the poles of the
ark could be seen from *the holy place,* in front of the inner
sanctuary; but they could not be seen from outside. And
they are there to this day.
10 Nothing was in the ark except the two tablets which
Moses put *there* at Horeb, when the LORD made *a*
covenant with the children of Israel, when they had come
out of Egypt.
11 And it came to pass when the priests came out of the
Most Holy *Place* (for all the priests who *were* present had
sanctified themselves, without keeping to their divisions),
12 and the Levites *who were* the singers, all those of
Asaph and Heman and Jeduthun, with their sons and their
brethren, stood at the east end of the altar, clothed in white
linen, having cymbals, stringed instruments and harps, and
with them one hundred and twenty priests sounding with
trumpets—
13 indeed it came to pass, when the trumpeters and
singers *were* as one, to make one sound to be heard in
praising and thanking the LORD, and when they lifted up
their voice with the trumpets and cymbals and instruments
of music, and praised the LORD, *saying:*

> "*For He is* good,
> For His mercy *endures* forever,"[b]

that the house, the house of the LORD, was filled with a
cloud, *God Responds to Worship*
14 so that the priests could not continue ministering
because of the cloud; for the glory of the LORD filled the
house of God.

2 Chronicles 6

1 Then Solomon spoke:

"The LORD said He would dwell in the dark
cloud.
2 I have surely built You an exalted house,
And a place for You to dwell in forever."

Solomon's Speech upon Completion of the Work

3 Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing.

4 And he said: "Blessed *be* the LORD God of Israel, who has fulfilled with His hands *what* He spoke with His mouth to my father David, saying,

5 'Since the day that I brought My people out of the land of Egypt, I have chosen no city from any tribe of Israel *in which* to build a house, that My name might be there, nor did I choose any man to be a ruler over My people Israel.

6 'Yet I have chosen Jerusalem, that My name may be there, and I have chosen David to be over My people Israel.'

7 "Now it was in the heart of my father David to build a temple[a] for the name of the LORD God of Israel.

8 "But the LORD said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart.

9 'Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.'

10 "So the LORD has fulfilled His word which He spoke, and I have filled the position of my father David, and sit on

the throne of Israel, as the LORD promised; and I have built the temple for the name of the LORD God of Israel.

11 “And there I have put the ark, in which *is* the covenant of the LORD which He made with the children of Israel.”

Solomon’s Prayer of Dedication

12 Then *Solomon*[b] stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands

13 (for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven);

14 and he said: “LORD God of Israel, *there is* no God in heaven or on earth like You, who keep *Your* covenant and mercy with Your servants who walk before You with all their hearts.

15 “You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled *it* with Your hand, as *it is* this day.

16 “Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, ‘You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk in My law as you have walked before Me.’

17 “And now, O LORD God of Israel, let Your word come true, which You have spoken to Your servant David.

18 “But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple[c] which I have built! *One Place for God’s Presence*

19 “Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the

prayer which Your servant is praying before You:
20 “that Your eyes may be open toward this temple day
and night, toward the place where *You* said *You would* put
Your name, that You may hear the prayer which Your
servant makes toward this place.
21 “And may You hear the supplications of Your servant
and of Your people Israel, when they pray toward this
place. Hear from heaven Your dwelling place, and when
You hear, forgive.
22 “If anyone sins against his neighbor, and is forced to
take an oath, and comes *and* takes an oath before Your
altar in this temple,
23 “then hear from heaven, and act, and judge Your
servants, bringing retribution on the wicked by bringing his
way on his own head, and justifying the righteous by giving
him according to his righteousness.
24 “Or if Your people Israel are defeated before an enemy
because they have sinned against You, and return and
confess Your name, and pray and make supplication before
You in this temple,
25 “then hear from heaven and forgive the sin of Your
people Israel, and bring them back to the land which You
gave to them and their fathers.
26 “When the heavens are shut up and there is no rain
because they have sinned against You, when they pray
toward this place and confess Your name, and turn from
their sin because You afflict them,
27 “then hear *in* heaven, and forgive the sin of Your
servants, Your people Israel, that You may teach them the
good way in which they should walk; and send rain on Your
land which You have given to Your people as an inheritance.
28 “When there is famine in the land, pestilence or blight
or mildew, locusts or grasshoppers; when their enemies

besiege them in the land of their cities; whatever plague or whatever sickness *there is;*

29 “whatever prayer, whatever supplication is *made* by anyone, or by all Your people Israel, when each one knows his own burden and his own grief, and spreads out his hands to this temple:

30 “then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of the sons of men),

31 “that they may fear You, to walk in Your ways as long as they live in the land which You gave to our fathers.

32 “Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for the sake of Your great name and Your mighty hand and Your outstretched arm, when they come and pray in this temple;

Attracted to Israel’s God

33 “then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.

34 “When Your people go out to battle against their enemies, wherever You send them, and when they pray to You toward this city which You have chosen and the temple which I have built for Your name,

35 “then hear from heaven their prayer and their supplication, and maintain their cause.

36 “When they sin against You (for *there is* no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to a land far or near;

37 “*yet* when they come to themselves in the land where they were carried captive, and repent, and make

supplication to You in the land of their captivity, saying, ‘We have sinned, we have done wrong, and have committed wickedness’;

38 “and *when* they return to You with all their heart and with all their soul in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the city which You have chosen, and toward the temple which I have built for Your name:

39 “then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You.

40 “Now, my God, I pray, let Your eyes be open and *let* Your ears *be* attentive to the prayer *made* in this place.

41 “Now therefore,
Arise, O LORD God, to Your resting place,
You and the ark of Your strength.
Let Your priests, O LORD God, be clothed
with salvation,
And let Your saints rejoice in goodness.
42 “O LORD God, do not turn away the face
of Your Anointed;
Remember the mercies of Your servant
David.”[d]

2 Chronicles 7

Solomon Dedicates the Temple

1When Solomon had finished praying, fire came down from
heaven and consumed the burnt offering and the sacrifices;
and the glory of the LORD filled the temple.[a] *The Glory of the Lord*

2And the priests could not enter the house of the LORD,
because the glory of the LORD had filled the LORD's house.

3When all the children of Israel saw how the fire came
down, and the glory of the LORD on the temple, they
bowed their faces to the ground on the pavement, and
worshiped and praised the LORD, *saying:*

> "For *He is* good,
> For His mercy *endures* forever."[b]

4Then the king and all the people offered sacrifices
before the LORD.

5King Solomon offered a sacrifice of twenty-two thousand
bulls and one hundred and twenty thousand sheep. So the
king and all the people dedicated the house of God.

6And the priests attended to their services; the Levites
also with instruments of the music of the LORD, which King
David had made to praise the LORD, saying, "For His
mercy *endures* forever,"[c] whenever David offered praise by
their ministry. The priests sounded trumpets opposite them,
while all Israel stood.

7Furthermore Solomon consecrated the middle of the
court that *was* in front of the house of the LORD; for there
he offered burnt offerings and the fat of the peace
offerings, because the bronze altar which Solomon had
made was not able to receive the burnt offerings, the grain
offerings, and the fat.

8At that time Solomon kept the feast seven days, and all Israel with him, a very great assembly from the entrance of Hamath to the Brook of Egypt.[d]

9And on the eighth day they held a sacred assembly, for they observed the dedication of the altar seven days, and the feast seven days.

10On the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the good that the LORD had done for David, for Solomon, and for His people Israel.

11Thus Solomon finished the house of the LORD and the king's house; and Solomon successfully accomplished all that came into his heart to make in the house of the LORD and in his own house.

God's Second Appearance to Solomon

12Then the LORD appeared to Solomon by night, and said to him: "I have heard your prayer, and have chosen this place for Myself as a house of sacrifice.

13"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, *Forgiveness Follows Repentance*

14"if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. *National Renewal*

15"Now My eyes will be open and My ears attentive to prayer *made* in this place.

16"For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually.

17"As for you, if you walk before Me as your father David walked, and do according to all that I have commanded you, and if you keep My statutes and My judgments,

18 “then I will establish the throne of your kingdom, as I
covenanted with David your father, saying, ‘You shall not
fail *to have* a man as ruler in Israel.’
19 “But if you turn away and forsake My statutes and My
commandments which I have set before you, and go and
serve other gods, and worship them,
20 “then I will uproot them from My land which I have
given them; and this house which I have sanctified for My
name I will cast out of My sight, and will make it a proverb
and a byword among all peoples.
21 “And *as for* this house, which is exalted, everyone who
passes by it will be astonished and say, ‘Why has the LORD
done thus to this land and this house?’
22 “Then they will answer, ‘Because they forsook the
LORD God of their fathers, who brought them out of the
land of Egypt, and embraced other gods, and worshiped
them and served them; therefore He has brought all this
calamity on them.’ ”

2 Chronicles 8

Solomon's Additional Achievements

1 It came to pass at the end of twenty years, when Solomon
had built the house of the LORD and his own house,
2 that the cities which Hiram[a] had given to Solomon,
Solomon built them; and he settled the children of Israel
there.
3 And Solomon went to Hamath Zobah and seized it.
4 He also built Tadmor in the wilderness, and all the
storage cities which he built in Hamath.
5 He built Upper Beth Horon and Lower Beth Horon,
fortified cities *with* walls, gates, and bars,
6 also Baalath and all the storage cities that Solomon had,
and all the chariot cities and the cities of the cavalry, and
all that Solomon desired to build in Jerusalem, in Lebanon,
and in all the land of his dominion.
7 All the people *who were* left of the Hittites, Amorites,
Perizzites, Hivites, and Jebusites, who *were* not of Israel—
8 that is, their descendants who were left in the land after
them, whom the children of Israel did not destroy—from
these Solomon raised forced labor, as it is to this day.
9 But Solomon did not make the children of Israel
servants for his work. Some *were* men of war, captains of
his officers, captains of his chariots, and his cavalry.
10 And others *were* chiefs of the officials of King Solomon:
two hundred and fifty, who ruled over the people.
11 Now Solomon brought the daughter of Pharaoh up
from the City of David to the house he had built for her, for
he said, "My wife shall not dwell in the house of David king
of Israel, because *the places* to which the ark of the LORD
has come are holy."

12Then Solomon offered burnt offerings to the LORD on
the altar of the LORD which he had built before the
vestibule,
13according to the daily rate, offering according to the
commandment of Moses, for the Sabbaths, the New Moons,
and the three appointed yearly feasts—the Feast of
Unleavened Bread, the Feast of Weeks, and the Feast of
Tabernacles.
14And, according to the order of David his father, he
appointed the divisions of the priests for their service, the
Levites for their duties (to praise and serve before the
priests) as the duty of each day required, and the
gatekeepers by their divisions at each gate; for so David
the man of God had commanded.
15They did not depart from the command of the king to
the priests and Levites concerning any matter or
concerning the treasuries.
16Now all the work of Solomon was well-ordered from[b]
the day of the foundation of the house of the LORD until it
was finished. So the house of the LORD was completed.
17Then Solomon went to Ezion Geber and Elath[c] on the
seacoast, in the land of Edom.
18And Hiram sent him ships by the hand of his servants,
and servants who knew the sea. They went with the
servants of Solomon to Ophir, and acquired four hundred
and fifty talents of gold from there, and brought it to King
Solomon.

2 Chronicles 9

The Queen of Sheba's Praise of Solomon

1 Now when the queen of Sheba heard of the fame of
Solomon, she came to Jerusalem to test Solomon with hard
questions, *having* a very great retinue, camels that bore
spices, gold in abundance, and precious stones; and when
she came to Solomon, she spoke with him about all that
was in her heart.
2 So Solomon answered all her questions; there was
nothing so difficult for Solomon that he could not explain it
to her.
3 And when the queen of Sheba had seen the wisdom of
Solomon, the house that he had built,
4 the food on his table, the seating of his servants, the
service of his waiters and their apparel, his cupbearers and
their apparel, and his entryway by which he went up to the
house of the LORD, there was no more spirit in her.
5 Then she said to the king: "*It was* a true report which I
heard in my own land about your words and your wisdom.
6 "However I did not believe their words until I came and
saw with my own eyes; and indeed the half of the greatness
of your wisdom was not told me. You exceed the fame of
which I heard.
7 "Happy *are* your men and happy *are* these your
servants, who stand continually before you and hear your
wisdom!
8 "Blessed be the LORD your God, who delighted in you,
setting you on His throne *to be* king for the LORD your
God! Because your God has loved Israel, to establish them
forever, therefore He made you king over them, to do
justice and righteousness."

9 And she gave the king one hundred and twenty talents
of gold, spices in great abundance, and precious stones;
there never were any spices such as those the queen of
Sheba gave to King Solomon.

10 Also, the servants of Hiram and the servants of
Solomon, who brought gold from Ophir, brought algum[a]
wood and precious stones.

11 And the king made walkways *of* the algum[b] wood for
the house of the LORD and for the king's house, also harps
and stringed instruments for singers; and there were none
such *as these* seen before in the land of Judah.

12 Now King Solomon gave to the queen of Sheba all she
desired, whatever she asked, *much more* than she had
brought to the king. So she turned and went to her own
country, she and her servants.

Solomon's Great Wealth

13 The weight of gold that came to Solomon yearly was six
hundred and sixty-six talents of gold,

14 besides *what* the traveling merchants and traders
brought. And all the kings of Arabia and governors of the
country brought gold and silver to Solomon.

15 And King Solomon made two hundred large shields of
hammered gold; six hundred *shekels* of hammered gold
went into each shield.

16 *He* also *made* three hundred shields of hammered gold;
three hundred *shekels*[c] of gold went into each shield. The
king put them in the House of the Forest of Lebanon.

17 Moreover the king made a great throne of ivory, and
overlaid it with pure gold.

18 The throne *had* six steps, with a footstool of gold, *which
were* fastened to the throne; there were armrests on either
side of the place of the seat, and two lions stood beside the
armrests.

19 Twelve lions stood there, one on each side of the six
steps; nothing like *this* had been made for any *other*
kingdom.
20 All King Solomon's drinking vessels *were* gold, and all
the vessels of the House of the Forest of Lebanon *were*
pure gold. Not *one was* silver, for this was accounted as
nothing in the days of Solomon.
21 For the king's ships went to Tarshish with the servants
of Hiram.[d] Once every three years the merchant ships[e]
came, bringing gold, silver, ivory, apes, and monkeys.[f]
22 So King Solomon surpassed all the kings of the earth in
riches and wisdom.
23 And all the kings of the earth sought the presence of
Solomon to hear his wisdom, which God had put in his
heart.
24 Each man brought his present: articles of silver and
gold, garments, armor, spices, horses, and mules, at a set
rate year by year.
25 Solomon had four thousand stalls for horses and
chariots, and twelve thousand horsemen whom he
stationed in the chariot cities and with the king at
Jerusalem.
26 So he reigned over all the kings from the River[g] to the
land of the Philistines, as far as the border of Egypt.
27 The king made silver *as common* in Jerusalem as
stones, and he made cedar trees as abundant as the
sycamores which *are* in the lowland. *Passing Prosperity*
28 And they brought horses to Solomon from Egypt and
from all lands.

Death of Solomon

29 Now the rest of the acts of Solomon, first and last, *are*
they not written in the book of Nathan the prophet, in the

prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

30 Solomon reigned in Jerusalem over all Israel forty years.

31 Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.

2 Chronicles 10

The Revolt Against Rehoboam

1 And Rehoboam went to Shechem, for all Israel had gone to
Shechem to make him king.
2 So it happened, when Jeroboam the son of Nebat heard
it (he was in Egypt, where he had fled from the presence of
King Solomon), that Jeroboam returned from Egypt.
3 Then they sent for him and called him. And Jeroboam
and all Israel came and spoke to Rehoboam, saying,
4 "Your father made our yoke heavy; now therefore,
lighten the burdensome service of your father and his
heavy yoke which he put on us, and we will serve you."
5 So he said to them, "Come back to me after three days."
And the people departed.
6 Then King Rehoboam consulted the elders who stood
before his father Solomon while he still lived, saying, "How
do you advise *me* to answer these people?"
7 And they spoke to him, saying, "If you are kind to these
people, and please them, and speak good words to them,
they will be your servants forever."
8 But he rejected the advice which the elders had given
him, and consulted the young men who had grown up with
him, who stood before him.
9 And he said to them, "What advice do you give? How
should we answer this people who have spoken to me,
saying, 'Lighten the yoke which your father put on us'?"
10 Then the young men who had grown up with him spoke
to him, saying, "Thus you should speak to the people who
have spoken to you, saying, 'Your father made our yoke
heavy, but you make *it* lighter on us'—thus you shall say to

them: ‘My little *finger* shall be thicker than my father’s waist!

11 ‘And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I *will chastise you* with scourges!’ ”[a]

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king had directed, saying, “Come back to me the third day.”

13 Then the king answered them roughly. King Rehoboam rejected the advice of the elders,

14 and he spoke to them according to the advice of the young men, saying, “My father[b] made your yoke heavy, but I will add to it; my father chastised you with whips, but I *will chastise you* with scourges!”[c]

15 So the king did not listen to the people; for the turn *of events* was from God, that the LORD might fulfill His word, which He had spoken by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 Now when all Israel *saw* that the king did not listen to them, the people answered the king, saying:

> “What share have we in David?
> *We have* no inheritance in the son of Jesse.
> Every man to your tents, O Israel!
> Now see to your own house, O David!”

So all Israel departed to their tents.

17 But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.

18 Then King Rehoboam sent Hadoram, who *was* in charge of revenue; but the children of Israel stoned him with stones, and he died. Therefore King Rehoboam mounted *his* chariot in haste to flee to Jerusalem.

19 So Israel has been in rebellion against the house of David to this day.

2 Chronicles 11

1 Now when Rehoboam came to Jerusalem, he assembled
from the house of Judah and Benjamin one hundred and
eighty thousand chosen *men* who were warriors, to fight
against Israel, that he might restore the kingdom to
Rehoboam.

2 But the word of the LORD came to Shemaiah the man of
God, saying,

3 "Speak to Rehoboam the son of Solomon, king of Judah,
and to all Israel in Judah and Benjamin, saying,

4 'Thus says the LORD: "You shall not go up or fight
against your brethren! Let every man return to his house,
for this thing is from Me." ' " Therefore they obeyed the
words of the LORD, and turned back from attacking
Jeroboam.

Rehoboam Fortifies the Cities

5 So Rehoboam dwelt in Jerusalem, and built cities for
defense in Judah.

6 And he built Bethlehem, Etam, Tekoa,

7 Beth Zur, Sochoh, Adullam,

8 Gath, Mareshah, Ziph,

9 Adoraim, Lachish, Azekah,

10 Zorah, Aijalon, and Hebron, which are in Judah and
Benjamin, fortified cities.

11 And he fortified the strongholds, and put captains in
them, and stores of food, oil, and wine.

12 Also in every city *he put* shields and spears, and made
them very strong, having Judah and Benjamin on his side.

Priests and Levites Move to Judah

13And from all their territories the priests and the Levites who *were* in all Israel took their stand with him.

14For the Levites left their common-lands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had rejected them from serving as priests to the LORD.

15Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made.

16And after *the* Levites *left,*[a] those from all the tribes of Israel, such as set their heart to seek the LORD God of Israel, came to Jerusalem to sacrifice to the LORD God of their fathers.

17So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years, because they walked in the way of David and Solomon for three years.

The Family of Rehoboam

18Then Rehoboam took for himself as wife Mahalath the daughter of Jerimoth the son of David, *and of* Abihail the daughter of Eliah the son of Jesse.

19And she bore him children: Jeush, Shamariah, and Zaham.

20After her he took Maachah the granddaughter[b] of Absalom; and she bore him Abijah, Attai, Ziza, and Shelomith.

21Now Rehoboam loved Maachah the granddaughter of Absalom more than all his wives and his concubines; for he took eighteen wives and sixty concubines, and begot twenty-eight sons and sixty daughters. *Like Father, Like Son*

22And Rehoboam appointed Abijah the son of Maachah as chief, *to be* leader among his brothers; for he *intended* to make him king.

[23]He dealt wisely, and dispersed some of his sons throughout all the territories of Judah and Benjamin, to every fortified city; and he gave them provisions in abundance. He also sought many wives *for them*.

2 Chronicles 12

Egypt Attacks Judah

1 Now it came to pass, when Rehoboam had established the
kingdom and had strengthened himself, that he forsook the
law of the LORD, and all Israel along with him.

2 And it happened in the fifth year of King Rehoboam *that*
Shishak king of Egypt came up against Jerusalem, because
they had transgressed against the LORD,

3 with twelve hundred chariots, sixty thousand horsemen,
and people without number who came with him out of
Egypt—the Lubim and the Sukkiim and the Ethiopians.

4 And he took the fortified cities of Judah and came to
Jerusalem.

5 Then Shemaiah the prophet came to Rehoboam and the
leaders of Judah, who were gathered together in Jerusalem
because of Shishak, and said to them, “Thus says the
LORD: ‘You have forsaken Me, and therefore I also have
left you in the hand of Shishak.’ ”

6 So the leaders of Israel and the king humbled
themselves; and they said, “The LORD *is* righteous.”

7 Now when the LORD saw that they humbled themselves,
the word of the LORD came to Shemaiah, saying, “They
have humbled themselves; *therefore* I will not destroy
them, but I will grant them some deliverance. My wrath
shall not be poured out on Jerusalem by the hand of
Shishak.

8 “Nevertheless they will be his servants, that they may
distinguish My service from the service of the kingdoms of
the nations.”

9 So Shishak king of Egypt came up against Jerusalem,
and took away the treasures of the house of the LORD and

the treasures of the king’s house; he took everything. He also carried away the gold shields which Solomon had made.

10 Then King Rehoboam made bronze shields in their place, and committed *them* to the hands of the captains of the guard, who guarded the doorway of the king’s house.

11 And whenever the king entered the house of the LORD, the guard would go and bring them out; then they would take them back into the guardroom.

12 When he humbled himself, the wrath of the LORD turned from him, so as not to destroy *him* completely; and things also went well in Judah.

The End of Rehoboam’s Reign

13 Thus King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam *was* forty-one years old when he became king; and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name there. His mother’s name *was* Naamah, an Ammonitess.

14 And he did evil, because he did not prepare his heart to seek the LORD.

15 The acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam all their days.

16 So Rehoboam rested with his fathers, and was buried in the City of David. Then Abijah[a] his son reigned in his place.

2 Chronicles 13

Abijah Reigns in Judah

1 In the eighteenth year of King Jeroboam, Abijah became
king over Judah.
2 He reigned three years in Jerusalem. His mother's name
was Michaiah[a] the daughter of Uriel of Gibeah. And there
was war between Abijah and Jeroboam.
3 Abijah set the battle in order with an army of valiant
warriors, four hundred thousand choice men. Jeroboam
also drew up in battle formation against him with eight
hundred thousand choice men, mighty men of valor.
4 Then Abijah stood on Mount Zemaraim, which *is* in the
mountains of Ephraim, and said, "Hear me, Jeroboam and
all Israel:
5 "Should you not know that the LORD God of Israel gave
the dominion over Israel to David forever, to him and his
sons, by a covenant of salt?
6 "Yet Jeroboam the son of Nebat, the servant of Solomon
the son of David, rose up and rebelled against his lord.
7 "Then worthless rogues gathered to him, and
strengthened themselves against Rehoboam the son of
Solomon, when Rehoboam was young and inexperienced
and could not withstand them.
8 "And now you think to withstand the kingdom of the
LORD, which is in the hand of the sons of David; and you
are a great multitude, and with you are the gold calves
which Jeroboam made for you as gods.
9 "Have you not cast out the priests of the LORD, the sons
of Aaron, and the Levites, and made for yourselves priests,
like the peoples of *other* lands, so that whoever comes to

consecrate himself with a young bull and seven rams may be a priest of *things that are* not gods?

10 “But as for us, the LORD *is* our God, and we have not forsaken Him; and the priests who minister to the LORD *are* the sons of Aaron, and the Levites *attend* to *their* duties.

11 “And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense; *they* also *set* the showbread *in order on* the pure *gold* table, and the lampstand of gold with its lamps to burn every evening; for we keep the command of the LORD our God, but you have forsaken Him.

12 “Now look, God Himself is with us as *our* head, and His priests with sounding trumpets to sound the alarm against you. O children of Israel, do not fight against the LORD God of your fathers, for you shall not prosper!”

13 But Jeroboam caused an ambush to go around behind them; so they were in front of Judah, and the ambush *was* behind them.

14 And when Judah looked around, to their surprise the battle line *was* at both front and rear; and they cried out to the LORD, and the priests sounded the trumpets.

15 Then the men of Judah gave a shout; and as the men of Judah shouted, it happened that God struck Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah, and God delivered them into their hand.

17 Then Abijah and his people struck them with a great slaughter; so five hundred thousand choice men of Israel fell slain.

18 Thus the children of Israel were subdued at that time; and the children of Judah prevailed, because they relied on the LORD God of their fathers.

19 And Abijah pursued Jeroboam and took cities from him:
Bethel with its villages, Jeshanah with its villages, and
Ephrain[b] with its villages.
20 So Jeroboam did not recover strength again in the days
of Abijah; and the LORD struck him, and he died.
21 But Abijah grew mighty, married fourteen wives, and
begot twenty-two sons and sixteen daughters.
22 Now the rest of the acts of Abijah, his ways, and his
sayings *are* written in the annals of the prophet Iddo.

2 Chronicles 14

1So Abijah rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place. In his days the land was quiet for ten years.

Asa Reigns in Judah

2Asa did *what was* good and right in the eyes of the LORD his God,

3for he removed the altars of the foreign *gods* and the high places, and broke down the *sacred* pillars and cut down the wooden images.

4He commanded Judah to seek the LORD God of their fathers, and to observe the law and the commandment.

5He also removed the high places and the incense altars from all the cities of Judah, and the kingdom was quiet under him.

6And he built fortified cities in Judah, for the land had rest; he had no war in those years, because the LORD had given him rest.

7Therefore he said to Judah, “Let us build these cities and make walls around *them,* and towers, gates, and bars, *while* the land *is* yet before us, because we have sought the LORD our God; we have sought *Him,* and He has given us rest on every side.” So they built and prospered.

8And Asa had an army of three hundred thousand from Judah who carried shields and spears, and from Benjamin two hundred and eighty thousand men who carried shields and drew bows; all these *were* mighty men of valor.

9Then Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots, and he came to Mareshah.

10So Asa went out against him, and they set the troops in battle array in the Valley of Zephathah at Mareshah.

11And Asa cried out to the LORD his God, and said, “LORD, *it is* nothing for You to help, whether with many or with those who have no power; help us, O LORD our God, for we rest on You, and in Your name we go against this multitude. O LORD, You *are* our God; do not let man prevail against You!” *Prayer Is More Than a Last Resort*

12So the LORD struck the Ethiopians before Asa and Judah, and the Ethiopians fled. *The Ethiopians*

13And Asa and the people who *were* with him pursued them to Gerar. So the Ethiopians were overthrown, and they could not recover, for they were broken before the LORD and His army. And they carried away very much spoil.

14Then they defeated all the cities around Gerar, for the fear of the LORD came upon them; and they plundered all the cities, for there was exceedingly much spoil in them.

15They also attacked the livestock enclosures, and carried off sheep and camels in abundance, and returned to Jerusalem.

2 Chronicles 15

The Reforms of Asa

1 Now the Spirit of God came upon Azariah the son of Oded.
2 And he went out to meet Asa, and said to him: “Hear me, Asa, and all Judah and Benjamin. The LORD *is* with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you.
3 “For a long time Israel *has been* without the true God, without a teaching priest, and without law;
4 “but when in their trouble they turned to the LORD God of Israel, and sought Him, He was found by them.
5 “And in those times *there was* no peace to the one who went out, nor to the one who came in, but great turmoil *was* on all the inhabitants of the lands.
6 “So nation was destroyed by nation, and city by city, for God troubled them with every adversity.
7 “But you, be strong and do not let your hands be weak, for your work shall be rewarded!”
8 And when Asa heard these words and the prophecy of Oded[a] the prophet, he took courage, and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had taken in the mountains of Ephraim; and he restored the altar of the LORD that *was* before the vestibule of the LORD.
9 Then he gathered all Judah and Benjamin, and those who dwelt with them from Ephraim, Manasseh, and Simeon, for they came over to him in great numbers from Israel when they saw that the LORD his God was with him.
10 So they gathered together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered to the LORD at that time seven
hundred bulls and seven thousand sheep from the spoil
they had brought.
12 Then they entered into a covenant to seek the LORD
God of their fathers with all their heart and with all their
soul;
13 and whoever would not seek the LORD God of Israel
was to be put to death, whether small or great, whether
man or woman.
14 Then they took an oath before the LORD with a loud
voice, with shouting and trumpets and rams' horns. *Creeds and Confessions*
15 And all Judah rejoiced at the oath, for they had sworn
with all their heart and sought Him with all their soul; and
He was found by them, and the LORD gave them rest all
around.
16 Also he removed Maachah, the mother of Asa the king,
from *being* queen mother, because she had made an
obscene image of Asherah;[b] and Asa cut down her obscene
image, then crushed and burned *it* by the Brook Kidron.
17 But the high places were not removed from Israel.
Nevertheless the heart of Asa was loyal all his days.
18 He also brought into the house of God the things that
his father had dedicated and that he himself had dedicated:
silver and gold and utensils.
19 And there was no war until the thirty-fifth year of the
reign of Asa.

2 Chronicles 16

Asa's Treaty with Syria

1In the thirty-sixth year of the reign of Asa, Baasha king of
Israel came up against Judah and built Ramah, that he
might let none go out or come in to Asa king of Judah.
2Then Asa brought silver and gold from the treasuries of
the house of the LORD and of the king's house, and sent to
Ben-Hadad king of Syria, who dwelt in Damascus, saying,
3"*Let there be* a treaty between you and me, as there was
between my father and your father. See, I have sent you
silver and gold; come, break your treaty with Baasha king
of Israel, so that he will withdraw from me."
4So Ben-Hadad heeded King Asa, and sent the captains of
his armies against the cities of Israel. They attacked Ijon,
Dan, Abel Maim, and all the storage cities of Naphtali.
5Now it happened, when Baasha heard *it,* that he stopped
building Ramah and ceased his work.
6Then King Asa took all Judah, and they carried away the
stones and timber of Ramah, which Baasha had used for
building; and with them he built Geba and Mizpah.

Hanani's Message to Asa

7And at that time Hanani the seer came to Asa king of
Judah, and said to him: "Because you have relied on the
king of Syria, and have not relied on the LORD your God,
therefore the army of the king of Syria has escaped from
your hand.
8"Were the Ethiopians and the Lubim not a huge army
with very many chariots and horsemen? Yet, because you
relied on the LORD, He delivered them into your hand.

9 “For the eyes of the LORD run to and fro throughout the
whole earth, to show Himself strong on behalf of *those*
whose heart *is* loyal to Him. In this you have done foolishly;
therefore from now on you shall have wars.”
10 Then Asa was angry with the seer, and put him in
prison, for *he was* enraged at him because of this. And Asa
oppressed *some* of the people at that time. *Prisoners for God*

Illness and Death of Asa

11 Note that the acts of Asa, first and last, are indeed
written in the book of the kings of Judah and Israel.
12 And in the thirty-ninth year of his reign, Asa became
diseased in his feet, and his malady was severe; yet in his
disease he did not seek the LORD, but the physicians.
13 So Asa rested with his fathers; he died in the forty-first
year of his reign.
14 They buried him in his own tomb, which he had made
for himself in the City of David; and they laid him in the bed
which was filled with spices and various ingredients
prepared in a mixture of ointments. They made a very great
burning for him.

2 Chronicles 17

Jehoshaphat Reigns in Judah

1 Then Jehoshaphat his son reigned in his place, and
strengthened himself against Israel.
2 And he placed troops in all the fortified cities of Judah,
and set garrisons in the land of Judah and in the cities of
Ephraim which Asa his father had taken.
3 Now the LORD was with Jehoshaphat, because he
walked in the former ways of his father David; he did not
seek the Baals,
4 but sought the God[a] of his father, and walked in His
commandments and not according to the acts of Israel.
5 Therefore the LORD established the kingdom in his
hand; and all Judah gave presents to Jehoshaphat, and he
had riches and honor in abundance.
6 And his heart took delight in the ways of the LORD;
moreover he removed the high places and wooden images
from Judah.
7 Also in the third year of his reign he sent his leaders,
Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaiah, to
teach in the cities of Judah.
8 And with them *he sent* Levites: Shemaiah, Nethaniah,
Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah,
Tobijah, and Tobadonijah—the Levites; and with them
Elishama and Jehoram, the priests.
9 So they taught in Judah, and *had* the Book of the Law of
the LORD with them; they went throughout all the cities of
Judah and taught the people.
10 And the fear of the LORD fell on all the kingdoms of
the lands that *were* around Judah, so that they did not
make war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat
presents and silver as tribute; and the Arabians brought
him flocks, seven thousand seven hundred rams and seven
thousand seven hundred male goats.
12 So Jehoshaphat became increasingly powerful, and he
built fortresses and storage cities in Judah.
13 He had much property in the cities of Judah; and the
men of war, mighty men of valor, *were* in Jerusalem.
14 These *are* their numbers, according to their fathers'
houses. Of Judah, the captains of thousands: Adnah the
captain, and with him three hundred thousand mighty men
of valor;
15 and next to him *was* Jehohanan the captain, and with
him two hundred and eighty thousand;
16 and next to him *was* Amasiah the son of Zichri, who
willingly offered himself to the LORD, and with him two
hundred thousand mighty men of valor.
17 Of Benjamin: Eliada a mighty man of valor, and with
him two hundred thousand men armed with bow and
shield;
18 and next to him *was* Jehozabad, and with him one
hundred and eighty thousand prepared for war.
19 These served the king, besides those the king put in the
fortified cities throughout all Judah.

2 Chronicles 18

Micaiah Warns Ahab

1 Jehoshaphat had riches and honor in abundance; and by
marriage he allied himself with Ahab.

2 After some years he went down to *visit* Ahab in Samaria;
and Ahab killed sheep and oxen in abundance for him and
the people who were with him, and persuaded him to go up
with him to Ramoth Gilead.

3 So Ahab king of Israel said to Jehoshaphat king of Judah,
"Will you go with me *against* Ramoth Gilead?" And he
answered him, "I *am* as you *are,* and my people as your
people; *we will be* with you in the war."

4 Also Jehoshaphat said to the king of Israel, "Please
inquire for the word of the LORD today."

5 Then the king of Israel gathered the prophets together,
four hundred men, and said to them, "Shall we go to war
against Ramoth Gilead, or shall I refrain?" So they said,
"Go up, for God will deliver it into the king's hand."

6 But Jehoshaphat said, "*Is there* not still a prophet of the
LORD here, that we may inquire of Him?"[a]

7 So the king of Israel said to Jehoshaphat, "*There is* still
one man by whom we may inquire of the LORD; but I hate
him, because he never prophesies good concerning me, but
always evil. He *is* Micaiah the son of Imla." And
Jehoshaphat said, "Let not the king say such things!"

8 Then the king of Israel called one *of his* officers and
said, "Bring Micaiah the son of Imla quickly!"

9 The king of Israel and Jehoshaphat king of Judah,
clothed in *their* robes, sat each on his throne; and they sat
at a threshing floor at the entrance of the gate of Samaria;
and all the prophets prophesied before them.

10 Now Zedekiah the son of Chenaanah had made horns
of iron for himself; and he said, “Thus says the LORD: ‘With
these you shall gore the Syrians until they are destroyed.’ ”
11 And all the prophets prophesied so, saying, “Go up to
Ramoth Gilead and prosper, for the LORD will deliver *it*
into the king’s hand.”
12 Then the messenger who had gone to call Micaiah
spoke to him, saying, “Now listen, the words of the
prophets with one accord encourage the king. Therefore
please let your word be like *the word of* one of them, and
speak encouragement.”
13 And Micaiah said, “*As* the LORD lives, whatever my
God says, that I will speak.”
14 Then he came to the king; and the king said to him,
“Micaiah, shall we go to war against Ramoth Gilead, or
shall I refrain?” And he said, “Go and prosper, and they
shall be delivered into your hand!”
15 So the king said to him, “How many times shall I make
you swear that you tell me nothing but the truth in the
name of the LORD?”
16 Then he said, “I saw all Israel scattered on the
mountains, as sheep that have no shepherd. And the LORD
said, ‘These have no master. Let each return to his house in
peace.’ ”
17 And the king of Israel said to Jehoshaphat, “Did I not
tell you he would not prophesy good concerning me, but
evil?”
18 Then Micaiah said, “Therefore hear the word of the
LORD: I saw the LORD sitting on His throne, and all the
host of heaven standing on His right hand and His left.
19 “And the LORD said, ‘Who will persuade Ahab king of
Israel to go up, that he may fall at Ramoth Gilead?’ So one
spoke in this manner, and another spoke in that manner.

20 “Then a spirit came forward and stood before the
LORD, and said, ‘I will persuade him.’ The LORD said to
him, ‘In what way?’
21 “So he said, ‘I will go out and be a lying spirit in the
mouth of all his prophets.’ And *the LORD* said, ‘You shall
persuade *him* and also prevail; go out and do so.’
22 “Therefore look! The LORD has put a lying spirit in the
mouth of these prophets of yours, and the LORD has
declared disaster against you.”
23 Then Zedekiah the son of Chenaanah went near and
struck Micaiah on the cheek, and said, “Which way did the
spirit from the LORD go from me to speak to you?”
24 And Micaiah said, “Indeed you shall see on that day
when you go into an inner chamber to hide!”
25 Then the king of Israel said, “Take Micaiah, and return
him to Amon the governor of the city and to Joash the
king’s son;
26 “and say, ‘Thus says the king: “Put this *fellow* in prison,
and feed him with bread of affliction and water of affliction,
until I return in peace.” ’ ”
27 But Micaiah said, “If you ever return in peace, the
LORD has not spoken by me.” And he said, “Take heed, all
you people!”

Ahab Dies in Battle

28 So the king of Israel and Jehoshaphat the king of Judah
went up to Ramoth Gilead.
29 And the king of Israel said to Jehoshaphat, “I will
disguise myself and go into battle; but you put on your
robes.” So the king of Israel disguised himself, and they
went into battle.
30 Now the king of Syria had commanded the captains of
the chariots who *were* with him, saying, “Fight with no one
small or great, but only with the king of Israel.”

31So it was, when the captains of the chariots saw Jehoshaphat, that they said, “It *is* the king of Israel!” Therefore they surrounded him to attack; but Jehoshaphat cried out, and the LORD helped him, and God diverted them from him.

32For so it was, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.

33Now a certain man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded.”

34The battle increased that day, and the king of Israel propped *himself* up in *his* chariot facing the Syrians until evening; and about the time of sunset he died.

2 Chronicles 19

1Then Jehoshaphat the king of Judah returned safely to his
house in Jerusalem.
2And Jehu the son of Hanani the seer went out to meet
him, and said to King Jehoshaphat, “Should you help the
wicked and love those who hate the LORD? Therefore the
wrath of the LORD *is* upon you.
3“Nevertheless good things are found in you, in that you
have removed the wooden images from the land, and have
prepared your heart to seek God.”

The Reforms of Jehoshaphat

4So Jehoshaphat dwelt at Jerusalem; and he went out
again among the people from Beersheba to the mountains
of Ephraim, and brought them back to the LORD God of
their fathers.
5Then he set judges in the land throughout all the
fortified cities of Judah, city by city, *God-Fearing Judges*
6and said to the judges, “Take heed to what you are
doing, for you do not judge for man but for the LORD, who
is with you in the judgment.
7“Now therefore, let the fear of the LORD be upon you;
take care and do *it,* for *there is* no iniquity with the LORD
our God, no partiality, nor taking of bribes.”
8Moreover in Jerusalem, for the judgment of the LORD
and for controversies, Jehoshaphat appointed some of the
Levites and priests, and some of the chief fathers of Israel,
when they returned to Jerusalem.[a]
9And he commanded them, saying, “Thus you shall act in
the fear of the LORD, faithfully and with a loyal heart:

10 “Whatever case comes to you from your brethren who
dwell in their cities, whether of bloodshed or offenses
against law or commandment, against statutes or
ordinances, you shall warn them, lest they trespass against
the LORD and wrath come upon you and your brethren. Do
this, and you will not be guilty.
11 “And take notice: Amariah the chief priest *is* over you in
all matters of the LORD; and Zebadiah the son of Ishmael,
the ruler of the house of Judah, for all the king’s matters;
also the Levites *will be* officials before you. Behave
courageously, and the LORD will be with the good.”

2 Chronicles 20

Ammon, Moab, and Mount Seir Defeated

1It happened after this *that* the people of Moab with the people of Ammon, and *others* with them besides the Ammonites,[a] came to battle against Jehoshaphat.

2Then some came and told Jehoshaphat, saying, “A great multitude is coming against you from beyond the sea, from Syria;[b] and they are in Hazazon Tamar” (which *is* En Gedi).

3And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. *A Nationwide Fast*

4So Judah gathered together to ask *help* from the LORD; and from all the cities of Judah they came to seek the LORD.

5Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court,

6and said: “O LORD God of our fathers, *are* You not God in heaven, and do You *not* rule over all the kingdoms of the nations, and in Your hand *is there not* power and might, so that no one is able to withstand You?

7“*Are* You not our God, *who* drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever?

8“And they dwell in it, and have built You a sanctuary in it for Your name, saying,

9‘If disaster comes upon us—sword, judgment, pestilence, or famine—we will stand before this temple and in Your presence (for Your name *is* in this temple), and cry out to You in our affliction, and You will hear and save.’

10“And now, here are the people of Ammon, Moab, and Mount Seir—whom You would not let Israel invade when

they came out of the land of Egypt, but they turned from them and did not destroy them—

11 “here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit.

12 “O our God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes *are* upon You.”

13 Now all Judah, with their little ones, their wives, and their children, stood before the LORD.

14 Then the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly.

15 And he said, “Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the LORD to you: ‘Do not be afraid nor dismayed because of this great multitude, for the battle *is* not yours, but God’s.

16 ‘Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel.

17 ‘You will not *need* to fight in this *battle*. Position yourselves, stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!’ Do not fear or be dismayed; tomorrow go out against them, for the LORD *is* with you.”

18 And Jehoshaphat bowed his head with *his* face to the ground, and all Judah and the inhabitants of Jerusalem bowed before the LORD, worshiping the LORD.

19 Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high.

20 So they rose early in the morning and went out into the Wilderness of Tekoa; and as they went out, Jehoshaphat

stood and said, “Hear me, O Judah and you inhabitants of Jerusalem: Believe in the LORD your God, and you shall be established; believe His prophets, and you shall prosper.”

21 And when he had consulted with the people, he appointed those who should sing to the LORD, and who should praise the beauty of holiness, as they went out before the army and were saying:

> “Praise the LORD,
> For His mercy *endures* forever.”[c]

22 Now when they began to sing and to praise, the LORD set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated.

23 For the people of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy *them*. And when they had made an end of the inhabitants of Seir, they helped to destroy one another.

24 So when Judah came to a place overlooking the wilderness, they looked toward the multitude; and there *were* their dead bodies, fallen on the earth. No one had escaped.

25 When Jehoshaphat and his people came to take away their spoil, they found among them an abundance of valuables on the dead bodies,[d] and precious jewelry, which they stripped off for themselves, more than they could carry away; and they were three days gathering the spoil because there was so much.

26 And on the fourth day they assembled in the Valley of Berachah, for there they blessed the LORD; therefore the name of that place was called The Valley of Berachah[e] until this day.

27 Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go back to Jerusalem

with joy, for the LORD had made them rejoice over their enemies.

28 So they came to Jerusalem, with stringed instruments and harps and trumpets, to the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries when they heard that the LORD had fought against the enemies of Israel.

30 Then the realm of Jehoshaphat was quiet, for his God gave him rest all around.

The End of Jehoshaphat's Reign

31 So Jehoshaphat was king over Judah. *He was* thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of his father Asa, and did not turn aside from it, doing *what was* right in the sight of the LORD.

33 Nevertheless the high places were not taken away, for as yet the people had not directed their hearts to the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, indeed they *are* written in the book of Jehu the son of Hanani, which *is* mentioned in the book of the kings of Israel.

35 After this Jehoshaphat king of Judah allied himself with Ahaziah king of Israel, who acted very wickedly.

36 And he allied himself with him to make ships to go to Tarshish, and they made the ships in Ezion Geber.

37 But Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because you have allied yourself with Ahaziah, the LORD has destroyed your works." Then the ships were wrecked, so that they were not able to go to Tarshish.

2 Chronicles 21

Jehoram Reigns in Judah

1 And Jehoshaphat rested with his fathers, and was buried
with his fathers in the City of David. Then Jehoram his son
reigned in his place.

2 He had brothers, the sons of Jehoshaphat: Azariah,
Jehiel, Zechariah, Azaryahu, Michael, and Shephatiah; all
these *were* the sons of Jehoshaphat king of Israel.

3 Their father gave them great gifts of silver and gold and
precious things, with fortified cities in Judah; but he gave
the kingdom to Jehoram, because he *was* the firstborn.

4 Now when Jehoram was established over the kingdom of
his father, he strengthened himself and killed all his
brothers with the sword, and also *others* of the princes of
Israel.

5 Jehoram *was* thirty-two years old when he became king,
and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, just as
the house of Ahab had done, for he had the daughter of
Ahab as a wife; and he did evil in the sight of the LORD.

7 Yet the LORD would not destroy the house of David,
because of the covenant that He had made with David, and
since He had promised to give a lamp to him and to his
sons forever.

8 In his days Edom revolted against Judah's authority, and
made a king over themselves.

9 So Jehoram went out with his officers, and all his
chariots with him. And he rose by night and attacked the
Edomites who had surrounded him and the captains of the
chariots.

10 Thus Edom has been in revolt against Judah’s authority
to this day. At that time Libnah revolted against his rule,
because he had forsaken the LORD God of his fathers.
11 Moreover he made high places in the mountains of
Judah, and caused the inhabitants of Jerusalem to commit
harlotry, and led Judah astray.
12 And a letter came to him from Elijah the prophet,
saying,

> Thus says the LORD God of your father David:
> Because you have not walked in the ways of
> Jehoshaphat your father, or in the ways of Asa king of
> Judah,
> 13 but have walked in the way of the kings of Israel,
> and have made Judah and the inhabitants of Jerusalem
> to play the harlot like the harlotry of the house of
> Ahab, and also have killed your brothers, those of your
> father’s household, *who were* better than yourself,
> 14 behold, the LORD will strike your people with a
> serious affliction—your children, your wives, and all
> your possessions;
> 15 and you *will become* very sick with a disease of your
> intestines, until your intestines come out by reason of
> the sickness, day by day.

16 Moreover the LORD stirred up against Jehoram the
spirit of the Philistines and the Arabians who *were* near the
Ethiopians.
17 And they came up into Judah and invaded it, and
carried away all the possessions that were found in the
king’s house, and also his sons and his wives, so that there
was not a son left to him except Jehoahaz,[a] the youngest of
his sons.
18 After all this the LORD struck him in his intestines with
an incurable disease.

19 Then it happened in the course of time, after the end of
two years, that his intestines came out because of his
sickness; so he died in severe pain. And his people made no
burning for him, like the burning for his fathers.
20 He was thirty-two years old when he became king. He
reigned in Jerusalem eight years and, to no one’s sorrow,
departed. However they buried him in the City of David,
but not in the tombs of the kings.

2 Chronicles 22

Ahaziah Reigns in Judah

1Then the inhabitants of Jerusalem made Ahaziah his
youngest son king in his place, for the raiders who came
with the Arabians into the camp had killed all the older
sons. So Ahaziah the son of Jehoram, king of Judah,
reigned.

2Ahaziah *was* forty-two[a] years old when he became king,
and he reigned one year in Jerusalem. His mother's name
was Athaliah the granddaughter of Omri.

3He also walked in the ways of the house of Ahab, for his
mother advised him to do wickedly.

4Therefore he did evil in the sight of the LORD, like the
house of Ahab; for they were his counselors after the death
of his father, to his destruction.

5He also followed their advice, and went with Jehoram[b]
the son of Ahab king of Israel to war against Hazael king of
Syria at Ramoth Gilead; and the Syrians wounded Joram.

6Then he returned to Jezreel to recover from the wounds
which he had received at Ramah, when he fought against
Hazael king of Syria. And Azariah[c] the son of Jehoram, king
of Judah, went down to see Jehoram the son of Ahab in
Jezreel, because he was sick.

7His going to Joram was God's occasion for Ahaziah's
downfall; for when he arrived, he went out with Jehoram
against Jehu the son of Nimshi, whom the LORD had
anointed to cut off the house of Ahab.

8And it happened, when Jehu was executing judgment on
the house of Ahab, and found the princes of Judah and the
sons of Ahaziah's brothers who served Ahaziah, that he
killed them.

9 Then he searched for Ahaziah; and they caught him (he
was hiding in Samaria), and brought him to Jehu. When
they had killed him, they buried him, “because,” they said,
“he is the son of Jehoshaphat, who sought the LORD with
all his heart.” So the house of Ahaziah had no one to
assume power over the kingdom.

Athaliah Reigns in Judah

10 Now when Athaliah the mother of Ahaziah saw that her
son was dead, she arose and destroyed all the royal heirs of
the house of Judah.
11 But Jehoshabeath,[d] the daughter of the king, took Joash
the son of Ahaziah, and stole him away from among the
king’s sons who were being murdered, and put him and his
nurse in a bedroom. So Jehoshabeath, the daughter of King
Jehoram, the wife of Jehoiada the priest (for she was the
sister of Ahaziah), hid him from Athaliah so that she did not
kill him.
12 And he was hidden with them in the house of God for
six years, while Athaliah reigned over the land.

2 Chronicles 23

Joash Crowned King of Judah

1 In the seventh year Jehoiada strengthened himself, *and made a* covenant with the captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri.

2 And they went throughout Judah and gathered the Levites from all the cities of Judah, and the chief fathers of Israel, and they came to Jerusalem.

3 Then all the assembly made a covenant with the king in the house of God. And he said to them, “Behold, the king’s son shall reign, as the LORD has said of the sons of David.

4 “This *is* what you shall do: One-third of you entering on the Sabbath, of the priests and the Levites, *shall be* keeping watch over the doors;

5 “one-third *shall be* at the king’s house; and one-third at the Gate of the Foundation. All the people *shall be* in the courts of the house of the LORD.

6 “But let no one come into the house of the LORD except the priests and those of the Levites who serve. They may go in, for they *are* holy; but all the people shall keep the watch of the LORD.

7 “And the Levites shall surround the king on all sides, every man with his weapons in his hand; and whoever comes into the house, let him be put to death. You are to be with the king when he comes in and when he goes out.”

8 So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each man took his men who were to be on duty on the Sabbath, with those

who were going *off duty* on the Sabbath; for Jehoiada the priest had not dismissed the divisions.

9And Jehoiada the priest gave to the captains of hundreds the spears and the large and small shields which *had belonged* to King David, that *were* in the temple of God.

10Then he set all the people, every man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and by the temple, all around the king.

11And they brought out the king's son, put the crown on him, *gave him* the Testimony,[a] and made him king. Then Jehoiada and his sons anointed him, and said, "*Long* live the king!"

Death of Athaliah

12Now when Athaliah heard the noise of the people running and praising the king, she came to the people *in* the temple of the LORD.

13When she looked, there was the king standing by his pillar at the entrance; and the leaders and the trumpeters *were* by the king. All the people of the land were rejoicing and blowing trumpets, also the singers with musical instruments, and those who led in praise. So Athaliah tore her clothes and said, "Treason! Treason!"

14And Jehoiada the priest brought out the captains of hundreds who were set over the army, and said to them, "Take her outside under guard, and slay with the sword whoever follows her." For the priest had said, "Do not kill her in the house of the LORD."

15So they seized her; and she went by way of the entrance of the Horse Gate *into* the king's house, and they killed her there.

16Then Jehoiada made a covenant between himself, the people, and the king, that they should be the LORD's

people.

17 And all the people went to the temple[b] of Baal, and tore it down. They broke in pieces its altars and images, and killed Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the oversight of the house of the LORD to the hand of the priests, the Levites, whom David had assigned in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the Law of Moses, with rejoicing and with singing, *as it was established* by David.

19 And he set the gatekeepers at the gates of the house of the LORD, so that no one *who was* in any way unclean should enter.

20 Then he took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from the house of the LORD; and they went through the Upper Gate to the king's house, and set the king on the throne of the kingdom.

21 So all the people of the land rejoiced; and the city was quiet, for they had slain Athaliah with the sword.

2 Chronicles 24

Joash Repairs the Temple

1 Joash *was* seven years old when he became king, and he
reigned forty years in Jerusalem. His mother's name *was*
Zibiah of Beersheba.
2 Joash did *what was* right in the sight of the LORD all the
days of Jehoiada the priest.
3 And Jehoiada took two wives for him, and he had sons
and daughters.
4 Now it happened after this *that* Joash set his heart on
repairing the house of the LORD.
5 Then he gathered the priests and the Levites, and said
to them, "Go out to the cities of Judah, and gather from all
Israel money to repair the house of your God from year to
year, and see that you do it quickly." However the Levites
did not do it quickly.
6 So the king called Jehoiada the chief *priest,* and said to
him, "Why have you not required the Levites to bring in
from Judah and from Jerusalem the collection, *according to*
the commandment of Moses the servant of the LORD and of
the assembly of Israel, for the tabernacle of witness?"
7 For the sons of Athaliah, that wicked woman, had
broken into the house of God, and had also presented all
the dedicated things of the house of the LORD to the Baals.
8 Then at the king's command they made a chest, and set
it outside at the gate of the house of the LORD.
9 And they made a proclamation throughout Judah and
Jerusalem to bring to the LORD the collection *that* Moses
the servant of God *had imposed* on Israel in the wilderness.
10 Then all the leaders and all the people rejoiced,
brought their contributions, and put *them* into the chest

until all had given.

11So it was, at that time, when the chest was brought to the king's official by the hand of the Levites, and when they saw that *there was* much money, that the king's scribe and the high priest's officer came and emptied the chest, and took it and returned it to its place. Thus they did day by day, and gathered money in abundance.

12The king and Jehoiada gave it to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to repair the house of the LORD, and also those who worked in iron and bronze to restore the house of the LORD.

13So the workmen labored, and the work was completed by them; they restored the house of God to its original condition and reinforced it.

14When they had finished, they brought the rest of the money before the king and Jehoiada; they made from it articles for the house of the LORD, articles for serving and offering, spoons and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Apostasy of Joash

15But Jehoiada grew old and was full of days, and he died; *he was* one hundred and thirty years old when he died.

16And they buried him in the City of David among the kings, because he had done good in Israel, both toward God and His house.

17Now after the death of Jehoiada the leaders of Judah came and bowed down to the king. And the king listened to them. *Indispensable Role Models*

18Therefore they left the house of the LORD God of their fathers, and served wooden images and idols; and wrath

came upon Judah and Jerusalem because of their trespass.

19 Yet He sent prophets to them, to bring them back to the
LORD; and they testified against them, but they would not
listen.

20 Then the Spirit of God came upon Zechariah the son of
Jehoiada the priest, who stood above the people, and said
to them, “Thus says God: ‘Why do you transgress the
commandments of the LORD, so that you cannot prosper?
Because you have forsaken the LORD, He also has forsaken
you.’ ”

21 So they conspired against him, and at the command of
the king they stoned him with stones in the court of the
house of the LORD.

22 Thus Joash the king did not remember the kindness
which Jehoiada his father had done to him, but killed his
son; and as he died, he said, “The LORD look on *it,* and
repay!”

Death of Joash

23 So it happened in the spring of the year *that* the army
of Syria came up against him; and they came to Judah and
Jerusalem, and destroyed all the leaders of the people from
among the people, and sent all their spoil to the king of
Damascus.

24 For the army of the Syrians came with a small company
of men; but the LORD delivered a very great army into
their hand, because they had forsaken the LORD God of
their fathers. So they executed judgment against Joash.

25 And when they had withdrawn from him (for they left
him severely wounded), his own servants conspired against
him because of the blood of the sons[a] of Jehoiada the priest,
and killed him on his bed. So he died. And they buried him
in the City of David, but they did not bury him in the tombs
of the kings.

26These are the ones who conspired against him: Zabad[b] the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith[c] the Moabitess.

27Now *concerning* his sons, and the many oracles about him, and the repairing of the house of God, indeed they *are* written in the annals of the book of the kings. Then Amaziah his son reigned in his place.

2 Chronicles 25

Amaziah Reigns in Judah

1 Amaziah *was* twenty-five years old *when* he became king,
and he reigned twenty-nine years in Jerusalem. His
mother's name *was* Jehoaddan of Jerusalem.
2 And he did *what was* right in the sight of the LORD, but
not with a loyal heart. *Half-Hearted Devotion*
3 Now it happened, as soon as the kingdom was
established for him, that he executed his servants who had
murdered his father the king.
4 However he did not execute their children, but *did* as *it*
is written in the Law in the Book of Moses, where the
LORD commanded, saying, "The fathers shall not be put to
death for their children, nor shall the children be put to
death for their fathers; but a person shall die for his own
sin."[a]

The War Against Edom

5 Moreover Amaziah gathered Judah together and set
over them captains of thousands and captains of hundreds,
according to *their* fathers' houses, throughout all Judah and
Benjamin; and he numbered them from twenty years old
and above, and found them to be three hundred thousand
choice *men, able* to go to war, who could handle spear and
shield.
6 He also hired one hundred thousand mighty men of
valor from Israel for one hundred talents of silver.
7 But a man of God came to him, saying, "O king, do not
let the army of Israel go with you, for the LORD *is* not with
Israel—*not with* any of the children of Ephraim.

8 “But if you go, be gone! Be strong in battle! *Even so,*
God shall make you fall before the enemy; for God has
power to help and to overthrow.”
9 Then Amaziah said to the man of God, “But what *shall*
we do about the hundred talents which I have given to the
troops of Israel?” And the man of God answered, “The
LORD is able to give you much more than this.”
10 So Amaziah discharged the troops that had come to
him from Ephraim, to go back home. Therefore their anger
was greatly aroused against Judah, and they returned home
in great anger.
11 Then Amaziah strengthened himself, and leading his
people, he went to the Valley of Salt and killed ten
thousand of the people of Seir.
12 Also the children of Judah took captive ten thousand
alive, brought them to the top of the rock, and cast them
down from the top of the rock, so that they all were dashed
in pieces.
13 But as for the soldiers of the army which Amaziah had
discharged, so that they would not go with him to battle,
they raided the cities of Judah from Samaria to Beth Horon,
killed three thousand in them, and took much spoil.
14 Now it was so, after Amaziah came from the slaughter
of the Edomites, that he brought the gods of the people of
Seir, set them up *to be* his gods, and bowed down before
them and burned incense to them.
15 Therefore the anger of the LORD was aroused against
Amaziah, and He sent him a prophet who said to him, “Why
have you sought the gods of the people, which could not
rescue their own people from your hand?”
16 So it was, as he talked with him, that *the king* said to
him, “Have we made you the king’s counselor? Cease! Why
should you be killed?” Then the prophet ceased, and said,

“I know that God has determined to destroy you, because you have done this and have not heeded my advice.”

Israel Defeats Judah

17 Now Amaziah king of Judah asked advice and sent to Joash[b] the son of Jehoahaz, the son of Jehu, king of Israel, saying, “Come, let us face one another *in battle*.”

18 And Joash king of Israel sent to Amaziah king of Judah, saying, “The thistle that *was* in Lebanon sent to the cedar that was in Lebanon, saying, ‘Give your daughter to my son as wife’; and a wild beast that *was* in Lebanon passed by and trampled the thistle.

19 “Indeed you say that you have defeated the Edomites, and your heart is lifted up to boast. Stay at home now; why should you meddle with trouble, that you should fall—you and Judah with you?”

20 But Amaziah would not heed, for it *came* from God, that He might give them into the hand *of their enemies,* because they sought the gods of Edom.

21 So Joash king of Israel went out; and he and Amaziah king of Judah faced one another at Beth Shemesh, which *belongs* to Judah.

22 And Judah was defeated by Israel, and every man fled to his tent.

23 Then Joash the king of Israel captured Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth Shemesh; and he brought him to Jerusalem, and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—four hundred cubits.

24 And *he took* all the gold and silver, all the articles that were found in the house of God with Obed-Edom, the treasures of the king’s house, and hostages, and returned to Samaria.

Death of Amaziah

25Amaziah the son of Joash, king of Judah, lived fifteen
years after the death of Joash the son of Jehoahaz, king of
Israel.
26Now the rest of the acts of Amaziah, from first to last,
indeed *are* they not written in the book of the kings of
Judah and Israel?
27After the time that Amaziah turned away from following
the LORD, they made a conspiracy against him in
Jerusalem, and he fled to Lachish; but they sent after him
to Lachish and killed him there.
28Then they brought him on horses and buried him with
his fathers in the City of Judah.

2 Chronicles 26

Uzziah Reigns in Judah

1 Now all the people of Judah took Uzziah,[a] who *was* sixteen
years old, and made him king instead of his father Amaziah.
2 He built Elath[b] and restored it to Judah, after the king
rested with his fathers.
3 Uzziah *was* sixteen years old when he became king, and
he reigned fifty-two years in Jerusalem. His mother's name
was Jecholiah of Jerusalem.
4 And he did *what was* right in the sight of the LORD,
according to all that his father Amaziah had done.
5 He sought God in the days of Zechariah, who had
understanding in the visions[c] of God; and as long as he
sought the LORD, God made him prosper.
6 Now he went out and made war against the Philistines,
and broke down the wall of Gath, the wall of Jabneh, and
the wall of Ashdod; and he built cities *around* Ashdod and
among the Philistines.
7 God helped him against the Philistines, against the
Arabians who lived in Gur Baal, and against the Meunites.
8 Also the Ammonites brought tribute to Uzziah. His fame
spread as far as the entrance of Egypt, for he became
exceedingly strong.
9 And Uzziah built towers in Jerusalem at the Corner
Gate, at the Valley Gate, and at the corner buttress of the
wall; then he fortified them.
10 Also he built towers in the desert. He dug many wells,
for he had much livestock, both in the lowlands and in the
plains; *he also had* farmers and vinedressers in the
mountains and in Carmel, for he loved the soil.

11Moreover Uzziah had an army of fighting men who
went out to war by companies, according to the number on
their roll as prepared by Jeiel the scribe and Maaseiah the
officer, under the hand of Hananiah, *one* of the king's
captains.
12The total number of chief officers[d] of the mighty men of
valor *was* two thousand six hundred.
13And under their authority *was* an army of three
hundred and seven thousand five hundred, that made war
with mighty power, to help the king against the enemy.
14Then Uzziah prepared for them, for the entire army,
shields, spears, helmets, body armor, bows, and slings *to
cast* stones.
15And he made devices in Jerusalem, invented by skillful
men, to be on the towers and the corners, to shoot arrows
and large stones. So his fame spread far and wide, for he
was marvelously helped till he became strong.

The Penalty for Uzziah's Pride

16But when he was strong his heart was lifted up, to *his*
destruction, for he transgressed against the LORD his God
by entering the temple of the LORD to burn incense on the
altar of incense. *Pride Goes Before a Fall*
17So Azariah the priest went in after him, and with him
were eighty priests of the LORD—valiant men.
18And they withstood King Uzziah, and said to him, "*It is*
not for you, Uzziah, to burn incense to the LORD, but for
the priests, the sons of Aaron, who are consecrated to burn
incense. Get out of the sanctuary, for you have trespassed!
You *shall have* no honor from the LORD God."
19Then Uzziah became furious; and he *had* a censer in his
hand to burn incense. And while he was angry with the
priests, leprosy broke out on his forehead, before the
priests in the house of the LORD, beside the incense altar.

[20]And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he *was* leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him.

[21]King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the LORD. Then Jotham his son *was* over the king's house, judging the people of the land.

22Now the rest of the acts of Uzziah, from first to last, the prophet Isaiah the son of Amoz wrote.

[23]So Uzziah rested with his fathers, and they buried him with his fathers in the field of burial which *belonged* to the kings, for they said, "He is a leper." Then Jotham his son reigned in his place.

2 Chronicles 27

Jotham Reigns in Judah

1 Jotham *was* twenty-five years old when he became king,
and he reigned sixteen years in Jerusalem. His mother's
name *was* Jerushah[a] the daughter of Zadok.
2 And he did *what was* right in the sight of the LORD,
according to all that his father Uzziah had done (although
he did not enter the temple of the LORD). But still the
people acted corruptly.
3 He built the Upper Gate of the house of the LORD, and
he built extensively on the wall of Ophel.
4 Moreover he built cities in the mountains of Judah, and
in the forests he built fortresses and towers.
5 He also fought with the king of the Ammonites and
defeated them. And the people of Ammon gave him in that
year one hundred talents of silver, ten thousand kors of
wheat, and ten thousand of barley. The people of Ammon
paid this to him in the second and third years also.
6 So Jotham became mighty, because he prepared his
ways before the LORD his God.
7 Now the rest of the acts of Jotham, and all his wars and
his ways, indeed they *are* written in the book of the kings of
Israel and Judah.
8 He was twenty-five years old when he became king, and
he reigned sixteen years in Jerusalem.
9 So Jotham rested with his fathers, and they buried him
in the City of David. Then Ahaz his son reigned in his place.

2 Chronicles 28

Ahaz Reigns in Judah

1 Ahaz *was* twenty years old when he became king, and he
reigned sixteen years in Jerusalem; and he did not do *what*
was right in the sight of the LORD, as his father David *had*
done.
2 For he walked in the ways of the kings of Israel, and
made molded images for the Baals.
3 He burned incense in the Valley of the Son of Hinnom,
and burned his children in the fire, according to the
abominations of the nations whom the LORD had cast out
before the children of Israel. *Death Valley*
4 And he sacrificed and burned incense on the high
places, on the hills, and under every green tree.

Syria and Israel Defeat Judah

5 Therefore the LORD his God delivered him into the hand
of the king of Syria. They defeated him, and carried away a
great multitude of them as captives, and brought *them* to
Damascus. Then he was also delivered into the hand of the
king of Israel, who defeated him with a great slaughter.
6 For Pekah the son of Remaliah killed one hundred and
twenty thousand in Judah in one day, all valiant men,
because they had forsaken the LORD God of their fathers.
7 Zichri, a mighty man of Ephraim, killed Maaseiah the
king's son, Azrikam the officer over the house, and Elkanah
who was second to the king.
8 And the children of Israel carried away captive of their
brethren two hundred thousand women, sons, and
daughters; and they also took away much spoil from them,
and brought the spoil to Samaria.

Israel Returns the Captives

9But a prophet of the LORD was there, whose name *was* Oded; and he went out before the army that came to Samaria, and said to them: “Look, because the LORD God of your fathers was angry with Judah, He has delivered them into your hand; but you have killed them in a rage *that* reaches up to heaven.

10“And now you propose to force the children of Judah and Jerusalem to be your male and female slaves; *but are* you not also guilty before the LORD your God?

11“Now hear me, therefore, and return the captives, whom you have taken captive from your brethren, for the fierce wrath of the LORD *is* upon you.”

12Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war,

13and said to them, “You shall not bring the captives here, for we *already* have offended the LORD. You intend to add to our sins and to our guilt; for our guilt is great, and *there is* fierce wrath against Israel.”

14So the armed men left the captives and the spoil before the leaders and all the assembly.

15Then the men who were designated by name rose up and took the captives, and from the spoil they clothed all who were naked among them, dressed them and gave them sandals, gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, the city of palm trees. Then they returned to Samaria.

Assyria Refuses to Help Judah

16At the same time King Ahaz sent to the kings[a] of Assyria to help him.
17For again the Edomites had come, attacked Judah, and carried away captives.
18The Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Sochoh with its villages, Timnah with its villages, and Gimzo with its villages; and they dwelt there.
19For the LORD brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in Judah and had been continually unfaithful to the LORD.
20Also Tiglath-Pileser[b] king of Assyria came to him and distressed him, and did not assist him.
21For Ahaz took part *of the treasures* from the house of the LORD, from the house of the king, and from the leaders, and he gave *it* to the king of Assyria; but he did not help him.

Apostasy and Death of Ahaz

22Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD. This *is that* King Ahaz.
23For he sacrificed to the gods of Damascus which had defeated him, saying, “Because the gods of the kings of Syria help them, I will sacrifice to them that they may help me.” But they were the ruin of him and of all Israel.
24So Ahaz gathered the articles of the house of God, cut in pieces the articles of the house of God, shut up the doors of the house of the LORD, and made for himself altars in every corner of Jerusalem.
25And in every single city of Judah he made high places to burn incense to other gods, and provoked to anger the LORD God of his fathers.

26Now the rest of his acts and all his ways, from first to last, indeed they *are* written in the book of the kings of Judah and Israel.

27So Ahaz rested with his fathers, and they buried him in the city, in Jerusalem; but they did not bring him into the tombs of the kings of Israel. Then Hezekiah his son reigned in his place.

2 Chronicles 29

Hezekiah Reigns in Judah

1 Hezekiah became king *when he was* twenty-five years old,
and he reigned twenty-nine years in Jerusalem. His
mother's name *was* Abijah[a] the daughter of Zechariah.

Hezekiah

2 And he did *what was* right in the sight of the LORD,
according to all that his father David had done.

Hezekiah Cleanses the Temple

3 In the first year of his reign, in the first month, he
opened the doors of the house of the LORD and repaired
them.
4 Then he brought in the priests and the Levites, and
gathered them in the East Square,
5 and said to them: "Hear me, Levites! Now sanctify
yourselves, sanctify the house of the LORD God of your
fathers, and carry out the rubbish from the holy *place*.
6 "For our fathers have trespassed and done evil in the
eyes of the LORD our God; they have forsaken Him, have
turned their faces away from the dwelling place of the
LORD, and turned *their* backs *on Him*.
7 "They have also shut up the doors of the vestibule, put
out the lamps, and have not burned incense or offered
burnt offerings in the holy *place* to the God of Israel.
8 "Therefore the wrath of the LORD fell upon Judah and
Jerusalem, and He has given them up to trouble, to
desolation, and to jeering, as you see with your eyes.
9 "For indeed, because of this our fathers have fallen by
the sword; and our sons, our daughters, and our wives *are*
in captivity.

10 “Now *it is* in my heart to make a covenant with the
LORD God of Israel, that His fierce wrath may turn away
from us.
11 “My sons, do not be negligent now, for the LORD has
chosen you to stand before Him, to serve Him, and that you
should minister to Him and burn incense.”
12 Then these Levites arose: Mahath the son of Amasai
and Joel the son of Azariah, of the sons of the Kohathites; of
the sons of Merari, Kish the son of Abdi and Azariah the
son of Jehallelel; of the Gershonites, Joah the son of
Zimmah and Eden the son of Joah;
13 of the sons of Elizaphan, Shimri and Jeiel; of the sons of
Asaph, Zechariah and Mattaniah;
14 of the sons of Heman, Jehiel and Shimei; and of the
sons of Jeduthun, Shemaiah and Uzziel.
15 And they gathered their brethren, sanctified
themselves, and went according to the commandment of
the king, at the words of the LORD, to cleanse the house of
the LORD.
16 Then the priests went into the inner part of the house
of the LORD to cleanse *it,* and brought out all the debris
that they found in the temple of the LORD to the court of
the house of the LORD. And the Levites took *it* out and
carried *it* to the Brook Kidron.
17 Now they began to sanctify on the first *day* of the first
month, and on the eighth day of the month they came to
the vestibule of the LORD. So they sanctified the house of
the LORD in eight days, and on the sixteenth day of the
first month they finished.
18 Then they went in to King Hezekiah and said, “We have
cleansed all the house of the LORD, the altar of burnt
offerings with all its articles, and the table of the
showbread with all its articles.

19“Moreover all the articles which King Ahaz in his reign had cast aside in his transgression we have prepared and sanctified; and there they *are,* before the altar of the LORD.”

Hezekiah Restores Temple Worship

20Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the LORD.

21And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom, for the sanctuary, and for Judah. Then he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22So they killed the bulls, and the priests received the blood and sprinkled *it* on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar.

23Then they brought out the male goats *for* the sin offering before the king and the assembly, and they laid their hands on them.

24And the priests killed them; and they presented their blood on the altar as a sin offering to make an atonement for all Israel, for the king commanded *that* the burnt offering and the sin offering *be made* for all Israel.

25And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king’s seer, and of Nathan the prophet; for thus *was* the commandment of the LORD by His prophets.

26The Levites stood with the instruments of David, and the priests with the trumpets.

27Then Hezekiah commanded *them* to offer the burnt offering on the altar. And when the burnt offering began,

the song of the LORD *also* began, with the trumpets and with the instruments of David king of Israel.

28 So all the assembly worshiped, the singers sang, and the trumpeters sounded; all *this continued* until the burnt offering was finished.

29 And when they had finished offering, the king and all who were present with him bowed and worshiped.

30 Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.

31 Then Hezekiah answered and said, “Now *that* you have consecrated yourselves to the LORD, come near, and bring sacrifices and thank offerings into the house of the LORD.” So the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart *brought* burnt offerings.

32 And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, *and* two hundred lambs; all these *were* for a burnt offering to the LORD.

33 The consecrated things *were* six hundred bulls and three thousand sheep.

34 But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the *other* priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests.

35 Also the burnt offerings *were* in abundance, with the fat of the peace offerings and *with* the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so

suddenly.

2 Chronicles 30

Hezekiah Keeps the Passover

1 And Hezekiah sent to all Israel and Judah, and also wrote
letters to Ephraim and Manasseh, that they should come to
the house of the LORD at Jerusalem, to keep the Passover
to the LORD God of Israel.
2 For the king and his leaders and all the assembly in
Jerusalem had agreed to keep the Passover in the second
month.
3 For they could not keep it at the regular time,[a] because
a sufficient number of priests had not consecrated
themselves, nor had the people gathered together at
Jerusalem.
4 And the matter pleased the king and all the assembly.
5 So they resolved to make a proclamation throughout all
Israel, from Beersheba to Dan, that they should come to
keep the Passover to the LORD God of Israel at Jerusalem,
since they had not done *it* for a long *time* in the *prescribed*
manner.
6 Then the runners went throughout all Israel and Judah
with the letters from the king and his leaders, and spoke
according to the command of the king: “Children of Israel,
return to the LORD God of Abraham, Isaac, and Israel; then
He will return to the remnant of you who have escaped
from the hand of the kings of Assyria.
7 “And do not be like your fathers and your brethren, who
trespassed against the LORD God of their fathers, so that
He gave them up to desolation, as you see.
8 “Now do not be stiff-necked, as your fathers *were, but*
yield yourselves to the LORD; and enter His sanctuary,
which He has sanctified forever, and serve the LORD your

God, that the fierceness of His wrath may turn away from you.

9 “For if you return to the LORD, your brethren and your children *will be treated* with compassion by those who lead them captive, so that they may come back to this land; for the LORD your God *is* gracious and merciful, and will not turn *His* face from you if you return to Him.”

10 So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them.

11 Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. *Obeying Begins with Listening*

12 Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the LORD. *Singleness of Heart*

13 Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month.

14 They arose and took away the altars that *were* in Jerusalem, and they took away all the incense altars and cast *them* into the Brook Kidron.

15 Then they slaughtered the Passover *lambs* on the fourteenth *day* of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD.

16 They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood *received* from the hand of the Levites.

17 For *there were* many in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover *lambs* for everyone *who was* not clean, to sanctify *them* to the LORD.

18For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, “May the good LORD provide atonement for everyone

19“*who* prepares his heart to seek God, the LORD God of his fathers, though *he is* not *cleansed* according to the purification of the sanctuary.”

20And the LORD listened to Hezekiah and healed the people.

21So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, *singing* to the LORD, accompanied by loud instruments.

22And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the LORD; and they ate throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers.

23Then the whole assembly agreed to keep *the feast* another seven days, and they kept it *another* seven days with gladness.

24For Hezekiah king of Judah gave to the assembly a thousand bulls and seven thousand sheep, and the leaders gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves.

25The whole assembly of Judah rejoiced, also the priests and Levites, all the assembly that came from Israel, the sojourners who came from the land of Israel, and those who dwelt in Judah.

26So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, *there had* been nothing like this in Jerusalem.

27 Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came *up* to His holy dwelling place, to heaven.

2 Chronicles 31

The Reforms of Hezekiah

1 Now when all this was finished, all Israel who were
present went out to the cities of Judah and broke the
sacred pillars in pieces, cut down the wooden images, and
threw down the high places and the altars—from all Judah,
Benjamin, Ephraim, and Manasseh—until they had utterly
destroyed them all. Then all the children of Israel returned
to their own cities, every man to his possession.

2 And Hezekiah appointed the divisions of the priests and
the Levites according to their divisions, each man
according to his service, the priests and Levites for burnt
offerings and peace offerings, to serve, to give thanks, and
to praise in the gates of the camp[a] of the LORD.

3 The king also *appointed* a portion of his possessions for
the burnt offerings: for the morning and evening burnt
offerings, the burnt offerings for the Sabbaths and the New
Moons and the set feasts, as *it is* written in the Law of the
LORD.

4 Moreover he commanded the people who dwelt in
Jerusalem to contribute support for the priests and the
Levites, that they might devote themselves to the Law of
the LORD.

5 As soon as the commandment was circulated, the
children of Israel brought in abundance the firstfruits of
grain and wine, oil and honey, and of all the produce of the
field; and they brought in abundantly the tithe of
everything.

6 And the children of Israel and Judah, who dwelt in the
cities of Judah, brought the tithe of oxen and sheep; also
the tithe of holy things which were consecrated to the
LORD their God they laid in heaps.

7In the third month they began laying them in heaps, and they finished in the seventh month.

8And when Hezekiah and the leaders came and saw the heaps, they blessed the LORD and His people Israel.

9Then Hezekiah questioned the priests and the Levites concerning the heaps.

10And Azariah the chief priest, from the house of Zadok, answered him and said, “Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat and have plenty left, for the LORD has blessed His people; and what is left *is* this great abundance.”

11Now Hezekiah commanded *them* to prepare rooms in the house of the LORD, and they prepared them.

12Then they faithfully brought in the offerings, the tithes, and the dedicated things; Cononiah the Levite had charge of them, and Shimei his brother *was* the next.

13Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the ruler of the house of God.

14Kore the son of Imnah the Levite, the keeper of the East Gate, *was* over the freewill offerings to God, to distribute the offerings of the LORD and the most holy things.

15And under him *were* Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, *his* faithful assistants in the cities of the priests, to distribute allotments to their brethren by divisions, to the great as well as the small.

16Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the house of the LORD his daily portion for the work of his service, by his division,

17 and to the priests who were written in the genealogy
according to their father's house, and to the Levites from
twenty years old and up according to their work, by their
divisions,
18 and to all who were written in the genealogy—their
little ones and their wives, their sons and daughters, the
whole company of them—for in their faithfulness they
sanctified themselves in holiness.
19 Also for the sons of Aaron the priests, *who were* in the
fields of the common-lands of their cities, in every single
city, *there were* men who were designated by name to
distribute portions to all the males among the priests and
to all who were listed by genealogies among the Levites.
20 Thus Hezekiah did throughout all Judah, and he did
what *was* good and right and true before the LORD his
God.
21 And in every work that he began in the service of the
house of God, in the law and in the commandment, to seek
his God, he did *it* with all his heart. So he prospered.

2 Chronicles 32

Sennacherib Boasts Against the LORD

1 After these deeds of faithfulness, Sennacherib king of
Assyria came and entered Judah; he encamped against the
fortified cities, thinking to win them over to himself.
2 And when Hezekiah saw that Sennacherib had come,
and that his purpose was to make war against Jerusalem,
3 he consulted with his leaders and commanders[a] to stop
the water from the springs which *were* outside the city; and
they helped him.
4 Thus many people gathered together who stopped all
the springs and the brook that ran through the land,
saying, "Why should the kings[b] of Assyria come and find
much water?"
5 And he strengthened himself, built up all the wall that
was broken, raised *it* up to the towers, and *built* another
wall outside; also he repaired the Millo[c] *in* the City of
David, and made weapons and shields in abundance.
6 Then he set military captains over the people, gathered
them together to him in the open square of the city gate,
and gave them encouragement, saying, *Work and Prayer*
7 "Be strong and courageous; do not be afraid nor
dismayed before the king of Assyria, nor before all the
multitude that *is* with him; for *there are* more with us than
with him.
8 "With him *is* an arm of flesh; but with us *is* the LORD
our God, to help us and to fight our battles." And the
people were strengthened by the words of Hezekiah king of
Judah.
9 After this Sennacherib king of Assyria sent his servants
to Jerusalem (but he and all the forces with him *laid siege*

against Lachish), to Hezekiah king of Judah, and to all Judah who *were* in Jerusalem, saying,

10 “Thus says Sennacherib king of Assyria: ‘In what do you trust, that you remain under siege in Jerusalem?

11 ‘Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, “The LORD our God will deliver us from the hand of the king of Assyria”?

12 ‘Has not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, “You shall worship before one altar and burn incense on it”?

13 ‘Do you not know what I and my fathers have done to all the peoples of *other* lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand?

14 ‘Who *was there* among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my hand?

15 ‘Now therefore, do not let Hezekiah deceive you or persuade you like this, and do not believe him; for no god of any nation or kingdom was able to deliver his people from my hand or the hand of my fathers. How much less will your God deliver you from my hand?’ ”

16 Furthermore, his servants spoke against the LORD God and against His servant Hezekiah.

17 He also wrote letters to revile the LORD God of Israel, and to speak against Him, saying, “As the gods of the nations of *other* lands have not delivered their people from my hand, so the God of Hezekiah will not deliver His people from my hand.”

18 Then they called out with a loud voice in Hebrew[d] to the people of Jerusalem who *were* on the wall, to frighten them and trouble them, that they might take the city.

19 And they spoke against the God of Jerusalem, as
against the gods of the people of the earth—the work of
men's hands.

Sennacherib's Defeat and Death

20 Now because of this King Hezekiah and the prophet
Isaiah, the son of Amoz, prayed and cried out to heaven.
21 Then the LORD sent an angel who cut down every
mighty man of valor, leader, and captain in the camp of the
king of Assyria. So he returned shamefaced to his own land.
And when he had gone into the temple of his god, some of
his own offspring struck him down with the sword there.
22 Thus the LORD saved Hezekiah and the inhabitants of
Jerusalem from the hand of Sennacherib the king of
Assyria, and from the hand of all *others,* and guided them[e]
on every side.
23 And many brought gifts to the LORD at Jerusalem, and
presents to Hezekiah king of Judah, so that he was exalted
in the sight of all nations thereafter.

Hezekiah Humbles Himself

24 In those days Hezekiah was sick and near death, and
he prayed to the LORD; and He spoke to him and gave him
a sign.
25 But Hezekiah did not repay according to the favor
shown him, for his heart was lifted up; therefore wrath was
looming over him and over Judah and Jerusalem.
26 Then Hezekiah humbled himself for the pride of his
heart, he and the inhabitants of Jerusalem, so that the
wrath of the LORD did not come upon them in the days of
Hezekiah.

Hezekiah's Wealth and Honor

27Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items; *Choice*

28storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and folds for flocks.[f]

29Moreover he provided cities for himself, and possessions of flocks and herds in abundance; for God had given him very much property.

30This same Hezekiah also stopped the water outlet of Upper Gihon, and brought the water by tunnel[g] to the west side of the City of David. Hezekiah prospered in all his works.

31However, *regarding* the ambassadors of the princes of Babylon, whom they sent to him to inquire about the wonder that was *done* in the land, God withdrew from him, in order to test him, that He might know all *that was* in his heart.

Death of Hezekiah

32Now the rest of the acts of Hezekiah, and his goodness, indeed they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33So Hezekiah rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death. Then Manasseh his son reigned in his place.

2 Chronicles 33

Manasseh Reigns in Judah

1 Manasseh *was* twelve years old when he became king, and
he reigned fifty-five years in Jerusalem.
2 But he did evil in the sight of the LORD, according to the
abominations of the nations whom the LORD had cast out
before the children of Israel. *Prototypes for Evil Kings*
3 For he rebuilt the high places which Hezekiah his father
had broken down; he raised up altars for the Baals, and
made wooden images; and he worshiped all the host of
heaven[a] and served them.
4 He also built altars in the house of the LORD, of which
the LORD had said, “In Jerusalem shall My name be
forever.”
5 And he built altars for all the host of heaven in the two
courts of the house of the LORD.
6 Also he caused his sons to pass through the fire in the
Valley of the Son of Hinnom; he practiced soothsaying,
used witchcraft and sorcery, and consulted mediums and
spiritists. He did much evil in the sight of the LORD, to
provoke Him to anger.
7 He even set a carved image, the idol which he had
made, in the house of God, of which God had said to David
and to Solomon his son, “In this house and in Jerusalem,
which I have chosen out of all the tribes of Israel, I will put
My name forever;
8 “and I will not again remove the foot of Israel from the
land which I have appointed for your fathers—only if they
are careful to do all that I have commanded them,
according to the whole law and the statutes and the
ordinances by the hand of Moses.”

9 So Manasseh seduced Judah and the inhabitants of
Jerusalem to do more evil than the nations whom the LORD
had destroyed before the children of Israel.

Manasseh Restored After Repentance

10 And the LORD spoke to Manasseh and his people, but
they would not listen.
11 Therefore the LORD brought upon them the captains of
the army of the king of Assyria, who took Manasseh with
hooks,[b] bound him with bronze *fetters,* and carried him off
to Babylon.
12 Now when he was in affliction, he implored the LORD
his God, and humbled himself greatly before the God of his
fathers,
13 and prayed to Him; and He received his entreaty, heard
his supplication, and brought him back to Jerusalem into
his kingdom. Then Manasseh knew that the LORD *was* God.

Models for Prayer in the Bible

14 After this he built a wall outside the City of David on
the west side of Gihon, in the valley, as far as the entrance
of the Fish Gate; and *it* enclosed Ophel, and he raised it to
a very great height. Then he put military captains in all the
fortified cities of Judah. *Too Little, Too Late*
15 He took away the foreign gods and the idol from the
house of the LORD, and all the altars that he had built in
the mount of the house of the LORD and in Jerusalem; and
he cast *them* out of the city.
16 He also repaired the altar of the LORD, sacrificed
peace offerings and thank offerings on it, and commanded
Judah to serve the LORD God of Israel.
17 Nevertheless the people still sacrificed on the high
places, *but* only to the LORD their God.

Death of Manasseh

18Now the rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, indeed they *are written* in the book[c] of the kings of Israel.

19Also his prayer and *how God* received his entreaty, and all his sin and trespass, and the sites where he built high places and set up wooden images and carved images, before he was humbled, indeed they *are* written among the sayings of Hozai.[d]

20So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place.

Amon's Reign and Death

21Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem.

22But he did evil in the sight of the LORD, as his father Manasseh had done; for Amon sacrificed to all the carved images which his father Manasseh had made, and served them.

23And he did not humble himself before the LORD, as his father Manasseh had humbled himself; but Amon trespassed more and more.

24Then his servants conspired against him, and killed him in his own house.

25But the people of the land executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place.

2 Chronicles 34

Josiah Reigns in Judah

1 Josiah *was* eight years old when he became king, and he
reigned thirty-one years in Jerusalem. *Josiah*
2 And he did *what was* right in the sight of the LORD, and
walked in the ways of his father David; *he* did *not* turn
aside to the right hand or to the left.
3 For in the eighth year of his reign, while he was still
young, he began to seek the God of his father David; and in
the twelfth year he began to purge Judah and Jerusalem of
the high places, the wooden images, the carved images,
and the molded images.
4 They broke down the altars of the Baals in his presence,
and the incense altars which *were* above them he cut down;
and the wooden images, the carved images, and the molded
images he broke in pieces, and made dust of them and
scattered *it* on the graves of those who had sacrificed to
them.
5 He also burned the bones of the priests on their altars,
and cleansed Judah and Jerusalem.
6 And *so he did* in the cities of Manasseh, Ephraim, and
Simeon, as far as Naphtali and all around, with axes.[a]
7 When he had broken down the altars and the wooden
images, had beaten the carved images into powder, and cut
down all the incense altars throughout all the land of Israel,
he returned to Jerusalem.

Hilkiah Finds the Book of the Law

8 In the eighteenth year of his reign, when he had purged
the land and the temple,[b] he sent Shaphan the son of
Azaliah, Maaseiah the governor of the city, and Joah the son

of Joahaz the recorder, to repair the house of the LORD his God.

9When they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites who kept the doors had gathered from the hand of Manasseh and Ephraim, from all the remnant of Israel, from all Judah and Benjamin, and *which* they had brought back to Jerusalem.

10Then they put *it* in the hand of the foremen who had the oversight of the house of the LORD; and they gave it to the workmen who worked in the house of the LORD, to repair and restore the house.

11They gave *it* to the craftsmen and builders to buy hewn stone and timber for beams, and to floor the houses which the kings of Judah had destroyed.

12And the men did the work faithfully. Their overseers *were* Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to supervise. *Others of* the Levites, all of whom were skillful with instruments of music,

13*were* over the burden bearers and *were* overseers of all who did work in any kind of service. And *some* of the Levites *were* scribes, officers, and gatekeepers.

14Now when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found the Book of the Law of the LORD *given* by Moses.

15Then Hilkiah answered and said to Shaphan the scribe, “I have found the Book of the Law in the house of the LORD.” And Hilkiah gave the book to Shaphan.

16So Shaphan carried the book to the king, bringing the king word, saying, “All that was committed to your servants they are doing.

17“And they have gathered the money that was found in the house of the LORD, and have delivered it into the hand

of the overseers and the workmen.”

18 Then Shaphan the scribe told the king, saying, “Hilkiah
the priest has given me a book.” And Shaphan read it
before the king.

19 Thus it happened, when the king heard the words of
the Law, that he tore his clothes.

20 Then the king commanded Hilkiah, Ahikam the son of
Shaphan, Abdon[c] the son of Micah, Shaphan the scribe, and
Asaiah a servant of the king, saying,

21 “Go, inquire of the LORD for me, and for those who are
left in Israel and Judah, concerning the words of the book
that is found; for great *is* the wrath of the LORD that is
poured out on us, because our fathers have not kept the
word of the LORD, to do according to all that is written in
this book.”

22 So Hilkiah and those the king *had appointed* went to
Huldah the prophetess, the wife of Shallum the son of
Tokhath,[d] the son of Hasrah,[e] keeper of the wardrobe. (She
dwelt in Jerusalem in the Second Quarter.) And they spoke
to her to that *effect*.

23 Then she answered them, “Thus says the LORD God of
Israel, ‘Tell the man who sent you to Me,

24 “Thus says the LORD: ‘Behold, I will bring calamity on
this place and on its inhabitants, all the curses that are
written in the book which they have read before the king of
Judah,

25 ‘because they have forsaken Me and burned incense to
other gods, that they might provoke Me to anger with all
the works of their hands. Therefore My wrath will be
poured out on this place, and not be quenched.’ ” ’

26 “But as for the king of Judah, who sent you to inquire of
the LORD, in this manner you shall speak to him, ‘Thus
says the LORD God of Israel: “*Concerning* the words which
you have heard—

27“because your heart was tender, and you humbled yourself before God when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me, I also have heard *you,*” says the LORD.

28“Surely I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place and its inhabitants.” ’ ” So they brought back word to the king.

Josiah Restores True Worship

29Then the king sent and gathered all the elders of Judah and Jerusalem.

30The king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem—the priests and the Levites, and all the people, great and small. And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the LORD.

31Then the king stood in his place and made a covenant before the LORD, to follow the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the words of the covenant that were written in this book.

32And he made all who were present in Jerusalem and Benjamin take a stand. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33Thus Josiah removed all the abominations from all the country that *belonged* to the children of Israel, and made all who were present in Israel diligently serve the LORD their God. All his days they did not depart from following the LORD God of their fathers.

2 Chronicles 35

Josiah Keeps the Passover

1 Now Josiah kept a Passover to the LORD in Jerusalem, and
they slaughtered the Passover *lambs* on the fourteenth *day*
of the first month.
2 And he set the priests in their duties and encouraged
them for the service of the house of the LORD.
3 Then he said to the Levites who taught all Israel, who
were holy to the LORD: “Put the holy ark in the house
which Solomon the son of David, king of Israel, built. *It*
shall no longer *be* a burden on *your* shoulders. Now serve
the LORD your God and His people Israel.
4 “Prepare *yourselves* according to your fathers’ houses,
according to your divisions, following the written
instruction of David king of Israel and the written
instruction of Solomon his son.
5 “And stand in the holy *place* according to the divisions of
the fathers’ houses of your brethren the *lay* people, and
according to the division of the father’s house of the
Levites.
6 “So slaughter the Passover *offerings,* consecrate
yourselves, and prepare *them* for your brethren, that *they*
may do according to the word of the LORD by the hand of
Moses.”
7 Then Josiah gave the *lay* people lambs and young goats
from the flock, all for Passover *offerings* for all who were
present, to the number of thirty thousand, as well as three
thousand cattle; these *were* from the king’s possessions.
8 And his leaders gave willingly to the people, to the
priests, and to the Levites. Hilkiah, Zechariah, and Jehiel,
rulers of the house of God, gave to the priests for the

Passover *offerings* two thousand six hundred *from the flock,* and three hundred cattle.

9 Also Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover *offerings* five thousand *from the flock* and five hundred cattle.

10 So the service was prepared, and the priests stood in their places, and the Levites in their divisions, according to the king's command.

11 And they slaughtered the Passover *offerings;* and the priests sprinkled *the blood* with their hands, while the Levites skinned *the animals*.

12 Then they removed the burnt offerings that *they* might give them to the divisions of the fathers' houses of the *lay* people, to offer to the LORD, as *it is* written in the Book of Moses. And so *they did* with the cattle.

13 Also they roasted the Passover *offerings* with fire according to the ordinance; but the *other* holy *offerings* they boiled in pots, in caldrons, and in pans, and divided *them* quickly among all the *lay* people.

14 Then afterward they prepared portions for themselves and for the priests, because the priests, the sons of Aaron, *were busy* in offering burnt offerings and fat until night; therefore the Levites prepared portions for themselves and for the priests, the sons of Aaron.

15 And the singers, the sons of Asaph, *were* in their places, according to the command of David, Asaph, Heman, and Jeduthun the king's seer. Also the gatekeepers were at each gate; they did not have to leave their position, because their brethren the Levites prepared portions for them.

16 So all the service of the LORD was prepared the same day, to keep the Passover and to offer burnt offerings on the

altar of the LORD, according to the command of King Josiah.

17 And the children of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread for seven days.

18 There had been no Passover kept in Israel like that since the days of Samuel the prophet; and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah this Passover was kept.

Josiah Dies in Battle

20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by the Euphrates; and Josiah went out against him.

21 But he sent messengers to him, saying, “What have I to do with you, king of Judah? *I have* not *come* against you this day, but against the house with which I have war; for God commanded me to make haste. Refrain *from meddling with* God, who *is* with me, lest He destroy you.”

22 Nevertheless Josiah would not turn his face from him, but disguised himself so that he might fight with him, and did not heed the words of Necho from the mouth of God. So he came to fight in the Valley of Megiddo.

23 And the archers shot King Josiah; and the king said to his servants, “Take me away, for I am severely wounded.”

24 His servants therefore took him out of that chariot and put him in the second chariot that he had, and they brought him to Jerusalem. So he died, and was buried in *one of* the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 Jeremiah also lamented for Josiah. And to this day all the singing men and the singing women speak of Josiah in their lamentations. They made it a custom in Israel; and indeed they *are* written in the Laments.

26 Now the rest of the acts of Josiah and his goodness, according to *what was* written in the Law of the LORD,

27 and his deeds from first to last, indeed they *are* written in the book of the kings of Israel and Judah.

2 Chronicles 36

The Reign and Captivity of Jehoahaz

1 Then the people of the land took Jehoahaz the son of
Josiah, and made him king in his father's place in
Jerusalem.
2 Jehoahaz[a] *was* twenty-three years old when he became
king, and he reigned three months in Jerusalem.
3 Now the king of Egypt deposed him at Jerusalem; and he
imposed on the land a tribute of one hundred talents of
silver and a talent of gold.
4 Then the king of Egypt made *Jehoahaz's*[b] brother
Eliakim king over Judah and Jerusalem, and changed his
name to Jehoiakim. And Necho took Jehoahaz[c] his brother
and carried him off to Egypt.

The Reign and Captivity of Jehoiakim

5 Jehoiakim *was* twenty-five years old when he became
king, and he reigned eleven years in Jerusalem. And he did
evil in the sight of the LORD his God.
6 Nebuchadnezzar king of Babylon came up against him,
and bound him in bronze *fetters* to carry him off to
Babylon.
7 Nebuchadnezzar also carried off *some* of the articles
from the house of the LORD to Babylon, and put them in his
temple at Babylon.
8 Now the rest of the acts of Jehoiakim, the abominations
which he did, and what was found against him, indeed they
are written in the book of the kings of Israel and Judah.
Then Jehoiachin his son reigned in his place.

The Reign and Captivity of Jehoiachin

9Jehoiachin *was* eight[d] years old when he became king, and he reigned in Jerusalem three months and ten days. And he did evil in the sight of the LORD.

10At the turn of the year King Nebuchadnezzar summoned *him* and took him to Babylon, with the costly articles from the house of the LORD, and made Zedekiah, *Jehoiakim's*[e] brother, king over Judah and Jerusalem.

Zedekiah Reigns in Judah

11Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. *The Stiff-Necked King of a Stiff-Necked People*

12He did evil in the sight of the LORD his God, *and* did not humble himself before Jeremiah the prophet, *who spoke* from the mouth of the LORD.

13And he also rebelled against King Nebuchadnezzar, who had made him swear *an oath* by God; but he stiffened his neck and hardened his heart against turning to the LORD God of Israel.

14Moreover all the leaders of the priests and the people transgressed more and more, *according* to all the abominations of the nations, and defiled the house of the LORD which He had consecrated in Jerusalem.

The Fall of Jerusalem

15And the LORD God of their fathers sent *warnings* to them by His messengers, rising up early and sending *them,* because He had compassion on His people and on His dwelling place.

16But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till *there was* no remedy.

17Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave *them* all into his hand.

18And all the articles from the house of God, great and small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all *these* he took to Babylon.

19Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions.

20And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, *The Captivities of the Israelites*

21to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years. *Seventy Years of Sabbaths*

The Proclamation of Cyrus

22Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

> 23Thus says Cyrus king of Persia:
> All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who *is* among you of all His people? May the LORD his God *be* with him, and let him go up! *Cyrus*

Unsatisfied with Success

2 Chr. 1:1

With God's help, Solomon became the wisest and wealthiest man of his time, unmatched in his accomplishments and accumulation of riches (Eccl. 2:1–9). Nevertheless, Solomon confessed that his life was far from satisfying (2:11, 16). He had achieved power, wealth, and prestige, yet lacked the true treasure of knowing and honoring God. Notice how others recalled his legacy:

- Nehemiah (leader of the returning Babylonian exiles) used Solomon's marriages to idolatrous wives as an example of disobedience (Neh. 13:26, 27; 1 Kin. 11:1–8), warning that God would discipline the nation just as He had disciplined Solomon if the people followed his example.
- Jesus (who lived nearly a thousand years after Solomon) pointed to Solomon's splendor to invite His followers to trust, love, and serve God rather than worry about material gain or daily problems (Matt. 6:28–32).
- Jesus said that the queen of Sheba showed more faith in seeking out Solomon than Jesus' enemies had shown after beholding His miracles and teaching (Matt. 12:42).
- Stephen (an early church leader) referred to Solomon as the builder of God's house, but praised David for finding favor with God (Acts 7:45–48).
- Paul (an early church leader) mentioned several celebrated leaders of Israel including Samuel, the judges, Saul, and David—but omitted Solomon (Acts 13:22).
- The unknown author of Hebrews (probably written prior to A.D. 70) catalogued Israel's heroes of faith (Heb. 11) but did not include Solomon on this list.

Solomon's life and legacy demonstrate that remarkable achievements—in academia, business, government, or any other field—matter little compared to living faithful to God. The outcome of his life challenges us to structure our priorities to focus on loving and serving God's measures of success rather than chasing success as the world defines it.

More: *For more on evaluating your spiritual condition, see "New Creatures with New Character" at Gal. 5:22, 23.*

Think About It: *How would people describe you today? How does God want you to deepen, or change, those perceptions within the next five years?*

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Give Me Wisdom

2 Chr. 1:10

When Solomon asked for wisdom so that he might be a good king, the Lord answered his prayer by making him wiser than any of the sages or rulers of his day (2 Chr. 1:12; 9:22; 1 Kin. 4:29–34). The Lord still offers wisdom to anyone who asks for it (James 1:5). His insight is practical, instructing us in leading responsible, productive, and prosperous lives. For more on this wisdom and how to obtain it, see "What Wisdom Is" at Proverbs 1:2.

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Bringing Plans into Action

2 Chr. 2:13, 14

As the temple project developed, Huram, the master craftsman, worked from temple plans largely developed by David (1 Chr. 28:11–19). He led an array of laborers and artisans in creating an architectural masterpiece.

This scene demonstrates that it is people, not plans, who make things happen. Plans help people initiate, guide, and evaluate their work, but human beings must take action and engage their God-

given skills to actually get things done. Designs and job descriptions only succeed if they empower workers, encouraging them to excel at using their unique abilities.

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Solomon's Census

2 Chr. 2:17, 18

Solomon's census of foreigners living in Israel recalls David's count of the people many years earlier, when the king's recklessness caused the deaths of seventy thousand innocent Israelites (1 Chr. 21:1–14). God apparently did not oppose Solomon's census as He had David's numbering, but Solomon's actions nevertheless created problems that haunted his successor.

Solomon's purpose was to conscript a labor force for his endless building projects, beginning with the temple. Foreigners prohibited by the law from owning land did not yield much tax revenue, so forcing them to work substituted as a form of taxation.

In addition to more than one hundred and fifty thousand foreign workers, Solomon conscripted thirty thousand Israelite laborers (1 Kin. 5:13), possibly people who were unable to pay Solomon's heavy tax levies (12:4). These workers were sent to Lebanon in shifts, but the aliens went to the mountains under heavy supervision. Solomon later conscripted additional foreigners to build his palace complex and storage cities (1 Kin. 9:15, 19). These foreigners descended from peoples Israel had conquered under Joshua (2 Chr. 8:7–9).

Solomon's system of heavy taxes and forced labor allowed him to lead Israel to its greatest height as an empire. But it also created resentment that erupted when his successor Rehoboam attempted to multiply the burden (10:1–19).

More: *Solomon's census was one of seven mentioned in Scripture.*

Think About It: *When have you done an innocent-on-the-surface action that wasn't so innocent at all? Did you know it at the time or*

did you deceive yourself? How can we recognize the future impact of our actions?

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God Responds to Worship

2 Chr. 5:13, 14

Our praise may be as formal and elaborate as the temple dedication (2 Chr. 5:2–7:11) or as simple and spontaneous as services of the early church, which often took place in people's homes (Acts 2:42, 46, 47). What matters is not the setting or structure so much as the object of worship and the worshipers' hearts (John 4:21–24).

Second Chronicles provides fewer details than a parallel account of the temple dedication in 1 Kings 8—until it comes to the singers and trumpeters. Then we see how the musicians' harmony in pitch and purpose brought a worship ceremony to its climax. God responded by blessing the ceremony and the temple itself with His glory and presence.

The New Testament never pictures early disciples engaging in the scripted ritual of the temple, yet God responded to Christian worship with similar signs of His presence and power (for example, Acts 4:31). Whether we worship through extravagant ceremonies or simple expressions of heartfelt praise, God invites us to "come before His presence with singing" (Ps. 100:2).

More: *The composition performed at the temple dedication may have been Ps. 106. Compare 2 Chr. 5:13 with Ps. 106:1.*

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One Place for God's Presence

2 Chr. 6:18

Solomon's prayer of dedication for the temple gives us the right perspective on places of worship. On one hand, the temple was just a building, a finite construction incapable of housing an infinite Lord. On the other hand, the temple was a special place that God had chosen to bless with His presence (2 Chr. 6:6), making it sacred space (6:20).

Unfortunately, this balanced perspective was often distorted. Some forgot that the building's holiness came from God, not man, and an inappropriate reverence for worldly things led them to create inappropriate religious restrictions on the temple. Whereas Solomon's temple was dedicated as a house of prayer for all nations (6:32, 33; compare Is. 56:7), the temple of the New Testament era restricted non-Jews to an outer Court of the Gentiles. Notices in Greek and Latin warned that Gentiles risked death if they trespassed into the inner courts. Still others disrespected the temple's holiness by using it as a marketplace or valuing its costly components above its sacred purpose. Jesus strongly criticized money changers for turning the site into a "den of thieves" (Mark 11:17) and He rebuked the Pharisees for their lack of reverence for what the temple symbolized (Matt. 23:15–22).

All of this helps us think about the significance and symbolism of church buildings today. No church structure should be treated as anything more or less than a place where God has chosen to bless us with His presence. As such it is good for prayer, worship, teaching, fellowship—every holy purpose we have been called to perform as followers of God's commands. Everyone is to be welcome. And if we can't do it in church, we can't do it anywhere.

More: *Far from being off-limits to other peoples, the temple was meant to attract non-Hebrews from around the world so that Israel could be a blessing to the nations and a light pointing to the one true God. See "An International House of Prayer" at 1 Kin. 8:41–43 and "Attracted to Israel's God" at 2 Chr. 6:32, 33.*

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Attracted to Israel's God

2 Chr. 6:32, 33

The temple at Jerusalem was meant to be a magnet drawing people from all over the world to worship the Lord. Throughout Scripture we see foreigners attracted to Israel's God:

Foreigner	What Happened
The queen of Sheba	Awed by Solomon's accomplishments, she praised God (2 Chr. 9:8).
Rulers of neighboring kingdoms	These kings were drawn to hear Solomon's God-given wisdom (2 Chr. 9:22–24).
The widow of Zarephath	As a result of welcoming the prophet Elijah, the Phoenician woman and her son were saved from famine and the son was raised back to life (1 Kin. 17:8–24).
Naaman	The Syrian general was healed of leprosy and believed in God because he listened to the advice of his wife's Jewish servant and sought out Elisha (2 Kin. 5:1–19).
Ebed-Melech	The Ethiopian official demonstrated faith in God by intervening to save Jeremiah, a courageous act for which the Lord spared him when Jerusalem fell (Jer. 38:7–13; 39:15–18).
Nebuchadnezzar	Because of Daniel and the Lord's discipline, the Babylonian king learned that the God of Israel rules. As a result, he instituted a reign based on truth, justice, and humility (Dan. 4:34–37).
Darius	After witnessing Daniel's deliverance from the lions' den, the Persian ruler concluded that the Lord is the living God (Dan. 6:24–27).
The wise men	Drawn by a star they saw in the east, the Magi worshiped the newborn Jesus (Matt. 2:1, 2).
Greeks in Jerusalem	This group asked to meet Jesus, possibly having heard about Him in Galilee (John 12:20–22).
An Ethiopian eunuch	After journeying to Jerusalem to worship in the temple, this African official was ministered to by

Philip and began to follow Jesus (Acts 8:26–40).

Think About It: *What behavior of yours, in your church, would draw people to God? What behavior of yours might push people away from God?*

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The Glory of the Lord

2 Chr. 7:1

As spirit, God has no body and is invisible to the human eye (John 4:24, 6:46; Col. 1:15). But He reveals His presence by showing His "glory" (Hebrew: *chabod*). The *glory of the* LORD was a term used by Israelites to describe how God showed Himself through visible signs such as thunder, lightning, clouds, or fire (for example, Ex. 3:1–6; 19:16–19; Num. 12:5; 2 Chr. 5:13, 14).

When Christ was transfigured, He revealed God in perfect human form, prompting John to write, "The Word became flesh and dwelt among us, *and we beheld His glory*, the glory as of the only begotten of the Father" (John 1:14, emphasis added). When the Holy Spirit filled the first Christians in the upper room, He revealed Himself through tongues of fire and other signs (Acts 2:1–4). God also reveals His glory through creation (Ps. 19:1) and through His people (Eph. 1:12; Col. 1:27). As followers of Jesus, we are each a temple of God; His glory dwells in us and is to be expressed in the way we treat people, the way we spend our time, and in all other areas of life (1 Cor. 6:19, 20).

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Forgiveness Follows Repentance
2 Chr. 7:13–15

God's grace is free but not cheap. It cost Jesus the agony of death on a cross, and it costs those who receive God's forgiveness the price of repentance, or turning from sin.

The Lord reminded His people of this relationship between forgiveness and repentance by stating His promise to heal their land as an *if-then* condition (see the chart at "National Renewal"). To God, forgiveness follows repentance, and repentance is not merely saying sorry, shedding tears, or looking sad. True repentance means turning from thoughts and acts that displease God and turning toward a godly life.

It is a violation of His nature for God to reward those who make a habit of sin. If we want God's blessing, we must pursue God's ways. "Be holy," He urges us, "for I am holy" (Lev. 11:44; 1 Pet. 1:15, 16).

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National Renewal
2 Chr. 7:14

As Christians struggle against moral and spiritual chaos on a national level, the promise that God will heal the land sounds appealing. But it is important to note that when God made this promise, He was speaking specifically to Israel, the people called by His name (compare 2 Chr. 6:5, 6, 33). Israel enjoyed a special covenant relationship with God that no other nation has shared. God's words in 2 Chronicles 7:12–22 essentially restate this unique national covenant (compare Lev. 26; Deut. 29).

God's pledge to heal the land was not unconditional. In order for the Lord to fulfill His part of this agreement with the Israelites, there were certain stipulations:

God's Promise to Heal the Land

When **Circumstances:**	***If*** **Conditions:**	***Then*** **Promise:**
• Drought	• Humility	• I will hear.
• Locusts	• Prayer and seeking God's face	• I will forgive their sin.
• Pestilence	• Turning from wickedness	• I will heal their land.

Not long after Solomon's death, this conditional promise entered its first test. When Solomon's successor Rehoboam turned from God, the Lord allowed the Egyptians to attack Israel. But as Rehoboam and Israel's leaders humbled themselves and turned back to God, He heard their prayers and partially delivered them from the Egyptians (2 Chr. 12:1–12).

Unlike ancient Israel, Christians have not been called to serve God as a political entity. God's promise to heal the land, therefore, cannot be claimed for nations today. However, the principle behind the promise still applies to Christian individuals and groups who bear God's name. When followers of Jesus approach God with humility, prayer, and repentance, God hears them, forgives them, and brings a measure of healing (James 4:7–10).

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Passing Prosperity

2 Chr. 9:27

The extraordinary wealth that marked Solomon's reign over Israel was as short-lived as it was plentiful. Within a few years, the Lord allowed these riches to be taken away as a result of the nation's repeated rebellion against His law. The silver that was said to be "as common in Jerusalem as stones" became tribute and plunder for the kingdom's enemies (2 Chr. 12:9, 10; 36:18). The cedars that were "as abundant as the sycamores which are in the lowland" were cut down, never to grow back. See "The Cedar Trade" at 1 Kings 7:2 and "The Ruin of the Land" at Isaiah 10:19.

Think About It: *How will you use your money in ways that produce lasting results? Name at least three ways.*

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Like Father, Like Son

2 Chr. 11:21–23

King Rehoboam continued in the misguided footsteps of his father Solomon and grandfather David by acquiring numerous wives (compare 2 Sam. 3:2–5; 5:13–16; 1 Kin. 11:1–3). Many of these unions probably involved alliances with foreign leaders and governments (see "Political Marriages" at 2 Sam. 3:13, 14), and Rehoboam may have inherited concubines from his father or acquired them through military victories (see "Concubines" at Gen. 30:3–13). The king not only took many wives—a violation of God's laws for rulers (Deut. 17:14–20; see also "How Marriage Matters" at 1 Kin. 11:1–3)—but he also sought multiple wives for his sons (2 Chr. 11:23). Rehoboam failed to learn from the errors of his predecessors and destined his successors for trouble before they even came to power.

Think About It: *Others could likely see the misbehavior of Rehoboam, and possibly of the influence of Daddy Solomon and grandfather David. How will you see your misbehavior with the clarity others see you? How will you refuse to create damage by ceasing your misbehavior before your children imitate it?*

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Prayer Is More Than a Last Resort

2 Chr. 14:11

Asa recognized that prayer is a discipline to be practiced long before disaster strikes. Faced with an army more than three times larger than his own three hundred thousand men, Asa cried for help. He humbly acknowledged that God, not military might, was his defense. The Lord responded by defeating the Ethiopians (2 Chr. 14:12–15), a scene that shows that the key to battles is not the size of an army but of one's trust in the Lord.

Less than two decades earlier, Solomon's successor Rehoboam had been defeated by Egyptian and Ethiopian forces. The southern invaders had overrun Judah and captured Jerusalem with far fewer military resources (12:1–12) than the army Asa had crushed.

Asa's trust in God was not a faith of last resort motivated by fear. He prayed on the battlefield just as he had prayed, worshiped, and honored the Lord for years (14:3–7). His reign had reversed many of the sins initiated by his great-grandfather Solomon.

When the people of God made prayer and obedience their highest goals, God was faithful to take care of them. But when they abandoned the Lord and made anything else their top priority, then God allowed them to fail. The Lord still watches to see whether we respond in faith when circumstances overwhelm us. But He also notes the quality of our faith before tragedy strikes. Either way—in calm or crisis—we need to pray to the Lord in faith (1 John 5:4) and then do as He instructs (James 2:14–18).

Think About It: *Asa's trust in God was not a faith of last resort motivated by fear. How is this evident?*

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The Ethiopians
2 Chr. 14:12

The Ethiopians who attacked Judah (2 Chr. 12:9, 10) were from an ancient African nation south of Egypt, a region sometimes called Nubia or Cush. This land was famous for its Blue Nile and White Nile (Is. 18:1), papyrus boats (18:2), and precious topaz gems (Job 28:19). The people were known for their smooth, dark skin (Is. 18:2; Jer. 13:23), stately height (Is. 18:2), and ferocity in battle (Jer. 46:9).

The Ethiopians descended from Noah's son Ham (Gen. 10:6; 1 Chr. 1:8–10), as did the people of Egypt (called Mizraim). These two nations were closely connected throughout their histories, and Scripture often mentions them together (for example, Is. 20:3–5; Ezek. 30:4, 5). Ethiopia was generally controlled by the Egyptians until after David's reign (about 1000 B.C.), and the Ethiopians were often mercenaries in the armies of Egypt and other nations (2 Sam. 18:21–32; 2 Chr. 12:3).

The Ethiopians attained their greatest strength during the time of Hezekiah (about 700 B.C.), when Egypt suffered internal disunity and political instability. An Ethiopian dynasty ruled Egypt for sixty years during this period, but an invasion by the Assyrian kings Esarhaddon and Ashurbanipal eventually ended its power (Is. 20:2–6). Later, the prophets Ezekiel (Ezek. 30:4–10) and Jeremiah (Jer. 46:9, 10, 13, 14) predicted that Ethiopia and Egypt would be attacked by the king of Babylon, and Isaiah foretold a Persian conquest of the territory (Esth. 1:1; 8:9; Is. 43:3).

In the midst of these turbulent times, however, the Lord promised that a remnant of His people would one day return to the Holy Land from Ethiopia (and other nations; Is. 11:11). In fact, Ethiopians would be among those who came to Jerusalem to worship the true God (Ps. 68:31; Is. 45:14). The New Testament records one fulfillment of this promise in the story of an Ethiopian eunuch who traveled to Jerusalem and, with the help of Philip, learned to follow Jesus (see "The Message Spreads to Africa" at Acts 8:27–39).

More: *Moses, who for many years lived in Egypt, married an Ethiopian woman, bringing him into conflict with his brother and sister. See "Family Crisis, Leadership Crisis" at Num. 12:2, 3.*

Think About It: *Whether you are from Ethiopia or another heritage, how will you treasure that God's people are from every tribe and every nation?*

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Creeds and Confessions

2 Chr. 15:14, 15

King Asa and his people renewed their covenant with God through an oath that professed their fresh commitment. This formal declaration was apparently spoken or shouted in unison, punctuated by horn blasts. Asa's oath was like other creeds and confessions that God's people have used down through the ages to publicly proclaim beliefs and commitments:

The Ten Commandments (Exodus 20:1–17; Deuteronomy 5:6–21)	Also known as the "The Ten Words," the Commandments summarize God's moral code.
Psalm 78	This instructional psalm about God's faithfulness and the Israelites' unfaithfulness may have been either a sung or spoken teaching tool.
The Songs of Ascent (Psalms 120–134)	These psalms were sung by Israelites on pilgrimages to Jerusalem or ascents of the temple mount. They focused attention on the Lord and His relationships with Israel.
1 Corinthians 15:3–7	Paul labeled this summary of Christ's death, burial, and resurrection as "the gospel" (1 Cor. 15:1), offering these points as the core truths of the good news of salvation.
Ephesians 4:4–6	This affirmation of the church lists seven elements comprising the unity of the body, organized around the three Persons of the Trinity.

Philippians 2:5–11	This text was likely an early song or creed that celebrated Christ's humility and called Christians to follow His example.
1 Timothy 3:16	Paul declared the "mystery of godliness," a six-point summary of Christian doctrine. The apostle said that this affirmation was "without controversy."
2 Timothy 2:11–13	The early church may have used this "faithful saying" in baptizing new Christians.

Think About It: *Would God want you to adapt any of the above creeds for use in your home, your business, or your church? How do the current creeds, at your church, remind you about God?*

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Prisoners for God

2 Chr. 16:10

In an unjust society, it is often the righteous who go to jail.

Like Hanani the seer, many of the Bible's leading followers of God spent time behind bars. Their loyalty to God's calling, biblical convictions, and authentic faith made them vulnerable to persecution through imprisonment or worse. The accompanying table lists some of these convicts with conviction.

Even Christ, who was without sin, became a prisoner and was executed for our sakes. And for all who have undergone suffering, whether deserved or undeserved, Jesus offers forgiveness, reconciliation, and restoration through the Cross (Luke 4:18; Heb. 13:3). The glory that awaits us in heaven far outweighs the sufferings of this world (James 1:2; Rom. 8:18).

Person	Situation
Joseph (Gen. 39:7–	Imprisoned on false charges after refusing the advances of his boss's wife; eventually rose to

23; 41:1–45)	leadership according to God's plan.
Samson (Judg. 16:21–31)	Tricked by Delilah into revealing the secret of his strength; arrested and mocked by the Philistines until God enabled him to take revenge.
Micaiah (1 Kin. 22:1–38)	Jailed for refusing to join other prophets in falsely assuring King Ahab of success in combat.
Hanani (2 Chr. 16:7–10)	Imprisoned for prophesying against King Asa for relying on the Syrians.
Jeremiah (Jer. 37–38)	Locked up for desertion after warning King Zedekiah that Judah would not withstand a siege of the Chaldeans; left in a cistern for speaking up a second time; but after warning the king a third time, allowed to stay in the prison court until the nation fell to Babylon.
John the Baptist (Matt. 14:1–12)	Imprisoned for opposing the marriage of Herod Antipas to Herodias; later executed as a result of scheming by Herodias.
Peter and John (Acts 4:1–21)	Imprisoned after miraculously healing a man; released with a warning not to teach about Jesus, a ban they immediately ignored.
Paul and Silas (Acts 16:16–40)	Slandered, beaten, and jailed after delivering a young woman from demons and her handlers; miraculously released and later vindicated on the basis of their Roman citizenship.
Paul (Acts 21:30–28:31)	Mobbed by antagonistic Jews, rescued by Roman soldiers, tried by regional rulers, and ultimately taken in chains to Rome as a prisoner of the empire.

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God-Fearing Judges

2 Chr. 19:5–11

Just as political leaders can bolster their countries' moral standards through the judges they appoint and policies they enforce, King Jehoshaphat sought to reform Judah by appointing judges and other officials and declaring specific policies to guide them.

- *Judicial character should mirror God's character* (19:7). Just as God was pure in character, so the judges needed to model purity and equity. They should avoid perverting justice by showing partiality or taking bribes.
- *Judges were to take the job seriously* (2 Chr. 19:6). Jehoshaphat urged his legal officials again and again to pay attention to their duties.
- *Judges were accountable to God* (19:6). The king was responsible for the legal system, but judges derived their authority from God. They needed to serve Him with utter respect (2 Chr. 19:7), "faithfully and with a loyal heart" (19:9).
- *The judge's role was to educate as well as hear cases* (19:10). Jehoshaphat expected judges to use disputes as opportunities to teach people the Law and warn them about violating God's commandments. Their failure at this task would make them accountable for the people's sins.
- *Judges presided over specific areas of the law* (19:11). The judiciary was apparently split into religious and civil divisions. Levites and others were appointed as peace officers to assist the judges.

Jehoshaphat's reforms probably increased his control of the justice system, and they registered an immediate impact. Some nations decided not to go to war against Israel (17:10), and others were defeated through God's miraculous help (20:22, 23).

Israel's relationship with God governed its political life. But modern nations—or other governing bodies, such as a church's board of elders or a business's executive leadership team—could implement most of Jehoshaphat's principles as a broad outline of the godly basis on which true justice is founded.

More: *Jehoshaphat left in place one of the most important aspects of Israel's system of justice. See "Cities of Refuge" at Num. 35:11.*

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A Nationwide Fast

2 Chr. 20:3, 4

Jehoshaphat's reign was marked by an unusual spirit of worship and repentance. When an alliance of Moabites and Ammonites attacked without warning, for example, the entire nation gathered to fast and pray. Not only did heads of households seek the Lord but they were also joined by their wives and small children (2 Chr. 20:13). Fasting continues to be a worthwhile spiritual discipline. See "The Value of Fasting" at 1 Chronicles 10:12.

Think About It: *What are benefits of a group fasting together?*

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Indispensable Role Models

2 Chr. 24:17–20

As long as the godly priest Jehoiada was around to guide young Joash, the king ruled well and brought spiritual renewal to the land (2 Chr. 23:16–24:16). But after Jehoiada died, Joash turned to evil, allowing idolatry to creep back into Judah's culture and even killing the son of his mentor Jehoiada (24:22). Joash eventually suffered a sound military defeat and was murdered by his own servants (24:23–25), a tragic ending to what began as a good reign. Our own maturity often rises or falls based on the presence or absence of a role model. We need spiritual mentors to stay on course.

More: *The Bible offers numerous examples and principles for this essential relationship. See "Old Testament Mentors" at 2 Kin. 2:13 and "Kingdom Mentoring" at Acts 9:26–30.*

Think About It: *Who are your in-your-community-or-other-close-circle role models? To whom does God want you to be a role model?*

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Half-Hearted Devotion

2 Chr. 25:2

Demographers today classify roughly one-seventh of the world's population as Christian, but church leaders point out that many adherents are nominal, followers of Christ in name only, attending church sporadically and showing little or no spiritual commitment.

Amaziah generally followed the Lord, but never wholeheartedly. Because he kept the Law more out of tradition than out of passionate commitment, it is unsurprising that Amaziah took ethical shortcuts. He spared the lives of Israelite children of murderers, for example, in keeping with the Law (25:3, 4). But he killed ten thousand innocent Edomites (2 Chr. 25:11, 12).

Nominal faith is almost as bad as no faith at all—or may even be worse (Rev. 3:15, 16). An upstanding life does not guarantee a relationship with God, and if the main point of life is to know, love, and serve God, then merely following religious tradition is dangerously self-deceiving.

More: *Amaziah's attack on the Edomites appears to have been unprovoked. Longstanding ethnic rivalry between the Israelites and the Edomites may have led to this vicious campaign. See "Inconsistent Obedience" at 2 Kin. 14:7–10.*

Think About It: *What makes it possible for you to have fire in your belly for your God? In what areas of your life might a fire need to be lit?*

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Pride Goes Before a Fall

2 Chr. 26:16–21

A young man when he came to the throne, King Uzziah succeeded by honoring God and heeding the prophet Zechariah (2 Chr. 26:1–5). But after a lifetime of military conquests, he made the mistake of performing temple rites reserved only for the priests. Scripture includes many stories of people whose pride and ambition ultimately led to their downfall. Their outcomes should warn us against thinking too much of ourselves (Rom. 12:3; 1 Cor. 10:6, 11–13).

Pharaoh (Ex. 6:1; 8:15, 32; 15:1–18)	Egypt's ruler resisted the Lord's command to let Israel go, bringing down plagues on his people and eventually destroying himself and his armies.
Saul (1 Sam. 15:22–25; 31:1–6)	Israel's first king repeatedly disobeyed God's commands, leading to his overthrow and death.
Nabal (1 Sam. 25)	This rich rancher failed to help David, an offense that almost got him killed. Nabal's wife Abigail intervened, but God soon struck Nabal dead.
Solomon (1 Kin. 11; compare Eccl. 2)	At the apex of his reign, Solomon allowed his idolatrous wives to turn his heart from God, who vowed to divide his kingdom.
Haman (Esth. 3–7)	This second-in-command to the Persian king took offense at a lesser official and vowed to destroy the Jews. But Esther's intervention exposed his plot, and Haman was the one destroyed (he was hanged).
Lucifer (Is. 14:12–17)	God's chief angel was cast from heaven and destined to eternal destruction for trying to raise himself above God.
Nebuchadnezzar (Dan. 4:28–37)	Babylon's king lived like an animal for years until he humbled himself.
Belshazzar (Dan. 5)	This king threw a glittery party using holy implements taken from the temple at Jerusalem. God wrote a warning on a wall that Belshazzar's kingdom would be taken away that night.
Herod Agrippa I (Acts 12:20–23)	When this ruler accepted his subjects' worship of him as though he were a god, the Lord struck him down.

More: *In the New Testament, Paul recommended that believers develop "lowliness of mind." For more, see "Humility: The Scandalous Virtue" at Phil. 2:3.*

Think About It: *When do you think too highly of yourself? When do you think too lowly of yourself? What's God's perfect picture of you?*

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Death Valley
2 Chr. 28:3

The deep, narrow ravine south of Jerusalem called the Valley of the Son of Hinnom was a site where the pagan ritual of child sacrifice had been practiced when Canaanites controlled the region. King Ahaz revived the abhorrent custom, a choice that would bring profound judgment on Judah's people. For more on this location and its prominent role in Scripture see "The Valley of Hinnom" at Joshua 18:16.

Think About It: *Places can contribute to our obedience or disobedience. What habits do you do in the places you go (can be as simple as always saying thank you to merchants)? How do these contribute to another death valley, or to creating a life-giving place?*

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Hezekiah

2 Chr. 29:1

Name means: "The Lord Is My Strength."

Not to be confused with: A man whose family returned to Judah from Babylon under Ezra (Neh. 10:17).

Home: Jerusalem.

Family: Son of Ahaz and Abijah; father of Manasseh, his successor and probably coruler as early as 697 B.C.

Occupation: King of Judah (715–686 B.C.).

Notable achievements: Enacting religious and political reforms, including eradicating idolatrous practices and worship sites, restoring temple worship, and resuming nationwide Passover observance (2 Chr. 29–31); surviving a siege by King Sennacherib's Assyrian army (701 B.C.).

Best known for: Foolishly showing Babylonian emissaries his royal treasures (2 Kin. 20:12–19; 2 Chr. 32:31), a proud act that revisited his successors.

More: *When faced with a problem, which is more important—to pray and have faith or to work and use one's intelligence? The answer is: both. Hezekiah's example demonstrates the answer to that dilemma. See "Work and Prayer" at 2 Chr. 32:6–9.*

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Obeying Begins with Listening

2 Chr. 30:11, 12

The English word *obey* comes from a Latin word meaning "to hear." The old adage is literally true: to hear is to obey. Obeying God begins with listening through Scripture, and the best way to become acquainted with the Lord's interests and values is through regular

Bible reading. Start by working through a theme of special interest by reading an article or two each day along with their associated Bible passages. Look for specific ways to apply what God points out in His Word.

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Singleness of Heart

2 Chr. 30:12

Spiritual revival came about during Hezekiah's reign in Judah because the people chose "singleness of heart" to obey the Lord's commandments. This newfound unity to obey God and honor the covenant contrasted with the disunity that had marked the Israelites since the days of Rehoboam (2 Chr. 10:1–19).

Hezekiah invited the northern kingdom's survivors to rejoin their brothers and sisters in the south (30:6–9), and a few responded to his call (30:10, 11). The nation was able to follow God unreservedly because their king honored the Lord "with all his heart" (31:21; compare Deut. 6:5; Matt. 22:37, 38).

Revival never occurs without unity among God's followers. If His people are divided by conflicting beliefs, attitudes, or actions, outsiders have difficulty taking the gospel seriously. Jesus prayed that His followers would behave as one so that the world would understand that He was Savior and Lord (John 17:20, 21). If we desire spiritual revival for our world, the place to begin is in examining ourselves. We must be like Hezekiah and his people, committed to the Lord with undivided hearts.

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Work and Prayer

2 Chr. 32:6–9

Hezekiah demonstrated uncompromising faith and commitment by destroying the idolatrous shrines built by his father Ahaz (2 Chr. 28:22–25). He used both intellect and heart to express faith in God.

Hezekiah's faith was as practical as it was intense. He protected Jerusalem's water supply by digging a tunnel to the Gihon Spring; when Sennacherib's troops besieged the city, they were unable to prevail. But Jerusalem's survival was ensured by more than Hezekiah's foresight. Surrounded by assault troops who used propaganda to try to sway the people to surrender (32:9–19), Hezekiah trusted God rather than foreign allies (2 Kin. 19:14–19), doing the opposite of his father. The Lord honored Hezekiah's faith by miraculously driving away the Assyrians (19:35, 36).

Ahaz's false worship probably had grown out of his failure to trust God and his allowing himself to become subject to the Assyrians (28:16–21; compare Is. 2:6–9). By contrast, Ahaz's son Hezekiah renewed the people's covenant with the Lord (2 Chr. 29:10). Determined to show that God alone is worthy of worship, he personally destroyed the bronze serpent Moses had crafted in the wilderness (Num. 21:4–9), a relic that the people had turned to for idolatrous purposes.

The problems we face cannot be addressed solely by work—or by prayer. They require us to exercise both faith and intelligence. Hezekiah's example strongly suggests that we accomplish the most by serving God with both prayerful devotion and practical skill.

More: *Despite his faith and wisdom, Hezekiah is remembered today for one proud, foolish act. Learn more at Hezekiah's profile at 2 Chr. 29:1.*

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Choice

2 Chr. 32:27–33:6

More than any other king of Judah, Hezekiah trusted God (2 Kin. 18:5). As he integrated his faith into his royal responsibilities, he . . .

- repented for wrongdoing and made restitution, even letting the offended party—the king of Assyria—establish the amount (18:13–16);
- restored Israel's worship by repairing the temple and renewing Levites and priests by consecrating them for God's service (2 Chr. 29:1–36);
- revived the Passover, inviting survivors from the former northern kingdom to participate (30:1–12);
- modeled devotion by offering an intercessory prayer and contributing animals for the people to sacrifice (30:13–27);
- strengthened Jerusalem's defenses by securing an underground water supply (32:30).

Hezekiah enjoyed extraordinary privilege, authority, and material resources, yet these assets did not draw his heart from God toward evil or selfish ends. His son Manasseh took over the kingdom but did not inherit his godly habits. The Bible says that Manasseh . . .

- committed the same evils as the Canaanites (33:1, 2);
- undid many of the reforms his father enacted (33:3–9);
- refused to listen when the Lord spoke to him and his people (33:10);
- repented of his evil way of life only after he was captured by the Assyrians and tortured in Babylon (33:11–13).

One lesson of these contrasting kings is that wealth and power test character. Another is that moral and spiritual character is not automatically inherited. Hezekiah honored God with his life, but his son did not, at least not until he met a crisis.

Each generation must decide for itself whether it will follow the ways of the Lord. Some of Judah's worst kings were followed by some of the most God-fearing, and vice versa. No matter our background, we always have a choice to turn toward or away from God.

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Prototypes for Evil Kings

2 Chr. 33:2

The books of Kings and Chronicles summarize the lives of most kings of Israel and Judah with one phrase: "he did evil in the sight of the LORD." Scripture usually measures the evil they did against one of several prototypes of wickedness.

Evil Standard	Background	Examples
Father	Used to assess a king whose father was famous for doing evil.	Abijam (1 Kin. 15:3); Jehoram (2 Kin. 3:2)
Jeroboam the son of Nebat	Led ten tribes to rebel against Rehoboam and establish the northern kingdom; soon did evil by introducing his own system of worship and idolatry (1 Kin. 12, 14).	Baasha (1 Kin. 15:34); Jehoram (2 Kin. 3:3)
Ahab	Took the nation's level of wickedness to new heights (1 Kin. 16:30, 33).	Ahaziah (2 Kin. 8:27; 2 Chr. 22:3)
Israel's kings	Notorious for idolatry; ruled a kingdom that began with rebellion and ended in exile (722 B.C.; 2 Kin. 17:5–23); used to gauge the kings of Judah.	Jehoram (2 Chr. 21:6); Ahaz (28:2)
The nations	The Canaanites, Amorites, and other tribes that God promised to drive from the Promised Land (Lev. 18:24–30).	Manasseh (2 Chr. 33:2)

Think About It: *The definition of wrong is doing evil in the sight of the Lord, because only God selflessly defines evil. Ponder a time you defined evil, but then excused other actions as just fine. How can we grow to trust God enough to do rightly?*

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Models for Prayer in the Bible

2 Chr. 33:13

Prayer can be intimidating and baffling. But there is no single right way to pray. If evil King Manasseh could cry to God and be heard, we can learn to communicate with God, especially when we use Scripture as our model.

Need for Prayer	What to Do
You feel guilty for sins that damaged your own or someone else's life.	See David's prayer after he committed adultery and murder (Ps. 51).
You feel overwhelmed with responsibilities beyond your skills.	Read Moses' argument with God (Ex. 3:1–4:17).
You feel frustrated as you read about local, national, and international problems, wondering why God seems unconcerned.	Study the Book of Habakkuk.
You feel threatened by a superior.	Listen as David voices his grievances to God while fleeing Saul (Ps. 57, 142).
You have experienced prejudice against your religious convictions.	Look at the early Christians' prayer for boldness after their leaders were jailed (Acts 4:13–31).
You feel powerless to help a suffering child.	Consider the Syro-Phoenician woman's appeal to Jesus for mercy (Matt. 15:21–28).
You have not experienced healing for a chronic physical malady.	Read about Paul's appeals to God to remove his ailment (2 Cor. 12:7–10).

There is no one method for expressing ourselves to God. Don't limit prayer to simply asking for results. The Lord is available to hear our arguments, pleas, and tears, and He smiles when He hears

our joys, praises, and friendly chatter. He will show us what to do. Open your heart to God, then wait patiently for His instructions.

More: *For more on learning to pray, see "Nehemiah's Prayer" at Neh. 1:4–11.*

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Too Little, Too Late

2 Chr. 33:14–17

For most of Manasseh's reign, Judah paid tribute to Assyria as a vassal state, a fact that may have contributed to Manasseh's fascination with idolatry (2 Chr. 33:2–9), as it had in the era of his grandfather Ahaz. Having resisted repeated warnings from God (33:10), Manasseh was eventually captured and shamed by the Assyrians and deported to Babylon.

It took invasion, capture, humiliation, and a long march to Assyria to bring King Manasseh to his knees. Like countless other sinners, the wayward king broke down before God, crying to Him for help when he had nowhere else to turn. When Manasseh recognized his errors and repented, the Lord, true to His promises, delivered him (33:13; Lev. 26:40–45). This dramatic reversal shows how far God will go to retrieve a person from sin. It also shows that no matter how evil or outrageous human sin might be, God gladly forgives when He sees genuine repentance.

Forgiveness was complete, but consequences remained. Manasseh tried to correct the wrongs he had done, with only partial success (2 Chr. 33:14–17). He returned to Jerusalem and immediately began to campaign for spiritual reform (2 Chr. 33:15–17). But it was too little, too late. He had spent his life demolishing his father Hezekiah's positive accomplishments. Now Manasseh was too old to reclaim that lost ground, and he could do little to reverse the generations of evil that both preceded and followed him. God's judgment of Judah was coming. It was only a matter of time (2 Kin. 20:16–18).

Manasseh's life left behind a mixed legacy. He had enough time to repent but not enough to reform. It is never too soon to come back

to God and start living according to His commands.

More: *Discover how we can humble ourselves and admit our sins in "Confessions That Bring Healing" at 1 Samuel 15:24.*

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Josiah
2 Chr. 34:1

Name means: "The Lord Heals."

Not to be confused with: A man said to be the son of Zephaniah and who lived after the Exile in the days of Zechariah (Zech. 6:10).

Home: Jerusalem.

Family: Son of Amon and Jedidah; apparently married to at least two women, Hamutal and Zebudah; father of Jehoahaz, who ruled in 609 B.C., Eliakim (renamed Jehoiakim), who ruled 609–598 B.C., and Mattaniah (renamed Zedekiah), who ruled 598–587 B.C.

Occupation: King of Judah (640–609 B.C.).

Notable achievements: Enacting long-term religious reforms such as repairing the temple, renewing the covenant, and celebrating a nationwide Passover that drew Israelites from the former northern kingdom; rediscovered the Book of the Law (2 Chr. 34–35).

Best known as: A boy king and the last of Judah's God-fearing rulers before Jerusalem fell to the Babylonians.

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The Stiff-Necked King of a Stiff-Necked People

2 Chr. 36:11–14

Zedekiah was stubborn and rebellious, both against the Lord and Nebuchadnezzar. The last of Judah's kings before the Exile, he ruled Jerusalem as a vassal of the Babylonians. The nation's best and brightest had already been deported (2 Kin. 24:14–16), so Zedekiah was left with subjects who had little ability or character.

Think About It: *We can't blame our subjects for our own lack of leadership. What would the Bible's good kings have advised Zedekiah to do?*

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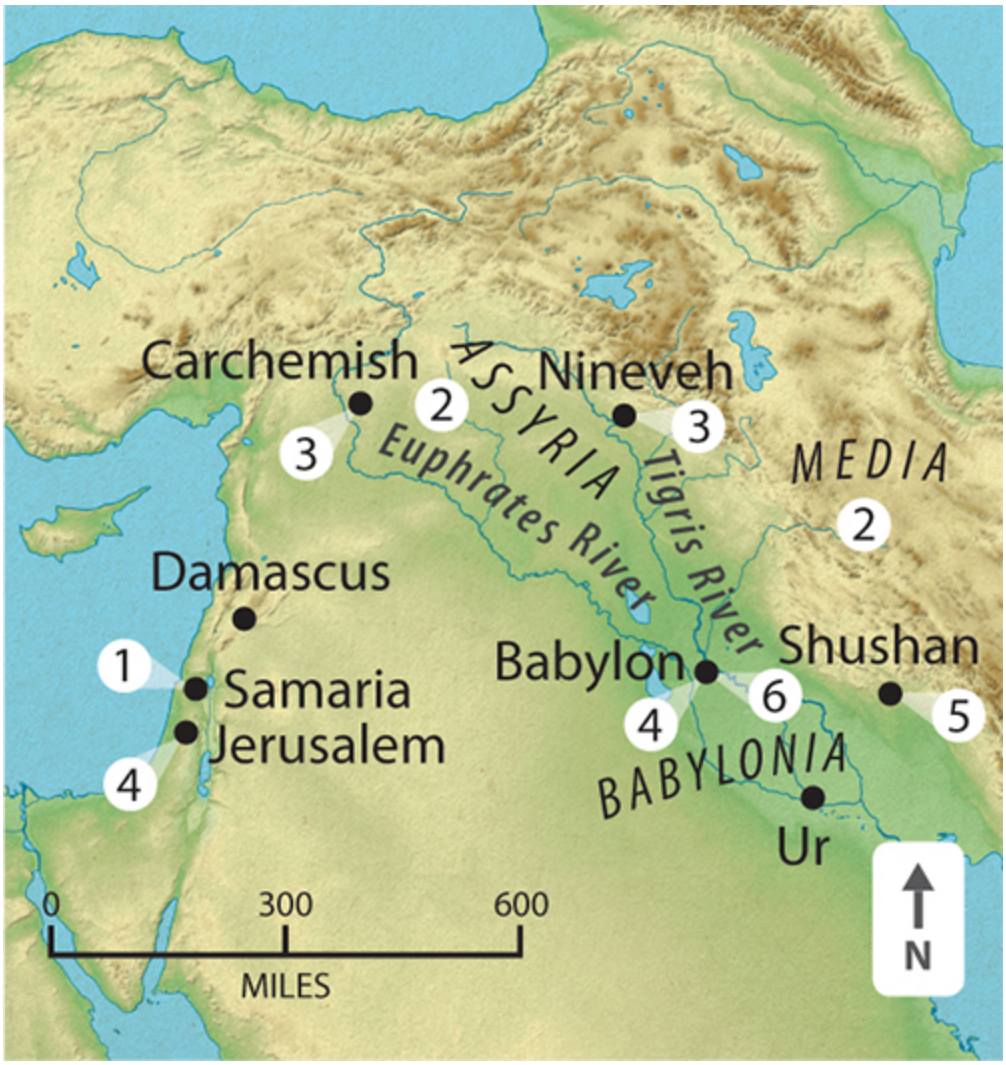
The Captivities of the Israelites

2 Chr. 36:20



1. The Assyrians capture the northern kingdom of Israel in three campaigns beginning in 734 B.C. and ending in 701 B.C.
2. Israelites are relocated to regions of the upper Euphrates and Media, and Israel is repopulated with foreigners from Assyria.
3. The Babylonians conquer Assyria with the capture of Nineveh in 612 B.C. and Carchemish in 605 B.C.
4. Nebuchadnezzar of Babylon campaigns against Judah beginning in 605 B.C., finally capturing Jerusalem in 587 B.C. and taking most of its survivors to “the land of Shinar” (Babylonia; Dan. 1:2).
5. Shushan (Susa), one of the cities where the prophet Daniel probably lived and worked, where Esther was named queen by Xerxes (Ahasuerus) and saved the Jews from genocide, and where Nehemiah served Artaxerxes before returning to Jerusalem.

6. Cyrus of Persia conquered Babylon in 539 B.C. and began allowing Jews to return to Palestine.

Think About It: *Daniel, Shadrach, Meschach and Abed-Nego found ways to honor God even in captivity. What do they have to teach you about managing your tough leadership situations?*

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Seventy Years of Sabbaths

2 Chr. 36:21

For seventy years (c. 606–536 B.C.) the land of Judah lay "desolate," with agricultural and commercial life halted. The Lord enforced a Sabbath rest on the land while the bulk of Judah's people lived in exile in Babylon.

The basis for this discipline was the failure of God's people to honor the law of the Sabbath year, letting the land lie fallow every seventh year (see "The Sabbath Year" at Lev. 25:2–8). Little evidence indicates that they ever followed this practice, and by rejecting this command they acted as if neither they nor the land belonged to God.

The Lord expects us to take His commandments seriously. He used the Babylonians to purge the land of offenders until the deficit of Sabbath years had been restored. When some of the Jews later returned to Jerusalem, they renewed the covenant and made the observation of Sabbath years a serious part of their commitment (Neh. 10:31).

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Cyrus

2 Chr. 36:23

Name means: “Sun” or “Throne.”

Also known as: Cyrus the Great.

Not to be confused with: Cyrus I, his grandfather; or Cyrus the Younger (died 401 B.C.).

Home: Shushan (Susa), the Persian capital.

Family: Maternal grandson of Astyages, king of the Medes, whom he conquered to found the Persian empire; father of Cambyses II, his successor.

Occupation: King of Persia (559–530 B.C.).

Best known as: The Persian king who allowed the Jews to return to their homeland and rebuild the temple at Jerusalem (2 Chr. 36:23; Ezra 6:3).

More: *Cyrus shows that God can use virtually any means to accomplish His intentions. See “Cyrus’s Decree” at Ezra 1:1.*

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2 Chronicles 1

a **1:5** Some authorities read *it was there.*
b **1:17** Literally *by their hands*

2 Chronicles 2

a **2:3** Hebrew *Huram* (compare 1 Kings 5:1)
b **2:12** Hebrew *Huram* (compare 1 Kings 5:1)
c **2:13** Spelled *Hiram* in 1 Kings 7:13
d **2:13** Literally *father* (compare 1 Kings 7:13, 14)

2 Chronicles 3

a **3:1** Literally *He,* following Masoretic Text and Vulgate; Septuagint reads *the LORD;* Targum reads *the Angel of the LORD*.
b **3:1** Spelled *Araunah* in 2 Samuel 24:16ff
c **3:4** The main room of the temple; elsewhere called the holy place (compare 1 Kings 6:3)
d **3:4** Following Masoretic Text, Septuagint, and Vulgate; Arabic, some manuscripts of the Septuagint, and Syriac omit *one hundred and*.
e **3:5** Literally *house*
f **3:15** Literally *house*
g **3:15** Or *eighteen* (compare 1 Kings 7:15; 2 Kings 25:17; and Jeremiah 52:21)

2 Chronicles 4

a **4:5** Or *two thousand* (compare 1 Kings 7:26)
b **4:16** Literally *father*
c **4:17** Spelled *Zaretan* in 1 Kings 7:46

2 Chronicles 5

a **5:7** Literally *house*
b **5:13** Compare Psalm 106:1

2 Chronicles 6

a **6:7** Literally *house,* and so in verses 8–10
b **6:12** Literally *he* (compare 1 Kings 8:22)
c **6:18** Literally *house*
d **6:42** Compare Psalm 132:8–10

2 Chronicles 7

a **7:1** Literally *house*
b **7:3** Compare Psalm 106:1
c **7:6** Compare Psalm 106:1
d **7:8** That is, the Shihor (compare 1 Chronicles 13:5)

2 Chronicles 8

a **8:2** Hebrew *Huram* (compare 2 Chronicles 2:3)
b **8:16** Following Septuagint, Syriac, and Vulgate; Masoretic Text reads *as far as*.
c **8:17** Hebrew *Eloth* (compare 2 Kings 14:22)

2 Chronicles 9

a **9:10** Or *almug* (compare 1 Kings 10:11, 12)
b **9:11** Or *almug* (compare 1 Kings 10:11, 12)
c **9:16** Or *three minas* (compare 1 Kings 10:17)
d **9:21** Hebrew *Huram* (compare 1 Kings 10:22)
e **9:21** Literally *ships of Tarshish* (deep-sea vessels)
f **9:21** Or *peacocks*
g **9:26** That is, the Euphrates

2 Chronicles 10

a **10:11** Literally *scorpions*
b **10:14** Following many Hebrew manuscripts, Septuagint, Syriac, and Vulgate (compare verse 10 and 1 Kings 12:14); Masoretic Text reads *I*.
c **10:14** Literally *scorpions*

2 Chronicles 11

a **11:16** Literally *after them*
b **11:20** Literally *daughter,* but in the broader sense of granddaughter (compare 2 Chronicles 13:2)

2 Chronicles 12

a **12:16** Spelled *Abijam* in 1 Kings 14:31

2 Chronicles 13

a **13:2** Spelled *Maachah* in 11:20, 21 and 1 Kings 15:2
b **13:19** Or *Ephron*

2 Chronicles 15

a **15:8** Following Masoretic Text and Septuagint; Syriac and Vulgate read *Azariah the son of Oded* (compare verse 1).
b **15:16** A Canaanite deity

2 Chronicles 17

a **17:4** Septuagint reads *LORD God.*

2 Chronicles 18

a **18:6** Or *him*

2 Chronicles 19

a **19:8** Septuagint and Vulgate read *for the inhabitants of Jerusalem*.

2 Chronicles 20

a **20:1** Following Masoretic Text and Vulgate; Septuagint reads *Meunites* (compare 26:7).
b **20:2** Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Old Latin read *Edom*.
c **20:21** Compare Psalm 106:1
d **20:25** A few Hebrew manuscripts, Old Latin, and Vulgate read *garments;* Septuagint reads *armor*.
e **20:26** Literally *Blessing*

2 Chronicles 21

a **21:17** Elsewhere called *Ahaziah* (compare 2 Chronicles 22:1)

2 Chronicles 22

a **22:2** Or *twenty-two* (compare 2 Kings 8:26)
b **22:5** Also spelled *Joram* (compare verses 5 and 7; 2 Kings 8:28; and elsewhere)
c **22:6** Some Hebrew manuscripts, Septuagint, Syriac, Vulgate, and 2 Kings 8:29 read *Ahaziah.*
d **22:11** Spelled *Jehosheba* in 2 Kings 11:2

2 Chronicles 23

a **23:11** That is, the Law (compare Exodus 25:16, 21; 31:18)
b **23:17** Literally *house*

2 Chronicles 24

a **24:25** Septuagint and Vulgate read *son* (compare verses 20–22).
b **24:26** Or *Jozachar* (compare 2 Kings 12:21)
c **24:26** Or *Shomer* (compare 2 Kings 12:21)

2 Chronicles 25

a **25:4** Deuteronomy 24:16
b **25:17** Spelled *Jehoash* in 2 Kings 14:8ff

2 Chronicles 26

a **26:1** Called *Azariah* in 2 Kings 14:21ff
b **26:2** Hebrew *Eloth*
c **26:5** Several Hebrew manuscripts, Septuagint, Syriac, Targum, and Arabic read *fear*.
d **26:12** Literally *chief fathers*

2 Chronicles 27

a **27:1** Spelled *Jerusha* in 2 Kings 15:33

2 Chronicles 28

a **28:16** Septuagint, Syriac, and Vulgate read *king* (compare verse 20).
b **28:20** Hebrew *Tilgath-Pilneser*

2 Chronicles 29

a **29:1** Spelled *Abi* in 2 Kings 18:2

2 Chronicles 30

a **30:3** That is, the first month (compare Leviticus 23:5); literally *at that time*

2 Chronicles 31

a **31:2** That is, the temple

2 Chronicles 32

a **32:3** Literally *mighty men*
b **32:4** Following Masoretic Text and Vulgate; Arabic, Septuagint, and Syriac read *king*.
c **32:5** Literally *The Landfill*
d **32:18** Literally *Judean*
e **32:22** Septuagint reads *gave them rest;* Vulgate reads *gave them treasures*.
f **32:28** Following Septuagint and Vulgate; Arabic and Syriac omit *folds for flocks;* Masoretic Text reads *flocks for sheepfolds*.
g **32:30** Literally *brought it straight* (compare 2 Kings 20:20)

2 Chronicles 33

a **33:3** The gods of the Assyrians
b **33:11** That is, nose hooks (compare 2 Kings 19:28)
c **33:18** Literally *words*
d **33:19** Septuagint reads *the seers.*

2 Chronicles 34

a **34:6** Literally *swords*
b **34:8** Literally *house*
c **34:20** *Achbor the son of Michaiah* in 2 Kings 22:12
d **34:22** Spelled *Tikvah* in 2 Kings 22:14
e **34:22** Spelled *Harhas* in 2 Kings 22:14

2 Chronicles 36

a **36:2** Masoretic Text reads *Joahaz.*
b **36:4** Literally *his*
c **36:4** Masoretic Text reads *Joahaz.*
d **36:9** Some Hebrew manuscripts, Septuagint, Syriac, and 2 Kings 24:8 read *eighteen.*
e **36:10** Literally *his* (compare 2 Kings 24:17)

The books of Ezra and Nehemiah recount the Jews' long-awaited return to Jerusalem after the Babylonian exile.

God's people had been exiled from their homeland as a consequence of their disobedience to God. Most who had been taken captive died in a foreign country. New generations had been born and brought up far from their homeland. These young exiles had never set eyes on the land promised to Abraham and his descendants, and many did not consider the land of their forefathers to be their home. But like other refugees throughout history, some took up the challenge of reclaiming their heritage and rebuilding their homes and identities. Debris would be cleared, damaged infrastructure replaced, and new structures raised from the ashes of a burned-out city. Government would be reconstituted and every economic sector revived.

Among countless pressing tasks, two projects took priority, and Jerusalem's reconstruction can be largely attributed to two men, Ezra the scribe and Nehemiah the cupbearer. The former was probably an appointed official over Jewish affairs in Persia, and the latter a confidant of the Persian king Artaxerxes I. Ezra's primary concerns were religious and cultural; he aimed to revive worship by laying a new foundation for the temple, the center of the nation's spiritual life. Nehemiah focused on the people's administrative and military interests by rebuilding the wall around the city, a ring of protection broken down during the Babylonian siege. Both projects represented the people's return not only to Judah but also to their God. The price of disobedience had been paid. Now was the time for

restoration and renewal as the Lord effected a new exodus for His people.

Ezra and Nehemiah were able to pursue their civil duties because of a coalition of Persians, Medes, and Scythians that had captured Babylon in 539 B.C., bringing an end to the Babylonian empire. When King Cyrus of Persia issued a decree allowing the Jews to return to their homeland, most chose to remain in Mesopotamia. But many thousands made the journey home in three major waves of migration (see "The Journey Back to Jerusalem" at Ezra 2:1). Ezra returned during the second of these journeys (458 B.C.; 7:1–9), and Nehemiah led the third (444 B.C.; Neh. 2:1–9).

The similarity between the end of 2 Chronicles and the opening of Ezra suggests that the books of Ezra and Nehemiah originated as a continuation of the Book of Chronicles. Tradition credits the Book of Ezra to Ezra the scribe, who would have possessed both the writing ability and the access to historical records necessary to compose this account. The narrative begins with the decree of Cyrus in 536 B.C. to rebuild the temple. Due to delays caused by opposition, however, the project is not completed until after Ezra arrives on the scene in 458 B.C. The account begins in Babylon and ends in Jerusalem (see the map at "The Journey Back to Jerusalem" at Ezra 2:1).

Key People in Ezra

- Cyrus, a pagan king whom God used to bring His people home and rebuild the temple (Ezra 1:1; see also Cyrus's profile at 2 Chr. 36:23).
- The Persians, the most humane and benevolent of Middle Eastern conquerors, especially compared to the Assyrians and Babylonians (Ezra 1:8).
- Zerubbabel, grandson of King Jehoiachin and leader of the first group of Jews to leave Babylon for Judah

(Ezra 2:2).
- Artaxerxes I, the Persian ruler who issued a supplemental decree permitting Jewish repatriation and rebuilding (Ezra 4:7).

Key Events in Ezra

- Cyrus issues a decree freeing the Jews from captivity (Ezra 1:1–4).
- Ezra rebuilds the temple at Jerusalem (Ezra 3:10–6:22).
- God's followers dissolve their marriages to pagan wives (Ezra 9–10).

Ezra 1

End of the Babylonian Captivity

1 Now in the first year of Cyrus king of Persia, that the word
of the LORD by the mouth of Jeremiah might be fulfilled,
the LORD stirred up the spirit of Cyrus king of Persia, so
that he made a proclamation throughout all his kingdom,
and also *put it* in writing, saying, *Cyrus's Decree*

> 2 Thus says Cyrus king of Persia: All the kingdoms of
> the earth the LORD God of heaven has given me. And
> He has commanded me to build Him a house at
> Jerusalem which *is* in Judah.
> 3 Who *is* among you of all His people? May his God be
> with him, and let him go up to Jerusalem which *is* in
> Judah, and build the house of the LORD God of Israel
> (He *is* God), which *is* in Jerusalem.
> 4 And whoever is left in any place where he dwells, let
> the men of his place help him with silver and gold,
> with goods and livestock, besides the freewill offerings
> for the house of God which *is* in Jerusalem.

5 Then the heads of the fathers' *houses* of Judah and
Benjamin, and the priests and the Levites, with all whose
spirits God had moved, arose to go up and build the house
of the LORD which *is* in Jerusalem.
6 And all those who *were* around them encouraged them
with articles of silver and gold, with goods and livestock,
and with precious things, besides all *that* was willingly
offered.
7 King Cyrus also brought out the articles of the house of
the LORD, which Nebuchadnezzar had taken from
Jerusalem and put in the temple of his gods;

[8]and Cyrus king of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince of Judah.

[9]This *is* the number of them: thirty gold platters, one thousand silver platters, twenty-nine knives,

[10]thirty gold basins, four hundred and ten silver basins of a similar *kind, and* one thousand other articles.

[11]All the articles of gold and silver *were* five thousand four hundred. All *these* Sheshbazzar took with the captives who were brought from Babylon to Jerusalem.

Ezra 2

The Captives Who Returned to Jerusalem

1 Now[a] these *are* the people of the province who came back
from the captivity, of those who had been carried away,
whom Nebuchadnezzar the king of Babylon had carried
away to Babylon, and who returned to Jerusalem and
Judah, everyone to his *own* city. *The Journey Back to Jerusalem*

2 *Those* who came with Zerubbabel *were* Jeshua,
Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar,[b]
Bigvai, Rehum,[c] *and* Baanah. The number of the men of the
people of Israel:

3 the people of Parosh, two thousand one hundred and
seventy-two;

4 the people of Shephatiah, three hundred and seventy-
two;

5 the people of Arah, seven hundred and seventy-five;

6 the people of Pahath-Moab, of the people of Jeshua *and*
Joab, two thousand eight hundred and twelve;

7 the people of Elam, one thousand two hundred and fifty-
four;

8 the people of Zattu, nine hundred and forty-five;

9 the people of Zaccai, seven hundred and sixty;

10 the people of Bani,[d] six hundred and forty-two;

11 the people of Bebai, six hundred and twenty-three;

12 the people of Azgad, one thousand two hundred and
twenty-two;

13 the people of Adonikam, six hundred and sixty-six;

14 the people of Bigvai, two thousand and fifty-six;

15 the people of Adin, four hundred and fifty-four;

16 the people of Ater of Hezekiah, ninety-eight;

17 the people of Bezai, three hundred and twenty-three;
18 the people of Jorah,[e] one hundred and twelve;
19 the people of Hashum, two hundred and twenty-three;
20 the people of Gibbar,[f] ninety-five;
21 the people of Bethlehem, one hundred and twenty-three;
22 the men of Netophah, fifty-six;
23 the men of Anathoth, one hundred and twenty-eight;

Proof of Ownership

24 the people of Azmaveth,[g] forty-two;
25 the people of Kirjath Arim,[h] Chephirah, and Beeroth, seven hundred and forty-three;
26 the people of Ramah and Geba, six hundred and twenty-one;
27 the men of Michmas, one hundred and twenty-two;
28 the men of Bethel and Ai, two hundred and twenty-three;
29 the people of Nebo, fifty-two;
30 the people of Magbish, one hundred and fifty-six;
31 the people of the other Elam, one thousand two hundred and fifty-four;
32 the people of Harim, three hundred and twenty;
33 the people of Lod, Hadid, and Ono, seven hundred and twenty-five;
34 the people of Jericho, three hundred and forty-five;
35 the people of Senaah, three thousand six hundred and thirty.
36 The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three;
37 the sons of Immer, one thousand and fifty-two;
38 the sons of Pashhur, one thousand two hundred and forty-seven;

39 the sons of Harim, one thousand and seventeen.

40 The Levites: the sons of Jeshua and Kadmiel, of the
sons of Hodaviah,[i] seventy-four.

41 The singers: the sons of Asaph, one hundred and
twenty-eight.

42 The sons of the gatekeepers: the sons of Shallum, the
sons of Ater, the sons of Talmon, the sons of Akkub, the
sons of Hatita, and the sons of Shobai, one hundred and
thirty-nine *in* all.

43 The Nethinim: the sons of Ziha, the sons of Hasupha,
the sons of Tabbaoth,

44 the sons of Keros, the sons of Siaha,[j] the sons of Padon,

45 the sons of Lebanah, the sons of Hagabah, the sons of
Akkub,

46 the sons of Hagab, the sons of Shalmai, the sons of
Hanan,

47 the sons of Giddel, the sons of Gahar, the sons of
Reaiah,

48 the sons of Rezin, the sons of Nekoda, the sons of
Gazzam,

49 the sons of Uzza, the sons of Paseah, the sons of Besai,

50 the sons of Asnah, the sons of Meunim, the sons of
Nephusim,[k]

51 the sons of Bakbuk, the sons of Hakupha, the sons of
Harhur,

52 the sons of Bazluth,[l] the sons of Mehida, the sons of
Harsha,

53 the sons of Barkos, the sons of Sisera, the sons of
Tamah,

54 the sons of Neziah, and the sons of Hatipha.

55 The sons of Solomon’s servants: the sons of Sotai, the
sons of Sophereth, the sons of Peruda,[m]

56 the sons of Jaala, the sons of Darkon, the sons of
Giddel,
57 the sons of Shephatiah, the sons of Hattil, the sons of
Pochereth of Zebaim, and the sons of Ami.[n]
58 All the Nethinim and the children of Solomon's
servants were three hundred and ninety-two.
59 And these *were* the ones who came up from Tel Melah,
Tel Harsha, Cherub, Addan,[o] and Immer; but they could not
identify their father's house or their genealogy,[p] whether
they *were* of Israel:
60 the sons of Delaiah, the sons of Tobiah, and the sons of
Nekoda, six hundred and fifty-two;
61 and of the sons of the priests: the sons of Habaiah, the
sons of Koz,[q] and the sons of Barzillai, who took a wife of
the daughters of Barzillai the Gileadite, and was called by
their name.
62 These sought their listing *among* those who were
registered by genealogy, but they were not found; therefore
they *were excluded* from the priesthood as defiled.
63 And the governor[r] said to them that they should not eat
of the most holy things till a priest could consult with the
Urim and Thummim.
64 The whole assembly together *was* forty-two thousand
three hundred *and* sixty, *A New Census*
65 besides their male and female servants, of whom *there
were* seven thousand three hundred and thirty-seven; and
they had two hundred men and women singers.
66 Their horses *were* seven hundred and thirty-six, their
mules two hundred and forty-five,
67 their camels four hundred and thirty-five, and *their*
donkeys six thousand seven hundred and twenty.
68 *Some* of the heads of the fathers' *houses,* when they
came to the house of the LORD which *is* in Jerusalem,
offered freely for the house of God, to erect it in its place:

[69]According to their ability, they gave to the treasury for the work sixty-one thousand gold drachmas, five thousand minas of silver, and one hundred priestly garments.

[70]So the priests and the Levites, *some* of the people, the singers, the gatekeepers, and the Nethinim, dwelt in their cities, and all Israel in their cities.

Ezra 3

Worship Restored at Jerusalem

1 And when the seventh month had come, and the children
of Israel *were* in the cities, the people gathered together as
one man to Jerusalem. *Community Begins with Worship*

2 Then Jeshua the son of Jozadak[a] and his brethren the
priests, and Zerubbabel the son of Shealtiel and his
brethren, arose and built the altar of the God of Israel, to
offer burnt offerings on it, as *it is* written in the Law of
Moses the man of God.

3 Though fear *had come* upon them because of the people
of those countries, they set the altar on its bases; and they
offered burnt offerings on it to the LORD, *both* the morning
and evening burnt offerings.

4 They also kept the Feast of Tabernacles, as *it is* written,
and *offered* the daily burnt offerings in the number
required by ordinance for each day.

5 Afterwards *they offered* the regular burnt offering, and
those for New Moons and for all the appointed feasts of the
LORD that were consecrated, and *those* of everyone who
willingly offered a freewill offering to the LORD.

6 From the first day of the seventh month they began to
offer burnt offerings to the LORD, although the foundation
of the temple of the LORD had not been laid.

7 They also gave money to the masons and the carpenters,
and food, drink, and oil to the people of Sidon and Tyre to
bring cedar logs from Lebanon to the sea, to Joppa,
according to the permission which they had from Cyrus
king of Persia.

Restoration of the Temple Begins

8Now in the second month of the second year of their coming to the house of God at Jerusalem, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak,[b] and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began *work* and appointed the Levites from twenty years old and above to oversee the work of the house of the LORD.

9Then Jeshua *with* his sons and brothers, Kadmiel *with* his sons, and the sons of Judah,[c] arose as one to oversee those working on the house of God: the sons of Henadad *with* their sons and their brethren the Levites.

10When the builders laid the foundation of the temple of the LORD, the priests stood[d] in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the ordinance of David king of Israel.

11And they sang responsively, praising and giving thanks to the LORD:

> "For *He is* good,
> For His mercy *endures* forever toward Israel."[e]

Then all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12But many of the priests and Levites and heads of the fathers' *houses,* old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy,

Newer Is Not Necessarily Better or Worse

13so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.

Ezra 4

Resistance to Rebuilding the Temple

1 Now when the adversaries of Judah and Benjamin heard
that the descendants of the captivity were building the
temple of the LORD God of Israel,
2 they came to Zerubbabel and the heads of the fathers'
houses, and said to them, "Let us build with you, for we
seek your God as you *do;* and we have sacrificed to Him
since the days of Esarhaddon king of Assyria, who brought
us here."
3 But Zerubbabel and Jeshua and the rest of the heads of
the fathers' *houses* of Israel said to them, "You may do
nothing with us to build a house for our God; but we alone
will build to the LORD God of Israel, as King Cyrus the king
of Persia has commanded us."
4 Then the people of the land tried to discourage the
people of Judah. They troubled them in building,
5 and hired counselors against them to frustrate their
purpose all the days of Cyrus king of Persia, even until the
reign of Darius king of Persia.

Rebuilding of Jerusalem Opposed

6 In the reign of Ahasuerus, in the beginning of his reign,
they wrote an accusation against the inhabitants of Judah
and Jerusalem.
7 In the days of Artaxerxes also, Bishlam, Mithredath,
Tabel, and the rest of their companions wrote to Artaxerxes
king of Persia; and the letter *was* written in Aramaic script,
and translated into the Aramaic language. *Artaxerxes I*
8 Rehum[a] the commander and Shimshai the scribe wrote a
letter against Jerusalem to King Artaxerxes in this fashion:

9 From[b] Rehum the commander, Shimshai the scribe,
and the rest of their companions—*representatives* of
the Dinaites, the Apharsathchites, the Tarpelites, the
people of Persia and Erech and Babylon and Shushan,[c]
the Dehavites, the Elamites,
10 and the rest of the nations whom the great and
noble Osnapper took captive and settled in the cities
of Samaria and the remainder beyond the River[d]—and
so forth.[e]

11 (This *is* a copy of the letter that they sent him)

To King Artaxerxes from your servants, the men *of the region* beyond the River, and so forth:[f]

12 Let it be known to the king that the Jews who came
up from you have come to us at Jerusalem, and are
building the rebellious and evil city, and are finishing
its walls and repairing the foundations.
13 Let it now be known to the king that, if this city is
built and the walls completed, they will not pay tax,
tribute, or custom, and the king's treasury will be
diminished.
14 Now because we receive support from the palace, it
was not proper for us to see the king's dishonor;
therefore we have sent and informed the king,
15 that search may be made in the book of the records
of your fathers. And you will find in the book of the
records and know that this city *is* a rebellious city,
harmful to kings and provinces, and that they have
incited sedition within the city in former times, for
which cause this city was destroyed.
16 We inform the king that if this city is rebuilt and its
walls are completed, the result will be that you will
have no dominion beyond the River.

17The king sent an answer:

To Rehum the commander, *to* Shimshai the scribe, *to* the rest of their companions who dwell in Samaria, and *to* the remainder beyond the River:

Peace, and so forth.[g]

[18]The letter which you sent to us has been clearly read before me.
[19]And I gave the command, and a search has been made, and it was found that this city in former times has revolted against kings, and rebellion and sedition have been fostered in it.
[20]There have also been mighty kings over Jerusalem, who have ruled over all *the region* beyond the River; and tax, tribute, and custom were paid to them.
[21]Now give the command to make these men cease, that this city may not be built until the command is given by me.
[22]Take heed now that you do not fail to do this. Why should damage increase to the hurt of the kings?

23Now when the copy of King Artaxerxes' letter *was* read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem against the Jews, and by force of arms made them cease.
24Thus the work of the house of God which *is* at Jerusalem ceased, and it was discontinued until the second year of the reign of Darius king of Persia.

Ezra 5

Restoration of the Temple Resumed

1 Then the prophet Haggai and Zechariah the son of Iddo,
prophets, prophesied to the Jews who *were* in Judah and
Jerusalem, in the name of the God of Israel, *who was* over
them.
2 So Zerubbabel the son of Shealtiel and Jeshua the son of
Jozadak[a] rose up and began to build the house of God
which *is* in Jerusalem; and the prophets of God *were* with
them, helping them.
3 At the same time Tattenai the governor of *the region*
beyond the River[b] and Shethar-Boznai and their
companions came to them and spoke thus to them: "Who
has commanded you to build this temple and finish this
wall?"
4 Then, accordingly, we told them the names of the men
who were constructing this building.
5 But the eye of their God was upon the elders of the Jews,
so that they could not make them cease till a report could
go to Darius. Then a written answer was returned
concerning this *matter*.
6 This is a copy of the letter that Tattenai sent:

> The governor of *the region* beyond the River, and
> Shethar-Boznai, and his companions, the Persians who
> *were in the region* beyond the River, to Darius the
> king.

7 (They sent a letter to him, in which was written thus)

> To Darius the king:
> All peace.

8 Let it be known to the king that we went into the province of Judea, to the temple of the great God, which is being built with heavy stones, and timber is being laid in the walls; and this work goes on diligently and prospers in their hands.
9 Then we asked those elders, *and* spoke thus to them: "Who commanded you to build this temple and to finish these walls?"
10 We also asked them their names to inform you, that we might write the names of the men who *were* chief among them.
11 And thus they returned us an answer, saying: "We are the servants of the God of heaven and earth, and we are rebuilding the temple that was built many years ago, which a great king of Israel built and completed.
12 "But because our fathers provoked the God of heaven to wrath, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, *who* destroyed this temple and carried the people away to Babylon.
13 "However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree to build this house of God.
14 "Also, the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the temple that *was* in Jerusalem and carried into the temple of Babylon—those King Cyrus took from the temple of Babylon, and they were given to one named Sheshbazzar, whom he had made governor.
15 "And he said to him, 'Take these articles; go, carry them to the temple *site* that *is* in Jerusalem, and let the house of God be rebuilt on its former site.'
16 "Then the same Sheshbazzar came *and* laid the foundation of the house of God which *is* in Jerusalem;

but from that time even until now it has been under construction, and it is not finished.”
17Now therefore, if *it seems* good to the king, let a search be made in the king’s treasure house, which *is* there in Babylon, whether it is *so* that a decree was issued by King Cyrus to build this house of God at Jerusalem, and let the king send us his pleasure concerning this *matter*.

Ezra 6

The Decree of Darius

1 Then King Darius issued a decree, and a search was made
in the archives,[a] where the treasures were stored in
Babylon.
2 And at Achmetha,[b] in the palace that *is* in the province
of Media, a scroll was found, and in it a record *was* written
thus:

3 In the first year of King Cyrus, King Cyrus issued a
decree *concerning* the house of God at Jerusalem: "Let
the house be rebuilt, the place where they offered
sacrifices; and let the foundations of it be firmly laid,
its height sixty cubits *and* its width sixty cubits,
4 *with* three rows of heavy stones and one row of new
timber. Let the expenses be paid from the king's
treasury.
5 Also let the gold and silver articles of the house of
God, which Nebuchadnezzar took from the temple
which *is* in Jerusalem and brought to Babylon, be
restored and taken back to the temple which *is* in
Jerusalem, *each* to its place; and deposit *them* in the
house of God"—
6 Now *therefore,* Tattenai, governor of *the region*
beyond the River, and Shethar-Boznai, and your
companions the Persians who *are* beyond the River,
keep yourselves far from there.
7 Let the work of this house of God alone; let the
governor of the Jews and the elders of the Jews build
this house of God on its site.
8 Moreover I issue a decree *as to* what you shall do for
the elders of these Jews, for the building of this house

of God: Let the cost be paid at the king’s expense from taxes *on the region* beyond the River; this is to be given immediately to these men, so that they are not hindered.
9And whatever they need—young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who *are* in Jerusalem—let it be given them day by day without fail,
10that they may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons.
11Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this.
12And may the God who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of God which is in Jerusalem. I Darius issue a decree; let it be done diligently.

The Temple Completed and Dedicated

13Then Tattenai, governor of *the region* beyond the River, Shethar-Boznai, and their companions diligently did according to what King Darius had sent.
14So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished *it,* according to the commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes king of Persia.
15Now the temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of

King Darius.

16 Then the children of Israel, the priests and the Levites
and the rest of the descendants of the captivity, celebrated
the dedication of this house of God with joy.

17 And they offered sacrifices at the dedication of this
house of God, one hundred bulls, two hundred rams, four
hundred lambs, and as a sin offering for all Israel twelve
male goats, according to the number of the tribes of Israel.

18 They assigned the priests to their divisions and the
Levites to their divisions, over the service of God in
Jerusalem, as it is written in the Book of Moses.

The Passover Celebrated

19 And the descendants of the captivity kept the Passover
on the fourteenth *day* of the first month.

20 For the priests and the Levites had purified themselves;
all of them *were ritually* clean. And they slaughtered the
Passover *lambs* for all the descendants of the captivity, for
their brethren the priests, and for themselves.

21 Then the children of Israel who had returned from the
captivity ate together with all who had separated
themselves from the filth of the nations of the land in order
to seek the LORD God of Israel.

22 And they kept the Feast of Unleavened Bread seven
days with joy; for the LORD made them joyful, and turned
the heart of the king of Assyria toward them, to strengthen
their hands in the work of the house of God, the God of
Israel.

Ezra 7

The Arrival of Ezra

1 Now after these things, in the reign of Artaxerxes king of
Persia, Ezra the son of Seraiah, the son of Azariah, the son
of Hilkiah, *God's People in Government*
2 the son of Shallum, the son of Zadok, the son of Ahitub,
3 the son of Amariah, the son of Azariah, the son of
Meraioth,
4 the son of Zerahiah, the son of Uzzi, the son of Bukki,
5 the son of Abishua, the son of Phinehas, the son of
Eleazar, the son of Aaron the chief priest—
6 this Ezra came up from Babylon; and he *was* a skilled
scribe in the Law of Moses, which the LORD God of Israel
had given. The king granted him all his request, according
to the hand of the LORD his God upon him. *The Skill of a Scribe*
7 *Some* of the children of Israel, the priests, the Levites,
the singers, the gatekeepers, and the Nethinim came up to
Jerusalem in the seventh year of King Artaxerxes.
8 And Ezra came to Jerusalem in the fifth month, which
was in the seventh year of the king.
9 On the first *day* of the first month he began *his* journey
from Babylon, and on the first *day* of the fifth month he
came to Jerusalem, according to the good hand of his God
upon him.
10 For Ezra had prepared his heart to seek the Law of the
LORD, and to do *it,* and to teach statutes and ordinances in
Israel.

The Letter of Artaxerxes to Ezra

11 This *is* a copy of the letter that King Artaxerxes gave
Ezra the priest, the scribe, expert in the words of the

commandments of the LORD, and of His statutes to Israel:

12 Artaxerxes,[a] king of kings,

To Ezra the priest, a scribe of the Law of the God of heaven:
Perfect *peace,* and so forth.[b]
13 I issue a decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you.
14 And whereas you are being sent by the king and his seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which *is* in your hand;
15 and *whereas you are* to carry the silver and gold which the king and his counselors have freely offered to the God of Israel, whose dwelling *is* in Jerusalem;
16 and *whereas* all the silver and gold that you may find in all the province of Babylon, along with the freewill offering of the people and the priests, *are to be* freely offered for the house of their God in Jerusalem—
17 now therefore, be careful to buy with this money bulls, rams, and lambs, with their grain offerings and their drink offerings, and offer them on the altar of the house of your God in Jerusalem.
18 And whatever seems good to you and your brethren to do with the rest of the silver and the gold, do it according to the will of your God.
19 Also the articles that are given to you for the service of the house of your God, deliver in full before the God of Jerusalem.
20 And whatever more may be needed for the house of your God, which you may have occasion to provide, pay *for it* from the king's treasury.

21 And I, *even* I, Artaxerxes the king, issue a decree to
all the treasurers who *are in the region* beyond the
River, that whatever Ezra the priest, the scribe of the
Law of the God of heaven, may require of you, let it be
done diligently,
22 up to one hundred talents of silver, one hundred
kors of wheat, one hundred baths of wine, one
hundred baths of oil, and salt without prescribed limit.
23 Whatever is commanded by the God of heaven, let it
diligently be done for the house of the God of heaven.
For why should there be wrath against the realm of
the king and his sons?
24 Also we inform you that it shall not be lawful to
impose tax, tribute, or custom *on* any of the priests,
Levites, singers, gatekeepers, Nethinim, or servants of
this house of God.
25 And you, Ezra, according to your God-given wisdom,
set magistrates and judges who may judge all the
people who *are in the region* beyond the River, all
such as know the laws of your God; and teach those
who do not know *them*.
26 Whoever will not observe the law of your God and
the law of the king, let judgment be executed speedily
on him, whether *it be* death, or banishment, or
confiscation of goods, or imprisonment.

27 Blessed *be* the LORD God of our fathers, who has put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem,

28 and has extended mercy to me before the king and his counselors, and before all the king's mighty princes.

So I was encouraged, as the hand of the LORD my God *was* upon me; and I gathered leading men of Israel to go up with me.

Ezra 8

Heads of Families Who Returned with Ezra

1These *are* the heads of their fathers' *houses,* and *this is* the genealogy of those who went up with me from Babylon, in the reign of King Artaxerxes:

2of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush;

3of the sons of Shecaniah, of the sons of Parosh, Zechariah; and registered with him *were* one hundred and fifty males;

4of the sons of Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males;

5of the sons of Shechaniah,[a] Ben-Jahaziel, and with him three hundred males;

6of the sons of Adin, Ebed the son of Jonathan, and with him fifty males;

7of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males;

8of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males;

9of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males;

10of the sons of Shelomith,[b] Ben-Josiphiah, and with him one hundred and sixty males;

11of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight males;

12of the sons of Azgad, Johanan the son of Hakkatan, and with him one hundred and ten males;

13of the last sons of Adonikam, whose names *are* these—Eliphelet, Jeiel, and Shemaiah—and with them sixty males;

14 also of the sons of Bigvai, Uthai and Zabbud, and with them seventy males.

Servants for the Temple

15 Now I gathered them by the river that flows to Ahava, and we camped there three days. And I looked among the people and the priests, and found none of the sons of Levi there.

16 Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and Meshullam, leaders; also for Joiarib and Elnathan, men of understanding.

17 And I gave them a command for Iddo the chief man at the place Casiphia, and I told them what they should say to Iddo *and* his brethren[c] the Nethinim at the place Casiphia—that they should bring us servants for the house of our God.

18 Then, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli the son of Levi, the son of Israel, namely Sherebiah, with his sons and brothers, eighteen men;

19 and Hashabiah, and with him Jeshaiah of the sons of Merari, his brothers and their sons, twenty men;

20 also of the Nethinim, whom David and the leaders had appointed for the service of the Levites, two hundred and twenty Nethinim. All of them were designated by name.

Fasting and Prayer for Protection

21 Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions. *Actions and Assertions*

22 For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, because we had spoken to the king, saying, “The

hand of our God *is* upon all those for good who seek Him, but His power and His wrath *are* against all those who forsake Him."

23So we fasted and entreated our God for this, and He answered our prayer.

Gifts for the Temple

24And I separated twelve of the leaders of the priests—Sherebiah, Hashabiah, and ten of their brethren with them—

25and weighed out to them the silver, the gold, and the articles, the offering for the house of our God which the king and his counselors and his princes, and all Israel *who were* present, had offered.

26I weighed into their hand six hundred and fifty talents of silver, silver articles *weighing* one hundred talents, one hundred talents of gold,

27twenty gold basins *worth* a thousand drachmas, and two vessels of fine polished bronze, precious as gold.

28And I said to them, "You *are* holy to the LORD; the articles *are* holy also; and the silver and the gold *are* a freewill offering to the LORD God of your fathers.

29"Watch and keep *them* until you weigh *them* before the leaders of the priests and the Levites and heads of the fathers' *houses* of Israel in Jerusalem, *in* the chambers of the house of the LORD."

30So the priests and the Levites received the silver and the gold and the articles by weight, to bring *them* to Jerusalem to the house of our God.

The Return to Jerusalem

31Then we departed from the river of Ahava on the twelfth *day* of the first month, to go to Jerusalem. And the

hand of our God was upon us, and He delivered us from the hand of the enemy and from ambush along the road.

32So we came to Jerusalem, and stayed there three days.

33Now on the fourth day the silver and the gold and the articles were weighed in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas; with them *were* the Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui,

34with the number *and* weight of everything. All the weight was written down at that time.

35The children of those who had been carried away captive, who had come from the captivity, offered burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats *as* a sin offering. All *this was* a burnt offering to the LORD.

36And they delivered the king’s orders to the king’s satraps and the governors *in the region* beyond the River. So they gave support to the people and the house of God.

Ezra 9

Intermarriage with Pagans

1When these things were done, the leaders came to me, saying, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2“For they have taken some of their daughters *as wives* for themselves and their sons, so that the holy seed is mixed with the peoples of *those* lands. Indeed, the hand of the leaders and rulers has been foremost in this trespass.”

Interreligious Marriages Are the Problem, Not Interracial Ones

3So when I heard this thing, I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished.

4Then everyone who trembled at the words of the God of Israel assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until the evening sacrifice.

5At the evening sacrifice I arose from my fasting; and having torn my garment and my robe, I fell on my knees and spread out my hands to the LORD my God.

6And I said: “O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than *our* heads, and our guilt has grown up to the heavens.

7“Since the days of our fathers to this day we *have been* very guilty, and for our iniquities we, our kings, *and* our priests have been delivered into the hand of the kings of

the lands, to the sword, to captivity, to plunder, and to humiliation, as *it is* this day.

8 “And now for a little while grace has been *shown* from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage.

9 “For we *were* slaves. Yet our God did not forsake us in our bondage; but He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem.

10 “And now, O our God, what shall we say after this? For we have forsaken Your commandments,

11 “which You commanded by Your servants the prophets, saying, ‘The land which you are entering to possess is an unclean land, with the uncleanness of the peoples of the lands, with their abominations which have filled it from one end to another with their impurity.

12 ‘Now therefore, do not give your daughters as wives for their sons, nor take their daughters to your sons; and never seek their peace or prosperity, that you may be strong and eat the good of the land, and leave *it* as an inheritance to your children forever.’

13 “And after all that has come upon us for our evil deeds and for our great guilt, since You our God have punished us less than our iniquities *deserve,* and have given us *such* deliverance as this,

14 “should we again break Your commandments, and join in marriage with the people *committing* these abominations? Would You not be angry with us until You had consumed *us,* so that *there would be* no remnant or survivor?

15 “O LORD God of Israel, You *are* righteous, for we are left as a remnant, as *it is* this day. Here we *are* before You,

in our guilt, though no one can stand before You because of this!”

Ezra 10

Confession of Improper Marriages

1 Now while Ezra was praying, and while he was confessing,
weeping, and bowing down before the house of God, a very
large assembly of men, women, and children gathered to
him from Israel; for the people wept very bitterly.

2 And Shechaniah the son of Jehiel, *one* of the sons of
Elam, spoke up and said to Ezra, “We have trespassed
against our God, and have taken pagan wives from the
peoples of the land; yet now there is hope in Israel in spite
of this.

3 “Now therefore, let us make a covenant with our God to
put away all these wives and those who have been born to
them, according to the advice of my master and of those
who tremble at the commandment of our God; and let it be
done according to the law.

4 “Arise, for *this* matter *is* your *responsibility*. We also *are*
with you. Be of good courage, and do *it*.”

5 Then Ezra arose, and made the leaders of the priests,
the Levites, and all Israel swear an oath that they would do
according to this word. So they swore an oath.

6 Then Ezra rose up from before the house of God, and
went into the chamber of Jehohanan the son of Eliashib;
and *when* he came there, he ate no bread and drank no
water, for he mourned because of the guilt of those from
the captivity.

7 And they issued a proclamation throughout Judah and
Jerusalem to all the descendants of the captivity, that they
must gather at Jerusalem,

8 and that whoever would not come within three days,
according to the instructions of the leaders and elders, all

his property would be confiscated, and he himself would be separated from the assembly of those from the captivity.

9So all the men of Judah and Benjamin gathered at Jerusalem within three days. It *was* the ninth month, on the twentieth of the month; and all the people sat in the open square of the house of God, trembling because of *this* matter and because of heavy rain.

10Then Ezra the priest stood up and said to them, “You have transgressed and have taken pagan wives, adding to the guilt of Israel.

11“Now therefore, make confession to the LORD God of your fathers, and do His will; separate yourselves from the peoples of the land, and from the pagan wives.”

12Then all the assembly answered and said with a loud voice, “Yes! As you have said, so we must do.

13“But *there are* many people; *it is* the season for heavy rain, and we are not able to stand outside. Nor *is this* the work of one or two days, for *there are* many of us who have transgressed in this matter.

14“Please, let the leaders of our entire assembly stand; and let all those in our cities who have taken pagan wives come at appointed times, together with the elders and judges of their cities, until the fierce wrath of our God is turned away from us in this matter.”

15Only Jonathan the son of Asahel and Jahaziah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite gave them support.

16Then the descendants of the captivity did so. And Ezra the priest, *with* certain heads of the fathers’ *households,* were set apart by the fathers’ *households,* each of them by name; and they sat down on the first day of the tenth month to examine the matter.

17By the first day of the first month they finished *questioning* all the men who had taken pagan wives.

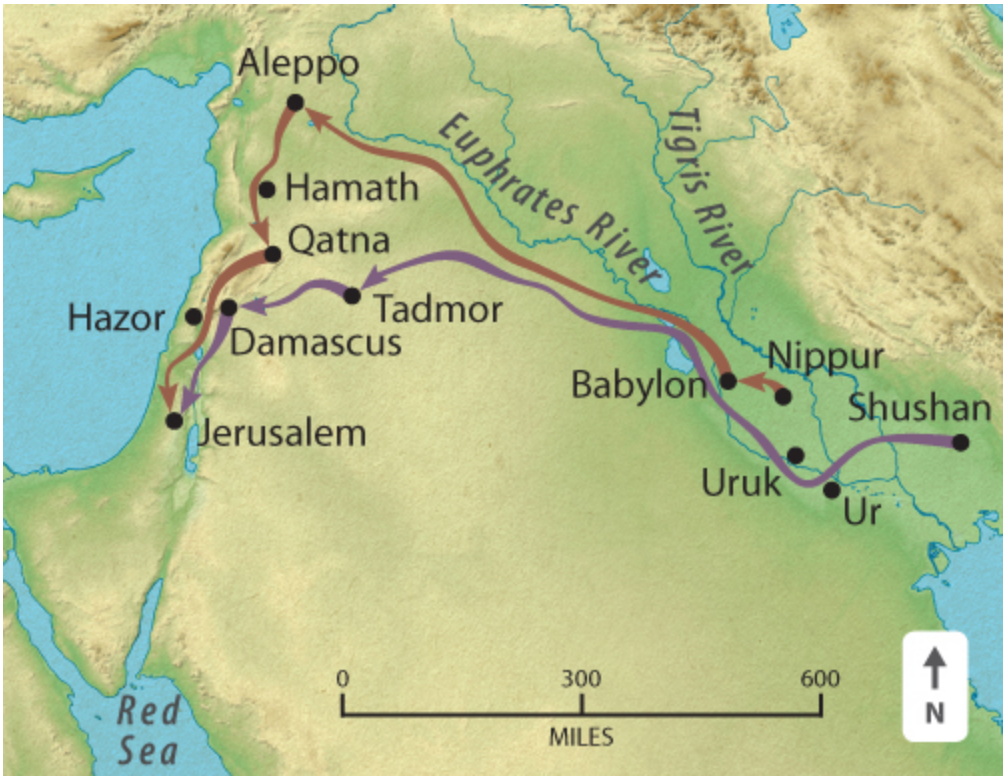
Pagan Wives Put Away

18And among the sons of the priests who had taken
pagan wives *the following* were found of the sons of Jeshua
the son of Jozadak,[a] and his brothers: Maaseiah, Eliezer,
Jarib, and Gedaliah.
19And they gave their promise that they would put away
their wives; and *being* guilty, *they presented* a ram of the
flock as their trespass offering.
20Also of the sons of Immer: Hanani and Zebadiah;
21of the sons of Harim: Maaseiah, Elijah, Shemaiah,
Jehiel, and Uzziah;
22of the sons of Pashhur: Elioenai, Maaseiah, Ishmael,
Nethanel, Jozabad, and Elasah.
23Also of the Levites: Jozabad, Shimei, Kelaiah (the same
is Kelita), Pethahiah, Judah, and Eliezer.
24Also of the singers: Eliashib; and of the gatekeepers:
Shallum, Telem, and Uri.
25And others of Israel: of the sons of Parosh: Ramiah,
Jeziah, Malchiah, Mijamin, Eleazar, Malchijah, and
Benaiah;
26of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi,
Jeremoth, and Eliah;
27of the sons of Zattu: Elioenai, Eliashib, Mattaniah,
Jeremoth, Zabad, and Aziza;
28of the sons of Bebai: Jehohanan, Hananiah, Zabbai, *and*
Athlai;
29of the sons of Bani: Meshullam, Malluch, Adaiah,
Jashub, Sheal, *and* Ramoth;[b]
30of the sons of Pahath-Moab: Adna, Chelal, Benaiah,
Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh;
31*of* the sons of Harim: Eliezer, Ishijah, Malchijah,
Shemaiah, Shimeon,
32Benjamin, Malluch, *and* Shemariah;

[33]of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei;
[34]of the sons of Bani: Maadai, Amram, Uel,
[35]Benaiah, Bedeiah, Cheluh,[c]
[36]Vaniah, Meremoth, Eliashib,
[37]Mattaniah, Mattenai, Jaasai,[d]
[38]Bani, Binnui, Shimei,
[39]Shelemiah, Nathan, Adaiah,
[40]Machnadebai, Shashai, Sharai,
[41]Azarel, Shelemiah, Shemariah,
[42]Shallum, Amariah, *and* Joseph;
[43]of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai,[e] Joel, *and* Benaiah.
[44]All these had taken pagan wives, and *some* of them had wives *by whom* they had children.

Cyrus's Decree

Ezra 1:1



The royal edict permitting Jews to return to their land and rebuild the temple must have startled the captives. Their freedom came as the result of an edict by a pagan king who did not share their faith.

King Cyrus of Persia had conquered the Medes, Lydians, and Babylonians in rapid succession between 549 and 539 B.C. As he led his people in becoming a superpower on the world stage, Cyrus extended unprecedented privileges to exiles living in his lands. He allowed most to return home and to the worship of their own gods.

Cyrus decreed that the Jews could rebuild their temple, a structure the Babylonians had reduced to rubble (2 Chr. 36:19). While Cyrus did not worship the God of the Hebrews (Is. 45:5), his decree acknowledged that God had given him "all the kingdoms of the earth" and had commanded him to build a temple at Jerusalem (Ezra 1:2; 2 Chr. 36:23).

So God used a pagan king to fulfill Jeremiah's prophecy that the Jews would return to the land after seventy years of exile (Ezra 1:1; Jer. 25:12; 29:10), evidence that God can use virtually any means to accomplish His purposes.

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The Journey Back to Jerusalem
Ezra 2:1

No known records reveal how many of Judah's inhabitants went into exile in 586 B.C. King Uzziah had tallied more than three hundred thousand men of military age (2 Chr. 26:12, 13), so the total population of Judah under Uzziah and later kings—counting women, children, the elderly, priests, and Levites—probably numbered in the millions.

The Babylonians killed thousands of Jews during multiple campaigns against Judah, but they likely marched tens if not hundreds of thousands back to Babylon. After the Persians captured Babylon in 539 B.C., the emperor Cyrus relaxed government controls on captive peoples including the Jews, making possible a gradual return to Palestine. Repatriation occurred in three major waves:

- Zerubbabel's return (538–537 B.C.; Ezra 2:2) (brown trail)
- Ezra's return (458 B.C.; Ezra 7:1–9) (purple trail)
- Nehemiah's return (444 B.C.; Neh. 2:1–9) (purple trail)

Of all the exiles taken into or born into captivity, only 42,360 returned during the first and most substantial wave (Ezra 1:11; 2:1, 64), implying that a majority of the Jewish people preferred to stay in Babylon. After seventy years in captivity, many would have had few emotional ties to their homeland. The few adults who remembered Judah pictured their capital in ruins, with its temple destroyed and fields run wild or taken over by others.

Sheshbazzar, Zerubbabel, Ezra, Nehemiah, and other leaders had to overcome these barriers to repatriation. Only steadfast faith and perseverance enabled them to rebuild the temple, repair Jerusalem's walls, and resettle the land. For more on their brave adventures, see "Actions and Assertions" at Ezra 8:21–23.

More: *The Exile was one of many incidents that scattered the Jews throughout the ancient world. By the time of Jesus and the early church, more Jews may have lived outside Palestine than within it, a circumstance that helped the spread of the gospel following Pentecost.*

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Proof of Ownership
Ezra 2:23

When Zerubbabel and the returnees arrived back in their homeland of Judah, they faced the overwhelming task of sorting out which lands belonged to which families. The Babylonians had burned much of Jerusalem, probably destroying most of the city's records. The men of Anathoth may have been able to provide some proof of ownership. Their predecessor Jeremiah, who had been allowed to stay behind at the start of the captivity (Jer. 40:1–6), had carefully preserved a deed for his family's lands as a testimony that God would preserve a remnant of His people through the Exile.

Think About It: *What's are godly ways to manage deeds and other documents?*

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A New Census
Ezra 2:64

Governments have long counted their populations for the purposes of drafting soldiers, conscripting laborers, and collecting taxes. Data

from the census of Jews who returned to Palestine from Babylon (Ezra 2:1), however, found other purposes:

1. *Returning properties to their owners*. Generations earlier, Moses had numbered the Israelites as they prepared to enter Canaan, using the census to divide the land among Israel's tribes (Num. 26). When the people finally took the land, they settled in their allotted territories (Josh. 13–19). Land was to stay in families from that time forward, with laws helping to ensure that no family lost its land permanently if forced to sell for financial reasons (see "The Year of Jubilee" at Lev. 25:8–17; "Family Responsibilities" at Num. 27:4; and "A Web of Technicalities" at Ruth 2:1). When the exiles returned, they needed to trace their lineage to verify their claims to family lands, or in the case of priests and Levites, to Levitical cities (Ezra 2:3–58; see also "The Levitical Cities" at Josh. 21:1–3). Priests who could not prove their heritage had to wait until another priest could consult God about their status (Ezra 2:59–63; Neh. 7:61–65).
2. *Collecting resources to rebuild the temple*. The census became an occasion for returnees to give toward building a new temple (Ezra 2:68, 69).
3. *Repopulating Jerusalem*. Several years after this census, Nehemiah studied its data again when he realized that much of Jerusalem felt empty and lifeless (Neh. 7:4, 5). Lots were cast to relocate one-tenth of Judah's population to the capital (11:1, 2). This last use of Ezra's census might prompt us to revisit cities with abandoned buildings and neglected neighborhoods. We might see astounding results if one-tenth of us moved to rebuild, revitalize, and reclaim these communities, impacting our neighbors with the life of the gospel.

More: *Ezra's census was the sixth of seven major censuses recorded in the Bible.*

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Community Begins with Worship

Ezra 3:1–11

When Jeshua and Zerubbabel and their brothers surveyed the state of Jerusalem, they began their efforts to redevelop the community by gathering the people for worship. They set up an altar and broke ground on the temple even before the city walls were repaired. The Israelite priests no doubt realized that worship celebrations not only give glory to God but also help mobilize a community. Their example shows us to seek God as our first priority and worship Him as we launch projects to change our communities.

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Newer Is Not Necessarily Better or Worse

Ezra 3:12

The oldest of the Jerusalem returnees could not help but compare the new temple with the glorious temple of Solomon remembered from their youth. They wept aloud as they realized that their new house of worship would never equal the first (compare Hag. 2:3). Yet they may have also wept with joy as they witnessed a portion of Israel's past magnificence restored.

Christians may feel mixed emotions as they witness rapid and far-reaching change. Growing older often teaches us that newer is not necessarily better, making it easy to dismiss change and seek security in the past. But God calls us to meet the needs not of yesterday but of today and tomorrow. It is a contradiction for people of faith to resist change. Innovation is inescapable if we want to remain relevant to the people among whom God has called us to spread His message. So as we carry on the truths of the past, we greet new challenges with joy. After all, God's faithfulness is timeless and enduring, available to every age and generation.

More: *Critics opposed the new things that God was doing through Jesus, who told several parables to illustrate the need for change. See Matt. 9:15–17.*

Think About It: *"New is better" is not an older or younger viewpoint. It's an innovation thing. Who have you known who is young who resists good change? Who have you known who is older who works for good change? How can you tell if a change is a good one or a bad one?*

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Artaxerxes I

Ezra 4:7

Name means: "Great King."

Also known as: Longimanus.

Home: Babylon and Shushan (Susa) in Persia.

Family: Son of and successor to Ahasuerus (Xerxes).

Occupation: King of Persia (464–424 B.C.).

Best known for: Empowering Ezra, Nehemiah, and other Jewish leaders to lead their people back to Jerusalem and rebuild their country (Ezra 7:1–28; Neh. 1:11–2:9).

Think About It: *You have power. How will you use it to empower someone else to do rightly?*

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God's People in Government

Ezra 7:1

Along with Esther and Daniel, Ezra and Nehemiah were Jews of the Exile who held powerful positions in pagan governments. All four employed their influence to assist their people, suggesting several ways that God's followers can bring about institutional change:

- *Ezra*'s position in Babylon likely resembled that of a secretary of state for Jewish affairs. He answered to a pagan government but was not really a part of that government. He eventually left his position in Persia and returned to Jerusalem to direct temple construction. Ezra worked within the system without fully identifying with it.
- *Nehemiah* had unusual access to power as cupbearer of the empire's supreme decision maker. This trusted confidant of King Artaxerxes I served twice as Judah's governor while also retaining his strategic contacts in Persia. Nehemiah rebuilt Jerusalem's wall by cooperating with the system.
- *Esther* became queen of the Persian king Ahasuerus. Her position alone did not give her influence at court, but she used the king's favor to foil a government official's murderous plot against her people. She beat the system by making the most of her connections.
- *Daniel* spent his entire career working for pagan kings and governments (see "Daniel: Advisor to Kings" at Dan. 1:19). As far as we know, he never returned to his homeland. Yet he was probably the most powerful Jew of the entire Exile and its aftermath. He may have also had the most far-reaching impact. Daniel worked through the system although he took a firm stance against it in order to worship the Lord.

Each of these individuals illustrates the impact of a single person open to God's leading. None seems to have sought power for selfish gain. Rather, their God-given wisdom, skills, and other attributes brought them into the power centers of mighty empires. Whatever positions of influence we attain, we can look to these Old Testament models for inspiration on how to live for God in an unbelieving world.

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The Skill of a Scribe
Ezra 7:6

The skills that qualified Ezra to serve as a scribe were his detailed technical knowledge of the Law and his ability to teach it to others (Ezra 7:10). The officials who served as scribes during the monarchy were mostly recorders and secretaries. The era of scribes as the Law's custodians began with men like Ezra upon the exiles' return to Palestine. By the time of Jesus they had become important political and social influencers.

Think About It: *Your job may seem inconsequential, perhaps like a scribe might have felt. How does God want you to honor Him in the way you do your work day after day?*

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Actions and Assertions
Ezra 8:21–23

It is easy to talk about what God can do. It is not as simple to actually trust in the Lord to do what He has promised. Ezra enlightened King Artaxerxes about the divine protection that God's people could expect, but it was not until Ezra led a group of exiles back to Palestine that he demonstrated his faith in God's protection by declining an armed escort.

The Persians must have thought the choice ludicrous. The route from Babylon to Jerusalem followed the northern border of the Arabian Desert (see "The Journey Back to Jerusalem" at Ezra 2:1). Nine hundred miles long, it was shorter but more hazardous than the northern route through Aleppo and Hamath. Bandits and warring clans frequented the highway and its watering holes, waiting to ambush travelers. Traveling without soldiers invited

disaster, especially given the precious cargo that the group carried (8:24–30).

But God rewarded the people's faith with an uneventful journey (8:31). The trip took about four months to complete, averaging seven or eight miles per day, a relatively slow pace, likely for the sake of children and the elderly.

Ezra's courage challenges us to follow through on our declarations of faith. It does no good to talk about relying on God if we back down as soon as things get tough. Although there is nothing wrong with accepting human help—after all, God continues to work through people just as He worked through the man who made Ezra's journey possible (see Cyrus's decree at Ezra 1:1)—we should also take care that our actions match the faith we proclaim.

More: *Ezra's decision to refuse an entourage of soldiers was not intended to be an unbreakable standard; God's protection can also arrive through normal human means. Read Neh. 2:9 to see Nehemiah's opposite choice in the same situation.*

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Interreligious Marriages Are the Problem, Not Interracial Ones

Ezra 9:2

Ezra knew the Law. He understood that it explicitly condemned intermarriage with Canaanites and other peoples who served other gods (Ezra 9:1; Ex. 34:12–16; Deut. 7:3–5). He was also familiar with prophetic denunciations of intermarriage (compare Jer. 3:1–9; Mal. 2:10–16), which was a principal reason for God sending His people into exile (Ezra 9:10–14). So Ezra was overcome with remorse when he learned of the people's return to their disobedience (9:3, 4). The scribe then enacted a swift and decisive solution, ordering a mass assembly to confess their sin and immediately dissolve all intermarriages (10:3–5, 11–17).

Ezra's prayer (9:6–15), the people's confession (10:2–4, 12–14), and Ezra's systematic divorce proceedings (10:16–44) all highlight a

crucial point that determines how we apply this Scripture: God forbade not *interracial* marriage but *interreligious* marriage.

Interracial unions were fairly common in the Old Testament. Moses married an Ethiopian woman (Num. 12:1). Salmon married Rahab, the prostitute of Jericho (Matt. 1:5). And Boaz married Ruth, a Moabite (Ruth 2:10; 4:13). Nevertheless, God generally cautioned His people against marrying foreigners because their allegiance to idols would dilute Israel's commitment to the one true God.

Twenty-five years after Ezra, Nehemiah found himself confronting a similar problem and took a less radical approach (Neh. 13:23–27). Instead of commanding divorce, he urged God's people to prevent future intermarriages.

As we wrestle with issues of marriage, we have these principles to keep in mind. Our concerns are not based on race or ethnicity but spirituality: we must consider not how to separate people but how to bring them together in following God.

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Ezra 2

a **2:1** Compare this chapter with Nehemiah 7:6–73.
b **2:2** Spelled *Mispereth* in Nehemiah 7:7
c **2:2** Spelled *Nehum* in Nehemiah 7:7
d **2:10** Spelled *Binnui* in Nehemiah 7:15
e **2:18** Called *Hariph* in Nehemiah 7:24
f **2:20** Called *Gibeon* in Nehemiah 7:25
g **2:24** Called *Beth Azmaveth* in Nehemiah 7:28
h **2:25** Called *Kirjath Jearim* in Nehemiah 7:29
i **2:40** Spelled *Hodevah* in Nehemiah 7:43
j **2:44** Spelled *Sia* in Nehemiah 7:47
k **2:50** Spelled *Nephishesim* in Nehemiah 7:52
l **2:52** Spelled *Bazlith* in Nehemiah 7:54
m **2:55** Spelled *Perida* in Nehemiah 7:57
n **2:57** Spelled *Amon* in Nehemiah 7:59
o **2:59** Spelled *Addon* in Nehemiah 7:61
p **2:59** Literally *seed*
q **2:61** Or *Hakkoz*
r **2:63** Hebrew *Tirshatha*

Ezra 3

a **3:2** Spelled *Jehozadak* in 1 Chronicles 6:14
b **3:8** Spelled *Jehozadak* in 1 Chronicles 6:14
c **3:9** Or *Hodaviah* (compare 2:40)
d **3:10** Following Septuagint, Syriac, and Vulgate; Masoretic Text reads *they stationed the priests*.
e **3:11** Compare Psalm 136:1

Ezra 4

a **4:8** The original language of Ezra 4:8 through 6:18 is Aramaic.
b **4:9** Literally *Then*
c **4:9** Or *Susa*
d **4:10** That is, the Euphrates
e **4:10** Literally *and now*
f **4:11** Literally *and now*
g **4:17** Literally *and now*

Ezra 5

a **5:2** Spelled *Jehozadak* in 1 Chronicles 6:14
b **5:3** That is, the Euphrates

Ezra 6

a **6:1** Literally *house of the scrolls*
b **6:2** Probably *Ecbatana,* the ancient capital of Media

Ezra 7

a **7:12** The original language of Ezra 7:12–26 is Aramaic.

b **7:12** Literally *and now*

Ezra 8

a **8:5** Following Masoretic Text and Vulgate; Septuagint reads *the sons of Zatho, Shechaniah*.
b **8:10** Following Masoretic Text and Vulgate; Septuagint reads *the sons of Banni, Shelomith*.
c **8:17** Following Vulgate; Masoretic Text reads *to Iddo his brother;* Septuagint reads *to their brethren*.

Ezra 10

a **10:18** Spelled *Jehozadak* in 1 Chronicles 6:14
b **10:29** Or *Jeremoth*
c **10:35** Or *Cheluhi,* or *Cheluhu*
d **10:37** Or *Jaasu*
e **10:43** Or *Jaddu*

The Book of Ezra began the story of the Jews' return to their homeland. After their long exile in Babylon, an initial wave of nearly fifty thousand former captives marched home and eventually completed a temple to replace the house of worship razed by the Babylonians.

The Book of Nehemiah continues that drama. It opens with Nehemiah receiving news from Jerusalem that survivors in the city are "in great distress and reproach." Moreover, "the wall of Jerusalem is also broken down, and its gates are burned with fire" (Neh. 1:3). Nehemiah weeps and mourns for days, pleading with God for mercy and confessing the nation's sins. Afterward, the Lord leads him on a journey back to Jerusalem to rebuild His city's protective wall and restore His broken people.

Nehemiah's position as the cupbearer of King Artaxerxes I enabled him to use the full authority of the Persian government to rebuild Jerusalem's wall. His contacts and connections with the king's inner circle worked to his advantage throughout his life, and his model of working from within the system continues to inform Christians on how to accomplish institutional change for the Lord (see "God's People in Government" at Ezra 7:1).

The Book of Nehemiah paints a picture of God's power by describing the many obstacles Nehemiah overcame as he undertook the wall's construction. First he gathered city residents and managed to persuade them to "rise up and build" (Neh. 2:18). The moment they began, however, opponents ridiculed their work and accused Nehemiah of sedition (2:19). Nonetheless, the wall quickly rose to half its height, "for the people had a mind to work" (4:6).

Meanwhile, a conspiracy against rebuilding drove Nehemiah to station defenders along the wall even as others labored (4:15–23). Finally, when the wall was finished within fifty-two days, Nehemiah's opposers were shattered. Nearby enemies and distant peoples all perceived that "this work was done by our God" (6:16).

Nehemiah was a remarkable leader and person of faith. His leadership strategies are shown at a level of detail unmatched elsewhere in the Old Testament, and his principles for motivating others and accomplishing a seemingly impossible task still work today (see "Leadership Principles from Nehemiah" at Neh. 1:1). Nehemiah also exemplified a life of prayer and untiring devotion to God's purposes (see "Nehemiah's Prayer" at Neh. 1:4–11).

Nehemiah's return occurred in 444 B.C. He served twice as governor of Judah. His first term lasted twelve years (5:14), until his return to the king (13:6). Then, "after certain days," he returned to Jerusalem. If the king who allowed him to return was still Artaxerxes I, then Nehemiah's second term as governor would have begun prior to 424 B.C., the year the king died.

The frequent first-person references to Nehemiah, the eleven prayers of Nehemiah, and the carefully composed lists strongly suggest that Nehemiah the cupbearer is the book's author. The account begins in Persia and ends in Jerusalem (see the map "The Journey Back to Jerusalem" at Ezra 2:1).

Key People in Nehemiah

- Nehemiah, a man God strategically positioned in the Persian royal court to accomplish great things (Neh. 1:1).
- Artaxerxes I, the powerful king of Persia who authorized Nehemiah to use government funds to

strengthen Jerusalem's defenses (Neh. 2:1; see also his profile at Ezra 4:7).

- Sanballat, governor of Samaria during or shortly after Nehemiah's work and a bitter opponent of the rebuilding of Jerusalem's wall (Neh. 4:1).
- Tobiah, an adversary who may have been a Persian appointee or Sanballat's deputy (Neh. 4:3).

Key Events in Nehemiah

- Nehemiah hears about Jerusalem's dire condition (Neh. 1).
- Nehemiah leads Jerusalem's inhabitants in rebuilding the city's wall (Neh. 2–6).
- Nehemiah institutes reforms (Neh. 13).

Nehemiah 1

Nehemiah Prays for His People

1 The words of Nehemiah the son of Hachaliah.

It came to pass in the month of Chislev, *in* the twentieth year, as I was in Shushan[a] the citadel, *Nehemiah Leadership Principles from Nehemiah*

2 that Hanani one of my brethren came with men from Judah; and I asked them concerning the Jews who had escaped, who had survived the captivity, and concerning Jerusalem.

3 And they said to me, "The survivors who are left from the captivity in the province *are* there in great distress and reproach. The wall of Jerusalem *is* also broken down, and its gates *are* burned with fire."

4 So it was, when I heard these words, that I sat down and wept, and mourned *for many* days; I was fasting and praying before the God of heaven. *Nehemiah's Prayer*

5 And I said: "I pray, LORD God of heaven, O great and awesome God, *You* who keep *Your* covenant and mercy with those who love You[b] and observe Your[c] commandments, *Leaders Have a Sense of Mission*

6 "please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned.

7 "We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses.

8 “Remember, I pray, the word that You commanded Your
servant Moses, saying, ‘*If* you are unfaithful, I will scatter
you among the nations;[d]
9 ‘but *if* you return to Me, and keep My commandments
and do them, though some of you were cast out to the
farthest part of the heavens, *yet* I will gather them from
there, and bring them to the place which I have chosen as a
dwelling for My name.’[e]
10 “Now these *are* Your servants and Your people, whom
You have redeemed by Your great power, and by Your
strong hand.
11 “O Lord, I pray, please let Your ear be attentive to the
prayer of Your servant, and to the prayer of Your servants
who desire to fear Your name; and let Your servant prosper
this day, I pray, and grant him mercy in the sight of this
man.” For I was the king’s cupbearer. *Nehemiah the Cupbearer*

Nehemiah 2

Nehemiah Sent to Judah

1 And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, *when* wine *was* before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before.

2 Therefore the king said to me, “Why *is* your face sad, since you *are* not sick? This *is* nothing but sorrow of heart.” So I became dreadfully afraid,

3 and said to the king, “May the king live forever! Why should my face not be sad, when the city, the place of my fathers’ tombs, *lies* waste, and its gates are burned with fire?”

4 Then the king said to me, “What do you request?” So I prayed to the God of heaven.

5 And I said to the king, “If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers’ tombs, that I may rebuild it.” *Leaders Leverage Power Rightly*

6 Then the king said to me (the queen also sitting beside him), “How long will your journey be? And when will you return?” So it pleased the king to send me; and I set him a time.

7 Furthermore I said to the king, “If it pleases the king, let letters be given to me for the governors *of the region* beyond the River,[a] that they must permit me to pass through till I come to Judah,

8 “and a letter to Asaph the keeper of the king’s forest, that he must give me timber to make beams for the gates of the citadel which *pertains* to the temple,[b] for the city wall, and for the house that I will occupy.” And the king granted

them to me according to the good hand of my God upon me.

9Then I went to the governors *in the region* beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10When Sanballat the Horonite and Tobiah the Ammonite official[c] heard *of it,* they were deeply disturbed that a man had come to seek the well-being of the children of Israel.

Nehemiah Views the Wall of Jerusalem

11So I came to Jerusalem and was there three days.

12Then I arose in the night, I and a few men with me; I told no one what my God had put in my heart to do at Jerusalem; nor was there any animal with me, except the one on which I rode. *Leaders Conduct Research*

13And I went out by night through the Valley Gate to the Serpent Well and the Refuse Gate, and viewed the walls of Jerusalem which were broken down and its gates which were burned with fire.

14Then I went on to the Fountain Gate and to the King's Pool, but *there was* no room for the animal under me to pass.

15So I went up in the night by the valley, and viewed the wall; then I turned back and entered by the Valley Gate, and so returned.

16And the officials did not know where I had gone or what I had done; I had not yet told the Jews, the priests, the nobles, the officials, or the others who did the work.

17Then I said to them, "You see the distress that we *are* in, how Jerusalem *lies* waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach." *Leaders Build Community*

18And I told them of the hand of my God which had been good upon me, and also of the king's words that he had

spoken to me. So they said, “Let us rise up and build.” Then they set their hands to *this* good *work*. *Decide Where to Start*

19 But when Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab heard *of it,* they laughed at us and despised us, and said, “What *is* this thing that you are doing? Will you rebel against the king?”

20 So I answered them, and said to them, “The God of heaven Himself will prosper us; therefore we His servants will arise and build, but you have no heritage or right or memorial in Jerusalem.” *Christ Cares About Communities*

Nehemiah 3

Rebuilding the Wall

1 Then Eliashib the high priest rose up with his brethren the
priests and built the Sheep Gate; they consecrated it and
hung its doors. They built as far as the Tower of the
Hundred,[a] *and* consecrated it, then as far as the Tower of
Hananel. *Next to Each Other*

2 Next to Eliashib[b] the men of Jericho built. And next to
them Zaccur the son of Imri built.

3 Also the sons of Hassenaah built the Fish Gate; they laid
its beams and hung its doors with its bolts and bars.

4 And next to them Meremoth the son of Urijah, the son of
Koz,[c] made repairs. Next to them Meshullam the son of
Berechiah, the son of Meshezabel, made repairs. Next to
them Zadok the son of Baana made repairs.

5 Next to them the Tekoites made repairs; but their nobles
did not put their shoulders[d] to the work of their Lord.

6 Moreover Jehoiada the son of Paseah and Meshullam the
son of Besodeiah repaired the Old Gate; they laid its beams
and hung its doors, with its bolts and bars.

7 And next to them Melatiah the Gibeonite, Jadon the
Meronothite, the men of Gibeon and Mizpah, repaired the
residence[e] of the governor *of the region* beyond the River.

8 Next to him Uzziel the son of Harhaiah, one of the
goldsmiths, made repairs. Also next to him Hananiah, one[f]
of the perfumers, made repairs; and they fortified
Jerusalem as far as the Broad Wall.

9 And next to them Rephaiah the son of Hur, leader of half
the district of Jerusalem, made repairs.

10 Next to them Jedaiah the son of Harumaph made
repairs in front of his house. And next to him Hattush the

son of Hashabniah made repairs.

11 Malchijah the son of Harim and Hashub the son of
Pahath-Moab repaired another section, as well as the
Tower of the Ovens.

12 And next to him was Shallum the son of Hallohesh,
leader of half the district of Jerusalem; he and his
daughters made repairs.

13 Hanun and the inhabitants of Zanoah repaired the
Valley Gate. They built it, hung its doors with its bolts and
bars, and *repaired* a thousand cubits of the wall as far as
the Refuse Gate.

14 Malchijah the son of Rechab, leader of the district of
Beth Haccerem, repaired the Refuse Gate; he built it and
hung its doors with its bolts and bars.

15 Shallun the son of Col-Hozeh, leader of the district of
Mizpah, repaired the Fountain Gate; he built it, covered it,
hung its doors with its bolts and bars, and repaired the wall
of the Pool of Shelah by the King's Garden, as far as the
stairs that go down from the City of David.

16 After him Nehemiah the son of Azbuk, leader of half the
district of Beth Zur, made repairs as far as *the place* in
front of the tombs[g] of David, to the man-made pool, and as
far as the House of the Mighty.

17 After him the Levites, *under* Rehum the son of Bani,
made repairs. Next to him Hashabiah, leader of half the
district of Keilah, made repairs for his district.

18 After him their brethren, *under* Bavai[h] the son of
Henadad, leader of the *other* half of the district of Keilah,
made repairs.

19 And next to him Ezer the son of Jeshua, the leader of
Mizpah, repaired another section in front of the Ascent to
the Armory at the buttress.

20 After him Baruch the son of Zabbai[i] carefully repaired
the other section, from the buttress to the door of the

house of Eliashib the high priest.

21 After him Meremoth the son of Urijah, the son of Koz,[j] repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib.

22 And after him the priests, the men of the plain, made repairs.

23 After him Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah, the son of Ananiah, made repairs by his house.

24 After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress, even as far as the corner.

25 Palal the son of Uzai *made repairs* opposite the buttress, and on the tower which projects from the king's upper house that *was* by the court of the prison. After him Pedaiah the son of Parosh *made repairs*.

26 Moreover the Nethinim who dwelt in Ophel *made repairs* as far as *the place* in front of the Water Gate toward the east, and on the projecting tower.

27 After them the Tekoites repaired another section, next to the great projecting tower, and as far as the wall of Ophel.

28 Beyond the Horse Gate the priests made repairs, each in front of his *own* house.

29 After them Zadok the son of Immer made repairs in front of his *own* house. After him Shemaiah the son of Shechaniah, the keeper of the East Gate, made repairs.

30 After him Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah made repairs in front of his dwelling.

31 After him Malchijah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the

merchants, in front of the Miphkad[k] Gate, and as far as the upper room at the corner.

32 And between the upper room at the corner, as far as the Sheep Gate, the goldsmiths and the merchants made repairs.

Nehemiah 4

The Wall Defended Against Enemies

1 But it so happened, when Sanballat heard that we were
rebuilding the wall, that he was furious and very indignant,
and mocked the Jews. *Sanballat*

2 And he spoke before his brethren and the army of
Samaria, and said, “What are these feeble Jews doing? Will
they fortify themselves? Will they offer sacrifices? Will they
complete it in a day? Will they revive the stones from the
heaps of rubbish—*stones* that are burned?”

3 Now Tobiah the Ammonite *was* beside him, and he said,
“Whatever they build, if even a fox goes up *on it,* he will
break down their stone wall.”

4 Hear, O our God, for we are despised; turn their
reproach on their own heads, and give them as plunder to a
land of captivity!

5 Do not cover their iniquity, and do not let their sin be
blotted out from before You; for they have provoked *You* to
anger before the builders.

6 So we built the wall, and the entire wall was joined
together up to half its *height,* for the people had a mind to
work.

7 Now it happened, when Sanballat, Tobiah, the Arabs,
the Ammonites, and the Ashdodites heard that the walls of
Jerusalem were being restored and the gaps were
beginning to be closed, that they became very angry, *When
You’ve Been Left Behind*

8 and all of them conspired together to come *and* attack
Jerusalem and create confusion. *Leaders Manage Adversity*

9 Nevertheless we made our prayer to our God, and
because of them we set a watch against them day and

night.

10Then Judah said, “The strength of the laborers is failing, and *there is* so much rubbish that we are not able to build the wall.”

11And our adversaries said, “They will neither know nor see anything, till we come into their midst and kill them and cause the work to cease.”

12So it was, when the Jews who dwelt near them came, that they told us ten times, “From whatever place you turn, *they will be* upon us.”

13Therefore I positioned *men* behind the lower parts of the wall, at the openings; and I set the people according to their families, with their swords, their spears, and their bows.

14And I looked, and arose and said to the nobles, to the leaders, and to the rest of the people, “Do not be afraid of them. Remember the Lord, great and awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses.”

15And it happened, when our enemies heard that it was known to us, and *that* God had brought their plot to nothing, that all of us returned to the wall, everyone to his work.

16So it was, from that time on, *that* half of my servants worked at construction, while the other half held the spears, the shields, the bows, and *wore* armor; and the leaders *were* behind all the house of Judah.

17Those who built on the wall, and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon.

18Every one of the builders had his sword girded at his side as he built. And the one who sounded the trumpet *was* beside me.

19Then I said to the nobles, the rulers, and the rest of the people, “The work *is* great and extensive, and we are separated far from one another on the wall.

20“Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us.”

21So we labored in the work, and half of *the men*[a] held the spears from daybreak until the stars appeared.

22At the same time I also said to the people, “Let each man and his servant stay at night in Jerusalem, that they may be our guard by night and a working party by day.”

23So neither I, my brethren, my servants, nor the men of the guard who followed me took off our clothes, *except* that everyone took them off for washing.

Nehemiah 5

Nehemiah Deals with Oppression

1 And there was a great outcry of the people and their wives
against their Jewish brethren.
2 For there were those who said, “We, our sons, and our
daughters *are* many; therefore let us get grain, that we
may eat and live.”
3 There were also *some* who said, “We have mortgaged
our lands and vineyards and houses, that we might buy
grain because of the famine.”
4 There were also those who said, “We have borrowed
money for the king’s tax *on* our lands and vineyards.
5 “Yet now our flesh *is* as the flesh of our brethren, our
children as their children; and indeed we are forcing our
sons and our daughters to be slaves, and *some* of our
daughters have been brought into slavery. *It is* not in our
power *to redeem them,* for other men have our lands and
vineyards.”
6 And I became very angry when I heard their outcry and
these words.
7 After serious thought, I rebuked the nobles and rulers,
and said to them, “Each of you is exacting usury from his
brother.” So I called a great assembly against them.
8 And I said to them, “According to our ability we have
redeemed our Jewish brethren who were sold to the
nations. Now indeed, will you even sell your brethren? Or
should they be sold to us?” Then they were silenced and
found nothing *to say*.
9 Then I said, “What you are doing *is* not good. Should you
not walk in the fear of our God because of the reproach of
the nations, our enemies?

10 “I also, *with* my brethren and my servants, am lending
them money and grain. Please, let us stop this usury!
11 “Restore now to them, even this day, their lands, their
vineyards, their olive groves, and their houses, also a
hundredth of the money and the grain, the new wine and
the oil, that you have charged them.”
12 So they said, “We will restore *it,* and will require
nothing from them; we will do as you say.” Then I called the
priests, and required an oath from them that they would do
according to this promise.
13 Then I shook out the fold of my garment[a] and said, “So
may God shake out each man from his house, and from his
property, who does not perform this promise. Even thus
may he be shaken out and emptied.” And all the assembly
said, “Amen!” and praised the LORD. Then the people did
according to this promise.

The Generosity of Nehemiah

14 Moreover, from the time that I was appointed to be
their governor in the land of Judah, from the twentieth year
until the thirty-second year of King Artaxerxes, twelve
years, neither I nor my brothers ate the governor’s
provisions.
15 But the former governors who *were* before me laid
burdens on the people, and took from them bread and
wine, besides forty shekels of silver. Yes, even their
servants bore rule over the people, but I did not do so,
because of the fear of God.
16 Indeed, I also continued the work on this wall, and we[b]
did not buy any land. All my servants *were* gathered there
for the work.
17 And at my table *were* one hundred and fifty Jews and
rulers, besides those who came to us from the nations
around us.

18 Now *that* which was prepared daily *was* one ox *and* six choice sheep. Also fowl were prepared for me, and once every ten days an abundance of all kinds of wine. Yet in spite of this I did not demand the governor’s provisions, because the bondage was heavy on this people.

19 Remember me, my God, for good, *according to* all that I have done for this people.

Nehemiah 6

Conspiracy Against Nehemiah

1 Now it happened when Sanballat, Tobiah, Geshem the
Arab, and the rest of our enemies heard that I had rebuilt
the wall, and *that* there were no breaks left in it (though at
that time I had not hung the doors in the gates),
2 that Sanballat and Geshem sent to me, saying, "Come,
let us meet together among the villages in the plain of
Ono." But they thought to do me harm.
3 So I sent messengers to them, saying, "I *am* doing a
great work, so that I cannot come down. Why should the
work cease while I leave it and go down to you?"
4 But they sent me this message four times, and I
answered them in the same manner.
5 Then Sanballat sent his servant to me as before, the fifth
time, with an open letter in his hand. *Leaders Refuse Underhanded Politics*
6 In it *was* written:

> It is reported among the nations, and Geshem[a] says,
> *that* you and the Jews plan to rebel; therefore,
> according to these rumors, you are rebuilding the
> wall, that you may be their king.
> 7 And you have also appointed prophets to proclaim
> concerning you at Jerusalem, saying, "*There is* a king
> in Judah!" Now these matters will be reported to the
> king. So come, therefore, and let us consult together.

8 Then I sent to him, saying, "No such things as you say
are being done, but you invent them in your own heart."

9For they all *were trying to* make us afraid, saying, “Their hands will be weakened in the work, and it will not be done.”

Now therefore, *O God,* strengthen my hands.

10Afterward I came to the house of Shemaiah the son of Delaiah, the son of Mehetabel, who *was* a secret informer; and he said, “Let us meet together in the house of God, within the temple, and let us close the doors of the temple, for they are coming to kill you; indeed, at night they will come to kill you.”

11And I said, “Should such a man as I flee? And who *is there* such as I who would go into the temple to save his life? I will not go in!”

12Then I perceived that God had not sent him at all, but that he pronounced *this* prophecy against me because Tobiah and Sanballat had hired him.

13For this reason he *was* hired, that I should be afraid and act that way and sin, so *that* they might have *cause* for an evil report, that they might reproach me.

14My God, remember Tobiah and Sanballat, according to these their works, and the prophetess Noadiah and the rest of the prophets who would have made me afraid.

The Wall Completed

15So the wall was finished on the twenty-fifth *day* of Elul, in fifty-two days.

16And it happened, when all our enemies heard *of it,* and all the nations around us saw *these things,* that they were very disheartened in their own eyes; for they perceived that this work was done by our God.

17Also in those days the nobles of Judah sent many letters to Tobiah, and *the letters of* Tobiah came to them.

18For many in Judah were pledged to him, because he was the son-in-law of Shechaniah the son of Arah, and his

son Jehohanan had married the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and reported my words to him. Tobiah sent letters to frighten me.

Nehemiah 7

1 Then it was, when the wall was built and I had hung the
doors, when the gatekeepers, the singers, and the Levites
had been appointed, *Leaders Serve Tasks and People*
2 that I gave the charge of Jerusalem to my brother
Hanani, and Hananiah the leader of the citadel, for he *was*
a faithful man and feared God more than many.
3 And I said to them, "Do not let the gates of Jerusalem be
opened until the sun is hot; and while they stand *guard,* let
them shut and bar the doors; and appoint guards from
among the inhabitants of Jerusalem, one at his watch
station and another in front of his own house."

The Captives Who Returned to Jerusalem

4 Now the city *was* large and spacious, but the people in it
were few, and the houses *were* not rebuilt.
5 Then my God put it into my heart to gather the nobles,
the rulers, and the people, that they might be registered by
genealogy. And I found a register of the genealogy of those
who had come up in the first *return,* and found written in it:

> 6 These[a] *are* the people of the province who came back
> from the captivity, of those who had been carried
> away, whom Nebuchadnezzar the king of Babylon
> had carried away, and who returned to Jerusalem
> and Judah, everyone to his city. *An Important List*
>
> 7 Those who came with Zerubbabel *were* Jeshua,
> Nehemiah, Azariah, Raamiah, Nahamani, Mordecai,
> Bilshan, Mispereth,[b] Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel:

8the sons of Parosh, two thousand one hundred and seventy-two;
9the sons of Shephatiah, three hundred and seventy-two;
10the sons of Arah, six hundred and fifty-two;
11the sons of Pahath-Moab, of the sons of Jeshua and Joab, two thousand eight hundred and eighteen;
12the sons of Elam, one thousand two hundred and fifty-four;
13the sons of Zattu, eight hundred and forty-five;
14the sons of Zaccai, seven hundred and sixty;
15the sons of Binnui,[c] six hundred and forty-eight;
16the sons of Bebai, six hundred and twenty-eight;
17the sons of Azgad, two thousand three hundred and twenty-two;
18the sons of Adonikam, six hundred and sixty-seven;
19the sons of Bigvai, two thousand and sixty-seven;
20the sons of Adin, six hundred and fifty-five;
21the sons of Ater of Hezekiah, ninety-eight;
22the sons of Hashum, three hundred and twenty-eight;
23the sons of Bezai, three hundred and twenty-four;
24the sons of Hariph,[d] one hundred and twelve;
25the sons of Gibeon,[e] ninety-five;
26the men of Bethlehem and Netophah, one hundred and eighty-eight;
27the men of Anathoth, one hundred and twenty-eight;
28the men of Beth Azmaveth,[f] forty-two;
29the men of Kirjath Jearim, Chephirah, and Beeroth, seven hundred and forty-three;
30the men of Ramah and Geba, six hundred and twenty-one;
31the men of Michmas, one hundred and twenty-two;

32 the men of Bethel and Ai, one hundred and twenty-three;
33 the men of the other Nebo, fifty-two;
34 the sons of the other Elam, one thousand two hundred and fifty-four;
35 the sons of Harim, three hundred and twenty;
36 the sons of Jericho, three hundred and forty-five;
37 the sons of Lod, Hadid, and Ono, seven hundred and twenty-one;
38 the sons of Senaah, three thousand nine hundred and thirty.

39 The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three;
40 the sons of Immer, one thousand and fifty-two;
41 the sons of Pashhur, one thousand two hundred and forty-seven;
42 the sons of Harim, one thousand and seventeen.

43 The Levites: the sons of Jeshua, of Kadmiel, *and* of the sons of Hodevah,[g] seventy-four.

44 The singers: the sons of Asaph, one hundred and forty-eight.

45 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, one hundred and thirty-eight.

46 The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
47 the sons of Keros, the sons of Sia,[h] the sons of Padon,

48 the sons of Lebana,[i] the sons of Hagaba,[j] the sons of Salmai,[k]
49 the sons of Hanan, the sons of Giddel, the sons of Gahar,
50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda,
51 the sons of Gazzam, the sons of Uzza, the sons of Paseah,
52 the sons of Besai, the sons of Meunim, the sons of Nephishesim,[l]
53 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
54 the sons of Bazlith,[m] the sons of Mehida, the sons of Harsha,
55 the sons of Barkos, the sons of Sisera, the sons of Tamah,
56 the sons of Neziah, and the sons of Hatipha.

57 The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida,[n]
58 the sons of Jaala, the sons of Darkon, the sons of Giddel,
59 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of Amon.[o]
60 All the Nethinim, and the sons of Solomon's servants, *were* three hundred and ninety-two.

61 And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, Addon,[p] and Immer, but they could not identify their father's house nor their lineage, whether they *were* of Israel:
62 the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two;

63 and of the priests: the sons of Habaiah, the sons of Koz,[q] the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name.
64 These sought their listing *among* those who were registered by genealogy, but it was not found; therefore they were excluded from the priesthood as defiled.
65 And the governor[r] said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim.

66 Altogether the whole assembly *was* forty-two thousand three hundred and sixty,
67 besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred and forty-five men and women singers.
68 Their horses were seven hundred and thirty-six, their mules two hundred and forty-five,
69 *their* camels four hundred and thirty-five, *and* donkeys six thousand seven hundred and twenty.

70 And some of the heads of the fathers' houses gave to the work. The governor[s] gave to the treasury one thousand gold drachmas, fifty basins, and five hundred and thirty priestly garments.
71 Some of the heads of the fathers' *houses* gave to the treasury of the work twenty thousand gold drachmas, and two thousand two hundred silver minas.
72 And that which the rest of the people gave *was* twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly garments.

[73]So the priests, the Levites, the gatekeepers, the singers, *some* of the people, the Nethinim, and all Israel dwelt in their cities.

Ezra Reads the Law

When the seventh month came, the children of Israel *were* in their cities.

Nehemiah 8

[1]Now all the people gathered together as one man in the
open square that *was* in front of the Water Gate; and they
told Ezra the scribe to bring the Book of the Law of Moses,
which the LORD had commanded Israel. *Leaders Celebrate Milestones*

[2]So Ezra the priest brought the Law before the assembly
of men and women and all who *could* hear with
understanding on the first day of the seventh month.

[3]Then he read from it in the open square that *was* in
front of the Water Gate from morning until midday, before
the men and women and those who could understand; and
the ears of all the people *were attentive* to the Book of the
Law.

[4]So Ezra the scribe stood on a platform of wood which
they had made for the purpose; and beside him, at his right
hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and
Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah,
Hashum, Hashbadana, Zechariah, *and* Meshullam.

[5]And Ezra opened the book in the sight of all the people,
for he was *standing* above all the people; and when he
opened it, all the people stood up.

[6]And Ezra blessed the LORD, the great God. Then all the
people answered, “Amen, Amen!” while lifting up their
hands. And they bowed their heads and worshiped the
LORD with *their* faces to the ground.

[7]Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai,
Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan,
Pelaiah, and the Levites, helped the people to understand
the Law; and the people *stood* in their place.

[8]So they read distinctly from the book, in the Law of God;
and they gave the sense, and helped *them* to understand
the reading.

9And Nehemiah, who *was* the governor,[a] Ezra the priest *and* scribe, and the Levites who taught the people said to all the people, “This day *is* holy to the LORD your God; do not mourn nor weep.” For all the people wept, when they heard the words of the Law.

10Then he said to them, “Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for *this* day *is* holy to our Lord. Do not sorrow, for the joy of the LORD is your strength.”

11So the Levites quieted all the people, saying, “Be still, for the day *is* holy; do not be grieved.”

12And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them.

The Feast of Tabernacles

13Now on the second day the heads of the fathers’ *houses* of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.

14And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month,

15and that they should announce and proclaim in all their cities and in Jerusalem, saying, “Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as *it is* written.”

16Then the people went out and brought *them* and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.

17 So the whole assembly of those who had returned from
the captivity made booths and sat under the booths; for
since the days of Joshua the son of Nun until that day the
children of Israel had not done so. And there was very
great gladness.
18 Also day by day, from the first day until the last day, he
read from the Book of the Law of God. And they kept the
feast seven days; and on the eighth day *there was* a sacred
assembly, according to the *prescribed* manner.

Nehemiah 9

The People Confess Their Sins

1 Now on the twenty-fourth day of this month the children
of Israel were assembled with fasting, in sackcloth, and
with dust on their heads.[a]
2 Then those of Israelite lineage separated themselves
from all foreigners; and they stood and confessed their sins
and the iniquities of their fathers.
3 And they stood up in their place and read from the Book
of the Law of the LORD their God *for one*-fourth of the day;
and *for another* fourth they confessed and worshiped the
LORD their God.
4 Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni,
Sherebiah, Bani, *and* Chenani stood on the stairs of the
Levites and cried out with a loud voice to the LORD their
God.
5 And the Levites, Jeshua, Kadmiel, Bani, Hashabniah,
Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said:

"Stand up *and* bless the LORD your God
Forever and ever!

"Blessed be Your glorious name,
Which is exalted above all blessing and
praise!
6 You alone *are* the LORD;
You have made heaven,
The heaven of heavens, with all their host,
The earth and everything on it,
The seas and all that is in them,
And You preserve them all.
The host of heaven worships You.

7 “You *are* the LORD God,
Who chose Abram,
And brought him out of Ur of the Chaldeans,
And gave him the name Abraham;
8 You found his heart faithful before You,
And made a covenant with him
To give the land of the Canaanites,
The Hittites, the Amorites,
The Perizzites, the Jebusites,
And the Girgashites—
To give *it* to his descendants.
You have performed Your words,
For You *are* righteous.

9 “You saw the affliction of our fathers in
Egypt,
And heard their cry by the Red Sea.
10 You showed signs and wonders against
Pharaoh,
Against all his servants,
And against all the people of his land.
For You knew that they acted proudly
against them.
So You made a name for Yourself, as *it is* this
day.
11 And You divided the sea before them,
So that they went through the midst of the
sea on the dry land;
And their persecutors You threw into the
deep,
As a stone into the mighty waters.
12 Moreover You led them by day with a
cloudy pillar,
And by night with a pillar of fire,
To give them light on the road

Which they should travel.
13 “You came down also on Mount Sinai,
And spoke with them from heaven,
And gave them just ordinances and true laws,
Good statutes and commandments.
14 You made known to them Your holy Sabbath,
And commanded them precepts, statutes and laws,
By the hand of Moses Your servant.
15 You gave them bread from heaven for their hunger,
And brought them water out of the rock for their thirst,
And told them to go in to possess the land
Which You had sworn to give them.

16 “But they and our fathers acted proudly,
Hardened their necks,
And did not heed Your commandments.
17 They refused to obey,
And they were not mindful of Your wonders
That You did among them.
But they hardened their necks,
And in their rebellion[b]
They appointed a leader
To return to their bondage.
But You *are* God,
Ready to pardon,
Gracious and merciful,
Slow to anger,
Abundant in kindness,
And did not forsake them.

18 “Even when they made a molded calf for
themselves,
And said, ‘This *is* your god
That brought you up out of Egypt,’
And worked great provocations,
19 Yet in Your manifold mercies
You did not forsake them in the wilderness.
The pillar of the cloud did not depart from
them by day,
To lead them on the road;
Nor the pillar of fire by night,
To show them light,
And the way they should go.
20 You also gave Your good Spirit to instruct
them,
And did not withhold Your manna from their
mouth,
And gave them water for their thirst.
21 Forty years You sustained them in the
wilderness;
They lacked nothing;
Their clothes did not wear out[c]
And their feet did not swell.

22 “Moreover You gave them kingdoms and
nations,
And divided them into districts.[d]
So they took possession of the land of Sihon,
The land of[e] the king of Heshbon,
And the land of Og king of Bashan.
23 You also multiplied their children as the
stars of heaven,
And brought them into the land
Which You had told their fathers
To go in and possess.

[24]So the people went in
And possessed the land;
You subdued before them the inhabitants of
the land,
The Canaanites,
And gave them into their hands,
With their kings
And the people of the land,
That they might do with them as they
wished.
[25]And they took strong cities and a rich
land,
And possessed houses full of all goods,
Cisterns *already* dug, vineyards, olive
groves,
And fruit trees in abundance.
So they ate and were filled and grew fat,
And delighted themselves in Your great
goodness.

26"Nevertheless they were disobedient
And rebelled against You,
Cast Your law behind their backs
And killed Your prophets, who testified
against them
To turn them to Yourself;
And they worked great provocations.
[27]Therefore You delivered them into the
hand of their enemies,
Who oppressed them;
And in the time of their trouble,
When they cried to You,
You heard from heaven;
And according to Your abundant mercies
You gave them deliverers who saved them

From the hand of their enemies.

28 “But after they had rest,
They again did evil before You.
Therefore You left them in the hand of their
enemies,
So that they had dominion over them;
Yet when they returned and cried out to You,
You heard from heaven;
And many times You delivered them
according to Your mercies,
29 And testified against them,
That You might bring them back to Your law.
Yet they acted proudly,
And did not heed Your commandments,
But sinned against Your judgments,
‘Which if a man does, he shall live by them.’[f]
And they shrugged their shoulders,
Stiffened their necks,
And would not hear.
30 Yet for many years You had patience with
them,
And testified against them by Your Spirit in
Your prophets.
Yet they would not listen;
Therefore You gave them into the hand of
the peoples of the lands.
31 Nevertheless in Your great mercy
You did not utterly consume them nor
forsake them;
For You *are* God, gracious and merciful.

32 “Now therefore, our God,
The great, the mighty, and awesome God,
Who keeps covenant and mercy:

Do not let all the trouble seem small before
You
That has come upon us,
Our kings and our princes,
Our priests and our prophets,
Our fathers and on all Your people,
From the days of the kings of Assyria until
this day.
33However You *are* just in all that has
befallen us;
For You have dealt faithfully,
But we have done wickedly.
34Neither our kings nor our princes,
Our priests nor our fathers,
Have kept Your law,
Nor heeded Your commandments and Your
testimonies,
With which You testified against them.
35For they have not served You in their
kingdom,
Or in the many good *things* that You gave
them,
Or in the large and rich land which You set
before them;
Nor did they turn from their wicked works.

36"Here we *are,* servants today!
And the land that You gave to our fathers,
To eat its fruit and its bounty,
Here we *are,* servants in it!
37And it yields much increase to the kings
You have set over us,
Because of our sins;
Also they have dominion over our bodies and
our cattle

At their pleasure;
And we *are* in great distress.

38 "And because of all this,
We make a sure *covenant* and write *it;*
Our leaders, our Levites, *and* our priests seal
it."

Nehemiah 10

The People Who Sealed the Covenant

1 Now those who placed *their* seal on *the* document were:
Nehemiah the governor, the son of Hacaliah, and Zedekiah,
2 Seraiah, Azariah, Jeremiah,
3 Pashhur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, *and* Shemaiah. These *were* the priests.
9 The Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, *and* Kadmiel.
10 Their brethren: Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, *and* Beninu.
14 The leaders of the people: Parosh, Pahath-Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hezekiah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hasshub,

24 Hallohesh, Pilha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 Ahijah, Hanan, Anan,
27 Malluch, Harim, *and* Baanah.

The Covenant That Was Sealed

28 Now the rest of the people—the priests, the Levites, the gatekeepers, the singers, the Nethinim, and all those who had separated themselves from the peoples of the lands to the Law of God, their wives, their sons, and their daughters, everyone who had knowledge and understanding—
29 these joined with their brethren, their nobles, and entered into a curse and an oath to walk in God's Law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His ordinances and His statutes:
30 We would not give our daughters as wives to the peoples of the land, nor take their daughters for our sons;
31 *if* the peoples of the land brought wares or any grain to sell on the Sabbath day, we would not buy it from them on the Sabbath, or on a holy day; and we would forego the seventh year's *produce* and the exacting of every debt.
32 Also we made ordinances for ourselves, to exact from ourselves yearly one-third of a shekel for the service of the house of our God:
33 for the showbread, for the regular grain offering, for the regular burnt offering of the Sabbaths, the New Moons, and the set feasts; for the holy things, for the sin offerings to make atonement for Israel, and all the work of the house of our God.
34 We cast lots among the priests, the Levites, and the people, for *bringing* the wood offering into the house of our God, according to our fathers' houses, at the appointed

times year by year, to burn on the altar of the LORD our God as *it is* written in the Law.

35And *we made ordinances* to bring the firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the house of the LORD;

36to bring the firstborn of our sons and our cattle, as *it is* written in the Law, and the firstborn of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God;

37to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, *the* new wine and oil, to the priests, to the storerooms of the house of our God; and to bring the tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities.

38And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse.

39For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine and the oil, to the storerooms where the articles of the sanctuary *are, where* the priests who minister and the gatekeepers and the singers *are;* and we will not neglect the house of our God.

Nehemiah 11

The People Dwelling in Jerusalem

1 Now the leaders of the people dwelt at Jerusalem; the rest
of the people cast lots to bring one out of ten to dwell in
Jerusalem, the holy city, and nine-tenths *were to dwell* in
other cities. *The Ten Percent Solution*

2 And the people blessed all the men who willingly offered
themselves to dwell at Jerusalem.

3 These *are* the heads of the province who dwelt in
Jerusalem. (But in the cities of Judah everyone dwelt in his
own possession in their cities—Israelites, priests, Levites,
Nethinim, and descendants of Solomon's servants.)

4 Also in Jerusalem dwelt *some* of the children of Judah
and of the children of Benjamin.

The children of Judah: Athaiah the son of Uzziah, the son
of Zechariah, the son of Amariah, the son of Shephatiah,
the son of Mahalalel, of the children of Perez;

5 and Maaseiah the son of Baruch, the son of Col-Hozeh,
the son of Hazaiah, the son of Adaiah, the son of Joiarib,
the son of Zechariah, the son of Shiloni.

6 All the sons of Perez who dwelt at Jerusalem *were* four
hundred and sixty-eight valiant men.

7 And these are the sons of Benjamin: Sallu the son of
Meshullam, the son of Joed, the son of Pedaiah, the son of
Kolaiah, the son of Maaseiah, the son of Ithiel, the son of
Jeshaiah;

8 and after him Gabbai *and* Sallai, nine hundred and
twenty-eight.

9 Joel the son of Zichri *was* their overseer, and Judah the
son of Senuah[a] *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, and Jachin;

11 Seraiah the son of Hilkiah, the son of Meshullam, the
son of Zadok, the son of Meraioth, the son of Ahitub, *was*
the leader of the house of God.
12 Their brethren who did the work of the house *were*
eight hundred and twenty-two; and Adaiah the son of
Jeroham, the son of Pelaliah, the son of Amzi, the son of
Zechariah, the son of Pashhur, the son of Malchijah,
13 and his brethren, heads of the fathers' *houses, were*
two hundred and forty-two; and Amashai the son of Azarel,
the son of Ahzai, the son of Meshillemoth, the son of
Immer,
14 and their brethren, mighty men of valor, *were* one
hundred and twenty-eight. Their overseer *was* Zabdiel the
son of *one of* the great men.[b]
15 Also of the Levites: Shemaiah the son of Hasshub, the
son of Azrikam, the son of Hashabiah, the son of Bunni;
16 Shabbethai and Jozabad, of the heads of the Levites,
had the oversight of the business outside of the house of
God;
17 Mattaniah the son of Micha,[c] the son of Zabdi, the son
of Asaph, the leader *who* began the thanksgiving with
prayer; Bakbukiah, the second among his brethren; and
Abda the son of Shammua, the son of Galal, the son of
Jeduthun.
18 All the Levites in the holy city *were* two hundred and
eighty-four.
19 Moreover the gatekeepers, Akkub, Talmon, and their
brethren who kept the gates, *were* one hundred and
seventy-two.
20 And the rest of Israel, of the priests *and* Levites, *were*
in all the cities of Judah, everyone in his inheritance.
21 But the Nethinim dwelt in Ophel. And Ziha and Gishpa
were over the Nethinim.

22Also the overseer of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers in charge of the service of the house of God.

23For *it was* the king's command concerning them that a certain portion should be for the singers, a quota day by day.

24Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, *was* the king's deputy[d] in all matters concerning the people.

The People Dwelling Outside Jerusalem

25And as for the villages with their fields, *some* of the children of Judah dwelt in Kirjath Arba and its villages, Dibon and its villages, Jekabzeel and its villages;

26in Jeshua, Moladah, Beth Pelet,

27Hazar Shual, and Beersheba and its villages;

28in Ziklag and Meconah and its villages;

29in En Rimmon, Zorah, Jarmuth,

30Zanoah, Adullam, and their villages; in Lachish and its fields; in Azekah and its villages. They dwelt from Beersheba to the Valley of Hinnom.

31Also the children of Benjamin from Geba *dwelt* in Michmash, Aija, and Bethel, and their villages;

32in Anathoth, Nob, Ananiah;

33in Hazor, Ramah, Gittaim;

34in Hadid, Zeboim, Neballat;

35in Lod, Ono, *and* the Valley of Craftsmen.

36Some of the Judean divisions of Levites *were* in Benjamin.

Nehemiah 12

The Priests and Levites

1 Now these *are* the priests and the Levites who came up
with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah,
Jeremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shechaniah, Rehum, Meremoth,
4 Iddo, Ginnethoi,[a] Abijah,
5 Mijamin, Maadiah, Bilgah,
6 Shemaiah, Joiarib, Jedaiah,
7 Sallu, Amok, Hilkiah, *and* Jedaiah.
These *were* the heads of the priests and their brethren in
the days of Jeshua.
8 Moreover the Levites *were* Jeshua, Binnui, Kadmiel,
Sherebiah, Judah, *and* Mattaniah *who led* the thanksgiving
psalms, he and his brethren.
9 Also Bakbukiah and Unni, their brethren, *stood* across
from them in *their* duties.
10 Jeshua begot Joiakim, Joiakim begot Eliashib, Eliashib
begot Joiada,
11 Joiada begot Jonathan, and Jonathan begot Jaddua.
12 Now in the days of Joiakim, the priests, the heads of
the fathers' *houses were:* of Seraiah, Meraiah; of Jeremiah,
Hananiah;
13 of Ezra, Meshullam; of Amariah, Jehohanan;
14 of Melichu,[b] Jonathan; of Shebaniah,[c] Joseph;
15 of Harim,[d] Adna; of Meraioth,[e] Helkai;
16 of Iddo, Zechariah; of Ginnethon, Meshullam;
17 of Abijah, Zichri; *the son* of Minjamin;[f] of Moadiah,[g]
Piltai;

18 of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 of Sallai,[h] Kallai; of Amok, Eber;
21 of Hilkiah, Hashabiah; *and* of Jedaiah, Nethanel.
22 During the reign of Darius the Persian, a record *was also kept* of the Levites and priests *who had been* heads of their fathers' *houses* in the days of Eliashib, Joiada, Johanan, and Jaddua.
23 The sons of Levi, the heads of the fathers' *houses* until the days of Johanan the son of Eliashib, *were* written in the book of the chronicles.
24 And the heads of the Levites *were* Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers across from them, to praise *and* give thanks, group alternating with group, according to the command of David the man of God.
25 Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub *were* gatekeepers keeping the watch at the storerooms of the gates.
26 These *lived* in the days of Joiakim the son of Jeshua, the son of Jozadak,[i] and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

Nehemiah Dedicates the Wall

27 Now at the dedication of the wall of Jerusalem they sought out the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, both with thanksgivings and singing, *with* cymbals and stringed instruments and harps.
28 And the sons of the singers gathered together from the countryside around Jerusalem, from the villages of the Netophathites,
29 from the house of Gilgal, and from the fields of Geba and Azmaveth; for the singers had built themselves villages

all around Jerusalem.

30 Then the priests and Levites purified themselves, and purified the people, the gates, and the wall.

31 So I brought the leaders of Judah up on the wall, and appointed two large thanksgiving choirs. *One* went to the right hand on the wall toward the Refuse Gate.

32 After them went Hoshaiah and half of the leaders of Judah,

33 and Azariah, Ezra, Meshullam,

34 Judah, Benjamin, Shemaiah, Jeremiah,

35 and some of the priests' sons with trumpets—Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph,

36 and his brethren, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, *and* Hanani, with the musical instruments of David the man of God. And Ezra the scribe *went* before them.

37 By the Fountain Gate, in front of them, they went up the stairs of the City of David, on the stairway of the wall, beyond the house of David, as far as the Water Gate eastward.

38 The other thanksgiving choir went the opposite *way,* and I *was* behind them with half of the people on the wall, going past the Tower of the Ovens as far as the Broad Wall,

39 and above the Gate of Ephraim, above the Old Gate, above the Fish Gate, the Tower of Hananel, the Tower of the Hundred, as far as the Sheep Gate; and they stopped by the Gate of the Prison.

40 So the two thanksgiving choirs stood in the house of God, likewise I and the half of the rulers with me;

41 and the priests, Eliakim, Maaseiah, Minjamin,[j] Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan,
Malchijah, Elam, and Ezer. The singers sang loudly with
Jezrahiah the director.
43 Also that day they offered great sacrifices, and
rejoiced, for God had made them rejoice with great joy; the
women and the children also rejoiced, so that the joy of
Jerusalem was heard afar off.

Temple Responsibilities

44 And at the same time some were appointed over the
rooms of the storehouse for the offerings, the firstfruits,
and the tithes, to gather into them from the fields of the
cities the portions specified by the Law for the priests and
Levites; for Judah rejoiced over the priests and Levites who
ministered.
45 Both the singers and the gatekeepers kept the charge
of their God and the charge of the purification, according to
the command of David *and* Solomon his son.
46 For in the days of David and Asaph of old *there were*
chiefs of the singers, and songs of praise and thanksgiving
to God.
47 In the days of Zerubbabel and in the days of Nehemiah
all Israel gave the portions for the singers and the
gatekeepers, a portion for each day. They also consecrated
holy things for the Levites, and the Levites consecrated
them for the children of Aaron.

Nehemiah 13

Principles of Separation

1 On that day they read from the Book of Moses in the
hearing of the people, and in it was found written that no
Ammonite or Moabite should ever come into the assembly
of God,
2 because they had not met the children of Israel with
bread and water, but hired Balaam against them to curse
them. However, our God turned the curse into a blessing.
3 So it was, when they had heard the Law, that they
separated all the mixed multitude from Israel.

The Reforms of Nehemiah

4 Now before this, Eliashib the priest, having authority
over the storerooms of the house of our God, *was* allied
with Tobiah.
5 And he had prepared for him a large room, where
previously they had stored the grain offerings, the
frankincense, the articles, the tithes of grain, the new wine
and oil, which were commanded *to be given* to the Levites
and singers and gatekeepers, and the offerings for the
priests.
6 But during all this I was not in Jerusalem, for in the
thirty-second year of Artaxerxes king of Babylon I had
returned to the king. Then after certain days I obtained
leave from the king,
7 and I came to Jerusalem and discovered the evil that
Eliashib had done for Tobiah, in preparing a room for him
in the courts of the house of God.
8 And it grieved me bitterly; therefore I threw all the
household goods of Tobiah out of the room.

9 Then I commanded them to cleanse the rooms; and I
brought back into them the articles of the house of God,
with the grain offering and the frankincense.
10 I also realized that the portions for the Levites had not
been given *them;* for each of the Levites and the singers
who did the work had gone back to his field.
11 So I contended with the rulers, and said, “Why is the
house of God forsaken?” And I gathered them together and
set them in their place.
12 Then all Judah brought the tithe of the grain and the
new wine and the oil to the storehouse.
13 And I appointed as treasurers over the storehouse
Shelemiah the priest and Zadok the scribe, and of the
Levites, Pedaiah; and next to them *was* Hanan the son of
Zaccur, the son of Mattaniah; for they were considered
faithful, and their task *was* to distribute to their brethren.
14 Remember me, O my God, concerning this, and do not
wipe out my good deeds that I have done for the house of
my God, and for its services!
15 In those days I saw *people* in Judah treading
winepresses on the Sabbath, and bringing in sheaves, and
loading donkeys with wine, grapes, figs, and all *kinds of*
burdens, which they brought into Jerusalem on the Sabbath
day. And I warned *them* about the day on which they were
selling provisions.
16 Men of Tyre dwelt there also, who brought in fish and
all kinds of goods, and sold *them* on the Sabbath to the
children of Judah, and in Jerusalem.
17 Then I contended with the nobles of Judah, and said to
them, “What evil thing *is* this that you do, by which you
profane the Sabbath day?
18 “Did not your fathers do thus, and did not our God
bring all this disaster on us and on this city? Yet you bring
added wrath on Israel by profaning the Sabbath.”

19So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted *some* of my servants at the gates, *so that* no burdens would be brought in on the Sabbath day.

20Now the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice.

21Then I warned them, and said to them, “Why do you spend the night around the wall? If you do *so* again, I will lay hands on you!” From that time on they came no *more* on the Sabbath.

22And I commanded the Levites that they should cleanse themselves, and that they should go and guard the gates, to sanctify the Sabbath day.

Remember me, O my God, *concerning* this also, and spare me according to the greatness of Your mercy!

23In those days I also saw Jews *who* had married women of Ashdod, Ammon, *and* Moab.

24And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people.

25So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, *saying,* “You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.

26“Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless pagan women caused even him to sin.

27“Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?”

28And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* a son-in-law of Sanballat the Horonite; therefore I drove him from me.

29Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites.

30Thus I cleansed them of everything pagan. I also assigned duties to the priests and the Levites, each to his service,

31and *to bringing* the wood offering and the firstfruits at appointed times.

Remember me, O my God, for good!

Nehemiah

Neh. 1:1

Name means: “The Lord Is Consolation.”

Not to be confused with: Two other men named Nehemiah who returned from the Babylonian captivity (Ezra 2:2; Neh. 3:16).

Home: Lived at one of two royal palaces at Shushan (Susa) but probably accompanied the king wherever he went; later, Jerusalem.

Family: Son of Hacaliah; probably born in captivity.

Occupation: Cupbearer to the Persian king Artaxerxes I (Neh. 1:11); overseer of the reconstruction of Jerusalem’s wall (2:11–4:23); twice governor of Jerusalem (5:14; 13:6, 7).

Noted for: Leadership skills, profound devotion, prayer, integrity, compassion.

Best known for: Returning from Persia to Jerusalem to rebuild the city walls, a project completed in 52 days (6:15) despite heavy opposition; also instituted social and political reforms to repopulate Jerusalem, ban marriage to non-Jews, and eliminate usury.

Think About It: *What will you do the same and differently because of Nehemiah’s example?*

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Leadership Principles from Nehemiah
Neh. 1:1

Scripture includes few leadership models as thoroughly developed as its portrait of the man Nehemiah. He returned to Jerusalem with the full authority of King Artaxerxes I to rebuild the demolished city, starting with its wall. Many principles for effective leadership stand out in his account, which are discussed in the following articles:

“Leaders Have a Sense of Mission”	Neh. 1:5
“Leaders Leverage Power Rightly”	Neh. 2:5
“Leaders Conduct Research”	Neh. 2:12
“Leaders Build Community”	Neh. 2:17, 18
“Leaders Manage Adversity”	Neh. 4:8, 9
“Leaders Refuse Underhanded Politics”	Neh. 6:5–9
“Leaders Serve Tasks and People”	Neh. 7:1
“Leaders Celebrate Milestones”	Neh. 8:1

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Nehemiah’s Prayer
Neh. 1:4–11

Struck by the desperate situation of his homeland, Nehemiah wept. His words offer several essential lessons in the discipline of prayer:

- *Nehemiah prayed first*. He did not turn to God after exhausting other options. He did not use prayer as a last-ditch effort, as if he had nothing to lose. His immediate, instinctive response was to fast and pray.
- *Nehemiah affirmed God’s reign*. He realized that the Lord is the awesome King of all nations and people, including

Israelites or Persians. He acknowledged that he and his people were dependent on the Lord's grace.

- *Nehemiah identified with his people*. He used the word *we* in his prayer and accepted corporate responsibility for his people's sin. Rather than blame others, he humbled himself in his honest confession.
- *Nehemiah recognized all of God's promises and commandments*. He not only knew what he wanted from God but also grappled with what God expected from His people. He counted on the Lord's covenant with Israel, welcoming both its privileges and responsibilities.

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Leaders Have a Sense of Mission

Neh. 1:5

Wise leaders possess a goal. Their mission toward this goal is what guides their decisions and determines their strategy.

Nehemiah's mission grew out of his knowledge of God's Law and his awareness that his people's sins had brought about Jerusalem's destruction (Neh. 1:5–8). He also knew that God was willing to forgive their failings and restore them to the Promised Land (1:9). Nehemiah decided that he would rebuild Jerusalem in accordance with the Lord's promises, and he began to devise a strategy to accomplish that goal (1:10, 11).

Nehemiah did not invent a mission based on his own self-interest. He responded to the word of Jerusalem's plight with tears, prayer, fasting, humility, and an intense search for God's will (1:4). As he prepared to go before Artaxerxes, he probably did not know exactly what to say or do—only that he needed to go to Jerusalem. He could not have known everything he would encounter in the ruined city. But convinced that God wanted His holy city revived, Nehemiah stepped forward, and his leadership proved strategic.

Leaders must exert themselves to identify the overarching mission that deserves their commitment, measuring its worth by the extent to which it fits God's purposes in our world.

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Nehemiah the Cupbearer

Neh. 1:11

God places His people in strategic positions to accomplish His purposes. God used Nehemiah, a man intimately trusted by Artaxerxes of Persia, to bring about the reconstruction of Jerusalem's wall.

As cupbearer, Nehemiah had life-and-death responsibility for the king. Assyrian, Babylonian, and Persian courts were notorious for political intrigue and assassination. Nehemiah tasted the king's food and drink to ensure against poisoning attempts. Nehemiah could have died.

Cupbearers were often foreigners who became trusted confidants of the rulers they served and enjoyed political privilege and prestige. It was in rulers' best interests to keep tasters happy, so their requests were frequently granted.

Nehemiah made the most of his position. Unburdening himself to the king about Jerusalem's plight, he asked for a leave of absence and letters of authority to go and rebuild the city (Neh. 2:3–8). When adversaries at Jerusalem later threatened to falsely accuse him of rebellion (6:5–9), Nehemiah must have been reassured by his close association with Artaxerxes and the trust he had earned through years of loyal service.

God puts us in specific places to accomplish His vision, giving us positions we can use to bring about good works. Like Nehemiah, we should prayerfully consider what God is doing in the world and discern ways to leverage our influence to bring about His will.

More: *Centuries earlier, a cupbearer—translated as "butler"—helped win Joseph's release from prison. His action ended up saving Egypt and Abraham's descendants from starvation (Gen. 40–41).*

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Leaders Leverage Power Rightly

Neh. 2:5

Management has been defined as the ability to get things done through other people. Yet leaders must also use their influence to provide the people with what they need to accomplish a task.

Nehemiah followed this principle in his plan to rebuild Jerusalem. As cupbearer to Artaxerxes (see "Nehemiah the Cupbearer" at Neh. 1:11), he had the king's ear, and he leveraged this advantage to his people's advantage. He asked for and was granted a leave of absence (2:5, 6), letters of reference (2:7), and a government grant for building materials (2:8).

The ability to leverage power remains an indispensable requirement of leadership, especially for groundbreakers in community development and urban ministry. There are plenty of resources to help the poor, but it takes wise and disciplined leaders to align themselves with the powerful on behalf of the powerless. Successful grant writing, resource development, and asset distribution often require a careful cultivation of relationships with people in networks of authority.

As leaders we must know how to befriend others so that we can enlist them in our efforts for good. If we resist or resent those in power, we distance ourselves and our people from the resources we need to accomplish our goals.

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Leaders Conduct Research

Neh. 2:12

Leaders wreak havoc when they lack accurate and complete knowledge. It pays for people in leadership to gather all the information to make wise decisions about what paths to pursue.

Before launching his plan to rebuild Jerusalem's walls, Nehemiah carefully researched the job. He discreetly walked the city by night, surveying the extent of the problems and forming tentative strategies (Neh. 2:11–15). Nehemiah's low profile was especially appropriate because he was a new member of the community. As a representative of the king, he could have arrived with fanfare and grandly declared his expectations. Instead, he kept his thoughts to himself and avoided attention until he had formulated a plan.

As leaders we cannot be afraid to admit that we need more information. Nor should we assume we already know enough. We must do the research it takes to make wise decisions if we want to bring about God's goals.

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Leaders Build Community

Neh. 2:17, 18

Most of humanity's greatest achievements have been accomplished not by individuals but by groups of people working together toward common ends.

Nehemiah called upon the power of community as he undertook the task of rebuilding Jerusalem's walls. After surveying the situation, he gathered the people and delivered a speech to mobilize the community around the project. He first raised their awareness that something *should* be done, then instilled confidence that something *could* be done.

Even though he had just arrived from the palace, Nehemiah saw himself as a participant in the city's dire circumstances. He bridged the class division between himself and his people by sharing details of royal conversations, showing his listeners that they had a friend in the emperor's court.

As leaders we are called to break down walls that divide people who need to work together. We are called to build bridges between people who need to work together. We build community when we address others as close companions, involve them in local missions, and take a personal interest in their lives.

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Decide Where to Start

Neh. 2:18

Jerusalem was in disrepair. Ezra had restored its temple, but little else functioned effectively. The wall was broken down, the gates burned, the roads cluttered, and most homes and buildings vacant. It was a depressing site; there was still so much left to do. After a private inspection conducted at night (Neh. 2:11–15), Nehemiah evaluated the tasks at hand and chose to start by rebuilding the wall. While the text does not detail his reasoning, several points seem clear:

- *The project was achievable*. Restoring the city's commercial and community systems required complex, long-term effort. But the wall could be rebuilt in a mere fifty-two days (6:15). Nehemiah chose to begin by giving an opportunity for success to a people who for decades had experienced nothing but defeat.
- *Everyone could participate*. Rebuilding the wall did not require many specialized skills. A few carpenters and masons were needed, but most work required nothing more complicated than lifting stones and clearing a path. With everyone involved, the task brought the community together.
- *Rebuilding the walls restored security*. Jerusalem was wide open to the domination of strongmen such as Sanballat, Tobiah, and their cronies (4:1, 7; 6:1). By enclosing the city within its walls again, Nehemiah bolstered the citizens' physical and psychological safety. He also served notice that the Israelites were putting thugs out of business.

Nehemiah's astute planning serves as a model for how we can revitalize a city, neighborhood, street, or home with simple tasks that are doable yet achieve significant results.

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Christ Cares About Communities

Neh. 2:20

The account of Nehemiah rebuilding the walls of Jerusalem may seem like a historical footnote, but it highlights a fact with implications for every Christian: Christ cares about communities.

Paul's New Testament letter to the Colossians provides a key passage for understanding this point. We learn that Christ is the Lord of all of life, both public and private. He transforms us personally but also puts us to work transforming societies and systems (see "The Cosmic Christ" at Col. 1:15–18). Christ wants His followers to participate in public institutions for the benefit of all.

As Christians, we can use public systems—education, health care, transportation, housing, community development—as instruments for good. By engaging these resources we help create healthy communities that promote healthy neighborhoods that encourage healthy families and lead to healthy individuals—and vice versa.

Nehemiah cared about far more than a wall. He wanted his people restored. He envisioned his nation returning to the covenant outlined in the Law. Rebuilding Jerusalem was a step in that direction.

Christ invites us to be as committed to community as He is. He asks us to use our resources—jobs, money, relationships, influence—to accomplish tangible benefits for others.

More: *Scripture has much to say about how and why God's people should be actively involved in revitalizing communities.*

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Next to Each Other

Neh. 3:1–32

Reconstructing Jerusalem's wall was a group effort, a fact readily seen in the frequent use of the words "next to" in Nehemiah 3. Without cooperation, it is impossible for people to come together to accomplish meaningful tasks. What one person does affects everyone else, making each person accountable to the team for his or her performance. Finding ourselves "next to" others should prompt us to evaluate our impact on their lives. Scripture offers guidelines for achieving positive impact in Matthew 5:16, Galatians 6:10, and Hebrews 10:24.

More: *The apostle Paul urged Christians to see themselves as members of a wonderfully diverse body of Christ working together to accomplish God's purposes (1 Cor. 12).*

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Sanballat

Neh. 4:1

Name means: "Sin Has Given Life" (Sin being the name of a pagan god).

Home: Probably Beth Horon, 12 miles northwest of Jerusalem, since he was called "the Horonite" (Neh. 2:10).

Family: Likely descended from Israelites left behind when Assyria captured the northern kingdom or from the racially mixed Samaritans that resulted from Assyria's resettlement of the area; father of two sons, Delaiah and Shelemaiah, according to extrabiblical sources; father of a daughter who married a Jewish priest, causing his removal.

Occupation: Probably governor of Samaria during or shortly after Nehemiah's work on the wall, according to extrabiblical sources;

may have expected to become Judah's governor had Nehemiah not been given the position (5:14; 13:6, 7).

Best known for: His opposition, in the form of ridicule, rumors, and lies, to reconstructing Jerusalem's wall.

Think About It: *What makes ridicule fun? Why should you refuse to do it anyway, or to enjoy others doing it?*

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When You've Been Left Behind

Neh. 4:7

As progress on the wall of Jerusalem moved forward, Nehemiah faced increasing opposition. Major opponents emerged. The Babylonians had killed or deported many of the best and brightest of the Jews during the capture of Jerusalem, leaving behind the poorest and least capable (2 Kin. 24:14–16; 25:11, 12).

The region inevitably became dominated by thugs such as Sanballat, Tobiah, and Geshem. The Persians maintained order through these bureaucrats, who did little to redevelop the territory. Jerusalem and its surrounding districts resembled blighted cities and towns where slumlords and petty politicians conspire to keep residents powerless and poor.

Then Nehemiah entered the scene. Unexpected and uninvited, he represented change imposed from the outside. His bold plan to rebuild the wall offered long-term benefits to the community and threatened the immediate interests of local bosses. It is no surprise that these bullies became angry (Neh. 4:1, 7). Nehemiah's reforms infuriated oppressors who had devised ways to exploit their neighbors (5:1–5).

People who live in neglected communities often resent those who have left them behind, those who oppress them, and those who fail to protect them. When an outsider shows up with plans and promises for a new way of life, resentment may boil over into hostility and violence. But Nehemiah shows us how to work with

people—adversaries as well as advocates—to effect lasting and beneficial change.

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Leaders Manage Adversity

Neh. 4:8, 9

As soon as our efforts to effect change begin to deliver results, competing interests invariably rise up. But rather than let opponents set the agenda, leaders meet the challenge and press on.

Nehemiah's adversaries had selfish interests in keeping Jerusalem unprotected (Neh. 4:7). For seventy years they had browbeaten residents left behind by Judah's exile. Nehemiah's plan to rebuild the walls and revitalize the city threatened their control.

Nehemiah responded to this new opposition with measured resistance. Rather than escalate a sensitive situation, he defended against further attacks and kept working, adapting to adversity rather than fleeing or overreacting. God rewarded his perseverance, and the wall successfully rose (6:15).

As leaders we must bend and not break, responding to opposition with renewed faith that God will see us through. We must pray and take practical steps to ensure that our work moves forward even as others try to stop it.

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Leaders Refuse Underhanded Politics

Neh. 6:5–9

When intimidation failed to halt progress on Jerusalem's wall, Sanballat and his allies campaigned to smear Nehemiah's

reputation.

Nehemiah dismissed their accusations, apparently not even bothering to prevent their letters from reaching the king. With a clear conscience, Nehemiah must have counted on the full trust of King Artaxerxes, who knew his years of faithful service. Nehemiah also refused to resort to counter-accusations. Rather than waste time on a verbal exchange that would distract him from the wall, he prayed and ignored the underhanded politics of his adversaries.

As leaders we must maintain our integrity in word and deed so that our enemies have no grounds for accusations made against us. And we must resist the temptation to engage in their political games, choosing instead to continue the work we have set out to do.

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Leaders Serve Tasks and People

Neh. 7:1

Leadership means more than getting things done. Scripture's greatest leaders not only accomplished things but served people in the process.

Nehemiah never saw rebuilding Jerusalem's wall as an end in itself or for his own glory. He sought to revitalize Israel's people and return them to their covenant with God. With that in mind, Nehemiah turned city management over to local leaders soon after the wall was completed. This avoided creating too much dependence on his skills.

Nehemiah did not exploit the project to gain wealth or fame (Neh. 5:18).

And Nehemiah helped residents trace their roots, reviewing Ezra's census, which had been conducted twenty-five years earlier (7:5; see also "A New Census" at Ezra 2:64). His work set the stage for repopulating the city (Neh. 11:1, 2).

Leadership is about more than getting things done. When we have a heart to serve all who work with us, over us, or for us, *people* are the clear beneficiaries.

More: *Nehemiah's style of leadership was much like that of Jesus. See "Leaders Serve" at Matt. 20:25–28 and "Leading to Serve" at John 13:1–20.*

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An Important List
Neh. 7:6

Nehemiah's list of returnees from the captivity duplicates Ezra's roll of the families who came back to Judah. These records were highly significant. They named the principal families that returned and likely helped determine land ownership.

These lists also give insight into who chose to rebuild Judah and how society functioned after the Exile. We discover, for example, a group called the Nethinim (Neh. 7:60) who descended from foreigners who served as temple servants beginning in the time of Solomon (see "The Nethinim" at 1 Chr. 9:2). Their presence here in Nehemiah testifies that God reached out to other nations through the Israelites and faithfully preserved them through the ordeal of the Exile.

For more on the role of lists like these in the Bible, see "The Purpose of Genealogies" at Genesis 5:1.

More: *The Nethinim were also included among the people recruited to relocate to Jerusalem's ruins for the purpose of rebuilding the local community. See "The Ten Percent Solution" at Neh. 11:1, 2.*

Think About It: *How are you continuing to show God's love even amidst tough times? How do you see God faithfully preserving your spirit no matter what happens?*

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Leaders Celebrate Milestones

Neh. 8:1

Effective leaders appreciate the value of celebrating momentous things that God has done. When a task is completed, results achieved, or people served, they make time to rejoice.

When the people finished the wall, Nehemiah launched a celebration (Neh. 8:1, 10). Ezra led off by reading from the Law—the motivation behind Nehemiah's mission.

The words kindled both godly sorrow (9:1–3) and genuine joy (8:10–12). Then with heartfelt praise, choice food, and even an "Amen" chorus (8:6), the community applauded the work they had accomplished with God's help (6:16).

Nehemiah also sent portions of the food "to those for whom nothing is prepared" (8:10). He brought the party to the poor, sharing the wealth, because no one should be deprived of joy.

As leaders we must create ways to celebrate milestones. Rejoicing opens the door to worship the Lord, the source of all good gifts. Let us praise Him for giving us a task and the means to accomplish it.

More: *James urged Christians to sing songs of praise when they are happy. See "Christians Should Have the Best Celebrations" at James 5:13.*

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The Ten Percent Solution

Neh. 11:1, 2

Nehemiah devised an unusual solution for renovating Jerusalem's abandoned homes and buildings, calling outlying areas to move one-tenth of their people into the city's ruins. In addition to taking volunteers, the districts surrounding Jerusalem cast lots (see "Casting Lots" at Josh. 18:8–10) for who would move to Jerusalem for the specific purpose of rebuilding community. Those selected were "blessed" (Hebrew: *barak*; Neh. 11:2) for the task by fellow

citizens, suggesting a formal commissioning of families to redevelop the holy city.

Imagine what might happen if Christians took up this “10 percent solution” by moving to towns and cities in need of revitalization—participating in neighborhood schools, rebuilding or restoring neglected houses, shopping at nearby stores and restaurants, working at local businesses, participating in local politics and civic affairs, and reviving local churches.

People who reinhabit a struggling area must come with a sense of long-term commitment rather than condescension or quick-fix triumphalism (see “When You’ve Been Left Behind” at Neh. 4:7). Urban decline can happen quickly, but renewal can take years to accomplish. Nehemiah began with 10 percent of God’s people living nearby. We can begin by bringing this issue before our family, friends, and church, committing ourselves to regaining lost neighborhoods and historical landmarks as the treasures of our earthly inheritance.

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Nehemiah 1

a **1:1** Or *Susa*
b **1:5** Literally *Him*
c **1:5** Literally *His*
d **1:8** Leviticus 26:33
e **1:9** Deuteronomy 30:2–5

Nehemiah 2

a **2:7** That is, the Euphrates, and so elsewhere in this book
b **2:8** Literally *house*
c **2:10** Literally *servant,* and so elsewhere in this book

Nehemiah 3

a **3:1** Hebrew *Hammeah,* also at 12:39
b **3:2** Literally *On his hand*
c **3:4** Or *Hakkoz*
d **3:5** Literally *necks*
e **3:7** Literally *throne*
f **3:8** Literally *the son*
g **3:16** Septuagint, Syriac, and Vulgate read *tomb*.
h **3:18** Following Masoretic Text and Vulgate; some Hebrew manuscripts, Septuagint, and Syriac read *Binnui* (compare verse 24).
i **3:20** A few Hebrew manuscripts, Syriac, and Vulgate read *Zaccai.*
j **3:21** Or *Hakkoz*
k **3:31** Literally *Inspection* or *Recruiting*

Nehemiah 4

a **4:21** Literally *them*

Nehemiah 5

a **5:13** Literally *my lap*
b **5:16** Following Masoretic Text; Septuagint, Syriac, and Vulgate read *I*.

Nehemiah 6

a **6:6** Hebrew *Gashmu*

Nehemiah 7

a **7:6** Compare verses 6–72 with Ezra 2:1–70
b **7:7** Spelled *Mispar* in Ezra 2:2
c **7:15** Spelled *Bani* in Ezra 2:10
d **7:24** Called *Jorah* in Ezra 2:18
e **7:25** Called *Gibbar* in Ezra 2:20
f **7:28** Called *Azmaveth* in Ezra 2:24
g **7:43** Spelled *Hodaviah* in Ezra 2:40
h **7:47** Spelled *Siaha* in Ezra 2:44

i **7:48** Masoretic Text reads *Lebanah.*
j **7:48** Masoretic Text reads *Hogabah.*
k **7:48** Or *Shalmai,* or *Shamlai*
l **7:52** Spelled *Nephusim* in Ezra 2:50
m **7:54** Spelled *Bazluth* in Ezra 2:52
n **7:57** Spelled *Peruda* in Ezra 2:55
o **7:59** Spelled *Ami* in Ezra 2:57
p **7:61** Spelled *Addan* in Ezra 2:59
q **7:63** Or *Hakkoz*
r **7:65** Hebrew *Tirshatha*
s **7:70** Hebrew *Tirshatha*

Nehemiah 8

a **8:9** Hebrew *Tirshatha*

Nehemiah 9

a **9:1** Literally *earth on them*
b **9:17** Following Masoretic Text and Vulgate; Septuagint reads *in Egypt*.
c **9:21** Compare Deuteronomy 29:5
d **9:22** Literally *corners*
e **9:22** Following Masoretic Text and Vulgate; Septuagint omits *The land of*.
f **9:29** Leviticus 18:5

Nehemiah 11

a **11:9** Or *Hassenuah*
b **11:14** Or *the son of Haggedolim*
c **11:17** Or *Michah*
d **11:24** Literally *at the king's hand*

Nehemiah 12

a **12:4** Or *Ginnethon* (compare verse 16)
b **12:14** Or *Malluch* (compare verse 2)
c **12:14** Or *Shechaniah* (compare verse 3)
d **12:15** Or *Rehum* (compare verse 3)
e **12:15** Or *Meremoth* (compare verse 3)
f **12:17** Or *Mijamin* (compare verse 5)
g **12:17** Or *Maadiah* (compare verse 5)
h **12:20** Or *Sallu* (compare verse 7)
i **12:26** Spelled *Jehozadak* in 1 Chronicles 6:14
j **12:41** Or *Mijamin* (compare verse 5)

The Book of Esther tells how one young Jewish woman in Persia discovered what God wanted her to do, and how she rose to the challenge.

Esther was a child of the Exile, the great-granddaughter of Israelites taken captive to Babylon during the second invasion of Jerusalem (599–597 B.C.; Esth. 2:6). After her parents died she was adopted by her older cousin Mordecai and became part of the royal harem of Ahasuerus (probably Xerxes I), king of Persia (486–465 B.C.). She was named queen after winning what was essentially an ancient beauty pageant.

Esther is the only book of the Bible that does not explicitly mention God, which has raised serious questions about its meaning. Some have denied that it belongs in Scripture. Others defend its inspiration but do little to decipher its lessons or address the theological questions raised in the book. Some early Christians allegorized it, and some modern Christians spiritualize it. Many Christians in Iran, the modern successor to ancient Persia, where the story takes place, celebrate its history.

Although God's name does not appear in the book, His purposes do. A high point occurs in the narrative when Mordecai informs Esther of a genocidal plot against the Jews. He warns her that she would be mistaken to think that she can escape death simply because she has been named queen, challenging her to take action not only for herself but for her people. Yet Mordecai seems unaffected by the possibility that she may not speak up: "If you remain completely silent at this time, relief and deliverance will arise for the Jews from another place," he says (4:14) in a

quiet display of faith in God's protection. Nonetheless, he adds, "Yet who knows whether you have come to the kingdom for such a time as this?"

Mordecai's searching question suggests that he was aware that God was working out His purposes, and perhaps Esther was meant to be an agent of God's will in this situation. Mordecai raised the hopeful possibility that God had placed her in this strategic position for a reason. Apparently Esther concurred because she asked Mordecai to have all the Jews fast for her for three days—an act of religious devotion (see "The Value of Fasting" at 1 Chr. 10:12). In the end, her risky but well-conceived plan saved her people.

The reign of King Ahasuerus in 485–464 B.C. provides an approximate date for the Book of Esther. The identity of its author is uncertain, although parts of the narrative (Esth. 9:20, 32) imply that Mordecai may have written at least some portions if not all of the account. The events took place in Shushan, one of three royal cities in the Persian empire, and in the Persian provinces where Jews had settled.

Key People in Esther

- Ahasuerus, also known as Xerxes I, the powerful king of Persia (Esth. 1:1).
- Esther, a Jewish orphan whom God used to save His people from a murderous plot (Esth. 2:7).
- Vashti, the fearless queen of Persia who was deposed for refusing to parade her beauty for her husband's drunken guests (Esth. 1:11, 12).
- Mordecai, Esther's older cousin and adoptive father, who used his position as a royal official to expose a conspiracy against the king (Esth. 2:21).
- Haman, vicious enemy of the Jews (Esth. 3:1)

Key Events in Esther

- Esther is chosen to be queen (Esth. 2).
- Haman conspires to exterminate the Jews (Esth. 3).
- Esther foils Haman's plot, and he is hanged (Esth. 7).
- The feast called Purim is established (Esth. 9:20–28).

Esther 1

The King Dethrones Queen Vashti

1 Now it came to pass in the days of Ahasuerus[a] (this *was* the Ahasuerus who reigned over one hundred and twenty-seven provinces, from India to Ethiopia),

2 in those days when King Ahasuerus sat on the throne of his kingdom, which *was* in Shushan[b] the citadel,

3 *that* in the third year of his reign he made a feast for all his officials and servants—the powers of Persia and Media, the nobles, and the princes of the provinces *being* before him—

4 when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days *in all*.

5 And when these days were completed, the king made a feast lasting seven days for all the people who were present in Shushan the citadel, from great to small, in the court of the garden of the king's palace.

6 *There were* white and blue linen *curtains* fastened with cords of fine linen and purple on silver rods and marble pillars; *and the* couches *were* of gold and silver on a *mosaic* pavement of alabaster, turquoise, and white and black marble.

7 And they served drinks in golden vessels, each vessel being different from the other, with royal wine in abundance, according to the generosity of the king.

8 In accordance with the law, the drinking was not compulsory; for so the king had ordered all the officers of his household, that they should do according to each man's pleasure.

9 Queen Vashti also made a feast for the women *in* the
royal palace which *belonged* to King Ahasuerus.
10 On the seventh day, when the heart of the king was
merry with wine, he commanded Mehuman, Biztha,
Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven
eunuchs who served in the presence of King Ahasuerus,
11 to bring Queen Vashti before the king, *wearing* her
royal crown, in order to show her beauty to the people and
the officials, for she *was* beautiful to behold.
12 But Queen Vashti refused to come at the king's
command *brought* by *his* eunuchs; therefore the king was
furious, and his anger burned within him.
13 Then the king said to the wise men who understood the
times (for this *was* the king's manner toward all who knew
law and justice,
14 those closest to him *being* Carshena, Shethar,
Admatha, Tarshish, Meres, Marsena, and Memucan, the
seven princes of Persia and Media, who had access to the
king's presence, *and* who ranked highest in the kingdom):
15 "What *shall we* do to Queen Vashti, according to law,
because she did not obey the command of King Ahasuerus
brought to her by the eunuchs?"
16 And Memucan answered before the king and the
princes: "Queen Vashti has not only wronged the king, but
also all the princes, and all the people who *are* in all the
provinces of King Ahasuerus.
17 "For the queen's behavior will become known to all
women, so that they will despise their husbands in their
eyes, when they report, 'King Ahasuerus commanded
Queen Vashti to be brought in before him, but she did not
come.'
18 "This very day the *noble* ladies of Persia and Media will
say to all the king's officials that they have heard of the

behavior of the queen. Thus *there will be* excessive contempt and wrath.

19 “If it pleases the king, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will not be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.

20 “When the king’s decree which he will make is proclaimed throughout all his empire (for it is great), all wives will honor their husbands, both great and small.”

21 And the reply pleased the king and the princes, and the king did according to the word of Memucan.

22 Then he sent letters to all the king’s provinces, to each province in its own script, and to every people in their own language, that each man should be master in his own house, and speak in the language of his own people. *Strong Women*

Esther 2

Esther Becomes Queen

1 After these things, when the wrath of King Ahasuerus
subsided, he remembered Vashti, what she had done, and
what had been decreed against her.

2 Then the king's servants who attended him said: "Let
beautiful young virgins be sought for the king;

3 "and let the king appoint officers in all the provinces of
his kingdom, that they may gather all the beautiful young
virgins to Shushan the citadel, into the women's quarters,
under the custody of Hegai[a] the king's eunuch, custodian of
the women. And let beauty preparations be given *them*.

4 "Then let the young woman who pleases the king be
queen instead of Vashti." This thing pleased the king, and
he did so.

5 In Shushan the citadel there was a certain Jew whose
name *was* Mordecai the son of Jair, the son of Shimei, the
son of Kish, a Benjamite.

6 *Kish*[b] had been carried away from Jerusalem with the
captives who had been captured with Jeconiah[c] king of
Judah, whom Nebuchadnezzar the king of Babylon had
carried away.

7 And Mordecai had brought up Hadassah, that *is,* Esther,
his uncle's daughter, for she had neither father nor mother.
The young woman *was* lovely and beautiful. When her
father and mother died, Mordecai took her as his own
daughter. *Esther*

8 So it was, when the king's command and decree were
heard, and when many young women were gathered at
Shushan the citadel, *under* the custody of Hegai, that

Esther also was taken to the king’s palace, into the care of Hegai the custodian of the women.

9 Now the young woman pleased him, and she obtained his favor; so he readily gave beauty preparations to her, besides her allowance. Then seven choice maidservants were provided for her from the king’s palace, and he moved her and her maidservants to the best *place* in the house of the women.

10 Esther had not revealed her people or family, for Mordecai had charged her not to reveal *it*.

11 And every day Mordecai paced in front of the court of the women’s quarters, to learn of Esther’s welfare and what was happening to her.

12 Each young woman’s turn came to go in to King Ahasuerus after she had completed twelve months’ preparation, according to the regulations for the women, for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.

13 Thus *prepared, each* young woman went to the king, and she was given whatever she desired to take with her from the women’s quarters to the king’s palace.

14 In the evening she went, and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king’s eunuch who kept the concubines. She would not go in to the king again unless the king delighted in her and called for her by name.

15 Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king’s eunuch, the custodian of the women, advised. And Esther obtained favor in the sight of all who saw her.

16 So Esther was taken to King Ahasuerus, into his royal
palace, in the tenth month, which *is* the month of Tebeth, in
the seventh year of his reign.
17 The king loved Esther more than all the *other* women,
and she obtained grace and favor in his sight more than all
the virgins; so he set the royal crown upon her head and
made her queen instead of Vashti.
18 Then the king made a great feast, the Feast of Esther,
for all his officials and servants; and he proclaimed a
holiday in the provinces and gave gifts according to the
generosity of a king.

Mordecai Discovers a Plot

19 When virgins were gathered together a second time,
Mordecai sat within the king's gate.
20 *Now* Esther had not revealed her family and her
people, just as Mordecai had charged her, for Esther
obeyed the command of Mordecai as when she was brought
up by him.
21 In those days, while Mordecai sat within the king's
gate, two of the king's eunuchs, Bigthan and Teresh,
doorkeepers, became furious and sought to lay hands on
King Ahasuerus. *Mordecai*
22 So the matter became known to Mordecai, who told
Queen Esther, and Esther informed the king in Mordecai's
name.
23 And when an inquiry was made into the matter, it was
confirmed, and both were hanged on a gallows; and it was
written in the book of the chronicles in the presence of the
king.

Esther 3

Haman's Conspiracy Against the Jews

1 After these things King Ahasuerus promoted Haman, the
son of Hammedatha the Agagite, and advanced him and set
his seat above all the princes who *were* with him. *Haman*

2 And all the king's servants who *were* within the king's
gate bowed and paid homage to Haman, for so the king had
commanded concerning him. But Mordecai would not bow
or pay homage. *New Acquaintances, Old Enemies*

3 Then the king's servants who *were* within the king's
gate said to Mordecai, "Why do you transgress the king's
command?"

4 Now it happened, when they spoke to him daily and he
would not listen to them, that they told *it* to Haman, to see
whether Mordecai's words would stand; for Mordecai had
told them that he *was* a Jew.

5 When Haman saw that Mordecai did not bow or pay him
homage, Haman was filled with wrath.

6 But he disdained to lay hands on Mordecai alone, for
they had told him of the people of Mordecai. Instead,
Haman sought to destroy all the Jews who *were* throughout
the whole kingdom of Ahasuerus—the people of Mordecai.

7 In the first month, which is the month of Nisan, in the
twelfth year of King Ahasuerus, they cast Pur (that *is,* the
lot), before Haman to determine the day and the month,[a]
until *it fell on the* twelfth *month,*[b] which *is* the month of
Adar.

8 Then Haman said to King Ahasuerus, "There is a certain
people scattered and dispersed among the people in all the
provinces of your kingdom; their laws *are* different from all

other people's, and they do not keep the king's laws. Therefore it *is* not fitting for the king to let them remain.

9"If it pleases the king, let *a decree* be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring *it* into the king's treasuries."

10So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.

11And the king said to Haman, "The money and the people *are* given to you, to do with them as seems good to you."

12Then the king's scribes were called on the thirteenth day of the first month, and *a decree* was written according to all that Haman commanded—to the king's satraps, to the governors who *were* over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the name of King Ahasuerus it was written, and sealed with the king's signet ring.

13And the letters were sent by couriers into all the king's provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth *day* of the twelfth *month,* which *is* the month of Adar, and to plunder their possessions.[c]

14A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day.

15The couriers went out, hastened by the king's command; and the decree was proclaimed in Shushan the citadel. So the king and Haman sat down to drink, but the city of Shushan was perplexed.

Esther 4

Esther Agrees to Help the Jews

1 When Mordecai learned all that had happened, he tore his
clothes and put on sackcloth and ashes, and went out into
the midst of the city. He cried out with a loud and bitter cry.
2 He went as far as the front of the king's gate, for no one
might enter the king's gate clothed with sackcloth.
3 And in every province where the king's command and
decree arrived, *there was* great mourning among the Jews,
with fasting, weeping, and wailing; and many lay in
sackcloth and ashes.
4 So Esther's maids and eunuchs came and told her, and
the queen was deeply distressed. Then she sent garments
to clothe Mordecai and take his sackcloth away from him,
but he would not accept *them*.
5 Then Esther called Hathach, *one* of the king's eunuchs
whom he had appointed to attend her, and she gave him a
command concerning Mordecai, to learn what and why this
was.
6 So Hathach went out to Mordecai in the city square that
was in front of the king's gate.
7 And Mordecai told him all that had happened to him,
and the sum of money that Haman had promised to pay into
the king's treasuries to destroy the Jews.
8 He also gave him a copy of the written decree for their
destruction, which was given at Shushan, that he might
show it to Esther and explain it to her, and that he might
command her to go in to the king to make supplication to
him and plead before him for her people.
9 So Hathach returned and told Esther the words of
Mordecai.

10 Then Esther spoke to Hathach, and gave him a
command for Mordecai:
11 "All the king's servants and the people of the king's
provinces know that any man or woman who goes into the
inner court to the king, who has not been called, *he has* but
one law: put *all* to death, except the one to whom the king
holds out the golden scepter, that he may live. Yet I myself
have not been called to go in to the king these thirty days."
12 So they told Mordecai Esther's words.
13 And Mordecai told *them* to answer Esther: "Do not
think in your heart that you will escape in the king's palace
any more than all the other Jews.
14 "For if you remain completely silent at this time, relief
and deliverance will arise for the Jews from another place,
but you and your father's house will perish. Yet who knows
whether you have come to the kingdom for *such* a time as
this?" *For Such a Time as This*
15 Then Esther told *them* to reply to Mordecai:
16 "Go, gather all the Jews who are present in Shushan,
and fast for me; neither eat nor drink for three days, night
or day. My maids and I will fast likewise. And so I will go to
the king, which *is* against the law; and if I perish, I perish!"
17 So Mordecai went his way and did according to all that
Esther commanded him.[a]

Esther 5

Esther's Banquet

1 Now it happened on the third day that Esther put on *her* royal *robes* and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house.[a] *Speaking Up*

2 So it was, when the king saw Queen Esther standing in the court, *that* she found favor in his sight, and the king held out to Esther the golden scepter that *was* in his hand. Then Esther went near and touched the top of the scepter.

3 And the king said to her, "What do you wish, Queen Esther? What *is* your request? It shall be given to you—up to half the kingdom!"

4 So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him."

5 Then the king said, "Bring Haman quickly, that he may do as Esther has said." So the king and Haman went to the banquet that Esther had prepared.

6 At the banquet of wine the king said to Esther, "What *is* your petition? It shall be granted you. What *is* your request, up to half the kingdom? It shall be done!"

7 Then Esther answered and said, "My petition and request *is this:*

8 "If I have found favor in the sight of the king, and if it pleases the king to grant my petition and fulfill my request, then let the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king has said."

Haman's Plot Against Mordecai

9So Haman went out that day joyful and with a glad
heart; but when Haman saw Mordecai in the king’s gate,
and that he did not stand or tremble before him, he was
filled with indignation against Mordecai.
10Nevertheless Haman restrained himself and went
home, and he sent and called for his friends and his wife
Zeresh.
11Then Haman told them of his great riches, the
multitude of his children, everything in which the king had
promoted him, and how he had advanced him above the
officials and servants of the king.
12Moreover Haman said, “Besides, Queen Esther invited
no one but me to come in with the king to the banquet that
she prepared; and tomorrow I am again invited by her,
along with the king.
13“Yet all this avails me nothing, so long as I see
Mordecai the Jew sitting at the king’s gate.”
14Then his wife Zeresh and all his friends said to him,
“Let a gallows be made, fifty cubits high, and in the
morning suggest to the king that Mordecai be hanged on it;
then go merrily with the king to the banquet.” And the
thing pleased Haman; so he had the gallows made.

Esther 6

The King Honors Mordecai

1 That night the king could not sleep. So one was
commanded to bring the book of the records of the
chronicles; and they were read before the king.
2 And it was found written that Mordecai had told of
Bigthana and Teresh, two of the king's eunuchs, the
doorkeepers who had sought to lay hands on King
Ahasuerus.
3 Then the king said, "What honor or dignity has been
bestowed on Mordecai for this?" And the king's servants
who attended him said, "Nothing has been done for him."
4 So the king said, "Who *is* in the court?" Now Haman had
just entered the outer court of the king's palace to suggest
that the king hang Mordecai on the gallows that he had
prepared for him.
5 The king's servants said to him, "Haman is there,
standing in the court." And the king said, "Let him come
in."
6 So Haman came in, and the king asked him, "What shall
be done for the man whom the king delights to honor?"
Now Haman thought in his heart, "Whom would the king
delight to honor more than me?"
7 And Haman answered the king, "*For* the man whom the
king delights to honor,
8 "let a royal robe be brought which the king has worn,
and a horse on which the king has ridden, which has a
royal crest placed on its head.
9 "Then let this robe and horse be delivered to the hand of
one of the king's most noble princes, that he may array the
man whom the king delights to honor. Then parade him on

horseback through the city square, and proclaim before him: ‘Thus shall it be done to the man whom the king delights to honor!’ ”

10 Then the king said to Haman, “Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king’s gate! Leave nothing undone of all that you have spoken.”

11 So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through the city square, and proclaimed before him, “Thus shall it be done to the man whom the king delights to honor!”

12 Afterward Mordecai went back to the king’s gate. But Haman hurried to his house, mourning and with his head covered.

13 When Haman told his wife Zeresh and all his friends everything that had happened to him, his wise men and his wife Zeresh said to him, “If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him but will surely fall before him.”

14 While they *were* still talking with him, the king’s eunuchs came, and hastened to bring Haman to the banquet which Esther had prepared.

Esther 7

Haman Hanged Instead of Mordecai

1 So the king and Haman went to dine with Queen Esther.

2 And on the second day, at the banquet of wine, the king
again said to Esther, “What *is* your petition, Queen Esther?
It shall be granted you. And what *is* your request, up to half
the kingdom? It shall be done!”

3 Then Queen Esther answered and said, “If I have found
favor in your sight, O king, and if it pleases the king, let my
life be given me at my petition, and my people at my
request.

4 “For we have been sold, my people and I, to be
destroyed, to be killed, and to be annihilated. Had we been
sold as male and female slaves, I would have held my
tongue, although the enemy could never compensate for
the king’s loss.”

5 So King Ahasuerus answered and said to Queen Esther,
“Who is he, and where is he, who would dare presume in
his heart to do such a thing?”

6 And Esther said, “The adversary and enemy *is* this
wicked Haman!” So Haman was terrified before the king
and queen.

7 Then the king arose in his wrath from the banquet of
wine *and went* into the palace garden; but Haman stood
before Queen Esther, pleading for his life, for he saw that
evil was determined against him by the king.

8 When the king returned from the palace garden to the
place of the banquet of wine, Haman had fallen across the
couch where Esther *was*. Then the king said, “Will he also
assault the queen while I *am* in the house?” As the word
left the king’s mouth, they covered Haman’s face.

9 Now Harbonah, one of the eunuchs, said to the king,
“Look! The gallows, fifty cubits high, which Haman made
for Mordecai, who spoke good on the king’s behalf, is
standing at the house of Haman.” Then the king said,
“Hang him on it!”
10 So they hanged Haman on the gallows that he had
prepared for Mordecai. Then the king’s wrath subsided.

Esther 8

Esther Saves the Jews

1 On that day King Ahasuerus gave Queen Esther the house
of Haman, the enemy of the Jews. And Mordecai came
before the king, for Esther had told how he *was related* to
her.
2 So the king took off his signet ring, which he had taken
from Haman, and gave it to Mordecai; and Esther
appointed Mordecai over the house of Haman.
3 Now Esther spoke again to the king, fell down at his
feet, and implored him with tears to counteract the evil of
Haman the Agagite, and the scheme which he had devised
against the Jews.
4 And the king held out the golden scepter toward Esther.
So Esther arose and stood before the king,
5 and said, "If it pleases the king, and if I have found favor
in his sight and the thing *seems* right to the king and I am
pleasing in his eyes, let it be written to revoke the letters
devised by Haman, the son of Hammedatha the Agagite,
which he wrote to annihilate the Jews who *are* in all the
king's provinces.
6 "For how can I endure to see the evil that will come to
my people? Or how can I endure to see the destruction of
my countrymen?"
7 Then King Ahasuerus said to Queen Esther and
Mordecai the Jew, "Indeed, I have given Esther the house of
Haman, and they have hanged him on the gallows because
he *tried to* lay his hand on the Jews.
8 "You yourselves write *a decree* concerning the Jews, as
you please, in the king's name, and seal *it* with the king's

signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke."

9So the king's scribes were called at that time, in the third month, which *is* the month of Sivan, on the twenty-third *day;* and it was written, according to all that Mordecai commanded, to the Jews, the satraps, the governors, and the princes of the provinces from India to Ethiopia, one hundred and twenty-seven provinces *in all,* to every province in its own script, to every people in their own language, and to the Jews in their own script and language.

10And he wrote in the name of King Ahasuerus, sealed *it* with the king's signet ring, and sent letters by couriers on horseback, riding on royal horses bred from swift steeds.[a]

11By these letters the king permitted the Jews who *were* in every city to gather together and protect their lives—to destroy, kill, and annihilate all the forces of any people or province that would assault them, *both* little children and women, and to plunder their possessions,

12on one day in all the provinces of King Ahasuerus, on the thirteenth *day* of the twelfth month, which *is* the month of Adar.[b]

13A copy of the document was to be issued as a decree in every province and published for all people, so that the Jews would be ready on that day to avenge themselves on their enemies.

14The couriers who rode on royal horses went out, hastened and pressed on by the king's command. And the decree was issued in Shushan the citadel.

15So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

16The Jews had light and gladness, joy and honor.

17 And in every province and city, wherever the king’s command and decree came, the Jews had joy and gladness, a feast and a holiday. Then many of the people of the land became Jews, because fear of the Jews fell upon them.

Esther 9

The Jews Destroy Their Tormentors

1 Now in the twelfth month, that *is,* the month of Adar, on
the thirteenth day, *the time* came for the king's command
and his decree to be executed. On the day that the enemies
of the Jews had hoped to overpower them, the opposite
occurred, in that the Jews themselves overpowered those
who hated them. *Just War*

2 The Jews gathered together in their cities throughout all
the provinces of King Ahasuerus to lay hands on those who
sought their harm. And no one could withstand them,
because fear of them fell upon all people.

3 And all the officials of the provinces, the satraps, the
governors, and all those doing the king's work, helped the
Jews, because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's palace, and his
fame spread throughout all the provinces; for this man
Mordecai became increasingly prominent.

5 Thus the Jews defeated all their enemies with the stroke
of the sword, with slaughter and destruction, and did what
they pleased with those who hated them.

6 And in Shushan the citadel the Jews killed and destroyed
five hundred men.

7 Also Parshandatha, Dalphon, Aspatha,

8 Poratha, Adalia, Aridatha,

9 Parmashta, Arisai, Aridai, and Vajezatha—

10 the ten sons of Haman the son of Hammedatha, the
enemy of the Jews—they killed; but they did not lay a hand
on the plunder.

11 On that day the number of those who were killed in
Shushan the citadel was brought to the king.

12 And the king said to Queen Esther, “The Jews have killed and destroyed five hundred men in Shushan the citadel, and the ten sons of Haman. What have they done in the rest of the king’s provinces? Now what *is* your petition? It shall be granted to you. Or what *is* your further request? It shall be done.”

13 Then Esther said, “If it pleases the king, let it be granted to the Jews who *are* in Shushan to do again tomorrow according to today’s decree, and let Haman’s ten sons be hanged on the gallows.”

14 So the king commanded this to be done; the decree was issued in Shushan, and they hanged Haman’s ten sons.

15 And the Jews who *were* in Shushan gathered together again on the fourteenth day of the month of Adar and killed three hundred men at Shushan; but they did not lay a hand on the plunder. *Lingering Questions*

16 The remainder of the Jews in the king’s provinces gathered together and protected their lives, had rest from their enemies, and killed seventy-five thousand of their enemies; but they did not lay a hand on the plunder.

17 *This was* on the thirteenth day of the month of Adar. And on the fourteenth of *the month*[a] they rested and made it a day of feasting and gladness.

The Feast of Purim

18 But the Jews who *were* at Shushan assembled together on the thirteenth *day,* as well as on the fourteenth; and on the fifteenth of *the month*[b] they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages who dwelt in the unwalled towns celebrated the fourteenth day of the month of Adar *with* gladness and feasting, as a holiday, and for sending presents to one another.

20And Mordecai wrote these things and sent letters to all the Jews, near and far, who *were* in all the provinces of King Ahasuerus,
21to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar,
22as the days on which the Jews had rest from their enemies, as the month which was turned from sorrow to joy for them, and from mourning to a holiday; that they should make them days of feasting and joy, of sending presents to one another and gifts to the poor.
23So the Jews accepted the custom which they had begun, as Mordecai had written to them,
24because Haman, the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to annihilate them, and had cast Pur (that *is,* the lot), to consume them and destroy them;
25but when *Esther*[c] came before the king, he commanded by letter that this[d] wicked plot which *Haman* had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows.
26So they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter, and what had happened to them, *Cultural Assimilation*
27the Jews established and imposed it upon themselves and their descendants and all who would join them, that without fail they should celebrate these two days every year, according to the written *instructions* and according to the *prescribed* time,
28*that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city, that these days of Purim should not fail *to be*

observed among the Jews, and *that* the memory of them should not perish among their descendants.

29Then Queen Esther, the daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim.

30And Mordecai sent letters to all the Jews, to the one hundred and twenty-seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31to confirm these days of Purim at their *appointed* time, as Mordecai the Jew and Queen Esther had prescribed for them, and as they had decreed for themselves and their descendants concerning matters of their fasting and lamenting.

32So the decree of Esther confirmed these matters of Purim, and it was written in the book.

Esther 10

Mordecai's Advancement

1 And King Ahasuerus imposed tribute on the land and *on*
the islands of the sea.

2 Now all the acts of his power and his might, and the
account of the greatness of Mordecai, to which the king
advanced him, *are* they not written in the book of the
chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* second to King Ahasuerus,
and was great among the Jews and well received by the
multitude of his brethren, seeking the good of his people
and speaking peace to all his countrymen.[a]

Strong Women
Esth. 1:22

Queen Vashti's refusal to parade her beauty at her husband's men-only, week-long drinking fest (Esth. 1:5–12) was officially interpreted as an act of rebellion against male authority (1:16, 17). King Ahasuerus responded with a decree intended to reinforce the mastery of every male in the empire over the women in his household. Some of the men of Persia must have felt threatened by Vashti's self-will, fearing that chaos would ensue if women refused to comply with their husbands' every wish.

But the Book of Esther celebrates the worth of strong women. Vashti's successor Esther also displayed assertiveness by entering the king's presence unbeckoned (4:11; 5:1–3), thus risking her life to save her people from genocide.

Esther is not the Bible's only word on authority in male-female relationships (see "A New Perspective on Marriage" at Eph. 5:21–29 and "Voluntary Yielding in Love" at James 4:1–7). But it does encourage women to assert their wills in order to fight evil.

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Esther
Esth. 2:7

Name means: "Star."

Also known as: Hadassah ("Myrtle"), her Jewish name.

Home: Shushan (Susa), capital of Persia.

Family: Orphan daughter of Abihail and an unnamed mother; adopted by her cousin Mordecai of the tribe of Benjamin; became part of the royal harem and eventually married Ahasuerus (Xerxes I), king of Persia (486–465 B.C.).

Occupation: Queen of Persia.

Best known for: Saving her people, the Jews, from genocide by boldly speaking up to the king and exposing a plot to massacre them.

Think About It: *How will you courageously stand up for the right thing, at the right time, for the right reason, as guided by God? How will you thank a strong woman in your life? How will you show her respect?*

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Mordecai

Esth. 2:21

Name: Probably a Hebrew form of Mardukaya, a common Babylonian name derived from Marduk, the name of a Babylonian god.

Not to be confused with: One of the leaders of the Jews who returned to Jerusalem under Zerubbabel (Ezra 2:2).

Home: Shushan (Susa), a royal city of the Persians.

Family: Probably born during the captivity; son of Jair, a Benjamite descended from Kish, the family of Saul; cousin and adoptive father of Esther.

Occupation: A position "within the king's gate" (Esth. 6:10) that allowed him to expose a conspiracy against the king; later succeeded his enemy Haman as second-in-command to King Ahasuerus (8:2; 10:3).

Best known for: Offering counsel to his cousin Esther, which saved their people from genocide; he used his position to allow the Jews to strike back at their enemies who "would assault them" (8:3–9:17; quotation is from Esth. 8:11).

Think About It: *Mordecai guided Esther. What principles of parenting, fostering, and mentoring will you practice because of Mordecai?*

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Haman

Esth. 3:1

Not to be confused with: Heman the singer, a temple musician in the days of David.

Home: Shushan (Susa), a royal city of the Persians.

Family: Son of Hammedatha, called "the Agagite"; probably descended from Agag, king of Amalek.

Occupation: Second-in-command to King Ahasuerus until replaced by full-of-integrity Mordecai, whom Haman had considered an enemy (Esth. 8:2; 10:3).

Best known for: Plotting the destruction of Mordecai and the Jews; when Esther exposed his evil intentions (7:3–6), he was executed on the gallows he had built for Mordecai (7:9, 10).

Think About It: *Haman's wicked plans came back to him. Things don't always work out this way, but they do sometimes. When have you reaped what you have sowed in a good way? In a bad, and convicting, way?*

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New Acquaintances, Old Enemies

Esth. 3:2–6

The enmity between Haman and Mordecai illustrates how sin can extend into family histories and become part of cultural systems and government policies.

At first the hostility between the two men appears to be rooted in nothing more than a show of disrespect by Mordecai, possibly for religious reasons, and Haman's racially prejudiced response. But the encounter outside the palace of Ahasuerus was not the first time the men's families had met.

The Book of Esther stresses that Haman was the son of Hammedatha the Agagite (Esth. 3:1, 10; 8:3, 5; 9:24). Tradition holds that the Agagites descended from Agag, the Amalekite king whom the Israelite king Saul had failed to kill, ignoring God's specific command (1 Sam. 15). The Lord had condemned the Amalekites for attacking the Israelites during their journey from Egypt to Canaan (Ex. 17:8–13; Deut. 25:17–19).

With Haman's rise to power, the Amalekites were once again threatening to destroy God's people. This time the Lord used Mordecai and Esther to thwart their schemes. Ironically, Mordecai was descended from Kish, the same Benjamite family that gave birth to Saul (1 Sam. 9:1). In the end, Mordecai carried out what Saul had failed to accomplish (Esth. 7:10; 9:4, 5, 13–15).

Mordecai and Haman may not have been aware of the long-standing enmity between their two peoples. But their conflict illustrates that personal sin can be passed down for generations, growing into corporate sin. Over time it becomes embedded in a culture, and even after lying dormant for generations, sin may suddenly flare up on an institutional or societal scale (3:9).

As important as it is to lead a good life as an individual, that goal alone is inadequate. The Bible shows that rooting out evil requires renewing sinful systems by passing laws that honor godly values and repealing laws that counter God's desires. The seeds of sin that we fail to root out may spring up generations later and yield a harvest of evil.

More: *The Amalekites descended from Esau, Isaac's older son. The enmity between the Israelites and the Amalekites dated to the beginning of both peoples.*

Think About It: *What are God's next goals for your personal goodness? What are God's next goals for you to root out evil in a system in which you participate?*

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For Such a Time as This

Esth. 4:14

An isolated reading of the Book of Esther does not inform us that the Jews were the Lord's chosen people, or that God had given them His law, or that He had addressed them through His prophets, or that He was using the Exile to chasten them for their disobedience. The book does not ever actually mention God, a fact that has raised questions about the book's place in Scripture.

It might seem that Mordecai and the Jews were on their own as they faced probable annihilation (Esth. 3:13). When Mordecai's mourning (4:1) caught the attention of his cousin Esther (4:2–9), he challenged her to speak to the king on her people's behalf (4:10–12).

Then Mordecai made a suggestion that implies he was indeed aware that God was present in their circumstances and working out His purposes: "Who knows whether you have come to the kingdom for such a time as this?" he asked his cousin (4:14). Mordecai posed the possibility that the remarkable turn of events that had made Esther the queen of Persia had not come about by accident. She had been placed in a strategic position at a timely moment to carry out a specific purpose. As to whose purpose, Mordecai is silent, but the

fact that he and Esther were Jews makes it plain that the Lord's hand was behind it all.

Like Mordecai and Esther, we often face circumstances we do not understand. But Mordecai demonstrates that we should engage in reflection that compares our observations of life with our understanding of God so that we might discern His purposes. The same God who worked through Esther is at work in our lives, and we may find, in big ways and small, that He leads us "for such a time as this."

More: *For more on the valuable habit of theological reflection see "Discovering God's Purpose for You" at Gen. 45:5–8. Wisdom results from understanding not only Scripture but also our world. See "Understanding the Times" at 1 Chr. 12:32.*

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Speaking Up

Esth. 5:1–5

Esther's bold gesture of seeking an unscheduled audience with the king showed remarkable courage. Access to the Persian ruler was limited to those he summoned, and anyone who violated this policy could be punished by death. Esther's faith, encouraged by her cousin Mordecai, gave her the resolve to speak up on her people's behalf. Esther and Mordecai are two of many biblical models of faith in hostile societies. How have you found to express faith well even when your circumstances might be hostile? To learn more, see "Models of Faith in Hostile Societies" at Daniel 2:48, 49.

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Just War
Esth. 9:1–5

People of faith have struggled throughout history to determine if war is ever justified. While everyone agrees that war is a terrible evil, many feel that certain circumstances make going to battle unavoidable. The courage of Queen Esther and the decree of King Ahasuerus (Esth. 8:3–6, 11) allowed the Jews to fight a limited war of revenge until they destroyed almost all of their enemies.

Measured against a set of criteria developed by church leaders Augustine in the fifth century and Aquinas in the thirteenth century, this bloodshed was justified. According to that tradition, a war is just if it meets certain criteria:

- A just war pursues a just cause or "right intention," such as self-defense, in the face of an obvious, one-sided evil; this assumes those engaged in a just war have mostly righteous purposes as their motives.
- A just war is declared and directed by a competent government authority.
- A just war is undertaken as a last resort only after exhausting all peaceful options, including diplomacy and economic sanctions.
- A just war must conform to the law of proportionality weighing the greater good (or the lesser of two evils). Anticipated good results must outweigh actual bad effects.
- A just war must be redemptive, leaving room for warring parties to reconcile after hostilities cease.
- A just war is a discriminate, limited engagement that precludes looting, massacres, or tactics that would harm noncombatants.
- A just war must be waged with a probability of winning.
- A just war must allow exemption for conscientious objectors.

Wars fought throughout history can be tested against these principles. And assessing potential conflicts with these guidelines in mind could help nations limit their military involvement to situations truly worth fighting for.

More: *The concept of just war is based on the belief that God has instituted government. See "Social Institutions: Family, State, and Church" at Gen. 2:23; "God Is the Ultimate Authority" at Ps. 2:4–6; and "Governmental Authority" at Rom. 13:1–7.*

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Lingering Questions
Esth. 9:15–17

After Haman was exposed and executed, the tables turned and the Jews were allowed to destroy their enemies. At first they killed more than five hundred men (Esth. 9:1–10). Then Esther asked for a second day of vengeance, and they killed 75,300 (9:15–17). The Bible mentions but does not comment on this massacre, leaving us with significant questions. Did God disapprove? These Jews had also remained in exile rather than return to Judah. Was that what God desired? Was Mordecai's feast of Purim—established to celebrate this slaughter—divinely sanctioned? Scripture leaves us to debate the answers.

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Cultural Assimilation
Esth. 9:26–28

The Bible takes up issues of cultural identity particularly through the Old Testament books of Ruth and Esther. Ruth the Moabite woman assimilated into Hebrew culture by forsaking her ethnic roots and marrying Boaz. But Esther held on to her Jewish ways and identified with her people despite her marriage to King Ahasuerus of Persia.

The lack of assimilation into Persian society by Jews of Esther's time may have been related to racial discrimination. Esther hid her ethnic heritage from everyone, including the king (Esth. 2:10). And Haman's plot was driven by racial intolerance (3:6).

After Haman's scheme failed, the feast of Purim became a permanent expression of Jewish identity. Purim comes from the word *pur*, meaning "lots," for lots had been cast to determine the day on which the extermination of the Jews should take place (3:7). This feast celebrated God's deliverance of His people within the dominant culture of Persia. The feast of Passover celebrated God's deliverance out of another dominant culture—that of Egypt (see "Passover" at Luke 22:7). Feasts and fasts became a means for Jews to maintain their cultural identity under non-Jewish rule and over the centuries, invaluable traditions when the people no longer had a land to call home or a temple in which to worship.

More: *Christians need to work at remembering God's work among us. See "Remembering God's Actions" at Ex. 12:26, 27.*

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Esther 1

a **1:1** Generally identified with Xerxes I (485–464 B.C.)
b **1:2** Or *Susa,* and so throughout this book

Esther 2

a **2:3** Hebrew *Hege*
b **2:6** Literally *Who*
c **2:6** Same as *Jehoiachin,* 2 Kings 24:6 and elsewhere

Esther 3

a **3:7** Septuagint adds *to destroy the people of Mordecai in one day;* Vulgate adds *the nation of the Jews should be destroyed*.
b **3:7** Following Masoretic Text and Vulgate; Septuagint reads *and the lot fell on the fourteenth of the month*.
c **3:13** Septuagint adds the text of the letter here.

Esther 4

a **4:17** Septuagint adds a prayer of Mordecai here.

Esther 5

a **5:1** Septuagint adds many extra details in verses 1 and 2.

Esther 8

a **8:10** Literally *sons of the swift horses*
b **8:12** Septuagint adds the text of the letter here.

Esther 9

a **9:17** Literally *it*
b **9:18** Literally *it*
c **9:25** Literally *she* or *it*
d **9:25** Literally *his*

Esther 10

a **10:3** Literally *seed*. Septuagint and Vulgate add a dream of Mordecai here; Vulgate adds six more chapters.

The Book of Job is the timeless story of human beings trying to understand justice in the face of calamity. Job and his friends reasoned that bad things should happen to bad people as a punishment for sin, and good people should reap good rewards. But the overriding lesson of Job is that we trust God no matter what.

We cannot fully understand or explain misfortune because we do not have all the facts. Only God knows all the answers. The book begins with Satan appearing before God, demanding permission to test Job, a righteous man. He argues that the Lord has bought Job's devotion with a blessed life: take away the Lord's gifts, and Job will respond with sin, cursing the Lord's name. After God agrees to Satan's proposal, Job is stripped of his possessions, family, and health, and the book turns into a discussion between Job and his friends as they struggle to make sense of Job's trials. The speakers take turns offering insights into the causes of suffering, for the most part accusing Job of hidden sin.

Receiving little human comfort, Job cries out to God. When the Lord finally speaks, He restores His servant's blessings twofold. However, God makes it clear that His gifts are not given as a reward for a blameless life. Rather, He reveals to Job his limitations. Only the Lord, who is perfect and all-powerful, is capable of administering ultimate justice. As sinners, we should be humble enough to admit that not only are we undeserving of prosperity but the very concept of justice—and God's methods of delivering it—is beyond our full comprehension.

The Book of Job is an example of a common genre of writing in the ancient world called Wisdom Literature. This type of literature offered instructions on life. These come either through short, practical truisms such as proverbs; or through longer, more speculative discourses like the one seen in Job. The books of Proverbs and Ecclesiastes as well as portions of Psalms (for example, Ps. 1; 19; 37; 73; 119) are other examples of biblical Wisdom Literature.

The fundamental questions raised in Job reflect many of the complex issues commonly addressed in Wisdom Literature: evil, suffering, justice, the meaning and value of life, and the extent to which human beings can understand God's ways. These questions are universal, and the book is a cosmic drama played out on the stage of one man's experience.

As Christians, our quest for answers to these questions should not deter us from intellectual inquiry or efforts to truly comfort each other in our troubles. Instead, it should drive us to the place where Job ended up—at the feet of God, in humility and trust.

We do not know who wrote the epic poem of Job. The author was likely among a class of sages called wise men, or the wise (compare 1 Kin. 4:30, 31; Job 34:2; Eccl. 12:11). These were not the same sort of wise men who came to Judea in the time of Herod, seeking the King of the Jews (Matt. 2:1, 2). The producers of Wisdom Literature compiled wise sayings, stories, and examples from history to illustrate fundamental truths. This sophisticated intellectual craft can be seen in the highly stylized structure and vocabulary of the Book of Job.

Little is known of the time and place of Job's life. The book says he was a man of Uz (Job 1:1), but the exact location of Uz remains unknown. The events may have occurred around the time of Abraham (c. 2000 B.C.), though the account could have been written later.

Key People in Job

- Job, a man who lost everything when God agreed to let Satan test his faith (Job 1:1).
- Job's first family of children, whose lives ended tragically as they feasted at the oldest brother's house (Job 1:13–15).
- Job's wife, an anguished woman who told her husband to curse God and die (Job 2:9).
- Eliphaz, likely the oldest of three friends who comforted Job in his troubles (Job 4:1).
- Bildad, a friend who suggested that Job's children deserved to die for their sins (Job 8:1).
- Zophar, a friend who claimed that Job's hidden sins deserved even greater suffering (Job 11:1).
- Elihu, the youngest and most perceptive of Job's counselors (Job 32:1).
- Job's second family of children: seven sons and three daughters born after his restoration (Job 42:13–15).

Key Events in Job

- Job's possessions and children are taken from him (Job 1).
- Job loses his health (Job 2:1–8).
- Job's wife tells him to "curse God and die!" (Job 2:9).
- Job's receives more blessings (Job 42:7–17).

Job 1

Job and His Family in Uz

1 There was a man in the land of Uz, whose name *was* Job;
and that man was blameless and upright, and one who
feared God and shunned evil. *Job*

2 And seven sons and three daughters were born to him.

3 Also, his possessions were seven thousand sheep, three
thousand camels, five hundred yoke of oxen, five hundred
female donkeys, and a very large household, so that this
man was the greatest of all the people of the East.

4 And his sons would go and feast *in their* houses, each on
his *appointed* day, and would send and invite their three
sisters to eat and drink with them.

5 So it was, when the days of feasting had run their
course, that Job would send and sanctify them, and he
would rise early in the morning and offer burnt offerings
according to the number of them all. For Job said, "It may
be that my sons have sinned and cursed[a] God in their
hearts." Thus Job did regularly.

Satan Attacks Job's Character

6 Now there was a day when the sons of God came to
present themselves before the LORD, and Satan[b] also came
among them. *Blaming Satan*

7 And the LORD said to Satan, "From where do you
come?" So Satan answered the LORD and said, "From
going to and fro on the earth, and from walking back and
forth on it."

8 Then the LORD said to Satan, "Have you considered My
servant Job, that *there is* none like him on the earth, a

blameless and upright man, one who fears God and shuns evil?”

9So Satan answered the LORD and said, “Does Job fear God for nothing? *Following God and Getting Nothing in Return*

10“Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.

11“But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!”

12And the LORD said to Satan, “Behold, all that he has *is* in your power; only do not lay a hand on his *person*.” So Satan went out from the presence of the LORD.

Job Loses His Property and Children

13Now there was a day when his sons and daughters *were* eating and drinking wine in their oldest brother’s house; *Preparing for Sudden Disaster*

14and a messenger came to Job and said, “The oxen were plowing and the donkeys feeding beside them,

15“when the Sabeans[c] raided *them* and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!”

16While he *was* still speaking, another also came and said, “The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!”

17While he *was* still speaking, another also came and said, “The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!”

18While he *was* still speaking, another also came and said, “Your sons and daughters *were* eating and drinking

wine in their oldest brother’s house,
19 “and suddenly a great wind came from across[d] the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!”
20 Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.
21 And he said:

> “Naked I came from my mother’s womb,
> And naked shall I return there.
> The LORD gave, and the LORD has taken
> away;
> Blessed be the name of the LORD.”

22 In all this Job did not sin nor charge God with wrong.

Job’s Trust in God’s Kindness

Job 2

Satan Attacks Job's Health

1 Again there was a day when the sons of God came to
present themselves before the LORD, and Satan came also
among them to present himself before the LORD.
2 And the LORD said to Satan, "From where do you
come?" So Satan answered the LORD and said, "From
going to and fro on the earth, and from walking back and
forth on it."
3 Then the LORD said to Satan, "Have you considered My
servant Job, that *there is* none like him on the earth, a
blameless and upright man, one who fears God and shuns
evil? And still he holds fast to his integrity, although you
incited Me against him, to destroy him without cause."
4 So Satan answered the LORD and said, "Skin for skin!
Yes, all that a man has he will give for his life.
5 "But stretch out Your hand now, and touch his bone and
his flesh, and he will surely curse You to Your face!"
6 And the LORD said to Satan, "Behold, he *is* in your
hand, but spare his life." *Goodness in a Global World*
7 So Satan went out from the presence of the LORD, and
struck Job with painful boils from the sole of his foot to the
crown of his head.
8 And he took for himself a potsherd with which to scrape
himself while he sat in the midst of the ashes.
9 Then his wife said to him, "Do you still hold fast to your
integrity? Curse God and die!"
10 But he said to her, "You speak as one of the foolish
women speaks. Shall we indeed accept good from God, and
shall we not accept adversity?" In all this Job did not sin
with his lips.

Job’s Three Friends

11 Now when Job’s three friends heard of all this adversity
that had come upon him, each one came from his own place
—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the
Naamathite. For they had made an appointment together to
come and mourn with him, and to comfort him.
12 And when they raised their eyes from afar, and did not
recognize him, they lifted their voices and wept; and each
one tore his robe and sprinkled dust on his head toward
heaven.
13 So they sat down with him on the ground seven days
and seven nights, and no one spoke a word to him, for they
saw that *his* grief was very great. *A Friend in Need*

Job 3

Job Deplores His Birth

1 After this Job opened his mouth and cursed the day of his
birth.
2 And Job spoke, and said:

3 "May the day perish on which I was born,
And the night *in which* it was said,
'A male child is conceived.'
4 May that day be darkness;
May God above not seek it,
Nor the light shine upon it.
5 May darkness and the shadow of death
claim it;
May a cloud settle on it;
May the blackness of the day terrify it.
6 *As for* that night, may darkness seize it;
May it not rejoice[a] among the days of the
year,
May it not come into the number of the
months.
7 Oh, may that night be barren!
May no joyful shout come into it!
8 May those curse it who curse the day,
Those who are ready to arouse Leviathan.
9 May the stars of its morning be dark;
May it look for light, but *have* none,
And not see the dawning of the day;
10 Because it did not shut up the doors of my
mother's womb,
Nor hide sorrow from my eyes.

11 “Why did I not die at birth?
Why did I *not* perish when I came from the
womb?
12 Why did the knees receive me?
Or why the breasts, that I should nurse?
13 For now I would have lain still and been
quiet,
I would have been asleep;
Then I would have been at rest
14 With kings and counselors of the earth,
Who built ruins for themselves,
15 Or with princes who had gold,
Who filled their houses *with* silver;
16 Or *why* was I not hidden like a stillborn
child,
Like infants who never saw light?
17 There the wicked cease *from* troubling,
And there the weary are at rest.
18 *There* the prisoners rest together;
They do not hear the voice of the oppressor.
19 The small and great are there,
And the servant *is* free from his master.

20 “Why is light given to him who is in
misery,
And life to the bitter of soul,
21 Who long for death, but it does not *come,*
And search for it more than hidden
treasures;
22 Who rejoice exceedingly,
And are glad when they can find the grave?
23 *Why is light given* to a man whose way is
hidden,
And whom God has hedged in?

24 For my sighing comes before I eat,[b]
And my groanings pour out like water.
25 For the thing I greatly feared has come upon me,
And what I dreaded has happened to me. *Our Shaky World*
26 I am not at ease, nor am I quiet;
I have no rest, for trouble comes.”

Job 4

Eliphaz: Job Has Sinned

1 Then Eliphaz the Temanite answered and said: *Eliphaz*

2 "*If* one attempts a word with you, will you become weary?
But who can withhold himself from speaking?
3 Surely you have instructed many,
And you have strengthened weak hands.
4 Your words have upheld him who was stumbling,
And you have strengthened the feeble knees;
5 But now it comes upon you, and you are weary;
It touches you, and you are troubled.
6 *Is* not your reverence your confidence?
And the integrity of your ways your hope?

7 "Remember now, who *ever* perished being innocent?
Or where were the upright *ever* cut off?
8 Even as I have seen,
Those who plow iniquity
And sow trouble reap the same.
9 By the blast of God they perish,
And by the breath of His anger they are consumed.
10 The roaring of the lion,
The voice of the fierce lion,
And the teeth of the young lions are broken.

11 The old lion perishes for lack of prey,
And the cubs of the lioness are scattered.

12 “Now a word was secretly brought to me,
And my ear received a whisper of it.
13 In disquieting thoughts from the visions of
the night,
When deep sleep falls on men,
14 Fear came upon me, and trembling,
Which made all my bones shake.
15 Then a spirit passed before my face;
The hair on my body stood up.
16 It stood still,
But I could not discern its appearance.
A form *was* before my eyes;
There was silence;
Then I heard a voice *saying:*
17 ‘Can a mortal be more righteous than
God?
Can a man be more pure than his Maker?
18 If He puts no trust in His servants,
If He charges His angels with error,
19 How much more those who dwell in
houses of clay,
Whose foundation is in the dust,
Who are crushed before a moth?
20 They are broken in pieces from morning
till evening;
They perish forever, with no one regarding.
21 Does not their own excellence go away?
They die, even without wisdom.’

Job 5

Eliphaz: Job Is Chastened by God

1 “Call out now;
Is there anyone who will answer you?
And to which of the holy ones will you turn?
2 For wrath kills a foolish man,
And envy slays a simple one.
3 I have seen the foolish taking root,
But suddenly I cursed his dwelling place.
4 His sons are far from safety,
They are crushed in the gate,
And *there is* no deliverer.
5 Because the hungry eat up his harvest,
Taking it even from the thorns,[a]
And a snare snatches their substance.[b]
6 For affliction does not come from the dust,
Nor does trouble spring from the ground;
7 Yet man is born to trouble,
As the sparks fly upward. *People Are Born to Trouble*

8 “But as for me, I would seek God,
And to God I would commit my cause—
9 Who does great things, and unsearchable,
Marvelous things without number.
10 He gives rain on the earth,
And sends waters on the fields.
11 He sets on high those who are lowly,
And those who mourn are lifted to safety.
12 He frustrates the devices of the crafty,
So that their hands cannot carry out their plans.

13 He catches the wise in their own craftiness,
And the counsel of the cunning comes quickly upon them.
14 They meet with darkness in the daytime,
And grope at noontime as in the night.
15 But He saves the needy from the sword,
From the mouth of the mighty,
And from their hand.
16 So the poor have hope,
And injustice shuts her mouth.

17 "Behold, happy *is* the man whom God corrects;
Therefore do not despise the chastening of the Almighty. *Do Not Despise God's Discipline*
18 For He bruises, but He binds up;
He wounds, but His hands make whole.
19 He shall deliver you in six troubles,
Yes, in seven no evil shall touch you.
20 In famine He shall redeem you from death,
And in war from the power of the sword.
21 You shall be hidden from the scourge of the tongue,
And you shall not be afraid of destruction when it comes.
22 You shall laugh at destruction and famine,
And you shall not be afraid of the beasts of the earth.
23 For you shall have a covenant with the stones of the field,
And the beasts of the field shall be at peace with you.
24 You shall know that your tent *is* in peace;

You shall visit your dwelling and find nothing
amiss.
25 You shall also know that your descendants
shall be many,
And your offspring like the grass of the
earth.
26 You shall come to the grave at a full age,
As a sheaf of grain ripens in its season.
27 Behold, this we have searched out;
It *is* true.
Hear it, and know for yourself.”

Job 6

Job: My Complaint Is Just

1 Then Job answered and said:

2 “Oh, that my grief were fully weighed,
And my calamity laid with it on the scales!
3 For then it would be heavier than the sand
of the sea—
Therefore my words have been rash.
4 For the arrows of the Almighty *are* within
me;
My spirit drinks in their poison;
The terrors of God are arrayed against me.
5 Does the wild donkey bray when it has
grass,
Or does the ox low over its fodder?
6 Can flavorless food be eaten without salt?
Or is there *any* taste in the white of an egg?
7 My soul refuses to touch them;
They *are* as loathsome food to me.

8 “Oh, that I might have my request,
That God would grant *me* the thing that I
long for!
9 That it would please God to crush me,
That He would loose His hand and cut me
off!
10 Then I would still have comfort;
Though in anguish I would exult,
He will not spare;
For I have not concealed the words of the
Holy One.

11 “What strength do I have, that I should
hope?
And what *is* my end, that I should prolong
my life?
12 *Is* my strength the strength of stones?
Or is my flesh bronze?
13 *Is* my help not within me?
And is success driven from me?

14 “To him who is afflicted, kindness *should
be shown* by his friend,
Even though he forsakes the fear of the
Almighty.
15 My brothers have dealt deceitfully like a
brook,
Like the streams of the brooks that pass
away,
16 Which are dark because of the ice,
And into which the snow vanishes.
17 When it is warm, they cease to flow;
When it is hot, they vanish from their place.
18 The paths of their way turn aside,
They go nowhere and perish.
19 The caravans of Tema look,
The travelers of Sheba hope for them. *An Empty
Oasis*
20 They are disappointed because they were
confident;
They come there and are confused.
21 For now you are nothing,
You see terror and are afraid.
22 Did I ever say, ‘Bring *something* to me’?
Or, ‘Offer a bribe for me from your wealth’?
23 Or, ‘Deliver me from the enemy’s hand’?

Or, ‘Redeem me from the hand of
oppressors’?

24“Teach me, and I will hold my tongue;
Cause me to understand wherein I have
erred.
25How forceful are right words!
But what does your arguing prove?
26Do you intend to rebuke *my* words,
And the speeches of a desperate one, *which
are* as wind?
27Yes, you overwhelm the fatherless,
And you undermine your friend.
28Now therefore, be pleased to look at me;
For I would never lie to your face.
29Yield now, let there be no injustice!
Yes, concede, my righteousness still stands!
30Is there injustice on my tongue?
Cannot my taste discern the unsavory?

Job 7

Job: My Suffering Is Comfortless

1 “*Is there* not a time of hard service for man
on earth?
Are not his days also like the days of a hired
man?
2 Like a servant who earnestly desires the
shade,
And like a hired man who eagerly looks for
his wages,
3 So I have been allotted months of futility,
And wearisome nights have been appointed
to me.
4 When I lie down, I say, ‘When shall I arise,
And the night be ended?’
For I have had my fill of tossing till dawn.
5 My flesh is caked with worms and dust,
My skin is cracked and breaks out afresh.

6 “My days are swifter than a weaver’s
shuttle,
And are spent without hope.
7 Oh, remember that my life *is* a breath!
My eye will never again see good.
8 The eye of him who sees me will see me no
more;
While your *eyes* are upon me, I shall no
longer *be*.
9 *As* the cloud disappears and vanishes away,
So he who goes down to the grave does not
come up.

10 He shall never return to his house,
Nor shall his place know him anymore.

11 "Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
12 *Am* I a sea, or a sea serpent,
That You set a guard over me?
13 When I say, 'My bed will comfort me,
My couch will ease my complaint,'
14 Then You scare me with dreams
And terrify me with visions,
15 So that my soul chooses strangling
And death rather than my body.[a]
16 I loathe *my life;*
I would not live forever.
Let me alone,
For my days *are but* a breath.

17 "What *is* man, that You should exalt him,
That You should set Your heart on him,
18 That You should visit him every morning,
And test him every moment?
19 How long?
Will You not look away from me,
And let me alone till I swallow my saliva?
20 Have I sinned?
What have I done to You, O watcher of men?
Why have You set me as Your target,
So that I am a burden to myself?[b]
21 Why then do You not pardon my transgression,
And take away my iniquity?
For now I will lie down in the dust,

And You will seek me diligently,
But I *will* no longer *be*.”

Job 8

Bildad: Job Should Repent

[1]Then Bildad the Shuhite answered and said: *Bildad*

[2]"How long will you speak these *things,*
And the words of your mouth *be like* a strong wind?
[3]Does God subvert judgment?
Or does the Almighty pervert justice?
[4]If your sons have sinned against Him,
He has cast them away for their transgression.
[5]If you would earnestly seek God
And make your supplication to the Almighty,
[6]If you *were* pure and upright,
Surely now He would awake for you,
And prosper your rightful dwelling place.
[7]Though your beginning was small,
Yet your latter end would increase abundantly.

[8]"For inquire, please, of the former age,
And consider the things discovered by their fathers;
[9]For we *were born* yesterday, and know nothing,
Because our days on earth *are* a shadow.
[10]Will they not teach you and tell you,
And utter words from their heart?

11 “Can the papyrus grow up without a
marsh?
Can the reeds flourish without water?
12 While it *is* yet green *and* not cut down,
It withers before any *other* plant.
13 So *are* the paths of all who forget God;
And the hope of the hypocrite shall perish,
14 Whose confidence shall be cut off,
And whose trust *is* a spider’s web.
15 He leans on his house, but it does not
stand.
He holds it fast, but it does not endure.
16 He grows green in the sun,
And his branches spread out in his garden.
17 His roots wrap around the rock heap,
And look for a place in the stones.
18 If he is destroyed from his place,
Then *it* will deny him, *saying,* ‘I have not
seen you.’

19 “Behold, this is the joy of His way,
And out of the earth others will grow.
20 Behold, God will not cast away the
blameless,
Nor will He uphold the evildoers.
21 He will yet fill your mouth with laughing,
And your lips with rejoicing.
22 Those who hate you will be clothed with
shame,
And the dwelling place of the wicked will
come to nothing.”[a]

Job 9

Job: There Is No Mediator

1 Then Job answered and said:

2 “Truly I know *it is* so,
But how can a man be righteous before God?
3 If one wished to contend with Him,
He could not answer Him one time out of a thousand.
4 *God is* wise in heart and mighty in strength.
Who has hardened *himself* against Him and prospered?
5 He removes the mountains, and they do not know
When He overturns them in His anger;
6 He shakes the earth out of its place,
And its pillars tremble;
7 He commands the sun, and it does not rise;
He seals off the stars;
8 He alone spreads out the heavens,
And treads on the waves of the sea;
9 He made the Bear, Orion, and the Pleiades,
And the chambers of the south;
10 He does great things past finding out,
Yes, wonders without number.
11 If He goes by me, I do not see *Him;*
If He moves past, I do not perceive Him;
12 If He takes away, who can hinder Him?
Who can say to Him, ‘What are You doing?’
13 God will not withdraw His anger,

The allies of the proud[a] lie prostrate beneath
Him.

14"How then can I answer Him,
And choose my words *to reason* with Him?
15For though I were righteous, I could not
answer Him;
I would beg mercy of my Judge.
16If I called and He answered me,
I would not believe that He was listening to
my voice.
17For He crushes me with a tempest,
And multiplies my wounds without cause.
18He will not allow me to catch my breath,
But fills me with bitterness.
19If *it is a matter* of strength, indeed *He is*
strong;
And if of justice, who will appoint my day *in*
court?
20Though I were righteous, my own mouth
would condemn me;
Though I *were* blameless, it would prove me
perverse.

21"I am blameless, yet I do not know myself;
I despise my life.
22It *is* all one *thing;*
Therefore I say, 'He destroys the blameless
and the wicked.'
23If the scourge slays suddenly,
He laughs at the plight of the innocent.
24The earth is given into the hand of the
wicked.
He covers the faces of its judges.

If it is not *He,* who else could it be?

25 “Now my days are swifter than a runner;
They flee away, they see no good.
26 They pass by like swift ships,
Like an eagle swooping on its prey.
27 If I say, ‘I will forget my complaint,
I will put off my sad face and wear a smile,’
28 I am afraid of all my sufferings;
I know that You will not hold me innocent.
29 *If* I am condemned,
Why then do I labor in vain?
30 If I wash myself with snow water,
And cleanse my hands with soap,
31 Yet You will plunge me into the pit,
And my own clothes will abhor me.

32 “For *He is* not a man, as I *am*,
That I may answer Him,
And that we should go to court together.
33 Nor is there any mediator between us,
Who may lay his hand on us both.
34 Let Him take His rod away from me,
And do not let dread of Him terrify me.
35 *Then* I would speak and not fear Him,
But it is not so with me.

Job 10

Job: I Would Plead with God

1 “My soul loathes my life;
I will give free course to my complaint,
I will speak in the bitterness of my soul.
2 I will say to God, ‘Do not condemn me;
Show me why You contend with me.
3 *Does it* seem good to You that You should
oppress,
That You should despise the work of Your
hands,
And smile on the counsel of the wicked?
4 Do You have eyes of flesh?
Or do You see as man sees?
5 *Are* Your days like the days of a mortal
man?
Are Your years like the days of a mighty
man,
6 That You should seek for my iniquity
And search out my sin,
7 Although You know that I am not wicked,
And *there is* no one who can deliver from
Your hand?

8 ‘Your hands have made me and fashioned
me,
An intricate unity;
Yet You would destroy me.
9 Remember, I pray, that You have made me
like clay.
And will You turn me into dust again?

10 Did You not pour me out like milk,
And curdle me like cheese,
11 Clothe me with skin and flesh,
And knit me together with bones and sinews?
12 You have granted me life and favor,
And Your care has preserved my spirit.

13 ‘And these *things* You have hidden in Your heart;
I know that this *was* with You:
14 If I sin, then You mark me,
And will not acquit me of my iniquity.
15 If I am wicked, woe to me;
Even *if* I am righteous, I cannot lift up my head.
I am full of disgrace;
See my misery!
16 If *my head* is exalted,
You hunt me like a fierce lion,
And again You show Yourself awesome against me.
17 You renew Your witnesses against me,
And increase Your indignation toward me;
Changes and war are *ever* with me.

18 ‘Why then have You brought me out of the womb?
Oh, that I had perished and no eye had seen me!
19 I would have been as though I had not been.
I would have been carried from the womb to the grave.

[20]Are not my days few?
Cease! Leave me alone, that I may take a
little comfort,
[21]Before I go *to the place from which* I shall
not return,
To the land of darkness and the shadow of
death,
[22]A land as dark as darkness *itself,*
As the shadow of death, without any order,
Where even the light *is* like darkness.' "

Job 11

Zophar Urges Job to Repent

1 Then Zophar the Naamathite answered and said: *Zophar*

2 “Should not the multitude of words be answered?
And should a man full of talk be vindicated?
3 Should your empty talk make men hold their peace?
And when you mock, should no one rebuke you?
4 For you have said,
‘My doctrine *is* pure,
And I am clean in your eyes.’
5 But oh, that God would speak,
And open His lips against you,
6 That He would show you the secrets of wisdom!
For *they would* double *your* prudence.
Know therefore that God exacts from you
Less than your iniquity *deserves*.

7 “Can you search out the deep things of God?
Can you find out the limits of the Almighty?
8 *They are* higher than heaven—what can you do?
Deeper than Sheol—what can you know?
9 Their measure *is* longer than the earth
And broader than the sea.

10 “If He passes by, imprisons, and gathers *to*
judgment,
Then who can hinder Him?
11 For He knows deceitful men;
He sees wickedness also.
Will He not then consider *it?*
12 For an empty-headed man will be wise,
When a wild donkey’s colt is born a man.

13 “If you would prepare your heart,
And stretch out your hands toward Him;
14 If iniquity *were* in your hand, *and you* put
it far away,
And would not let wickedness dwell in your
tents;
15 Then surely you could lift up your face
without spot;
Yes, you could be steadfast, and not fear;
16 Because you would forget *your* misery,
And remember *it* as waters *that have* passed
away,
17 And *your* life would be brighter than
noonday.
Though you were dark, you would be like the
morning.
18 And you would be secure, because there is
hope;
Yes, you would dig *around* you, *and* take
your rest in safety.
19 You would also lie down, and no one would
make *you* afraid;
Yes, many would court your favor.
20 But the eyes of the wicked will fail,
And they shall not escape,

And their hope—loss of life!”

Job 12

Job Answers His Critics

1 Then Job answered and said:

2 "No doubt you *are* the people,
And wisdom will die with you!
3 But I have understanding as well as you;
I *am* not inferior to you.
Indeed, who does not *know* such things as these?

4 "I am one mocked by his friends,
Who called on God, and He answered him,
The just and blameless *who is* ridiculed.
5 A lamp[a] is despised in the thought of one who is at ease;
It is made ready for those whose feet slip.
6 The tents of robbers prosper,
And those who provoke God are secure—
In what God provides by His hand.

7 "But now ask the beasts, and they will teach you;
And the birds of the air, and they will tell you; *Learning from Creation*
8 Or speak to the earth, and it will teach you;
And the fish of the sea will explain to you.
9 Who among all these does not know
That the hand of the LORD has done this,
10 In whose hand *is* the life of every living thing,
And the breath of all mankind?

11 Does not the ear test words
And the mouth taste its food?
12 Wisdom *is* with aged men,
And with length of days, understanding.

13 "With Him *are* wisdom and strength,
He has counsel and understanding.
14 If He breaks *a thing* down, it cannot be rebuilt;
If He imprisons a man, there can be no release.
15 If He withholds the waters, they dry up;
If He sends them out, they overwhelm the earth.
16 With Him *are* strength and prudence.
The deceived and the deceiver *are* His.
17 He leads counselors away plundered,
And makes fools of the judges.
18 He loosens the bonds of kings,
And binds their waist with a belt.
19 He leads princes[b] away plundered,
And overthrows the mighty.
20 He deprives the trusted ones of speech,
And takes away the discernment of the elders.
21 He pours contempt on princes,
And disarms the mighty.
22 He uncovers deep things out of darkness,
And brings the shadow of death to light.
23 He makes nations great, and destroys them;
He enlarges nations, and guides them.
24 He takes away the understanding[c] of the chiefs of the people of the earth,

And makes them wander in a pathless
wilderness.
25 They grope in the dark without light,
And He makes them stagger like a drunken
man.

Job 13

1 “Behold, my eye has seen all *this,*
My ear has heard and understood it.
2 What you know, I also know;
I *am* not inferior to you.
3 But I would speak to the Almighty,
And I desire to reason with God.
4 But you forgers of lies,
You *are* all worthless physicians. *Worthy Physicians*
5 Oh, that you would be silent,
And it would be your wisdom!
6 Now hear my reasoning,
And heed the pleadings of my lips.
7 Will you speak wickedly for God,
And talk deceitfully for Him?
8 Will you show partiality for Him?
Will you contend for God?
9 Will it be well when He searches you out?
Or can you mock Him as one mocks a man?
10 He will surely rebuke you
If you secretly show partiality.
11 Will not His excellence make you afraid,
And the dread of Him fall upon you?
12 Your platitudes *are* proverbs of ashes,
Your defenses are defenses of clay.

13 “Hold your peace with me, and let me
speak,
Then let come on me what *may!*
14 Why do I take my flesh in my teeth,
And put my life in my hands?

15 Though He slay me, yet will I trust Him.
Even so, I will defend my own ways before Him.
16 He also *shall* be my salvation,
For a hypocrite could not come before Him.
17 Listen carefully to my speech,
And to my declaration with your ears.
18 See now, I have prepared *my* case,
I know that I shall be vindicated.
19 Who *is* he *who* will contend with me?
If now I hold my tongue, I perish.

Job's Despondent Prayer

20 "Only two *things* do not do to me,
Then I will not hide myself from You:
21 Withdraw Your hand far from me,
And let not the dread of You make me afraid.
22 Then call, and I will answer;
Or let me speak, then You respond to me.
23 How many *are* my iniquities and sins?
Make me know my transgression and my sin.
24 Why do You hide Your face,
And regard me as Your enemy?
25 Will You frighten a leaf driven to and fro?
And will You pursue dry stubble?
26 For You write bitter things against me,
And make me inherit the iniquities of my youth.
27 You put my feet in the stocks,
And watch closely all my paths.
You set a limit[a] for the soles of my feet.

28 "*Man*[b] decays like a rotten thing,
Like a garment that is moth-eaten.

Job 14

1 “Man *who is* born of woman
Is of few days and full of trouble.
2 He comes forth like a flower and fades
away;
He flees like a shadow and does not
continue.
3 And do You open Your eyes on such a one,
And bring me[a] to judgment with Yourself?
4 Who can bring a clean *thing* out of an
unclean?
No one!
5 Since his days *are* determined,
The number of his months *is* with You;
You have appointed his limits, so that he
cannot pass.
6 Look away from him that he may rest,
Till like a hired man he finishes his day.

7 “For there is hope for a tree,
If it is cut down, that it will sprout again,
And that its tender shoots will not cease.
8 Though its root may grow old in the earth,
And its stump may die in the ground,
9 *Yet* at the scent of water it will bud
And bring forth branches like a plant.
10 But man dies and is laid away;
Indeed he breathes his last
And where *is* he?
11 *As* water disappears from the sea,
And a river becomes parched and dries up,
12 So man lies down and does not rise.

Till the heavens *are* no more,
They will not awake
Nor be roused from their sleep.

13"Oh, that You would hide me in the grave,
That You would conceal me until Your wrath
is past,
That You would appoint me a set time, and
remember me!
14If a man dies, shall he live *again?*
All the days of my hard service I will wait,
Till my change comes. *Life After Death*
15You shall call, and I will answer You;
You shall desire the work of Your hands.
16For now You number my steps,
But do not watch over my sin.
17My transgression *is* sealed up in a bag,
And You cover[b] my iniquity.

18"But *as* a mountain falls *and* crumbles
away,
And *as* a rock is moved from its place;
19*As* water wears away stones,
And as torrents wash away the soil of the
earth;
So You destroy the hope of man.
20You prevail forever against him, and he
passes on;
You change his countenance and send him
away.
21His sons come to honor, and he does not
know *it;*
They are brought low, and he does not
perceive *it*.

[22]But his flesh will be in pain over it,
And his soul will mourn over it.”

Job 15

Eliphaz Accuses Job of Folly

1 Then Eliphaz the Temanite answered and said:

2 "Should a wise man answer with empty knowledge,
And fill himself with the east wind?
3 Should he reason with unprofitable talk,
Or by speeches with which he can do no good?
4 Yes, you cast off fear,
And restrain prayer before God.
5 For your iniquity teaches your mouth,
And you choose the tongue of the crafty.
6 Your own mouth condemns you, and not I;
Yes, your own lips testify against you.

7 "*Are* you the first man *who* was born?
Or were you made before the hills?
8 Have you heard the counsel of God?
Do you limit wisdom to yourself?
9 What do you know that we do not know?
What do you understand that *is* not in us?
10 Both the gray-haired and the aged *are* among us,
Much older than your father.
11 *Are* the consolations of God too small for you,
And the word *spoken* gently[a] with you?
12 Why does your heart carry you away,
And what do your eyes wink at,

13 That you turn your spirit against God,
And let *such* words go out of your mouth?

14 "What *is* man, that he could be pure?
And *he who is* born of a woman, that he could be righteous?
15 If *God* puts no trust in His saints,
And the heavens are not pure in His sight,
16 How much less man, *who is* abominable and filthy,
Who drinks iniquity like water!

17 "I will tell you, hear me;
What I have seen I will declare,
18 What wise men have told,
Not hiding *anything received* from their fathers,
19 To whom alone the land was given,
And no alien passed among them:
20 The wicked man writhes with pain all *his* days,
And the number of years is hidden from the oppressor.
21 Dreadful sounds *are* in his ears;
In prosperity the destroyer comes upon him.
22 He does not believe that he will return from darkness,
For a sword is waiting for him.
23 He wanders about for bread, *saying,* 'Where *is it?*'
He knows that a day of darkness is ready at his hand.
24 Trouble and anguish make him afraid;

They overpower him, like a king ready for
battle.
25For he stretches out his hand against God,
And acts defiantly against the Almighty,
26Running stubbornly against Him
With his strong, embossed shield.

27"Though he has covered his face with his
fatness,
And made *his* waist heavy with fat,
28He dwells in desolate cities,
In houses which no one inhabits,
Which are destined to become ruins.
29He will not be rich,
Nor will his wealth continue,
Nor will his possessions overspread the
earth.
30He will not depart from darkness;
The flame will dry out his branches,
And by the breath of His mouth he will go
away.
31Let him not trust in futile *things,* deceiving
himself,
For futility will be his reward.
32It will be accomplished before his time,
And his branch will not be green.
33He will shake off his unripe grape like a
vine,
And cast off his blossom like an olive tree.
34For the company of hypocrites *will be*
barren,
And fire will consume the tents of bribery.
35They conceive trouble and bring forth
futility;

Their womb prepares deceit.”

Job 16

Job Reproaches His Pitiless Friends

1 Then Job answered and said:

2 "I have heard many such things;
Miserable comforters *are* you all!
3 Shall words of wind have an end?
Or what provokes you that you answer?
4 I also could speak as you *do,*
If your soul were in my soul's place.
I could heap up words against you,
And shake my head at you;
5 *But* I would strengthen you with my mouth,
And the comfort of my lips would relieve
your grief.

6 "Though I speak, my grief is not relieved;
And *if* I remain silent, how am I eased?
7 But now He has worn me out;
You have made desolate all my company.
8 You have shriveled me up,
And it is a witness *against me;*
My leanness rises up against me
And bears witness to my face.
9 He tears *me* in His wrath, and hates me;
He gnashes at me with His teeth;
My adversary sharpens His gaze on me.
10 They gape at me with their mouth,
They strike me reproachfully on the cheek,
They gather together against me.
11 God has delivered me to the ungodly,

And turned me over to the hands of the
wicked.
12I was at ease, but He has shattered me;
He also has taken *me* by my neck, and
shaken me to pieces;
He has set me up for His target,
13His archers surround me.
He pierces my heart[a] and does not pity;
He pours out my gall on the ground.
14He breaks me with wound upon wound;
He runs at me like a warrior.[b]

15"I have sewn sackcloth over my skin,
And laid my head[c] in the dust.
16My face is flushed from weeping,
And on my eyelids *is* the shadow of death;
17Although no violence *is* in my hands,
And my prayer *is* pure.

18"O earth, do not cover my blood,
And let my cry have no *resting* place!
19Surely even now my witness *is* in heaven,
And my evidence *is* on high.
20My friends scorn me;
My eyes pour out *tears* to God.
21Oh, that one might plead for a man with
God,
As a man *pleads* for his neighbor!
22For when a few years are finished,
I shall go the way of no return. *Life Is Short*

Job 17

Job Prays for Relief

1 “My spirit is broken,
My days are extinguished,
The grave *is ready* for me. *The Hardhearted and the Brokenhearted*
2 *Are* not mockers with me?
And does not my eye dwell on their provocation?

3 “Now put down a pledge for me with Yourself.
Who *is* he *who* will shake hands with me?
4 For You have hidden their heart from understanding;
Therefore You will not exalt *them*.
5 He who speaks flattery to *his* friends,
Even the eyes of his children will fail.

6 “But He has made me a byword of the people,
And I have become one in whose face men spit.
7 My eye has also grown dim because of sorrow,
And all my members *are* like shadows.
8 Upright *men* are astonished at this,
And the innocent stirs himself up against the hypocrite.
9 Yet the righteous will hold to his way,

And he who has clean hands will be stronger
and stronger.

10 "But please, come back again, all of you,[a]
For I shall not find *one* wise *man* among you.
11 My days are past,
My purposes are broken off,
Even the thoughts of my heart.
12 They change the night into day;
'The light *is* near,' *they say,* in the face of
darkness.
13 If I wait *for* the grave *as* my house,
If I make my bed in the darkness,
14 If I say to corruption, 'You *are* my father,'
And to the worm, 'You *are* my mother and
my sister,'
15 Where then *is* my hope?
As for my hope, who can see it?
16 *Will* they go down to the gates of Sheol?
Shall *we have* rest together in the dust?"

Job 18

Bildad: The Wicked Are Punished

1 Then Bildad the Shuhite answered and said:

2 “How long *till* you put an end to words?
Gain understanding, and afterward we will
speak.
3 Why are we counted as beasts,
And regarded as stupid in your sight?
4 You who tear yourself in anger,
Shall the earth be forsaken for you?
Or shall the rock be removed from its place?

5 “The light of the wicked indeed goes out,
And the flame of his fire does not shine.
6 The light is dark in his tent,
And his lamp beside him is put out.
7 The steps of his strength are shortened,
And his own counsel casts him down.
8 For he is cast into a net by his own feet,
And he walks into a snare.
9 The net takes *him* by the heel,
And a snare lays hold of him.
10 A noose *is* hidden for him on the ground,
And a trap for him in the road.
11 Terrors frighten him on every side,
And drive him to his feet.
12 His strength is starved,
And destruction *is* ready at his side.
13 It devours patches of his skin;
The firstborn of death devours his limbs.

14 He is uprooted from the shelter of his tent,
And they parade him before the king of terrors.
15 They dwell in his tent *who are* none of his;
Brimstone is scattered on his dwelling.
16 His roots are dried out below,
And his branch withers above.
17 The memory of him perishes from the earth,
And he has no name among the renowned.[a]
18 He is driven from light into darkness,
And chased out of the world.
19 He has neither son nor posterity among his people,
Nor any remaining in his dwellings.
20 Those in the west are astonished at his day,
As those in the east are frightened.
21 Surely such *are* the dwellings of the wicked,
And this *is* the place *of him who* does not know God.”

Job 19

Job Trusts in His Redeemer

1 Then Job answered and said: *Hebrew Poetry*

2 “How long will you torment my soul,
And break me in pieces with words?
3 These ten times you have reproached me;
You are not ashamed *that* you have wronged me.[a]
4 And if indeed I have erred,
My error remains with me.
5 If indeed you exalt *yourselves* against me,
And plead my disgrace against me,
6 Know then that God has wronged me,
And has surrounded me with His net.

7 “If I cry out concerning wrong, I am not heard.
If I cry aloud, *there is* no justice.
8 He has fenced up my way, so that I cannot pass;
And He has set darkness in my paths.
9 He has stripped me of my glory,
And taken the crown *from* my head.
10 He breaks me down on every side,
And I am gone;
My hope He has uprooted like a tree.
11 He has also kindled His wrath against me,
And He counts me as *one of* His enemies.
12 His troops come together
And build up their road against me;

They encamp all around my tent.

13“He has removed my brothers far from me,
And my acquaintances are completely estranged from me.
14My relatives have failed,
And my close friends have forgotten me.
15Those who dwell in my house, and my maidservants,
Count me as a stranger;
I am an alien in their sight.
16I call my servant, but he gives no answer;
I beg him with my mouth.
17My breath is offensive to my wife,
And I am repulsive to the children of my own body.
18Even young children despise me;
I arise, and they speak against me.
19All my close friends abhor me,
And those whom I love have turned against me.
20My bone clings to my skin and to my flesh,
And I have escaped by the skin of my teeth.

21“Have pity on me, have pity on me, O you my friends,
For the hand of God has struck me!
22Why do you persecute me as God *does,*
And are not satisfied with my flesh?

23“Oh, that my words were written!
Oh, that they were inscribed in a book!
24That they were engraved on a rock

With an iron pen and lead, forever!
25For I know *that* my Redeemer lives,
And He shall stand at last on the earth;
26And after my skin is destroyed, this *I know,*
That in my flesh I shall see God,
27Whom I shall see for myself,
And my eyes shall behold, and not another.
How my heart yearns within me!
28If you should say, ‘How shall we persecute
him?’—
Since the root of the matter is found in me,
29Be afraid of the sword for yourselves;
For wrath *brings* the punishment of the
sword,
That you may know *there is* a judgment.”

Job 20

Zophar's Sermon on the Wicked Man

1 Then Zophar the Naamathite answered and said:

2 "Therefore my anxious thoughts make me answer,
Because of the turmoil within me.
3 I have heard the rebuke that reproaches me,
And the spirit of my understanding causes me to answer.

4 "Do you *not* know this of old,
Since man was placed on earth,
5 That the triumphing of the wicked is short,
And the joy of the hypocrite is *but* for a moment?
6 Though his haughtiness mounts up to the heavens,
And his head reaches to the clouds,
7 *Yet* he will perish forever like his own refuse;
Those who have seen him will say, 'Where is he?'
8 He will fly away like a dream, and not be found;
Yes, he will be chased away like a vision of the night.
9 The eye *that* saw him will *see him* no more,
Nor will his place behold him anymore.
10 His children will seek the favor of the poor,

And his hands will restore his wealth.
11 His bones are full of his youthful vigor,
But it will lie down with him in the dust.

12 “Though evil is sweet in his mouth,
And he hides it under his tongue,
13 *Though* he spares it and does not forsake it,
But still keeps it in his mouth,
14 *Yet* his food in his stomach turns sour;
It becomes cobra venom within him.
15 He swallows down riches
And vomits them up again;
God casts them out of his belly.
16 He will suck the poison of cobras;
The viper’s tongue will slay him.
17 He will not see the streams,
The rivers flowing with honey and cream.
18 He will restore that for which he labored,
And will not swallow *it* down;
From the proceeds of business
He will get no enjoyment.
19 For he has oppressed *and* forsaken the poor,
He has violently seized a house which he did not build.

20 “Because he knows no quietness in his heart,[a]
He will not save anything he desires.
21 Nothing is left for him to eat;
Therefore his well-being will not last.
22 In his self-sufficiency he will be in distress;
Every hand of misery will come against him.

23 *When* he is about to fill his stomach,
God will cast on him the fury of His wrath,
And will rain *it* on him while he is eating.
24 He will flee from the iron weapon;
A bronze bow will pierce him through.
25 It is drawn, and comes out of the body;
Yes, the glittering *point comes* out of his gall.
Terrors *come* upon him;
26 Total darkness *is* reserved for his treasures.
An unfanned fire will consume him;
It shall go ill with him who is left in his tent.
27 The heavens will reveal his iniquity,
And the earth will rise up against him.
28 The increase of his house will depart,
And his goods will flow away in the day of His wrath.
29 This *is* the portion from God for a wicked man,
The heritage appointed to him by God.”

Job 21

Job's Discourse on the Wicked

1 Then Job answered and said:

2 "Listen carefully to my speech,
And let this be your consolation.
3 Bear with me that I may speak,
And after I have spoken, keep mocking.

4 "As for me, *is* my complaint against man?
And if *it were,* why should I not be impatient?
5 Look at me and be astonished;
Put *your* hand over *your* mouth.
6 Even when I remember I am terrified,
And trembling takes hold of my flesh.
7 Why do the wicked live *and* become old,
Yes, become mighty in power?
8 Their descendants are established with them in their sight,
And their offspring before their eyes.
9 Their houses *are* safe from fear,
Neither *is* the rod of God upon them.
10 Their bull breeds without failure;
Their cow calves without miscarriage.
11 They send forth their little ones like a flock,
And their children dance.
12 They sing to the tambourine and harp,
And rejoice to the sound of the flute.
13 They spend their days in wealth,

And in a moment go down to the grave.[a]
14 Yet they say to God, ‘Depart from us,
For we do not desire the knowledge of Your ways.
15 Who *is* the Almighty, that we should serve Him?
And what profit do we have if we pray to Him?’
16 Indeed their prosperity *is* not in their hand;
The counsel of the wicked is far from me.

17 “How often is the lamp of the wicked put out?
How often does their destruction come upon them,
The sorrows *God* distributes in His anger?
18 They are like straw before the wind,
And like chaff that a storm carries away.
19 *They say,* ‘God lays up one’s[b] iniquity for his children’;
Let Him recompense him, that he may know *it*.
20 Let his eyes see his destruction,
And let him drink of the wrath of the Almighty.
21 For what does he care about his household after him,
When the number of his months is cut in half?

22 “Can *anyone* teach God knowledge,
Since He judges those on high?
23 One dies in his full strength,
Being wholly at ease and secure;

24 His pails[c] are full of milk,
And the marrow of his bones is moist.
25 Another man dies in the bitterness of his soul,
Never having eaten with pleasure.
26 They lie down alike in the dust,
And worms cover them.

27 "Look, I know your thoughts,
And the schemes *with which* you would wrong me.
28 For you say,
'Where *is* the house of the prince?
And where *is* the tent,[d]
The dwelling place of the wicked?'
29 Have you not asked those who travel the road?
And do you not know their signs?
30 For the wicked are reserved for the day of doom;
They shall be brought out on the day of wrath.
31 Who condemns his way to his face?
And who repays him *for what* he has done?
32 Yet he shall be brought to the grave,
And a vigil kept over the tomb.
33 The clods of the valley shall be sweet to him;
Everyone shall follow him,
As countless *have gone* before him.
34 How then can you comfort me with empty words,
Since falsehood remains in your answers?"

Job 22

Eliphaz Accuses Job of Wickedness

1 Then Eliphaz the Temanite answered and said:

2 “Can a man be profitable to God,
Though he who is wise may be profitable to himself?
3 *Is it* any pleasure to the Almighty that you are righteous?
Or *is it* gain *to Him* that you make your ways blameless?

4 “Is it because of your fear of Him that He corrects you,
And enters into judgment with you?
5 *Is* not your wickedness great,
And your iniquity without end?
6 For you have taken pledges from your brother for no reason,
And stripped the naked of their clothing.
7 You have not given the weary water to drink,
And you have withheld bread from the hungry.
8 But the mighty man possessed the land,
And the honorable man dwelt in it.
9 You have sent widows away empty,
And the strength of the fatherless was crushed.
10 Therefore snares *are* all around you,
And sudden fear troubles you,

11 Or darkness *so that* you cannot see;
And an abundance of water covers you.

12 "Is not God in the height of heaven?
And see the highest stars, how lofty they
are!
13 And you say, 'What does God know?
Can He judge through the deep darkness?
14 Thick clouds cover Him, so that He cannot
see,
And He walks above the circle of heaven.'
15 Will you keep to the old way
Which wicked men have trod,
16 Who were cut down before their time,
Whose foundations were swept away by a
flood?
17 They said to God, 'Depart from us!
What can the Almighty do to them?'[a]
18 Yet He filled their houses with good *things;*
But the counsel of the wicked is far from me.

19 "The righteous see *it* and are glad,
And the innocent laugh at them:
20 'Surely our adversaries[b] are cut down,
And the fire consumes their remnant.'

21 "Now acquaint yourself with Him, and be
at peace;
Thereby good will come to you.
22 Receive, please, instruction from His
mouth,
And lay up His words in your heart.
23 If you return to the Almighty, you will be
built up;

You will remove iniquity far from your tents.
24 Then you will lay your gold in the dust,
And the *gold* of Ophir among the stones of the brooks.
25 Yes, the Almighty will be your gold[c]
And your precious silver;
26 For then you will have your delight in the Almighty,
And lift up your face to God.
27 You will make your prayer to Him,
He will hear you,
And you will pay your vows.
28 You will also declare a thing,
And it will be established for you;
So light will shine on your ways.
29 When they cast *you* down, and you say,
'Exaltation *will come!*'
Then He will save the humble *person*.
30 He will *even* deliver one who is not innocent;
Yes, he will be delivered by the purity of your hands."

Job 23

Job Proclaims God's Righteous Judgments

1 Then Job answered and said:

2 "Even today my complaint is bitter;
My[a] hand is listless because of my groaning.
3 Oh, that I knew where I might find Him,
That I might come to His seat!
4 I would present *my* case before Him,
And fill my mouth with arguments.
5 I would know the words *which* He would
answer me,
And understand what He would say to me.
6 Would He contend with me in His great
power?
No! But He would take *note* of me.
7 There the upright could reason with Him,
And I would be delivered forever from my
Judge.

8 "Look, I go forward, but He is not *there,*
And backward, but I cannot perceive Him;

Where Is God?

9 When He works on the left hand, I cannot
behold *Him;*
When He turns to the right hand, I cannot
see *Him*.
10 But He knows the way that I take;
When He has tested me, I shall come forth
as gold.
11 My foot has held fast to His steps;

I have kept His way and not turned aside.
12 I have not departed from the
commandment of His lips;
I have treasured the words of His mouth
More than my necessary *food*.

13 "But He *is* unique, and who can make Him
change?
And *whatever* His soul desires, *that* He does.
14 For He performs *what is* appointed for me,
And many such *things are* with Him.
15 Therefore I am terrified at His presence;
When I consider *this,* I am afraid of Him.
16 For God made my heart weak,
And the Almighty terrifies me;
17 Because I was not cut off from the
presence of darkness,
And He did *not* hide deep darkness from my
face.

Job 24

Job Complains of Violence on the Earth

1 “*Since* times are not hidden from the
Almighty,
Why do those who know Him see not His
days?

2 “*Some* remove landmarks;
They seize flocks violently and feed *on them;*

An Inventory of Our Own Evil

3 They drive away the donkey of the
fatherless;
They take the widow’s ox as a pledge.
4 They push the needy off the road;
All the poor of the land are forced to hide.
5 Indeed, *like* wild donkeys in the desert,
They go out to their work, searching for
food.
The wilderness *yields* food for them *and* for
their children.
6 They gather their fodder in the field
And glean in the vineyard of the wicked.
7 They spend the night naked, without
clothing,
And have no covering in the cold.
8 They are wet with the showers of the
mountains,
And huddle around the rock for want of
shelter.

9 “*Some* snatch the fatherless from the
breast,

And take a pledge from the poor.
10 They cause *the poor* to go naked, without
clothing;
And they take away the sheaves from the
hungry.
11 They press out oil within their walls,
And tread winepresses, yet suffer thirst.
12 The dying groan in the city,
And the souls of the wounded cry out;
Yet God does not charge *them* with wrong.

13 "There are those who rebel against the
light;
They do not know its ways
Nor abide in its paths.
14 The murderer rises with the light;
He kills the poor and needy;
And in the night he is like a thief.
15 The eye of the adulterer waits for the
twilight,
Saying, 'No eye will see me';
And he disguises *his* face.
16 In the dark they break into houses
Which they marked for themselves in the
daytime;
They do not know the light.
17 For the morning is the same to them as
the shadow of death;
If *someone* recognizes *them,*
They are in the terrors of the shadow of
death.

18 "They *should be* swift on the face of the
waters,
Their portion *should be* cursed in the earth,

So that no *one would* turn into the way of
their vineyards.
19 As drought and heat consume the snow
waters,
So the grave[a] *consumes those who* have
sinned.
20 The womb *should* forget him,
The worm *should* feed sweetly on him;
He *should* be remembered no more,
And wickedness *should* be broken like a
tree.
21 For he preys on the barren *who* do not
bear,
And does no good for the widow.

22 "But *God* draws the mighty away with His
power;
He rises up, but no *man* is sure of life.
23 He gives them security, and they rely *on it;*
Yet His eyes *are* on their ways.
24 They are exalted for a little while,
Then they are gone.
They are brought low;
They are taken out of the way like all *others;*
They dry out like the heads of grain.

25 "Now if *it is* not *so,* who will prove me a
liar,
And make my speech worth nothing?"

Job 25

Bildad: How Can Man Be Righteous?

1 Then Bildad the Shuhite answered and said:

2 “Dominion and fear *belong* to Him;
He makes peace in His high places.
3 Is there any number to His armies?
Upon whom does His light not rise?
4 How then can man be righteous before God?
Or how can he be pure *who is* born of a woman?
5 If even the moon does not shine,
And the stars are not pure in His sight,
6 How much less man, *who is* a maggot,
And a son of man, *who is* a worm?” *Unworthy but Not Worthless*

Job 26

Job: Man's Frailty and God's Majesty

1 But Job answered and said:

2 "How have you helped *him who is* without power?
How have you saved the arm *that has* no strength?
3 How have you counseled *one who has* no wisdom?
And *how* have you declared sound advice to many?
4 To whom have you uttered words?
And whose spirit came from you?

5 "The dead tremble,
Those under the waters and those inhabiting them.
6 Sheol *is* naked before Him,
And Destruction has no covering. *Naked Before God*
7 He stretches out the north over empty space;
He hangs the earth on nothing.
8 He binds up the water in His thick clouds,
Yet the clouds are not broken under it.
9 He covers the face of *His* throne,
And spreads His cloud over it.
10 He drew a circular horizon on the face of the waters,
At the boundary of light and darkness.

11 The pillars of heaven tremble,
And are astonished at His rebuke.
12 He stirs up the sea with His power,
And by His understanding He breaks up the storm.
13 By His Spirit He adorned the heavens;
His hand pierced the fleeing serpent.
14 Indeed these *are* the mere edges of His ways,
And how small a whisper we hear of Him!
But the thunder of His power who can understand?”

Job 27

Job Maintains His Integrity

1 Moreover Job continued his discourse, and said:

2 "*As* God lives, *who* has taken away my justice,
And the Almighty, *who* has made my soul bitter,
3 As long as my breath *is* in me,
And the breath of God in my nostrils,
4 My lips will not speak wickedness,
Nor my tongue utter deceit.
5 Far be it from me
That I should say you are right;
Till I die I will not put away my integrity from me.
6 My righteousness I hold fast, and will not let it go;
My heart shall not reproach *me* as long as I live.

7 "May my enemy be like the wicked,
And he who rises up against me like the unrighteous.
8 For what is the hope of the hypocrite,
Though he may gain *much,*
If God takes away his life?
9 Will God hear his cry
When trouble comes upon him?
10 Will he delight himself in the Almighty?
Will he always call on God?

11 “I will teach you about the hand of God;
What *is* with the Almighty I will not conceal.
12 Surely all of you have seen *it;*
Why then do you behave with complete nonsense?

13 “This is the portion of a wicked man with God,
And the heritage of oppressors, received from the Almighty: *God Is Fair*
14 If his children are multiplied, *it is* for the sword;
And his offspring shall not be satisfied with bread.
15 Those who survive him shall be buried in death,
And their[a] widows shall not weep,
16 Though he heaps up silver like dust,
And piles up clothing like clay—
17 He may pile *it* up, but the just will wear *it,*
And the innocent will divide the silver.
18 He builds his house like a moth,[b]
Like a booth *which* a watchman makes.
19 The rich man will lie down,
But not be gathered *up;*[c]
He opens his eyes,
And he *is* no more.
20 Terrors overtake him like a flood;
A tempest steals him away in the night.
21 The east wind carries him away, and he is gone;
It sweeps him out of his place.
22 It hurls against him and does not spare;
He flees desperately from its power.

[23] *Men* shall clap their hands at him,
And shall hiss him out of his place.

Job 28

Job's Discourse on Wisdom

1 "Surely there is a mine for silver,
And a place *where* gold is refined.
2 Iron is taken from the earth,
And copper *is* smelted *from* ore.
3 *Man* puts an end to darkness,
And searches every recess
For ore in the darkness and the shadow of death.
4 He breaks open a shaft away from people;
In places forgotten by feet
They hang far away from men;
They swing to and fro.
5 *As for* the earth, from it comes bread,
But underneath it is turned up as by fire;
6 Its stones *are* the source of sapphires,
And it contains gold dust.
7 *That* path no bird knows,
Nor has the falcon's eye seen it.
8 The proud lions[a] have not trodden it,
Nor has the fierce lion passed over it.
9 He puts his hand on the flint;
He overturns the mountains at the roots.
10 He cuts out channels in the rocks,
And his eye sees every precious thing.
11 He dams up the streams from trickling;
What is hidden he brings forth to light.

12 "But where can wisdom be found?
And where *is* the place of understanding?

13 Man does not know its value,
Nor is it found in the land of the living.
14 The deep says, *'It is* not in me';
And the sea says, *'It is* not with me.'
15 It cannot be purchased for gold,
Nor can silver be weighed *for* its price.
16 It cannot be valued in the gold of Ophir,
In precious onyx or sapphire.
17 Neither gold nor crystal can equal it,
Nor can it be exchanged for jewelry of fine
gold.
18 No mention shall be made of coral or
quartz,
For the price of wisdom *is* above rubies.
19 The topaz of Ethiopia cannot equal it,
Nor can it be valued in pure gold.

20 "From where then does wisdom come?
And where *is* the place of understanding?
21 It is hidden from the eyes of all living,
And concealed from the birds of the air.
22 Destruction and Death say,
'We have heard a report about it with our
ears.'
23 God understands its way,
And He knows its place.
24 For He looks to the ends of the earth,
And sees under the whole heavens,
25 To establish a weight for the wind,
And apportion the waters by measure.
26 When He made a law for the rain,
And a path for the thunderbolt,
27 Then He saw *wisdom*[b] and declared it;
He prepared it, indeed, He searched it out.

[28]And to man He said,
‘Behold, the fear of the Lord, that *is* wisdom,
And to depart from evil *is* understanding.’ ”

Job 29

Job's Summary Defense

1 Job further continued his discourse, and said: *Better Days and Big Questions*

2 "Oh, that I were as *in* months past,
As *in* the days *when* God watched over me;
3 When His lamp shone upon my head,
And when by His light I walked *through* darkness;
4 Just as I was in the days of my prime,
When the friendly counsel of God *was* over my tent;
5 When the Almighty *was* yet with me,
When my children *were* around me;
6 When my steps were bathed with cream,[a]
And the rock poured out rivers of oil for me!

7 "When I went out to the gate by the city,
When I took my seat in the open square,
8 The young men saw me and hid,
And the aged arose *and* stood;
9 The princes refrained from talking,
And put *their* hand on their mouth;
10 The voice of nobles was hushed,
And their tongue stuck to the roof of their mouth.
11 When the ear heard, then it blessed me,
And when the eye saw, then it approved me;
12 Because I delivered the poor who cried out,

The fatherless and *the one who* had no helper.
13 The blessing of a perishing *man* came upon me,
And I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me;
My justice *was* like a robe and a turban.
15 I *was* eyes to the blind,
And I *was* feet to the lame.
16 I *was* a father to the poor,
And I searched out the case *that* I did not know.
17 I broke the fangs of the wicked,
And plucked the victim from his teeth.

18 "Then I said, 'I shall die in my nest,
And multiply *my* days as the sand.
19 My root *is* spread out to the waters,
And the dew lies all night on my branch.
20 My glory *is* fresh within me,
And my bow is renewed in my hand.'

21 "*Men* listened to me and waited,
And kept silence for my counsel.
22 After my words they did not speak again,
And my speech settled on them *as dew*.
23 They waited for me *as* for the rain,
And they opened their mouth wide *as* for the spring rain.
24 *If* I mocked at them, they did not believe *it,*
And the light of my countenance they did not cast down.

25 I chose the way for them, and sat as chief;
So I dwelt as a king in the army,
As one *who* comforts mourners.

Job 30

1 “But now they mock at me, *men* younger
than I,
Whose fathers I disdained to put with the
dogs of my flock.
2 Indeed, what *profit* is the strength of their
hands to me?
Their vigor has perished.
3 *They are* gaunt from want and famine,
Fleeing late to the wilderness, desolate and
waste,
4 Who pluck mallow by the bushes,
And broom tree roots *for* their food.
5 They were driven out from among *men,*
They shouted at them as *at* a thief.
6 *They had* to live in the clefts of the valleys,
In caves of the earth and the rocks.
7 Among the bushes they brayed,
Under the nettles they nestled.
8 *They were* sons of fools,
Yes, sons of vile men;
They were scourged from the land.

9 “And now I am their taunting song;
Yes, I am their byword.
10 They abhor me, they keep far from me;
They do not hesitate to spit in my face.
11 Because He has loosed my[a] bowstring and
afflicted me,
They have cast off restraint before me.
12 At *my* right *hand* the rabble arises;
They push away my feet,

And they raise against me their ways of
destruction.
13 They break up my path,
They promote my calamity;
They have no helper.
14 They come as broad breakers;
Under the ruinous storm they roll along.
15 Terrors are turned upon me;
They pursue my honor as the wind,
And my prosperity has passed like a cloud.

16 "And now my soul is poured out because of
my *plight;*
The days of affliction take hold of me.
17 My bones are pierced in me at night,
And my gnawing pains take no rest.
18 By great force my garment is disfigured;
It binds me about as the collar of my coat.
19 He has cast me into the mire,
And I have become like dust and ashes.

20 "I cry out to You, but You do not answer
me;
I stand up, and You regard me.
21 *But* You have become cruel to me;
With the strength of Your hand You oppose
me.
22 You lift me up to the wind and cause me to
ride *on it;*
You spoil my success.
23 For I know *that* You will bring me *to* death,
And *to* the house appointed for all living.

24“Surely He would not stretch out *His* hand
against a heap of ruins,
If they cry out when He destroys *it*.
25Have I not wept for him who was in
trouble?
Has *not* my soul grieved for the poor?
26But when I looked for good, evil came *to
me;*
And when I waited for light, then came
darkness.
27My heart is in turmoil and cannot rest;
Days of affliction confront me.
28I go about mourning, but not in the sun;
I stand up in the assembly *and* cry out for
help.
29I am a brother of jackals,
And a companion of ostriches.
30My skin grows black and falls from me;
My bones burn with fever.
31My harp is *turned* to mourning,
And my flute to the voice of those who weep.

Job 31

1 “I have made a covenant with my eyes;
Why then should I look upon a young woman? *Defending Against Desire*
2 For what *is* the allotment of God from above,
And the inheritance of the Almighty from on high?
3 *Is* it not destruction for the wicked,
And disaster for the workers of iniquity?
4 Does He not see my ways,
And count all my steps?

5 “If I have walked with falsehood,
Or if my foot has hastened to deceit,
6 Let me be weighed on honest scales,
That God may know my integrity.
7 If my step has turned from the way,
Or my heart walked after my eyes,
Or if any spot adheres to my hands,
8 *Then* let me sow, and another eat;
Yes, let my harvest be rooted out.

9 “If my heart has been enticed by a woman,
Or *if* I have lurked at my neighbor’s door,
10 *Then* let my wife grind for another,
And let others bow down over her.
11 For that *would be* wickedness;
Yes, it *would be* iniquity *deserving of* judgment.
12 For that *would be* a fire *that* consumes to destruction,

And would root out all my increase.

13 “If I have despised the cause of my male or
female servant
When they complained against me, *Befriending the Friendless*
14 What then shall I do when God rises up?
When He punishes, how shall I answer Him?
15 Did not He who made me in the womb
make them?
Did not the same One fashion us in the
womb?

16 “If I have kept the poor from *their* desire,
Or caused the eyes of the widow to fail,
17 Or eaten my morsel by myself,
So that the fatherless could not eat of it
18 (But from my youth I reared him as a
father,
And from my mother’s womb I guided *the widow*[a]);
19 If I have seen anyone perish for lack of
clothing,
Or any poor *man* without covering;
20 If his heart[b] has not blessed me,
And *if* he was *not* warmed with the fleece of
my sheep;
21 If I have raised my hand against the
fatherless,
When I saw I had help in the gate;
22 *Then* let my arm fall from my shoulder,
Let my arm be torn from the socket.
23 For destruction *from* God *is* a terror to me,

And because of His magnificence I cannot
endure.

24 “If I have made gold my hope,
Or said to fine gold, ‘*You are* my confidence’;
25 If I have rejoiced because my wealth *was*
great,
And because my hand had gained much;
26 If I have observed the sun[c] when it shines,
Or the moon moving *in* brightness,
27 So that my heart has been secretly
enticed,
And my mouth has kissed my hand;
28 This also *would be* an iniquity *deserving of*
judgment,
For I would have denied God *who is* above.

29 “If I have rejoiced at the destruction of
him who hated me,
Or lifted myself up when evil found him
30 (Indeed I have not allowed my mouth to
sin
By asking for a curse on his soul);
31 If the men of my tent have not said,
‘Who is there that has not been satisfied
with his meat?’
32 (*But* no sojourner had to lodge in the
street,
For I have opened my doors to the traveler[d]);
33 If I have covered my transgressions as
Adam,
By hiding my iniquity in my bosom,
34 Because I feared the great multitude,
And dreaded the contempt of families,

So that I kept silence
And did not go out of the door—
35 Oh, that I had one to hear me!
Here is my mark.
Oh, that the Almighty would answer me,
That my Prosecutor had written a book!
36 Surely I would carry it on my shoulder,
And bind it on me *like* a crown;
37 I would declare to Him the number of my
steps;
Like a prince I would approach Him.

38 "If my land cries out against me,
And its furrows weep together;
39 If I have eaten its fruit[e] without money,
Or caused its owners to lose their lives;
40 *Then* let thistles grow instead of wheat,
And weeds instead of barley."

The words of Job are ended.

Job 32

Elihu Contradicts Job's Friends

1 So these three men ceased answering Job, because he *was*
righteous in his own eyes. *Elihu*
2 Then the wrath of Elihu, the son of Barachel the Buzite,
of the family of Ram, was aroused against Job; his wrath
was aroused because he justified himself rather than God.
3 Also against his three friends his wrath was aroused,
because they had found no answer, and *yet* had condemned
Job.
4 Now because they *were* years older than he, Elihu had
waited to speak to Job.[a] *The Kind Counselor*
5 When Elihu saw that *there was* no answer in the mouth
of these three men, his wrath was aroused.
6 So Elihu, the son of Barachel the Buzite, answered and
said:

"I *am* young in years, and you *are* very old;
Therefore I was afraid,
And dared not declare my opinion to you.
7 I said, 'Age[b] should speak,
And multitude of years should teach
wisdom.'
8 But *there is* a spirit in man,
And the breath of the Almighty gives him
understanding.
9 Great men[c] are not *always* wise,
Nor do the aged *always* understand justice.

10 "Therefore I say, 'Listen to me,
I also will declare my opinion.'

11 Indeed I waited for your words,
I listened to your reasonings, while you
searched out what to say.
12 I paid close attention to you;
And surely not one of you convinced Job,
Or answered his words—
13 Lest you say,
‘We have found wisdom’;
God will vanquish him, not man.
14 Now he has not directed *his* words against
me;
So I will not answer him with your words.

15 “They are dismayed and answer no more;
Words escape them.
16 And I have waited, because they did not
speak,
Because they stood still *and* answered no
more.
17 I also will answer my part,
I too will declare my opinion.
18 For I am full of words;
The spirit within me compels me.
19 Indeed my belly *is* like wine *that* has no
vent;
It is ready to burst like new wineskins.
20 I will speak, that I may find relief;
I must open my lips and answer.
21 Let me not, I pray, show partiality to
anyone;
Nor let me flatter any man.
22 For I do not know how to flatter,
Else my Maker would soon take me away.

Job 33

Elihu Contradicts Job

1 “But please, Job, hear my speech,
And listen to all my words.
2 Now, I open my mouth;
My tongue speaks in my mouth.
3 My words *come* from my upright heart;
My lips utter pure knowledge.
4 The Spirit of God has made me,
And the breath of the Almighty gives me life.
5 If you can answer me,
Set *your words* in order before me;
Take your stand.
6 Truly I *am* as your spokesman[a] before God;
I also have been formed out of clay.
7 Surely no fear of me will terrify you,
Nor will my hand be heavy on you.

8 “Surely you have spoken in my hearing,
And I have heard the sound of *your* words,
saying,
9 ‘I *am* pure, without transgression;
I *am* innocent, and *there is* no iniquity in me.
10 Yet He finds occasions against me,
He counts me as His enemy;
11 He puts my feet in the stocks,
He watches all my paths.’

12 “Look, *in* this you are not righteous.
I will answer you,
For God is greater than man.

13 Why do you contend with Him?
For He does not give an accounting of any of
His words.
14 For God may speak in one way, or in
another,
Yet man does not perceive it.
15 In a dream, in a vision of the night,
When deep sleep falls upon men,
While slumbering on their beds,
16 Then He opens the ears of men,
And seals their instruction.
17 In order to turn man *from his* deed,
And conceal pride from man,
18 He keeps back his soul from the Pit,
And his life from perishing by the sword.

19 "*Man* is also chastened with pain on his
bed,
And with strong *pain* in many of his bones,
20 So that his life abhors bread,
And his soul succulent food.
21 His flesh wastes away from sight,
And his bones stick out *which once* were not
seen.
22 Yes, his soul draws near the Pit,
And his life to the executioners.

23 "If there is a messenger for him,
A mediator, one among a thousand,
To show man His uprightness,
24 Then He is gracious to him, and says,
'Deliver him from going down to the Pit;
I have found a ransom';
25 His flesh shall be young like a child's,

He shall return to the days of his youth.
26 He shall pray to God, and He will delight
in him,
He shall see His face with joy,
For He restores to man His righteousness.
27 Then he looks at men and says,
‘I have sinned, and perverted *what was*
right,
And it did not profit me.’
28 He will redeem his[b] soul from going down
to the Pit,
And his[c] life shall see the light.

29 “Behold, God works all these *things,*
Twice, *in fact,* three *times* with a man,
30 To bring back his soul from the Pit,
That he may be enlightened with the light of
life.

31 “Give ear, Job, listen to me;
Hold your peace, and I will speak.
32 If you have anything to say, answer me;
Speak, for I desire to justify you.
33 If not, listen to me;
Hold your peace, and I will teach you
wisdom.”

Job 34

Elihu Proclaims God's Justice

1 Elihu further answered and said:

2 "Hear my words, you wise *men;*
Give ear to me, you who have knowledge.
3 For the ear tests words
As the palate tastes food.
4 Let us choose justice for ourselves;
Let us know among ourselves what *is* good.

5 "For Job has said, 'I am righteous,
But God has taken away my justice;
6 Should I lie concerning my right?
My wound *is* incurable, *though I am* without transgression.'
7 What man *is* like Job,
Who drinks scorn like water,
8 Who goes in company with the workers of iniquity,
And walks with wicked men?
9 For he has said, 'It profits a man nothing
That he should delight in God.'

10 "Therefore listen to me, you men of understanding:
Far be it from God *to do* wickedness,
And *from* the Almighty to *commit* iniquity.
11 For He repays man *according to* his work,
And makes man to find a reward according to *his* way.

12 Surely God will never do wickedly,
Nor will the Almighty pervert justice.
13 Who gave Him charge over the earth?
Or who appointed *Him over* the whole world?
14 If He should set His heart on it,
If He should gather to Himself His Spirit and His breath,
15 All flesh would perish together,
And man would return to dust.

16 "If *you have* understanding, hear this;
Listen to the sound of my words:
17 Should one who hates justice govern?
Will you condemn *Him who is* most just?
18 *Is it fitting* to say to a king, '*You are* worthless,'
And to nobles, '*You are* wicked'?
19 Yet He is not partial to princes,
Nor does He regard the rich more than the poor;
For they *are* all the work of His hands.
20 In a moment they die, in the middle of the night;
The people are shaken and pass away;
The mighty are taken away without a hand.

21 "For His eyes *are* on the ways of man,
And He sees all his steps.
22 There is no darkness nor shadow of death
Where the workers of iniquity may hide themselves.
23 For He need not further consider a man,
That he should go before God in judgment.

24 He breaks in pieces mighty men without
inquiry,
And sets others in their place.
25 Therefore He knows their works;
He overthrows *them* in the night,
And they are crushed.
26 He strikes them as wicked *men*
In the open sight of others,
27 Because they turned back from Him,
And would not consider any of His ways,
28 So that they caused the cry of the poor to
come to Him;
For He hears the cry of the afflicted.
29 When He gives quietness, who then can
make trouble?
And when He hides *His* face, who then can
see Him,
Whether *it is* against a nation or a man
alone?—
30 That the hypocrite should not reign,
Lest the people be ensnared.

31 "For has *anyone* said to God,
'I have borne *chastening;*
I will offend no more;
32 Teach me *what* I do not see;
If I have done iniquity, I will do no more'?
33 Should He repay *it* according to your
terms,
Just because you disavow it?
You must choose, and not I;
Therefore speak what you know.

34 "Men of understanding say to me,

Wise men who listen to me:
35‘Job speaks without knowledge,
His words *are* without wisdom.’
36Oh, that Job were tried to the utmost,
Because *his* answers *are like* those of wicked
men!
37For he adds rebellion to his sin;
He claps *his hands* among us,
And multiplies his words against God.”

Job 35

Elihu Condemns Self-Righteousness

1 Moreover Elihu answered and said:

2 “Do you think this is right?
Do you say,
‘My righteousness is more than God’s’?
3 For you say,
‘What advantage will it be to You?
What profit shall I have, more than *if* I had sinned?’

4 “I will answer you,
And your companions with you.
5 Look to the heavens and see;
And behold the clouds—
They are higher than you.
6 If you sin, what do you accomplish against Him?
Or, *if* your transgressions are multiplied, what do you do to Him?
7 If you are righteous, what do you give Him?
Or what does He receive from your hand?
8 Your wickedness affects a man such as you,
And your righteousness a son of man.

9 “Because of the multitude of oppressions they cry out;
They cry out for help because of the arm of the mighty.
10 But no one says, ‘Where *is* God my Maker,
Who gives songs in the night,

11 Who teaches us more than the beasts of the earth,
And makes us wiser than the birds of heaven?’
12 There they cry out, but He does not answer,
Because of the pride of evil men.
13 Surely God will not listen to empty *talk,*
Nor will the Almighty regard it.
14 Although you say you do not see Him,
Yet justice *is* before Him, and you must wait for Him.
15 And now, because He has not punished in His anger,
Nor taken much notice of folly,
16 Therefore Job opens his mouth in vain;
He multiplies words without knowledge.”

Job 36

Elihu Proclaims God's Goodness

1 Elihu also proceeded and said:

2 "Bear with me a little, and I will show you
That *there are* yet words to speak on God's behalf.
3 I will fetch my knowledge from afar;
I will ascribe righteousness to my Maker.
4 For truly my words *are* not false;
One who is perfect in knowledge *is* with you.

5 "Behold, God *is* mighty, but despises *no one;*
He is mighty in strength of understanding.
6 He does not preserve the life of the wicked,
But gives justice to the oppressed.
7 He does not withdraw His eyes from the righteous;
But *they are* on the throne with kings,
For He has seated them forever,
And they are exalted.
8 And if *they are* bound in fetters,
Held in the cords of affliction,
9 Then He tells them their work and their transgressions—
That they have acted defiantly.
10 He also opens their ear to instruction,
And commands that they turn from iniquity.
11 If they obey and serve *Him,*
They shall spend their days in prosperity,

And their years in pleasures.
12 But if they do not obey,
They shall perish by the sword,
And they shall die without knowledge.[a]

13 "But the hypocrites in heart store up
wrath;
They do not cry for help when He binds
them.
14 They die in youth,
And their life *ends* among the perverted
persons.[b]
15 He delivers the poor in their affliction,
And opens their ears in oppression.

16 "Indeed He would have brought you out of
dire distress,
Into a broad place where *there is* no
restraint;
And what is set on your table *would be* full
of richness.
17 But you are filled with the judgment due
the wicked;
Judgment and justice take hold *of you*.
18 Because *there is* wrath, *beware* lest He
take you away with *one* blow;
For a large ransom would not help you avoid
it.
19 Will your riches,
Or all the mighty forces,
Keep you from distress?
20 Do not desire the night,
When people are cut off in their place.
21 Take heed, do not turn to iniquity,

For you have chosen this rather than affliction.

22“Behold, God is exalted by His power;
Who teaches like Him?
23Who has assigned Him His way,
Or who has said, ‘You have done wrong’?

Elihu Proclaims God’s Majesty

24“Remember to magnify His work,
Of which men have sung.
25Everyone has seen it;
Man looks on *it* from afar.

26“Behold, God *is* great, and we do not know *Him;*
Nor can the number of His years *be* discovered.
27For He draws up drops of water,
Which distill as rain from the mist,
28Which the clouds drop down
And pour abundantly on man.
29Indeed, can *anyone* understand the spreading of clouds,
The thunder from His canopy?
30Look, He scatters His light upon it,
And covers the depths of the sea.
31For by these He judges the peoples;
He gives food in abundance.
32He covers *His* hands with lightning,
And commands it to strike.
33His thunder declares it,
The cattle also, concerning the rising *storm*.

Job 37

1 “At this also my heart trembles,
And leaps from its place.
2 Hear attentively the thunder of His voice,
And the rumbling *that* comes from His mouth.
3 He sends it forth under the whole heaven,
His lightning to the ends of the earth.
4 After it a voice roars;
He thunders with His majestic voice,
And He does not restrain them when His voice is heard.
5 God thunders marvelously with His voice;
He does great things which we cannot comprehend.
6 For He says to the snow, ‘Fall *on* the earth’;
Likewise to the gentle rain and the heavy rain of His strength.
7 He seals the hand of every man,
That all men may know His work.
8 The beasts go into dens,
And remain in their lairs.
9 From the chamber *of the south* comes the whirlwind,
And cold from the scattering winds *of the north*.
10 By the breath of God ice is given,
And the broad waters are frozen.
11 Also with moisture He saturates the thick clouds;
He scatters His bright clouds.

12 And they swirl about, being turned by His
guidance,
That they may do whatever He commands
them
On the face of the whole earth.[a]
13 He causes it to come,
Whether for correction,
Or for His land,
Or for mercy.

14 "Listen to this, O Job;
Stand still and consider the wondrous works
of God. *Still Life*
15 Do you know when God dispatches them,
And causes the light of His cloud to shine?
16 Do you know how the clouds are balanced,
Those wondrous works of Him who is perfect
in knowledge?
17 Why *are* your garments hot,
When He quiets the earth by the south
wind?
18 With Him, have you spread out the skies,
Strong as a cast metal mirror?

19 "Teach us what we should say to Him,
For we can prepare nothing because of the
darkness.
20 Should He be told that I *wish to* speak?
If a man were to speak, surely he would be
swallowed up.
21 Even now *men* cannot look at the light
when it is bright in the skies,
When the wind has passed and cleared
them.

22 He comes from the north *as* golden
splendor;
With God *is* awesome majesty.
23 *As for* the Almighty, we cannot find Him;
He is excellent in power,
In judgment and abundant justice;
He does not oppress.
24 Therefore men fear Him;
He shows no partiality to any *who are* wise
of heart."

Job 38

The LORD Reveals His Omnipotence to Job

1 Then the LORD answered Job out of the whirlwind, and said:

2 "Who *is* this who darkens counsel
By words without knowledge?
3 Now prepare yourself like a man;
I will question you, and you shall answer Me.

4 "Where were you when I laid the foundations of the earth?
Tell *Me,* if you have understanding.
5 Who determined its measurements?
Surely you know!
Or who stretched the line upon it?
6 To what were its foundations fastened?
Or who laid its cornerstone,
7 When the morning stars sang together,
And all the sons of God shouted for joy? *A Heavenly Creation*

8 "Or *who* shut in the sea with doors,
When it burst forth *and* issued from the womb;
9 When I made the clouds its garment,
And thick darkness its swaddling band;
10 When I fixed My limit for it,
And set bars and doors;
11 When I said,
'This far you may come, but no farther,

And here your proud waves must stop!’

12“Have you commanded the morning since
your days *began,*
And caused the dawn to know its place,
13That it might take hold of the ends of the
earth,
And the wicked be shaken out of it?
14It takes on form like clay *under* a seal,
And stands out like a garment.
15From the wicked their light is withheld,
And the upraised arm is broken.

16“Have you entered the springs of the sea?
Or have you walked in search of the depths?
17Have the gates of death been revealed to
you?
Or have you seen the doors of the shadow of
death?
18Have you comprehended the breadth of
the earth?
Tell *Me,* if you know all this.

19“Where *is* the way *to* the dwelling of light?
And darkness, where *is* its place,
20That you may take it to its territory,
That you may know the paths *to* its home?
21Do you know *it,* because you were born
then,
Or *because* the number of your days *is*
great?

22“Have you entered the treasury of snow,
Or have you seen the treasury of hail,

23 Which I have reserved for the time of
trouble,
For the day of battle and war?
24 By what way is light diffused,
Or the east wind scattered over the earth?

25 "Who has divided a channel for the
overflowing *water,*
Or a path for the thunderbolt,
26 To cause it to rain on a land *where there is*
no one,
A wilderness in which *there is* no man;
27 To satisfy the desolate waste,
And cause to spring forth the growth of
tender grass?
28 Has the rain a father?
Or who has begotten the drops of dew?
29 From whose womb comes the ice?
And the frost of heaven, who gives it birth?
30 The waters harden like stone,
And the surface of the deep is frozen.

31 "Can you bind the cluster of the Pleiades,
Or loose the belt of Orion?
32 Can you bring out Mazzaroth[a] in its
season?
Or can you guide the Great Bear with its
cubs?
33 Do you know the ordinances of the
heavens?
Can you set their dominion over the earth?

34 "Can you lift up your voice to the clouds,
That an abundance of water may cover you?

35 Can you send out lightnings, that they may
go,
And say to you, ‘Here we *are!*”?
36 Who has put wisdom in the mind?[b]
Or who has given understanding to the
heart?
37 Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
38 When the dust hardens in clumps,
And the clods cling together?

39 “Can you hunt the prey for the lion,
Or satisfy the appetite of the young lions,
40 When they crouch in *their* dens,
Or lurk in their lairs to lie in wait?
41 Who provides food for the raven,
When its young ones cry to God,
And wander about for lack of food?

Job 39

1 “Do you know the time when the wild
mountain goats bear young?
Or can you mark when the deer gives birth?
2 Can you number the months *that* they
fulfill?
Or do you know the time when they bear
young?
3 They bow down,
They bring forth their young,
They deliver their offspring.[a]
4 Their young ones are healthy,
They grow strong with grain;
They depart and do not return to them.

5 “Who set the wild donkey free?
Who loosed the bonds of the onager,
6 Whose home I have made the wilderness,
And the barren land his dwelling?
7 He scorns the tumult of the city;
He does not heed the shouts of the driver.
8 The range of the mountains *is* his pasture,
And he searches after every green thing.

9 “Will the wild ox be willing to serve you?
Will he bed by your manger?
10 Can you bind the wild ox in the furrow
with ropes?
Or will he plow the valleys behind you?
11 Will you trust him because his strength *is*
great?
Or will you leave your labor to him?

12 Will you trust him to bring home your
grain,
And gather it to your threshing floor?

13 “The wings of the ostrich wave proudly,
But are her wings and pinions *like the* kindly
stork’s?
14 For she leaves her eggs on the ground,
And warms them in the dust;
15 She forgets that a foot may crush them,
Or that a wild beast may break them.
16 She treats her young harshly, as though
they were not hers;
Her labor is in vain, without concern,
17 Because God deprived her of wisdom,
And did not endow her with understanding.
18 When she lifts herself on high,
She scorns the horse and its rider.

19 “Have you given the horse strength?
Have you clothed his neck with thunder?[b]
20 Can you frighten him like a locust?
His majestic snorting strikes terror.
21 He paws in the valley, and rejoices in *his*
strength;
He gallops into the clash of arms.
22 He mocks at fear, and is not frightened;
Nor does he turn back from the sword.
23 The quiver rattles against him,
The glittering spear and javelin.
24 He devours the distance with fierceness
and rage;
Nor does he come to a halt because the
trumpet *has* sounded.

25 At *the blast of* the trumpet he says, ‘Aha!’
He smells the battle from afar,
The thunder of captains and shouting.

26 “Does the hawk fly by your wisdom,
And spread its wings toward the south?
27 Does the eagle mount up at your command,
And make its nest on high?
28 On the rock it dwells and resides,
On the crag of the rock and the stronghold.
29 From there it spies out the prey;
Its eyes observe from afar.
30 Its young ones suck up blood;
And where the slain *are,* there it *is*.”

Job 40

1 Moreover the LORD answered Job, and said:

2 “Shall the one who contends with the
Almighty correct *Him?*
He who rebukes God, let him answer it.”

Job’s Response to God

3 Then Job answered the LORD and said:

4 “Behold, I am vile;
What shall I answer You?
I lay my hand over my mouth.
5 Once I have spoken, but I will not answer;
Yes, twice, but I will proceed no further.”

God’s Challenge to Job

6 Then the LORD answered Job out of the whirlwind, and said:

7 “Now prepare yourself like a man;
I will question you, and you shall answer Me:

8 “Would you indeed annul My judgment?
Would you condemn Me that you may be
justified?
9 Have you an arm like God?
Or can you thunder with a voice like His?
10 Then adorn yourself *with* majesty and
splendor,
And array yourself with glory and beauty.
11 Disperse the rage of your wrath;

Look on everyone *who is* proud, and humble
him.
12 Look on everyone *who is* proud, *and* bring
him low;
Tread down the wicked in their place.
13 Hide them in the dust together,
Bind their faces in hidden *darkness*.
14 Then I will also confess to you
That your own right hand can save you.

15 "Look now at the behemoth,[a] which I
made *along* with you;
He eats grass like an ox.
16 See now, his strength *is* in his hips,
And his power *is* in his stomach muscles.
17 He moves his tail like a cedar;
The sinews of his thighs are tightly knit.
18 His bones *are like* beams of bronze,
His ribs like bars of iron.
19 He *is* the first of the ways of God;
Only He who made him can bring near His
sword.
20 Surely the mountains yield food for him,
And all the beasts of the field play there.
21 He lies under the lotus trees,
In a covert of reeds and marsh.
22 The lotus trees cover him *with* their shade;
The willows by the brook surround him.
23 Indeed the river may rage,
Yet he is not disturbed;
He is confident, though the Jordan gushes
into his mouth,
24 *Though* he takes it in his eyes,
Or one pierces *his* nose with a snare.

Job 41

[1]“Can you draw out Leviathan[a] with a hook,
Or *snare* his tongue with a line *which* you lower?
[2]Can you put a reed through his nose,
Or pierce his jaw with a hook?
[3]Will he make many supplications to you?
Will he speak softly to you?
[4]Will he make a covenant with you?
Will you take him as a servant forever?
[5]Will you play with him as *with* a bird,
Or will you leash him for your maidens?
[6]Will *your* companions make a banquet[b] of him?
Will they apportion him among the merchants?
[7]Can you fill his skin with harpoons,
Or his head with fishing spears?
[8]Lay your hand on him;
Remember the battle—
Never do it again!
[9]Indeed, *any* hope of *overcoming* him is false;
Shall *one not* be overwhelmed at the sight of him?
[10]No one *is so* fierce that he would dare stir him up.
Who then is able to stand against Me?
[11]Who has preceded Me, that I should pay *him?*
Everything under heaven is Mine.

12 “I will not conceal[c] his limbs,
His mighty power, or his graceful proportions.
13 Who can remove his outer coat?
Who can approach *him* with a double bridle?
14 Who can open the doors of his face,
With his terrible teeth all around?
15 *His* rows of scales are *his* pride,
Shut up tightly *as with* a seal;
16 One is so near another
That no air can come between them;
17 They are joined one to another,
They stick together and cannot be parted.
18 His sneezings flash forth light,
And his eyes *are* like the eyelids of the morning.
19 Out of his mouth go burning lights;
Sparks of fire shoot out.
20 Smoke goes out of his nostrils,
As *from* a boiling pot and burning rushes.
21 His breath kindles coals,
And a flame goes out of his mouth.
22 Strength dwells in his neck,
And sorrow dances before him.
23 The folds of his flesh are joined together;
They are firm on him and cannot be moved.
24 His heart is as hard as stone,
Even as hard as the lower *millstone*.
25 When he raises himself up, the mighty are afraid;
Because of his crashings they are beside[d] themselves.
26 *Though* the sword reaches him, it cannot avail;

Nor does spear, dart, or javelin.
27 He regards iron as straw,
And bronze as rotten wood.
28 The arrow cannot make him flee;
Slingstones become like stubble to him.
29 Darts are regarded as straw;
He laughs at the threat of javelins.
30 His undersides *are* like sharp potsherds;
He spreads pointed *marks* in the mire.
31 He makes the deep boil like a pot;
He makes the sea like a pot of ointment.
32 He leaves a shining wake behind him;
One would think the deep had white hair.
33 On earth there is nothing like him,
Which is made without fear.
34 He beholds every high *thing;*
He *is* king over all the children of pride."

Job 42

Job's Repentance and Restoration

1 Then Job answered the LORD and said: *Beginning to Know the Unknown*

2 "I know that You can do everything,
And that no purpose *of Yours* can be withheld from You.
3 *You asked,* 'Who *is* this who hides counsel without knowledge?'
Therefore I have uttered what I did not understand,
Things too wonderful for me, which I did not know.
4 Listen, please, and let me speak;
You said, 'I will question you, and you shall answer Me.'
5 "I have heard of You by the hearing of the ear,
But now my eye sees You.
6 Therefore I abhor *myself,*
And repent in dust and ashes."

7 And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me *what is* right, as My servant Job *has*.

Stop Speaking Folly

8 "Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray

for you. For I will accept him, lest I deal with you *according to your* folly; because you have not spoken of Me *what is* right, as My servant Job *has*."

9So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did as the LORD commanded them; for the LORD had accepted Job.

10And the LORD restored Job's losses[a] when he prayed for his friends. Indeed the LORD gave Job twice as much as he had before.

11Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold. *Family Stories*

12Now the LORD blessed the latter *days* of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

13He also had seven sons and three daughters. *Lasting Scars*

14And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch.

15In all the land were found no women *so* beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

16After this Job lived one hundred and forty years, and saw his children and grandchildren *for* four generations.

17So Job died, old and full of days.

Job

Job 1:1

Name means: Uncertain, possibly “Returning,” “Hated,” or “Persecuted.”

Not to be confused with: A son of Issachar (Gen. 46:13) also called Jashub (Num. 26:24; 1 Chr. 7:1).

Home: The land of Uz (possibly Edom or Bashan).

Family: Husband of at least one wife; father of seven sons and three daughters who were killed by a great wind; later fathered seven more sons and three more daughters.

Occupation: Exceptionally wealthy owner of 7,000 sheep, 3,000 camels, 500 pairs of oxen, 500 female donkeys, and numerous servants (Job 1:3); after losing his possessions, his wealth was restored twofold (42:10, 12); acted as his city’s justice of the peace (29:7–25) and as priest for his family (1:5) and friends (42:7–9).

Best known as: One of the Bible’s prime examples of persevering faith amid extreme suffering (James 5:11).

Think About It: *What day-after-day strategies do you find most helpful for keeping on keeping on during suffering?*

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Blaming Satan
Job 1:6

Many people today regard Satan not as a real entity but as a mythological figure invented by humans to explain evil and suffering. The Book of Job, on the other hand—and, indeed, all of Scripture—presents an opposite view.

Satan appears in the first two chapters of Job, then vanishes from the storyline, which shifts to a debate between Job and his friends as they struggle to account for his sudden misfortunes. They take turns offering diverse opinions on suffering, but they never blame Satan—or mention him at all.

This has important implications for modern believers, who live in a world with an increasingly secular worldview. On the one hand, the Book of Job demonstrates that Satan exists and that he influences human events. Angels and demons are more than myths, and their actions in the supernatural realm affect our everyday lives. On the other hand, the Bible cautions us against blaming Satan for our problems. Job and his friends argued about the cause of Job's sufferings, but they all agreed that people are held accountable for their actions. This implies not only that our actions are guided by free will but also that our response to suffering still matters even when the cause of our suffering is outside of our control. Job and his friends focused not on Satan as their adversary (see footnote at Job 1:6) but on God as their judge (5:8, 17; 8:3–6; 9:1–3; 11:5, 6).

More: *To learn more about Satan, the enemy of God and His followers, see "Names for Satan in the New Testament" at Rev. 9:11.*

Think About It: *What are the dangers of taking Satan too lightly? Of over-interest in him?*

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Following God and Getting Nothing in Return
Job 1:9–11

Satan accused God of buying Job's loyalty with wealth and security. As Satan pointed out, devotion that is bought is likely to vanish the moment its incentives are taken away.

But Satan misjudged Job's character. Stripped of his possessions and laid low by the tragic loss of his family, Job nevertheless blessed the Lord and refused to blame Him for his troubles (Job 1:21, 22). He clung to God even when Satan afflicted his bodily health, humbly posing the question as to whether it is right for people to accept prosperity from the Lord but reject adversity (2:10).

Job's integrity powerfully answered Satan's question, "Does Job fear God for nothing?" (1:9). The answer was yes. Job feared God even when he received nothing in return.

Many Christians build their faith upon the rewards they expect God to grant them. But what if all of His blessings are removed? Authentic commitment comes from a simple and steadfast trust, a heart that declares, "Though He slay me, yet will I trust Him" (13:15).

Think About It: *What reasons have you found to trust God, no matter what?*

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Preparing for Sudden Disaster

Job 1:13–19

The tragedies that claimed Job's possessions and family came without warning. We can guess that Job knew of the ever-present risks to himself and his family—marauding bands of Sabeans and Chaldeans, lightning ("fire of God"), windstorms, and all the dangers that came with living before the advent of modern medicine. Yet even though Job must have assumed that chances were he or his loved ones would sooner or later fall victim to these hazards or others, he was still devastated to learn of his losses (Job 1:20).

Job was like people everywhere, conscious of risks but absorbed with daily life. And it's an understandable way of life; after all, Jesus instructed His followers, "Do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its

own trouble" (Matt. 6:34). However, Jesus also warned that at the end of the ages people would be going about their lives—"eating and drinking, marrying and giving in marriage"—totally forgetting that He would return without warning (Matt. 24:38, 42).

Just as Jesus urged us not to worry but nevertheless to prepare for His arrival by faithfully carrying out the responsibilities He has entrusted to us (Matt. 24:44–46), we should not waste our days in anxiety over the future, but we should keep this life in perspective. We may not know what tomorrow holds, but we do know that no disaster in this lifetime can overshadow the joy that is to come. So when calamity strikes, let us be prepared to look to heaven as we mourn our losses. We will find reliable hope there.

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Job's Trust in God's Kindness

Job 1:22

Job's devotion to God despite overwhelming adversity confirms his trust in God's compassion and mercy (James 5:11). Job wisely took his concerns directly to God.

Some have a hard time seeing kindness in a God who would allow such terrible things to happen, and Job's unflinching piety makes his sufferings seem all the more unfair. Yet his story teaches us that none of us has all the facts we need to make judgments about a situation like Job's, much less to challenge God (Job 38:1–3; 42:3).

We cannot fully answer why Job suffered so painfully, but we do know that God responded with compassion. He placed limitations on Satan's attacks (1:12; 2:6). He answered Job even though His wisdom surpasses human understanding (chs. 38–41). He vindicated Job in the presence of those who questioned his character (42:7–9). And He restored Job's losses (42:12–17). In the face of some of the worst tragedies of life, Job proved himself faithful and patient, and God proved Himself trustworthy and kind.

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Goodness in a Global World

Job 2:6

Some people see all the evil and suffering in the world and conclude that God must not exist—or if He does exist, He must not be in control—or He must not be very nice. Especially in our global society, when images, video, and firsthand accounts of unspeakable oppression and catastrophic natural disasters can travel across the world in mere seconds—when we are more keenly aware of the sheer volume of pain and social injustice in the world than we have ever been before—maintaining faith in a good, powerful, active God can feel impossible.

Yet even in this age of instant, intimate knowledge of human suffering from every corner of the globe, the Bible remains our source of reassurance. No evil is so great that God's Word cannot speak to it, and no burden is so heavy that God cannot lift it, often through His people.

The Book of Job affirms that God not only exists but He also constrains evil. First God limited Satan's destruction to Job's possessions (Job 1:12). Then He allowed Satan to afflict Job's body but forbid him to take Job's life (2:6).

There is no denying that Job went through agony, and he suffered from the depths of his soul. But God never stopped loving him. We may not understand how and when God places limits on evil, but the Bible shows us that hope is never completely lost. No matter what happens, we can rest in the knowledge that God is good, He works for good, and He will never forsake us (Deut. 31:8; Josh. 1:9; 1 Chr. 29:11; Ps. 22:28; 23:4; 55:22; 100:5; 115:3; Prov. 19:21; Jer. 1:8; Matt. 28:20; 2 Thess. 3:3).

In fact, one day the Lord will eradicate every kind of sin and halt all who promote evil. He will hand over dominion of His perfect creation to His Son Jesus Christ (1 Cor. 15:24–28; Phil. 2:9–11), who declared, "Blessed are those who mourn, for they shall be comforted" (Matt. 5:4).

More: *After Adam and Eve disobeyed God and brought sin into the world, God immediately responded by putting boundaries on evil. See "God Limits Evil" at Gen. 3:22–24.*

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A Friend in Need

Job 2:13

As Job struggled through his severe trials, he must have felt as though the last thing he needed was counsel from people who only wanted to tell him what he had done wrong—and his three friends are remembered for doing just that. Nevertheless, these men started out with good intentions, and their initial actions are instructive for how we can serve a friend in need.

- They set out as soon as they heard about his trouble.
- They made up their minds to work together, arriving as a group to mourn with and comfort their friend.
- They showed empathy when they wept for Job.
- They showed their support for Job when they tore their robes in anguish, publicly displaying their grief.
- They gave Job their silent presence for seven days, comforting their friend with their presence yet giving him time until he was ready to unburden his heart.
- They listened patiently to Job's expressions of sorrow and frustration.

As we seek to comfort people suffering deep pain, our simply being present provides help and encouragement. Rather than seeking to analyze or solve a problem, sometimes our patient, empathetic company can do the most good.

More: *Find out more about Job's friends Eliphaz, Bildad, and Zophar at their profiles at Job 4:1, Job 8:1, and Job 11:1, respectively.*

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Our Shaky World
Job 3:25

Job does not explain what he "greatly feared." But there was little security in his world. The dangers were many:

- diseases that struck livestock and people;
- famine, drought, and crop failure;
- destructive pests such as locusts and worms;
- predators such as lions and wolves;
- weather-related calamities like thunderstorms and lightning, floods, hail, windstorms, and tornadoes;
- bandits, raiders, and foreign invaders; and
- fatalities due to complications during childbirth.

Job had lost his wealth, family, and health due to many of these perils. The suddenness and enormity of his fall illustrates how people of the ancient world lived on the edge, never far from complete ruin. There was little they could do to protect themselves.

Even in the modern world, we face disease, destruction, fatalities, and other threats to our well-being and our sense of well-being. Like Job, we can also continue to cling to God, blessing the Lord (Job 1:21) and refusing to charge Him with wrong (1:22).

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Eliphaz
Job 4:1

Name means: "God Is Fine Gold."

Not to be confused with: A son of Esau who fathered Amalek (Gen. 36:2, 4, 10–12).

Home: Teman (Job 2:11), a village in Edom south of the Dead Sea.

Family: Probably an Edomite, descended from Esau.

Occupation: Unknown; probably a wealthy man like Job.

Best known as: The first named of Job's three friends (2:11) and likely the oldest and the leader. His three speeches (chs. 4–5, 15, 22) staunchly defend God's justice and purity. Although he interpreted the severity of Job's sufferings as a sign that Job must have sinned, he nevertheless tried to reassure Job of God's mercy and forgiveness.

Think About It: *What good actions will you select from Eliphaz to comfort friends and loved ones? How will you avoid making speeches or interpreting?*

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People Are Born to Trouble

Job 5:7

"Man is born to trouble as the sparks fly upward." Eliphaz, the friend of Job who gave us this piece of wisdom, was misguided on many topics. But on this point he was absolutely right: We do not have to go looking for trouble—trouble has a way of finding us.

Even if we never personally face the kind of hardship that Job confronted, we will endure and observe enough in this world to conclude that life is less than perfect, with plenty of heartache, disappointment, death, and disaster to go around.

Some people deny this reality, believing that this is the best of all possible worlds. Some go to great lengths to avoid pain, even in ways that cause them to miss out on life's joys. Job illustrates how to face life's troubles squarely, and turn to God for our every need.

If we are fortunate enough to bypass some of this world's worst sorrows, then we should actively help those who suffer more.

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Do Not Despise God's Discipline
Job 5:17

Eliphaz gave sound advice when he said not to despise the Almighty's chastening. Submitting to God's discipline brings lasting happiness. A related passage in the Book of Proverbs explains that the Lord corrects His children like a loving father, and the author of Hebrews presents the Lord's discipline as one way by which we know we belong to God. For more about why God chastens His children, read Proverbs 3:11, 12 and Hebrews 12:1–11.

But do not assume that all troubles are signs of chastening (Matt. 5:45). Some troubles come because of others' unthinking or cruel actions. Others come from this sin-bent world. These are not from God's hand. So, when troubles come, ask two questions: "God, what do You want me to learn from this?" and "God, how do You want me to walk through this?"

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An Empty Oasis
Job 6:19, 20

Water was the lifeblood of ancient caravans, making the oasis at Tema a crucial rest stop for Sabean traders journeying along the major north-south highway across the Arabian Desert. Camels could travel up to a week without water, but if a caravan came to this watering hole and found it dry, disaster loomed.

Job was no doubt familiar with Sheba's caravans. As the wealthiest man in the Middle East (Job 1:3), he had probably traded with them extensively. He may have also visited Tema, a site only about three hundred miles southeast of Edom, where many believe Job lived.

Job compared his disappointment over his friends' lack of kindness (6:14) to a caravan arriving at a dried-up oasis. Expecting and

desperately needing water, the weary travelers find only dust. With their hopes dashed and their situation perilous, they face the terrorizing prospect of dying of thirst (6:21).

Job had turned to his friends in dire need, expecting to find the refreshing balm of comfort. To his dismay, they responded by further wearying his heart with rebuke and criticism.

Think About It: *When have you delivered "dust" to a thirsty sufferer? How will you close your mouth and deliver life-giving actions instead? (Hint: practical help is fabulous.)*

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Bildad

Job 8:1

Name means: "Bel [a pagan god] Has Loved."

Home: Possibly the Transjordan area south of Canaan.

Family: Called a "Shuhite," suggesting he belonged to an Aramaean nomadic tribe descended from Shuah, Abraham's son by his wife Keturah.

Occupation: Unknown; probably a wealthy man like Job.

Best known as: The second of three friends who came to comfort Job (Job 2:11). Like Eliphaz, Bildad addressed Job three times (chs. 8, 18, 25). He concluded that the sudden death of Job's children was the result of their sin, arguing that sinners can expect nothing but suffering in this life and dishonor in death. He also defended God's perfection.

Think About It: *The three friends started well, helping well. Why do you suppose they degenerated into being hurtful?*

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Zophar
Job 11:1

Name means: "Chirper."

Home: Naamah (Job 2:11), probably located in northern Arabia.

Best known as: The third of three friends who came to comfort Job (2:11). He gave two or three speeches (chs. 11, 20; see also "God Is Fair" at Job 27:13–23). The harshest of Job's accusers, Zophar said that Job deserved even more suffering, charging Job with wickedness and hypocrisy and urging him to quit his rebellion.

Think About It: *Zophar seemed to be helping himself more than Job. Why do you suppose he did things this way?*

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Learning from Creation
Job 12:7–12

God reveals Himself not only through His Word but also through the world that He created. As Job debated his troubles with his friends,

he challenged them to learn about God through His creatures. Here are some examples of how Scripture invites us to find wonder and wisdom through God's handiwork:

Animal	Traits
Dogs (1 Sam. 17:43; 2 Kin. 8:13; Job 30:1; Phil. 3:2)	Guardians of sheep and other livestock but generally disparaged in Scripture.
Ostriches (Job 39:13–18)	Lacking in parenting skills but able to outrun swift horses.
Eagles (Job 39:27–30)	Known for sharp eyes that spot the smallest of prey from hundreds of feet in the air.
Ants (Prov. 6:6–8)	Carriers of loads many times their own weight; show unusual discipline, organization, and industry.
Camels (Jer. 2:23)	Wild and stubborn but capable of traveling for days without water and able to move quickly.
Sparrows (Matt. 6:26; 10:29–31)	Small and inconsequential yet fed by God and highly valued by Him.

Wisdom looks at creation and recognizes that "the LORD has done this" (Job 12:9). The Bible encourages us to be wise observers of the incredible wonders of the animal kingdom, watching and learning from nature's teachings (Rom. 1:20).

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Worthy Physicians
Job 13:4

When Job called his friends "worthless physicians," he was asserting that they were frauds, not that all physicians were worthless. Equipped with the knowledge that faith should produce real-life acts

of compassion and that the Lord cares about our physical well-being, many of God's followers throughout history have dedicated their lives to providing health care and developing medical technology to help people around the world.

The Bible generally expresses a high regard for physicians, nurses, and others devoted to health care, honoring these workers in frequent accounts of their work.

Midwives	Helped women give birth (see "A Woman in Labor" at John 16:21, 22). Were often relatives or friends (Gen. 35:17; 1 Sam. 4:20) but sometimes professionals (Ex. 1:15–22).
Egyptian physicians	Directed by Joseph to embalm his father's body (Gen. 50:2); may have shared their medical knowledge with the Israelites.
Levitical priests	Tended medical as well as spiritual needs (see "Priests as Physicians" at Lev. 13:2).
Jesus	Devoted extensive time to physical health, including healing the sick and raising the dead (see "Jesus and the Physical" at John 9:32, 33).
Luke	Described as the "beloved physician" (Col. 4:14) who traveled with Paul and others, no doubt caring for their physical needs as well as participating in their evangelical efforts.
Elders in the early church	Charged with praying over and anointing ill believers upon request (James 5:14, 15).

More: *The Bible mentions more than 40 specific diseases or disabilities. See "Medical Miracles" at John 9:1–41.*

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Life After Death

Job 14:14

As Job contemplated his sufferings, he said that death would end his pain (Job 14:13). But would it also end his existence? Elsewhere he described death as the "way of no return" (16:22) and the "king of terrors" (18:14). Job feared that he was at the end of his life and did not know what lay ahead. It does not appear that he had an optimistic outlook.

Job had less spiritual truth at his disposal than God's people have today. His understanding of an afterlife was no doubt shadowy. He probably had no written Scripture to turn to, and he had no foresight that Jesus would one day deliver people from sin and death (Rom. 6:23; 1 Cor. 15:20–28).

Yet even without that essential truth, Job was confident that he would see God after death. His stirring declaration of faith, beginning with the words, "I know that my Redeemer lives" (Job 19:25–27), has provided hope for generations. The eighteenth-century composer George Frideric Handel set Job's words to music as part of his masterpiece *Messiah*.

Whatever questions about death may have lingered from the days of Job and other Old Testament believers, Jesus answered them when He declared, "He who believes in Me, though he may die, he shall live" (John 11:25). Jesus' followers have reason to celebrate even as they mourn the loss of friends and family or contemplate their own death. Jesus has promised eternal life to all who believe in Him, a forever home free from all tears, sorrow, and pain (Rev. 21:4). When it comes to life after death, Christians are people of hope.

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Life Is Short

Job 16:22

Job's unrivaled success may have made him feel invincible, immortal. His vast wealth may have led him to believe that the good times would never end. Then the sudden loss of his family, wealth, and health helped him gain a new perspective on life—and death. Perhaps for the first time, he realized that life is exceedingly short. He saw his life passing more swiftly than a weaver's shuttle running

through the loom (Job 7:6). He compared his life to the brief existence of a fading blossom or a passing shadow (14:1, 2).

These thoughts may sound morose, but facing the fact of life's brevity can help us make the most of the time allotted to us. Life is on loan from God. Therefore, we should understand as much as we can of its length and breadth, its strengths and weaknesses, and its place in human history. By thinking about death, we can begin to live the truth of the psalmist who wrote, "My times are in Your hand" (Ps. 31:15).

But we need not go through Job-like suffering to gain that larger perspective. Use these suggestions to gain a deeper appreciation for the true span of life:

1. Interview parents, grandparents, and other relatives about your family's history (see "Researching Your Religious Roots" at Heb. 13:24).
2. Interview friends, neighbors, and coworkers about their life journeys, listening carefully to their joys, sorrows, and lessons learned.
3. Ask longtime members of your church about its founding and what they remember about its history.
4. Read Bible history to see God's long-range work in the world:

   - God's creation of the universe and His intentions for what He made (Gen. 1–2).
   - The forty years of desert wandering as the Hebrews learned to depend on God (Numbers 13:1–36:13).
   - King David's lifetime of achievements and worries (1 Sam. 16–31; 2 Sam. 1–24; 1 Kin. 1–2; 1 Chr. 11–29).
   - Esther's daring intervention to save her people from genocide (the Book of Esther).
   - The start of the church two thousand years ago (the Book of Acts).
   - The finale of human history and its impact on our choices—joining God in heaven or suffering the consequences of rejecting Him (Rev. 21–22).

5. Read a biography or historical novel, paying attention to how the subject developed as a person.
6. Research the history of your neighborhood, city, or state.
7. Visit museums or travel near and far with the goal of learning the history and experience of other people. Resist the temptation to judge others' experiences solely by your own.

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The Hardhearted and the Brokenhearted

Job 17:1

Having lost his family, possessions, and health, Job was a broken man, emptied of all pride. The catastrophes that humbled him caused him to reaffirm his faith and dependence on God (Job 19:25–27).

The Bible declares that God opposes the proud but gives grace to the humble (Prov. 3:34; James 4:6). It offers prominent illustrations of people who fit into one category or the other.

The Hardhearted

Pharaoh

Defied God by stubbornly refusing to let His people leave Egypt, inviting ten plagues on Egypt with a vast loss of life (Ex. 7–14).

The Israelites at Kadesh Barnea

Spent 40 years wandering in the desert for refusing God's promise to help them conquer Canaan (Num. 13–14).

Saul

Stripped of his kingdom and eventually lost his life for his habit of disobeying God (1 Chr. 10:13, 14).

Jesus' Disciples

Blind to the significance of the feeding of the 5,000 because of their hard hearts (Mark 6:33–52).

The Brokenhearted

Nebuchadnezzar

Lived like a wild beast for seven years until he bowed to God's preeminence and sovereignty (Dan. 4).

Joshua and Caleb

Boldly trusted God and gained entry into Canaan (Num. 13:30; 14:6–9, 24, 30, 36–38).

David

Received God's pardon after confessing his sins of adultery and murder (2 Sam. 12:1–25; Ps. 51).

The Hemorrhaging Woman

Recognized Jesus' ability to heal and touched Him, believing that was all she needed to do (Mark 5:25–34).

People Quick to Divorce

Told by Jesus that the Law permitted divorce only because of the hardness of human hearts (Mark 10:2–12).

A Woman Caught in Adultery

Told by Jesus that she was forgiven and urged to sin no more (John 8:1–11).

Jesus' Disciples

Hardness of heart made them slow to believe the women's report of Jesus' resurrection (Mark 16:14).

Mary Magdalene

Heartbroken over the loss of her Lord but rewarded with the first encounter with the risen Christ (John 20:1, 11–18).

The Jewish Council

Rebuked by Stephen for being stiff-necked toward God, evidenced by their mistreatment of Jesus and His followers (Acts 7:51–53).

Cornelius

Devoted to God in fasting and prayer, he became the first recorded Gentile convert to Christianity (Acts 10).

If we stubbornly resist God, we should be aware that hardheartedness can become a chronic condition (1 Cor. 10:1–13; Heb. 3:7–4:11). Developing a tender heart, on the other hand, can only lead to greater intimacy with the Lord and with people. Difficulties may break us down, but God will use them to build us up if we let Him (James 1:2–8).

More: *The apostle Paul was completely changed as a result of being broken by God. Read his story in Acts 9:1–31; 22:6–16; 26:12–18.*

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Hebrew Poetry

Job 19:1

The Old Testament books of Job, Psalms, Proverbs, and Song of Solomon are written in verse, as are large portions of other books, including Ecclesiastes and the books of the prophets. These portions of Scripture employ literary devices common to poetry everywhere. Hebrew poetry is often distinguished by its use of parallelism, when

two lines of each couplet combine to communicate the composer's meaning. This occurs in several forms:

- *Complement:* the second line completes or parallels the thought introduced in the first line. For example, Job 25:4:

  "How then can a man be righteous before God?
  Or how can he be pure who is born of a woman?"

- *Comparison:* the second line draws a comparison with something in the first line. For example, Prov. 25:18:

  "A man who bears false witness against his neighbor
  Is like a club, a sword, and a sharp arrow."

- *Contrast:* the second line draws a contrast to or opposes something in the first line. For example, Prov. 22:12:

  "The eyes of the LORD preserve knowledge,
  But He overthrows the words of the faithless."

- *Climax:* the second line answers or builds upon the first line to heighten the meaning. For example, Ps. 27:1:

  "The LORD is my light and my salvation;
  Whom shall I fear?"

Sometimes a third line is added to further embellish the thought. For example, Ps. 100:4:

"Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, and bless His name."

More: *Hebrew poetry often uses the acrostic as another literary device, with successive lines of the poem beginning with the 22 letters of the Hebrew alphabet.*

Think About It: *How can these literary structures influence how you communicate?*

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Where Is God?
Job 23:8, 9

Distressed over his ongoing afflictions, Job longed to arrange a meeting with God where he could present his case (Job 23:3, 4). But where could God be found? Job went on a mental journey of the surrounding geography, searching for God to no avail.

It could be that the terms *forward*, *backward*, *left*, and *right* indicated the points of the Hebrew compass (see "The Land of Promise" at Gen. 13:14, 15). If Job lived in or near Edom, then *forward* would have indicated the Arabian Desert with its trackless wastes and rare oases. Turning *backward*, Job envisioned Egypt on the Nile and the Great (Mediterranean) Sea. To Job's *left* lay Canaan and the cedar forests of Lebanon, and far to the north were the upper Euphrates River and the Taurus and Ararat mountain ranges. To the *right* Job visualized the Gulf of Aqaba and the Red Sea, and far to the south, his Sabean trading partners (see "An Empty Oasis" at Job 6:19, 20). But no matter where he turned, Job could not find his God.

Where was God? Job would eventually encounter Him (chs. 38–41). But for a time Job was left sitting in the ashes, struggling to make sense of his suffering. When we search for God, we may sometimes feel as if our prayers fall upon unhearing ears. But like Job, as long as we continue seeking the Lord, He will be found (Matt. 7:7, 8; Luke 11:9, 10).

More: *While David sometimes felt as Job did—as if God had forgotten him (for example, Ps. 13:1)—he also affirmed that no matter where we go, God is with us. See Ps. 139:7–12.*

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An Inventory of Our Own Evil
Job 24:2–12

Job's awareness that God takes special interest in the downcast caused him deep anguish when he witnessed evils done to the poor

that were going unpunished. Evaluating our treatment of the poor and disadvantaged is one of the best ways we can assess our own integrity. Job provides an inventory of criteria by which to test ourselves:

- Do we cheat in business or steal other people's possessions (Job 24:2)?
- Do we take the resources of the powerless and drive them into needless debt (24:3)?
- Do we abuse the poor and force them out of our way (24:4)?
- Do we cause the poor to lose work, forcing them into a desperate search for food, clothing, and shelter (24:5–8)?
- Do we lock powerless people into situations and systems that bleed them but benefit us (24:9, 10)?
- Do we live lavishly even as people are dying for lack of basic resources (24:11, 12)?

Compassion is a mark of real faith toward God (James 1:27). As we read Job's six-point inventory of evil, how do we score? Job was once extremely rich (Job 1:3), but this man who lost all of his wealth might have stern words for us today.

More: *God calls His people to serve the poor.*

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Unworthy but Not Worthless

Job 25:6

Bildad's portrait of man as a maggot or a worm is not flattering. But note that this was a statement about people's moral standing before God (Job 25:4) rather than their inherent value as creatures.

Scripture supports Bildad's assertion that no human being is pure. Sin pollutes everyone, so that from our earliest days we corrupt ourselves with evil (Gen. 8:21; Ps. 51:5; Rom. 5:12). Even our attempts to do good, when we draw not upon God but upon ourselves alone, are like filthy rags (Is. 64:6). This fallen condition extends to all of us (53:6; Rom. 3:10, 23) and makes us unworthy to stand before a holy God.

Yet though we are unworthy, we are not worthless. God has created us in His image (Gen. 1:26, 27; Ps. 8:5; 139:13–16), giving us inherent dignity and worth. God so loved us that despite our rebellion and hostility, He sent Jesus to rescue us from sin and retrieve our humanity from corruption (Rom. 5:8). And when we look to Jesus for forgiveness of our sin, we become God's children and fellow heirs of Christ's glory (8:14–17; Eph. 1:11, 12).

Our worth as people is, therefore, totally derived from God. That truth helps correct any distortions we may have about ourselves. On the one hand, we should not wallow in an attitude of "I'm worthless. I'm a nothing." God never sees us that way. On the other hand, there's no room for exalting ourselves by pretending we never falter, setting ourselves up as gods, and demanding our way in the world. A healthy self-image is important, but that easily gives way to our natural human tendency toward pride.

Scripture urges us to find a healthy balance between these two extremes. It commands us to have a view of ourselves neither too high nor too low, a self-image based on honesty and realism (Rom. 12:3; 1 Cor. 12:15–19).

More: *We are not trash, but we are in trouble. God has provided a way for us to escape our captivity from sin. Through Christ He promises to make us into the people He created us to be. See John 3:16–21.*

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Naked Before God

Job 26:6

We can clothe ourselves with possessions, achievements, and experiences that hide our true condition. Yet in the end, all of that will fall away. We will stand naked before God.

The author of Ecclesiastes grasped that point. Like Job, Solomon was one of the wealthiest and wisest men who ever lived. Yet after leading his kingdom to the height of its prosperity, he wrote, "As [a person] came from his mother's womb, naked shall he return"

(Eccl. 5:15). An Arab proverb offers a similar perspective: “There are no pockets in a burial shroud.”

If we cannot rely on external things when we stand before God, there must be something else we can present. Christ’s work on our behalf will ultimately determine our standing (Phil. 3:9). But God will nevertheless evaluate our character and how we have lived—either to His glory or to our shame (1 Cor. 3:9–15; 2 Cor. 5:1–11).

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God Is Fair

Job 27:13–23

Fires. Floods. Earthquakes. Famine. These so-called “acts of God” strike without warning. Those who suffer usually appear innocent of any degree of wrongdoing that could serve to explain their pain. Victims and onlookers alike wonder how God can let these things happen and still be fair.

Job and his friends wrestled with this question. Calamity struck Job and his family for no apparent reason. His friends took the view that God was punishing him, that he must have done something wrong to deserve such misery. Job disagreed, not only because he felt sure of his own integrity but also because when he looked at the world around him, sinners seemed to prosper (Job 12:6).

Job concluded that the superficially easy life of the wicked is temporary; sooner or later it will crumble. God will humble the proud, and people of integrity will inherit their possessions. Good will win, and justice will prevail.

God is indeed fair (36:6; 37:23, 24). We can be thankful for that fact, because life is not fair. People do not always get what they deserve in this life. But this life is not the end of the story. God Himself will write the final chapters.

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Better Days and Big Questions
Job 29:1

As trials and tribulations dragged on and his friends' counsel wore him out, Job began to look back on better days. There is nothing unusual in that. But Job was deliberating truly complex issues. We can phrase them as tough questions:

- Is success always a sign that God is with us (Job 29:2–6)? Or if we face hard times, does that mean that God is against us? Job discovered that external circumstances are not necessarily proof of God's favor.
- Does admiration from others matter (29:7–11)? Should we interpret people's words or actions toward us as results of God's favor or disfavor? Job decided that other people's opinions mattered little. His former associates had turned against him, yet he knew he was innocent of wrongdoing. His three friends harshly criticized him, yet God vindicated him (42:7, 8).
- Are we closer to God when we are strong (29:12–17) or when we are weak (30:9–15)? Job honored God equally in prosperity (1:1–3) and adversity (1:22; 2:9, 10).

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Defending Against Desire
Job 31:1

Job's sufferings caused him to inventory his life, both in terms of inner desires and outward actions. As Job sought to determine if he was guilty of unconfessed sin, he openly admitted the power of sexual appetites. He cataloged the steps of lust beginning with "look[ing] upon a young woman," then letting his heart follow his eyes, then scheming to be with a forbidden woman (Job 31:1, 7, 9).

This progression may feel normal, natural, even unavoidable. But Job viewed lust as a serious moral failure (31:11). He put lust in the same category as falsehood and deceit (31:5), oppressing slaves (31:13–15), mistreating the poor (31:16, 19, 20), neglecting widows

(31:16, 18), stealing food from starving orphans (31:17, 18, 21), rejoicing over the misfortunes of others (31:29, 30), trusting wealth rather than God (31:24), and hypocrisy (31:33, 34).

Lust is a dangerous sin. It is worth examining ourselves to determine how we are handling God's gift of sexuality. Have we let it become a consuming drive centered on our own pleasure? Or do we guard our thoughts, eyes, and actions in order to love God and love people?

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Befriending the Friendless

Job 31:13–23

Pain attacks without discrimination, striking the mighty and the unknown, treating one the same as the other. In the process of discovering this truth, Job found a new set of friends—the poor.

Before his troubles, Job had been a champion for the poor (Job 29:12–17). But his enormous wealth and high social standing had probably distanced him from their pain. Like many government officials and well-to-do citizens, he was aware of their plight but had never experienced it for himself.

Then disaster struck, and suddenly Job felt the pains of poverty firsthand. People who were once his underlings became his peers, his fellow sufferers. He began to identify with slaves who feared unjust treatment (31:13). He understood how widows and orphans felt when they went without food, clothing, and shelter while others lived in luxury (31:16–21; compare 24:2–12).

As a result of his reduced circumstances, Job discovered a new sense of egalitarianism: "Did not He who made me in the womb make them?" he asked (31:15). He realized that all people are basically the same. Possessions and position have nothing to do with our fundamental humanity.

Modern Westerners tend to interpret Job's situation as a tale of personal suffering. They ask, "Why is this happening to me?" But people in Job's society were more likely to make sense of individual troubles from the standpoint of collective suffering. One person's

pain had significance for the entire community. Job asked, “Why does this happen at all?”

Job went beyond wondering “Why am I, of all people, facing these trials?” He embraced others who were slighted and slandered by society. His sufferings challenge us to consider what it would take for us to befriend the friendless and seek justice for the powerless.

Think About It: *What togetherness have you built during suffering? How has caring for someone else helped that person manage?*

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Elihu

Job 32:1

Name means: “He Is My God.”

Not to be confused with: Samuel’s paternal great-grandfather (1 Sam. 1:1) or three other men in the Old Testament (1 Chr. 12:20; 26:7; 27:18).

Family: Son of Berachel, from a place called Buz and from the family of Ram.

Occupation: Counselor.

Best known as: A fourth counselor to Job who was younger than the other three (Job 32:4, 6–9). He corrected his elders and spoke kindly yet firmly to Job.

Think About It: *From whom have you learned how to care in ways that actually help?*

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The Kind Counselor
Job 32:4, 5

Elihu listened quietly while Eliphaz, Bildad, and Zophar exhausted their pleas to Job. Perhaps the younger man assumed that these older counselors possessed more wisdom, or perhaps he was simply being respectful. When it was obvious that their arguments had failed, however, he offered a new perspective in four back-to-back addresses (Job 32:5–33:33; 34:1–37; 35:1–16; 36:1–37:24).

Unlike his older counterparts, Elihu was empathetic toward Job. He admitted the possibility that neither Job's circumstances nor his rebuttals of his three friends' remarks necessarily implied sin or guilt. He suggested that Job was being disciplined and refined for his greater good, or to reach a greater truth.

Perhaps because of the merit of Elihu's arguments, God did not rebuke him as he did Job's three other friends (42:7–9). Yet although the Lord apparently did not take issue with the young counselor's insights, Elihu's explanation for Job's condition did not go far enough. It failed to appeal to God alone for mercy and vindication. God Himself is the ultimate standard of justice, and there is no higher principle to which humans can appeal.

The key lesson to learn from Elihu may be that of observing and listening before speaking. While Elihu's wisdom, like all human wisdom, was imperfect, he was far better equipped to offer compassionate insight.

More: *Elihu practiced a style of sensitive communication that Paul later used to plant the gospel in cities throughout the Roman empire. See "No Prepackaging" at Acts 26:1–32.*

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Still Life
Job 37:14

Job heard God speak through his friend Elihu, saying, “Stand still and consider the wondrous works of God.”

God beckoned David to this same reflective pause. In the midst of chaos when “nations raged” and “kingdoms were moved,” the Lord invited David to “come behold the works of the LORD” and to “be still, and know that I am God” (Ps. 46:6, 8, 10).

Stopping to pay attention to the world around us brings enormous benefits. It reminds us that we are part of something much larger than ourselves. By appreciating this world’s wonders, we bask in the amazing truth that its Creator loves us.

More: *Our lives are not meant to be lived in a hurry. See “You Can’t Rush It” at James 1:9–11.*

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A Heavenly Creation
Job 38:7

God’s creation of the world took place to the accompaniment of an angel choir. “Morning stars” and “sons of God” refer to angels, beings created by God to serve and worship Him. Learn more about these musical messengers in “Angels and Demons” at Matthew 8:29.

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Beginning to Know the Unknown
Job 42:1–6

Job’s struggle included a flash of insight. The Lord had peppered him with questions he could not begin to answer (Job 38–41). God’s point was not to humiliate Job by exposing his ignorance but to

reveal Himself as the all-powerful, all-knowing God who can be trusted.

The insight Job experienced was more than intellectual; it was also spiritual. Awed by his dazzling encounter with the living God, Job realized that he had uttered "things too wonderful for me, which I did not know" (Job 42:3). The Hebrew word translated *know* implies more than a grasp of information; it suggests intimate knowledge gained by personal experience. Job had preached about topics "too wonderful" for him, literally incomprehensible, astonishing things that only God could understand (compare Ps. 139:6).

When Job heard God, things began to make sense. Job responded to his encounter with God with total humility (Job 42:5, 6). The words "I abhor myself" might be translated "I reject what I have spoken" or "I cast away my words" or "I despise or disdain them." It is as if Job had written a book to inventory and interpret his experiences (19:23, 24), or a legal brief to make his case before God (31:35–37). But then he threw the book away.

The word translated *repent* is not the term used for repentance from sin (*shub*: "to turn back or return"; compare 1 Kin. 8:47; Jer. 5:3). Instead, it is a word that means "to be sorry" or "to console oneself" (*nacham*). Job threw away his pretensions to wisdom and *comforted* himself "in dust and ashes," a common symbol of mourning or humility. The Lord heard Job's prayer and was pleased to give him a new family and possessions (Job 42:10–17).

One day all the mysteries of the universe will find their explanation in the Lord. Meanwhile, it is right for us to take our questions to God and to learn from Him.

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Stop Speaking Folly

Job 42:7, 8

Job's friends Eliphaz, Bildad, and Zophar were sincere—but sincerely wrong. Their lengthy speeches to Job contained truth mixed with inaccurate statements about the God they claimed to know so well. They were perhaps caught up in trying to sound

authoritative, like wise and powerful men, or they were perhaps honestly misguided in their understanding.

The Bible does not point out their specific misstatements. But whatever their inaccuracies, they were unacceptable. God's words to Eliphaz show that He does not accept "folly," or wrong thinking about His nature and character (Job 42:8). Wrong statements about God help no one. God instructed Eliphaz, Bildad, and Zophar to entreat Job to offer a sacrifice to atone for their sin of misrepresenting Him.

The Lord's admonition cautions us to pay careful attention to what we believe about God and how we explain Him to others. We need to continually make certain our doctrines are true and accurate, comparing them with Scripture to see whether they line up with what God has told us about Himself (compare Acts 17:11).

More: *The Bible warns against false teachers, instructing Christ's followers to be wary of anyone whose words contradict or twist the teaching of Scripture. Read 2 Pet. 2.*

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Family Stories

Job 42:11, 12

Most of the Book of Job narrates a discussion between Job and his friends. But the first and last chapters show that Job is also the story of a family that reemerges from tragedy. Job is one of at least eleven biblical books framed around marriage or family. Studying these families' portraits teaches us about God's expectations for family life.

Genesis	Stories of the first families in biblical history. The impact of sin is evident in their many dysfunctions. See "Instead, Choose to Show Family Care" at Gen. 42:36.
Ruth	The initially tragic but ultimately hopeful journey of a multiethnic family during the period of the judges.
1 and	The history of the beginnings of Israel's monarchy,

2 Samuel	highlighting the highs and lows of four families—Samuel's, Eli's, Saul's, and David's.
Esther	A royal marriage that delivers God's people from genocide.
Job	The story of a wealthy man who refuses to give up hope after he loses everything, including his family.
Proverbs	A father's gift of wisdom to his son, including insights on parent-child and male-female relationships; concludes with a profile of a woman who skillfully keeps her family functioning.
Song of Solomon	A love poem reveling in the beauty of love expressed within marriage and the power of sexuality.
Hosea	A picture of God's commitment to His people seen in Hosea's marriage to a prostitute.
Philemon	A letter to a leading family of Colosse on welcoming back a runaway slave who had become a fellow Christian.
1 John	A letter to a Christian woman offering advice about rearing her children in troubled times.

More: *The Gospels describe two additional important families: Zacharias, Elizabeth, and John the Baptist; and Joseph, Mary, Jesus, and Jesus' brothers and sisters.*

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Lasting Scars

Job 42:13

The irreplaceable value of human life comes home in the closing verses of the Book of Job. After all of his trials, Job was blessed in his old age when the Lord restored to him twice the material things he had lost (Job 42:10, 12). The Lord also gave him ten more children. As precious as those children must have been, they could never replace the ten who had perished in a windstorm (1:18, 19). The grief of that loss would remain. The gift of a new family brought a

measure of healing, but the wounds suffered earlier surely left lasting scars.

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Job 1

a **1:5** Literally *blessed,* but used here in the evil sense, and so in verse 11 and 2:5, 9
b **1:6** Literally *the Adversary,* and so throughout this book
c **1:15** Literally *Sheba* (compare 6:19)
d **1:19** Septuagint omits *across.*

Job 3

a **3:6** Septuagint, Syriac, Targum, and Vulgate read *be joined*.
b **3:24** Literally *my bread*

Job 5

a **5:5** Septuagint reads *They shall not be taken from evil men;* Vulgate reads *And the armed man shall take him by violence*.
b **5:5** Septuagint reads *The might shall draw them off;* Vulgate reads *And the thirsty shall drink up their riches*.

Job 7

a **7:15** Literally *my bones*
b **7:20** Following Masoretic Text, Targum, and Vulgate; Septuagint and Jewish tradition read *to You*.

Job 8

a **8:22** Literally *will not be*

Job 9

a **9:13** Hebrew *rahab*

Job 12

a **12:5** Or *disaster*
b **12:19** Literally *priests,* but not in a technical sense
c **12:24** Literally *heart*

Job 13

a **13:27** Literally *inscribe a print*
b **13:28** Literally *He*

Job 14

a **14:3** Septuagint, Syriac, and Vulgate read *him.*
b **14:17** Literally *plaster over*

Job 15

a **15:11** Septuagint reads *a secret thing.*

Job 16

a **16:13** Literally *kidneys*
b **16:14** Vulgate reads *giant.*
c **16:15** Literally *horn*

Job 17

a **17:10** Following some Hebrew manuscripts, Septuagint, Syriac, and Vulgate; Masoretic Text and Targum read *all of them*.

Job 18

a **18:17** Literally *before the outside,* meaning distinguished, famous

Job 19

a **19:3** A Jewish tradition reads *make yourselves strange to me.*

Job 20

a **20:20** Literally *belly*

Job 21

a **21:13** Or *Sheol*
b **21:19** Literally *his*
c **21:24** Septuagint and Vulgate read *bowels;* Syriac reads *sides;* Targum reads *breasts*.
d **21:28** Vulgate omits *the tent.*

Job 22

a **22:17** Septuagint and Syriac read *us.*
b **22:20** Septuagint reads *substance.*
c **22:25** The ancient versions suggest *defense;* Hebrew reads *gold* as in verse 24.

Job 23

a **23:2** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *His*.

Job 24

a **24:19** Or *Sheol*

Job 27

a **27:15** Literally *his*
b **27:18** Following Masoretic Text and Vulgate; Septuagint and Syriac read *spider* (compare 8:14); Targum reads *decay*.

c **27:19** Following Masoretic Text and Targum; Septuagint and Syriac read *But shall not add* (that is, do it again); Vulgate reads *But take away nothing*.

Job 28

a **28:8** Literally *sons of pride,* figurative of the great lions
b **28:27** Literally *it*

Job 29

a **29:6** Masoretic Text reads *wrath;* ancient versions and some Hebrew manuscripts read *cream* (compare 20:17).

Job 30

a **30:11** Following Masoretic Text, Syriac, and Targum; Septuagint and Vulgate read *His*.

Job 31

a **31:18** Literally *her* (compare verse 16)
b **31:20** Literally *loins*
c **31:26** Literally *light*
d **31:32** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *road*.
e **31:39** Literally *its strength*

Job 32

a **32:4** Vulgate reads *till Job had spoken.*
b **32:7** Literally *Days,* that is, years
c **32:9** Or *Men of many years*

Job 33

a **33:6** Literally *as your mouth*
b **33:28** Or *my* (Kethib)
c **33:28** Or *my* (Kethib)

Job 36

a **36:12** Masoretic Text reads *as one without knowledge.*
b **36:14** Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals

Job 37

a **37:12** Literally *the world of the earth*

Job 38

a **38:32** Literally *Constellations*
b **38:36** Literally *inward parts*

Job 39

a **39:3** Literally *pangs,* figurative of offspring
b **39:19** Or *a mane*

Job 40

a **40:15** A large animal, exact identity unknown

Job 41

a **41:1** A large sea creature, exact identity unknown
b **41:6** Or *bargain over him*
c **41:12** Literally *keep silent about*
d **41:25** Or *purify themselves*

Job 42

a **42:10** Literally *Job's captivity,* that is, what was captured from Job

No other book of the Bible invites us into an experience as passionate and personal as that of the psalms. Here we find eloquent expression of every human feeling: hope and remorse, joy and sorrow, confidence and fear, humility and anger, certainty and anxiety. The psalms appeal to our emotions and intuition, not solely our intellect, treating the subtleties of life that are often more easily expressed than explained. It is no wonder that the Book of Psalms has been the hymnal and prayer book for generations of God's people, beginning with ancient Israel and continuing to modern expressions of the church.

These one hundred and fifty "songs sung to the accompaniment of a musical instrument," which is the meaning of the Greek word from which the Book of Psalms draws its name, invite us to give voice to our inner experiences as we lift our hearts to the Lord.

But Psalms is also more than a hymnbook; it is a guidebook for life. It was intended as a source of wisdom and insight, lighting our journey through a spiritually dark world (Ps. 119:105). The psalms lead us through specific life situations (see "Psalms for Many Occasions" at Ps. 100:1), and several psalms are characteristic of the genre of Wisdom Literature. They give instruction and deal with fundamental issues such as the nature of evil, the meaning of life, and the human struggle to fathom God's ways. (These wisdom psalms include Ps. 1, 19, 37, 49, 104, 107, 112, 119, 127, 128, 133, 147, and 148.) Other major categories within these songs include royal psalms (see "Human Kings and the Heavenly King" at Ps. 2:7), lamentations (see "Now I Lay Me Down to Sleep" at

Ps. 3:5), and songs written to accompany spiritual pilgrimages to the temple at Jerusalem.

The Book of Psalms was written over a thousand-year span of Israel's history. One of the earliest psalmists was Moses, who probably wrote Psalm 90 during the Exodus. Seventy-three psalms are preceded by the phrase "of David," and several of these also include information about the circumstances of their composition, which often occurred during important moments in David's life. Two sets of psalms were composed by professional guilds of musicians, the Sons of Asaph and the Sons of Korah. Other psalms are of other origins, some unknown to us.

Each psalm must be dated individually. Moses wrote around 1400 B.C. Those composed by David would have been produced between 1040 and 971 B.C. The two psalms attributed to Solomon (Ps. 72, 127) date between 971 and 931 B.C., and the latest psalms come from the period after the Exile (mid-fifth century B.C.). Some believe that the Book of Psalms as we now know it did not take final shape until the time of Ezra, when it became the hymnbook of the second temple.

Because psalms were produced by writers from a wide variety of backgrounds, the geography of this book covers the entire world as it was known to the ancient Israelites.

Key Verses in Psalms

- "Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; but his delight is in the law of the LORD" (Ps. 1:1, 2).
- "The LORD also will be a refuge for the oppressed, a refuge in times of trouble. And those who know Your name will put their trust in You; for You, LORD, have not forsaken those who seek you" (Ps. 9:9, 10).

- “The LORD is my rock and my fortress and my deliverer . . . my strength, in whom I will trust” (Ps. 18:2).
- “The heavens declare the glory of God; and the firmament shows His handiwork” (Ps. 19:1).
- “The LORD is my shepherd; I shall not want” (Ps. 23:1).
- “As the deer pants for the water brooks, so pants my soul for You, O God” (Ps. 42:1).
- “Against You, You only, have I sinned” (Ps. 51:4).
- “Make a joyful shout to the LORD, all you lands!” (Ps. 100:1).
- “Your word is a lamp to my feet and a light to my path” (Ps. 119:105).
- “Unless the LORD builds the house, they labor in vain who build it; unless the LORD guards the city, the watchman stays awake in vain” (Ps. 127:1).
- “Search me, O God, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me” (Ps. 139:23, 24).
- “Let everything that has breath praise the LORD” (Ps. 150:6).

BOOK ONE

Psalms 1—41

Psalm 1

The Way of the Righteous and the End of the Ungodly

[1]Blessed *is* the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful; *Two Paths*
[2]But his delight *is* in the law of the LORD,
And in His law he meditates day and night.
[3]He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper. *The Way of Prosperity*

[4]The ungodly *are* not so,
But *are* like the chaff which the wind drives away.
[5]Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

[6]For the LORD knows the way of the righteous,
But the way of the ungodly shall perish.

Psalm 2

The Messiah's Triumph and Kingdom

1 Why do the nations rage,
And the people plot a vain thing?
2 The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD and against His Anointed,
saying,
3 "Let us break Their bonds in pieces
And cast away Their cords from us."

4 He who sits in the heavens shall laugh;
The LORD shall hold them in derision. *God Is the Ultimate Authority*
5 Then He shall speak to them in His wrath,
And distress them in His deep displeasure:
6 "Yet I have set My King
On My holy hill of Zion."

7 "I will declare the decree:
The LORD has said to Me,
'You *are* My Son,
Today I have begotten You. *Human Kings and the Heavenly King*
8 Ask of Me, and I will give *You*
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession.
9 You shall break[a] them with a rod of iron;
You shall dash them to pieces like a potter's vessel.' "

10 Now therefore, be wise, O kings;
Be instructed, you judges of the earth.

Government in Psalms

11 Serve the LORD with fear,
And rejoice with trembling.
12 Kiss the Son,[b] lest He[c] be angry,
And you perish *in* the way,
When His wrath is kindled but a little.
Blessed *are* all those who put their trust in Him.

Psalm 3

The LORD Helps His Troubled People

A Psalm of David when he fled from Absalom his son.

[1]LORD, how they have increased who trouble me!
Many *are* they who rise up against me. *God Guides Your Fear*
[2]Many *are* they who say of me,
"*There is* no help for him in God." Selah

[3]But You, O LORD, *are* a shield for me,
My glory and the One who lifts up my head.
[4]I cried to the LORD with my voice,
And He heard me from His holy hill. Selah

[5]I lay down and slept;
I awoke, for the LORD sustained me. *Now I Lay Me Down to Sleep*
[6]I will not be afraid of ten thousands of people
Who have set *themselves* against me all around.

[7]Arise, O LORD;
Save me, O my God!
For You have struck all my enemies on the cheekbone;
You have broken the teeth of the ungodly.
[8]Salvation *belongs* to the LORD.
Your blessing *is* upon Your people. Selah

Psalm 4

The Safety of the Faithful

To the Chief Musician. With stringed instruments. A Psalm of David.

[1]Hear me when I call, O God of my righteousness!
You have relieved me in *my* distress;
Have mercy on me, and hear my prayer.

[2]How long, O you sons of men,
Will you turn my glory to shame?
How long will you love worthlessness
And seek falsehood? Selah
[3]But know that the LORD has set apart[a] for Himself him who is godly;
The LORD will hear when I call to Him.

[4]Be angry, and do not sin.
Meditate within your heart on your bed, and be still. Selah
[5]Offer the sacrifices of righteousness,
And put your trust in the LORD.

[6]*There are* many who say,
"Who will show us *any* good?"
LORD, lift up the light of Your countenance upon us.
[7]You have put gladness in my heart,
More than in the season that their grain and wine increased.
[8]I will both lie down in peace, and sleep;

For You alone, O LORD, make me dwell in safety.

Psalm 5

A Prayer for Guidance

To the Chief Musician. With flutes.[a] A Psalm of David.

[1]Give ear to my words, O LORD,
Consider my meditation.
[2]Give heed to the voice of my cry,
My King and my God,
For to You I will pray.
[3]My voice You shall hear in the morning, O LORD;
In the morning I will direct *it* to You,
And I will look up.

[4]For You *are* not a God who takes pleasure in wickedness,
Nor shall evil dwell with You.
[5]The boastful shall not stand in Your sight;
You hate all workers of iniquity. *God Hates the Pain Caused by Sin*
[6]You shall destroy those who speak falsehood;
The LORD abhors the bloodthirsty and deceitful man.

[7]But as for me, I will come into Your house in the multitude of Your mercy;
In fear of You I will worship toward Your holy temple.
[8]Lead me, O LORD, in Your righteousness because of my enemies;
Make Your way straight before my face.

9For *there is* no faithfulness in their mouth;
Their inward part *is* destruction;
Their throat *is* an open tomb;
They flatter with their tongue.
10Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions,
For they have rebelled against You.

11But let all those rejoice who put their trust in You;
Let them ever shout for joy, because You defend them;
Let those also who love Your name
Be joyful in You.
12For You, O LORD, will bless the righteous;
With favor You will surround him as *with* a shield.

Psalm 6

A Prayer of Faith in Time of Distress

To the Chief Musician. With stringed instruments. On an eight-stringed harp.[a] A Psalm of David.

1 O LORD, do not rebuke me in Your anger,
Nor chasten me in Your hot displeasure.
2 Have mercy on me, O LORD, for I *am* weak;
O LORD, heal me, for my bones are troubled.
3 My soul also is greatly troubled;
But You, O LORD—how long?

4 Return, O LORD, deliver me!
Oh, save me for Your mercies' sake!
5 For in death *there is* no remembrance of You;
In the grave who will give You thanks?

6 I am weary with my groaning;
All night I make my bed swim;
I drench my couch with my tears.
7 My eye wastes away because of grief;
It grows old because of all my enemies.

8 Depart from me, all you workers of iniquity;
For the LORD has heard the voice of my weeping.
9 The LORD has heard my supplication;
The LORD will receive my prayer.
10 Let all my enemies be ashamed and greatly troubled;

Let them turn back *and* be ashamed suddenly.

Psalm 7

Prayer and Praise for Deliverance from Enemies

A Meditation[a] of David, which he sang to the LORD
concerning the words of Cush, a Benjamite.

[1]O LORD my God, in You I put my trust;
Save me from all those who persecute me;
And deliver me,
[2]Lest they tear me like a lion,
Rending *me* in pieces, while *there is* none to
deliver.

[3]O LORD my God, if I have done this:
If there is iniquity in my hands,
[4]If I have repaid evil to him who was at
peace with me,
Or have plundered my enemy without cause,
[5]Let the enemy pursue me and overtake *me;*
Yes, let him trample my life to the earth,
And lay my honor in the dust. Selah

[6]Arise, O LORD, in Your anger;
Lift Yourself up because of the rage of my
enemies;
Rise up for me[b] *to* the judgment You have
commanded!
[7]So the congregation of the peoples shall
surround You;
For their sakes, therefore, return on high.
[8]The LORD shall judge the peoples;
Judge me, O LORD, according to my
righteousness,

And according to my integrity within me.

9 Oh, let the wickedness of the wicked come
to an end,
But establish the just;
For the righteous God tests the hearts and
minds.
10 My defense *is* of God,
Who saves the upright in heart.

11 God *is* a just judge,
And God is angry *with the wicked* every day.
12 If he does not turn back,
He will sharpen His sword;
He bends His bow and makes it ready.
13 He also prepares for Himself instruments
of death;
He makes His arrows into fiery shafts.

14 Behold, *the wicked* brings forth iniquity;
Yes, he conceives trouble and brings forth
falsehood.
15 He made a pit and dug it out,
And has fallen into the ditch *which* he made.
16 His trouble shall return upon his own
head,
And his violent dealing shall come down on
his own crown.

17 I will praise the LORD according to His
righteousness,
And will sing praise to the name of the
LORD Most High.

Psalm 8

The Glory of the LORD in Creation

To the Chief Musician. On the instrument of Gath.[a] A Psalm of David.

[1]O LORD, our Lord,
How excellent *is* Your name in all the earth,
Who have set Your glory above the heavens!

[2]Out of the mouth of babes and nursing infants
You have ordained strength,
Because of Your enemies,
That You may silence the enemy and the avenger.

[3]When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained,
[4]What is man that You are mindful of him,
And the son of man that You visit him?
[5]For You have made him a little lower than the angels,[b]
And You have crowned him with glory and honor.

[6]You have made him to have dominion over the works of Your hands;
You have put all *things* under his feet, *People at Work*
[7]All sheep and oxen—

Even the beasts of the field,
8 The birds of the air,
And the fish of the sea
That pass through the paths of the seas.

9 O LORD, our Lord,
How excellent *is* Your name in all the earth!

Psalm 9

Prayer and Thanksgiving for the LORD's Righteous Judgments

To the Chief Musician. To *the tune of* "Death of the Son."[a] A Psalm of David.

1 I will praise *You,* O LORD, with my whole heart;
I will tell of all Your marvelous works.
2 I will be glad and rejoice in You;
I will sing praise to Your name, O Most High.

3 When my enemies turn back,
They shall fall and perish at Your presence.
4 For You have maintained my right and my cause;
You sat on the throne judging in righteousness.
5 You have rebuked the nations,
You have destroyed the wicked;
You have blotted out their name forever and ever. *God the Avenger*

6 O enemy, destructions are finished forever!
And you have destroyed cities;
Even their memory has perished.
7 But the LORD shall endure forever;
He has prepared His throne for judgment.
8 He shall judge the world in righteousness,
And He shall administer judgment for the peoples in uprightness.

9 The LORD also will be a refuge for the
oppressed,
A refuge in times of trouble.
10 And those who know Your name will put
their trust in You;
For You, LORD, have not forsaken those who
seek You.

11 Sing praises to the LORD, who dwells in
Zion!
Declare His deeds among the people.
12 When He avenges blood, He remembers
them;
He does not forget the cry of the humble.

13 Have mercy on me, O LORD!
Consider my trouble from those who hate
me,
You who lift me up from the gates of death,

From Garbage Dump to City Center

14 That I may tell of all Your praise
In the gates of the daughter of Zion.
I will rejoice in Your salvation.

15 The nations have sunk down in the pit
which they made;
In the net which they hid, their own foot is
caught.
16 The LORD is known *by* the judgment He
executes;
The wicked is snared in the work of his own
hands.
Meditation.[b] *Selah*

17 The wicked shall be turned into hell,

And all the nations that forget God.
18For the needy shall not always be
forgotten;
The expectation of the poor shall *not* perish
forever.

19Arise, O LORD,
Do not let man prevail;
Let the nations be judged in Your sight.
20Put them in fear, O LORD,
That the nations may know themselves *to be*
but men. Selah

Psalm 10

A Song of Confidence in God's Triumph over Evil

[1]Why do You stand afar off, O LORD?
Why do You hide in times of trouble?
[2]The wicked in *his* pride persecutes the poor;
Let them be caught in the plots which they have devised.

[3]For the wicked boasts of his heart's desire;
He blesses the greedy *and* renounces the LORD.
[4]The wicked in his proud countenance does not seek *God;*
God *is* in none of his thoughts.

[5]His ways are always prospering;
Your judgments *are* far above, out of his sight;
As for all his enemies, he sneers at them.
[6]He has said in his heart, "I shall not be moved;
I shall never be in adversity."
[7]His mouth is full of cursing and deceit and oppression;
Under his tongue *is* trouble and iniquity.

[8]He sits in the lurking places of the villages;
In the secret places he murders the innocent;
His eyes are secretly fixed on the helpless.
[9]He lies in wait secretly, as a lion in his den;

He lies in wait to catch the poor;
He catches the poor when he draws him into his net.
10So he crouches, he lies low,
That the helpless may fall by his strength.
11He has said in his heart,
“God has forgotten;
He hides His face;
He will never see.”

12Arise, O LORD!
O God, lift up Your hand!
Do not forget the humble.
13Why do the wicked renounce God?
He has said in his heart,
“You will not require *an account*.”

14But You have seen, for You observe trouble and grief,
To repay *it* by Your hand.
The helpless commits himself to You;
You are the helper of the fatherless.
15Break the arm of the wicked and the evil *man;*
Seek out his wickedness *until* You find none.

16The LORD *is* King forever and ever;
The nations have perished out of His land.
17LORD, You have heard the desire of the humble;
You will prepare their heart;
You will cause Your ear to hear,
18To do justice to the fatherless and the oppressed,

That the man of the earth may oppress no more. *Opposing Evil*

Psalm 11

Faith in the LORD's Righteousness

To the Chief Musician. *A Psalm* of David.

1 In the LORD I put my trust;
How can you say to my soul,
"Flee *as* a bird to your mountain"?
2 For look! The wicked bend *their* bow,
They make ready their arrow on the string,
That they may shoot secretly at the upright
in heart.
3 If the foundations are destroyed,
What can the righteous do?

4 The LORD *is* in His holy temple,
The LORD's throne *is* in heaven;
His eyes behold,
His eyelids test the sons of men. *Where Does God Live?*
5 The LORD tests the righteous,
But the wicked and the one who loves
violence His soul hates.
6 Upon the wicked He will rain coals;
Fire and brimstone and a burning wind
Shall be the portion of their cup.

7 For the LORD *is* righteous,
He loves righteousness;
His countenance beholds the upright.[a]

Psalm 12

Man's Treachery and God's Constancy

To the Chief Musician. On an eight-stringed harp.[a] A Psalm of David.

1 Help, LORD, for the godly man ceases!
For the faithful disappear from among the sons of men.
2 They speak idly everyone with his neighbor;
With flattering lips *and* a double heart they speak.

3 May the LORD cut off all flattering lips,
And the tongue that speaks proud things,
4 Who have said,
"With our tongue we will prevail;
Our lips *are* our own;
Who *is* lord over us?"

5 "For the oppression of the poor, for the sighing of the needy,
Now I will arise," says the LORD;
"I will set *him* in the safety for which he yearns." *God Is a Support*

6 The words of the LORD *are* pure words,
Like silver tried in a furnace of earth,
Purified seven times.
7 You shall keep them, O LORD,
You shall preserve them from this generation forever.

8The wicked prowl on every side,
When vileness is exalted among the sons of men.

Psalm 13

Trust in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

[1]How long, O LORD? Will You forget me
forever?
How long will You hide Your face from me?
[2]How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long will my enemy be exalted over me?

[3]Consider *and* hear me, O LORD my God;
Enlighten my eyes,
Lest I sleep the *sleep of* death;
[4]Lest my enemy say,
“I have prevailed against him”;
Lest those who trouble me rejoice when I am
moved.

[5]But I have trusted in Your mercy;
My heart shall rejoice in Your salvation.
[6]I will sing to the LORD,
Because He has dealt bountifully with me.

Psalm 14

Folly of the Godless, and God's Final Triumph

To the Chief Musician. *A Psalm* of David.

[1]The fool has said in his heart,
"*There is* no God."
They are corrupt,
They have done abominable works,
There is none who does good.

[2]The LORD looks down from heaven upon
the children of men,
To see if there are any who understand, who
seek God.
[3]They have all turned aside,
They have together become corrupt;
There is none who does good,
No, not one.

[4]Have all the workers of iniquity no
knowledge,
Who eat up my people *as* they eat bread,
And do not call on the LORD?
[5]There they are in great fear,
For God *is* with the generation of the
righteous.
[6]You shame the counsel of the poor,
But the LORD *is* his refuge.

[7]Oh, that the salvation of Israel *would come*
out of Zion!

When the LORD brings back the captivity of
His people,
Let Jacob rejoice *and* Israel be glad.

Psalm 15

The Character of Those Who May Dwell with the LORD

A Psalm of David.

[1]LORD, who may abide in Your tabernacle?
Who may dwell in Your holy hill? *An Inventory of Integrity*

[2]He who walks uprightly,
And works righteousness,
And speaks the truth in his heart;
[3]He *who* does not backbite with his tongue,
Nor does evil to his neighbor,
Nor does he take up a reproach against his friend;
[4]In whose eyes a vile person is despised,
But he honors those who fear the LORD;
He *who* swears to his own hurt and does not change;
[5]He *who* does not put out his money at usury,
Nor does he take a bribe against the innocent.
He who does these *things* shall never be moved.

Psalm 16

The Hope of the Faithful, and the Messiah's Victory

A Michtam of David.

[1]Preserve me, O God, for in You I put my
trust.

[2]*O my soul,* you have said to the LORD,
"You *are* my Lord,
My goodness is nothing apart from You."
[3]As for the saints who *are* on the earth,
"They are the excellent ones, in whom is all
my delight."

[4]Their sorrows shall be multiplied who
hasten *after* another *god;*
Their drink offerings of blood I will not offer,
Nor take up their names on my lips.

[5]O LORD, *You are* the portion of my
inheritance and my cup;
You maintain my lot.
[6]The lines have fallen to me in pleasant
places;
Yes, I have a good inheritance.

[7]I will bless the LORD who has given me
counsel;
My heart also instructs me in the night
seasons.
[8]I have set the LORD always before me;

Because *He is* at my right hand I shall not be moved.

9 Therefore my heart is glad, and my glory rejoices;
My flesh also will rest in hope.
10 For You will not leave my soul in Sheol,
Nor will You allow Your Holy One to see corruption. *The Promise of the Resurrection*
11 You will show me the path of life;
In Your presence *is* fullness of joy;
At Your right hand *are* pleasures forevermore.

Psalm 17

Prayer with Confidence in Final Salvation

A Prayer of David.

[1]Hear a just cause, O LORD,
Attend to my cry;
Give ear to my prayer *which is* not from deceitful lips.
[2]Let my vindication come from Your presence;
Let Your eyes look on the things that are upright.

[3]You have tested my heart;
You have visited *me* in the night;
You have tried me and have found nothing;
I have purposed that my mouth shall not transgress.
[4]Concerning the works of men,
By the word of Your lips,
I have kept away from the paths of the destroyer.
[5]Uphold my steps in Your paths,
That my footsteps may not slip.

[6]I have called upon You, for You will hear me, O God;
Incline Your ear to me, *and* hear my speech.
[7]Show Your marvelous lovingkindness by Your right hand,
O You who save those who trust *in You*
From those who rise up *against them*.

[8]Keep me as the apple of Your eye;
Hide me under the shadow of Your wings,
[9]From the wicked who oppress me,
From my deadly enemies who surround me.

[10]They have closed up their fat *hearts;*
With their mouths they speak proudly.
[11]They have now surrounded us in our steps;
They have set their eyes, crouching down to the earth,
[12]As a lion is eager to tear his prey,
And like a young lion lurking in secret places.

[13]Arise, O LORD,
Confront him, cast him down;
Deliver my life from the wicked with Your sword,
[14]With Your hand from men, O LORD,
From men of the world *who have* their portion in *this* life,
And whose belly You fill with Your hidden treasure.
They are satisfied with children,
And leave the rest of their *possession* for their babes.

[15]As for me, I will see Your face in righteousness;
I shall be satisfied when I awake in Your likeness.

Psalm 18

God the Sovereign Savior

To the Chief Musician. *A Psalm* of David the servant of the LORD, who spoke to the LORD the words of this song on the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said:

[1]I WILL love You, O LORD, my strength.
[2]The LORD is my rock and my fortress and my deliverer;
My God, my strength, in whom I will trust;
My shield and the horn of my salvation, my stronghold.
[3]I will call upon the LORD, *who is worthy* to be praised;
So shall I be saved from my enemies.

[4]The pangs of death surrounded me,
And the floods of ungodliness made me afraid.
[5]The sorrows of Sheol surrounded me;
The snares of death confronted me.
[6]In my distress I called upon the LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry came before Him, *even* to His ears.

[7]Then the earth shook and trembled;
The foundations of the hills also quaked and were shaken,
Because He was angry.

8 Smoke went up from His nostrils,
And devouring fire from His mouth;
Coals were kindled by it.
9 He bowed the heavens also, and came down
With darkness under His feet.
10 And He rode upon a cherub, and flew;
He flew upon the wings of the wind.
11 He made darkness His secret place;
His canopy around Him *was* dark waters
And thick clouds of the skies.
12 From the brightness before Him,
His thick clouds passed with hailstones and
coals of fire.

13 The LORD thundered from heaven,
And the Most High uttered His voice,
Hailstones and coals of fire.[a]
14 He sent out His arrows and scattered the
foe,
Lightnings in abundance, and He vanquished
them.
15 Then the channels of the sea were seen,
The foundations of the world were
uncovered
At Your rebuke, O LORD,
At the blast of the breath of Your nostrils.

16 He sent from above, He took me;
He drew me out of many waters.
17 He delivered me from my strong enemy,
From those who hated me,
For they were too strong for me.
18 They confronted me in the day of my
calamity,

But the LORD was my support.
19He also brought me out into a broad place;
He delivered me because He delighted in me.

20The LORD rewarded me according to my righteousness;
According to the cleanness of my hands
He has recompensed me.
21For I have kept the ways of the LORD,
And have not wickedly departed from my God.
22For all His judgments *were* before me,
And I did not put away His statutes from me.
23I was also blameless before Him,
And I kept myself from my iniquity.
24Therefore the LORD has recompensed me according to my righteousness,
According to the cleanness of my hands in His sight.

25With the merciful You will show Yourself merciful;
With a blameless man You will show Yourself blameless;
26With the pure You will show Yourself pure;
And with the devious You will show Yourself shrewd.
27For You will save the humble people,
But will bring down haughty looks.

28For You will light my lamp;
The LORD my God will enlighten my darkness.
29For by You I can run against a troop,

By my God I can leap over a wall.
30 *As for* God, His way *is* perfect;
The word of the LORD is proven;
He *is* a shield to all who trust in Him.

31 For who *is* God, except the LORD?
And who *is* a rock, except our God?
32 *It is* God who arms me with strength,
And makes my way perfect.
33 He makes my feet like the *feet of* deer,
And sets me on my high places.
34 He teaches my hands to make war,
So that my arms can bend a bow of bronze.

35 You have also given me the shield of Your
salvation;
Your right hand has held me up,
Your gentleness has made me great.
36 You enlarged my path under me,
So my feet did not slip.

37 I have pursued my enemies and overtaken
them;
Neither did I turn back again till they were
destroyed.
38 I have wounded them,
So that they could not rise;
They have fallen under my feet.
39 For You have armed me with strength for
the battle;
You have subdued under me those who rose
up against me.
40 You have also given me the necks of my
enemies,
So that I destroyed those who hated me.

41 They cried out, but *there was* none to save;
Even to the LORD, but He did not answer them.
42 Then I beat them as fine as the dust before the wind;
I cast them out like dirt in the streets.

43 You have delivered me from the strivings of the people;
You have made me the head of the nations;
A people I have not known shall serve me.

Making God Known

44 As soon as they hear of me they obey me;
The foreigners submit to me.
45 The foreigners fade away,
And come frightened from their hideouts.

46 The LORD lives!
Blessed *be* my Rock!
Let the God of my salvation be exalted.
47 *It is* God who avenges me,
And subdues the peoples under me;
48 He delivers me from my enemies.
You also lift me up above those who rise against me;
You have delivered me from the violent man.
49 Therefore I will give thanks to You, O LORD, among the Gentiles,
And sing praises to Your name.

50 Great deliverance He gives to His king,
And shows mercy to His anointed,
To David and his descendants forevermore.

Psalm 19

The Perfect Revelation of the LORD

To the Chief Musician. A Psalm of David.

1 The heavens declare the glory of God;
And the firmament shows His handiwork.

God's Self-Disclosure

2 Day unto day utters speech,
And night unto night reveals knowledge.
3 *There is* no speech nor language
Where their voice is not heard.
4 Their line[a] has gone out through all the earth,
And their words to the end of the world.
In them He has set a tabernacle for the sun,
5 Which *is* like a bridegroom coming out of his chamber,
And rejoices like a strong man to run its race.
6 Its rising *is* from one end of heaven,
And its circuit to the other end;
And there is nothing hidden from its heat.

7 The law of the LORD *is* perfect, converting the soul;
The testimony of the LORD *is* sure, making wise the simple;
8 The statutes of the LORD *are* right, rejoicing the heart;
The commandment of the LORD *is* pure, enlightening the eyes;

9 The fear of the LORD *is* clean, enduring
forever;
The judgments of the LORD *are* true *and*
righteous altogether.
10 More to be desired *are they* than gold,
Yea, than much fine gold;
Sweeter also than honey and the
honeycomb.
11 Moreover by them Your servant is warned,
And in keeping them *there is* great reward.

12 Who can understand *his* errors?
Cleanse me from secret *faults*.
13 Keep back Your servant also from
presumptuous *sins;*
Let them not have dominion over me.
Then I shall be blameless,
And I shall be innocent of great
transgression.

14 Let the words of my mouth and the
meditation of my heart
Be acceptable in Your sight,
O LORD, my strength and my Redeemer.

Psalm 20

The Assurance of God's Saving Work

To the Chief Musician. A Psalm of David.

[1]May the LORD answer you in the day of
trouble;
May the name of the God of Jacob defend
you;
[2]May He send you help from the sanctuary,
And strengthen you out of Zion;
[3]May He remember all your offerings,
And accept your burnt sacrifice. Selah

[4]May He grant you according to your heart's
desire,
And fulfill all your purpose.
[5]We will rejoice in your salvation,
And in the name of our God we will set up
our banners!
May the LORD fulfill all your petitions.

[6]Now I know that the LORD saves His
anointed;
He will answer him from His holy heaven
With the saving strength of His right hand.

[7]Some *trust* in chariots, and some in horses;
But we will remember the name of the LORD
our God.
[8]They have bowed down and fallen;
But we have risen and stand upright.

9 Save, LORD!
May the King answer us when we call.

Psalm 21

Joy in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

[1]The king shall have joy in Your strength, O LORD;
And in Your salvation how greatly shall he rejoice!
[2]You have given him his heart's desire,
And have not withheld the request of his lips. Selah

[3]For You meet him with the blessings of goodness;
You set a crown of pure gold upon his head.
[4]He asked life from You, *and* You gave *it* to him—
Length of days forever and ever.
[5]His glory *is* great in Your salvation;
Honor and majesty You have placed upon him.
[6]For You have made him most blessed forever;
You have made him exceedingly glad with Your presence.
[7]For the king trusts in the LORD,
And through the mercy of the Most High he shall not be moved.

[8]Your hand will find all Your enemies;
Your right hand will find those who hate You.

9 You shall make them as a fiery oven in the
time of Your anger;
The LORD shall swallow them up in His
wrath,
And the fire shall devour them.
10 Their offspring You shall destroy from the
earth,
And their descendants from among the sons
of men.
11 For they intended evil against You;
They devised a plot *which* they are not able
to perform.
12 Therefore You will make them turn their
back;
You will make ready *Your arrows* on Your
string toward their faces.

13 Be exalted, O LORD, in Your own strength!
We will sing and praise Your power.

Psalm 22

The Suffering, Praise, and Posterity of the Messiah

To the Chief Musician. Set to "The Deer of the Dawn."[a] A Psalm of David.

[1]My God, My God, why have You forsaken Me?
Why are You so far from helping Me,
And from the words of My groaning? *Anticipating Christ*

[2]O My God, I cry in the daytime, but You do not hear;
And in the night season, and am not silent.

[3]But You *are* holy,
Enthroned in the praises of Israel.
[4]Our fathers trusted in You;
They trusted, and You delivered them.
[5]They cried to You, and were delivered;
They trusted in You, and were not ashamed.

[6]But I *am* a worm, and no man;
A reproach of men, and despised by the people.
[7]All those who see Me ridicule Me;
They shoot out the lip, they shake the head, *saying,*
[8]"He trusted[b] in the LORD, let Him rescue Him;
Let Him deliver Him, since He delights in Him!"

9 But You *are* He who took Me out of the
womb;
You made Me trust *while* on My mother's
breasts.
10 I was cast upon You from birth.
From My mother's womb
You *have been* My God.
11 Be not far from Me,
For trouble *is* near;
For *there is* none to help.

12 Many bulls have surrounded Me;
Strong *bulls* of Bashan have encircled Me.
13 They gape at Me *with* their mouths,
Like a raging and roaring lion.

14 I am poured out like water,
And all My bones are out of joint;
My heart is like wax;
It has melted within Me.
15 My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death.

16 For dogs have surrounded Me;
The congregation of the wicked has enclosed
Me.
They pierced[c] My hands and My feet;
17 I can count all My bones.
They look *and* stare at Me.
18 They divide My garments among them,
And for My clothing they cast lots.

19 But You, O LORD, do not be far from Me;
O My Strength, hasten to help Me!

20 Deliver Me from the sword,
My precious *life* from the power of the dog.
21 Save Me from the lion's mouth
And from the horns of the wild oxen!
You have answered Me.

22 I will declare Your name to My brethren;
In the midst of the assembly I will praise
You.
23 You who fear the LORD, praise Him!
All you descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
24 For He has not despised nor abhorred the
affliction of the afflicted;
Nor has He hidden His face from Him;
But when He cried to Him, He heard.

25 My praise *shall be* of You in the great
assembly;
I will pay My vows before those who fear
Him.
26 The poor shall eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!

27 All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.[d] *Despair Turns to Praise*
28 For the kingdom *is* the LORD's,
And He rules over the nations.

29 All the prosperous of the earth
Shall eat and worship;
All those who go down to the dust

Shall bow before Him,
Even he who cannot keep himself alive.

30 A posterity shall serve Him.
It will be recounted of the Lord to the *next* generation,
31 They will come and declare His righteousness to a people who will be born,
That He has done *this*.

Psalm 23

The LORD the Shepherd of His People

A Psalm of David.

1 The LORD *is* my shepherd;
I shall not want. *God the Shepherd*
2 He makes me to lie down in green pastures;
He leads me beside the still waters.
3 He restores my soul;
He leads me in the paths of righteousness
For His name's sake.

4 Yea, though I walk through the valley of the
shadow of death,
I will fear no evil;
For You *are* with me;
Your rod and Your staff, they comfort me.

5 You prepare a table before me in the
presence of my enemies;
You anoint my head with oil;
My cup runs over.
6 Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell[a] in the house of the LORD
Forever.

Psalm 24

The King of Glory and His Kingdom

A Psalm of David.

1 The earth *is* the LORD’s, and all its fullness,
The world and those who dwell therein. *Lord of the City*
2 For He has founded it upon the seas,
And established it upon the waters.

3 Who may ascend into the hill of the LORD?
Or who may stand in His holy place?
4 He who has clean hands and a pure heart,
Who has not lifted up his soul to an idol,
Nor sworn deceitfully.
5 He shall receive blessing from the LORD,
And righteousness from the God of his salvation.
6 This *is* Jacob, the generation of those who seek Him,
Who seek Your face. Selah

7 Lift up your heads, O you gates!
And be lifted up, you everlasting doors!
And the King of glory shall come in.
8 Who *is* this King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
9 Lift up your heads, O you gates!
Lift up, you everlasting doors!
And the King of glory shall come in.
10 Who is this King of glory?

The LORD of hosts,
He *is* the King of glory. Selah

Psalm 25

A Plea for Deliverance and Forgiveness

A Psalm of David.

[1]To You, O LORD, I lift up my soul.
[2]O my God, I trust in You;
Let me not be ashamed;
Let not my enemies triumph over me.
[3]Indeed, let no one who waits on You be ashamed;
Let those be ashamed who deal treacherously without cause.

[4]Show me Your ways, O LORD;
Teach me Your paths.
[5]Lead me in Your truth and teach me,
For You *are* the God of my salvation;
On You I wait all the day.

[6]Remember, O LORD, Your tender mercies and Your lovingkindnesses,
For they *are* from of old.
[7]Do not remember the sins of my youth, nor my transgressions;
According to Your mercy remember me,
For Your goodness' sake, O LORD.

[8]Good and upright *is* the LORD;
Therefore He teaches sinners in the way.
[9]The humble He guides in justice,
And the humble He teaches His way.

10 All the paths of the LORD *are* mercy and truth,
To such as keep His covenant and His testimonies.
11 For Your name's sake, O LORD,
Pardon my iniquity, for it *is* great.

12 Who *is* the man that fears the LORD?
Him shall He[a] teach in the way He[b] chooses.
13 He himself shall dwell in prosperity,
And his descendants shall inherit the earth.
14 The secret of the LORD *is* with those who fear Him,
And He will show them His covenant.
15 My eyes *are* ever toward the LORD,
For He shall pluck my feet out of the net.

16 Turn Yourself to me, and have mercy on me,
For I *am* desolate and afflicted.
17 The troubles of my heart have enlarged;
Bring me out of my distresses!
18 Look on my affliction and my pain,
And forgive all my sins.
19 Consider my enemies, for they are many;
And they hate me with cruel hatred.
20 Keep my soul, and deliver me;
Let me not be ashamed, for I put my trust in You.
21 Let integrity and uprightness preserve me,
For I wait for You.

22 Redeem Israel, O God,
Out of all their troubles!

Psalm 26

A Prayer for Divine Scrutiny and Redemption

A Psalm of David.

[1]Vindicate me, O LORD,
For I have walked in my integrity.
I have also trusted in the LORD;
I shall not slip.
[2]Examine me, O LORD, and prove me;
Try my mind and my heart.
[3]For Your lovingkindness *is* before my eyes,
And I have walked in Your truth.
[4]I have not sat with idolatrous mortals,
Nor will I go in with hypocrites.
[5]I have hated the assembly of evildoers,
And will not sit with the wicked.

[6]I will wash my hands in innocence;
So I will go about Your altar, O LORD,
[7]That I may proclaim with the voice of thanksgiving,
And tell of all Your wondrous works.
[8]LORD, I have loved the habitation of Your house,
And the place where Your glory dwells.

[9]Do not gather my soul with sinners,
Nor my life with bloodthirsty men,
[10]In whose hands *is* a sinister scheme,
And whose right hand is full of bribes.

[11]But as for me, I will walk in my integrity;

Redeem me and be merciful to me.
12My foot stands in an even place;
In the congregations I will bless the LORD.

Psalm 27

An Exuberant Declaration of Faith

A Psalm of David.

[1]The LORD *is* my light and my salvation;
Whom shall I fear?
The LORD *is* the strength of my life;
Of whom shall I be afraid?
[2]When the wicked came against me
To eat up my flesh,
My enemies and foes,
They stumbled and fell.
[3]Though an army may encamp against me,
My heart shall not fear;
Though war may rise against me,
In this I *will be* confident.

[4]One *thing* I have desired of the LORD,
That will I seek:
That I may dwell in the house of the LORD
All the days of my life,
To behold the beauty of the LORD,
And to inquire in His temple.
[5]For in the time of trouble
He shall hide me in His pavilion;
In the secret place of His tabernacle
He shall hide me;
He shall set me high upon a rock.

[6]And now my head shall be lifted up above
my enemies all around me;

Therefore I will offer sacrifices of joy in His tabernacle;
I will sing, yes, I will sing praises to the LORD.

7 Hear, O LORD, *when* I cry with my voice!
Have mercy also upon me, and answer me.
8 *When You said,* "Seek My face,"
My heart said to You, "Your face, LORD, I will seek."
9 Do not hide Your face from me;
Do not turn Your servant away in anger;
You have been my help;
Do not leave me nor forsake me,
O God of my salvation.
10 When my father and my mother forsake me,
Then the LORD will take care of me.

11 Teach me Your way, O LORD,
And lead me in a smooth path, because of my enemies.
12 Do not deliver me to the will of my adversaries;
For false witnesses have risen against me,
And such as breathe out violence.
13 *I would have lost heart,* unless I had believed
That I would see the goodness of the LORD
In the land of the living.

14 Wait on the LORD;
Be of good courage,
And He shall strengthen your heart;
Wait, I say, on the LORD!

Psalm 28

Rejoicing in Answered Prayer

A Psalm of David.

[1]To You I will cry, O LORD my Rock:
Do not be silent to me,
Lest, if You *are* silent to me,
I become like those who go down to the pit.
[2]Hear the voice of my supplications
When I cry to You,
When I lift up my hands toward Your holy sanctuary.

[3]Do not take me away with the wicked
And with the workers of iniquity,
Who speak peace to their neighbors,
But evil *is* in their hearts.
[4]Give them according to their deeds,
And according to the wickedness of their endeavors;
Give them according to the work of their hands;
Render to them what they deserve.
[5]Because they do not regard the works of the LORD,
Nor the operation of His hands,
He shall destroy them
And not build them up.

[6]Blessed *be* the LORD,
Because He has heard the voice of my supplications!

7 The LORD *is* my strength and my shield;
My heart trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him.

8 The LORD *is* their strength,[a]
And He *is* the saving refuge of His anointed.
9 Save Your people,
And bless Your inheritance;
Shepherd them also,
And bear them up forever.

Psalm 29

Praise to God in His Holiness and Majesty

A Psalm of David.

1 Give unto the LORD, O you mighty ones,
Give unto the LORD glory and strength.
2 Give unto the LORD the glory due to His
name;
Worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* over the waters;
The God of glory thunders;
The LORD *is* over many waters. *The Lord's Voice in Creation*
4 The voice of the LORD *is* powerful;
The voice of the LORD *is* full of majesty.

5 The voice of the LORD breaks the cedars,
Yes, the LORD splinters the cedars of
Lebanon.
6 He makes them also skip like a calf,
Lebanon and Sirion like a young wild ox.
7 The voice of the LORD divides the flames of
fire.

8 The voice of the LORD shakes the
wilderness;
The LORD shakes the Wilderness of Kadesh.
9 The voice of the LORD makes the deer give
birth,
And strips the forests bare;
And in His temple everyone says, "Glory!"

10 The LORD sat *enthroned* at the Flood,
And the LORD sits as King forever.
11 The LORD will give strength to His people;
The LORD will bless His people with peace.

Psalm 30

The Blessedness of Answered Prayer

A Psalm. A Song at the dedication of the house of David.

[1]I WILL extol You, O LORD, for You have
lifted me up,
And have not let my foes rejoice over me.
[2]O LORD my God, I cried out to You,
And You healed me.
[3]O LORD, You brought my soul up from the
grave;
You have kept me alive, that I should not go
down to the pit.[a]

[4]Sing praise to the LORD, you saints of His,
And give thanks at the remembrance of His
holy name.[b]
[5]For His anger *is but for* a moment,
His favor *is for* life;
Weeping may endure for a night,
But joy *comes* in the morning.

[6]Now in my prosperity I said,
"I shall never be moved."
[7]LORD, by Your favor You have made my
mountain stand strong;
You hid Your face, *and* I was troubled.

[8]I cried out to You, O LORD;
And to the LORD I made supplication:
[9]"What profit *is there* in my blood,
When I go down to the pit?

Will the dust praise You?
Will it declare Your truth?
10 Hear, O LORD, and have mercy on me;
LORD, be my helper!”

11 You have turned for me my mourning into
dancing;
You have put off my sackcloth and clothed
me with gladness,
12 To the end that *my* glory may sing praise
to You and not be silent.
O LORD my God, I will give thanks to You
forever.

Psalm 31

The LORD a Fortress in Adversity

To the Chief Musician. A Psalm of David.

[1]In You, O LORD, I put my trust;
Let me never be ashamed;
Deliver me in Your righteousness.
[2]Bow down Your ear to me,
Deliver me speedily;
Be my rock of refuge,
A fortress of defense to save me.

[3]For You *are* my rock and my fortress;
Therefore, for Your name's sake,
Lead me and guide me.
[4]Pull me out of the net which they have secretly laid for me,
For You *are* my strength.
[5]Into Your hand I commit my spirit;
You have redeemed me, O LORD God of truth.

[6]I have hated those who regard useless idols;
But I trust in the LORD.
[7]I will be glad and rejoice in Your mercy,
For You have considered my trouble;
You have known my soul in adversities,
[8]And have not shut me up into the hand of the enemy;
You have set my feet in a wide place.

9 Have mercy on me, O LORD, for I am in
trouble;
My eye wastes away with grief,
Yes, my soul and my body!
10 For my life is spent with grief,
And my years with sighing;
My strength fails because of my iniquity,
And my bones waste away.
11 I am a reproach among all my enemies,
But especially among my neighbors,
And *am* repulsive to my acquaintances;
Those who see me outside flee from me.
12 I am forgotten like a dead man, out of
mind;
I am like a broken vessel.
13 For I hear the slander of many;
Fear *is* on every side;
While they take counsel together against
me,
They scheme to take away my life.

14 But as for me, I trust in You, O LORD;
I say, “You *are* my God.”
15 My times *are* in Your hand;
Deliver me from the hand of my enemies,
And from those who persecute me.
16 Make Your face shine upon Your servant;
Save me for Your mercies’ sake.
17 Do not let me be ashamed, O LORD, for I
have called upon You;
Let the wicked be ashamed;
Let them be silent in the grave.
18 Let the lying lips be put to silence,

Which speak insolent things proudly and
contemptuously against the righteous.

19 Oh, how great *is* Your goodness,
Which You have laid up for those who fear
You,
Which You have prepared for those who
trust in You
In the presence of the sons of men!
20 You shall hide them in the secret place of
Your presence
From the plots of man;
You shall keep them secretly in a pavilion
From the strife of tongues.

21 Blessed *be* the LORD,
For He has shown me His marvelous
kindness in a strong city!
22 For I said in my haste,
"I am cut off from before Your eyes";
Nevertheless You heard the voice of my
supplications
When I cried out to You.

23 Oh, love the LORD, all you His saints!
For the LORD preserves the faithful,
And fully repays the proud person.
24 Be of good courage,
And He shall strengthen your heart,
All you who hope in the LORD.

Psalm 32

The Joy of Forgiveness

A Psalm of David. A Contemplation.[a]

1 Blessed *is he whose* transgression *is*
forgiven,
Whose sin *is* covered.
2 Blessed *is* the man to whom the LORD does
not impute iniquity,
And in whose spirit *there is* no deceit.

3 When I kept silent, my bones grew old
Through my groaning all the day long.
4 For day and night Your hand was heavy
upon me;
My vitality was turned into the drought of
summer. Selah
5 I acknowledged my sin to You,
And my iniquity I have not hidden.
I said, "I will confess my transgressions to
the LORD,"
And You forgave the iniquity of my sin. Selah

6 For this cause everyone who is godly shall
pray to You
In a time when You may be found;
Surely in a flood of great waters
They shall not come near him.
7 You *are* my hiding place;
You shall preserve me from trouble;
You shall surround me with songs of
deliverance. Selah

[8]I will instruct you and teach you in the way
you should go;
I will guide you with My eye.
[9]Do not be like the horse *or* like the mule,
Which have no understanding,
Which must be harnessed with bit and
bridle,
Else they will not come near you.

[10]Many sorrows *shall be* to the wicked;
But he who trusts in the LORD, mercy shall
surround him.
[11]Be glad in the LORD and rejoice, you
righteous;
And shout for joy, all *you* upright in heart!

Psalm 33

The Sovereignty of the LORD in Creation and History

1 Rejoice in the LORD, O you righteous!
For praise from the upright is beautiful.
2 Praise the LORD with the harp;
Make melody to Him with an instrument of ten strings.
3 Sing to Him a new song;
Play skillfully with a shout of joy.

4 For the word of the LORD *is* right,
And all His work *is done* in truth.
5 He loves righteousness and justice;
The earth is full of the goodness of the LORD.

6 By the word of the LORD the heavens were made,
And all the host of them by the breath of His mouth.
7 He gathers the waters of the sea together as a heap;[a]
He lays up the deep in storehouses.

8 Let all the earth fear the LORD;
Let all the inhabitants of the world stand in awe of Him.
9 For He spoke, and it was *done;*
He commanded, and it stood fast.

10 The LORD brings the counsel of the
nations to nothing;
He makes the plans of the peoples of no
effect. *The Art of Godly Planning*
11 The counsel of the LORD stands forever,
The plans of His heart to all generations.
12 Blessed *is* the nation whose God *is* the
LORD,
The people He has chosen as His own
inheritance.

13 The LORD looks from heaven;
He sees all the sons of men.
14 From the place of His dwelling He looks
On all the inhabitants of the earth;
15 He fashions their hearts individually;
He considers all their works. *You Are Unique*

16 No king *is* saved by the multitude of an
army;
A mighty man is not delivered by great
strength.
17 A horse *is* a vain hope for safety;
Neither shall it deliver *any* by its great
strength.

18 Behold, the eye of the LORD *is* on those
who fear Him,
On those who hope in His mercy,
19 To deliver their soul from death,
And to keep them alive in famine.

20 Our soul waits for the LORD;
He *is* our help and our shield.

21For our heart shall rejoice in Him,
Because we have trusted in His holy name.
22Let Your mercy, O LORD, be upon us,
Just as we hope in You.

Psalm 34

The Happiness of Those Who Trust in God

A Psalm of David when he pretended madness before Abimelech, who drove him away, and he departed.

[1]I WILL bless the LORD at all times;
His praise *shall* continually *be* in my mouth.
[2]My soul shall make its boast in the LORD;
The humble shall hear *of it* and be glad.
[3]Oh, magnify the LORD with me,
And let us exalt His name together.

[4]I sought the LORD, and He heard me,
And delivered me from all my fears.
[5]They looked to Him and were radiant,
And their faces were not ashamed.
[6]This poor man cried out, and the LORD heard *him,*
And saved him out of all his troubles.
[7]The angel[a] of the LORD encamps all around those who fear Him,
And delivers them.

[8]Oh, taste and see that the LORD *is* good;
Blessed *is* the man *who* trusts in Him!
[9]Oh, fear the LORD, you His saints!
There is no want to those who fear Him.
[10]The young lions lack and suffer hunger;
But those who seek the LORD shall not lack any good *thing*.

[11]Come, you children, listen to me;

I will teach you the fear of the LORD.
12 Who *is* the man *who* desires life,
And loves *many* days, that he may see good?
13 Keep your tongue from evil,
And your lips from speaking deceit.
14 Depart from evil and do good;
Seek peace and pursue it.

15 The eyes of the LORD *are* on the
righteous,
And His ears *are open* to their cry.
16 The face of the LORD *is* against those who
do evil,
To cut off the remembrance of them from the
earth.

17 *The righteous* cry out, and the LORD
hears,
And delivers them out of all their troubles.
18 The LORD *is* near to those who have a
broken heart,
And saves such as have a contrite spirit.

19 Many *are* the afflictions of the righteous,
But the LORD delivers him out of them all.
20 He guards all his bones;
Not one of them is broken.
21 Evil shall slay the wicked,
And those who hate the righteous shall be
condemned.
22 The LORD redeems the soul of His
servants,
And none of those who trust in Him shall be
condemned.

Psalm 35

The LORD the Avenger of His People

A Psalm of David.

1 Plead *my cause,* O LORD, with those who
strive with me;
Fight against those who fight against me.
2 Take hold of shield and buckler,
And stand up for my help.
3 Also draw out the spear,
And stop those who pursue me.
Say to my soul,
"I *am* your salvation."

4 Let those be put to shame and brought to
dishonor
Who seek after my life;
Let those be turned back and brought to
confusion
Who plot my hurt.
5 Let them be like chaff before the wind,
And let the angel[a] of the LORD chase *them*.
6 Let their way be dark and slippery,
And let the angel of the LORD pursue them.
7 For without cause they have hidden their
net for me *in* a pit,
Which they have dug without cause for my
life.
8 Let destruction come upon him
unexpectedly,
And let his net that he has hidden catch
himself;

Into that very destruction let him fall.

9And my soul shall be joyful in the LORD;
It shall rejoice in His salvation.
10All my bones shall say,
"LORD, who *is* like You,
Delivering the poor from him who is too strong for him,
Yes, the poor and the needy from him who plunders him?" *Protecting the Poor*

11Fierce witnesses rise up;
They ask me *things* that I do not know.
12They reward me evil for good,
To the sorrow of my soul.
13But as for me, when they were sick,
My clothing *was* sackcloth;
I humbled myself with fasting;
And my prayer would return to my own heart.
14I paced about as though *he were* my friend *or* brother;
I bowed down heavily, as one who mourns *for his* mother.

15But in my adversity they rejoiced
And gathered together;
Attackers gathered against me,
And I did not know *it;*
They tore *at me* and did not cease;
16With ungodly mockers at feasts
They gnashed at me with their teeth.

17Lord, how long will You look on?
Rescue me from their destructions,

My precious *life* from the lions.
18 I will give You thanks in the great assembly;
I will praise You among many people.

19 Let them not rejoice over me who are wrongfully my enemies;
Nor let them wink with the eye who hate me without a cause.
20 For they do not speak peace,
But they devise deceitful matters
Against *the* quiet ones in the land.
21 They also opened their mouth wide against me,
And said, "Aha, aha!
Our eyes have seen *it*."

22 *This* You have seen, O LORD;
Do not keep silence.
O Lord, do not be far from me.
23 Stir up Yourself, and awake to my vindication,
To my cause, my God and my Lord.
24 Vindicate me, O LORD my God, according to Your righteousness;
And let them not rejoice over me.
25 Let them not say in their hearts, "Ah, so we would have it!"
Let them not say, "We have swallowed him up."

26 Let them be ashamed and brought to mutual confusion
Who rejoice at my hurt;

Let them be clothed with shame and
dishonor
Who exalt themselves against me.

27 Let them shout for joy and be glad,
Who favor my righteous cause;
And let them say continually,
“Let the LORD be magnified,
Who has pleasure in the prosperity of His
servant.”
28 And my tongue shall speak of Your
righteousness
And of Your praise all the day long.

Psalm 36

Man's Wickedness and God's Perfections

To the Chief Musician. *A Psalm* of David the servant of the LORD.

[1]An oracle within my heart concerning the transgression of the wicked:
There is no fear of God before his eyes.
[2]For he flatters himself in his own eyes,
When he finds out his iniquity *and* when he hates.
[3]The words of his mouth *are* wickedness and deceit;
He has ceased to be wise *and* to do good.
[4]He devises wickedness on his bed;
He sets himself in a way *that is* not good;
He does not abhor evil.

[5]Your mercy, O LORD, *is* in the heavens;
Your faithfulness *reaches* to the clouds.
[6]Your righteousness *is* like the great mountains;
Your judgments *are* a great deep;
O LORD, You preserve man and beast.

[7]How precious *is* Your lovingkindness, O God!
Therefore the children of men put their trust under the shadow of Your wings.
[8]They are abundantly satisfied with the fullness of Your house,

And You give them drink from the river of
Your pleasures.
9For with You *is* the fountain of life;
In Your light we see light.

10Oh, continue Your lovingkindness to those
who know You,
And Your righteousness to the upright in
heart.
11Let not the foot of pride come against me,
And let not the hand of the wicked drive me
away.
12There the workers of iniquity have fallen;
They have been cast down and are not able
to rise.

Psalm 37

The Heritage of the Righteous and the Calamity of the Wicked

A Psalm of David.

[1]Do not fret because of evildoers,
Nor be envious of the workers of iniquity.
[2]For they shall soon be cut down like the grass,
And wither as the green herb.

[3]Trust in the LORD, and do good;
Dwell in the land, and feed on His faithfulness.
[4]Delight yourself also in the LORD,
And He shall give you the desires of your heart.

[5]Commit your way to the LORD,
Trust also in Him,
And He shall bring *it* to pass.
[6]He shall bring forth your righteousness as the light,
And your justice as the noonday.

[7]Rest in the LORD, and wait patiently for Him;
Do not fret because of him who prospers in his way,
Because of the man who brings wicked schemes to pass.
[8]Cease from anger, and forsake wrath;

Do not fret—*it* only *causes* harm.

9For evildoers shall be cut off;
But those who wait on the LORD,
They shall inherit the earth.
10For yet a little while and the wicked *shall be* no *more;*
Indeed, you will look carefully for his place,
But it *shall be* no *more*.
11But the meek shall inherit the earth,
And shall delight themselves in the abundance of peace.

12The wicked plots against the just,
And gnashes at him with his teeth.
13The Lord laughs at him,
For He sees that his day is coming.
14The wicked have drawn the sword
And have bent their bow,
To cast down the poor and needy,
To slay those who are of upright conduct.
15Their sword shall enter their own heart,
And their bows shall be broken.

16A little that a righteous man has
Is better than the riches of many wicked.
17For the arms of the wicked shall be broken,
But the LORD upholds the righteous.

18The LORD knows the days of the upright,
And their inheritance shall be forever.
19They shall not be ashamed in the evil time,
And in the days of famine they shall be satisfied.

20 But the wicked shall perish;
And the enemies of the LORD,
Like the splendor of the meadows, shall vanish.
Into smoke they shall vanish away.

21 The wicked borrows and does not repay,
But the righteous shows mercy and gives.
22 For *those* blessed by Him shall inherit the earth,
But *those* cursed by Him shall be cut off.

23 The steps of a *good* man are ordered by the LORD,
And He delights in his way.
24 Though he fall, he shall not be utterly cast down;
For the LORD upholds *him with* His hand.

25 I have been young, and *now* am old;
Yet I have not seen the righteous forsaken,
Nor his descendants begging bread. *The Benefits of Righteous Living*
26 *He is* ever merciful, and lends;
And his descendants *are* blessed.

27 Depart from evil, and do good;
And dwell forevermore. *Ethics and Character in Psalms*
28 For the LORD loves justice,
And does not forsake His saints;
They are preserved forever,
But the descendants of the wicked shall be cut off.
29 The righteous shall inherit the land,
And dwell in it forever.

30 The mouth of the righteous speaks
wisdom,
And his tongue talks of justice.
31 The law of his God *is* in his heart;
None of his steps shall slide.

32 The wicked watches the righteous,
And seeks to slay him.
33 The LORD will not leave him in his hand,
Nor condemn him when he is judged.

34 Wait on the LORD,
And keep His way,
And He shall exalt you to inherit the land;
When the wicked are cut off, you shall see *it*.
35 I have seen the wicked in great power,
And spreading himself like a native green
tree.
36 Yet he passed away,[a] and behold, he *was*
no *more;*
Indeed I sought him, but he could not be
found.

37 Mark the blameless *man,* and observe the
upright;
For the future of *that* man *is* peace.
38 But the transgressors shall be destroyed
together;
The future of the wicked shall be cut off.

39 But the salvation of the righteous *is* from
the LORD;
He is their strength in the time of trouble.
40 And the LORD shall help them and deliver
them;

He shall deliver them from the wicked,
And save them,
Because they trust in Him.

Psalm 38

Prayer in Time of Chastening

A Psalm of David. To bring to remembrance.

1 O LORD, do not rebuke me in Your wrath,
Nor chasten me in Your hot displeasure!
2 For Your arrows pierce me deeply,
And Your hand presses me down.

3 *There is* no soundness in my flesh
Because of Your anger,
Nor *any* health in my bones
Because of my sin.
4 For my iniquities have gone over my head;
Like a heavy burden they are too heavy for me.
5 My wounds are foul *and* festering
Because of my foolishness.

6 I am troubled, I am bowed down greatly;
I go mourning all the day long.
7 For my loins are full of inflammation,
And *there is* no soundness in my flesh.
8 I am feeble and severely broken;
I groan because of the turmoil of my heart.

9 Lord, all my desire *is* before You;
And my sighing is not hidden from You.
10 My heart pants, my strength fails me;
As for the light of my eyes, it also has gone from me.

11 My loved ones and my friends stand aloof
from my plague,
And my relatives stand afar off.
12 Those also who seek my life lay snares *for*
me;
Those who seek my hurt speak of
destruction,
And plan deception all the day long.

13 But I, like a deaf *man,* do not hear;
And *I am* like a mute *who* does not open his
mouth.
14 Thus I am like a man who does not hear,
And in whose mouth *is* no response.

15 For in You, O LORD, I hope;
You will hear, O Lord my God.
16 For I said, *"Hear me,* lest they rejoice over
me,
Lest, when my foot slips, they exalt
themselves against me."

17 For I *am* ready to fall,
And my sorrow *is* continually before me.
18 For I will declare my iniquity;
I will be in anguish over my sin.
19 But my enemies *are* vigorous, *and* they are
strong;
And those who hate me wrongfully have
multiplied.
20 Those also who render evil for good,
They are my adversaries, because I follow
what is good.

21 Do not forsake me, O LORD;

O my God, be not far from me!
22 Make haste to help me,
O Lord, my salvation!

Psalm 39

Prayer for Wisdom and Forgiveness

To the Chief Musician. To Jeduthun. A Psalm of David.

1 I SAID, "I will guard my ways,
Lest I sin with my tongue;
I will restrain my mouth with a muzzle,
While the wicked are before me." *Handling Our Words*
2 I was mute with silence,
I held my peace *even* from good;
And my sorrow was stirred up.
3 My heart was hot within me;
While I was musing, the fire burned.
Then I spoke with my tongue:

4 "LORD, make me to know my end,
And what *is* the measure of my days,
That I may know how frail I *am*.
5 Indeed, You have made my days *as* handbreadths,
And my age *is* as nothing before You;
Certainly every man at his best state *is* but vapor. Selah
6 Surely every man walks about like a shadow;
Surely they busy themselves in vain;
He heaps up *riches,*
And does not know who will gather them.

7 "And now, Lord, what do I wait for?
My hope *is* in You.

[8]Deliver me from all my transgressions;
Do not make me the reproach of the foolish.
[9]I was mute, I did not open my mouth,
Because it was You who did *it*.
[10]Remove Your plague from me;
I am consumed by the blow of Your hand.
[11]When with rebukes You correct man for
iniquity,
You make his beauty melt away like a moth;
Surely every man *is* vapor. Selah

[12]"Hear my prayer, O LORD,
And give ear to my cry;
Do not be silent at my tears;
For I *am* a stranger with You,
A sojourner, as all my fathers *were*.
[13]Remove Your gaze from me, that I may
regain strength,
Before I go away and am no more."

Psalm 40

Faith Persevering in Trial

To the Chief Musician. A Psalm of David.

[1]I WAITED patiently for the LORD;
And He inclined to me,
And heard my cry.
[2]He also brought me up out of a horrible pit,
Out of the miry clay,
And set my feet upon a rock,
And established my steps.
[3]He has put a new song in my mouth—
Praise to our God;
Many will see *it* and fear,
And will trust in the LORD.

[4]Blessed *is* that man who makes the LORD his trust,
And does not respect the proud, nor such as turn aside to lies.
[5]Many, O LORD my God, *are* Your wonderful works
Which You have done;
And Your thoughts toward us
Cannot be recounted to You in order;
If I would declare and speak *of them,*
They are more than can be numbered.

[6]Sacrifice and offering You did not desire;
My ears You have opened.
Burnt offering and sin offering You did not require. *Prophecies of the Coming Messiah*

7 Then I said, “Behold, I come;
In the scroll of the book *it is* written of me.
8 I delight to do Your will, O my God,
And Your law *is* within my heart.”

9 I have proclaimed the good news of righteousness
In the great assembly;
Indeed, I do not restrain my lips,
O LORD, You Yourself know.
10 I have not hidden Your righteousness within my heart;
I have declared Your faithfulness and Your salvation;
I have not concealed Your lovingkindness and Your truth
From the great assembly.

11 Do not withhold Your tender mercies from me, O LORD;
Let Your lovingkindness and Your truth continually preserve me.
12 For innumerable evils have surrounded me;
My iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of my head;
Therefore my heart fails me.

13 Be pleased, O LORD, to deliver me;
O LORD, make haste to help me!
14 Let them be ashamed and brought to mutual confusion
Who seek to destroy my life;

Let them be driven backward and brought to
dishonor
Who wish me evil.
15Let them be confounded because of their
shame,
Who say to me, “Aha, aha!”

16Let all those who seek You rejoice and be
glad in You;
Let such as love Your salvation say
continually,
“The LORD be magnified!”
17But I *am* poor and needy;
Yet the LORD thinks upon me.
You *are* my help and my deliverer;
Do not delay, O my God.

Psalm 41

The Blessing and Suffering of the Godly

To the Chief Musician. A Psalm of David.

[1]Blessed *is* he who considers the poor;
The LORD will deliver him in time of trouble.
[2]The LORD will preserve him and keep him alive,
And he will be blessed on the earth;
You will not deliver him to the will of his enemies.
[3]The LORD will strengthen him on his bed of illness;
You will sustain him on his sickbed.

[4]I said, "LORD, be merciful to me;
Heal my soul, for I have sinned against You."
[5]My enemies speak evil of me:
"When will he die, and his name perish?"
[6]And if he comes to see *me,* he speaks lies;
His heart gathers iniquity to itself;
When he goes out, he tells *it*.

[7]All who hate me whisper together against me;
Against me they devise my hurt.
[8]"An evil disease," *they say,* "clings to him.
And *now* that he lies down, he will rise up no more."
[9]Even my own familiar friend in whom I trusted,
Who ate my bread,

Has lifted up *his* heel against me.

10 But You, O LORD, be merciful to me, and
raise me up,
That I may repay them.
11 By this I know that You are well pleased
with me,
Because my enemy does not triumph over
me.
12 As for me, You uphold me in my integrity,
And set me before Your face forever.

13 Blessed *be* the LORD God of Israel
From everlasting to everlasting!
Amen and Amen.

BOOK TWO

Psalms 42—72

Psalm 42

Yearning for God in the Midst of Distresses

To the Chief Musician. A Contemplation[a] of the sons of Korah.

1 As the deer pants for the water brooks,
So pants my soul for You, O God. *Overcoming Family History*
2 My soul thirsts for God, for the living God.
When shall I come and appear before God?[b]
3 My tears have been my food day and night,
While they continually say to me,
"Where *is* your God?"

4 When I remember these *things,*
I pour out my soul within me.
For I used to go with the multitude;
I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept a pilgrim feast.

5 Why are you cast down, O my soul?
And *why* are you disquieted within me?
Hope in God, for I shall yet praise Him
For the help of His countenance.[c]

6 O my God,[d] my soul is cast down within me;

Therefore I will remember You from the land
of the Jordan,
And from the heights of Hermon,
From the Hill Mizar.
7 Deep calls unto deep at the noise of Your
waterfalls;
All Your waves and billows have gone over
me.
8 The LORD will command His
lovingkindness in the daytime,
And in the night His song *shall be* with me—
A prayer to the God of my life.

9 I will say to God my Rock,
"Why have You forgotten me?
Why do I go mourning because of the
oppression of the enemy?"
10 *As* with a breaking of my bones,
My enemies reproach me,
While they say to me all day long,
"Where *is* your God?"

11 Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.

Psalm 43

Prayer to God in Time of Trouble

[1]Vindicate me, O God,
And plead my cause against an ungodly
nation;
Oh, deliver me from the deceitful and unjust
man!
[2]For You *are* the God of my strength;
Why do You cast me off?
Why do I go mourning because of the
oppression of the enemy?

[3]Oh, send out Your light and Your truth!
Let them lead me;
Let them bring me to Your holy hill
And to Your tabernacle.
[4]Then I will go to the altar of God,
To God my exceeding joy;
And on the harp I will praise You,
O God, my God.

[5]Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.

Psalm 44

Redemption Remembered in Present Dishonor

To the Chief Musician. A Contemplation[a] of the sons of Korah.

1 We have heard with our ears, O God,
Our fathers have told us,
The deeds You did in their days,
In days of old:
2 You drove out the nations with Your hand,
But them You planted;
You afflicted the peoples, and cast them out.
3 For they did not gain possession of the land
by their own sword,
Nor did their own arm save them;
But it was Your right hand, Your arm, and
the light of Your countenance,
Because You favored them.

4 You are my King, O God;[b]
Command[c] victories for Jacob.
5 Through You we will push down our
enemies;
Through Your name we will trample those
who rise up against us.
6 For I will not trust in my bow,
Nor shall my sword save me.
7 But You have saved us from our enemies,
And have put to shame those who hated us.
8 In God we boast all day long,
And praise Your name forever. Selah

9 But You have cast *us* off and put us to shame,
And You do not go out with our armies.
10 You make us turn back from the enemy,
And those who hate us have taken spoil for themselves.
11 You have given us up like sheep *intended* for food,
And have scattered us among the nations.
12 You sell Your people for *next to* nothing,
And are not enriched by selling them.

13 You make us a reproach to our neighbors,
A scorn and a derision to those all around us.
14 You make us a byword among the nations,
A shaking of the head among the peoples.
15 My dishonor *is* continually before me,
And the shame of my face has covered me,
16 Because of the voice of him who reproaches and reviles,
Because of the enemy and the avenger.

17 All this has come upon us;
But we have not forgotten You,
Nor have we dealt falsely with Your covenant.
18 Our heart has not turned back,
Nor have our steps departed from Your way;
19 But You have severely broken us in the place of jackals,
And covered us with the shadow of death.

20 If we had forgotten the name of our God,
Or stretched out our hands to a foreign god,

21 Would not God search this out?
For He knows the secrets of the heart.
22 Yet for Your sake we are killed all day
long;
We are accounted as sheep for the slaughter.

23 Awake! Why do You sleep, O Lord?
Arise! Do not cast *us* off forever.
24 Why do You hide Your face,
And forget our affliction and our oppression?
25 For our soul is bowed down to the dust;
Our body clings to the ground.
26 Arise for our help,
And redeem us for Your mercies' sake.

Psalm 45

The Glories of the Messiah and His Bride

To the Chief Musician. Set to “The Lilies.”[a] A Contemplation[b] of the sons of Korah. A Song of Love.

1 My heart is overflowing with a good theme;
I recite my composition concerning the King;
My tongue *is* the pen of a ready writer. *A Writer’s and Artist’s Responsibility*

2 You are fairer than the sons of men;
Grace is poured upon Your lips;
Therefore God has blessed You forever.
3 Gird Your sword upon *Your* thigh, O Mighty One,
With Your glory and Your majesty.
4 And in Your majesty ride prosperously because of truth, humility, *and* righteousness;
And Your right hand shall teach You awesome things.
5 Your arrows *are* sharp in the heart of the King’s enemies;
The peoples fall under You.

6 Your throne, O God, *is* forever and ever;
A scepter of righteousness *is* the scepter of Your kingdom.
7 You love righteousness and hate wickedness;
Therefore God, Your God, has anointed You

With the oil of gladness more than Your
companions.
8All Your garments are scented with myrrh
and aloes *and* cassia,
Out of the ivory palaces, by which they have
made You glad.
9Kings' daughters *are* among Your honorable
women;
At Your right hand stands the queen in gold
from Ophir.

10Listen, O daughter,
Consider and incline your ear;
Forget your own people also, and your
father's house;
11So the King will greatly desire your
beauty;
Because He *is* your Lord, worship Him.
12And the daughter of Tyre *will come* with a
gift;
The rich among the people will seek your
favor.

13The royal daughter *is* all glorious within
the palace;
Her clothing *is* woven with gold.
14She shall be brought to the King in robes
of many colors;
The virgins, her companions who follow her,
shall be brought to You.
15With gladness and rejoicing they shall be
brought;
They shall enter the King's palace.

16Instead of Your fathers shall be Your sons,

Whom You shall make princes in all the
earth.
17 I will make Your name to be remembered
in all generations;
Therefore the people shall praise You forever
and ever.

Psalm 46

God the Refuge of His People and Conqueror of the Nations

To the Chief Musician. *A Psalm* of the sons of Korah. A Song for Alamoth.

[1]God *is* our refuge and strength,
A very present help in trouble.
[2]Therefore we will not fear,
Even though the earth be removed,
And though the mountains be carried into the midst of the sea;
[3]*Though* its waters roar *and* be troubled,
Though the mountains shake with its swelling. Selah

[4]*There is* a river whose streams shall make glad the city of God,
The holy *place* of the tabernacle of the Most High.
[5]God *is* in the midst of her, she shall not be moved;
God shall help her, just at the break of dawn.
[6]The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.

[7]The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah

[8]Come, behold the works of the LORD,
Who has made desolations in the earth.

9 He makes wars cease to the end of the
earth;
He breaks the bow and cuts the spear in
two;
He burns the chariot in the fire.

10 Be still, and know that I *am* God;
I will be exalted among the nations,
I will be exalted in the earth!

11 The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah

Psalm 47

Praise to God, the Ruler of the Earth

To the Chief Musician. A Psalm of the sons of Korah.

[1]Oh, clap your hands, all you peoples!
Shout to God with the voice of triumph!
[2]For the LORD Most High *is* awesome;
He is a great King over all the earth.
[3]He will subdue the peoples under us,
And the nations under our feet.
[4]He will choose our inheritance for us,
The excellence of Jacob whom He loves.
Selah

[5]God has gone up with a shout,
The LORD with the sound of a trumpet.
[6]Sing praises to God, sing praises!
Sing praises to our King, sing praises!
[7]For God *is* the King of all the earth;
Sing praises with understanding. *God Rules All Nations*

[8]God reigns over the nations;
God sits on His holy throne.
[9]The princes of the people have gathered together,
The people of the God of Abraham.
For the shields of the earth *belong* to God;
He is greatly exalted.

Psalm 48

The Glory of God in Zion

A Song. A Psalm of the sons of Korah.

[1]Great *is* the LORD, and greatly to be praised
In the city of our God,
In His holy mountain.
[2]Beautiful in elevation,
The joy of the whole earth,
Is Mount Zion *on* the sides of the north,
The city of the great King.
[3]God *is* in her palaces;
He is known as her refuge.

[4]For behold, the kings assembled,
They passed by together.
[5]They saw *it, and* so they marveled;
They were troubled, they hastened away.
[6]Fear took hold of them there,
And pain, as of a woman in birth pangs,
[7]*As when* You break the ships of Tarshish
With an east wind.

[8]As we have heard,
So we have seen
In the city of the LORD of hosts,
In the city of our God:
God will establish it forever. Selah

[9]We have thought, O God, on Your lovingkindness,

In the midst of Your temple.
10 According to Your name, O God,
So *is* Your praise to the ends of the earth;
Your right hand is full of righteousness.
11 Let Mount Zion rejoice,
Let the daughters of Judah be glad,
Because of Your judgments.

12 Walk about Zion,
And go all around her.
Count her towers;
13 Mark well her bulwarks;
Consider her palaces;
That you may tell *it* to the generation following.
14 For this *is* God,
Our God forever and ever;
He will be our guide
Even to death.[a] *This Is God*

Psalm 49

The Confidence of the Foolish

To the Chief Musician. A Psalm of the sons of Korah.

[1]Hear this, all peoples;
Give ear, all inhabitants of the world,
[2]Both low and high,
Rich and poor together. *The Great Equalizer*
[3]My mouth shall speak wisdom,
And the meditation of my heart *shall give* understanding.
[4]I will incline my ear to a proverb;
I will disclose my dark saying on the harp.

[5]Why should I fear in the days of evil,
When the iniquity at my heels surrounds me?
[6]Those who trust in their wealth
And boast in the multitude of their riches,
[7]None *of them* can by any means redeem *his* brother,
Nor give to God a ransom for him—
[8]For the redemption of their souls *is* costly,
And it shall cease forever—
[9]That he should continue to live eternally,
And not see the Pit.

[10]For he sees wise men die;
Likewise the fool and the senseless person perish,
And leave their wealth to others.

11 Their inner thought *is that* their houses
will last forever,[a]
Their dwelling places to all generations;
They call *their* lands after their own names.
12 Nevertheless man, *though* in honor, does
not remain;[b]
He is like the beasts *that* perish.

13 This is the way of those who *are* foolish,
And of their posterity who approve their
sayings. Selah
14 Like sheep they are laid in the grave;
Death shall feed on them;
The upright shall have dominion over them
in the morning;
And their beauty shall be consumed in the
grave, far from their dwelling.
15 But God will redeem my soul from the
power of the grave,
For He shall receive me. Selah

16 Do not be afraid when one becomes rich,
When the glory of his house is increased;
17 For when he dies he shall carry nothing
away;
His glory shall not descend after him.
18 Though while he lives he blesses himself
(For *men* will praise you when you do well
for yourself),
19 He shall go to the generation of his
fathers;
They shall never see light.
20 A man *who is* in honor, yet does not
understand,
Is like the beasts *that* perish.

Psalm 50

God the Righteous Judge

A Psalm of Asaph.

1 The Mighty One, God the LORD,
Has spoken and called the earth
From the rising of the sun to its going down.
2 Out of Zion, the perfection of beauty,
God will shine forth.
3 Our God shall come, and shall not keep
silent;
A fire shall devour before Him,
And it shall be very tempestuous all around
Him.

4 He shall call to the heavens from above,
And to the earth, that He may judge His
people:
5 "Gather My saints together to Me,
Those who have made a covenant with Me
by sacrifice."
6 Let the heavens declare His righteousness,
For God Himself *is* Judge. Selah

7 "Hear, O My people, and I will speak,
O Israel, and I will testify against you;
I *am* God, your God!
8 I will not rebuke you for your sacrifices
Or your burnt offerings,
Which are continually before Me.
9 I will not take a bull from your house,
Nor goats out of your folds.

10 For every beast of the forest *is* Mine,
And the cattle on a thousand hills.
11 I know all the birds of the mountains,
And the wild beasts of the field *are* Mine.

12 "If I were hungry, I would not tell you;
For the world *is* Mine, and all its fullness.
13 Will I eat the flesh of bulls,
Or drink the blood of goats?
14 Offer to God thanksgiving,
And pay your vows to the Most High.
15 Call upon Me in the day of trouble;
I will deliver you, and you shall glorify Me."

16 But to the wicked God says:
"What *right* have you to declare My statutes,
Or take My covenant in your mouth,
17 Seeing you hate instruction
And cast My words behind you?
18 When you saw a thief, you consented[a] with him,
And have been a partaker with adulterers.
19 You give your mouth to evil,
And your tongue frames deceit.
20 You sit *and* speak against your brother;
You slander your own mother's son.
21 These *things* you have done, and I kept silent;
You thought that I was altogether like you;
But I will rebuke you,
And set *them* in order before your eyes.

22 "Now consider this, you who forget God,
Lest I tear *you* in pieces,

And *there be* none to deliver:
[23]Whoever offers praise glorifies Me;
And to him who orders *his* conduct *aright*
I will show the salvation of God.”

Psalm 51

A Prayer of Repentance

To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.

1 Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions. *Realization and Confession*
2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.

3 For I acknowledge my transgressions,
And my sin *is* always before me.
4 Against You, You only, have I sinned,
And done *this* evil in Your sight—
That You may be found just when You speak,[a]
And blameless when You judge.

5 Behold, I was brought forth in iniquity,
And in sin my mother conceived me.
6 Behold, You desire truth in the inward parts,
And in the hidden *part* You will make me to know wisdom.

7 Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
8 Make me hear joy and gladness,
That the bones You have broken may rejoice.

9 Hide Your face from my sins,
And blot out all my iniquities.

10 Create in me a clean heart, O God,
And renew a steadfast spirit within me.
11 Do not cast me away from Your presence,
And do not take Your Holy Spirit from me.

12 Restore to me the joy of Your salvation,
And uphold me *by Your* generous Spirit.
13 *Then* I will teach transgressors Your ways,
And sinners shall be converted to You.

14 Deliver me from the guilt of bloodshed, O God,
The God of my salvation,
And my tongue shall sing aloud of Your righteousness.
15 O Lord, open my lips,
And my mouth shall show forth Your praise.
16 For You do not desire sacrifice, or else I would give *it;*
You do not delight in burnt offering.
17 The sacrifices of God *are* a broken spirit,
A broken and a contrite heart—
These, O God, You will not despise.

18 Do good in Your good pleasure to Zion;
Build the walls of Jerusalem.
19 Then You shall be pleased with the sacrifices of righteousness,
With burnt offering and whole burnt offering;
Then they shall offer bulls on Your altar.

Psalm 52

The End of the Wicked and the Peace of the Godly

To the Chief Musician. A Contemplation[a] of David when Doeg the Edomite went and told Saul, and said to him, "David has gone to the house of Ahimelech."

[1]Why do you boast in evil, O mighty man?
The goodness of God *endures* continually.
[2]Your tongue devises destruction,
Like a sharp razor, working deceitfully.
[3]You love evil more than good,
Lying rather than speaking righteousness.
Selah
[4]You love all devouring words,
You deceitful tongue.

[5]God shall likewise destroy you forever;
He shall take you away, and pluck you out of
your dwelling place,
And uproot you from the land of the living.
Selah
[6]The righteous also shall see and fear,
And shall laugh at him, *saying,*
[7]"Here is the man *who* did not make God his
strength,
But trusted in the abundance of his riches,
And strengthened himself in his
wickedness."

[8]But I *am* like a green olive tree in the house
of God;
I trust in the mercy of God forever and ever.

[9]I will praise You forever,
Because You have done *it;*
And in the presence of Your saints
I will wait on Your name, for *it is* good.

Psalm 53

Folly of the Godless, and the Restoration of Israel

To the Chief Musician. Set to “Mahalath.” A Contemplation[a] of David.

1 The fool has said in his heart,
“*There is* no God.”
They are corrupt, and have done abominable iniquity;
There is none who does good.

2 God looks down from heaven upon the children of men,
To see if there are *any* who understand, who seek God.
3 Every one of them has turned aside;
They have together become corrupt;
There is none who does good,
No, not one.

4 Have the workers of iniquity no knowledge,
Who eat up my people *as* they eat bread,
And do not call upon God?
5 There they are in great fear
Where no fear was,
For God has scattered the bones of him who encamps against you;
You have put *them* to shame,
Because God has despised them.

6 Oh, that the salvation of Israel would come out of Zion!

When God brings back the captivity of His
people,
Let Jacob rejoice *and* Israel be glad.

Psalm 54

Answered Prayer for Deliverance from Adversaries

To the Chief Musician. With stringed instruments.[a] A Contemplation[b] of David when the Ziphites went and said to Saul, “Is David not hiding with us?”

1 Save me, O God, by Your name,
And vindicate me by Your strength.
2 Hear my prayer, O God;
Give ear to the words of my mouth.
3 For strangers have risen up against me,
And oppressors have sought after my life;
They have not set God before them. Selah

4 Behold, God *is* my helper;
The Lord *is* with those who uphold my life.
5 He will repay my enemies for their evil.
Cut them off in Your truth.

6 I will freely sacrifice to You;
I will praise Your name, O LORD, for *it is* good.
7 For He has delivered me out of all trouble;
And my eye has seen *its desire* upon my enemies.

Psalm 55

Trust in God Concerning the Treachery of Friends

To the Chief Musician. With stringed instruments.[a] A Contemplation[b] of David.

1 Give ear to my prayer, O God,
And do not hide Yourself from my supplication.
2 Attend to me, and hear me;
I am restless in my complaint, and moan noisily,
3 Because of the voice of the enemy,
Because of the oppression of the wicked;
For they bring down trouble upon me,
And in wrath they hate me.

4 My heart is severely pained within me,
And the terrors of death have fallen upon me.
5 Fearfulness and trembling have come upon me,
And horror has overwhelmed me.
6 So I said, “Oh, that I had wings like a dove!
I would fly away and be at rest.
7 Indeed, I would wander far off,
And remain in the wilderness. Selah
8 I would hasten my escape
From the windy storm *and* tempest.”

9 Destroy, O Lord, *and* divide their tongues,
For I have seen violence and strife in the city.

10 Day and night they go around it on its
walls;
Iniquity and trouble *are* also in the midst of
it.
11 Destruction *is* in its midst;
Oppression and deceit do not depart from its
streets.

12 For *it is* not an enemy *who* reproaches me;
Then I could bear *it*.
Nor *is it* one *who* hates me who has exalted
himself against me;
Then I could hide from him.
13 But *it was* you, a man my equal,
My companion and my acquaintance.
14 We took sweet counsel together,
And walked to the house of God in the
throng.

15 Let death seize them;
Let them go down alive into hell,
For wickedness *is* in their dwellings *and*
among them.

16 As for me, I will call upon God,
And the LORD shall save me.
17 Evening and morning and at noon
I will pray, and cry aloud,
And He shall hear my voice.
18 He has redeemed my soul in peace from
the battle *that was* against me,
For there were many against me.
19 God will hear, and afflict them,
Even He who abides from of old. Selah
Because they do not change,

Therefore they do not fear God.

20 He has put forth his hands against those
who were at peace with him;
He has broken his covenant.
21 *The words* of his mouth were smoother
than butter,
But war *was* in his heart;
His words were softer than oil,
Yet they *were* drawn swords.

22 Cast your burden on the LORD,
And He shall sustain you;
He shall never permit the righteous to be
moved.

23 But You, O God, shall bring them down to
the pit of destruction;
Bloodthirsty and deceitful men shall not live
out half their days;
But I will trust in You.

Psalm 56

Prayer for Relief from Tormentors

To the Chief Musician. Set to “The Silent Dove in Distant Lands.”[a] A Michtam of David when the Philistines captured him in Gath.

1 Be merciful to me, O God, for man would swallow me up;
Fighting all day he oppresses me.
2 My enemies would hound *me* all day,
For *there are* many who fight against me, O Most High.

3 Whenever I am afraid,
I will trust in You.
4 In God (I will praise His word),
In God I have put my trust;
I will not fear.
What can flesh do to me?

5 All day they twist my words;
All their thoughts *are* against me for evil.
6 They gather together,
They hide, they mark my steps,
When they lie in wait for my life.
7 Shall they escape by iniquity?
In anger cast down the peoples, O God!

8 You number my wanderings;
Put my tears into Your bottle;
Are they not in Your book?
9 When I cry out *to You,*

Then my enemies will turn back;
This I know, because God *is* for me.
10In God (I will praise *His* word),
In the LORD (I will praise *His* word),
11In God I have put my trust;
I will not be afraid.
What can man do to me?

12Vows *made* to You *are binding* upon me, O God;
I will render praises to You,
13For You have delivered my soul from death.
Have You not *kept* my feet from falling,
That I may walk before God
In the light of the living?

Psalm 57

Prayer for Safety from Enemies

To the Chief Musician. Set to “Do Not Destroy.”[a] A Michtam of David when he fled from Saul into the cave.

[1]Be merciful to me, O God, be merciful to me!
For my soul trusts in You;
And in the shadow of Your wings I will make my refuge,
Until *these* calamities have passed by.

[2]I will cry out to God Most High,
To God who performs *all things* for me.
[3]He shall send from heaven and save me;
He reproaches the one who would swallow me up. Selah
God shall send forth His mercy and His truth.

[4]My soul *is* among lions;
I lie *among* the sons of men
Who are set on fire,
Whose teeth *are* spears and arrows,
And their tongue a sharp sword.
[5]Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

[6]They have prepared a net for my steps;
My soul is bowed down;
They have dug a pit before me;

Into the midst of it they *themselves* have
fallen. Selah

7 My heart is steadfast, O God, my heart is
steadfast;
I will sing and give praise.
8 Awake, my glory!
Awake, lute and harp!
I will awaken the dawn.

9 I will praise You, O Lord, among the
peoples;
I will sing to You among the nations.
10 For Your mercy reaches unto the heavens,
And Your truth unto the clouds.

11 Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

Psalm 58

The Just Judgment of the Wicked

To the Chief Musician. Set to “Do Not Destroy.”[a] A Michtam of David.

[1]Do you indeed speak righteousness, you silent ones?
Do you judge uprightly, you sons of men?
[2]No, in heart you work wickedness;
You weigh out the violence of your hands in the earth.

[3]The wicked are estranged from the womb;
They go astray as soon as they are born, speaking lies.
[4]Their poison *is* like the poison of a serpent;
They are like the deaf cobra *that* stops its ear,
[5]Which will not heed the voice of charmers,
Charming ever so skillfully.

[6]Break their teeth in their mouth, O God!
Break out the fangs of the young lions, O LORD!
[7]Let them flow away as waters *which* run continually;
When he bends *his bow,*
Let his arrows be as if cut in pieces.
[8]*Let them be* like a snail which melts away as it goes,
Like a stillborn child of a woman, that they may not see the sun.

9 Before your pots can feel *the burning* thorns,
He shall take them away as with a whirlwind,
As in His living and burning wrath.
10 The righteous shall rejoice when he sees the vengeance;
He shall wash his feet in the blood of the wicked,
11 So that men will say,
“Surely *there is* a reward for the righteous;
Surely He is God who judges in the earth.”

Psalm 59

The Assured Judgment of the Wicked

To the Chief Musician. Set to “Do Not Destroy.”[a] A Michtam of David when Saul sent men, and they watched the house in order to kill him.

1 Deliver me from my enemies, O my God;
Defend me from those who rise up against me.
2 Deliver me from the workers of iniquity,
And save me from bloodthirsty men.

3 For look, they lie in wait for my life;
The mighty gather against me,
Not *for* my transgression nor *for* my sin, O LORD.
4 They run and prepare themselves through no fault *of mine*.
Awake to help me, and behold!
5 You therefore, O LORD God of hosts, the God of Israel,
Awake to punish all the nations;
Do not be merciful to any wicked transgressors. Selah

6 At evening they return,
They growl like a dog,
And go all around the city.
7 Indeed, they belch with their mouth;
Swords *are* in their lips;
For *they say,* “Who hears?”

8 But You, O LORD, shall laugh at them;
You shall have all the nations in derision.
9 I will wait for You, O You his Strength;[b]
For God *is* my defense.
10 My God of mercy[c] shall come to meet me;
God shall let me see *my desire* on my enemies.

11 Do not slay them, lest my people forget;
Scatter them by Your power,
And bring them down,
O Lord our shield.
12 *For* the sin of their mouth *and* the words of their lips,
Let them even be taken in their pride,
And for the cursing and lying *which* they speak.
13 Consume *them* in wrath, consume *them,*
That they *may* not *be;*
And let them know that God rules in Jacob
To the ends of the earth. Selah

14 And at evening they return,
They growl like a dog,
And go all around the city.
15 They wander up and down for food,
And howl[d] if they are not satisfied.

16 But I will sing of Your power;
Yes, I will sing aloud of Your mercy in the morning;
For You have been my defense
And refuge in the day of my trouble.
17 To You, O my Strength, I will sing praises;
For God *is* my defense,

My God of mercy.

Psalm 60

Urgent Prayer for the Restored Favor of God

To the Chief Musician. Set to “Lily of the Testimony.”[a] A Michtam of David. For teaching. When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

1 O GOD, You have cast us off;
You have broken us down;
You have been displeased;
Oh, restore us again!
2 You have made the earth tremble;
You have broken it;
Heal its breaches, for it is shaking.
3 You have shown Your people hard things;
You have made us drink the wine of confusion.

4 You have given a banner to those who fear You,
That it may be displayed because of the truth. Selah
5 That Your beloved may be delivered,
Save *with* Your right hand, and hear me.

6 God has spoken in His holiness:
“I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.
7 Gilead *is* Mine, and Manasseh *is* Mine;
Ephraim also *is* the helmet for My head;
Judah *is* My lawgiver.

[8]Moab *is* My washpot;
Over Edom I will cast My shoe;
Philistia, shout in triumph because of Me.”

[9]Who will bring me *to* the strong city?
Who will lead me to Edom?
[10]*Is it* not You, O God, *who* cast us off?
And You, O God, *who* did not go out with our armies?
[11]Give us help from trouble,
For the help of man *is* useless.
[12]Through God we will do valiantly,
For *it is* He *who* shall tread down our enemies.[b]

Psalm 61

Assurance of God's Eternal Protection

To the Chief Musician. On a stringed instrument.[a] *A Psalm* of David.

[1]Hear my cry, O God;
Attend to my prayer.
[2]From the end of the earth I will cry to You,
When my heart is overwhelmed;
Lead me to the rock that is higher than I.

[3]For You have been a shelter for me,
A strong tower from the enemy.
[4]I will abide in Your tabernacle forever;
I will trust in the shelter of Your wings.
Selah

[5]For You, O God, have heard my vows;
You have given *me* the heritage of those who fear Your name.
[6]You will prolong the king's life,
His years as many generations.
[7]He shall abide before God forever.
Oh, prepare mercy and truth, *which* may preserve him!

[8]So I will sing praise to Your name forever,
That I may daily perform my vows.

Psalm 62

A Calm Resolve to Wait for the Salvation of God

To the Chief Musician. To Jeduthun. A Psalm of David.

[1]Truly my soul silently *waits* for God;
From Him *comes* my salvation.
[2]He only *is* my rock and my salvation;
He is my defense;
I shall not be greatly moved.

[3]How long will you attack a man?
You shall be slain, all of you,
Like a leaning wall and a tottering fence.
[4]They only consult to cast *him* down from his high position;
They delight in lies;
They bless with their mouth,
But they curse inwardly. Selah

[5]My soul, wait silently for God alone,
For my expectation *is* from Him.
[6]He only *is* my rock and my salvation;
He is my defense;
I shall not be moved.
[7]In God *is* my salvation and my glory;
The rock of my strength,
And my refuge, *is* in God.

[8]Trust in Him at all times, you people;
Pour out your heart before Him;
God *is* a refuge for us. Selah

9 Surely men of low degree *are* a vapor,
Men of high degree *are* a lie;
If they are weighed on the scales,
They *are* altogether *lighter* than vapor.
10 Do not trust in oppression,
Nor vainly hope in robbery;
If riches increase,
Do not set *your* heart *on them*.

11 God has spoken once,
Twice I have heard this:
That power *belongs* to God.
12 Also to You, O Lord, *belongs* mercy;
For You render to each one according to his work.

Psalm 63

Joy in the Fellowship of God

A Psalm of David when he was in the wilderness of Judah.

[1]O GOD, You *are* my God;
Early will I seek You;
My soul thirsts for You;
My flesh longs for You
In a dry and thirsty land
Where there is no water.
[2]So I have looked for You in the sanctuary,
To see Your power and Your glory.

[3]Because Your lovingkindness *is* better than life,
My lips shall praise You.
[4]Thus I will bless You while I live;
I will lift up my hands in Your name.
[5]My soul shall be satisfied as with marrow and fatness,
And my mouth shall praise You with joyful lips.

[6]When I remember You on my bed,
I meditate on You in the *night* watches.
[7]Because You have been my help,
Therefore in the shadow of Your wings I will rejoice. *God Is Devoted to Us*
[8]My soul follows close behind You;
Your right hand upholds me.

9 But those *who* seek my life, to destroy *it,*
Shall go into the lower parts of the earth.
10 They shall fall by the sword;
They shall be a portion for jackals.

11 But the king shall rejoice in God;
Everyone who swears by Him shall glory;
But the mouth of those who speak lies shall
be stopped.

Psalm 64

Oppressed by the Wicked but Rejoicing in the LORD

To the Chief Musician. A Psalm of David.

[1]Hear my voice, O God, in my meditation;
Preserve my life from fear of the enemy.
[2]Hide me from the secret plots of the wicked,
From the rebellion of the workers of iniquity,
[3]Who sharpen their tongue like a sword,
And bend *their bows to shoot* their arrows—bitter words,
[4]That they may shoot in secret at the blameless;
Suddenly they shoot at him and do not fear.

[5]They encourage themselves *in* an evil matter;
They talk of laying snares secretly;
They say, “Who will see them?”
[6]They devise iniquities:
“We have perfected a shrewd scheme.”
Both the inward thought and the heart of man are deep.

[7]But God shall shoot at them *with* an arrow;
Suddenly they shall be wounded.
[8]So He will make them stumble over their own tongue;
All who see them shall flee away.
[9]All men shall fear,
And shall declare the work of God;

For they shall wisely consider His doing.

10 The righteous shall be glad in the LORD,
and trust in Him.
And all the upright in heart shall glory.

Psalm 65

Praise to God for His Salvation and Providence

To the Chief Musician. A Psalm of David. A Song.

[1]Praise is awaiting You, O God, in Zion;
And to You the vow shall be performed.
[2]O You who hear prayer,
To You all flesh will come.
[3]Iniquities prevail against me;
As for our transgressions,
You will provide atonement for them.

[4]Blessed *is the man* You choose,
And cause to approach *You,*
That he may dwell in Your courts.
We shall be satisfied with the goodness of Your house,
Of Your holy temple.

[5]*By* awesome deeds in righteousness You will answer us,
O God of our salvation,
You who are the confidence of all the ends of the earth,
And of the far-off seas;
[6]Who established the mountains by His strength,
Being clothed with power;
[7]You who still the noise of the seas,
The noise of their waves,
And the tumult of the peoples.

[8]They also who dwell in the farthest parts
are afraid of Your signs;
You make the outgoings of the morning and
evening rejoice.

[9]You visit the earth and water it,
You greatly enrich it;
The river of God is full of water;
You provide their grain,
For so You have prepared it.
[10]You water its ridges abundantly,
You settle its furrows;
You make it soft with showers,
You bless its growth.

[11]You crown the year with Your goodness,
And Your paths drip *with* abundance.
[12]They drop *on* the pastures of the
wilderness,
And the little hills rejoice on every side.
[13]The pastures are clothed with flocks;
The valleys also are covered with grain;
They shout for joy, they also sing.

Psalm 66

Praise to God for His Awesome Works

To the Chief Musician. A Song. A Psalm.

[1]Make a joyful shout to God, all the earth!
[2]Sing out the honor of His name;
Make His praise glorious.
[3]Say to God,
"How awesome are Your works!
Through the greatness of Your power
Your enemies shall submit themselves to You.
[4]All the earth shall worship You
And sing praises to You;
They shall sing praises *to* Your name." Selah

[5]Come and see the works of God;
He is awesome *in His* doing toward the sons of men.
[6]He turned the sea into dry *land;*
They went through the river on foot.
There we will rejoice in Him.
[7]He rules by His power forever;
His eyes observe the nations;
Do not let the rebellious exalt themselves. Selah

[8]Oh, bless our God, you peoples!
And make the voice of His praise to be heard,
[9]Who keeps our soul among the living,
And does not allow our feet to be moved.

10 For You, O God, have tested us;
You have refined us as silver is refined.
11 You brought us into the net;
You laid affliction on our backs.
12 You have caused men to ride over our heads;
We went through fire and through water;
But You brought us out to rich *fulfillment*.

13 I will go into Your house with burnt offerings;
I will pay You my vows,
14 Which my lips have uttered
And my mouth has spoken when I was in trouble.
15 I will offer You burnt sacrifices of fat animals,
With the sweet aroma of rams;
I will offer bulls with goats. Selah

16 Come *and* hear, all you who fear God,
And I will declare what He has done for my soul. *Come and Hear, Go and Tell*
17 I cried to Him with my mouth,
And He was extolled with my tongue.
18 If I regard iniquity in my heart,
The Lord will not hear.
19 *But* certainly God has heard *me;*
He has attended to the voice of my prayer.

20 Blessed *be* God,
Who has not turned away my prayer,
Nor His mercy from me!

Psalm 67

An Invocation and a Doxology

To the Chief Musician. On stringed instruments.[a] A Psalm. A Song.

[1]God be merciful to us and bless us,
And cause His face to shine upon us, Selah

Passing On the Blessing

[2]That Your way may be known on earth,
Your salvation among all nations.

[3]Let the peoples praise You, O God;
Let all the peoples praise You.
[4]Oh, let the nations be glad and sing for joy!
For You shall judge the people righteously,
And govern the nations on earth. Selah

[5]Let the peoples praise You, O God;
Let all the peoples praise You.
[6]*Then* the earth shall yield her increase;
God, our own God, shall bless us.
[7]God shall bless us,
And all the ends of the earth shall fear Him.

Psalm 68

The Glory of God in His Goodness to Israel

To the Chief Musician. A Psalm of David. A Song.

[1]Let God arise,
Let His enemies be scattered;
Let those also who hate Him flee before Him.
[2]As smoke is driven away,
So drive *them* away;
As wax melts before the fire,
So let the wicked perish at the presence of God.
[3]But let the righteous be glad;
Let them rejoice before God;
Yes, let them rejoice exceedingly.

[4]Sing to God, sing praises to His name;
Extol Him who rides on the clouds,[a]
By His name YAH,
And rejoice before Him.

[5]A father of the fatherless, a defender of widows,
Is God in His holy habitation.
[6]God sets the solitary in families;
He brings out those who are bound into prosperity;
But the rebellious dwell in a dry *land*.

[7]O God, when You went out before Your people,

When You marched through the wilderness,
Selah
8The earth shook;
The heavens also dropped *rain* at the
presence of God;
Sinai itself *was moved* at the presence of
God, the God of Israel.
9You, O God, sent a plentiful rain,
Whereby You confirmed Your inheritance,
When it was weary.
10Your congregation dwelt in it;
You, O God, provided from Your goodness for
the poor.

11The Lord gave the word;
Great *was* the company of those who
proclaimed *it:*
12"Kings of armies flee, they flee,
And she who remains at home divides the
spoil.
13Though you lie down among the
sheepfolds,
You will be like the wings of a dove covered
with silver,
And her feathers with yellow gold."
14When the Almighty scattered kings in it,
It was *white* as snow in Zalmon.

15A mountain of God *is* the mountain of
Bashan;
A mountain *of many* peaks *is* the mountain of
Bashan.
16Why do you fume with envy, you
mountains of *many* peaks?

This is the mountain *which* God desires to dwell in;
Yes, the LORD will dwell *in it* forever.

17 The chariots of God *are* twenty thousand,
Even thousands of thousands;
The Lord is among them *as in* Sinai, in the Holy *Place*.
18 You have ascended on high,
You have led captivity captive;
You have received gifts among men,
Even *from* the rebellious,
That the LORD God might dwell *there*.

19 Blessed *be* the Lord,
Who daily loads us *with benefits,*
The God of our salvation! Selah
20 Our God *is* the God of salvation;
And to GOD the Lord *belong* escapes from death.

21 But God will wound the head of His enemies,
The hairy scalp of the one who still goes on in his trespasses.
22 The Lord said, "I will bring back from Bashan,
I will bring *them* back from the depths of the sea,
23 That your foot may crush *them*[b] in blood,
And the tongues of your dogs *may have* their portion from *your* enemies."

24 They have seen Your procession, O God,

The procession of my God, my King, into the sanctuary.
25The singers went before, the players on instruments *followed* after;
Among *them were* the maidens playing timbrels.
26Bless God in the congregations,
The Lord, from the fountain of Israel.
27There *is* little Benjamin, their leader,
The princes of Judah *and* their company,
The princes of Zebulun *and* the princes of Naphtali.

28Your God has commanded[c] your strength;
Strengthen, O God, what You have done for us.
29Because of Your temple at Jerusalem,
Kings will bring presents to You.
30Rebuke the beasts of the reeds,
The herd of bulls with the calves of the peoples,
Till everyone submits himself with pieces of silver.
Scatter the peoples *who* delight in war.
31Envoys will come out of Egypt;
Ethiopia will quickly stretch out her hands to God. *A Promise to Africa*

32Sing to God, you kingdoms of the earth;
Oh, sing praises to the Lord, Selah
33To Him who rides on the heaven of heavens, *which were* of old!
Indeed, He sends out His voice, a mighty voice.

[34]Ascribe strength to God;
His excellence *is* over Israel,
And His strength *is* in the clouds.
[35]O God, *You are* more awesome than Your
holy places.
The God of Israel *is* He who gives strength
and power to *His* people.
Blessed *be* God!

Psalm 69

An Urgent Plea for Help in Trouble

To the Chief Musician. Set to “The Lilies.”[a] *A Psalm* of David.

[1]Save me, O God!
For the waters have come up to *my* neck.
[2]I sink in deep mire,
Where *there is* no standing;
I have come into deep waters,
Where the floods overflow me.
[3]I am weary with my crying;
My throat is dry;
My eyes fail while I wait for my God.

[4]Those who hate me without a cause
Are more than the hairs of my head;
They are mighty who would destroy me,
Being my enemies wrongfully;
Though I have stolen nothing,
I *still* must restore *it*.

[5]O God, You know my foolishness;
And my sins are not hidden from You.
[6]Let not those who wait for You, O Lord GOD
of hosts, be ashamed because of me;
Let not those who seek You be confounded
because of me, O God of Israel.
[7]Because for Your sake I have borne
reproach;
Shame has covered my face.
[8]I have become a stranger to my brothers,

And an alien to my mother's children;
9Because zeal for Your house has eaten me
up,
And the reproaches of those who reproach
You have fallen on me.
10When I wept *and chastened* my soul with
fasting,
That became my reproach.
11I also made sackcloth my garment;
I became a byword to them.
12Those who sit in the gate speak against
me,
And I *am* the song of the drunkards.

13But as for me, my prayer *is* to You,
O LORD, *in* the acceptable time;
O God, in the multitude of Your mercy,
Hear me in the truth of Your salvation.
14Deliver me out of the mire,
And let me not sink;
Let me be delivered from those who hate
me,
And out of the deep waters.
15Let not the floodwater overflow me,
Nor let the deep swallow me up;
And let not the pit shut its mouth on me.

16Hear me, O LORD, for Your lovingkindness
is good;
Turn to me according to the multitude of
Your tender mercies.
17And do not hide Your face from Your
servant,
For I am in trouble;
Hear me speedily.

18 Draw near to my soul, *and* redeem it;
Deliver me because of my enemies.

19 You know my reproach, my shame, and my dishonor;
My adversaries *are* all before You.
20 Reproach has broken my heart,
And I am full of heaviness;
I looked *for someone* to take pity, but *there was* none;
And for comforters, but I found none.
21 They also gave me gall for my food,
And for my thirst they gave me vinegar to drink.

22 Let their table become a snare before them,
And their well-being a trap.
23 Let their eyes be darkened, so that they do not see;
And make their loins shake continually.
24 Pour out Your indignation upon them,
And let Your wrathful anger take hold of them.
25 Let their dwelling place be desolate;
Let no one live in their tents.
26 For they persecute the *ones* You have struck,
And talk of the grief of those You have wounded.
27 Add iniquity to their iniquity,
And let them not come into Your righteousness.

28 Let them be blotted out of the book of the
living,
And not be written with the righteous.

29 But I *am* poor and sorrowful;
Let Your salvation, O God, set me up on
high.
30 I will praise the name of God with a song,
And will magnify Him with thanksgiving.
31 *This* also shall please the LORD better
than an ox *or* bull,
Which has horns and hooves.
32 The humble shall see *this and* be glad;
And you who seek God, your hearts shall
live.
33 For the LORD hears the poor,
And does not despise His prisoners.

34 Let heaven and earth praise Him,
The seas and everything that moves in them.
35 For God will save Zion
And build the cities of Judah,
That they may dwell there and possess it.
36 Also, the descendants of His servants shall
inherit it,
And those who love His name shall dwell in
it.

Psalm 70

Prayer for Relief from Adversaries

To the Chief Musician. *A Psalm* of David. To bring to remembrance.

[1] *MAKE haste,* O God, to deliver me!
Make haste to help me, O LORD!

[2] Let them be ashamed and confounded
Who seek my life;
Let them be turned back[a] and confused
Who desire my hurt.
[3] Let them be turned back because of their shame,
Who say, “Aha, aha!”

[4] Let all those who seek You rejoice and be glad in You;
And let those who love Your salvation say continually,
“Let God be magnified!”

[5] But I *am* poor and needy;
Make haste to me, O God!
You *are* my help and my deliverer;
O LORD, do not delay.

Psalm 71

God the Rock of Salvation

1 In You, O LORD, I put my trust;
Let me never be put to shame.
2 Deliver me in Your righteousness, and
cause me to escape;
Incline Your ear to me, and save me.
3 Be my strong refuge,
To which I may resort continually;
You have given the commandment to save
me,
For You *are* my rock and my fortress.

4 Deliver me, O my God, out of the hand of
the wicked,
Out of the hand of the unrighteous and cruel
man.
5 For You are my hope, O Lord GOD;
You are my trust from my youth.
6 By You I have been upheld from birth;
You are He who took me out of my mother's
womb.
My praise *shall be* continually of You.

7 I have become as a wonder to many,
But You *are* my strong refuge.
8 Let my mouth be filled *with* Your praise
And with Your glory all the day.

9 Do not cast me off in the time of old age;
Do not forsake me when my strength fails.
10 For my enemies speak against me;

And those who lie in wait for my life take
counsel together,
11 Saying, “God has forsaken him;
Pursue and take him, for *there is* none to
deliver *him.”*

12 O God, do not be far from me;
O my God, make haste to help me!
13 Let them be confounded *and* consumed
Who are adversaries of my life;
Let them be covered *with* reproach and
dishonor
Who seek my hurt.

14 But I will hope continually,
And will praise You yet more and more.
15 My mouth shall tell of Your righteousness
And Your salvation all the day,
For I do not know *their* limits.
16 I will go in the strength of the Lord GOD;
I will make mention of Your righteousness, of
Yours only.

17 O God, You have taught me from my youth;
And to this *day* I declare Your wondrous
works.
18 Now also when *I am* old and grayheaded,
O God, do not forsake me,
Until I declare Your strength to *this*
generation,
Your power to everyone *who* is to come.

19 Also Your righteousness, O God, *is* very
high,
You who have done great things;

O God, who *is* like You?
20 *You,* who have shown me great and severe
troubles,
Shall revive me again,
And bring me up again from the depths of
the earth.
21 You shall increase my greatness,
And comfort me on every side.

22 Also with the lute I will praise You—
And Your faithfulness, O my God!
To You I will sing with the harp,
O Holy One of Israel.
23 My lips shall greatly rejoice when I sing to
You,
And my soul, which You have redeemed.
24 My tongue also shall talk of Your
righteousness all the day long;
For they are confounded,
For they are brought to shame
Who seek my hurt.

Psalm 72

Glory and Universality of the Messiah's Reign

A Psalm of Solomon.

[1]Give the king Your judgments, O God,
And Your righteousness to the king's Son.
[2]He will judge Your people with righteousness,
And Your poor with justice.
[3]The mountains will bring peace to the people,
And the little hills, by righteousness.
[4]He will bring justice to the poor of the people;
He will save the children of the needy,
And will break in pieces the oppressor.

[5]They shall fear You[a]
As long as the sun and moon endure,
Throughout all generations.
[6]He shall come down like rain upon the grass before mowing,
Like showers *that* water the earth.
[7]In His days the righteous shall flourish,
And abundance of peace,
Until the moon is no more.

[8]He shall have dominion also from sea to sea,
And from the River to the ends of the earth.
[9]Those who dwell in the wilderness will bow before Him,

And His enemies will lick the dust.
10The kings of Tarshish and of the isles
Will bring presents;
The kings of Sheba and Seba
Will offer gifts.
11Yes, all kings shall fall down before Him;
All nations shall serve Him.

12For He will deliver the needy when he cries,
The poor also, and *him* who has no helper.
13He will spare the poor and needy,
And will save the souls of the needy.
14He will redeem their life from oppression and violence;
And precious shall be their blood in His sight.

15And He shall live;
And the gold of Sheba will be given to Him;
Prayer also will be made for Him continually,
And daily He shall be praised.

16There will be an abundance of grain in the earth,
On the top of the mountains;
Its fruit shall wave like Lebanon;
And *those* of the city shall flourish like grass of the earth.

17His name shall endure forever;
His name shall continue as long as the sun.
And *men* shall be blessed in Him;
All nations shall call Him blessed.

18 Blessed *be* the LORD God, the God of Israel,
Who only does wondrous things!
19 And blessed *be* His glorious name forever!
And let the whole earth be filled *with* His glory.
Amen and Amen.

20 The prayers of David the son of Jesse are ended.

BOOK THREE

Psalms 73—89

Psalm 73

The Tragedy of the Wicked, and the Blessedness of Trust in God

A Psalm of Asaph.

[1]Truly God *is* good to Israel,
To such as are pure in heart.
[2]But as for me, my feet had almost stumbled;
My steps had nearly slipped.
[3]For I *was* envious of the boastful,
When I saw the prosperity of the wicked.

[4]For *there are* no pangs in their death,
But their strength *is* firm.
[5]They *are* not in trouble *as other* men,
Nor are they plagued like *other* men.
[6]Therefore pride serves as their necklace;
Violence covers them *like* a garment.
[7]Their eyes bulge[a] with abundance;
They have more than heart could wish.
[8]They scoff and speak wickedly *concerning* oppression;
They speak loftily.
[9]They set their mouth against the heavens,
And their tongue walks through the earth.

10 Therefore his people return here,
And waters of a full *cup* are drained by them.
11 And they say, “How does God know?
And is there knowledge in the Most High?”
12 Behold, these *are* the ungodly,
Who are always at ease;
They increase *in* riches.
13 Surely I have cleansed my heart *in* vain,
And washed my hands in innocence.
14 For all day long I have been plagued,
And chastened every morning.

15 If I had said, “I will speak thus,”
Behold, I would have been untrue to the generation of Your children.
16 When I thought *how* to understand this,
It *was* too painful for me—
17 Until I went into the sanctuary of God;
Then I understood their end.

18 Surely You set them in slippery places;
You cast them down to destruction.
19 Oh, how they are *brought* to desolation, as in a moment!
They are utterly consumed with terrors.
20 As a dream when *one* awakes,
So, Lord, when You awake,
You shall despise their image.

21 Thus my heart was grieved,
And I was vexed in my mind. *Psalms of Pain*
22 I *was* so foolish and ignorant;
I was *like* a beast before You.

[23]Nevertheless I *am* continually with You;
You hold *me* by my right hand.
[24]You will guide me with Your counsel,
And afterward receive me *to* glory.

[25]Whom have I in heaven *but You?*
And *there is* none upon earth *that* I desire
besides You.
[26]My flesh and my heart fail;
But God *is* the strength of my heart and my
portion forever.

[27]For indeed, those who are far from You
shall perish;
You have destroyed all those who desert You
for harlotry.
[28]But *it is* good for me to draw near to God;
I have put my trust in the Lord GOD,
That I may declare all Your works.

Psalm 74

A Plea for Relief from Oppressors

A Contemplation[a] of Asaph.

1 O GOD, why have You cast *us* off forever?
Why does Your anger smoke against the
sheep of Your pasture?
2 Remember Your congregation, *which* You
have purchased of old,
The tribe of Your inheritance, *which* You
have redeemed—
This Mount Zion where You have dwelt.
3 Lift up Your feet to the perpetual
desolations.
The enemy has damaged everything in the
sanctuary.
4 Your enemies roar in the midst of Your
meeting place;
They set up their banners *for* signs.
5 They seem like men who lift up
Axes among the thick trees.
6 And now they break down its carved work,
all at once,
With axes and hammers.
7 They have set fire to Your sanctuary;
They have defiled the dwelling place of Your
name to the ground.
8 They said in their hearts,
"Let us destroy them altogether."
They have burned up all the meeting places
of God in the land.

9 We do not see our signs;
There is no longer any prophet;
Nor *is there* any among us who knows how long.
10 O God, how long will the adversary reproach?
Will the enemy blaspheme Your name forever?
11 Why do You withdraw Your hand, even Your right hand?
Take it out of Your bosom and destroy *them*.
12 For God *is* my King from of old,
Working salvation in the midst of the earth.
13 You divided the sea by Your strength;
You broke the heads of the sea serpents in the waters.
14 You broke the heads of Leviathan in pieces,
And gave him *as* food to the people inhabiting the wilderness.
15 You broke open the fountain and the flood;
You dried up mighty rivers.
16 The day *is* Yours, the night also *is* Yours;
You have prepared the light and the sun.
17 You have set all the borders of the earth;
You have made summer and winter.

18 Remember this, *that* the enemy has reproached, O LORD,
And *that* a foolish people has blasphemed Your name.
19 Oh, do not deliver the life of Your turtledove to the wild beast!
Do not forget the life of Your poor forever.

20 Have respect to the covenant;
For the dark places of the earth are full of
the haunts of cruelty.
21 Oh, do not let the oppressed return
ashamed!
Let the poor and needy praise Your name.

22 Arise, O God, plead Your own cause;
Remember how the foolish man reproaches
You daily.
23 Do not forget the voice of Your enemies;
The tumult of those who rise up against You
increases continually.

Psalm 75

Thanksgiving for God's Righteous Judgment

To the Chief Musician. Set to "Do Not Destroy."[a] A Psalm of Asaph. A Song.

1 We give thanks to You, O God, we give thanks!
For Your wondrous works declare *that* Your name is near.

2 "When I choose the proper time,
I will judge uprightly.
3 The earth and all its inhabitants are dissolved;
I set up its pillars firmly. Selah

4 "I said to the boastful, 'Do not deal boastfully,'
And to the wicked, 'Do not lift up the horn.
5 Do not lift up your horn on high;
Do *not* speak with a stiff neck.' "

6 For exaltation *comes* neither from the east
Nor from the west nor from the south.
7 But God *is* the Judge:
He puts down one,
And exalts another.
8 For in the hand of the LORD *there is* a cup,
And the wine is red;
It is fully mixed, and He pours it out;
Surely its dregs shall all the wicked of the earth

Drain *and* drink down.

9 But I will declare forever,
I will sing praises to the God of Jacob.

10 "All the horns of the wicked I will also cut
off,
But the horns of the righteous shall be
exalted."

Psalm 76

The Majesty of God in Judgment

To the Chief Musician. On stringed instruments.[a] A Psalm of Asaph. A Song.

1 In Judah God *is* known;
His name *is* great in Israel.
2 In Salem[b] also is His tabernacle,
And His dwelling place in Zion.
3 There He broke the arrows of the bow,
The shield and sword of battle. Selah

4 You *are* more glorious and excellent
Than the mountains of prey.
5 The stouthearted were plundered;
They have sunk into their sleep;
And none of the mighty men have found the use of their hands.
6 At Your rebuke, O God of Jacob,
Both the chariot and horse were cast into a dead sleep.

7 You, Yourself, *are* to be feared;
And who may stand in Your presence
When once You are angry?
8 You caused judgment to be heard from heaven;
The earth feared and was still,
9 When God arose to judgment,
To deliver all the oppressed of the earth. Selah

10 Surely the wrath of man shall praise You;
With the remainder of wrath You shall gird
Yourself.

11 Make vows to the LORD your God, and pay
them;
Let all who are around Him bring presents
to Him who ought to be feared.
12 He shall cut off the spirit of princes;
He is awesome to the kings of the earth.

Psalm 77

The Consoling Memory of God's Redemptive Works

To the Chief Musician. To Jeduthun. A Psalm of Asaph.

[1]I CRIED out to God with my voice—
To God with my voice;
And He gave ear to me.
[2]In the day of my trouble I sought the Lord;
My hand was stretched out in the night without ceasing;
My soul refused to be comforted.
[3]I remembered God, and was troubled;
I complained, and my spirit was overwhelmed. Selah

[4]You hold my eyelids *open;*
I am so troubled that I cannot speak.
[5]I have considered the days of old,
The years of ancient times.
[6]I call to remembrance my song in the night;
I meditate within my heart,
And my spirit makes diligent search.

[7]Will the Lord cast off forever?
And will He be favorable no more?
[8]Has His mercy ceased forever?
Has *His* promise failed forevermore?
[9]Has God forgotten to be gracious?
Has He in anger shut up His tender mercies? Selah

[10]And I said, "This *is* my anguish;

But I will remember the years of the right
hand of the Most High.”
11I will remember the works of the LORD;
Surely I will remember Your wonders of old.
12I will also meditate on all Your work,
And talk of Your deeds.
13Your way, O God, *is* in the sanctuary;
Who *is* so great a God as *our* God?
14You *are* the God who does wonders;
You have declared Your strength among the
peoples.
15You have with *Your* arm redeemed Your
people,
The sons of Jacob and Joseph. Selah

16The waters saw You, O God;
The waters saw You, they were afraid;
The depths also trembled.
17The clouds poured out water;
The skies sent out a sound;
Your arrows also flashed about.
18The voice of Your thunder *was* in the
whirlwind;
The lightnings lit up the world;
The earth trembled and shook.
19Your way *was* in the sea,
Your path in the great waters,
And Your footsteps were not known.
20You led Your people like a flock
By the hand of Moses and Aaron.

Psalm 78

God's Kindness to Rebellious Israel

A Contemplation[a] of Asaph.

1 Give ear, O my people, *to* my law;
Incline your ears to the words of my mouth.
2 I will open my mouth in a parable;
I will utter dark sayings of old,
3 Which we have heard and known,
And our fathers have told us.
4 We will not hide *them* from their children,
Telling to the generation to come the praises of the LORD,
And His strength and His wonderful works that He has done.

5 For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
That they should make them known to their children;
6 That the generation to come might know *them,*
The children *who* would be born,
That they may arise and declare *them* to their children,
7 That they may set their hope in God,
And not forget the works of God,
But keep His commandments;
8 And may not be like their fathers,
A stubborn and rebellious generation,
A generation *that* did not set its heart aright,

And whose spirit was not faithful to God.

9 The children of Ephraim, *being* armed *and* carrying bows,
Turned back in the day of battle.
10 They did not keep the covenant of God;
They refused to walk in His law,
11 And forgot His works
And His wonders that He had shown them.

12 Marvelous things He did in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.
13 He divided the sea and caused them to pass through;
And He made the waters stand up like a heap.
14 In the daytime also He led them with the cloud,
And all the night with a light of fire.
15 He split the rocks in the wilderness,
And gave *them* drink in abundance like the depths.
16 He also brought streams out of the rock,
And caused waters to run down like rivers.

17 But they sinned even more against Him
By rebelling against the Most High in the wilderness.
18 And they tested God in their heart
By asking for the food of their fancy.
19 Yes, they spoke against God:
They said, “Can God prepare a table in the wilderness?
20 Behold, He struck the rock,

So that the waters gushed out,
And the streams overflowed.
Can He give bread also?
Can He provide meat for His people?”

21 Therefore the LORD heard *this* and was furious;
So a fire was kindled against Jacob,
And anger also came up against Israel,
22 Because they did not believe in God,
And did not trust in His salvation.
23 Yet He had commanded the clouds above,
And opened the doors of heaven,
24 Had rained down manna on them to eat,
And given them of the bread of heaven.
25 Men ate angels’ food;
He sent them food to the full.

26 He caused an east wind to blow in the heavens;
And by His power He brought in the south wind.
27 He also rained meat on them like the dust,
Feathered fowl like the sand of the seas;
28 And He let *them* fall in the midst of their camp,
All around their dwellings.
29 So they ate and were well filled,
For He gave them their own desire.
30 They were not deprived of their craving;
But while their food *was* still in their mouths,
31 The wrath of God came against them,
And slew the stoutest of them,

And struck down the choice *men* of Israel.

32 In spite of this they still sinned,
And did not believe in His wondrous works.
33 Therefore their days He consumed in futility,
And their years in fear.

34 When He slew them, then they sought Him;
And they returned and sought earnestly for God.
35 Then they remembered that God *was* their rock,
And the Most High God their Redeemer.
36 Nevertheless they flattered Him with their mouth,
And they lied to Him with their tongue;
37 For their heart was not steadfast with Him,
Nor were they faithful in His covenant.
38 But He, *being* full of compassion, forgave *their* iniquity,
And did not destroy *them*.
Yes, many a time He turned His anger away,
And did not stir up all His wrath;
39 For He remembered that they *were but* flesh,
A breath that passes away and does not come again.

40 How often they provoked Him in the wilderness,
And grieved Him in the desert!
41 Yes, again and again they tempted God,

And limited the Holy One of Israel.
42 They did not remember His power:
The day when He redeemed them from the enemy,
43 When He worked His signs in Egypt,
And His wonders in the field of Zoan;
44 Turned their rivers into blood,
And their streams, that they could not drink.
45 He sent swarms of flies among them, which devoured them,
And frogs, which destroyed them.
46 He also gave their crops to the caterpillar,
And their labor to the locust.
47 He destroyed their vines with hail,
And their sycamore trees with frost.
48 He also gave up their cattle to the hail,
And their flocks to fiery lightning.
49 He cast on them the fierceness of His anger,
Wrath, indignation, and trouble,
By sending angels of destruction *among them*.
50 He made a path for His anger;
He did not spare their soul from death,
But gave their life over to the plague,
51 And destroyed all the firstborn in Egypt,
The first of *their* strength in the tents of Ham.
52 But He made His own people go forth like sheep,
And guided them in the wilderness like a flock;
53 And He led them on safely, so that they did not fear;

But the sea overwhelmed their enemies.
54And He brought them to His holy border,
This mountain *which* His right hand had
acquired.
55He also drove out the nations before them,
Allotted them an inheritance by survey,
And made the tribes of Israel dwell in their
tents.

56Yet they tested and provoked the Most
High God,
And did not keep His testimonies,
57But turned back and acted unfaithfully like
their fathers;
They were turned aside like a deceitful bow.
58For they provoked Him to anger with their
high places,
And moved Him to jealousy with their carved
images.
59When God heard *this,* He was furious,
And greatly abhorred Israel,
60So that He forsook the tabernacle of
Shiloh,
The tent He had placed among men,
61And delivered His strength into captivity,
And His glory into the enemy’s hand.
62He also gave His people over to the sword,
And was furious with His inheritance.
63The fire consumed their young men,
And their maidens were not given in
marriage.
64Their priests fell by the sword,
And their widows made no lamentation.

65 Then the Lord awoke as *from* sleep,
Like a mighty man who shouts because of wine.
66 And He beat back His enemies;
He put them to a perpetual reproach.

67 Moreover He rejected the tent of Joseph,
And did not choose the tribe of Ephraim,
68 But chose the tribe of Judah,
Mount Zion which He loved.
69 And He built His sanctuary like the heights,
Like the earth which He has established forever.
70 He also chose David His servant,
And took him from the sheepfolds;
71 From following the ewes that had young He brought him,
To shepherd Jacob His people,
And Israel His inheritance.
72 So he shepherded them according to the integrity of his heart,
And guided them by the skillfulness of his hands.

Psalm 79

A Dirge and a Prayer for Israel, Destroyed by Enemies

A Psalm of Asaph.

1 O GOD, the nations have come into Your
inheritance;
Your holy temple they have defiled;
They have laid Jerusalem in heaps. *Our Global God*
2 The dead bodies of Your servants
They have given *as* food for the birds of the
heavens,
The flesh of Your saints to the beasts of the
earth.
3 Their blood they have shed like water all
around Jerusalem,
And *there was* no one to bury *them*.
4 We have become a reproach to our
neighbors,
A scorn and derision to those who are
around us.

5 How long, LORD?
Will You be angry forever?
Will Your jealousy burn like fire?
6 Pour out Your wrath on the nations that do
not know You,
And on the kingdoms that do not call on Your
name.
7 For they have devoured Jacob,
And laid waste his dwelling place.

8 Oh, do not remember former iniquities against us!
Let Your tender mercies come speedily to meet us,
For we have been brought very low.
9 Help us, O God of our salvation,
For the glory of Your name;
And deliver us, and provide atonement for our sins,
For Your name's sake!
10 Why should the nations say,
"Where *is* their God?"
Let there be known among the nations in our sight
The avenging of the blood of Your servants *which has been* shed.

11 Let the groaning of the prisoner come before You;
According to the greatness of Your power
Preserve those who are appointed to die;
12 And return to our neighbors sevenfold into their bosom
Their reproach with which they have reproached You, O Lord.

13 So we, Your people and sheep of Your pasture,
Will give You thanks forever;
We will show forth Your praise to all generations.

Psalm 80

Prayer for Israel's Restoration

To the Chief Musician. Set to "The Lilies."[a] A Testimony[b]
of Asaph. A Psalm.

[1]Give ear, O Shepherd of Israel,
You who lead Joseph like a flock;
You who dwell *between* the cherubim, shine
forth!
[2]Before Ephraim, Benjamin, and Manasseh,
Stir up Your strength,
And come *and* save us!

[3]Restore us, O God;
Cause Your face to shine,
And we shall be saved!

[4]O LORD God of hosts,
How long will You be angry
Against the prayer of Your people?
[5]You have fed them with the bread of tears,
And given them tears to drink in great
measure.
[6]You have made us a strife to our neighbors,
And our enemies laugh among themselves.

[7]Restore us, O God of hosts;
Cause Your face to shine,
And we shall be saved!

[8]You have brought a vine out of Egypt;
You have cast out the nations, and planted it.

9 You prepared *room* for it,
And caused it to take deep root,
And it filled the land.
10 The hills were covered with its shadow,
And the mighty cedars with its boughs.
11 She sent out her boughs to the Sea,[c]
And her branches to the River.[d]

12 Why have You broken down her hedges,
So that all who pass by the way pluck her
fruit?
13 The boar out of the woods uproots it,
And the wild beast of the field devours it.

14 Return, we beseech You, O God of hosts;
Look down from heaven and see,
And visit this vine
15 And the vineyard which Your right hand
has planted,
And the branch *that* You made strong for
Yourself.
16 *It is* burned with fire, *it is* cut down;
They perish at the rebuke of Your
countenance.
17 Let Your hand be upon the man of Your
right hand,
Upon the son of man *whom* You made strong
for Yourself.
18 Then we will not turn back from You;
Revive us, and we will call upon Your name.

19 Restore us, O LORD God of hosts;
Cause Your face to shine,
And we shall be saved!

Psalm 81

An Appeal for Israel's Repentance

To the Chief Musician. On an instrument of Gath.[a] *A Psalm* of Asaph.

1 Sing aloud to God our strength;
Make a joyful shout to the God of Jacob.
2 Raise a song and strike the timbrel,
The pleasant harp with the lute.

3 Blow the trumpet at the time of the New Moon,
At the full moon, on our solemn feast day.
4 For this *is* a statute for Israel,
A law of the God of Jacob.
5 This He established in Joseph *as* a testimony,
When He went throughout the land of Egypt,
Where I heard a language I did not understand.

6 "I removed his shoulder from the burden;
His hands were freed from the baskets.
7 You called in trouble, and I delivered you;
I answered you in the secret place of thunder;
I tested you at the waters of Meribah. Selah

8 "Hear, O My people, and I will admonish you!
O Israel, if you will listen to Me!
9 There shall be no foreign god among you;

Nor shall you worship any foreign god.
10 I *am* the LORD your God,
Who brought you out of the land of Egypt;
Open your mouth wide, and I will fill it.

11 "But My people would not heed My voice,
And Israel would *have* none of Me.
12 So I gave them over to their own stubborn
heart,
To walk in their own counsels.

13 "Oh, that My people would listen to Me,
That Israel would walk in My ways!
14 I would soon subdue their enemies,
And turn My hand against their adversaries.
15 The haters of the LORD would pretend
submission to Him,
But their fate would endure forever.
16 He would have fed them also with the
finest of wheat;
And with honey from the rock I would have
satisfied you."

Psalm 82

A Plea for Justice

A Psalm of Asaph.

1 God stands in the congregation of the
mighty;
He judges among the gods.[a] *God and Gods*
2 How long will you judge unjustly,
And show partiality to the wicked? Selah
3 Defend the poor and fatherless;
Do justice to the afflicted and needy.
4 Deliver the poor and needy;
Free *them* from the hand of the wicked.

5 They do not know, nor do they understand;
They walk about in darkness;
All the foundations of the earth are unstable.

6 I said, "You *are* gods,[b]
And all of you *are* children of the Most High.
7 But you shall die like men,
And fall like one of the princes."

8 Arise, O God, judge the earth;
For You shall inherit all nations.

Psalm 83

Prayer to Frustrate Conspiracy Against Israel

A Song. A Psalm of Asaph.

[1]Do not keep silent, O God!
Do not hold Your peace,
And do not be still, O God!
[2]For behold, Your enemies make a tumult;
And those who hate You have lifted up their head.
[3]They have taken crafty counsel against Your people,
And consulted together against Your sheltered ones.
[4]They have said, “Come, and let us cut them off from *being* a nation,
That the name of Israel may be remembered no more.”

[5]For they have consulted together with one consent;
They form a confederacy against You:
[6]The tents of Edom and the Ishmaelites;
Moab and the Hagrites;
[7]Gebal, Ammon, and Amalek;
Philistia with the inhabitants of Tyre;
[8]Assyria also has joined with them;
They have helped the children of Lot. Selah

[9]Deal with them as *with* Midian,
As *with* Sisera,
As *with* Jabin at the Brook Kishon,

10 Who perished at En Dor,
Who became *as* refuse on the earth.
11 Make their nobles like Oreb and like Zeeb,
Yes, all their princes like Zebah and Zalmunna,
12 Who said, “Let us take for ourselves
The pastures of God for a possession.”

13 O my God, make them like the whirling dust,
Like the chaff before the wind!
14 As the fire burns the woods,
And as the flame sets the mountains on fire,
15 So pursue them with Your tempest,
And frighten them with Your storm.
16 Fill their faces with shame,
That they may seek Your name, O LORD.
17 Let them be confounded and dismayed forever;
Yes, let them be put to shame and perish,
18 That they may know that You, whose name alone *is* the LORD,
Are the Most High over all the earth.

Psalm 84

The Blessedness of Dwelling in the House of God

To the Chief Musician. On an instrument of Gath.[a] A Psalm of the sons of Korah.

[1]How lovely *is* Your tabernacle,
O LORD of hosts!
[2]My soul longs, yes, even faints
For the courts of the LORD;
My heart and my flesh cry out for the living God.

[3]Even the sparrow has found a home,
And the swallow a nest for herself,
Where she may lay her young—
Even Your altars, O LORD of hosts,
My King and my God.
[4]Blessed *are* those who dwell in Your house;
They will still be praising You. Selah

[5]Blessed *is* the man whose strength *is* in You,
Whose heart *is* set on pilgrimage.
[6]*As they* pass through the Valley of Baca,
They make it a spring;
The rain also covers it with pools.
[7]They go from strength to strength;
Each one appears before God in Zion.[b]

[8]O LORD God of hosts, hear my prayer;
Give ear, O God of Jacob! Selah
[9]O God, behold our shield,

And look upon the face of Your anointed.

10For a day in Your courts *is* better than a
thousand.
I would rather be a doorkeeper in the house
of my God
Than dwell in the tents of wickedness.
11For the LORD God *is* a sun and shield;
The LORD will give grace and glory;
No good *thing* will He withhold
From those who walk uprightly.

12O LORD of hosts,
Blessed *is* the man who trusts in You!

Psalm 85

Prayer that the LORD Will Restore Favor to the Land

To the Chief Musician. A Psalm of the sons of Korah.

[1]LORD, You have been favorable to Your land;
You have brought back the captivity of Jacob.
[2]You have forgiven the iniquity of Your people;
You have covered all their sin. Selah
[3]You have taken away all Your wrath;
You have turned from the fierceness of Your anger.

[4]Restore us, O God of our salvation,
And cause Your anger toward us to cease.
[5]Will You be angry with us forever?
Will You prolong Your anger to all generations?
[6]Will You not revive us again,
That Your people may rejoice in You?
[7]Show us Your mercy, LORD,
And grant us Your salvation.

[8]I will hear what God the LORD will speak,
For He will speak peace
To His people and to His saints;
But let them not turn back to folly.
[9]Surely His salvation *is* near to those who fear Him,
That glory may dwell in our land.

10 Mercy and truth have met together;
Righteousness and peace have kissed.
11 Truth shall spring out of the earth,
And righteousness shall look down from heaven.
12 Yes, the LORD will give *what is* good;
And our land will yield its increase.
13 Righteousness will go before Him,
And shall make His footsteps *our* pathway.

Psalm 86

Prayer for Mercy, with Meditation on the Excellencies of the LORD

A Prayer of David.

[1]Bow down Your ear, O LORD, hear me;
For I *am* poor and needy.
[2]Preserve my life, for I *am* holy;
You are my God;
Save Your servant who trusts in You!
[3]Be merciful to me, O Lord,
For I cry to You all day long.
[4]Rejoice the soul of Your servant,
For to You, O Lord, I lift up my soul.
[5]For You, Lord, *are* good, and ready to forgive,
And abundant in mercy to all those who call upon You.

[6]Give ear, O LORD, to my prayer;
And attend to the voice of my supplications.
[7]In the day of my trouble I will call upon You,
For You will answer me.

[8]Among the gods *there is* none like You, O Lord;
Nor *are there any works* like Your works. *The Supreme God*
[9]All nations whom You have made
Shall come and worship before You, O Lord,
And shall glorify Your name.

10 For You *are* great, and do wondrous
things;
You alone *are* God.

11 Teach me Your way, O LORD;
I will walk in Your truth;
Unite my heart to fear Your name.
12 I will praise You, O Lord my God, with all
my heart,
And I will glorify Your name forevermore.
13 For great *is* Your mercy toward me,
And You have delivered my soul from the
depths of Sheol.

14 O God, the proud have risen against me,
And a mob of violent *men* have sought my
life,
And have not set You before them.
15 But You, O Lord, *are* a God full of
compassion, and gracious,
Longsuffering and abundant in mercy and
truth.

16 Oh, turn to me, and have mercy on me!
Give Your strength to Your servant,
And save the son of Your maidservant.
17 Show me a sign for good,
That those who hate me may see *it* and be
ashamed,
Because You, LORD, have helped me and
comforted me.

Psalm 87

The Glories of the City of God

A Psalm of the sons of Korah. A Song.

1 His foundation *is* in the holy mountains.
2 The LORD loves the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of you,
O city of God! Selah

4 "I will make mention of Rahab and Babylon
to those who know Me;
Behold, O Philistia and Tyre, with Ethiopia:
'This *one* was born there.' "

5 And of Zion it will be said,
"This *one* and that *one* were born in her;
And the Most High Himself shall establish
her."
6 The LORD will record,
When He registers the peoples:
"This *one* was born there." Selah

7 Both the singers and the players on
instruments *say,*
"All my springs *are* in you."

Psalm 88

A Prayer for Help in Despondency

A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to “Mahalath Leannoth.” A Contemplation[a] of Heman the Ezrahite.

1 O LORD, God of my salvation,
I have cried out day and night before You.
2 Let my prayer come before You;
Incline Your ear to my cry.

3 For my soul is full of troubles,
And my life draws near to the grave.
4 I am counted with those who go down to the pit;
I am like a man *who has* no strength,
5 Adrift among the dead,
Like the slain who lie in the grave,
Whom You remember no more,
And who are cut off from Your hand.

6 You have laid me in the lowest pit,
In darkness, in the depths.
7 Your wrath lies heavy upon me,
And You have afflicted *me* with all Your waves. Selah
8 You have put away my acquaintances far from me;
You have made me an abomination to them;
I am shut up, and I cannot get out;
9 My eye wastes away because of affliction.
LORD, I have called daily upon You;

I have stretched out my hands to You.
10 Will You work wonders for the dead?
Shall the dead arise *and* praise You? Selah
11 Shall Your lovingkindness be declared in the grave?
Or Your faithfulness in the place of destruction?
12 Shall Your wonders be known in the dark?
And Your righteousness in the land of forgetfulness?

13 But to You I have cried out, O LORD,
And in the morning my prayer comes before You.
14 LORD, why do You cast off my soul?
Why do You hide Your face from me?
15 I *have been* afflicted and ready to die from *my* youth;
I suffer Your terrors;
I am distraught.
16 Your fierce wrath has gone over me;
Your terrors have cut me off.
17 They came around me all day long like water;
They engulfed me altogether.
18 Loved one and friend You have put far from me,
And my acquaintances into darkness.

Psalm 89

Remembering the Covenant with David, and Sorrow for Lost Blessings

A Contemplation[a] of Ethan the Ezrahite.

1 I WILL sing of the mercies of the LORD
forever;
With my mouth will I make known Your
faithfulness to all generations.
2 For I have said, “Mercy shall be built up
forever;
Your faithfulness You shall establish in the
very heavens.”

3 “I have made a covenant with My chosen,
I have sworn to My servant David: *Our Covenant-Keeping God*
4 ‘Your seed I will establish forever,
And build up your throne to all
generations.’ ” Selah

5 And the heavens will praise Your wonders,
O LORD;
Your faithfulness also in the assembly of the
saints.
6 For who in the heavens can be compared to
the LORD?
Who among the sons of the mighty can be
likened to the LORD?
7 God is greatly to be feared in the assembly
of the saints,

And to be held in reverence by all *those* around Him.
8 O LORD God of hosts,
Who *is* mighty like You, O LORD?
Your faithfulness also surrounds You.
9 You rule the raging of the sea;
When its waves rise, You still them.
10 You have broken Rahab in pieces, as one who is slain;
You have scattered Your enemies with Your mighty arm.

11 The heavens *are* Yours, the earth also *is* Yours;
The world and all its fullness, You have founded them.
12 The north and the south, You have created them;
Tabor and Hermon rejoice in Your name.
13 You have a mighty arm;
Strong is Your hand, *and* high is Your right hand.
14 Righteousness and justice *are* the foundation of Your throne;
Mercy and truth go before Your face.
15 Blessed *are* the people who know the joyful sound!
They walk, O LORD, in the light of Your countenance.
16 In Your name they rejoice all day long,
And in Your righteousness they are exalted.
17 For You *are* the glory of their strength,
And in Your favor our horn is exalted.
18 For our shield *belongs* to the LORD,

And our king to the Holy One of Israel.

19 Then You spoke in a vision to Your holy
one,[b]
And said: “I have given help to *one who is*
mighty;
I have exalted one chosen from the people.
20 I have found My servant David;
With My holy oil I have anointed him,
21 With whom My hand shall be established;
Also My arm shall strengthen him.
22 The enemy shall not outwit him,
Nor the son of wickedness afflict him.
23 I will beat down his foes before his face,
And plague those who hate him.

24 “But My faithfulness and My mercy *shall*
be with him,
And in My name his horn shall be exalted.
25 Also I will set his hand over the sea,
And his right hand over the rivers.
26 He shall cry to Me, ‘You *are* my Father,
My God, and the rock of my salvation.’
27 Also I will make him *My* firstborn,
The highest of the kings of the earth.
28 My mercy I will keep for him forever,
And My covenant shall stand firm with him.
29 His seed also I will make *to endure*
forever,
And his throne as the days of heaven.

30 “If his sons forsake My law
And do not walk in My judgments,
31 If they break My statutes

And do not keep My commandments,
32 Then I will punish their transgression with
the rod,
And their iniquity with stripes.
33 Nevertheless My lovingkindness I will not
utterly take from him,
Nor allow My faithfulness to fail.
34 My covenant I will not break,
Nor alter the word that has gone out of My
lips.
35 Once I have sworn by My holiness;
I will not lie to David:
36 His seed shall endure forever,
And his throne as the sun before Me;
37 It shall be established forever like the
moon,
Even *like* the faithful witness in the sky.”
Selah

38 But You have cast off and abhorred,
You have been furious with Your anointed.
39 You have renounced the covenant of Your
servant;
You have profaned his crown *by casting it* to
the ground.
40 You have broken down all his hedges;
You have brought his strongholds to ruin.
41 All who pass by the way plunder him;
He is a reproach to his neighbors.
42 You have exalted the right hand of his
adversaries;
You have made all his enemies rejoice.
43 You have also turned back the edge of his
sword,

And have not sustained him in the battle.
44 You have made his glory cease,
And cast his throne down to the ground.
45 The days of his youth You have shortened;
You have covered him with shame. Selah

46 How long, LORD?
Will You hide Yourself forever?
Will Your wrath burn like fire?
47 Remember how short my time is;
For what futility have You created all the children of men?
48 What man can live and not see death?
Can he deliver his life from the power of the grave? Selah

49 Lord, where *are* Your former lovingkindnesses,
Which You swore to David in Your truth?
50 Remember, Lord, the reproach of Your servants—
How I bear in my bosom *the reproach of* all the many peoples,
51 With which Your enemies have reproached, O LORD,
With which they have reproached the footsteps of Your anointed.

52 Blessed *be* the LORD forevermore!
Amen and Amen.

BOOK FOUR

Psalms 90—106

Psalm 90

The Eternity of God, and Man's Frailty

A Prayer of Moses the man of God.

1 Lord, You have been our dwelling place[a] in
all generations.
2 Before the mountains were brought forth,
Or ever You had formed the earth and the
world,
Even from everlasting to everlasting, You *are*
God.

3 You turn man to destruction,
And say, "Return, O children of men."
4 For a thousand years in Your sight
Are like yesterday when it is past,
And *like* a watch in the night.
5 You carry them away *like* a flood;
They are like a sleep.
In the morning they are like grass *which*
grows up:
6 In the morning it flourishes and grows up;
In the evening it is cut down and withers.

7 For we have been consumed by Your anger,
And by Your wrath we are terrified.
8 You have set our iniquities before You,

Our secret *sins* in the light of Your
countenance.
9For all our days have passed away in Your
wrath;
We finish our years like a sigh.
10The days of our lives *are* seventy years;
And if by reason of strength *they are* eighty
years,
Yet their boast *is* only labor and sorrow;
For it is soon cut off, and we fly away.
11Who knows the power of Your anger?
For as the fear of You, *so is* Your wrath.
12So teach *us* to number our days,
That we may gain a heart of wisdom.

13Return, O LORD!
How long?
And have compassion on Your servants.
14Oh, satisfy us early with Your mercy,
That we may rejoice and be glad all our
days!
15Make us glad according to the days *in
which* You have afflicted us,
The years *in which* we have seen evil.
16Let Your work appear to Your servants,
And Your glory to their children. *Connecting Our
Work with God's Work*
17And let the beauty of the LORD our God be
upon us,
And establish the work of our hands for us;
Yes, establish the work of our hands.

Psalm 91

Safety of Abiding in the Presence of God

[1]He who dwells in the secret place of the
Most High
Shall abide under the shadow of the
Almighty.
[2]I will say of the LORD, "*He is* my refuge
and my fortress;
My God, in Him I will trust."

[3]Surely He shall deliver you from the snare
of the fowler[a]
And from the perilous pestilence.
[4]He shall cover you with His feathers,
And under His wings you shall take refuge;
His truth *shall be your* shield and buckler.
[5]You shall not be afraid of the terror by
night,
Nor of the arrow *that* flies by day,
[6]*Nor* of the pestilence *that* walks in
darkness,
Nor of the destruction *that* lays waste at
noonday.

[7]A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not come near you.
[8]Only with your eyes shall you look,
And see the reward of the wicked.

[9]Because you have made the LORD, *who is*
my refuge,

Even the Most High, your dwelling place,
10 No evil shall befall you,
Nor shall any plague come near your dwelling;
11 For He shall give His angels charge over you,
To keep you in all your ways.
12 In *their* hands they shall bear you up,
Lest you dash your foot against a stone.
13 You shall tread upon the lion and the cobra,
The young lion and the serpent you shall trample underfoot.

14 "Because he has set his love upon Me, therefore I will deliver him;
I will set him on high, because he has known My name.
15 He shall call upon Me, and I will answer him;
I *will be* with him in trouble;
I will deliver him and honor him.
16 With long life I will satisfy him,
And show him My salvation."

Psalm 92

Praise to the LORD for His Love and Faithfulness

A Psalm. A Song for the Sabbath day.

1 *IT is* good to give thanks to the LORD,
And to sing praises to Your name, O Most High;
2 To declare Your lovingkindness in the morning,
And Your faithfulness every night,
3 On an instrument of ten strings,
On the lute,
And on the harp,
With harmonious sound.
4 For You, LORD, have made me glad through Your work;
I will triumph in the works of Your hands.

5 O LORD, how great are Your works!
Your thoughts are very deep.
6 A senseless man does not know,
Nor does a fool understand this.
7 When the wicked spring up like grass,
And when all the workers of iniquity flourish,
It is that they may be destroyed forever.

8 But You, LORD, *are* on high forevermore.
9 For behold, Your enemies, O LORD,
For behold, Your enemies shall perish;
All the workers of iniquity shall be scattered.

10 But my horn You have exalted like a wild
ox;
I have been anointed with fresh oil.
11 My eye also has seen *my desire* on my
enemies;
My ears hear *my desire* on the wicked
Who rise up against me.

12 The righteous shall flourish like a palm
tree,
He shall grow like a cedar in Lebanon.
13 Those who are planted in the house of the
LORD
Shall flourish in the courts of our God.
14 They shall still bear fruit in old age;
They shall be fresh and flourishing, *The Art of Growing Old*
15 To declare that the LORD is upright;
He is my rock, and *there is* no
unrighteousness in Him.

Psalm 93

The Eternal Reign of the LORD

[1]The LORD reigns, He is clothed with majesty;
The LORD is clothed,
He has girded Himself with strength.
Surely the world is established, so that it cannot be moved.
[2]Your throne *is* established from of old;
You *are* from everlasting.

[3]The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
[4]The LORD on high *is* mightier
Than the noise of many waters,
Than the mighty waves of the sea.

[5]Your testimonies are very sure;
Holiness adorns Your house,
O LORD, forever.

Psalm 94

God the Refuge of the Righteous

[1]O LORD God, to whom vengeance belongs
—
O God, to whom vengeance belongs, shine
forth!
[2]Rise up, O Judge of the earth;
Render punishment to the proud.
[3]LORD, how long will the wicked,
How long will the wicked triumph?

[4]They utter speech, *and* speak insolent
things;
All the workers of iniquity boast in
themselves.
[5]They break in pieces Your people, O LORD,
And afflict Your heritage.
[6]They slay the widow and the stranger,
And murder the fatherless.
[7]Yet they say, “The LORD does not see,
Nor does the God of Jacob understand.”

[8]Understand, you senseless among the
people;
And *you* fools, when will you be wise?
[9]He who planted the ear, shall He not hear?
He who formed the eye, shall He not see?
[10]He who instructs the nations, shall He not
correct,
He who teaches man knowledge?
[11]The LORD knows the thoughts of man,

That they *are* futile.

12 Blessed *is* the man whom You instruct, O LORD,
And teach out of Your law,
13 That You may give him rest from the days of adversity,
Until the pit is dug for the wicked.
14 For the LORD will not cast off His people,
Nor will He forsake His inheritance.
15 But judgment will return to righteousness,
And all the upright in heart will follow it.

16 Who will rise up for me against the evildoers?
Who will stand up for me against the workers of iniquity?
17 Unless the LORD *had been* my help,
My soul would soon have settled in silence.
18 If I say, "My foot slips,"
Your mercy, O LORD, will hold me up.
19 In the multitude of my anxieties within me,
Your comforts delight my soul.

20 Shall the throne of iniquity, which devises evil by law,
Have fellowship with You? *Why Things Don't Change*
21 They gather together against the life of the righteous,
And condemn innocent blood.
22 But the LORD has been my defense,
And my God the rock of my refuge.
23 He has brought on them their own iniquity,

And shall cut them off in their own wickedness;
The LORD our God shall cut them off.

Psalm 95

A Call to Worship and Obedience

1 Oh come, let us sing to the LORD!
Let us shout joyfully to the Rock of our salvation.
2 Let us come before His presence with thanksgiving;
Let us shout joyfully to Him with psalms.
3 For the LORD *is* the great God,
And the great King above all gods.
4 In His hand *are* the deep places of the earth;
The heights of the hills *are* His also.
5 The sea *is* His, for He made it;
And His hands formed the dry *land*.

6 Oh come, let us worship and bow down;
Let us kneel before the LORD our Maker.
7 For He *is* our God,
And we *are* the people of His pasture,
And the sheep of His hand.
Today, if you will hear His voice:
8 "Do not harden your hearts, as in the rebellion,[a]
As *in* the day of trial[b] in the wilderness,
9 When your fathers tested Me;
They tried Me, though they saw My work.
10 For forty years I was grieved with *that* generation,
And said, 'It *is* a people who go astray in their hearts,

And they do not know My ways.’
11So I swore in My wrath,
‘They shall not enter My rest.’ ”

Psalm 96

A Song of Praise to God Coming in Judgment

[1]Oh, sing to the LORD a new song!
Sing to the LORD, all the earth.
[2]Sing to the LORD, bless His name;
Proclaim the good news of His salvation
from day to day.
[3]Declare His glory among the nations,
His wonders among all peoples.

[4]For the LORD *is* great and greatly to be
praised;
He *is* to be feared above all gods.
[5]For all the gods of the peoples *are* idols,
But the LORD made the heavens.
[6]Honor and majesty *are* before Him;
Strength and beauty *are* in His sanctuary.

[7]Give to the LORD, O families of the peoples,
Give to the LORD glory and strength.
[8]Give to the LORD the glory *due* His name;
Bring an offering, and come into His courts.

A Day of Worship

[9]Oh, worship the LORD in the beauty of
holiness!
Tremble before Him, all the earth.

[10]Say among the nations, “The LORD reigns;
The world also is firmly established,
It shall not be moved;
He shall judge the peoples righteously.”

11 Let the heavens rejoice, and let the earth
be glad;
Let the sea roar, and all its fullness;
12 Let the field be joyful, and all that *is* in it.
Then all the trees of the woods will rejoice
13 before the LORD.
For He is coming, for He is coming to judge
the earth.
He shall judge the world with righteousness,
And the peoples with His truth.

Psalm 97

A Song of Praise to the Sovereign LORD

[1]The LORD reigns;
Let the earth rejoice;
Let the multitude of isles be glad!

[2]Clouds and darkness surround Him;
Righteousness and justice *are* the foundation
of His throne.
[3]A fire goes before Him,
And burns up His enemies round about.
[4]His lightnings light the world;
The earth sees and trembles.
[5]The mountains melt like wax at the
presence of the LORD,
At the presence of the Lord of the whole
earth.
[6]The heavens declare His righteousness,
And all the peoples see His glory.

[7]Let all be put to shame who serve carved
images,
Who boast of idols.
Worship Him, all *you* gods.
[8]Zion hears and is glad,
And the daughters of Judah rejoice
Because of Your judgments, O LORD.
[9]For You, LORD, *are* most high above all the
earth;
You are exalted far above all gods.

[10]You who love the LORD, hate evil!

He preserves the souls of His saints;
He delivers them out of the hand of the wicked.
11 Light is sown for the righteous,
And gladness for the upright in heart.
12 Rejoice in the LORD, you righteous,
And give thanks at the remembrance of His holy name.[a]

Psalm 98

A Song of Praise to the LORD for His Salvation and Judgment

A Psalm.

1 Oh, sing to the LORD a new song!
For He has done marvelous things;
His right hand and His holy arm have gained
Him the victory. *A New Song*
2 The LORD has made known His salvation;
His righteousness He has revealed in the
sight of the nations.
3 He has remembered His mercy and His
faithfulness to the house of Israel;
All the ends of the earth have seen the
salvation of our God.

4 Shout joyfully to the LORD, all the earth;
Break forth in song, rejoice, and sing
praises.
5 Sing to the LORD with the harp,
With the harp and the sound of a psalm,
6 With trumpets and the sound of a horn;
Shout joyfully before the LORD, the King.

7 Let the sea roar, and all its fullness,
The world and those who dwell in it;
8 Let the rivers clap *their* hands;
Let the hills be joyful together
9 before the LORD,
For He is coming to judge the earth.
With righteousness He shall judge the world,

And the peoples with equity.

Psalm 99

Praise to the LORD for His Holiness

[1]The LORD reigns;
Let the peoples tremble!
He dwells *between* the cherubim;
Let the earth be moved!
[2]The LORD *is* great in Zion,
And He *is* high above all the peoples.
[3]Let them praise Your great and awesome
name—
He *is* holy.

[4]The King's strength also loves justice;
You have established equity;
You have executed justice and righteousness
in Jacob.
[5]Exalt the LORD our God,
And worship at His footstool—
He *is* holy.

[6]Moses and Aaron were among His priests,
And Samuel was among those who called
upon His name;
They called upon the LORD, and He
answered them.
[7]He spoke to them in the cloudy pillar;
They kept His testimonies and the ordinance
He gave them.

[8]You answered them, O LORD our God;
You were to them God-Who-Forgives,
Though You took vengeance on their deeds.

9 Exalt the LORD our God,
And worship at His holy hill;
For the LORD our God *is* holy.

Psalm 100

A Song of Praise for the LORD's Faithfulness to His People

A Psalm of Thanksgiving.

[1]Make a joyful shout to the LORD, all you
lands! *Psalms for Many Occasions*
[2]Serve the LORD with gladness;
Come before His presence with singing.
[3]Know that the LORD, He *is* God;
It is He *who* has made us, and not we
ourselves;[a]
We are His people and the sheep of His
pasture.

[4]Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, *and* bless His name.
[5]For the LORD *is* good;
His mercy *is* everlasting,
And His truth *endures* to all generations.

Psalm 101

Promised Faithfulness to the LORD

A Psalm of David.

1 I WILL sing of mercy and justice;
To You, O LORD, I will sing praises. *Yes, We Can Be Spiritual in Governing*

2 I will behave wisely in a perfect way.
Oh, when will You come to me?
I will walk within my house with a perfect heart.

3 I will set nothing wicked before my eyes;
I hate the work of those who fall away;
It shall not cling to me.
4 A perverse heart shall depart from me;
I will not know wickedness.

5 Whoever secretly slanders his neighbor,
Him I will destroy;
The one who has a haughty look and a proud heart,
Him I will not endure.

6 My eyes *shall be* on the faithful of the land,
That they may dwell with me;
He who walks in a perfect way,
He shall serve me.
7 He who works deceit shall not dwell within my house;

He who tells lies shall not continue in my
presence.
8Early I will destroy all the wicked of the
land,
That I may cut off all the evildoers from the
city of the LORD.

Psalm 102

The LORD's Eternal Love

A Prayer of the afflicted, when he is overwhelmed and pours out his complaint before the LORD.

[1]Hear my prayer, O LORD,
And let my cry come to You.
[2]Do not hide Your face from me in the day of my trouble;
Incline Your ear to me;
In the day that I call, answer me speedily.

[3]For my days are consumed like smoke,
And my bones are burned like a hearth.
[4]My heart is stricken and withered like grass,
So that I forget to eat my bread.
[5]Because of the sound of my groaning
My bones cling to my skin.
[6]I am like a pelican of the wilderness;
I am like an owl of the desert.
[7]I lie awake,
And am like a sparrow alone on the housetop.

[8]My enemies reproach me all day long;
Those who deride me swear an oath against me.
[9]For I have eaten ashes like bread,
And mingled my drink with weeping,
[10]Because of Your indignation and Your wrath;

For You have lifted me up and cast me away.
11My days *are* like a shadow that lengthens,
And I wither away like grass.

12But You, O LORD, shall endure forever,
And the remembrance of Your name to all generations.
13You will arise *and* have mercy on Zion;
For the time to favor her,
Yes, the set time, has come.
14For Your servants take pleasure in her stones,
And show favor to her dust.
15So the nations shall fear the name of the LORD,
And all the kings of the earth Your glory.
16For the LORD shall build up Zion;
He shall appear in His glory.
17He shall regard the prayer of the destitute,
And shall not despise their prayer.

18This will be written for the generation to come,
That a people yet to be created may praise the LORD.
19For He looked down from the height of His sanctuary;
From heaven the LORD viewed the earth,
20To hear the groaning of the prisoner,
To release those appointed to death, *From Individuals to Community to the World*
21To declare the name of the LORD in Zion,
And His praise in Jerusalem,
22When the peoples are gathered together,

And the kingdoms, to serve the LORD.

23 He weakened my strength in the way;
He shortened my days.
24 I said, “O my God,
Do not take me away in the midst of my days;
Your years *are* throughout all generations.
25 Of old You laid the foundation of the earth,
And the heavens *are* the work of Your hands.
26 They will perish, but You will endure;
Yes, they will all grow old like a garment;
Like a cloak You will change them,
And they will be changed.
27 But You *are* the same,
And Your years will have no end.
28 The children of Your servants will continue,
And their descendants will be established before You.”

Psalm 103

Praise for the LORD's Mercies

A Psalm of David.

1 Bless the LORD, O my soul;
And all that is within me, *bless* His holy name! *Psalms into Hymns*
2 Bless the LORD, O my soul,
And forget not all His benefits:
3 Who forgives all your iniquities,
Who heals all your diseases,
4 Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
5 Who satisfies your mouth with good *things,*
So that your youth is renewed like the eagle's.

6 The LORD executes righteousness
And justice for all who are oppressed.
7 He made known His ways to Moses,
His acts to the children of Israel.
8 The LORD *is* merciful and gracious,
Slow to anger, and abounding in mercy.
9 He will not always strive *with us,*
Nor will He keep *His anger* forever.
10 He has not dealt with us according to our sins,
Nor punished us according to our iniquities.

11 For as the heavens are high above the earth,

So great is His mercy toward those who fear
Him;
12As far as the east is from the west,
So far has He removed our transgressions
from us.
13As a father pities *his* children,
So the LORD pities those who fear Him.
14For He knows our frame;
He remembers that we *are* dust.

15*As for* man, his days *are* like grass;
As a flower of the field, so he flourishes.
16For the wind passes over it, and it is gone,
And its place remembers it no more.[a]
17But the mercy of the LORD *is* from
everlasting to everlasting
On those who fear Him,
And His righteousness to children's children,
18To such as keep His covenant,
And to those who remember His
commandments to do them.

19The LORD has established His throne in
heaven,
And His kingdom rules over all. *Glimpses of Heaven*

20Bless the LORD, you His angels,
Who excel in strength, who do His word,
Heeding the voice of His word.
21Bless the LORD, all *you* His hosts,
You ministers of His, who do His pleasure.
22Bless the LORD, all His works,
In all places of His dominion.
Bless the LORD, O my soul!

Psalm 104

Praise to the Sovereign LORD for His Creation and Providence

[1]Bless the LORD, O my soul!
O LORD my God, You are very great:
You are clothed with honor and majesty,
[2]Who cover *Yourself* with light as *with* a garment,
Who stretch out the heavens like a curtain.

[3]He lays the beams of His upper chambers in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,
[4]Who makes His angels spirits,
His ministers a flame of fire.

[5]*You who* laid the foundations of the earth,
So *that* it should not be moved forever,
[6]You covered it with the deep as *with* a garment;
The waters stood above the mountains.
[7]At Your rebuke they fled;
At the voice of Your thunder they hastened away.
[8]They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.
[9]You have set a boundary that they may not pass over,
That they may not return to cover the earth.

10 He sends the springs into the valleys;
They flow among the hills.
11 They give drink to every beast of the field;
The wild donkeys quench their thirst.
12 By them the birds of the heavens have
their home;
They sing among the branches.
13 He waters the hills from His upper
chambers;
The earth is satisfied with the fruit of Your
works.

14 He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,

God and the Environment

15 And wine *that* makes glad the heart of
man,
Oil to make *his* face shine,
And bread *which* strengthens man's heart.
16 The trees of the LORD are full *of sap,*
The cedars of Lebanon which He planted,
17 Where the birds make their nests;
The stork has her home in the fir trees.
18 The high hills *are* for the wild goats;
The cliffs are a refuge for the rock badgers.[a]

19 He appointed the moon for seasons;
The sun knows its going down.
20 You make darkness, and it is night,
In which all the beasts of the forest creep
about.
21 The young lions roar after their prey,
And seek their food from God.

22 *When* the sun rises, they gather together
And lie down in their dens.
23 Man goes out to his work
And to his labor until the evening.

24 O LORD, how manifold are Your works!
In wisdom You have made them all.
The earth is full of Your possessions— *Work God's Way*
25 This great and wide sea,
In which *are* innumerable teeming things,
Living things both small and great.
26 There the ships sail about;
There is that Leviathan
Which You have made to play there.

27 These all wait for You,
That You may give *them* their food in due season.
28 *What* You give them they gather in;
You open Your hand, they are filled with good.
29 You hide Your face, they are troubled;
You take away their breath, they die and return to their dust.
30 You send forth Your Spirit, they are created;
And You renew the face of the earth.

31 May the glory of the LORD endure forever;
May the LORD rejoice in His works.
32 He looks on the earth, and it trembles;
He touches the hills, and they smoke.

[33]I will sing to the LORD as long as I live;
I will sing praise to my God while I have my
being.
[34]May my meditation be sweet to Him;
I will be glad in the LORD.
[35]May sinners be consumed from the earth,
And the wicked be no more.
Bless the LORD, O my soul!
Praise the LORD!

Psalm 105

The Eternal Faithfulness of the LORD

1 Oh, give thanks to the LORD!
Call upon His name;
Make known His deeds among the peoples!

Spiritual Publicity

2 Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
3 Glory in His holy name;
Let the hearts of those rejoice who seek the
LORD!
4 Seek the LORD and His strength;
Seek His face evermore!
5 Remember His marvelous works which He
has done,
His wonders, and the judgments of His
mouth,
6 O seed of Abraham His servant,
You children of Jacob, His chosen ones!

7 He *is* the LORD our God;
His judgments *are* in all the earth.
8 He remembers His covenant forever,
The word *which* He commanded, for a
thousand generations,
9 *The covenant* which He made with
Abraham,
And His oath to Isaac,
10 And confirmed it to Jacob for a statute,
To Israel *as* an everlasting covenant,

11 Saying, “To you I will give the land of
Canaan
As the allotment of your inheritance,”
12 When they were few in number,
Indeed very few, and strangers in it.

13 When they went from one nation to
another,
From *one* kingdom to another people,
14 He permitted no one to do them wrong;
Yes, He rebuked kings for their sakes,
15 *Saying,* “Do not touch My anointed ones,
And do My prophets no harm.”

16 Moreover He called for a famine in the
land;
He destroyed all the provision of bread.
17 He sent a man before them—
Joseph—*who* was sold as a slave.
18 They hurt his feet with fetters,
He was laid in irons.
19 Until the time that his word came to pass,
The word of the LORD tested him.
20 The king sent and released him,
The ruler of the people let him go free.
21 He made him lord of his house,
And ruler of all his possessions,
22 To bind his princes at his pleasure,
And teach his elders wisdom.

23 Israel also came into Egypt,
And Jacob dwelt in the land of Ham.
24 He increased His people greatly,
And made them stronger than their enemies.

25 He turned their heart to hate His people,
To deal craftily with His servants.

26 He sent Moses His servant,
And Aaron whom He had chosen.
27 They performed His signs among them,
And wonders in the land of Ham.
28 He sent darkness, and made *it* dark;
And they did not rebel against His word.
29 He turned their waters into blood,
And killed their fish.
30 Their land abounded with frogs,
Even in the chambers of their kings.
31 He spoke, and there came swarms of flies,
And lice in all their territory.
32 He gave them hail for rain,
And flaming fire in their land.
33 He struck their vines also, and their fig trees,
And splintered the trees of their territory.
34 He spoke, and locusts came,
Young locusts without number,
35 And ate up all the vegetation in their land,
And devoured the fruit of their ground.
36 He also destroyed all the firstborn in their land,
The first of all their strength.

37 He also brought them out with silver and gold,
And *there was* none feeble among His tribes.
38 Egypt was glad when they departed,
For the fear of them had fallen upon them.
39 He spread a cloud for a covering,

And fire to give light in the night.
40 *The people* asked, and He brought quail,
And satisfied them with the bread of heaven.
41 He opened the rock, and water gushed
out;
It ran in the dry places *like* a river.

42 For He remembered His holy promise,
And Abraham His servant.
43 He brought out His people with joy,
His chosen ones with gladness.
44 He gave them the lands of the Gentiles,
And they inherited the labor of the nations,
45 That they might observe His statutes
And keep His laws.
Praise the LORD!

Psalm 106

Joy in Forgiveness of Israel's Sins

1 Praise the LORD!
Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

2 Who can utter the mighty acts of the
LORD?
Who can declare all His praise?
3 Blessed *are* those who keep justice,
And he who does[a] righteousness at all times!

4 Remember me, O LORD, with the favor *You
have toward* Your people.
Oh, visit me with Your salvation,
5 That I may see the benefit of Your chosen
ones,
That I may rejoice in the gladness of Your
nation,
That I may glory with Your inheritance.

6 We have sinned with our fathers,
We have committed iniquity,
We have done wickedly. *Celebrating Relief from Sin*
7 Our fathers in Egypt did not understand
Your wonders;
They did not remember the multitude of
Your mercies,
But rebelled by the sea—the Red Sea.

8 Nevertheless He saved them for His name's
sake,

That He might make His mighty power known.
9He rebuked the Red Sea also, and it dried up;
So He led them through the depths,
As through the wilderness.
10He saved them from the hand of him who hated *them,*
And redeemed them from the hand of the enemy.
11The waters covered their enemies;
There was not one of them left.
12Then they believed His words;
They sang His praise.

13They soon forgot His works;
They did not wait for His counsel,
14But lusted exceedingly in the wilderness,
And tested God in the desert.
15And He gave them their request,
But sent leanness into their soul.

16When they envied Moses in the camp,
And Aaron the saint of the LORD,
17The earth opened up and swallowed Dathan,
And covered the faction of Abiram.
18A fire was kindled in their company;
The flame burned up the wicked.

19They made a calf in Horeb,
And worshiped the molded image.
20Thus they changed their glory
Into the image of an ox that eats grass.

21 They forgot God their Savior,
Who had done great things in Egypt,
22 Wondrous works in the land of Ham,
Awesome things by the Red Sea.
23 Therefore He said that He would destroy
them,
Had not Moses His chosen one stood before
Him in the breach,
To turn away His wrath, lest He destroy
them.

24 Then they despised the pleasant land;
They did not believe His word,
25 But complained in their tents,
And did not heed the voice of the LORD.
26 Therefore He raised up His hand *in an
oath* against them,
To overthrow them in the wilderness,
27 To overthrow their descendants among the
nations,
And to scatter them in the lands.

28 They joined themselves also to Baal of
Peor,
And ate sacrifices made to the dead.
29 Thus they provoked *Him* to anger with
their deeds,
And the plague broke out among them.
30 Then Phinehas stood up and intervened,
And the plague was stopped.
31 And that was accounted to him for
righteousness
To all generations forevermore.

32 They angered *Him* also at the waters of
strife,[b]
So that it went ill with Moses on account of
them;
33 Because they rebelled against His Spirit,
So that he spoke rashly with his lips.

34 They did not destroy the peoples,
Concerning whom the LORD had
commanded them,
35 But they mingled with the Gentiles
And learned their works;
36 They served their idols,
Which became a snare to them.
37 They even sacrificed their sons
And their daughters to demons,
38 And shed innocent blood,
The blood of their sons and daughters,
Whom they sacrificed to the idols of Canaan;
And the land was polluted with blood.
39 Thus they were defiled by their own
works,
And played the harlot by their own deeds.

40 Therefore the wrath of the LORD was
kindled against His people,
So that He abhorred His own inheritance.
41 And He gave them into the hand of the
Gentiles,
And those who hated them ruled over them.
42 Their enemies also oppressed them,
And they were brought into subjection under
their hand.
43 Many times He delivered them;

But they rebelled in their counsel,
And were brought low for their iniquity.

44 Nevertheless He regarded their affliction,
When He heard their cry;
45 And for their sake He remembered His
covenant,
And relented according to the multitude of
His mercies.
46 He also made them to be pitied
By all those who carried them away captive.

47 Save us, O LORD our God,
And gather us from among the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise.

48 Blessed *be* the LORD God of Israel
From everlasting to everlasting!
And let all the people say, “Amen!”
Praise the LORD!

BOOK FIVE

Psalms 107—150

Psalm 107

Thanksgiving to the LORD for His Great Works of Deliverance

[1]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
[2]Let the redeemed of the LORD say *so,*
Whom He has redeemed from the hand of the enemy,
[3]And gathered out of the lands,
From the east and from the west,
From the north and from the south.

[4]They wandered in the wilderness in a desolate way;
They found no city to dwell in.
[5]Hungry and thirsty,
Their soul fainted in them.
[6]Then they cried out to the LORD in their trouble,
And He delivered them out of their distresses.
[7]And He led them forth by the right way,
That they might go to a city for a dwelling place.
[8]Oh, that *men* would give thanks to the LORD *for* His goodness,

And *for* His wonderful works to the children
of men!
9For He satisfies the longing soul,
And fills the hungry soul with goodness.

10Those who sat in darkness and in the
shadow of death,
Bound in affliction and irons—
11Because they rebelled against the words of
God,
And despised the counsel of the Most High,
12Therefore He brought down their heart
with labor;
They fell down, and *there was* none to help.
13Then they cried out to the LORD in their
trouble,
And He saved them out of their distresses.
14He brought them out of darkness and the
shadow of death,
And broke their chains in pieces.
15Oh, that *men* would give thanks to the
LORD *for* His goodness,
And *for* His wonderful works to the children
of men!
16For He has broken the gates of bronze,
And cut the bars of iron in two.

17Fools, because of their transgression,
And because of their iniquities, were
afflicted.
18Their soul abhorred all manner of food,
And they drew near to the gates of death.
19Then they cried out to the LORD in their
trouble,

And He saved them out of their distresses.
20 He sent His word and healed them,
And delivered *them* from their destructions.
21 Oh, that *men* would give thanks to the
LORD *for* His goodness,
And *for* His wonderful works to the children
of men!
22 Let them sacrifice the sacrifices of
thanksgiving,
And declare His works with rejoicing.

23 Those who go down to the sea in ships,
Who do business on great waters,
24 They see the works of the LORD,
And His wonders in the deep.
25 For He commands and raises the stormy
wind,
Which lifts up the waves of the sea.
26 They mount up to the heavens,
They go down again to the depths;
Their soul melts because of trouble.
27 They reel to and fro, and stagger like a
drunken man,
And are at their wits' end.
28 Then they cry out to the LORD in their
trouble,
And He brings them out of their distresses.
29 He calms the storm,
So that its waves are still.
30 Then they are glad because they are quiet;
So He guides them to their desired haven.
31 Oh, that *men* would give thanks to the
LORD *for* His goodness,

And *for* His wonderful works to the children
of men!
32Let them exalt Him also in the assembly of
the people,
And praise Him in the company of the
elders.

33He turns rivers into a wilderness,
And the watersprings into dry ground;
34A fruitful land into barrenness,
For the wickedness of those who dwell in it.
35He turns a wilderness into pools of water,
And dry land into watersprings.
36There He makes the hungry dwell,
That they may establish a city for a dwelling
place,
37And sow fields and plant vineyards,
That they may yield a fruitful harvest.
38He also blesses them, and they multiply
greatly;
And He does not let their cattle decrease.

39When they are diminished and brought
low
Through oppression, affliction, and sorrow,
40He pours contempt on princes,
And causes them to wander in the
wilderness *where there is* no way;
41Yet He sets the poor on high, far from
affliction,
And makes *their* families like a flock.
42The righteous see *it* and rejoice,
And all iniquity stops its mouth.

43Whoever *is* wise will observe these *things,*

And they will understand the lovingkindness
of the LORD.

Psalm 108

Assurance of God's Victory over Enemies

A Song. A Psalm of David.

[1]O GOD, my heart is steadfast;
I will sing and give praise, even with my glory.
[2]Awake, lute and harp!
I will awaken the dawn.
[3]I will praise You, O LORD, among the peoples,
And I will sing praises to You among the nations.
[4]For Your mercy *is* great above the heavens,
And Your truth *reaches* to the clouds.

[5]Be exalted, O God, above the heavens,
And Your glory above all the earth;
[6]That Your beloved may be delivered,
Save *with* Your right hand, and hear me.

[7]God has spoken in His holiness:
"I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.
[8]Gilead *is* Mine; Manasseh *is* Mine;
Ephraim also *is* the helmet for My head;
Judah *is* My lawgiver.
[9]Moab *is* My washpot;
Over Edom I will cast My shoe;
Over Philistia I will triumph."

10 Who will bring me *into* the strong city?
Who will lead me to Edom?
11 *Is it* not *You,* O God, *who* cast us off?
And *You,* O God, *who* did not go out with our armies?
12 Give us help from trouble,
For the help of man is useless.
13 Through God we will do valiantly,
For *it is* He *who* shall tread down our enemies.[a]

Psalm 109

Plea for Judgment of False Accusers

To the Chief Musician. A Psalm of David.

1 Do not keep silent,
O God of my praise!
2 For the mouth of the wicked and the mouth
of the deceitful
Have opened against me;
They have spoken against me with a lying
tongue.
3 They have also surrounded me with words
of hatred,
And fought against me without a cause.
4 In return for my love they are my accusers,
But I *give myself to* prayer.
5 Thus they have rewarded me evil for good,
And hatred for my love.

6 Set a wicked man over him,
And let an accuser[a] stand at his right hand.
7 When he is judged, let him be found guilty,
And let his prayer become sin.
8 Let his days be few,
And let another take his office.
9 Let his children be fatherless,
And his wife a widow.
10 Let his children continually be vagabonds,
and beg;
Let them seek *their bread*[b] also from their
desolate places.

11 Let the creditor seize all that he has,
And let strangers plunder his labor.
12 Let there be none to extend mercy to him,
Nor let there be any to favor his fatherless
children.
13 Let his posterity be cut off,
And in the generation following let their
name be blotted out.

14 Let the iniquity of his fathers be
remembered before the LORD,
And let not the sin of his mother be blotted
out.
15 Let them be continually before the LORD,
That He may cut off the memory of them
from the earth;
16 Because he did not remember to show
mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
17 As he loved cursing, so let it come to him;
As he did not delight in blessing, so let it be
far from him.
18 As he clothed himself with cursing as with
his garment,
So let it enter his body like water,
And like oil into his bones.
19 Let it be to him like the garment which
covers him,
And for a belt with which he girds himself
continually.
20 *Let* this *be* the LORD's reward to my
accusers,

And to those who speak evil against my person.

21 But You, O GOD the Lord,
Deal with me for Your name's sake;
Because Your mercy *is* good, deliver me.
22 For I *am* poor and needy,
And my heart is wounded within me.
23 I am gone like a shadow when it lengthens;
I am shaken off like a locust.
24 My knees are weak through fasting,
And my flesh is feeble from lack of fatness.
25 I also have become a reproach to them;
When they look at me, they shake their heads.

26 Help me, O LORD my God!
Oh, save me according to Your mercy,
27 That they may know that this *is* Your hand —
That You, LORD, have done it!
28 Let them curse, but You bless;
When they arise, let them be ashamed,
But let Your servant rejoice.
29 Let my accusers be clothed with shame,
And let them cover themselves with their own disgrace as with a mantle.

30 I will greatly praise the LORD with my mouth;
Yes, I will praise Him among the multitude.
31 For He shall stand at the right hand of the poor,
To save *him* from those who condemn him.

Psalm 110

Announcement of the Messiah's Reign

A Psalm of David.

[1]The LORD said to my Lord,
"Sit at My right hand,
Till I make Your enemies Your footstool."
[2]The LORD shall send the rod of Your
strength out of Zion.
Rule in the midst of Your enemies!

[3]Your people *shall be* volunteers
In the day of Your power;
In the beauties of holiness, from the womb
of the morning,
You have the dew of Your youth.
[4]The LORD has sworn
And will not relent,
"You *are* a priest forever
According to the order of Melchizedek."

[5]The Lord *is* at Your right hand;
He shall execute kings in the day of His
wrath.
[6]He shall judge among the nations,
He shall fill *the places* with dead bodies,
He shall execute the heads of many
countries.
[7]He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

Psalm 111

Praise to God for His Faithfulness and Justice

[1]Praise the LORD!
I will praise the LORD with *my* whole heart,
In the assembly of the upright and *in* the congregation.

[2]The works of the LORD *are* great,
Studied by all who have pleasure in them.
[3]His work *is* honorable and glorious,
And His righteousness endures forever.
[4]He has made His wonderful works to be remembered;
The LORD *is* gracious and full of compassion.
[5]He has given food to those who fear Him;
He will ever be mindful of His covenant.
[6]He has declared to His people the power of His works,
In giving them the heritage of the nations.

[7]The works of His hands *are* verity and justice;
All His precepts *are* sure.
[8]They stand fast forever and ever,
And are done in truth and uprightness.
[9]He has sent redemption to His people;
He has commanded His covenant forever:
Holy and awesome *is* His name.

[10]The fear of the LORD *is* the beginning of wisdom;

A good understanding have all those who do
His commandments.
His praise endures forever.

Psalm 112

The Blessed State of the Righteous

[1]Praise the LORD!
Blessed *is* the man *who* fears the LORD,
Who delights greatly in His commandments.

[2]His descendants will be mighty on earth;
The generation of the upright will be blessed.
[3]Wealth and riches *will be* in his house,
And his righteousness endures forever.
[4]Unto the upright there arises light in the darkness;
He is gracious, and full of compassion, and righteous.
[5]A good man deals graciously and lends;
He will guide his affairs with discretion.
[6]Surely he will never be shaken;
The righteous will be in everlasting remembrance.
[7]He will not be afraid of evil tidings;
His heart is steadfast, trusting in the LORD.
[8]His heart *is* established;
He will not be afraid,
Until he sees *his desire* upon his enemies.

[9]He has dispersed abroad,
He has given to the poor;
His righteousness endures forever;
His horn will be exalted with honor.
[10]The wicked will see *it* and be grieved;
He will gnash his teeth and melt away;

The desire of the wicked shall perish.

Psalm 113

The Majesty and Condescension of God

[1]Praise the LORD!
Praise, O servants of the LORD,
Praise the name of the LORD! *Passover Songs*
[2]Blessed be the name of the LORD
From this time forth and forevermore!
[3]From the rising of the sun to its going down
The LORD's name *is* to be praised.

[4]The LORD *is* high above all nations,
His glory above the heavens.
[5]Who *is* like the LORD our God,
Who dwells on high,
[6]Who humbles Himself to behold
The things that are in the heavens and in the earth?

[7]He raises the poor out of the dust,
And lifts the needy out of the ash heap,
[8]That He may seat *him* with princes—
With the princes of His people.
[9]He grants the barren woman a home,
Like a joyful mother of children.
Praise the LORD!

Psalm 114

The Power of God in His Deliverance of Israel

[1]When Israel went out of Egypt,
The house of Jacob from a people of strange
language,
[2]Judah became His sanctuary,
And Israel His dominion.

[3]The sea saw *it* and fled;
Jordan turned back.
[4]The mountains skipped like rams,
The little hills like lambs.
[5]What ails you, O sea, that you fled?
O Jordan, *that* you turned back?
[6]O mountains, *that* you skipped like rams?
O little hills, like lambs?

[7]Tremble, O earth, at the presence of the
Lord,
At the presence of the God of Jacob,
[8]Who turned the rock *into* a pool of water,
The flint into a fountain of waters.

Psalm 115

The Futility of Idols and the Trustworthiness of God

[1]Not unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.
[2]Why should the Gentiles say,
"So where *is* their God?"

[3]But our God *is* in heaven;
He does whatever He pleases.
[4]Their idols *are* silver and gold,
The work of men's hands.
[5]They have mouths, but they do not speak;
Eyes they have, but they do not see;
[6]They have ears, but they do not hear;
Noses they have, but they do not smell;
[7]They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
[8]Those who make them are like them;
So is everyone who trusts in them.

[9]O Israel, trust in the LORD;
He *is* their help and their shield.
[10]O house of Aaron, trust in the LORD;
He *is* their help and their shield.
[11]You who fear the LORD, trust in the LORD;
He *is* their help and their shield.

[12]The LORD has been mindful of *us;*
He will bless us;

He will bless the house of Israel;
He will bless the house of Aaron.
13 He will bless those who fear the LORD,
Both small and great.

14 May the LORD give you increase more and more,
You and your children.
15 *May* you *be* blessed by the LORD,
Who made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's;
But the earth He has given to the children of men.
17 The dead do not praise the LORD,
Nor any who go down into silence.
18 But we will bless the LORD
From this time forth and forevermore.
Praise the LORD!

Psalm 116

Thanksgiving for Deliverance from Death

[1]I LOVE the LORD, because He has heard
My voice *and* my supplications.
[2]Because He has inclined His ear to me,
Therefore I will call *upon Him* as long as I live.

[3]The pains of death surrounded me,
And the pangs of Sheol laid hold of me;
I found trouble and sorrow.
[4]Then I called upon the name of the LORD:
"O LORD, I implore You, deliver my soul!"

[5]Gracious *is* the LORD, and righteous;
Yes, our God *is* merciful.
[6]The LORD preserves the simple;
I was brought low, and He saved me.
[7]Return to your rest, O my soul,
For the LORD has dealt bountifully with you.

[8]For You have delivered my soul from death,
My eyes from tears,
And my feet from falling.
[9]I will walk before the LORD
In the land of the living.
[10]I believed, therefore I spoke,
"I am greatly afflicted."
[11]I said in my haste,
"All men *are* liars."

[12]What shall I render to the LORD

For all His benefits toward me?
13 I will take up the cup of salvation,
And call upon the name of the LORD.
14 I will pay my vows to the LORD
Now in the presence of all His people.

15 Precious in the sight of the LORD
Is the death of His saints.

16 O LORD, truly I *am* Your servant;
I *am* Your servant, the son of Your maidservant;
You have loosed my bonds.
17 I will offer to You the sacrifice of thanksgiving,
And will call upon the name of the LORD.

18 I will pay my vows to the LORD
Now in the presence of all His people,
19 In the courts of the LORD's house,
In the midst of you, O Jerusalem.
Praise the LORD!

Psalm 117

Let All Peoples Praise the LORD

[1]Praise the LORD, all you Gentiles!
Laud Him, all you peoples!
[2]For His merciful kindness is great toward us,
And the truth of the LORD *endures* forever.
Praise the LORD!

Psalm 118

Praise to God for His Everlasting Mercy

1 Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

2 Let Israel now say,
"His mercy *endures* forever."
3 Let the house of Aaron now say,
"His mercy *endures* forever."
4 Let those who fear the LORD now say,
"His mercy *endures* forever."

5 I called on the LORD in distress;
The LORD answered me *and set me* in a broad place.
6 The LORD *is* on my side;
I will not fear.
What can man do to me?
7 The LORD is for me among those who help me;
Therefore I shall see *my desire* on those who hate me.
8 *It is* better to trust in the LORD
Than to put confidence in man.
9 *It is* better to trust in the LORD
Than to put confidence in princes.

10 All nations surrounded me,
But in the name of the LORD I will destroy them.
11 They surrounded me,

Yes, they surrounded me;
But in the name of the LORD I will destroy them.
12 They surrounded me like bees;
They were quenched like a fire of thorns;
For in the name of the LORD I will destroy them.
13 You pushed me violently, that I might fall,
But the LORD helped me.
14 The LORD *is* my strength and song,
And He has become my salvation.[a]

15 The voice of rejoicing and salvation
Is in the tents of the righteous;
The right hand of the LORD does valiantly.
16 The right hand of the LORD is exalted;
The right hand of the LORD does valiantly.
17 I shall not die, but live,
And declare the works of the LORD.
18 The LORD has chastened me severely,
But He has not given me over to death.

19 Open to me the gates of righteousness;
I will go through them,
And I will praise the LORD.
20 This is the gate of the LORD,
Through which the righteous shall enter.

21 I will praise You,
For You have answered me,
And have become my salvation.

22 The stone *which* the builders rejected
Has become the chief cornerstone.

[23]This was the LORD’s doing;
It *is* marvelous in our eyes.
[24]This *is* the day the LORD has made;
We will rejoice and be glad in it.

[25]Save now, I pray, O LORD;
O LORD, I pray, send now prosperity.
[26]Blessed *is* he who comes in the name of the LORD!
We have blessed you from the house of the LORD.
[27]God *is* the LORD,
And He has given us light;
Bind the sacrifice with cords to the horns of the altar.
[28]You *are* my God, and I will praise You;
You are my God, I will exalt You.

[29]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

Psalm 119

Meditations on the Excellencies of the Word of God

א ALEPH

[1]Blessed *are* the undefiled in the way,
Who walk in the law of the LORD!
[2]Blessed *are* those who keep His testimonies,
Who seek Him with the whole heart! *The Benefits of Obedience*
[3]They also do no iniquity;
They walk in His ways.
[4]You have commanded *us*
To keep Your precepts diligently.
[5]Oh, that my ways were directed
To keep Your statutes!
[6]Then I would not be ashamed,
When I look into all Your commandments.
[7]I will praise You with uprightness of heart,
When I learn Your righteous judgments.
[8]I will keep Your statutes;
Oh, do not forsake me utterly!

ב BETH

[9]How can a young man cleanse his way?
By taking heed according to Your word.
[10]With my whole heart I have sought You;
Oh, let me not wander from Your commandments!
[11]Your word I have hidden in my heart,
That I might not sin against You.

12 Blessed *are* You, O LORD!
Teach me Your statutes.
13 With my lips I have declared
All the judgments of Your mouth.
14 I have rejoiced in the way of Your testimonies,
As *much as* in all riches.
15 I will meditate on Your precepts,
And contemplate Your ways.
16 I will delight myself in Your statutes;
I will not forget Your word.

ג GIMEL

17 Deal bountifully with Your servant,
That I may live and keep Your word.
18 Open my eyes, that I may see
Wondrous things from Your law.
19 I *am* a stranger in the earth;
Do not hide Your commandments from me.
20 My soul breaks with longing
For Your judgments at all times.
21 You rebuke the proud—the cursed,
Who stray from Your commandments.
22 Remove from me reproach and contempt,
For I have kept Your testimonies.
23 Princes also sit *and* speak against me,
But Your servant meditates on Your statutes.

The Strength of Scripture

24 Your testimonies also *are* my delight
And my counselors.

ד DALETH

25 My soul clings to the dust;

Revive me according to Your word.
26 I have declared my ways, and You
answered me;
Teach me Your statutes.
27 Make me understand the way of Your
precepts;
So shall I meditate on Your wonderful works.
28 My soul melts from heaviness;
Strengthen me according to Your word.
29 Remove from me the way of lying,
And grant me Your law graciously.
30 I have chosen the way of truth;
Your judgments I have laid *before me*.
31 I cling to Your testimonies;
O LORD, do not put me to shame!
32 I will run the course of Your
commandments,
For You shall enlarge my heart.

ה HE

33 Teach me, O LORD, the way of Your
statutes,
And I shall keep it *to* the end.
34 Give me understanding, and I shall keep
Your law;
Indeed, I shall observe it with *my* whole
heart.
35 Make me walk in the path of Your
commandments,
For I delight in it.
36 Incline my heart to Your testimonies,
And not to covetousness.
37 Turn away my eyes from looking at
worthless things,

And revive me in Your way.[a]
38 Establish Your word to Your servant,
Who *is devoted* to fearing You.
39 Turn away my reproach which I dread,
For Your judgments *are* good.
40 Behold, I long for Your precepts;
Revive me in Your righteousness.

ו WAW

41 Let Your mercies come also to me, O LORD—
Your salvation according to Your word.
42 So shall I have an answer for him who reproaches me,
For I trust in Your word.
43 And take not the word of truth utterly out of my mouth,
For I have hoped in Your ordinances.
44 So shall I keep Your law continually,
Forever and ever.
45 And I will walk at liberty,
For I seek Your precepts.
46 I will speak of Your testimonies also before kings,
And will not be ashamed.
47 And I will delight myself in Your commandments,
Which I love.
48 My hands also I will lift up to Your commandments,
Which I love,
And I will meditate on Your statutes.

ז ZAYIN

49 Remember the word to Your servant,
Upon which You have caused me to hope.
50 This *is* my comfort in my affliction,
For Your word has given me life.
51 The proud have me in great derision,
Yet I do not turn aside from Your law.
52 I remembered Your judgments of old, O LORD,
And have comforted myself.
53 Indignation has taken hold of me
Because of the wicked, who forsake Your law.
54 Your statutes have been my songs
In the house of my pilgrimage.
55 I remember Your name in the night, O LORD,
And I keep Your law.
56 This has become mine,
Because I kept Your precepts.

ח HETH

57 *You are* my portion, O LORD;
I have said that I would keep Your words.
58 I entreated Your favor with *my* whole heart;
Be merciful to me according to Your word.
59 I thought about my ways,
And turned my feet to Your testimonies.
60 I made haste, and did not delay
To keep Your commandments.
61 The cords of the wicked have bound me,
But I have not forgotten Your law.

62 At midnight I will rise to give thanks to
You,
Because of Your righteous judgments.
63 I *am* a companion of all who fear You,
And of those who keep Your precepts.
64 The earth, O LORD, is full of Your mercy;
Teach me Your statutes.

ט TETH

65 You have dealt well with Your servant,
O LORD, according to Your word.
66 Teach me good judgment and knowledge,
For I believe Your commandments.
67 Before I was afflicted I went astray,
But now I keep Your word.
68 You *are* good, and do good;
Teach me Your statutes.
69 The proud have forged a lie against me,
But I will keep Your precepts with *my* whole
heart.
70 Their heart is as fat as grease,
But I delight in Your law.
71 *It is* good for me that I have been afflicted,
That I may learn Your statutes.
72 The law of Your mouth *is* better to me
Than thousands of *coins of* gold and silver.

י YOD

73 Your hands have made me and fashioned
me;
Give me understanding, that I may learn
Your commandments.

74 Those who fear You will be glad when they see me,
Because I have hoped in Your word.
75 I know, O LORD, that Your judgments *are* right,
And *that* in faithfulness You have afflicted me.
76 Let, I pray, Your merciful kindness be for my comfort,
According to Your word to Your servant.
77 Let Your tender mercies come to me, that I may live;
For Your law *is* my delight.
78 Let the proud be ashamed,
For they treated me wrongfully with falsehood;
But I will meditate on Your precepts.
79 Let those who fear You turn to me,
Those who know Your testimonies.
80 Let my heart be blameless regarding Your statutes,
That I may not be ashamed.

כ KAPH

81 My soul faints for Your salvation,
But I hope in Your word.
82 My eyes fail *from searching* Your word,
Saying, “When will You comfort me?”
83 For I have become like a wineskin in smoke,
Yet I do not forget Your statutes.
84 How many *are* the days of Your servant?
When will You execute judgment on those who persecute me?

85 The proud have dug pits for me,
Which *is* not according to Your law.
86 All Your commandments *are* faithful;
They persecute me wrongfully;
Help me!
87 They almost made an end of me on earth,
But I did not forsake Your precepts.
88 Revive me according to Your lovingkindness,
So that I may keep the testimony of Your mouth.

ל LAMED

89 Forever, O LORD,
Your word is settled in heaven.
90 Your faithfulness *endures* to all generations;
You established the earth, and it abides.
91 They continue this day according to Your ordinances,
For all *are* Your servants.
92 Unless Your law *had been* my delight,
I would then have perished in my affliction.
93 I will never forget Your precepts,
For by them You have given me life. *The Benefits of Instruction*
94 I *am* Yours, save me;
For I have sought Your precepts.
95 The wicked wait for me to destroy me,
But I will consider Your testimonies.
96 I have seen the consummation of all perfection,

But Your commandment *is* exceedingly broad.

מ MEM

97 Oh, how I love Your law!
It *is* my meditation all the day.
98 You, through Your commandments, make me wiser than my enemies;
For they *are* ever with me.
99 I have more understanding than all my teachers,
For Your testimonies *are* my meditation.
100 I understand more than the ancients,
Because I keep Your precepts.
101 I have restrained my feet from every evil way,
That I may keep Your word.
102 I have not departed from Your judgments,
For You Yourself have taught me.
103 How sweet are Your words to my taste,
Sweeter than honey to my mouth!
104 Through Your precepts I get understanding;
Therefore I hate every false way.

נ NUN

105 Your word *is* a lamp to my feet
And a light to my path.
106 I have sworn and confirmed
That I will keep Your righteous judgments.
107 I am afflicted very much;
Revive me, O LORD, according to Your word.

108 Accept, I pray, the freewill offerings of my
mouth, O LORD,
And teach me Your judgments.
109 My life *is* continually in my hand,
Yet I do not forget Your law.
110 The wicked have laid a snare for me,
Yet I have not strayed from Your precepts.
111 Your testimonies I have taken as a
heritage forever,
For they *are* the rejoicing of my heart.
112 I have inclined my heart to perform Your
statutes
Forever, to the very end.

ס SAMEK

113 I hate the double-minded,
But I love Your law.
114 You *are* my hiding place and my shield;
I hope in Your word.
115 Depart from me, you evildoers,
For I will keep the commandments of my
God!
116 Uphold me according to Your word, that I
may live;
And do not let me be ashamed of my hope.
117 Hold me up, and I shall be safe,
And I shall observe Your statutes continually.
118 You reject all those who stray from Your
statutes,
For their deceit *is* falsehood.
119 You put away all the wicked of the earth
like dross;
Therefore I love Your testimonies.
120 My flesh trembles for fear of You,

And I am afraid of Your judgments.

ע AYIN

121 I have done justice and righteousness;
Do not leave me to my oppressors.
122 Be surety for Your servant for good;
Do not let the proud oppress me.
123 My eyes fail *from seeking* Your salvation
And Your righteous word.
124 Deal with Your servant according to Your
mercy,
And teach me Your statutes.
125 I *am* Your servant;
Give me understanding,
That I may know Your testimonies.
126 *It is* time for *You* to act, O LORD,
For they have regarded Your law as void.
127 Therefore I love Your commandments
More than gold, yes, than fine gold!
128 Therefore all *Your* precepts *concerning*
all *things*
I consider *to be* right;
I hate every false way.

פ PE

129 Your testimonies are wonderful;
Therefore my soul keeps them.
130 The entrance of Your words gives light;
It gives understanding to the simple.
131 I opened my mouth and panted,
For I longed for Your commandments.
132 Look upon me and be merciful to me,

As Your custom *is* toward those who love
Your name.
133 Direct my steps by Your word,
And let no iniquity have dominion over me.
134 Redeem me from the oppression of man,
That I may keep Your precepts.
135 Make Your face shine upon Your servant,
And teach me Your statutes.
136 Rivers of water run down from my eyes,
Because *men* do not keep Your law.

צ TSADDE

137 Righteous *are* You, O LORD,
And upright *are* Your judgments.
138 Your testimonies, *which* You have
commanded,
Are righteous and very faithful.
139 My zeal has consumed me,
Because my enemies have forgotten Your
words.
140 Your word *is* very pure;
Therefore Your servant loves it.
141 I *am* small and despised,
Yet I do not forget Your precepts.
142 Your righteousness *is* an everlasting
righteousness,
And Your law *is* truth.
143 Trouble and anguish have overtaken me,
Yet Your commandments *are* my delights.
144 The righteousness of Your testimonies *is*
everlasting;
Give me understanding, and I shall live.

ק QOPH

145 I cry out with *my* whole heart;
Hear me, O LORD!
I will keep Your statutes.
146 I cry out to You;
Save me, and I will keep Your testimonies.
147 I rise before the dawning of the morning,
And cry for help;
I hope in Your word.
148 My eyes are awake through the *night* watches,
That I may meditate on Your word.
149 Hear my voice according to Your lovingkindness;
O LORD, revive me according to Your justice.
150 They draw near who follow after wickedness;
They are far from Your law.
151 You *are* near, O LORD,
And all Your commandments *are* truth.
152 Concerning Your testimonies,
I have known of old that You have founded them forever.

ר RESH

153 Consider my affliction and deliver me,
For I do not forget Your law.
154 Plead my cause and redeem me;
Revive me according to Your word.
155 Salvation *is* far from the wicked,
For they do not seek Your statutes.
156 Great *are* Your tender mercies, O LORD;

Revive me according to Your judgments.
157 Many *are* my persecutors and my
enemies,
Yet I do not turn from Your testimonies.
158 I see the treacherous, and am disgusted,
Because they do not keep Your word.
159 Consider how I love Your precepts;
Revive me, O LORD, according to Your
lovingkindness.
160 The entirety of Your word *is* truth,
And every one of Your righteous judgments
endures forever.

ש SHIN

161 Princes persecute me without a cause,
But my heart stands in awe of Your word.
162 I rejoice at Your word
As one who finds great treasure.
163 I hate and abhor lying,
But I love Your law.
164 Seven times a day I praise You,
Because of Your righteous judgments.
165 Great peace have those who love Your
law,
And nothing causes them to stumble.
166 LORD, I hope for Your salvation,
And I do Your commandments.
167 My soul keeps Your testimonies,
And I love them exceedingly.
168 I keep Your precepts and Your
testimonies,
For all my ways *are* before You.

ת TAU

169 Let my cry come before You, O LORD;
Give me understanding according to Your word.
170 Let my supplication come before You;
Deliver me according to Your word.
171 My lips shall utter praise,
For You teach me Your statutes.
172 My tongue shall speak of Your word,
For all Your commandments *are* righteousness.
173 Let Your hand become my help,
For I have chosen Your precepts.
174 I long for Your salvation, O LORD,
And Your law *is* my delight.
175 Let my soul live, and it shall praise You;
And let Your judgments help me.
176 I have gone astray like a lost sheep;
Seek Your servant,
For I do not forget Your commandments.

Psalm 120

Plea for Relief from Bitter Foes

A Song of Ascents.

1 In my distress I cried to the LORD,
And He heard me.
2 Deliver my soul, O LORD, from lying lips
And from a deceitful tongue.

3 What shall be given to you,
Or what shall be done to you,
You false tongue?
4 Sharp arrows of the warrior,
With coals of the broom tree!

5 Woe is me, that I dwell in Meshech,
That I dwell among the tents of Kedar! *Bent Toward Belligerence*
6 My soul has dwelt too long
With one who hates peace.
7 I *am for* peace;
But when I speak, they *are* for war.

Psalm 121

God the Help of Those Who Seek Him

A Song of Ascents.

[1]I WILL lift up my eyes to the hills—
From whence comes my help?
[2]My help *comes* from the LORD,
Who made heaven and earth.

[3]He will not allow your foot to be moved;
He who keeps you will not slumber.
[4]Behold, He who keeps Israel
Shall neither slumber nor sleep.

[5]The LORD *is* your keeper;
The LORD *is* your shade at your right hand.
[6]The sun shall not strike you by day,
Nor the moon by night.

[7]The LORD shall preserve you from all evil;
He shall preserve your soul.
[8]The LORD shall preserve your going out
and your coming in
From this time forth, and even forevermore.

Psalm 122

The Joy of Going to the House of the LORD

A Song of Ascents. Of David.

1 I WAS glad when they said to me,
"Let us go into the house of the LORD."

Community Worship

2 Our feet have been standing
Within your gates, O Jerusalem!

3 Jerusalem is built
As a city that is compact together,
4 Where the tribes go up,
The tribes of the LORD,
To the Testimony of Israel,
To give thanks to the name of the LORD.
5 For thrones are set there for judgment,
The thrones of the house of David.

6 Pray for the peace of Jerusalem:
"May they prosper who love you.

Create Peace and Prosperity for the City

7 Peace be within your walls,
Prosperity within your palaces."
8 For the sake of my brethren and companions,
I will now say, "Peace *be* within you."
9 Because of the house of the LORD our God
I will seek your good.

Psalm 123

Prayer for Relief from Contempt

A Song of Ascents.

[1]Unto You I lift up my eyes,
O You who dwell in the heavens.
[2]Behold, as the eyes of servants *look* to the
hand of their masters,
As the eyes of a maid to the hand of her
mistress,
So our eyes *look* to the LORD our God,
Until He has mercy on us.
[3]Have mercy on us, O LORD, have mercy on
us!
For we are exceedingly filled with contempt.
[4]Our soul is exceedingly filled
With the scorn of those who are at ease,
With the contempt of the proud.

Psalm 124

The LORD the Defense of His People

A Song of Ascents. Of David.

1 “IF it had not been the LORD who was on our side,”
Let Israel now say—
2 “If it had not been the LORD who was on our side,
When men rose up against us,
3 Then they would have swallowed us alive,
When their wrath was kindled against us;
4 Then the waters would have overwhelmed us,
The stream would have gone over our soul;
5 Then the swollen waters
Would have gone over our soul.”

6 Blessed *be* the LORD,
Who has not given us *as* prey to their teeth.
7 Our soul has escaped as a bird from the snare of the fowlers;[a]
The snare is broken, and we have escaped.
8 Our help *is* in the name of the LORD,
Who made heaven and earth.

Psalm 125

The LORD the Strength of His People

A Song of Ascents.

[1]Those who trust in the LORD
Are like Mount Zion,
Which cannot be moved, *but* abides forever.
[2]As the mountains surround Jerusalem,
So the LORD surrounds His people
From this time forth and forever.

[3]For the scepter of wickedness shall not rest
On the land allotted to the righteous,
Lest the righteous reach out their hands to
iniquity.

[4]Do good, O LORD, to *those who are* good,
And to *those who are* upright in their hearts.

[5]As for such as turn aside to their crooked
ways,
The LORD shall lead them away
With the workers of iniquity.
Peace *be* upon Israel!

Psalm 126

A Joyful Return to Zion

A Song of Ascents.

[1]When the LORD brought back the captivity
of Zion,
We were like those who dream.
[2]Then our mouth was filled with laughter,
And our tongue with singing.
Then they said among the nations,
“The LORD has done great things for them.”
[3]The LORD has done great things for us,
And we are glad.

[4]Bring back our captivity, O LORD,
As the streams in the South.

[5]Those who sow in tears
Shall reap in joy.
[6]He who continually goes forth weeping,
Bearing seed for sowing,
Shall doubtless come again with rejoicing,
Bringing his sheaves *with him*.

Psalm 127

Laboring and Prospering with the LORD

A Song of Ascents. Of Solomon.

1 Unless the LORD builds the house,
They labor in vain who build it;
Unless the LORD guards the city,
The watchman stays awake in vain. *Where We Belong*

2 *It is* vain for you to rise up early,
To sit up late,
To eat the bread of sorrows;
For so He gives His beloved sleep.

3 Behold, children *are* a heritage from the LORD,
The fruit of the womb *is* a reward.
4 Like arrows in the hand of a warrior,
So *are* the children of one's youth.
5 Happy *is* the man who has his quiver full of them;
They shall not be ashamed,
But shall speak with their enemies in the gate.

Psalm 128

Blessings of Those Who Fear the LORD

A Song of Ascents.

1 Blessed *is* every one who fears the LORD,
Who walks in His ways.

2 When you eat the labor of your hands,
You *shall be* happy, and *it shall be* well with you. *Work and Family*
3 Your wife *shall be* like a fruitful vine
In the very heart of your house,
Your children like olive plants
All around your table.
4 Behold, thus shall the man be blessed
Who fears the LORD.

5 The LORD bless you out of Zion,
And may you see the good of Jerusalem
All the days of your life.
6 Yes, may you see your children's children.
Peace *be* upon Israel!

Psalm 129

Song of Victory over Zion's Enemies

A Song of Ascents.

1 "MANY a time they have afflicted me from
my youth,"
Let Israel now say—
2 "Many a time they have afflicted me from
my youth;
Yet they have not prevailed against me.
3 The plowers plowed on my back;
They made their furrows long."
4 The LORD *is* righteous;
He has cut in pieces the cords of the wicked.

5 Let all those who hate Zion
Be put to shame and turned back.
6 Let them be as the grass *on* the housetops,
Which withers before it grows up,
7 With which the reaper does not fill his
hand,
Nor he who binds sheaves, his arms.
8 Neither let those who pass by them say,
"The blessing of the LORD *be* upon you;
We bless you in the name of the LORD!"

Psalm 130

Waiting for the Redemption of the LORD

A Song of Ascents.

[1]Out of the depths I have cried to You, O
LORD; *Hope for the Heartbroken*
[2]Lord, hear my voice!
Let Your ears be attentive
To the voice of my supplications.

[3]If You, LORD, should mark iniquities,
O Lord, who could stand?
[4]But *there is* forgiveness with You,
That You may be feared.

[5]I wait for the LORD, my soul waits,
And in His word I do hope.
[6]My soul *waits* for the Lord
More than those who watch for the morning
—
Yes, more than those who watch for the
morning.

[7]O Israel, hope in the LORD;
For with the LORD *there is* mercy,
And with Him *is* abundant redemption.
[8]And He shall redeem Israel
From all his iniquities.

Psalm 131

Simple Trust in the LORD

A Song of Ascents. Of David.

1 LORD, my heart is not haughty,
Nor my eyes lofty.
Neither do I concern myself with great matters,
Nor with things too profound for me.

2 Surely I have calmed and quieted my soul,
Like a weaned child with his mother;
Like a weaned child *is* my soul within me.

Psalms for Children

3 O Israel, hope in the LORD
From this time forth and forever.

Psalm 132

The Eternal Dwelling of God in Zion

A Song of Ascents.

1 LORD, remember David
And all his afflictions;
2 How he swore to the LORD,
And vowed to the Mighty One of Jacob:
3 "Surely I will not go into the chamber of my
house,
Or go up to the comfort of my bed;
4 I will not give sleep to my eyes
Or slumber to my eyelids,
5 Until I find a place for the LORD,
A dwelling place for the Mighty One of
Jacob."

6 Behold, we heard of it in Ephrathah;
We found it in the fields of the woods.[a]
7 Let us go into His tabernacle;
Let us worship at His footstool.
8 Arise, O LORD, to Your resting place,
You and the ark of Your strength.
9 Let Your priests be clothed with
righteousness,
And let Your saints shout for joy.

10 For Your servant David's sake,
Do not turn away the face of Your Anointed.

11 The LORD has sworn *in* truth to David;
He will not turn from it:

“I will set upon your throne the fruit of your
body.
12If your sons will keep My covenant
And My testimony which I shall teach them,
Their sons also shall sit upon your throne
forevermore.”

13For the LORD has chosen Zion;
He has desired *it* for His dwelling place:
14“This *is* My resting place forever;
Here I will dwell, for I have desired it.
15I will abundantly bless her provision;
I will satisfy her poor with bread.
16I will also clothe her priests with salvation,
And her saints shall shout aloud for joy.
17There I will make the horn of David grow;
I will prepare a lamp for My Anointed.
18His enemies I will clothe with shame,
But upon Himself His crown shall flourish.”

Psalm 133

Blessed Unity of the People of God

A Song of Ascents. Of David.

[1]Behold, how good and how pleasant *it is*
For brethren to dwell together in unity!

[2]*It is* like the precious oil upon the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of his garments.
[3]*It is* like the dew of Hermon,
Descending upon the mountains of Zion;
For there the LORD commanded the blessing
—
Life forevermore.

Psalm 134

Praising the LORD in His House at Night

A Song of Ascents.

[1]Behold, bless the LORD,
All *you* servants of the LORD,
Who by night stand in the house of the LORD!
[2]Lift up your hands *in* the sanctuary,
And bless the LORD.

[3]The LORD who made heaven and earth
Bless you from Zion!

Psalm 135

Praise to God in Creation and Redemption

[1]Praise the LORD!
Praise the name of the LORD;
Praise *Him,* O you servants of the LORD!
[2]You who stand in the house of the LORD,
In the courts of the house of our God,
[3]Praise the LORD, for the LORD *is* good;
Sing praises to His name, for *it is* pleasant.
[4]For the LORD has chosen Jacob for Himself,
Israel for His special treasure.

[5]For I know that the LORD *is* great,
And our Lord *is* above all gods.
[6]Whatever the LORD pleases He does,
In heaven and in earth,
In the seas and in all deep places.
[7]He causes the vapors to ascend from the ends of the earth;
He makes lightning for the rain;
He brings the wind out of His treasuries.

[8]He destroyed the firstborn of Egypt,
Both of man and beast.
[9]He sent signs and wonders into the midst of you, O Egypt,
Upon Pharaoh and all his servants.
[10]He defeated many nations
And slew mighty kings—
[11]Sihon king of the Amorites,
Og king of Bashan,

And all the kingdoms of Canaan—
12 And gave their land *as* a heritage,
A heritage to Israel His people.

13 Your name, O LORD, *endures* forever,
Your fame, O LORD, throughout all generations.
14 For the LORD will judge His people,
And He will have compassion on His servants.

15 The idols of the nations *are* silver and gold,
The work of men's hands.
16 They have mouths, but they do not speak;
Eyes they have, but they do not see;
17 They have ears, but they do not hear;
Nor is there *any* breath in their mouths.
18 Those who make them are like them;
So is everyone who trusts in them.

19 Bless the LORD, O house of Israel!
Bless the LORD, O house of Aaron!
20 Bless the LORD, O house of Levi!
You who fear the LORD, bless the LORD!
21 Blessed be the LORD out of Zion,
Who dwells in Jerusalem!
Praise the LORD!

Psalm 136

Thanksgiving to God for His Enduring Mercy

[1]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever. *Let Us Give Thanks*
[2]Oh, give thanks to the God of gods!
For His mercy *endures* forever.
[3]Oh, give thanks to the Lord of lords!
For His mercy *endures* forever:

[4]To Him who alone does great wonders,
For His mercy *endures* forever;
[5]To Him who by wisdom made the heavens,
For His mercy *endures* forever;
[6]To Him who laid out the earth above the waters,
For His mercy *endures* forever;
[7]To Him who made great lights,
For His mercy *endures* forever—
[8]The sun to rule by day,
For His mercy *endures* forever;
[9]The moon and stars to rule by night,
For His mercy *endures* forever.

[10]To Him who struck Egypt in their firstborn,
For His mercy *endures* forever;
[11]And brought out Israel from among them,
For His mercy *endures* forever;

12 With a strong hand, and with an outstretched arm,
For His mercy *endures* forever;
13 To Him who divided the Red Sea in two,
For His mercy *endures* forever;
14 And made Israel pass through the midst of it,
For His mercy *endures* forever;
15 But overthrew Pharaoh and his army in the Red Sea,
For His mercy *endures* forever;
16 To Him who led His people through the wilderness,
For His mercy *endures* forever;
17 To Him who struck down great kings,
For His mercy *endures* forever;
18 And slew famous kings,
For His mercy *endures* forever—
19 Sihon king of the Amorites,
For His mercy *endures* forever;
20 And Og king of Bashan,
For His mercy *endures* forever—
21 And gave their land as a heritage,
For His mercy *endures* forever;
22 A heritage to Israel His servant,
For His mercy *endures* forever.

23 Who remembered us in our lowly state,
For His mercy *endures* forever;
24 And rescued us from our enemies,
For His mercy *endures* forever;
25 Who gives food to all flesh,
For His mercy *endures* forever.

[26]Oh, give thanks to the God of heaven!
For His mercy *endures* forever.

Psalm 137

Longing for Zion in a Foreign Land

[1]By the rivers of Babylon,
There we sat down, yea, we wept
When we remembered Zion.
[2]We hung our harps
Upon the willows in the midst of it.
[3]For there those who carried us away captive asked of us a song,
And those who plundered us *requested* mirth,
Saying, "Sing us *one* of the songs of Zion!"

[4]How shall we sing the LORD's song
In a foreign land?
[5]If I forget you, O Jerusalem,
Let my right hand forget *its skill!*
[6]If I do not remember you,
Let my tongue cling to the roof of my mouth —
If I do not exalt Jerusalem
Above my chief joy.

[7]Remember, O LORD, against the sons of Edom
The day of Jerusalem,
Who said, "Raze *it,* raze *it,*
To its very foundation!"

[8]O daughter of Babylon, who are to be destroyed,

Happy the one who repays you as you have
served us! *Bitter Prayers*
9Happy the one who takes and dashes
Your little ones against the rock!

Psalm 138

The LORD's Goodness to the Faithful

A Psalm of David.

[1]I WILL praise You with my whole heart;
Before the gods I will sing praises to You.
[2]I will worship toward Your holy temple,
And praise Your name
For Your lovingkindness and Your truth;
For You have magnified Your word above all
Your name.
[3]In the day when I cried out, You answered
me,
And made me bold *with* strength in my soul.

[4]All the kings of the earth shall praise You, O
LORD,
When they hear the words of Your mouth.
[5]Yes, they shall sing of the ways of the
LORD,
For great *is* the glory of the LORD.
[6]Though the LORD *is* on high,
Yet He regards the lowly;
But the proud He knows from afar.

[7]Though I walk in the midst of trouble, You
will revive me;
You will stretch out Your hand
Against the wrath of my enemies,
And Your right hand will save me.
[8]The LORD will perfect *that which* concerns
me;

Your mercy, O LORD, *endures* forever;
Do not forsake the works of Your hands.

Psalm 139

God's Perfect Knowledge of Man

For the Chief Musician. A Psalm of David.

1 O LORD, You have searched me and known
me.
2 You know my sitting down and my rising
up;
You understand my thought afar off.
3 You comprehend my path and my lying
down,
And are acquainted with all my ways.
4 For *there is* not a word on my tongue,
But behold, O LORD, You know it altogether.
5 You have hedged me behind and before,
And laid Your hand upon me.
6 *Such* knowledge *is* too wonderful for me;
It is high, I cannot *attain* it.

7 Where can I go from Your Spirit?
Or where can I flee from Your presence?
8 If I ascend into heaven, You *are* there;
If I make my bed in hell, behold, You *are*
there.
9 *If* I take the wings of the morning,
And dwell in the uttermost parts of the sea,
10 Even there Your hand shall lead me,
And Your right hand shall hold me.
11 If I say, "Surely the darkness shall fall[a] on
me,"
Even the night shall be light about me;

12 Indeed, the darkness shall not hide from
You,
But the night shines as the day;
The darkness and the light *are* both alike *to*
You.

13 For You formed my inward parts;
You covered me in my mother's womb. *The*
Creator's Craftsmanship
14 I will praise You, for I am fearfully *and*
wonderfully made;[b]
Marvelous are Your works,
And *that* my soul knows very well.
15 My frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the lowest parts of
the earth.
16 Your eyes saw my substance, being yet
unformed.
And in Your book they all were written,
The days fashioned for me,
When *as yet there were* none of them.

17 How precious also are Your thoughts to
me, O God!
How great is the sum of them!
18 *If* I should count them, they would be more
in number than the sand;
When I awake, I am still with You.

19 Oh, that You would slay the wicked, O
God!
Depart from me, therefore, you bloodthirsty
men.
20 For they speak against You wickedly;

Your enemies take *Your name* in vain.[c]
21 Do I not hate them, O LORD, who hate
You?
And do I not loathe those who rise up
against You?
22 I hate them with perfect hatred;
I count them my enemies.

23 Search me, O God, and know my heart;
Try me, and know my anxieties;
24 And see if *there is any* wicked way in me,
And lead me in the way everlasting.

Psalm 140

Prayer for Deliverance from Evil Men

To the Chief Musician. A Psalm of David.

[1]Deliver me, O LORD, from evil men;
Preserve me from violent men,
[2]Who plan evil things in *their* hearts;
They continually gather together *for* war.
[3]They sharpen their tongues like a serpent;
The poison of asps *is* under their lips. Selah

[4]Keep me, O LORD, from the hands of the wicked;
Preserve me from violent men,
Who have purposed to make my steps stumble.
[5]The proud have hidden a snare for me, and cords;
They have spread a net by the wayside;
They have set traps for me. Selah

[6]I said to the LORD: “You *are* my God;
Hear the voice of my supplications, O LORD.
[7]O GOD the Lord, the strength of my salvation,
You have covered my head in the day of battle.
[8]Do not grant, O LORD, the desires of the wicked;
Do not further his *wicked* scheme,
Lest they be exalted. Selah

9 “*As for* the head of those who surround me,
Let the evil of their lips cover them;
10 Let burning coals fall upon them;
Let them be cast into the fire,
Into deep pits, that they rise not up again.
11 Let not a slanderer be established in the earth;
Let evil hunt the violent man to overthrow *him*.”

12 I know that the LORD will maintain
The cause of the afflicted,
And justice for the poor.
13 Surely the righteous shall give thanks to Your name;
The upright shall dwell in Your presence.

Psalm 141

Prayer for Safekeeping from Wickedness

A Psalm of David.

[1]LORD, I cry out to You;
Make haste to me!
Give ear to my voice when I cry out to You.
[2]Let my prayer be set before You *as* incense,
The lifting up of my hands *as* the evening sacrifice.

[3]Set a guard, O LORD, over my mouth;
Keep watch over the door of my lips.
[4]Do not incline my heart to any evil thing,
To practice wicked works
With men who work iniquity;
And do not let me eat of their delicacies.

[5]Let the righteous strike me;
It shall be a kindness.
And let him rebuke me;
It shall be as excellent oil;
Let my head not refuse it.
For still my prayer *is* against the deeds of the wicked.
[6]Their judges are overthrown by the sides of the cliff,
And they hear my words, for they are sweet.
[7]Our bones are scattered at the mouth of the grave,
As when one plows and breaks up the earth.

[8]But my eyes *are* upon You, O GOD the Lord;
In You I take refuge;
Do not leave my soul destitute.
[9]Keep me from the snares they have laid for
me,
And from the traps of the workers of iniquity.
[10]Let the wicked fall into their own nets,
While I escape safely.

Psalm 142

A Plea for Relief from Persecutors

A Contemplation[a] of David. A Prayer when he was in the cave.

1 I CRY out to the LORD with my voice;
With my voice to the LORD I make my supplication.
2 I pour out my complaint before Him;
I declare before Him my trouble.

3 When my spirit was overwhelmed within me,
Then You knew my path.
In the way in which I walk
They have secretly set a snare for me.
4 Look on *my* right hand and see,
For *there is* no one who acknowledges me;
Refuge has failed me;
No one cares for my soul.

5 I cried out to You, O LORD:
I said, “You *are* my refuge,
My portion in the land of the living.
6 Attend to my cry,
For I am brought very low;
Deliver me from my persecutors,
For they are stronger than I.
7 Bring my soul out of prison,
That I may praise Your name;
The righteous shall surround me,
For You shall deal bountifully with me.”

Psalm 143

An Earnest Appeal for Guidance and Deliverance

A Psalm of David.

[1]Hear my prayer, O LORD,
Give ear to my supplications!
In Your faithfulness answer me,
And in Your righteousness.
[2]Do not enter into judgment with Your servant,
For in Your sight no one living is righteous.

[3]For the enemy has persecuted my soul;
He has crushed my life to the ground;
He has made me dwell in darkness,
Like those who have long been dead.
[4]Therefore my spirit is overwhelmed within me;
My heart within me is distressed.

[5]I remember the days of old;
I meditate on all Your works;
I muse on the work of Your hands.
[6]I spread out my hands to You;
My soul *longs* for You like a thirsty land. Selah

[7]Answer me speedily, O LORD;
My spirit fails!
Do not hide Your face from me,
Lest I be like those who go down into the pit.

8 Cause me to hear Your lovingkindness in the morning,
For in You do I trust;
Cause me to know the way in which I should walk,
For I lift up my soul to You.

9 Deliver me, O LORD, from my enemies;
In You I take shelter.[a]
10 Teach me to do Your will,
For You *are* my God;
Your Spirit *is* good.
Lead me in the land of uprightness.

11 Revive me, O LORD, for Your name's sake!
For Your righteousness' sake bring my soul out of trouble.
12 In Your mercy cut off my enemies,
And destroy all those who afflict my soul;
For I *am* Your servant.

Psalm 144

A Song to the LORD Who Preserves and Prospers His People

A Psalm of David.

[1]Blessed *be* the LORD my Rock,
Who trains my hands for war,
And my fingers for battle—
[2]My lovingkindness and my fortress,
My high tower and my deliverer,
My shield and *the One* in whom I take refuge,
Who subdues my people[a] under me.

[3]LORD, what *is* man, that You take knowledge of him?
Or the son of man, that You are mindful of him?
[4]Man is like a breath;
His days *are* like a passing shadow.

[5]Bow down Your heavens, O LORD, and come down;
Touch the mountains, and they shall smoke.
[6]Flash forth lightning and scatter them;
Shoot out Your arrows and destroy them.
[7]Stretch out Your hand from above;
Rescue me and deliver me out of great waters,
From the hand of foreigners,
[8]Whose mouth speaks lying words,

And whose right hand *is* a right hand of falsehood.

9 I will sing a new song to You, O God;
On a harp of ten strings I will sing praises to You,
10 *The One* who gives salvation to kings,
Who delivers David His servant
From the deadly sword.

11 Rescue me and deliver me from the hand of foreigners,
Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood—
12 That our sons *may be* as plants grown up in their youth;
That our daughters *may be* as pillars,
Sculptured in palace style;
13 *That* our barns *may be* full,
Supplying all kinds of produce;
That our sheep may bring forth thousands
And ten thousands in our fields;
14 *That* our oxen *may be* well laden;
That there be no breaking in or going out;
That there be no outcry in our streets.
15 Happy *are* the people who are in such a state;
Happy *are* the people whose God *is* the LORD!

Psalm 145

A Song of God's Majesty and Love

A Praise of David.

1 I WILL extol You, my God, O King;
And I will bless Your name forever and ever.
2 Every day I will bless You,
And I will praise Your name forever and ever.
3 Great *is* the LORD, and greatly to be praised;
And His greatness *is* unsearchable.

4 One generation shall praise Your works to another,
And shall declare Your mighty acts. *From One Generation to Another*
5 I[a] will meditate on the glorious splendor of Your majesty,
And on Your wondrous works.[b]
6 *Men* shall speak of the might of Your awesome acts,
And I will declare Your greatness.
7 They shall utter the memory of Your great goodness,
And shall sing of Your righteousness.

8 The LORD *is* gracious and full of compassion,
Slow to anger and great in mercy.
9 The LORD *is* good to all,
And His tender mercies *are* over all His works.

10 All Your works shall praise You, O LORD,
And Your saints shall bless You.
11 They shall speak of the glory of Your
kingdom,
And talk of Your power,
12 To make known to the sons of men His
mighty acts,
And the glorious majesty of His kingdom.
13 Your kingdom *is* an everlasting kingdom,
And Your dominion *endures* throughout all
generations.[c]

14 The LORD upholds all who fall,
And raises up all *who are* bowed down.
15 The eyes of all look expectantly to You,
And You give them their food in due season.
16 You open Your hand
And satisfy the desire of every living thing.

17 The LORD *is* righteous in all His ways,
Gracious in all His works.
18 The LORD *is* near to all who call upon
Him,
To all who call upon Him in truth.
19 He will fulfill the desire of those who fear
Him;
He also will hear their cry and save them.
20 The LORD preserves all who love Him,
But all the wicked He will destroy.
21 My mouth shall speak the praise of the
LORD,
And all flesh shall bless His holy name
Forever and ever.

Psalm 146

The Happiness of Those Whose Help Is the LORD

[1]Praise the LORD!
Praise the LORD, O my soul!
[2]While I live I will praise the LORD;
I will sing praises to my God while I have my being. *Powerful Creator, Compassionate Savior*

[3]Do not put your trust in princes,
Nor in a son of man, in whom *there is* no help.
[4]His spirit departs, he returns to his earth;
In that very day his plans perish.

[5]Happy *is he* who *has* the God of Jacob for his help,
Whose hope *is* in the LORD his God,
[6]Who made heaven and earth,
The sea, and all that *is* in them;
Who keeps truth forever,
[7]Who executes justice for the oppressed,
Who gives food to the hungry.
The LORD gives freedom to the prisoners.

[8]The LORD opens *the eyes of* the blind;
The LORD raises those who are bowed down;
The LORD loves the righteous.
[9]The LORD watches over the strangers;
He relieves the fatherless and widow;
But the way of the wicked He turns upside down.

10 The LORD shall reign forever—
Your God, O Zion, to all generations.
Praise the LORD!

Psalm 147

Praise to God for His Word and Providence

[1]Praise the LORD!
For *it is* good to sing praises to our God;
For *it is* pleasant, *and* praise is beautiful.

[2]The LORD builds up Jerusalem;
He gathers together the outcasts of Israel.
[3]He heals the brokenhearted
And binds up their wounds.
[4]He counts the number of the stars;
He calls them all by name.
[5]Great *is* our Lord, and mighty in power;
His understanding *is* infinite.
[6]The LORD lifts up the humble;
He casts the wicked down to the ground.

[7]Sing to the LORD with thanksgiving;
Sing praises on the harp to our God,
[8]Who covers the heavens with clouds,
Who prepares rain for the earth,
Who makes grass to grow on the mountains.
[9]He gives to the beast its food,
And to the young ravens that cry.

[10]He does not delight in the strength of the horse;
He takes no pleasure in the legs of a man.
[11]The LORD takes pleasure in those who fear Him,
In those who hope in His mercy.

12 Praise the LORD, O Jerusalem!
Praise your God, O Zion!
13 For He has strengthened the bars of your
gates;
He has blessed your children within you.
14 He makes peace *in* your borders,
And fills you with the finest wheat.

15 He sends out His command *to the* earth;
His word runs very swiftly.
16 He gives snow like wool;
He scatters the frost like ashes;
17 He casts out His hail like morsels;
Who can stand before His cold?
18 He sends out His word and melts them;
He causes His wind to blow, *and* the waters
flow.

19 He declares His word to Jacob,
His statutes and His judgments to Israel.
20 He has not dealt thus with any nation;
And *as for His* judgments, they have not
known them.
Praise the LORD!

Psalm 148

Praise to the LORD from Creation

1 Praise the LORD!
Praise the LORD from the heavens;
Praise Him in the heights!
2 Praise Him, all His angels;
Praise Him, all His hosts!
3 Praise Him, sun and moon;
Praise Him, all you stars of light!
4 Praise Him, you heavens of heavens,
And you waters above the heavens!

5 Let them praise the name of the LORD,
For He commanded and they were created.
6 He also established them forever and ever;
He made a decree which shall not pass away.

7 Praise the LORD from the earth,
You great sea creatures and all the depths;
8 Fire and hail, snow and clouds;
Stormy wind, fulfilling His word;
9 Mountains and all hills;
Fruitful trees and all cedars;
10 Beasts and all cattle;
Creeping things and flying fowl;
11 Kings of the earth and all peoples;
Princes and all judges of the earth;
12 Both young men and maidens;
Old men and children.

13 Let them praise the name of the LORD,

For His name alone is exalted;
His glory *is* above the earth and heaven.
14And He has exalted the horn of His people,
The praise of all His saints—
Of the children of Israel,
A people near to Him.
Praise the LORD!

Psalm 149

Praise to God for His Salvation and Judgment

[1]Praise the LORD!
Sing to the LORD a new song,
And His praise in the assembly of saints.

[2]Let Israel rejoice in their Maker;
Let the children of Zion be joyful in their King.
[3]Let them praise His name with the dance;
Let them sing praises to Him with the timbrel and harp.
[4]For the LORD takes pleasure in His people;
He will beautify the humble with salvation.

[5]Let the saints be joyful in glory;
Let them sing aloud on their beds.
[6]*Let* the high praises of God *be* in their mouth,
And a two-edged sword in their hand,
[7]To execute vengeance on the nations,
And punishments on the peoples;
[8]To bind their kings with chains,
And their nobles with fetters of iron;
[9]To execute on them the written judgment—
This honor have all His saints.
Praise the LORD!

Psalm 150

Let All Things Praise the LORD

[1]Praise the LORD!
Praise God in His sanctuary;
Praise Him in His mighty firmament!

[2]Praise Him for His mighty acts;
Praise Him according to His excellent greatness!

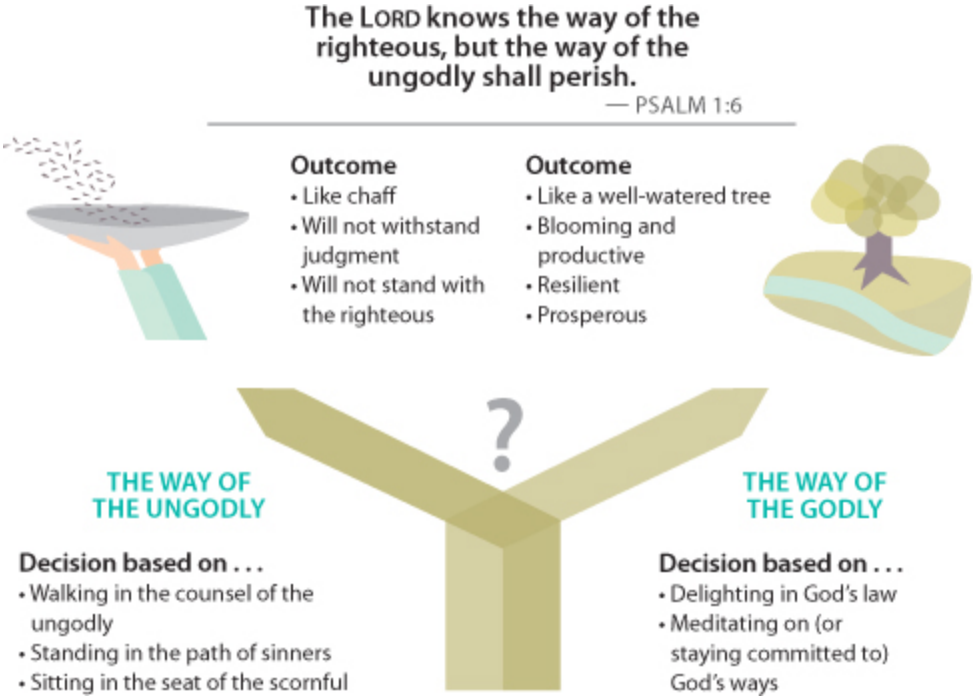
[3]Praise Him with the sound of the trumpet;
Praise Him with the lute and harp!
[4]Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
[5]Praise Him with loud cymbals;
Praise Him with clashing cymbals!

[6]Let everything that has breath praise the LORD.
Praise the LORD!

Two Paths

Ps. 1:1, 2

Psalm 1 highlights the sharp contrast between good and evil, right and wrong, godliness and ungodliness. Our choice is between one or the other, with no middle ground. The psalmist described two paths: the way of the ungodly and the way of the righteous.



When faced with moral decisions, we must recognize and act in accordance with the reality that our actions have long-term consequences. We could be headed for destruction if we harmonize with people who lack faith in God . . . if our behavior is indistinguishable from the actions of the ungodly . . . if we speak cynically about the Lord and His commands.

Obeying the Lord includes relying on the cross of Christ for salvation (John 3:15, 16; Acts 2:36–39) and our Lord for wisdom. No one is excluded from choosing life. Anyone is welcome to walk the path that leads to godliness (John 14:6).

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The Way of Prosperity
Ps. 1:3

Psalm 1 paints an appealing picture of contentment and prosperity. Yet here and elsewhere in the Old Testament, the emphasis is less on material blessings and more on the delight that comes with following God's commands, which is its own reward (Ps. 1:2). See "Success and Prosperity" at Joshua 1:8.

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God Is the Ultimate Authority
Ps. 2:4–6

The apostle Paul asserted that "there is no authority except from God" (Rom. 13:1). Psalm 2 describes the far-reaching implications of this truth, warning that even rebellious nations and kings answer to God, the great King who reigns from Jerusalem through His appointed servant.

All power is ultimately derived from God, and governments are accountable to Him, a reality that should prompt political leaders to bow before the Lord and serve Him with words and actions (Ps. 2:10, 11). They, and we, owe respect to the God who has given them authority and who wants to help them govern with goodness and justice.

More: *To learn more about the tensions between obeying earthly government and standing up for Christian values, see "Governmental Authority" at Rom. 13:1–7.*

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Human Kings and the Heavenly King

Ps. 2:7

The Israelites sang hymns like Psalm 2 when they crowned a new king. Other coronation anthems include Psalms 18, 20, 45, 72, 89, 101, and 110. These songs look beyond ancient earthly kings to a future heavenly king, God's Anointed One, the Messiah. This divine king, here revealed as God's Son, will bring God's rule to earth with fairness and finality. The New Testament reveals Jesus as this king and frequently quotes or alludes to portions of Psalm 2 to proclaim His identity and rank (for example, Matt. 3:17; John 1:41; Acts 4:25–28; 13:33; Heb. 1:5; 5:5; Rev. 2:26, 27; 12:5; 19:15).

More: *To learn of more psalms that anticipate Christ's coming and His work as the Messiah, see "Prophecies of a Coming Messiah" at Ps. 40:6–8.*

Think About It: *What songs tell your stories? Should you change words to any of them? Add any songs to the collection?*

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Government in Psalms

Ps. 2:10–12

Many psalms were written in an era when David was consolidating power and the monarchy itself was rising in significance. The psalms repeatedly acknowledge the Lord as our ultimate king and human rulers as His servants.

Psalm	Theme
Psalm 2	The Lord elevates His King over all the earth's kings and rulers. All human authorities answer to Him.
Psalm 21	A leader must trust God.
Psalm 33	The Lord watches over all the world's people. Every nation should reverence God.
Psalm 47	God reigns over the nations, accomplishing His sovereign purposes.
Psalm 72	An ideal ruler governs according to the Lord's character and policies.
Psalm 82	Judges are accountable to God for the public consequences of their decisions.
Psalm 99	God's holiness exemplifies equity and justice.
Psalm 101	King David lists the godly principles by which he governs.
Psalm 110	A Messiah will eventually rule the nations and judge His enemies.
Psalm 146	Human leaders cannot solve every problem or meet every need. People must trust God.

Think About It: *Whether you lead your children, students at school, a handful of employees, an entire company, selected friends, or the free world, you exhibit leadership. What actions of yours match the tone in the above psalms?*

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God Guides Your Fear

Ps. 3:1

David's son Absalom was known for anger, violence, and self-interest. For example, he had his half brother Amnon assassinated (2 Sam. 13:20–29) before launching a campaign to seize the throne (15:1–12). He sent his henchmen throughout Israel to spread rebellion (15:6, 10). Absalom surrounded himself with ignorant men (15:11), and his sizable following presented a formidable threat to his father (15:12).

Psalm 3 reveals David's inner turmoil in these grim circumstances. He cried out to God for perspective as he fled for his life, knowing he had nothing to count on but God's strength (Ps. 3:3–5). Only with the Lord's help could he sleep peacefully.

Long after this conflict, the apostle Peter addressed similar fears among Christians fleeing from authorities. He offered memorable advice recorded in 1 Peter 5:7. In our own seasons of difficulty, our best recourse is to manage our fears as guided by God. By obeying Him, we show our trust and we find God's strategies to address the situation.

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Now I Lay Me Down to Sleep

Ps. 3:5

This evening psalm inspired the children's bedtime prayer that begins, "Now I lay me down to sleep, I pray the Lord my soul to keep." Whether we are young or old, awake or asleep, God watches over us and meets our needs. Psalm 3 mirrors other songs of lamentation such as Psalms 22 and 71. It begins by stating a problem (Ps. 3:1, 2), followed by a hopeful resolution (3:3–6), and concluding with praise or thanksgiving (3:7, 8).

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God Hates the Pain Caused by Sin

Ps. 5:5

Scripture assures us that God loves to show mercy to sinners (Ps. 103:3; Matt. 9:12, 13). But some psalms declare that He "hates" people who commit evil (Ps. 5:5; 11:5). This apparent contradiction is resolved when we understand that the term *hatred* in Scripture does not refer to the human emotion bent on retaliation for wrong. Rather, it refers to an expression of anger rooted in a commitment to justice. God indeed grows angry at sin, which destroys His creation, especially because it harms human beings, who are made in His image (Gen. 1:26–30). But God's righteous indignation is not a fit of rage. It is instead a just disapproval and penalty for something that goes against what is loving and good (Ps. 2:5, 12).

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People at Work

Ps. 8:6

When God made human beings in His image (Gen. 1:26–30), He appointed them as His coworkers in overseeing creation and gave them dominion over His works. Consider the implications of that fact:

- *We bear God's image*. God has invested human beings with dignity and value. We matter. Who we are and what we do are significant. God has created us for a reason, which gives us meaning and purpose.
- *We are created as workers*. God is a worker, and we are made in His image. Our labors express who He is and what He wants accomplished in the world. Our work has worth.
- *We are God's coworkers*. God gives us managerial authority to subdue the earth—to nurture and develop it, bring it under our control, use it to meet our needs, explore its wonders, and cooperate with its natural laws. We join with Him when we manage creation or advance human well-being.

Our everyday jobs are a significant way by which we can fulfill God's goals and put our God-given skills into action. We bring Him glory when we are faithful managers of the resources and responsibilities He puts under our authority. And we find fulfillment and motivation as we partner with God in lifting up His creation and looking out for the good of others.

More: *For more on our role as God's partners, see "God the Creator" at Gen. 1:1–31 and "God: The Original Worker" at John 5:17.*

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God the Avenger

Ps. 9:5

Israel quickly rose to prominence during a period when no single empire dominated the Middle East (c. 1000 B.C.). Egypt was in decline, and Assyria had yet to rise. King David and his successor Solomon seized the opportunity to strengthen defenses, expand borders, increase trade, and store up wealth.

Other kings of that era ignored God and rejected justice and compassion. They oppressed their citizens and attacked other nations unprovoked, taking untold numbers of innocent lives (Ps. 9:6). God responded by destroying the destroyers. He pledged not to forget the needy and helpless, and He avenged the injustices they suffered by blotting out evildoers (9:7–18).

The Lord is our ultimate judge, and His righteousness is the final measure of right and wrong (9:4). The same righteous God who rebuked ancient nations for failing to acknowledge Him still watches over the world today. Modern nations and leaders will answer to Him for their programs and policies, a fact that should encourage us to have a healthy respect for the Lord and a humble recognition of the transience of human leaders (9:20).

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From Garbage Dump to City Center
Ps. 9:13, 14

David's allusions to the "gates of death" and the "gates of the daughter of Zion" depict extremes of poverty and power. Just outside Zion (Jerusalem) was a garbage dump known as Gehenna, or the Valley of Hinnom (see "The Valley of Hinnom" at Josh. 18:16), where the city's refuse burned day and night. Centuries after David, Jesus mentioned the site as a fitting image of hell. The "gates of the daughter of Zion," on the other hand, were the hub of Jerusalem's power, where business was transacted, court decisions announced, city issues deliberated, marriage vows witnessed, and caravans unloaded. For David to be lifted from the gates of death to the gates of Zion implies a complete reversal of his dire situation. Faced with ruin and disaster, he is dramatically rescued by the Lord, and he resolves to tell everyone what God has done for him.

When God acts on our behalf, we have an opportunity to publicly declare His power. Our witness is not to be reserved for the safe environments of churches and Christian circles. We can speak up wherever people gather so that God's power is put on display for all to hear.

Think About It: *Think of simple, but profound, ways God acts on your behalf. How will your gratefulness, thoughtfulness, and kindness toward people display His power?*

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Opposing Evil
Ps. 10:18

When violence reels out of control, Psalm 10 gives us words to pray. It asks God to rise up against "the man of the earth," an evil person

characterized by:

- pride and boasting,
- mistreating the poor,
- cunning plots,
- greedy friends,
- disdain for God,
- lack of concern for others' pain, failure, and misfortune,
- disrespect for the righteous,
- curses,
- lies,
- trouble and evil speech,
- cold-blooded murder, and
- an assumption that he will never be caught.

Characters who fit this description fill the news—and our own stories—every day. Whether roaming the street or perched in corporate offices, they prey on the weak and defenseless. Psalm 10 declares that God always joins us when we oppose personal and institutional evil. One day the Lord will prevail and bring deliverance for the powerless. In the meantime, we are to work toward justice as best we can, calling upon the Lord to show us what to do.

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Where Does God Live?

Ps. 11:4

Like Psalm 11, some Bible passages speak of God living in heaven. Other passages imply that He dwelled in the inner sanctuary (or Most Holy Place) of the tabernacle or temple (Ps. 26:8). But God is spirit, infinite, and, therefore, not bound by time or space. His presence cannot be limited to a specific location. From our imperfect point of view, we might say that God lives everywhere. In reality, He lives in eternity, a concept beyond human understanding.

God has made Himself known at specific times and locations. He revealed Himself to the Israelites at Mount Sinai (Ex. 19:16–20) and later in the tabernacle (Lev. 9:23, 24) and the temple (2 Chr. 5:14). He also revealed Himself most completely in His Son Jesus (John

1:14; 14:9). Paul wrote that Christ lives in His followers (Gal. 2:20), as does the Holy Spirit (1 Cor. 3:16).

Spaces set aside for God may help us focus on His presence. But the Lord is not confined by buildings. They are more a refuge for us than a residence for God.

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God Is a Support

Ps. 12:5

The Book of Psalms describes God's help as a . . .

- support (18:18),
- broad place (18:19),
- secret place (27:5; 31:20),
- higher place or rock (18:2; 27:5; 40:2; 61:2),
- hiding place (27:5; 32:7),
- fortress (18:2; 91:2),
- shield (18:2), and as
- wings (17:8; 61:4; 91:4).

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An Inventory of Integrity

Ps. 15:1

Psalm 15 sums up what God expects of His people, asking and answering whether anyone is good enough to commune with God. The song does not focus on petty dos and don'ts but describes godliness in terms of maturing character. It shows that readiness for worship requires us to put our thoughts and actions in order. Psalm

15 lists ten marks of integrity by which we can measure our own character:

The person of integrity . . .	How about you?
1. Walks uprightly.	How deep is your commitment to God's ways? Do you serve the Lord or serve yourself?
2. Works righteousness.	Do you promote good—or evil (even by neglect rather than active involvement)? What results flow from your actions?
3. Speaks the truth.	Do you lie when it seems necessary or convenient?
4. Does not backbite.	Do you tear down others behind their backs? Or in front of them?
5. Does no harm to neighbors.	How do you treat others? Do you act according to "doing unto others before they do unto you"?
6. Does not gossip about a friend.	How loyal are you? Do you add to negative comments, or do you offer support and seek justice?
7. Honors those who fear the Lord.	How do you treat your fellow believers? Do you give them grace and encouragement?
8. Keeps his word even at enormous cost.	Are you trustworthy and reliable? Do people doubt your ability to follow through?
9. Does not engage in usury.	Do you offer assistance while expecting something in return? Or do you give freely?
10. Does not accept bribes.	What does it take to get you to compromise your integrity?

More: *For more character-testing inventories, see "Ten Freedoms" at Gal. 5:18 and "Ten Practical Commandments" at James 2:8–13.*

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The Promise of the Resurrection
Ps. 16:10

Even as David described his own trust in the Lord, he looked ahead to the faith of a coming Messiah. His greatest act of faith would be confidence that even in death, God would not forget His "Holy One" or allow Him to decay like sinful people (compare Ps. 9:17). New Testament followers of Jesus saw clear parallels between this psalm and Jesus' resurrection. Peter cited this passage in his Pentecost sermon to reinforce his claim that Jesus had risen from the dead (Acts 2:27). For more songs that anticipate the Messiah's nature and work, see "Prophecies of a Coming Messiah" at Psalm 40:6–8.

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Making God Known
Ps. 18:43–45

King David committed from the start of his reign to making God's name known to neighboring kingdoms. He composed Psalm 18 when he realized that he was at last on the throne of the kingdom. Humbled and amazed at the position the Lord had given him, he was determined to tell foreign nations about the God who had delivered him from Saul. He hoped his thanks and praise would influence his neighbors so that they, too, would revere God.

Nowadays many Christians struggle with being forthright about their faith and even squander opportunities to encourage others to obey God. But God wants us to impact our world. Our witness starts with the willingness to speak up for God even if we run the risk of being scorned by others. This doesn't mean that we should express ourselves without humility, but it does mean that we shouldn't allow a fear of criticism to keep us from standing up for, and acting according to, the truth.

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God's Self-Disclosure

Ps. 19:1

Our understanding of God stems from three ways that He discloses Himself to us: His *general revelation* through His creation (Ps. 19:1–6), His *special revelation* through His Word (19:7–11), and His *particular work* in our lives (19:12–14).

David gained a coherent framework for understanding life by looking at God's world, the Word, and his inner world. Psalm 19 exemplifies an integrated understanding of life through looking back and forth, up and down, outward and inward (compare Ps. 139). We gain the same insights when we use the psalms to consider God's glorious universe, His infallible Word, and His constant activity within us.

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Anticipating Christ

Ps. 22:1

Psalm 22 foreshadows Christ's coming to suffer death on our behalf, to deliver us from sin's penalty, and to reveal God's character to us. The New Testament cites many of the song's lines to demonstrate the Lord's fulfillment of David's prophecy.

Prophecy	Fulfillment
"My God, My God, why have You forsaken Me?" (Ps. 22:1).	Jesus cried these words from the cross (Matt. 27:46).

"All those who see Me ridicule Me; they shoot out the lip, they shake the head, saying, 'He trusted in the LORD, let Him rescue Him; let Him deliver Him, since He delights in Him!' " (Ps. 22:7, 8).	Jesus' enemies ridiculed Him with these words (Matt. 27:39, 43).
"I am poured out like water, and all My bones are out of joint; My heart is like wax; it has melted within Me" (Ps. 22:14).	Crucifixion pulled a victim's bones out of joint, and spearing Jesus' body caused blood and "water" to flow out (John 19:34).
"They pierced My hands and My feet" (Ps. 22:16).	Jesus' hands or wrists were nailed to a crossbeam and His feet to a vertical stake (Luke 24:39, 40).
"They divide My garments among them, and for My clothing they cast lots" (Ps. 22:18).	The soldiers who crucified Jesus cast lots for His clothing (Matt. 27:35).
"I will declare Your name to My brethren" (Ps. 22:22).	The risen Lord called those who believe in Him "brethren" (Heb. 2:11, 12).
"All the ends of the world shall remember and turn to the LORD, and all the families of the nations shall worship before You. For the kingdom is the LORD's, and He rules over the nations" (Ps. 22:27, 28).	Jesus commanded His followers to take His message to the ends of the earth (Matt. 28:19, 20; Acts 1:8).

More: *Other psalms also anticipate Christ's arrival and work as the Messiah. See "Prophecies of a Coming Messiah" at Ps. 40:6–8.*

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Despair Turns to Praise

Ps. 22:27

The first eighteen verses of Psalm 22 show David crying to God with anxiety and despair. He felt . . .

- abandoned and helpless,
- ignored,
- despised and rejected,
- ridiculed for his faith,
- taunted by vicious enemies,
- drained and on the verge of death, and
- surrounded by a murderous mob.

Like David we can cry out to God. We can then affirm God as nearby and capable of delivering (22:19, 20).

The God who created us wants to join with us in our worst times. He walks with us all the way through the "valley of the shadow of death" (23:4). He stays with us as our despair turns to praise.

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God the Shepherd

Ps. 23:1

Competent shepherds devoted themselves to the care, feeding, and protection of sheep. As they carried out their tasks, they sometimes took great risks to retrieve stray or threatened animals (1 Sam. 17:34, 35; Matt. 18:12), not only because they were dedicated to their flock but also because they were accountable for lost animals (Gen. 31:39).

The Old Testament praises two men besides David as good shepherds. Moses led the Israelites like a shepherd on a winding journey from Egypt to Canaan (Is. 63:11–13). God later used Persia's King Cyrus to shepherd His people in rebuilding the temple (44:28).

Scripture also mentions bad shepherds, citing, for example, selfish leaders of the divided kingdom who enriched themselves at the people's expense (Ezek. 34:1–10; compare Jer. 25:34–38). God

charged these leaders with ignoring the sick, neglecting to search for and rescue the lost, using coercion to control the people, and failing to protect the weak from dangerous predators. He promised to harshly discipline these bad shepherds for their unacceptable work.

God offers Himself to us as the Good Shepherd, a living picture of faithful, trustworthy service (Ezek. 34:11–16; John 10:1–30). He longs for us to model ourselves after Him and serve as reliable shepherds in our family, community, and workplace.

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Lord of the City

Ps. 24:1

The fact that all the earth and its people belong to the Lord means that every community is His. And Psalm 24 unambiguously declares that God is Lord of the city (vv. 7–10).

Some Christians view urban areas as Satan's strongholds. They flee to the suburbs or the country, doing their best to distance themselves from "corrupt" urban life. But while Satan is alive and at work in the world, that doesn't mean that his primary place of work is in the city. Plenty of corruption happens in rural areas as well.

The city, like all the earth, belongs to God. There is no reason to abandon a place that He has not abandoned. When Christians take up residence in the city, the Lord's glory comes with them.

More: *Christianity permeated the Roman empire by establishing dozens of urban churches. See "The Gospel Spreads Beyond Palestine" at Acts 11:19–26 and "Paul's Urban Strategy" at Acts 16:4.*

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The Lord's Voice in Creation

Ps. 29:3

The Canaanites worshiped natural forces like wind and fire as their gods (called "mighty ones," Ps. 29:1). But Israel worshiped the Lord of creation, not creation itself. At times God expressed Himself through thunderstorms, lightning, and floods, but these phenomena were not themselves divine.

The Bible presents the earth as a resource from God for which human beings are responsible (see "The Weight of the World" at Heb. 11:3). This belief gives God's people immense motivation to manage the environment wisely, to preserve it equitably, and to worship its Creator with humility. David heard the "voice of the LORD" (Ps. 29:3) in nature's wonders, and as concerns grow for the earth's environment, songs like Psalm 29 remind us that creation, though not divine, is precious and worthy of our protection.

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The Art of Godly Planning

Ps. 33:10, 11

Planning is full of paradoxes. It looks to the future yet is grounded in the past. It attempts to respond to future events yet changes those events before they happen. Most people agree that planning is essential to success, yet individuals and organizations sometimes succeed without plans, or fail despite the best of plans.

For people of faith, planning can be even more paradoxical. We plan for the future, yet the future is in God's hands. The Lord calls us to wait patiently for Him (Ps. 27:14; 37:7), yet He admonishes us to act and initiate (James 1:22; 1 John 3:18). Scripture encourages us to seek God's wisdom before we act (Prov. 3:5, 6; James 1:5), yet we often must act without answers to our questions.

A careful study of Scripture shows that God encourages us to make plans—with the awareness that He plans. Our strategies work best when they fit into His designs. This perspective is derived from ten planning principles that Scripture seems to affirm:

1. *God makes plans*. God knows the future. But He can also make the future by choosing what will happen (James 4:13–15). In creating the world as He did, for example, He set many of the world's future events into motion. His planning manifests clear purposes and orderly processes (Rom. 1:20).
2. *God encourages and empowers people to plan*. Human beings, who are made in God's image (Gen. 1:26–28), bring to life an awareness of time (Eccl. 3:11). We are conscious of connections between past, present, and future, and how causes shape effects (Ps. 90:12; Eph. 4:16).
3. *All planning involves values*. Establishing goals, connecting ends and means, and linking "what is" with "what ought to be" are based on assumptions about what matters and what does not. No planning is morally neutral in either process or results (Josh. 24:15; 1 Sam. 8:4–7; 1 Kin. 18:21).
4. *Effective planning usually involves more than one person*. No one except God possesses unlimited wisdom, so collaborating to form and execute plans is a principle of godly wisdom (see "Wisdom Needs Community" at Prov. 24:6).
5. *Planning is a fragile process*. By determining goals, gathering resources, and initiating action, planning emboldens people to get things done. Yet planning is also subject to human weakness, including blindness to reality, rebellion against God, narrowness in vision, and mean-spiritedness in motives. The Tower of Babel was a selfishly planned project condemned by God (Gen. 11:1–9).
6. *Planning and prayer should happen together*. Through prayer, our plans are expanded with God's wisdom and ennobled by God's holiness. Planning that honors the Lord is true planning (Phil. 4:6, 7).
7. *Planning necessitates faith*. Our plans embody specific assumptions—for example, faith in the planning process, faith in our capacity to bring plans into reality, faith in the justice of our goals. Planning always involves a commitment to the things we hope for in the future, based on the evidence of things we see in the present (Heb. 11:1).
8. *Planning does not determine the future, but it can direct the present*. Our best future will only partially reflect our intentions and efforts. Like Paul, we "see in a mirror, dimly" and "know in part" (1 Cor. 13:12), so the future forever lies outside of our grasp. All we can do is choose to act today in light of how we believe those decisions and activities might affect tomorrow.
9. *Planning is only partly rational*. The planning process relies not only on our heads but also on our hearts and hands. This

is as true in formulating plans, where intuition can be just as important as analysis, as it is in implementing plans, where people must be motivated and organized as well as informed.

10. *Planning motivates by focusing attention and effort on a hopeful future*. Planning can shift people's attention from problems to solutions, from limitations to possibilities, and from despair to hope. It can also rouse people to action by highlighting needs, rallying opinion, and pointing the way.

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You Are Unique

Ps. 33:15

God has created human beings in His image (Gen. 1:26–28). That means not only human beings in general but every individual. The same God whose mind and power fashioned the stars, seas, animals, and everything else has carefully and lovingly crafted you.

This truth has profound implications. Consider three of the most significant:

- *You are unique*. You share many things in common with others, yet you are one of a kind. No one else has the same makeup that God has given you. Your precise collection of genetic traits match no one else's. God has handcrafted you with personality, unique talents and passions, and special bent in life. This leads to the fact that . . .
- *You have a unique purpose*. God not only created you but also designed you for special reasons, crafting you to carry out unique missions in life—what the New Testament calls "good works" (Eph. 2:10). Before God created you, He decided that your life would point toward these special ends. You will find your greatest meaning in life by discovering and carrying out this distinctive purpose. That is why . . .
- *You have a responsibility to your Creator*. God made you to live with Him and for Him. Because you belong to Him (Rom. 14:7, 8), your life must be centered on Him. Many people tragically squander their lives by turning their backs

on their Creator and living for themselves. But we will all give an account to the Lord for how we lived. He will ask whether or not we used what He gave us to honor Him and fulfill His purposes.

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Protecting the Poor
Ps. 35:10

The psalms mention "the poor" more than twenty-five times, usually describing what sinful people do *to* them or what God does *for* them. To be on God's side is to take up their cause. Our behavior on behalf of the needy rescues the perishing (Ps. 35:17), silences unjust critics (35:19–25), and glorifies the Lord (35:18, 27, 28). Because our God is intensely committed to justice, deliverance, and vindication for the poor and brokenhearted, His priorities should be high on the agenda of any nation or individual intending to honor Him and receive His blessing.

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The Benefits of Righteous Living
Ps. 37:25

Psalm 37 questions why we should live with integrity when countless people ignore God yet seem to prosper. Speaking from his perspective of many years of following God, David assures us that the Lord will reward righteousness with His protection and sustenance. Elsewhere Psalms mentions other benefits, including strength and significance in old age. See "The Art of Growing Old" at Psalm 92:14.

Think About It: *List at least a dozen benefits of righteous living, particularly ones you might share with someone asking this question.*

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Ethics and Character in Psalms

Ps. 37:27–29

The Book of Psalms repeatedly reminds us that what matters most to God is the quality of our character. Several psalms help us pursue ethical decision-making and godly behavior:

Psalm	Theme
Psalm 1	Every person chooses one of two paths: the way of wickedness and death or the way of godliness and life.
Psalm 12	Our absolutely holy Lord does not tolerate dishonesty.
Psalm 15	God details a lifestyle that pleases Him.
Psalm 26	Integrity is a reasonable basis for seeking God's protection.
Psalm 37	People who do not revere God often prosper, but honoring Him leads to peace and joy.
Psalm 101	A person of character pursues challenging ideals.
Psalm 112	People who pursue godliness enjoy abundant benefits.
Psalm 119	God's Word gives well-defined guidelines for a life of integrity.
Psalm 141	People of integrity can count on God's help when they feel tempted to compromise.

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Handling Our Words

Ps. 39:1–3

David declared that he would restrain his mouth lest his words cause him to sin. What a great intention—if only we could carry it out. The reality is that "no man can tame the tongue. It is an unruly evil, full of deadly poison" (James 3:8).

As David attempted to contain himself, he felt ready to burst—and finally did. But instead of pouring emotional and spiritual poison on his enemies, he talked to God. He asked the Lord for fresh insight into himself and his condition as a broken human being (Ps. 39:4–6). God is the only one who can equip us to manage our words.

David's teachable spirit, also known as humility, enabled David to find freedom from his sinful habits (39:7–13).

We all sometimes need a dose of reality to humble us and reveal the true condition of our hearts. In these moments when we fully realize our own weaknesses, we are deeply able to let God help us use words that heal rather than destroy. In fact, we don't have to wait until we feel ready to burst. We can talk with God regularly and follow His instructions, according to His power.

More: *It pays to maintain a regular regimen of spiritual disciplines. Talking with God is only one of these. See "The Benefits of Instruction" at Ps. 119:93.*

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Prophecies of the Coming Messiah

Ps. 40:6–8

Throughout the Old Testament period, the Israelites looked for the coming Messiah promised from earliest times (Gen. 3:15). They described and celebrated this supernatural Savior in poetry and song. Many psalms are prophetic and messianic, anticipating the Messiah's nature and work.

Psalm	Messianic Prophecy
Psalm 2:7	The Messiah will be more than human; He will be God's Son (Heb. 1:5, 6).
Psalm 8:4–6	The entire world will be subject to Him (Heb. 2:5–8).
Psalm 16:8–11	He will have victory over death (Acts 2:25–28).
Psalm 22	He will die an agonizing, humiliating death (Matt. 27:35–46); He will identify with His people (Heb. 2:12).
Psalm 40:6–8	He will be the offering and sacrifice that takes away sins (Heb. 10:5–7).
Psalm 41:9	He will be betrayed by a close friend (John 13:18).
Psalm 45:6, 7	He will establish an everlasting, righteous kingdom (Heb. 1:8, 9).
Psalm 68:18	He will ascend to heaven and give gifts (Eph. 4:7, 8).
Psalm 69	He will be hated by His enemies without cause (John 15:25); He will be zealous for God (2:17); He will be given vinegar and gall (Matt. 27:34).
Psalm 89	He will rule forever as David's heir (Luke 1:31–33).
Psalm 95:7–11	He is the Lord who led Israel in the wilderness and looks for steadfast faith (Heb. 3:7–15).
Psalm 97:7	He will receive the worship of angels ("gods"; Heb. 1:6).
Psalm 102:25–27	He is the eternal God (Heb. 1:10–12).
Psalm 104:4	He commands angels (Heb. 1:7).

Psalm 110	He is David's Lord (Matt. 22:44); justice will reign at His coming (Acts 2:34, 35); He is superior to angels (Heb. 1:13); He will be eternal Priest to God (7:17, 21).
Psalm 118:22	He will be the cornerstone on which God will build His people (1 Pet. 2:7, 8).

More: *If you want to cultivate a relationship with the Messiah foretold in Psalms, see "A Month-Long Journey Awaiting the Messiah" at Ps. 118:22.*

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Overcoming Family History

Ps. 42, heading

The sons of Korah had an infamous past. Their ancestor Korah led more than two hundred of Israel's most important leaders in one of the worst rebellions during the Exodus. God severely judged Korah and his followers by causing the earth to split open and swallow them (Num. 16).

Korah's family survived (Num. 26:11), and years later his descendants were among the Levites whom David appointed to oversee worship music (1 Chr. 6:37). They composed, arranged, and performed songs, and eleven psalms bear the heading "of the sons of Korah" (Ps. 42–49, 84, 85, 87, 88).

The sons of Korah illustrate how a family can move past a tragic legacy. The past need not determine the future. By honoring the Lord, Korah's descendants became known not for their ancestor's revolt but for their musical devotion.

The choices of this talented Levite family should give us hope. Our family history may include violence, substance abuse, emotional turmoil, crime, prejudice, or some other evil; no family is without sin. But with God's help, we can overcome the sin and shame of past generations, emerging into health and holiness, and powerful contributions to the good of the culture.

Think About It: *You determine what your legacy will be from here on out. Which of your past infamies will you stop? What will you put in their places? Don't figure this out and then go to God. Talk with Him about it from the beginning. Just think of the delight that will result!*

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A Writer's and Artist's Responsibility

Ps. 45:1

With a heart "overflowing with a good theme," the composer of Psalm 45 serves as an inspiration for writers and artists today. Just as an ancient king's wedding called for the "pen of a ready writer," so modern issues and events await expression and interpretation for God's glory.

Writers, musicians, and artists of every kind have both the opportunity and responsibility to use their God-given talents for His work (Matt. 5:16; 25:14–30; see also "You Are Unique" at Ps. 33:15). Here are three suggestions for pursuing our calling:

1. *Tell the truth*. No work of art honors the Lord if it fails to tell the truth (Phil. 4:8). God wants us to face reality, and art is one way we do that. Even unpleasant truths deserve to be told.
2. *Ask what difference faith makes*. As Christians we must consider how our work relates to Christ. The fact that Jesus is Lord of all (see "Lord of the Sacred and the Secular" at Luke 6:1–5) opens up enormous possibilities for creative endeavors. It also disciplines what we say and how we say it.
3. *Work with artistic integrity and live with personal integrity*. Artistic freedom is important, but artists whose work and life are informed by faith in God are not completely free. We must work with integrity, doing not simply what is best for ourselves but what aligns with God's commands. It also means that we must live with personal integrity, honoring God's holiness in what we think, say, and do.

More: *The painter Paul Cézanne considered God's handiwork the inspiration and measure of his own artistic efforts. "When I judge my art," Cézanne said, "I take my painting and put it next to a God-made object like a tree or a flower. If it clashes, it is not art."*

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God Rules All Nations

Ps. 47:7–9

Inserted between two psalms about Zion is this international hymn that announces God as the Lord of all the earth. Psalm 47 envisions all the world's people clapping and shouting praise. God alone deserves that level of honor, because He is the Lord Most High, the awesome King who rules the earth, every people and nation (Ps. 47:2, 3). Our shouts and thunderous applause give Him the praise to which He is entitled. Imagine the delightful harmony of the entire world's collective voice!

Even more, imagine the actions that live out this trust in God. How would our world transform as increasing numbers of people choose to honor God? What action will you do today to add to this harmony of obedience?

This scene anticipates the end of history (Rev. 5:8–14), when people from every "tribe and tongue and people and nation" will cry out that the Lamb is worthy of worship. In the meantime, God calls people from around the globe to come to Him. As they respond to His grace, He forms them into a worldwide body that brings glory to Him.

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This Is God

Ps. 48:14

Psalm 48 celebrates Mount Zion, or Jerusalem, as God's dwelling place (see Zion's profile at 2 Sam. 5:7). But the song's real focus is not on an earthly city but on God's glory and wonder. His presence gives the city significance and brings it joy. He therefore deserves the inhabitants' highest praise. The psalmist declares that "this is God" (Ps. 48:14):

- God is great and deserves immense praise.
- He lives with His people and provides them with refuge.
- He is the great King feared around the world.
- He is steadfastly loving and kind.
- His praise echoes to the ends of the earth.
- He is righteous and the source of righteousness.
- He is just.
- He is God forever and ever.
- He guides His people.

Psalm 48 anticipates John's end-of-time vision of a new heaven and new earth, including a new Jerusalem (Rev. 21–22). There God will dwell forever with people from every nation who have come to Him for salvation. What a stunning hope: God living among us forever and ever!

Think About It: *Which of God's characteristics listed above is the one that currently brings you the most joy? How will you thank God for being this way?*

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The Great Equalizer

Ps. 49:2

Judah and Israel became increasingly stratified over time, just like their predecessors in the land (see "The Canaanites" at Josh. 3:10). By the time Jeroboam II came to power in the northern kingdom (c. 782–753 B.C.), the disparities between rich and poor were so

severe that a poor person's worth was no greater than a pair of sandals (Amos 2:6).

Psalm 49 affirms death as the great equalizer. Both rich and poor share the same ultimate fate, and no amount of money can purchase an escape from this final reality. The Bible shows us that the poor instinctively recognize this truth more than the wealthy, one reason Jesus directed His ministry to people on society's margins. See "No Such Thing as an Underclass in Jesus' Eyes" at Luke 7:20–23.

Think About It: *How does this equalizer enhance your priorities, or prod you to set more deliberate priorities?*

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Realization and Confession

Ps. 51:1–19

King David did not admit his sin until Nathan the prophet skillfully exposed his wrongdoing (2 Sam. 12:1–13). But Psalm 51 is no reluctant confession to the Lord. In his brokenness, David discovered the only effective way to deal with sin: face it, confess it, and be forgiven so you can move on to doing rightly.

David had committed adultery with Bathsheba, the wife of Uriah the Hittite. When she became pregnant, the king tried without success to hide his sin and eventually engineered Uriah's death (2 Sam. 11). Yet Psalm 51 does not mention adultery and only touches on murder (Ps. 51:14). Instead, the main transgression confessed is that which led to the others—David's forsaking of the Lord: "Against You, You only, have I sinned, and done this evil in Your sight" (51:4).

David was not evading responsibility for the hurt that he caused others. Rather, he rightly recognized that his worst offense was against a holy God. When we sin, it is against God who created the standards we violate. We show not only our disdain for people but our distrust of the One who created those people. While people deserve restitution, God alone forgives sins (Mark 2:7).

The Bible never serves up perfect people for us to admire and put on a pedestal. It fully discloses the failings of real people, giving

hope and insight to all who struggle with sin, imperfection, and doubt. God helped David learn from his mistakes, and He wants to help us as well. Our restoration, like David's, begins with realization and confession.

More: *David prayed that God would not remove the Holy Spirit from him (Ps. 51:11). Find out more about "The Holy Spirit in the Old Testament" at Is. 42:1–9. Healing comes from acknowledging wrongdoing and appealing for forgiveness. See "Confessions That Bring Healing" at 1 Sam. 15:24.*

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God Is Devoted to Us

Ps. 63:7

Finding shelter in the shadow of God's wings was one of David's favorite expressions (for example, Ps. 17:8; 36:7; 57:1; 61:4; 91:4). It symbolized protection, defense, and refuge. When caught in a fire, a mother grouse, or prairie chicken, for example, gathers her chicks under her wings, nestles down, and lets flames sweep over her rather than her young. She will die if necessary to save her chicks. After the fire, her offspring crawl out from under their mother's body. They enjoy life and safety because of her sacrificial devotion. We can confidently count on a God who loves us and acts on our behalf when we cannot help ourselves.

More: *Jesus used the metaphor of a mother bird's devotion to describe His compassion for the people of His day. See Matt. 23:37.*

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Come and Hear, Go and Tell
Ps. 66:16–19

The New Testament describes Jesus telling His followers to "go and tell" His message to every nation (Matt. 28:19). But Old Testament people more often communicated God's message by inviting the world to "come and hear."

Psalm 66 may have been composed during the period when Judah was in captivity in Babylon (see "The Captivities of the Israelites" at 2 Chr. 36:20), a time when God's people were cut off from the temple at Jerusalem (compare Ps. 137). Worshipers tended to reflect on the past, especially episodes in which God rescued the nation from old oppressors like the Egyptians (66:5–7). This looking backward encouraged them to also look forward to how God might save them again (66:8–12). The people vowed that when God initiated another miraculous exodus, they would worship and praise Him in their homeland (66:13–15). They would invite others to "come and hear . . . what He has done for my soul" (66:16).

Christians can practice both "go and tell" and "come and hear" evangelism. There are times to go to new places to proclaim the Good News. But there are also times to invite others to draw near and listen to our own stories about how we have learned to trust in God's care and hope.

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Passing On the Blessing
Ps. 67:1, 2

God blesses us not solely for our own benefit but so we can pass along His gifts. Psalm 67 highlights this principle in the dual themes of thanksgiving and global evangelism.

This song begins with a prayer for blessing, and the prayer explains the purpose behind its request—that God's ways would become known throughout all nations. The world's destiny was wrapped up in God's blessing of Israel, and the world would someday revere and praise God for His actions on behalf of His

people. This psalm offers strong evidence that God offers salvation to all peoples across the entire earth (Ps. 67:3–7). His purposes have been fulfilled through Jesus Christ, who came out of Israel and offered Himself as a blessing to all the world.

Whenever God brings blessings our way, He wants us to share them with people around us. He especially wants us to share the gift of salvation in Christ. We have the enormous privilege of passing on the blessing of eternal life, a joy that transforms life here on earth.

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A Promise to Africa

Ps. 68:31

Bringing the ark of God to Jerusalem—the possible setting of Psalm 68—must have made the Israelites feel that they had finally arrived. They were settled in the Promised Land. They were led by a remarkable king. The Lord was their God, and the holy ark assured His presence in Zion.

But David reminded his people that God's blessings would eventually extend far beyond Israel and its immediate events. Nations throughout the world would hear about the Lord and come to worship Him (Ps. 68:32). They would include even belligerent neighbors like Egyptians and Ethiopians (68:31; see also "The Ethiopians" at 2 Chr. 14:12), who were vying for power as Israel rose to prominence.

The promise of Psalm 68 was at least partially fulfilled in the first century A.D. when the treasurer of Queen Candace of Ethiopia came to Jerusalem. He had started home after worshiping at the feast of Pentecost when he met Philip, who explained to him the news of salvation in Christ.

The treasurer believed and was baptized (Acts 8:26–40). Through that encounter, the news about Jesus reached Africa, and today many Christians in Ethiopia see the treasurer's conversion as the beginning of their spiritual story. Through him, they feel connected to David, who foresaw the day when Ethiopians would join in the chorus of praising the Lord.

Think About It: *Your friendship with someone of a different culture could be the starting point of that culture embracing Jesus Christ as Lord. How might you develop such friendships?*

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Psalms of Pain

Ps. 73:21

Many psalms describe the Lord's desire to hear our fears, doubts, and sorrows. These psalms of pain encourage us to bring our heartache to the Lord who cares.

Psalm	Theme
Psalm 13	A plaintive cry of "How long, O LORD?" expresses David's frustration and sense of abandonment; he calls for God's attention to soothe his feelings of isolation.
Psalm 49	The psalmist feels anguish as he observes the rich and their futile lives.
Psalm 73	After expressing pain and impatience at life's unfairness, the psalmist finds fresh hope in God.
Psalm 83	This psalm seems to cry, "God, speak up!" The writer feels overcome by enemies and feels separated from God's concern; nevertheless, he prays for vindication and victory.
Psalm 88	Heman's sigh of lonely desperation asks God for help as his life seems to be wrenched away; all seems bleak and empty.
Psalm	Moses articulates the fear and pain of dying, which reflects

90 the sad condition of all creation, whose glory and beauty have been ravaged by sin.

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Our Global God

Ps. 79:1

God cannot be limited by tribalism or nationalism. He is Lord of the whole world and all its people, and He rules with love, power, justice, and sovereignty.

The Book of Psalms reflects this international scope of God's activity and involvement with the world. One of the book's primary themes is His rule over creation (Ps. 8:1; 19:1–6; 24:1, 2). A related theme shows His heart reaching beyond Israel to other tribes and nations (96:1–10; 100:1; 105:1). Sometimes God judges the nations (2:1–9), especially for their mistreatment of His people (79:1–7; 124:1–8), but His wrath results from His justice and righteousness. He demonstrates the same character toward the Israelites when they turn from Him and engage in habitual sin (50:4–23; 78:21, 22).

During the centuries following the Jews' return from captivity in Babylon, God's people suffered an increasing spirit of separation that interpreted the world in terms of "us against them." By the time of Jesus, this national isolation and antagonism toward outsiders had become entrenched in the Israelites' cultural identity (see "No Racial Division" at Matt. 15:24). It took the power of the Holy Spirit to break this barrier so that the gospel could spread throughout the world (see "Ethnic Walls Break Down" at Acts 10:44, 45).

The psalms display wonderful humility about the fact that the Israelites are not the only people God loves. Every nation is invited to worship and serve Him. The Book of Psalms anticipates both the global message of Jesus (John 3:16, 17) and His final rule over all the peoples of the earth (Rev. 5:9–14).

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God and Gods
Ps. 82:1, 6

Psalm 82 refers to "gods" (Hebrew: *elohim*, "mighty ones" or "judges"; see footnotes at Ps. 82:1 and Ps. 82:6), a puzzling reference given the Israelites' dedication to worshiping one true God (see "Monotheism" at Deut. 6:4).

Scholars suggest two possible explanations. Some assert that the "gods" are demons, fallen angels who oppose the Lord and harass humans (see "Angels and Demons" at Matt. 8:29 and "Demons" at Luke 11:14). The Book of Job notes two occasions when "sons of God" met with the Lord, and Satan met with Him to seek permission to oppress Job (Job 1:6–12; 2:1–7). Others suggest that the "gods" are corrupt human judges who assumed the title of "mighty ones." They may have tried to exert more authority by issuing rulings in the names of pagan gods.

Neither explanation is perfect, but both fit the facts of Psalm 82. These evil "mighty ones" oppress the poor and helpless (82:2–4) and do their work in spiritual darkness (82:5).

Whatever the identity of these "gods," Psalm 82 affirms that all authorities are accountable to God. He is their Ruler and Judge, and He measures the integrity of all according to their treatment of the poor, the afflicted, and the needy.

More: *Jesus quoted Ps. 82:6 to answer His critics when they challenged His declared identity as God's Son. See John 10:34, 35.*

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The Supreme God
Ps. 86:8

Most of the peoples surrounding ancient Israel practiced polytheism, or the belief in multiple gods. But David declared that none of them could compare to the Lord. The Book of Psalms offers a thorough description of the supreme God:

The Lord is . . .	According to Psalms . . .
Creator of the world	• The heavens, the moon, and the stars are the "work of [His] fingers" (8:3). • "He commanded and they were created" (148:5). • He "laid the foundations of the earth" (104:5). • He gives all creatures life (104:27–30).
All-powerful	• He laughs when human rulers conspire together against Him (2:4). • "The voice of the LORD shakes the wilderness" (29:8). • His power causes even His enemies to submit to Him (66:3).
All-wise	• In His wisdom He created the world (104:24). • He is the starting point for wisdom (111:10). • He knows everything we do and say (139:2–4).
Eternal	• "From everlasting to everlasting, You are God" (90:2). • "You are from everlasting" (93:2). • "You are the same, and Your years will have no end" (102:27).
Holy	• "God sits on His holy throne" (47:8). • "He is holy" (99:3, 5, 9). • "Holy and awesome is His name" (111:9).
Good	• "Good and upright is the LORD" (25:8). • "The LORD is good" (100:5). • "The LORD is righteous in all His ways" (145:17).
Merciful and forgiving	• "All the paths of the LORD are mercy and truth" (25:10). • "His mercy endures forever" (136:1–26). • He forgives all our iniquities (103:3).
Faithful	• "Those who know Your name will put their trust in You; for You, LORD, have not forsaken those who seek You" (9:10). • "He who keeps you will not slumber" (121:3).

Personally involved with His creatures	• He fashions the hearts of people individually (33:15). • "He causes the grass to grow for the cattle, and vegetation for the service of man" (104:14). • "You formed my inward parts" (139:13).
True and straightforward	• "The judgments of the LORD are true and righteous altogether" (19:9). • He is the "LORD God of truth" (31:5). • All His commandments are truth (119:151).
Just	• "God is a just judge" (7:11). • "He loves righteousness and justice" (33:5). • He "executes justice for the oppressed" (146:7).

More: *Many of Israel's neighbors worshiped gods linked to fertility and natural phenomena. To learn about their belief systems, see "Abominations: How Not to Act" at Lev. 18:24–30 and "The Gods of the Canaanites" at Deut. 32:39.*

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Our Covenant-Keeping God

Ps. 89:3, 4

God's covenant with David was a commitment that God would keep no matter what, much like a parent's commitment to a child. God told His people, "Can a woman forget her nursing child, and not have compassion on the son of her womb? Surely they may forget, yet I will not forget you" (Is. 49:15).

God has made an agreement with us today that is equally indestructible. He will not renege on His promise or abandon our relationship, even when we disappoint Him. God will always be true to His word:

- His commitment is beyond compare because He is without equal (Ps. 89:6).
- He is overwhelmingly faithful (89:8, 24, 33).
- His covenant lasts forever (89:28, 29, 36).
- His commitment is unbreakable and unalterable (89:34).

When God agrees to do something, His commitment springs from a love far exceeding human devotion. He clings to the object of His affection even when met with outright rejection. As Paul explained to Timothy, "If we are faithless, He remains faithful; for He cannot deny Himself" (2 Tim. 2:13). God's love for us will not fail; He keeps His covenants forever.

More: *Many portions of Scripture describe the covenant between God and Israel, including Jer. 32:3–34:18, Ezek. 16:8–17:19, and Hos. 1:1–3:5. For more on God's covenant with Christians, read Heb. 7:22–10:29.*

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Connecting Our Work with God's Work

Ps. 90:16, 17

Psalm 90 reminds us of the profound truth that God is eternal and unchanging, while humanity is destined to die. Interestingly, Moses ends his song by asking God to show His own work by ensuring that His people's work endures. His prayer essentially asked that God give meaning, significance, and purpose to His creatures' labors. At one extreme, our everyday work may feel like a drudgery done only for someone else's profit—or at the opposite extreme, it may feel like a pursuit of raw personal ambition. Connecting our work with God's work helps us to avoid both hazards. Our work becomes a testimony to God's goodness and a way of conveying His grace to everyone we serve.

More: *Scripture has a great deal to say about our day-to-day work and careers. It shows that what we do on the job is actually an extension of God's work in the world. See "People at Work" at Ps. 8:6.*

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The Art of Growing Old
Ps. 92:14

Psalms speaks repeatedly about the potential fates of elderly life. Some of us, as in Psalm 92:14, will continue to bear fruit in our later years as fresh as in the days of our youth, while others will grow barren, cast aside and ignored (Ps. 71:9).

Righteousness seems to make all the difference between flourishing or fading in old age (92:12). Those who have lived for God often continue to thrive in old age. The seeds they have planted in themselves and others sprout and mature into a good harvest (Gal. 6:7–10). But those who have squandered their lives in self-centered pursuits often have little to show for themselves in later years. Psalm 92 challenges us to learn the art of growing old with grace by living for God today. Our expectations depend on it.

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Why Things Don't Change
Ps. 94:20

Some of society's problems seem like they will never go away. The composer of Psalm 94, seeing endless injustices, cried out to God to bring about change. The psalmist worried over how long wickedness would triumph while the oppressed suffered (Ps. 94:1–3). When we undergo the same worry today, we can turn to Psalm 94 to learn that the world's problems are sometimes the result of an imperfect system or institution "which devises evil by law" (94:20). Things will only change if the righteous work with God's help to reform the system. Sometimes the real question is not *Why don't things change?* but *Why don't God's people cause change?*

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A Day of Worship

Ps. 96:8, 9

True worship means focusing on the Lord rather than on ourselves. Therefore it's a 24/7 event, as well as a time to gather.

The Israelites were commanded to devote one day out of seven to focus on God (Ex. 20:8–11). They were instructed to cease from their usual labors, just as God had paused from His work of creation on the seventh day (Gen. 2:1–3).

Christians are not bound to keep the Sabbath (see "The Lord's Day" at Rom. 14:5–13), but they are commanded to worship the Lord together (Heb. 10:19–25). Traditionally this has occurred on the first day of the week (1 Cor. 16:2).

Making Sunday a constant in our weekly rhythm reminds us of who we are in relation to God. Stopping work to worship redirects our focus from ourselves to our Lord. Sunday can remind us that we depend on the Lord for daily needs, for the skills and energy to accomplish our work, and for all the resources He entrusts to us. We can make the most of Sunday by . . .

- Ceasing from work and changing up our routine.
- Pausing to look back at events of the week and interpreting our experience from God's point of view (see "Discovering God's Purpose for You" at Gen. 45:5–8).
- Engaging in activities that restore and nurture our inner life.
- Praying, focusing on God rather than on ourselves, and using Scripture to form our prayers.
- Joining with other believers to worship the Lord and celebrate life together.

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A New Song

Ps. 98:1

Half a dozen psalms urge God's people to worship Him with a "new song" (Ps. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1), a directive that reflects the fact that during Israel's monarchy—especially during the reigns of David and Solomon—a torrent of new music flowed from musicians at Jerusalem.

This charge implies that the church should encourage Christians with musical abilities to use their gifts to lead us in worship and create new expressions of praise. Old hymns and other musical compositions remind new generations of their heritage. And Christians throughout the centuries have honored Christ by composing music in fresh forms meaningful to their place and time in the world, empowering God's people to honor Him with a new enthusiasm through a new song.

More: *Isaac Watts was a pioneer of hymns born out of the Christian experience rather than always using text drawn from the Scriptures. One of his most famous hymns is "Joy to the World."*

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Psalms for Many Occasions

Ps. 100:1

Like Psalm 100, many psalms were composed for formal worship. But they can be used on other occasions as well:

Read . . .	When . . .
Psalm 3	You are troubled at bedtime.
Psalm 15	You start a new job.
Psalm 27	You fear someone.
Psalms 32, 38, 51	You need to confess and turn from sin.
Psalm 37	You feel that life is unfair.
Psalm 71	You are retiring from work.
Psalm 90	You must attend or prepare for a funeral.

Psalms 92, 145	You feel blessed and want to praise God.
Psalm 104	You are elated by nature's beauty.
Psalm 127	You are beginning a marriage.
Psalm 128	You receive a promotion or a raise.
Psalm 139	You are expecting a baby.

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Yes, We Can Be Spiritual in Governing

Ps. 101:1

Government leaders always shoulder political, social, and moral expectations. Israel's leadership also carried significant spiritual responsibilities. Psalm 101 calls them to . . .

- Govern wisely without compromising their integrity.
- Disassociate themselves from evil and from people committed to doing wrong.
- Refuse to tolerate slander and dismiss subordinates who abuse their position.
- Surround themselves with faithful followers of God.
- Purge liars from their administration.
- Root out evildoers.

Leaders are to shun evil, avoiding temptation by creating an uncontaminated environment and surrounding themselves with spiritually insightful advisors. Politics can be a rough and dirty business, but the Lord calls leaders to govern with a pure heart.

More: *Early in his reign, Solomon fulfilled the obligations of his position. But later in life, he abandoned God. See "Unsatisfied with Success" at 2 Chr. 1:1. Toyohiko Kagawa was offered an enormous salary as the Chief of Social Welfare for the Japanese government. He turned it down, declaring "To work with the poor I must be poor."*

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From Individuals to Community to the World

Ps. 102:20–22

The psalmist cried to God in profound personal distress (Ps. 102:1–11). He felt as if the Lord had left him to his enemies and his only hope was in God's eternal nature and undying love for His people (102:12–14).

Envisioning God looking down from heaven (102:19), the psalmist grew able to understand things from a new perspective. The Lord saw him and others like him. He heard their groaning and would one day release them from the threat of death. He would free these prisoners so that they could speak about Him among the faithful in Zion.

In short, God gave individuals grace, which they could in turn share with their community. Then, the community of Jerusalem was to live for God in a way that attracted other nations to worship and serve Him.

In tough circumstances we tend to focus our attention on ourselves, and when we experience pain, it is difficult to care about others. But as we care for others we find our own needs met. No matter how tough things get, we must still pass along the grace God sends our way, even as we tend to our own needs.

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Psalms into Hymns

Ps. 103:1

The Book of Psalms was written by and for the Israelites, but Christians have long used the psalms in worship by setting them to music. Some hymnists compose music to accompany the words of a translated text. Others adapt the text into verse, as in the seventeenth-century hymn “Praise Ye the Lord, the Almighty” and the nineteenth-century hymn “Praise, My Soul, the King of Heaven,” songs based on Psalm 103. Here are a few of the many hymns drawn from the Book of Psalms:

Psalm	Hymn(s)
Psalm 23	“The Lord Is My Shepherd”
	“He Leadeth Me”
	“The King of Love My Shepherd Is”
Psalm 42	“Like as the Hart”
Psalm 46	“A Mighty Fortress Is Our God”
	“Be Still, My Soul”
Psalm 72	“Jesus Shall Reign”
Psalm 87	“Glorious Things of Thee Are Spoken”
Psalm 90	“O God, Our Help in Ages Past”
Psalm 98	“Joy to the World”
Psalm 100	“All People That on Earth Do Dwell”
Psalm 103	“Praise Ye the Lord, the Almighty”
	“Praise, My Soul, the King of Heaven”
Psalm 104	“O Worship the King”
Psalm 119	“Thy Word Have I Hid in My Heart”
Psalm 137	“I Love Thy Kingdom, Lord”
Psalm 139	“Still, Still with Thee”
Psalm 141	“Softly Now the Light of Day”
Psalm 148	“Praise the Lord! Ye Heavens, Adore Him”

More: *Isaac Watts penned more than 700 hymns, including “Joy to the World.”*

Think About It: *You can set any hymn to a tune familiar to you. You'll not only remember it, but you'll want to sing it as an encouragement to live its truths. See Ephesians 5:19.*

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Glimpses of Heaven
Ps. 103:19

While the Bible does not provide a detailed description of heaven, it gives us several glimpses into the hereafter that awaits Christ's faithful followers:

- In Psalms and elsewhere in the Old Testament, the word *heaven* sometimes refers to the sky and sometimes to the place where God dwells and rules creation. This does not imply that God is confined to heaven (or any one place). As pure spirit, God is infinite and present everywhere (see "Where Does God Live?" at Ps. 11:4).
- Heaven is where the saved will enjoy eternal life with God (Rev. 22:1, 3, 5, 17).
- Heaven will welcome people from every "nation, tribe, tongue, and people" on earth (14:6, 7).
- In heaven there will be no hunger or thirst (7:16; 21:4), no tears (7:17; 21:4), no pain and sorrow (21:4).
- People in heaven will be free from sin's curse (22:5).
- Heaven will be completely without wrongdoing, because all evil will be imprisoned forever in another place (20:10; 21:8).
- Heaven is lit by God's brilliance (22:5).
- Heaven will be a work of art (chs. 4, 21).
- Heaven will be home to enjoyable, productive work (see "The Tree of Life" at Rev. 22:2).

God has chosen to tell us that heaven exists and that someday His people will join Him there (John 14:1–4). The Bible also says that our speculations about heaven cannot match its actual joys (1 Cor. 2:9). Some say that describing heaven to an earth-bound mortal is like describing life outside the womb to a baby inside the womb. For

now, our job is to become Christlike people who live in such a way that others are drawn to God.

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God and the Environment

Ps. 104:14–23, 35

God not only created the world but continues to sustain it with loving attention. His concern extends even to "the birds of the air" and "the lilies of the field" (Matt. 6:26–28) whose needs He meets day by day. Scripture shows the Lord watching over every aspect of His world.

- Right from the start, God commanded Adam and Eve to cultivate and keep the garden (Gen. 2:15). He calls all human beings to a stewardship that requires careful conservation and rules out wanton destruction.
- Because of relentless human sin, God regretted having made the human race (6:5, 6). Yet when He sent a flood to restart the world, He saved not only Noah and his family but also creatures of all kinds (6:13, 14, 19–22).
- After the Flood, God made a covenant to never again send waters to destroy the earth (9:8–11).
- God later instructed the Israelites to let their farmlands lie fallow every seventh year to rejuvenate and preserve them (Ex. 23:10, 11; Lev. 25:2–7; 26:34, 35).
- God outlawed unnecessary destruction of fruit and nut trees and the killing of mother birds, even as a source of food (Deut. 20:19, 20; 22:6, 7).

Scripture also shows why stewardship of the earth should be a pressing concern for God's people, and it offers ideas for fulfilling this responsibility.

- God created the earth (Gen. 1:1), and His handiwork reflects His glory (Ps. 19:1–6; 33:5–7; Is. 6:3).
- God assessed what He made and called it "good" (Gen. 1:10, 12, 18, 21, 25, 31).

- God gave human beings authority over the earth and its creatures (Gen. 1:28), making people His coworkers (see "People at Work" at Ps. 8:6). Tending the Garden of Eden was one of the first tasks that God assigned to human beings (Gen. 2:15).
- The earth belongs to God (Ex. 9:29; Ps. 24:1, 2) and is only on loan to humanity. We will answer to Him for how we use it.
- Creation is an intricate system in which one part affects all (65:5–13; 104:10–23).
- Nature reminds us of God's persistent mercy. Our appreciation of the natural world evokes praise and worship (136:1–9).
- God's gift of life to us is linked to His command to care for the world's poorest and most deprived—the broken, the blind, the imprisoned, and the oppressed (Is. 42:5–9).
- Creation longs to be free from the curse brought by human sin. Until creation is redeemed, we are to demonstrate God's love even amid tribulation, persecution, famine, nakedness, and war (Rom. 8:18–39).
- Eating is a privilege of God's gift of creation. Scripture encourages us to partake of food for God's glory, not just for pleasure (1 Cor. 10:23–33).

God cares about what He made, and He has charged us to wisely manage the earth's resources (Gen. 1:26) for our long-term benefit and His eternal glory. As we discern how to address complex environmental pressures, our solutions should start and end with the fact that God has given us the earth as a sacred trust. He will hold us accountable for how we treat our home. We should share His concern for every creature on the planet. And our stewardship of the earth should not stop with our private lives but should extend to our roles in our communities, businesses, and government.

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Work God's Way

Ps. 104:24

Psalm 104 describes some of God's many labors. Although He accomplishes much of this work on His own, He also employs human beings to carry out His purposes. God's passion for work is a theme woven throughout the Book of Psalms.

Psalm	Theme
Psalm 8	Human work is God's idea, a responsibility given to us by Him.
Psalm 28	God will give unscrupulous people what they deserve.
Psalm 37	Evil and deception may bring temporary prosperity, but God rewards honest labor.
Psalm 62	God holds us accountable for the state of our hearts and the work of our hands.
Psalm 90	Our lives are brief, but God can ensure that our work endures.
Psalm 104	The Lord oversees His creation.
Psalm 111	God provides a model for how we should pursue work.
Psalm 127	Success lies in God's hands.
Psalm 128	Satisfying labor comes from respecting God.
Psalm 141	The Lord will help us remain faithful when we face temptation to compromise at work.

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Spiritual Publicity

Ps. 105:1

Psalm 105 urges us to tell the world about God's amazing acts so that all people can meet and respond to Him. This song of God's unending faithfulness explains how to make the Lord's deeds known:

- *Through personal integrity*. Our credibility largely depends on the quality of our character. We must "seek the LORD and His strength," living with integrity in our private and public worlds (105:4).
- *Through worship*. When we "glory in His holy name" (105:3), we express our awe for God and help others feel His grandeur.
- *Through history*. God's "marvelous works" (105:5) come to light when we help others see His activity throughout the centuries.
- *Through the Bible*. Scripture tells us about God's "wonders," or miracles, and His "judgments," or moral principles (105:5). By cultivating a knowledge of Scripture, we can help people understand God's actions and the Bible's practical insights.
- *Through stories*. By telling and retelling how God has impacted our lives, we "talk of all His wondrous works" (105:2). We should strive to show our faith in relatable, realistic, and persuasive ways.
- *Through music*. The psalmist encourages us to sing to the Lord (Ps. 105:2). Music is a powerful communicator, and our celebrations of God's glory can have a meaningful impact.

Our neighbors, coworkers, and friends already have an impression of God. This impression may or may not be accurate. Our responsibility is to help them discover the true God of Scripture by showing them the good things that He has done, largely through the good He guides us to do.

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Celebrating Relief from Sin

Ps. 106:6

While Psalms 105 and 106 both recall Israel's history, the main point of each could not be more different. The first enthusiastically

acclaims the Lord's faithfulness, while the other retells Israel's unfaithful history. Psalm 105 by itself makes it seem as if God swept His people into the Promised Land without setbacks or opposition. Psalm 106 adds another perspective on the arduous journey, confronting the reality of sin and showing why nations (and individuals) badly need forgiveness. Taken together, the songs display two sides of salvation: sin and grace. Either one without the other leads to a distorted understanding of God's work in the world.

Psalm 106 is not completely hopeless. Despite His children's waywardness, the Lord remains committed to granting mercy, forgiveness, and mighty wonders (Ps. 106:44–46). No wonder the psalm concludes by blessing the Lord "from everlasting to everlasting" (106:48).

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Passover Songs

Ps. 113:1

Psalms 113–118 were meant to be sung around the Passover table, with each song commemorating an aspect of the Israelites' escape from slavery in Egypt (Ex. 12–15). The collection is sometimes referred to as the Egyptian Hallel (*hallel* shares the same root as *hallelujah* and means "praise"; compare Ps. 113:1). Jesus and His disciples probably sang these songs together at their last meal in the upper room (Matt. 26:30; Mark 14:26). The six Passover themes are . . .

1. Psalm 113: Praising God for releasing the downtrodden.
2. Psalm 114: Escaping from Egypt.
3. Psalm 115: Praising God as a people.
4. Psalm 116: Thanking God and committing individually to Him.
5. Psalm 117: Calling non-Jews to praise God.
6. Psalm 118: Recalling God's enduring love.

Psalms 113 and 114 were sung before the Passover supper, and Psalms 115–118 were sung afterward. Singing songs as a family or a

gathering of friends encourages us to give thanks to God, remember our history, and act according to truths about His actions.

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A Month-Long Journey Awaiting the Messiah

Ps. 118:22

The Bible's messianic prophecies offer deep insight into Jesus, the Messiah anticipated many centuries before His arrival. In the table below, each prediction is preceded by references to an Old Testament passage where a promise is made and a New Testament passage that verifies its fulfillment.

Day 1
Gen. 3:15; Gal. 4:4
He would be born of a woman.

Day 2
Gen. 12:3; Rom. 9:5
He would come from Abraham's family.

Day 3
Is. 40:3–5; Mal. 3:1; Matt. 3:1–3; Luke 1:76–78
He would have a forerunner.

Day 4
Is. 7:14; Matt. 1:22, 23
His mother would be a virgin, and His name would be Immanuel, "God-With-Us."

Day 5
Ps. 89:34–37; Luke 1:31–33
He would be a descendant of King David and be given David's throne.

Day 6

Mic. 5:2; Matt. 2:5, 6; Luke 2:4–6
He would be born in Bethlehem.

Day 7
Is. 60:3–9; Matt. 2:11
He would be worshiped by wise men and presented with gifts at birth.

Day 8
Jer. 31:15; Matt. 2:17, 18
Israel would mourn the slaughter of many innocents after His birth.

Day 9
Hos. 11:1; Matt. 2:15
He would live in Egypt for a time.

Day 10
Is. 11:1; Matt. 2:23
He would be called a Nazarene (a native of Nazareth).

Day 11
Ps. 45:7; Luke 4:18, 19
He would be filled with God's Spirit.

Day 12
Ps. 78:2; Matt. 13:34, 35
He would teach in parables.

Day 13
Is. 53:4; Matt. 8:16, 17
He would heal many.

Day 14
Is. 53:1; John 12:37, 38
His miracles would not be believed.

Day 15
Is. 53:3; Matt. 26:37, 38
He would be a "man of sorrows."

Day 16
Ps. 69:8; 118:22, 23; Is. 53:3; Zech. 13:7; Matt. 21:42; 26:31, 56; John 1:11; 7:5; 1 Pet. 2:7
He would be rejected by His own people but become the cornerstone of belief.

Day 17
Zech. 9:9; Matt. 21:4, 5
He would make a triumphal entry into Jerusalem.

Day 18
Zech. 9:9; Matt. 21:2–7
He would come riding upon the foal of a donkey.

Day 19
Ps. 41:9; 55:12–14; Matt. 26:14–16; Luke 22:47
He would be betrayed by a friend.

Day 20
Is. 50:6; Matt. 26:67; 27:26
He would be scourged and spat upon.

Day 21
Ps. 22:16, 18; Matt. 27:35; John 20:27
His hands and feet would be pierced, and His captors would cast lots for His clothes.

Day 22
Is. 53:12; Matt. 27:38; Mark 15:27, 28
He would be crucified between two thieves.

Day 23
Ps. 22:15; 69:21; Matt. 27:34, 48; John 19:28–30
He would thirst and be given vinegar and gall to drink.

Day 24
Ex. 12:46; Ps. 34:20; John 19:33–36
His bones would not be broken in death.

Day 25
Ps. 31:5; Luke 23:46
He would commend His spirit to the Father.

Day 26
Is. 53:9; Matt. 27:57–60
He would be buried among the rich.

Day 27
Ps. 16:10; Matt. 28:2–7
He would be raised from the dead.

Day 28

Ps. 110:1; Matt. 22:44; Heb. 10:12, 13
He would be seated at God's right hand.

Day 29
Ps. 109:8; Acts 1:20
The one who betrayed Him would be replaced among His followers.

Day 30
Ps. 2:9; Is. 9:1, 2; 42:1–4; Matt. 4:13–16; 12:17–21; Rev. 2:27
He would rule the Gentiles and deal gently with them.

Day 31
Ps. 110:4; Heb. 5:4–6; 7:11–28
He would become a greater high priest than Aaron.

More: *To help you get further acquainted with Jesus, see "A Month-Long Journey with Jesus" at Matt. 1:18–2:23. The New Testament cites much of Ps. 22 as prophesying the coming Savior. See "Anticipating Christ" at Ps. 22:1.*

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The Benefits of Obedience
Ps. 119:2

Psalm 119:2 promises blessings for people who obey God's Word (or "testimonies") and seek Him wholeheartedly. The 176 verses of this song name or allude to many of these benefits:

- Avoiding sin and pursuing godliness (Ps. 119:3, 11, 36, 102, 133).
- A motivation and basis for praising God (119:7, 171).
- A pure lifestyle (119:9).
- Adjustments in our priorities (119:14, 92) and values (119:16, 20, 37, 48, 72, 103, 111, 127).
- Insight into our purpose on earth (119:19, 32, 125).
- Avoiding and learning from God's rebuke (119:21, 22, 67, 71, 75, 118).

- A basis for evaluating criticism and opposition (119:23, 41, 42, 51, 61, 69, 84–88, 98, 161).
- A source of wisdom and guidance for real life (119:24, 66, 105, 130, 176).
- Encouragement, hope, and comfort (119:25, 28, 41, 49, 50, 52, 55, 61, 81–83, 114, 166).
- Something valuable to occupy our minds (119:27, 55, 62, 97, 147, 148) and conversation (119:46, 164, 172).
- A basis for truth, honesty, and integrity (119:29, 30, 99, 100, 104, 163).
- A sense of freedom (119:45).
- A source of new songs (119:54).
- An accurate basis for self-examination (119:59).
- Fellowship with like-minded believers (119:63, 79).
- A solid foundation for our faith (119:66, 89, 90).
- Protection and peace (119:114, 165).
- The ability to discern right from wrong (119:136, 138, 139, 158).
- A motivation and basis for prayer (119:169, 170).
- The Lord's help (119:173, 174).

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The Strength of Scripture

Ps. 119:23

This song shows that nothing—no crisis, no conspiracy, no horrible affliction—is beyond the range of Scripture's teaching. The Lord's instruction imparts strength to handle whatever life brings.

Psalm 119 may have been written during the Babylonian captivity, a time when God's people had few rights and many opponents. They were strangers in an unfamiliar land (Ps. 119:19) and victims of slander and harassment from foreign rulers (119:23). They struggled under terrible hardship (119:50, 61, 67), but they learned to survive by placing their hope in God's Word, a constant theme for all 176 verses of Psalm 119.

The psalmist laments and fears problems from within and without. His antidote for his pain and worry is the *Torah*, or Law, which gives

solutions for the full scope of life—from *Aleph* (119:1–8) to *Tau* (119:169–176), the first and last letters of the Hebrew alphabet.

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The Benefits of Instruction

Ps. 119:93

Godly instruction yields benefits for this life and for the life to come (1 Tim. 4:7, 8), giving the writer of Psalm 119 and us good reason to study God's Word regularly and apply it consistently. This lengthy psalm has twenty-two stanzas arranged according to the letters of the Hebrew alphabet. This English translation uses eight words to describe God's truth, with each term suggesting a distinct motivation for our efforts to study and apply Scripture:

	Translation	Motivation for Study and Application
1	Law	God's Word mandates obedience (compare James 1:25). Of the eight words in this list, *law* is the term used most often in Psalm 119 (for example, Ps. 119:1, 18, 92).
2	Testimonies	God's Word witnesses and warns against disobedience (Ps. 119:31, 152; compare Deut. 31:26).
3	Precepts	God's Word oversees us like a shepherd tends sheep (Ps. 119:4, 15; compare Jer. 23:2).
4	Statutes	God's Word endures and obligates us to obey (Ps. 119:8, 12; compare Is. 30:8).
5	Commandments	God's Word takes authority over all of life and requires obedience (Ps. 119:10, 47).
5	Ordinances	God's Word sets the standard for life's relationships and duties (Ps. 119:43, 91; compare 1 Sam. 10:25).
7	Word	God's Word beckons us to listen and respond

		(Ps. 119:11, 16, 17; compare 33:4, 6).
8	Judgments	God's Word discerns right from wrong and good from evil (Ps. 119:75).

Just as our bodies need regular exercise to stay healthy, our hearts, souls, and minds need the consistent discipline of God's Word. By putting ourselves under the instruction of God's Word each day, we will find peace and security (Ps. 119:165).

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Bent Toward Belligerence

Ps. 120:5–7

Lamenting the fact that he was surrounded by warmongers, the composer of Psalm 120 compared his neighbors to the belligerent Meshech and Kedar tribes.

The Meshechites presumably descended from Meshech, a grandson of Noah through Japheth (Gen. 10:2; 1 Chr. 1:5). They reportedly traded in slaves and copper (Ezek. 27:13) and may have invaded the Middle East from the north. Often associated with the tribe of Tubal, they were infamous for their violence (32:26).

The tribe of Kedar descended from Ishmael (Gen. 25:13; 1 Chr. 1:29). As nomads in the desert east of Israel, they controlled caravan routes between Palestine and Egypt, tending large flocks (Is. 60:7) and living in black tents. One of Nehemiah's enemies may have been a king of Kedar (see "When You've Been Left Behind" at Neh. 4:7).

Think About It: *What bends you toward belligerence? What will you choose instead?*

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Community Worship

Ps. 122:1

David declared that he was glad to "go into the house of the LORD" for worship, but today many Christians seldom enter a church building. Reasons for dropping out of communal worship vary, but David's joy gives us reason to consider why we should make attending church a habit:

- Because Christians need help to reflect on the past week and see it as part of their journey with God.
- Because they benefit from being taught and led in worship by others rather than feeding on a constant diet of their own choosing.
- Because they need regular reminders of their standing in Christ, help in acknowledging and confessing sins, and fresh teaching about God's truths.
- Because they need to hear how God's followers in the past struggled, grew, and lived out their faith.
- Because they need to experience artistic and creative expressions of faith through ritual, prayers, music, architecture, or creeds.
- Because they will benefit from silence before the Lord.
- Because they need help to face the issues of life and faith.
- Because they need to hear about the experiences of fellow followers of God.
- Because they need an alternative to the constant messages of a culture that ignores God.
- Because they need a deliberate break from work and self-interests in order to concentrate on God.
- Because they need to hear reminders of God's love.
- Because they need help in praying.
- Because they need to belong to a community of faith that includes others trying to live out the gospel.

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Create Peace and Prosperity for the City

Ps. 122:6–9

Psalm 122 is one of several songs likely written for going up to the temple in Jerusalem. Pilgrimages to the worship center were a regular obligation and joyous occasion. The march through the city gates and ascent to the temple complex was spiritually uplifting and essential to building community.

One of the peak moments of this worship experience was a prayer for Jerusalem's peace and prosperity, an act of intercession for everyone who was part of life in the holy city. It also asked God's blessing on government decision-makers and their policies and programs.

The pilgrims' concern for Jerusalem did not end with prayer. Worshipers also pledged to look after the city's well-being. This suggests that Christians today should pray and work for the benefit of their communities. By promoting "peace within [the] walls" and "prosperity within [the] palaces" (122:7), we will fulfill Paul's charge to "do good to all" (Gal. 6:10).

Think About It: *Do you find it easier to work toward the benefit of your community or pray toward it? Why? How do the two work together?*

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Where We Belong

Ps. 127:1

Psalm 127 links the good of the family to the health of the city, connecting both to God, who empowers parents and urban planners alike. Those who build their homes with God's wisdom aim to raise children who can "speak with their enemies in the gate," or public arena (Ps. 127:3–5; see also "The Gates of Hell" at Matt. 16:18). This psalm implies that God's people belong in the public sector and that God's followers are to raise children able to speak to community issues.

There is a chasm, however, between theocratic Israel and modern society. Some Christian parents look at contemporary culture, for

example, and argue for private or home schooling. Others advocate for public schools. Some believe that children are a valued gift from God not to be thrown into a hostile environment. Others believe that children are a valued gift from God not to be taken from a place where they can have a positive influence.

Wherever we choose to educate our children, Scripture suggests that we do not have the option of total reclusion from the world. God's Word calls us to engage our communities.

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Work and Family

Ps. 128:2–4

Work and family are two great callings that can cause one giant set of conflicts. This paradox appears in the Bible's first pages with the painful account of Adam and Eve (Gen. 2–3). They found joy and significance in tending the garden and in their relationship with each other. But sin turned their work into "toil" (3:17), and their family life bred sorrow and estrangement (3:16; 4:8, 16).

Abraham, too, struggled to balance work and family. He let his wife Sarah be taken to Pharaoh's harem in exchange for a dowry of food, supplies, and servants (12:10–20). Later, Abraham and his nephew Lot accumulated so much wealth that they had to part ways to maintain their friendship (13:1–18).

In fact, virtually every figure in the Old Testament, including Noah, Jacob and Esau, Rachel and Leah, Joseph, Moses, David, and Solomon, experienced profound family troubles. Solomon ultimately failed to find satisfaction in either work or family (Eccl. 1:1–2:26), even though he believed that both were treasures from God (3:12, 13; 5:18–20).

Psalms 127 and 128 teach us that we can find fulfillment in our work when we commit it to the Lord, and work according to God's guidelines. Likewise, we can find peace from family struggles when we build our homes on a godly foundation.

More: *To learn more about biblical work see "People at Work" at Psalm 8:6.*

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Hope for the Heartbroken

Ps. 130:1

The Book of Psalms includes many prayers offered out of the depths of heartache and moral misery. These cries for help and songs of confession are a source of comfort to each of us when we need reassurance that God welcomes the brokenhearted and the penitent. These songs also lend us words to speak to Him.

Psalm	Application
Psalm 6	A plea for help in the midst of illness.
Psalm 10	An expression of perplexity over the success of the wicked and a prayer for blessing.
Psalm 35	A cry for help when under attack or facing conflict.
Psalm 51	A heartfelt confession of sin and plea for cleansing.
Psalm 102	A prayer voiced in the midst of depression.
Psalm 130	A cry to God out of overwhelming guilt.
Psalm 143	A prayer about inadequacy and failure.

God is not limited by our troubles or failures, and He delights in forgiving our sins (Luke 15:1–7; 1 John 1:8, 9). We have nothing to gain by denying or hiding our needs or by delaying coming to God. He knows our deepest hurts and He longs to heal them. He will show us what to do about each.

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Psalms for Children

Ps. 131:2

Psalm 131 expresses the childlike faith and humility before God that Jesus encouraged in His followers (compare Matt. 18:2–5). The psalm is one of several that speak to children:

Psalm(s)	Application for Children
Psalm 3	An evening psalm assuring us that God watches over us whether we are awake or asleep (see "Now I Lay Me Down to Sleep" at Ps. 3:5).
Psalm 23	The "shepherd's psalm," a much beloved expression of trust in the Lord.
Psalm 100	A celebration psalm that helps children picture coming to God in worship.
Psalms 127–128	Two family psalms that help children see themselves in the Bible.
Psalm 131	One of the shortest psalms, spoken with sincere, childlike faith.
Psalm 136	A favorite for its refrain, "For His mercy endures forever."
Psalm 150	A praise song fun for children to perform with musical instruments.

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Let Us Give Thanks

Ps. 136:1

Rather than expressing gratitude for the good gifts we have received from God, we often act as if we have a right to far more. We complain about the privileges God gives others and covet what belongs to them (compare James 4:1–3). The Psalms combat our bent toward selfishness by calling us to thank the Lord by . . .

- Rehearsing what God has mercifully done for us (Ps. 107, 136).
- Challenging us to express gratitude for what we have (92:1).
- Reminding us of the source of our possessions (Ps. 104).

By illustrating the dangers of ingratitude, Psalm 106 urges us not to minimize the importance of offering God our heartfelt thanks. It reviews Israel's history of faithlessness, from unbelief in Egypt to idolatry in the Promised Land. The psalm ends with a plea for God to save His people so that they will give Him thanks. We can avoid great pain and loss in this life by thanking the One who gives us life and every good gift (James 1:17).

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Bitter Prayers

Ps. 137:8, 9

The closing lines of Psalm 137 may well cause us to wonder why such harsh expressions exist in a book of worship dedicated to a benevolent God. One way to understand these bitter prayers (similar passages can be found in Psalms 35, 55, 58, 59, 69, 83, 109, and 140) is to consider what authentic worship means. The Bible shows us that the way to manage feelings is to take them directly to God. This works better than covering over our feelings, no matter how dark they may be.

Scripture presents several accounts of people who bared their whole hearts before God, and received help. These figures include:

- Job, whose cries of pain and loss God welcomed, heard, and responded to.
- Solomon, whose bleak reflections on the meaninglessness of life can be found in the Book of Ecclesiastes.

- Habakkuk, whose despair over Israel's plight was answered by God (Hab. 1:1–17).
- Jeremiah, whose descriptions of Jerusalem's destruction and his own agony make up the Book of Lamentations.
- Paul, who felt trapped and tormented by his sinful inclinations until he discovered that God's strength is "made perfect in weakness" (Rom. 7:14–25; 2 Cor. 12:7–10).

True worship requires speaking the truth in love, including the facts about how we feel. If we hope to find freedom from our vengeful or hopeless feelings, we must first lay them down before the Lord. He will tell us what to do and how to do it.

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The Creator's Craftsmanship

Ps. 139:13

God intimately knows every individual who has ever lived. Yet here the Hebrew word translated "formed" (or "created" in some translations) is not *bara*, which conveys the idea of creating from nothing (compare Gen. 1:1), but *qanah*, which connotes ownership. God knows our every detail because He owns us, like an inventor who painstakingly designs and builds a device and then becomes the owner of its patent. Paired with *qanah* is a word translated "covered" (or "knit together"), a term that communicates the idea of a person's body and soul being intricately molded, a process that involves time, skill, and craftsmanship.

Think About It: *How will your daily habits be different because you are deeply loved by God?*

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From One Generation to Another

Ps. 145:4

Faith is never more than a generation from extinction, making it crucial that parents help children understand who God is and how to take their first steps with Him. The many ways of doing that include passing on stories about the mighty things that God has done, letting our children see us show kindness to every person, building friendships across all races, and much more. Taking kids to church is not enough; they must see truth lived before them. For more on cultivating the faith of new generations, see "The Faith of Our Children" at Deuteronomy 6:7–9.

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Powerful Creator, Compassionate Savior

Ps. 146:2

As we praise God for saving us from sin, we should also thank Him for creating us—a two-part reality that gives us more than enough reason to worship Him every day of our lives. Many later psalms were written to help Israel keep in perspective both dimensions of God's work—His powerful work as Creator and His compassionate work as Savior.

God the Creator

- He brought everything into being (Ps. 146:6; 148:5).
- He sustains the world and its creatures with intimate care (147:4, 5).
- He provides water (147:8, 16, 17).
- He provides food and nourishment (145:15, 16; 147:14).
- He rules creation throughout eternity (146:10; 148:6).

God the Savior

- He is merciful (145:8, 19).
- He cares for those who suffer (145:14; 147:2–6).

- He delivers justice (145:20; 146:7, 9; 147:2–6).

Once we have trusted in the work of God's Son Jesus Christ and received salvation from sin, there is much more of God to experience. Conversion is merely the beginning of a lifelong spiritual journey. The Lord invites us to know more and more about who He is and who we are, opening our understanding of how to live our lives in honor of the Creator who created us and continues to care for us over the years.

More: *The fact that God has created us is vital to our self-understanding. Psalm 139 expresses some of those fundamental truths. See also "You Are Unique" at Ps. 33:15.*

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Psalm 2

a **2:9** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *rule* (compare Revelation 2:27).
b **2:12** Septuagint and Vulgate read *Embrace discipline;* Targum reads *Receive instruction*.
c **2:12** Septuagint reads *the LORD*.

Psalm 4

a **4:3** Many Hebrew manuscripts, Septuagint, Targum, and Vulgate read *made wonderful*.

Psalm 5

a **5:title** Hebrew *nehiloth*

Psalm 6

a **6:title** Hebrew *sheminith*

Psalm 7

a **7:title** Hebrew *Shiggaion*
b **7:6** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *O LORD my God*.

Psalm 8

a **8:title** Hebrew *Al Gittith*
b **8:5** Hebrew *Elohim, God;* Septuagint, Syriac, Targum, and Jewish tradition translate as *angels.*

Psalm 9

a **9:title** Hebrew *Muth Labben*
b **9:16** Hebrew *Higgaion*

Psalm 11

a **11:7** Or *The upright beholds His countenance*

Psalm 12

a **12:title** Hebrew *sheminith*

Psalm 18

a **18:13** Following Masoretic Text, Targum, and Vulgate; a few Hebrew manuscripts and Septuagint omit *Hailstones and coals of fire*.

Psalm 19

a **19:4** Septuagint, Syriac, and Vulgate read *sound;* Targum reads *business*.

Psalm 22

a **22:title** Hebrew *Aijeleth Hashahar*
b **22:8** Septuagint, Syriac, and Vulgate read *hoped;* Targum reads *praised*.
c **22:16** Following some Hebrew manuscripts, Septuagint, Syriac, Vulgate; Masoretic Text reads *Like a lion*.
d **22:27** Following Masoretic Text, Septuagint, and Targum; Arabic, Syriac, and Vulgate read *Him*.

Psalm 23

a **23:6** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *return*.

Psalm 25

a **25:12** Or *he*
b **25:12** Or *he*

Psalm 28

a **28:8** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *the strength of His people*.

Psalm 30

a **30:3** Following Qere and Targum; Kethib, Septuagint, Syriac, and Vulgate read *from those who descend to the pit*.
b **30:4** Or *His holiness*

Psalm 32

a **32:title** Hebrew *Maschil*

Psalm 33

a **33:7** Septuagint, Targum, and Vulgate read *in a vessel*.

Psalm 34

a **34:7** Or *Angel*

Psalm 35

a **35:5** Or *Angel*

Psalm 37

a **37:36** Following Masoretic Text, Septuagint, and Targum; Syriac and Vulgate read *I passed by*.

Psalm 42

a **42:title** Hebrew *Maschil*
b **42:2** Following Masoretic Text and Vulgate; some Hebrew manuscripts, Septuagint, Syriac, and Targum read *I see the face of God*.
c **42:5** Following Masoretic Text and Targum; a few Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *The help of my countenance, my God*.
d **42:6** Following Masoretic Text and Targum; a few Hebrew manuscripts, Septuagint, Syriac, and Vulgate put *my God* at the end of verse 5.

Psalm 44

a **44:title** Hebrew *Maschil*
b **44:4** Following Masoretic Text and Targum; Septuagint and Vulgate read *and my God*.
c **44:4** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Who commands*.

Psalm 45

a **45:title** Hebrew *Shoshannim*
b **45:title** Hebrew *Maschil*

Psalm 48

a **48:14** Following Masoretic Text and Syriac; Septuagint and Vulgate read *Forever*.

Psalm 49

a **49:11** Septuagint, Syriac, Targum, and Vulgate read *Their graves shall be their houses forever*.
b **49:12** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *understand* (compare verse 20).

Psalm 50

a **50:18** Septuagint, Syriac, Targum, and Vulgate read *ran*.

Psalm 51

a **51:4** Septuagint, Targum, and Vulgate read *in Your words*.

Psalm 52

a **52:title** Hebrew *Maschil*

Psalm 53

a **53:title** Hebrew *Maschil*

Psalm 54

a **54:title** Hebrew *neginoth*
b **54:title** Hebrew *Maschil*

Psalm 55

a **55:title** Hebrew *neginoth*
b **55:title** Hebrew *Maschil*

Psalm 56

a **56:title** Hebrew *Jonath Elem Rechokim*

Psalm 57

a **57:title** Hebrew *Al Tashcheth*

Psalm 58

a **58:title** Hebrew *Al Tashcheth*

Psalm 59

a **59:title** Hebrew *Al Tashcheth*
b **59:9** Following Masoretic Text and Syriac; some Hebrew manuscripts, Septuagint, Targum, and Vulgate read *my Strength*.
c **59:10** Following Qere; some Hebrew manuscripts, Septuagint, and Vulgate read *My God, His mercy;* Kethib, some Hebrew manuscripts and Targum read *O God, my mercy;* Syriac reads *O God, Your mercy*.
d **59:15** Following Septuagint and Vulgate; Masoretic Text, Syriac, and Targum read *spend the night*.

Psalm 60

a **60:title** Hebrew *Shushan Eduth*
b **60:12** Compare verses 5–12 with 108:6–13

Psalm 61

a **61:title** Hebrew *neginah*

Psalm 67

a **67:title** Hebrew *neginoth*

Psalm 68

a **68:4** Masoretic Text reads *deserts;* Targum reads *heavens* (compare verse 34 and Isaiah 19:1).
b **68:23** Septuagint, Syriac, Targum, and Vulgate read *you may dip your foot*.

c **68:28** Septuagint, Syriac, Targum, and Vulgate read *Command, O God*.

Psalm 69

a **69:title** Hebrew *Shoshannim*

Psalm 70

a **70:2** Following Masoretic Text, Septuagint, Targum, and Vulgate; some Hebrew manuscripts and Syriac read *be appalled* (compare 40:15).

Psalm 72

a **72:5** Following Masoretic Text and Targum; Septuagint and Vulgate read *They shall continue*.

Psalm 73

a **73:7** Targum reads *face bulges;* Septuagint, Syriac, and Vulgate read *iniquity bulges*.

Psalm 74

a **74:title** Hebrew *Maschil*

Psalm 75

a **75:title** Hebrew *Al Tashcheth*

Psalm 76

a **76:title** Hebrew *neginoth*
b **76:2** That is, Jerusalem

Psalm 78

a **78:title** Hebrew *Maschil*

Psalm 80

a **80:title** Hebrew *Shoshannim*
b **80:title** Hebrew *Eduth*
c **80:11** That is, the Mediterranean
d **80:11** That is, the Euphrates

Psalm 81

a **81:title** Hebrew *Al Gittith*

Psalm 82

a **82:1** Hebrew *elohim, mighty ones;* that is, the judges

b **82:6** Hebrew *elohim, mighty ones;* that is, the judges

Psalm 84

a **84:title** Hebrew *Al Gittith*
b **84:7** Septuagint, Syriac, and Vulgate read *The God of gods shall be seen*.

Psalm 88

a **88:title** Hebrew *Maschil*

Psalm 89

a **89:title** Hebrew *Maschil*
b **89:19** Following many Hebrew manuscripts; Masoretic Text, Septuagint, Targum, and Vulgate read *holy ones*.

Psalm 90

a **90:1** Septuagint, Targum, and Vulgate read *refuge*.

Psalm 91

a **91:3** That is, one who catches birds in a trap or snare

Psalm 95

a **95:8** Or *Meribah*
b **95:8** Or *Massah*

Psalm 97

a **97:12** Or *His holiness*

Psalm 100

a **100:3** Following Kethib, Septuagint, and Vulgate; Qere, many Hebrew manuscripts, and Targum read *we are His*.

Psalm 103

a **103:16** Compare Job 7:10

Psalm 104

a **104:18** Or *rock hyrax* (compare Leviticus 11:5)

Psalm 106

a **106:3** Septuagint, Syriac, Targum, and Vulgate read *those who do*.
b **106:32** Or *Meribah*

Psalm 108

a **108:13** Compare verses 6–13 with 60:5–12

Psalm 109

a **109:6** Hebrew *satan*
b **109:10** Following Masoretic Text and Targum; Septuagint and Vulgate read *be cast out*.

Psalm 118

a **118:14** Compare Exodus 15:2

Psalm 119

a **119:37** Following Masoretic Text, Septuagint, and Vulgate; Targum reads *Your words*.

Psalm 124

a **124:7** That is, persons who catch birds in a trap or snare

Psalm 132

a **132:6** Hebrew *Jaar*

Psalm 139

a **139:11** Vulgate and Symmachus read *cover*.
b **139:14** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *You are fearfully wonderful*.
c **139:20** Septuagint and Vulgate read *They take Your cities in vain*.

Psalm 142

a **142:title** Hebrew *Maschil*

Psalm 143

a **143:9** Septuagint and Vulgate read *To You I flee.*

Psalm 144

a **144:2** Following Masoretic Text, Septuagint, and Vulgate; Syriac and Targum read *the peoples* (compare 18:47).

Psalm 145

a **145:5** Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, Syriac, and Vulgate read *They*.
b **145:5** Literally *on the words of Your wondrous works*

c **145:13** Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, Syriac, and Vulgate add *The LORD is faithful in all His words, And holy in all His works*.

The Book of Proverbs is a collection of biblical wisdom in the form of brief sayings based on God's perspective on human life. The truth contained in these proverbs is potent. The memorable words found in this book are intended to make us stop and think, and hopefully to redirect our lives.

Far from a hodgepodge of random remarks, Proverbs is a carefully constructed guidebook for life prepared by some of ancient Israel's most eminent wise men. These leaders sought to help people succeed in every part of life—relationships, family, business, ethics, government, community. If Psalms became Israel's hymnbook for worship, Proverbs became its textbook for practical living.

Proverbs exemplifies a form of writing known as Wisdom Literature (see the introduction to Job). Each saying distills a common situation in life into clear-cut categories of right and wrong, giving instructions for pursuing good and avoiding evil. The goal is to help people attain righteous, meaningful, and successful lives. Wisdom is more than abstract knowledge; it is a developed skill for living (see "What Wisdom Is" at Prov. 1:2).

Ultimately, wisdom is found in fearing God, discerning what He wants, and doing it.

The sayings of Proverbs are not promises for success but rather observations about how life usually works. Their characteristic two-line form was by design. The lines of the couplet can reinforce each other (for example, Prov. 11:29; 15:10; 18:10), provide a contrast (for example, Prov. 12:22; 19:16; 28:11), provide a comparison (for example, Prov. 11:22; 18:11; 21:1), or complete a thought (for example, Prov. 17:12; 22:6; 30:5). This structure made the

couplet easy to remember and teach. It summarized the wisdom of the ages in a way that everyone could understand.

This formulaic approach became especially useful during periods of national crisis, when life's difficulties may have discouraged the people into believing that even the most basic truths were complicated and out of reach. During and after the Babylonian exile, for example, Jewish teachers are believed to have extensively used Proverbs to train their people to remember and practice God's ways. This book may have been the primer on which leaders such as Nehemiah (see his profile at Neh. 1:1), and Esther (see her profile at Esth. 2:7) were raised.

Many Christians seek the wisdom of Proverbs by reading one chapter each day. These words have the power to radically reshape our thinking and behavior, strengthening both heart and mind to honor God. And it is putting God above all else that is the beginning of wisdom.

Most of the Book of Proverbs is attributed to Solomon (Prov. 1:1; 10:1; 25:1; see also Solomon's profile at 1 Kin. 2:12), who is said to have spoken three thousand proverbs (1 Kin. 4:32). However, other writers also contributed to the collection:

- a group of sages simply called "the wise" (Prov. 22:17; 24:23),
- Agur (30:1), who may have been among "the wise," and
- Lemuel (31:1), possibly an Ishmaelite king, whose sayings are originally those of his mother.

The Book of Proverbs was likely being collected in its final form during the time of Hezekiah (25:1; see also Hezekiah's profile at 2 Chr. 29:1). This process probably continued into the Babylonian exile and may not have been completed until the middle of the fifth century B.C., after the Jews were resettled in their homeland.

Key Verses in Proverbs

- “The fear of the LORD is the beginning of knowledge” (Prov. 1:7).
- “Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths” (Prov. 3:5, 6).
- “Where there is no counsel, the people fall; but in the multitude of counselors there is safety” (Prov. 11:14).
- “A soft answer turns away wrath, but a harsh word stirs up anger” (Prov. 15:1).
- “Pride goes before destruction, and a haughty spirit before a fall” (Prov. 16:18).
- “There is a friend who sticks closer than a brother” (Prov. 18:24).
- “Train up a child in the way he should go, and when he is old he will not depart from it” (Prov. 22:6).
- “Do not boast about tomorrow, for you do not know what a day may bring forth” (Prov. 27:1).
- “Who can find a virtuous wife? For her worth is far above rubies” (Prov. 31:10).

Proverbs 1

The Beginning of Knowledge

1 The proverbs of Solomon the son of David, king of Israel:

2 To know wisdom and instruction,
To perceive the words of understanding, *What Wisdom Is*
3 To receive the instruction of wisdom,
Justice, judgment, and equity;
4 To give prudence to the simple,
To the young man knowledge and discretion—
5 A wise *man* will hear and increase learning,
And a man of understanding will attain wise counsel,
6 To understand a proverb and an enigma,
The words of the wise and their riddles.

7 The fear of the LORD *is* the beginning of knowledge,
But fools despise wisdom and instruction.

Shun Evil Counsel

8 My son, hear the instruction of your father,
And do not forsake the law of your mother;
Wisdom for Men, Wisdom for Women
9 For they *will be* a graceful ornament on your head,
And chains about your neck.

10 My son, if sinners entice you,

Do not consent.
11 If they say, “Come with us,
Let us lie in wait to *shed* blood;
Let us lurk secretly for the innocent without
cause;
12 Let us swallow them alive like Sheol,[a]
And whole, like those who go down to the
Pit;
13 We shall find all *kinds* of precious
possessions,
We shall fill our houses with spoil;
14 Cast in your lot among us,
Let us all have one purse”—
15 My son, do not walk in the way with them,
Keep your foot from their path;
16 For their feet run to evil,
And they make haste to shed blood.
17 Surely, in vain the net is spread
In the sight of any bird;
18 But they lie in wait for their *own* blood,
They lurk secretly for their *own* lives.
19 So *are* the ways of everyone who is greedy
for gain;
It takes away the life of its owners.

The Call of Wisdom

20 Wisdom calls aloud outside;
She raises her voice in the open squares.
21 She cries out in the chief concourses,[b]
At the openings of the gates in the city
She speaks her words:
22 “How long, you simple ones, will you love
simplicity?
For scorners delight in their scorning,

And fools hate knowledge.
23 Turn at my rebuke;
Surely I will pour out my spirit on you;
I will make my words known to you.
24 Because I have called and you refused,
I have stretched out my hand and no one regarded,
25 Because you disdained all my counsel,
And would have none of my rebuke,
26 I also will laugh at your calamity;
I will mock when your terror comes,
27 When your terror comes like a storm,
And your destruction comes like a whirlwind,
When distress and anguish come upon you.

28 "Then they will call on me, but I will not answer;
They will seek me diligently, but they will not find me.
29 Because they hated knowledge
And did not choose the fear of the LORD,
30 They would have none of my counsel
And despised my every rebuke.
31 Therefore they shall eat the fruit of their own way,
And be filled to the full with their own fancies.
32 For the turning away of the simple will slay them,
And the complacency of fools will destroy them;
33 But whoever listens to me will dwell safely,
And will be secure, without fear of evil."

Proverbs 2

The Value of Wisdom

1 My son, if you receive my words,
And treasure my commands within you,
2 So that you incline your ear to wisdom,
And apply your heart to understanding;
3 Yes, if you cry out for discernment,
And lift up your voice for understanding,
4 If you seek her as silver,
And search for her as *for* hidden treasures;
5 Then you will understand the fear of the LORD,
And find the knowledge of God.
6 For the LORD gives wisdom;
From His mouth *come* knowledge and understanding;
7 He stores up sound wisdom for the upright;
He is a shield to those who walk uprightly;
8 He guards the paths of justice,
And preserves the way of His saints.
9 Then you will understand righteousness and justice,
Equity *and* every good path.

10 When wisdom enters your heart,
And knowledge is pleasant to your soul,
11 Discretion will preserve you;
Understanding will keep you,
12 To deliver you from the way of evil,
From the man who speaks perverse things,

13 From those who leave the paths of
uprightness
To walk in the ways of darkness;
14 Who rejoice in doing evil,
And delight in the perversity of the wicked;
15 Whose ways *are* crooked,
And *who are* devious in their paths;
16 To deliver you from the immoral woman,
From the seductress *who* flatters with her
words,
17 Who forsakes the companion of her youth,
And forgets the covenant of her God.
18 For her house leads down to death,
And her paths to the dead;
19 None who go to her return,
Nor do they regain the paths of life—
20 So you may walk in the way of goodness,
And keep *to* the paths of righteousness.
21 For the upright will dwell in the land,
And the blameless will remain in it;
22 But the wicked will be cut off from the
earth,
And the unfaithful will be uprooted from it.

Proverbs 3

Guidance for the Young

1 My son, do not forget my law,
But let your heart keep my commands;
2 For length of days and long life
And peace they will add to you.

3 Let not mercy and truth forsake you;
Bind them around your neck,
Write them on the tablet of your heart,
4 *And* so find favor and high esteem
In the sight of God and man.

5 Trust in the LORD with all your heart,
And lean not on your own understanding;
6 In all your ways acknowledge Him,
And He shall direct[a] your paths.

7 Do not be wise in your own eyes;
Fear the LORD and depart from evil.
8 It will be health to your flesh,[b]
And strength[c] to your bones.

9 Honor the LORD with your possessions,
And with the firstfruits of all your increase;

Honoring God with Your Whole Paycheck

10 So your barns will be filled with plenty,
And your vats will overflow with new wine.

11 My son, do not despise the chastening of the LORD,
Nor detest His correction;

12 For whom the LORD loves He corrects,
Just as a father the son *in whom* he delights.

13 Happy *is* the man *who* finds wisdom,
And the man *who* gains understanding;
14 For her proceeds *are* better than the
profits of silver,
And her gain than fine gold.
15 She *is* more precious than rubies,
And all the things you may desire cannot
compare with her.
16 Length of days *is* in her right hand,
In her left hand riches and honor.
17 Her ways *are* ways of pleasantness,
And all her paths *are* peace.
18 She *is* a tree of life to those who take hold
of her,
And happy *are all* who retain her.

19 The LORD by wisdom founded the earth;
By understanding He established the
heavens; *The Wisdom That Built the World*
20 By His knowledge the depths were broken
up,
And clouds drop down the dew.

21 My son, let them not depart from your
eyes—
Keep sound wisdom and discretion;
22 So they will be life to your soul
And grace to your neck.
23 Then you will walk safely in your way,
And your foot will not stumble.
24 When you lie down, you will not be afraid;

Yes, you will lie down and your sleep will be
sweet.
25 Do not be afraid of sudden terror,
Nor of trouble from the wicked when it
comes;
26 For the LORD will be your confidence,
And will keep your foot from being caught.

27 Do not withhold good from those to whom
it is due,
When it is in the power of your hand to do
so.
28 Do not say to your neighbor,
“Go, and come back,
And tomorrow I will give *it,*”
When *you have* it with you.
29 Do not devise evil against your neighbor,
For he dwells by you for safety’s sake.
30 Do not strive with a man without cause,
If he has done you no harm.

31 Do not envy the oppressor,
And choose none of his ways;
32 For the perverse person *is* an abomination
to the LORD,
But His secret counsel *is* with the upright.
33 The curse of the LORD *is* on the house of
the wicked,
But He blesses the home of the just.
34 Surely He scorns the scornful,
But gives grace to the humble.
35 The wise shall inherit glory,
But shame shall be the legacy of fools.

Proverbs 4

Security in Wisdom

1 Hear, *my* children, the instruction of a father,
And give attention to know understanding;
2 For I give you good doctrine:
Do not forsake my law.
3 When I was my father's son,
Tender and the only one in the sight of my mother, *Learning at Home*
4 He also taught me, and said to me:
"Let your heart retain my words;
Keep my commands, and live.
5 Get wisdom! Get understanding!
Do not forget, nor turn away from the words of my mouth.
6 Do not forsake her, and she will preserve you;
Love her, and she will keep you.
7 Wisdom *is* the principal thing;
Therefore get wisdom.
And in all your getting, get understanding.
8 Exalt her, and she will promote you;
She will bring you honor, when you embrace her. *Court Wisdom*
9 She will place on your head an ornament of grace;
A crown of glory she will deliver to you."

10 Hear, my son, and receive my sayings,
And the years of your life will be many.

11 I have taught you in the way of wisdom;
I have led you in right paths. *Teachers in Scripture*
12 When you walk, your steps will not be
hindered,
And when you run, you will not stumble.
13 Take firm hold of instruction, do not let go;
Keep her, for she *is* your life.

14 Do not enter the path of the wicked,
And do not walk in the way of evil.
15 Avoid it, do not travel on it;
Turn away from it and pass on.
16 For they do not sleep unless they have
done evil;
And their sleep is taken away unless they
make *someone* fall.
17 For they eat the bread of wickedness,
And drink the wine of violence.

18 But the path of the just *is* like the shining
sun,[a]
That shines ever brighter unto the perfect
day.
19 The way of the wicked *is* like darkness;
They do not know what makes them
stumble.

20 My son, give attention to my words;
Incline your ear to my sayings.
21 Do not let them depart from your eyes;
Keep them in the midst of your heart;
22 For they *are* life to those who find them,
And health to all their flesh.
23 Keep your heart with all diligence,

For out of it *spring* the issues of life.
24 Put away from you a deceitful mouth,
And put perverse lips far from you.
25 Let your eyes look straight ahead,
And your eyelids look right before you. *Spend Your Life Well*
26 Ponder the path of your feet,
And let all your ways be established.
27 Do not turn to the right or the left;
Remove your foot from evil.

Proverbs 5

The Peril of Adultery

1 My son, pay attention to my wisdom;
Lend your ear to my understanding,
2 That you may preserve discretion,
And your lips may keep knowledge.
3 For the lips of an immoral woman drip
honey,
And her mouth *is* smoother than oil;
4 But in the end she is bitter as wormwood,
Sharp as a two-edged sword.
5 Her feet go down to death,
Her steps lay hold of hell.[a]
6 Lest you ponder *her* path of life—
Her ways are unstable;
You do not know *them*.

7 Therefore hear me now, *my* children,
And do not depart from the words of my
mouth.
8 Remove your way far from her,
And do not go near the door of her house,
9 Lest you give your honor to others,
And your years to the cruel *one;*
10 Lest aliens be filled with your wealth,
And your labors *go* to the house of a
foreigner;
11 And you mourn at last,
When your flesh and your body are
consumed,
12 And say:

“How I have hated instruction,
And my heart despised correction!
13I have not obeyed the voice of my
teachers,
Nor inclined my ear to those who instructed
me!
14I was on the verge of total ruin,
In the midst of the assembly and
congregation.”

15Drink water from your own cistern,
And running water from your own well.
16Should your fountains be dispersed
abroad,
Streams of water in the streets?
17Let them be only your own,
And not for strangers with you.
18Let your fountain be blessed,
And rejoice with the wife of your youth.
19*As a* loving deer and a graceful doe,
Let her breasts satisfy you at all times;
And always be enraptured with her love.
20For why should you, my son, be
enraptured by an immoral woman,
And be embraced in the arms of a
seductress?

21For the ways of man *are* before the eyes of
the LORD,
And He ponders all his paths.
22His own iniquities entrap the wicked *man,*
And he is caught in the cords of his sin.
23He shall die for lack of instruction,

And in the greatness of his folly he shall go astray.

Proverbs 6

Dangerous Promises

1 My son, if you become surety for your
friend,
If you have shaken hands in pledge for a
stranger, *Don't Cosign Loans*
2 You are snared by the words of your mouth;
You are taken by the words of your mouth.
3 So do this, my son, and deliver yourself;
For you have come into the hand of your
friend:
Go and humble yourself;
Plead with your friend.
4 Give no sleep to your eyes,
Nor slumber to your eyelids.
5 Deliver yourself like a gazelle from the
hand *of the hunter,*
And like a bird from the hand of the fowler.[a]

The Folly of Indolence

6 Go to the ant, you sluggard!
Consider her ways and be wise,
7 Which, having no captain,
Overseer or ruler,
8 Provides her supplies in the summer,
And gathers her food in the harvest.
9 How long will you slumber, O sluggard?
When will you rise from your sleep?
10 A little sleep, a little slumber,
A little folding of the hands to sleep—

11 So shall your poverty come on you like a
prowler,
And your need like an armed man.

The Wicked Man

12 A worthless person, a wicked man,
Walks with a perverse mouth;
13 He winks with his eyes,
He shuffles his feet,
He points with his fingers;
14 Perversity *is* in his heart,
He devises evil continually,
He sows discord.
15 Therefore his calamity shall come
suddenly;
Suddenly he shall be broken without remedy.

16 These six *things* the LORD hates,
Yes, seven *are* an abomination to Him:
17 A proud look,
A lying tongue,
Hands that shed innocent blood,
18 A heart that devises wicked plans,
Feet that are swift in running to evil,
19 A false witness *who* speaks lies,
And one who sows discord among brethren.

Beware of Adultery

20 My son, keep your father's command,
And do not forsake the law of your mother.
21 Bind them continually upon your heart;
Tie them around your neck.
22 When you roam, they[b] will lead you;
When you sleep, they will keep you;

And *when* you awake, they will speak with you.
23For the commandment *is* a lamp,
And the law a light;
Reproofs of instruction *are* the way of life,
24To keep you from the evil woman,
From the flattering tongue of a seductress.
25Do not lust after her beauty in your heart,
Nor let her allure you with her eyelids.
26For by means of a harlot
A man is reduced to a crust of bread;
And an adulteress[c] will prey upon his precious life.
27Can a man take fire to his bosom,
And his clothes not be burned?
28Can one walk on hot coals,
And his feet not be seared?
29So *is* he who goes in to his neighbor's wife;
Whoever touches her shall not be innocent.

30*People* do not despise a thief
If he steals to satisfy himself when he is starving.
31Yet *when* he is found, he must restore sevenfold;
He may have to give up all the substance of his house.
32Whoever commits adultery with a woman lacks understanding;
He *who* does so destroys his own soul.
33Wounds and dishonor he will get,
And his reproach will not be wiped away.
34For jealousy *is* a husband's fury;

Therefore he will not spare in the day of
vengeance.
35He will accept no recompense,
Nor will he be appeased though you give
many gifts.

Proverbs 7

1 My son, keep my words,
And treasure my commands within you.
2 Keep my commands and live,
And my law as the apple of your eye.
3 Bind them on your fingers;
Write them on the tablet of your heart.
4 Say to wisdom, “You *are* my sister,”
And call understanding *your* nearest kin,
5 That they may keep you from the immoral
woman,
From the seductress *who* flatters with her
words.

The Crafty Harlot

6 For at the window of my house
I looked through my lattice,
7 And saw among the simple,
I perceived among the youths,
A young man devoid of understanding,
8 Passing along the street near her corner;
And he took the path to her house
9 In the twilight, in the evening,
In the black and dark night.

10 And there a woman met him,
With the attire of a harlot, and a crafty
heart.
11 She *was* loud and rebellious,
Her feet would not stay at home.

12 At times *she was* outside, at times in the
open square,
Lurking at every corner.
13 So she caught him and kissed him;
With an impudent face she said to him:
14 "I *have* peace offerings with me;
Today I have paid my vows.
15 So I came out to meet you,
Diligently to seek your face,
And I have found you.
16 I have spread my bed with tapestry,
Colored coverings of Egyptian linen.
17 I have perfumed my bed
With myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until
morning;
Let us delight ourselves with love.
19 For my husband *is* not at home;
He has gone on a long journey;
20 He has taken a bag of money with him,
And will come home on the appointed day."

21 With her enticing speech she caused him
to yield,
With her flattering lips she seduced him.
22 Immediately he went after her, as an ox
goes to the slaughter,
Or as a fool to the correction of the stocks,[a]
23 Till an arrow struck his liver.
As a bird hastens to the snare,
He did not know it *would cost* his life.

24 Now therefore, listen to me, *my* children;
Pay attention to the words of my mouth:

25 Do not let your heart turn aside to her
ways,
Do not stray into her paths;
26 For she has cast down many wounded,
And all who were slain by her were strong
men.
27 Her house *is* the way to hell,[b]
Descending to the chambers of death.

Proverbs 8

The Excellence of Wisdom

1 Does not wisdom cry out,
And understanding lift up her voice?
2 She takes her stand on the top of the high hill,
Beside the way, where the paths meet.
3 She cries out by the gates, at the entry of the city,
At the entrance of the doors:
4 "To you, O men, I call,
And my voice *is* to the sons of men.
5 O you simple ones, understand prudence,
And you fools, be of an understanding heart.
6 Listen, for I will speak of excellent things,
And from the opening of my lips *will come* right things;
7 For my mouth will speak truth;
Wickedness *is* an abomination to my lips.
8 All the words of my mouth *are* with righteousness;
Nothing crooked or perverse *is* in them.
9 They *are* all plain to him who understands,
And right to those who find knowledge.
10 Receive my instruction, and not silver,
And knowledge rather than choice gold; *The Value of Wisdom*
11 For wisdom *is* better than rubies,
And all the things one may desire cannot be compared with her.

12 “I, wisdom, dwell with prudence,
And find out knowledge *and* discretion.
13 The fear of the LORD *is* to hate evil;
Pride and arrogance and the evil way
And the perverse mouth I hate.
14 Counsel *is* mine, and sound wisdom;
I *am* understanding, I have strength.
15 By me kings reign,
And rulers decree justice.
16 By me princes rule, and nobles,
All the judges of the earth.[a]
17 I love those who love me,
And those who seek me diligently will find me.
18 Riches and honor *are* with me,
Enduring riches and righteousness.
19 My fruit *is* better than gold, yes, than fine gold,
And my revenue than choice silver.
20 I traverse the way of righteousness,
In the midst of the paths of justice,
21 That I may cause those who love me to inherit wealth,
That I may fill their treasuries.

22 “The LORD possessed me at the beginning of His way,
Before His works of old.
23 I have been established from everlasting,
From the beginning, before there was ever an earth.
24 When *there were* no depths I was brought forth,

When *there were* no fountains abounding
with water.
25 Before the mountains were settled,
Before the hills, I was brought forth;
26 While as yet He had not made the earth or
the fields,
Or the primal dust of the world.
27 When He prepared the heavens, I *was*
there,
When He drew a circle on the face of the
deep,
28 When He established the clouds above,
When He strengthened the fountains of the
deep,
29 When He assigned to the sea its limit,
So that the waters would not transgress His
command,
When He marked out the foundations of the
earth,
30 Then I was beside Him *as* a master
craftsman;[b]
And I was daily *His* delight,
Rejoicing always before Him, *Wisdom at Work and Play*
31 Rejoicing in His inhabited world,
And my delight *was* with the sons of men.

32 "Now therefore, listen to me, *my* children,
For blessed *are those who* keep my ways.
33 Hear instruction and be wise,
And do not disdain *it*.
34 Blessed is the man who listens to me,
Watching daily at my gates,
Waiting at the posts of my doors.

35For whoever finds me finds life,
And obtains favor from the LORD;
36But he who sins against me wrongs his
own soul;
All those who hate me love death.”

Proverbs 9

The Way of Wisdom

1 Wisdom has built her house,
She has hewn out her seven pillars;
2 She has slaughtered her meat,
She has mixed her wine,
She has also furnished her table.
3 She has sent out her maidens,
She cries out from the highest places of the city,
4 "Whoever *is* simple, let him turn in here!"
As for him who lacks understanding, she says to him,
5 "Come, eat of my bread
And drink of the wine I have mixed.
6 Forsake foolishness and live,
And go in the way of understanding.

7 "He who corrects a scoffer gets shame for himself,
And he who rebukes a wicked man *only* harms himself.
8 Do not correct a scoffer, lest he hate you;
Rebuke a wise *man,* and he will love you.
9 Give *instruction* to a wise *man,* and he will be still wiser;
Teach a just *man,* and he will increase in learning.

10 "The fear of the LORD *is* the beginning of wisdom,

And the knowledge of the Holy One *is*
understanding.
11 For by me your days will be multiplied,
And years of life will be added to you.
12 If you are wise, you are wise for yourself,
And *if* you scoff, you will bear *it* alone."

The Way of Folly

13 A foolish woman is clamorous;
She is simple, and knows nothing.
14 For she sits at the door of her house,
On a seat *by* the highest places of the city,
15 To call to those who pass by,
Who go straight on their way:
16 "Whoever *is* simple, let him turn in here";
And *as for* him who lacks understanding, she
says to him,
17 "Stolen water is sweet,
And bread *eaten* in secret is pleasant."
18 But he does not know that the dead *are*
there,
That her guests *are* in the depths of hell.[a]

Proverbs 10

Wise Sayings of Solomon

1 The proverbs of Solomon:

A wise son makes a glad father,
But a foolish son *is* the grief of his mother.

2 Treasures of wickedness profit nothing,
But righteousness delivers from death.
3 The LORD will not allow the righteous soul to famish,
But He casts away the desire of the wicked.

4 He who has a slack hand becomes poor,
But the hand of the diligent makes rich.
5 He who gathers in summer *is* a wise son;
He who sleeps in harvest *is* a son who causes shame.

6 Blessings *are* on the head of the righteous,
But violence covers the mouth of the wicked.
7 The memory of the righteous *is* blessed,
But the name of the wicked will rot.

8 The wise in heart will receive commands,
But a prating fool will fall.

9 He who walks with integrity walks securely,
But he who perverts his ways will become known.

10 He who winks with the eye causes trouble,

But a prating fool will fall.

11 The mouth of the righteous *is* a well of life,
But violence covers the mouth of the wicked.

12 Hatred stirs up strife,
But love covers all sins.

13 Wisdom is found on the lips of him who
has understanding,
But a rod *is* for the back of him who is
devoid of understanding.

14 Wise *people* store up knowledge,
But the mouth of the foolish *is* near
destruction.

15 The rich man's wealth *is* his strong city;
The destruction of the poor *is* their poverty.

16 The labor of the righteous *leads* to life,
The wages of the wicked to sin.

17 He who keeps instruction *is in* the way of
life,
But he who refuses correction goes astray.

18 Whoever hides hatred *has* lying lips,
And whoever spreads slander *is* a fool. *The Tongue: Weapon or Tool?*

19 In the multitude of words sin is not
lacking,
But he who restrains his lips *is* wise.

20 The tongue of the righteous *is* choice
silver;
The heart of the wicked *is worth* little.
21 The lips of the righteous feed many,
But fools die for lack of wisdom.[a]

22 The blessing of the LORD makes *one* rich,
And He adds no sorrow with it.

23 To do evil *is* like sport to a fool,
But a man of understanding has wisdom.
24 The fear of the wicked will come upon him,
And the desire of the righteous will be
granted.
25 When the whirlwind passes by, the wicked
is no *more,*
But the righteous *has* an everlasting
foundation.

26 As vinegar to the teeth and smoke to the
eyes,
So *is* the lazy *man* to those who send him.

27 The fear of the LORD prolongs days,
But the years of the wicked will be
shortened.
28 The hope of the righteous *will be* gladness,
But the expectation of the wicked will
perish.
29 The way of the LORD *is* strength for the
upright,
But destruction *will come* to the workers of
iniquity.

30 The righteous will never be removed,

But the wicked will not inhabit the earth.
31 The mouth of the righteous brings forth
wisdom,
But the perverse tongue will be cut out.
32 The lips of the righteous know what is
acceptable,
But the mouth of the wicked *what is*
perverse.

Proverbs 11

1 Dishonest scales *are* an abomination to the
LORD,
But a just weight *is* His delight.

2 When pride comes, then comes shame;
But with the humble *is* wisdom.

3 The integrity of the upright will guide them,
But the perversity of the unfaithful will
destroy them.
4 Riches do not profit in the day of wrath,
But righteousness delivers from death.
5 The righteousness of the blameless will
direct[a] his way aright,
But the wicked will fall by his own
wickedness.
6 The righteousness of the upright will
deliver them,
But the unfaithful will be caught by *their*
lust. *Hunted by Sin*

7 When a wicked man dies, *his* expectation
will perish,
And the hope of the unjust perishes.
8 The righteous is delivered from trouble,
And it comes to the wicked instead.
9 The hypocrite with *his* mouth destroys his
neighbor,
But through knowledge the righteous will be
delivered.

10 When it goes well with the righteous, the
city rejoices;
And when the wicked perish, *there is*
jubilation.
11 By the blessing of the upright the city is
exalted,
But it is overthrown by the mouth of the
wicked.

12 He who is devoid of wisdom despises his
neighbor,
But a man of understanding holds his peace.

Hold Your Tongue

13 A talebearer reveals secrets,
But he who is of a faithful spirit conceals a
matter.

14 Where *there is* no counsel, the people fall;
But in the multitude of counselors *there is*
safety. *The Peril of Pride*

15 He who is surety for a stranger will suffer,
But one who hates being surety is secure.

16 A gracious woman retains honor,
But ruthless *men* retain riches.
17 The merciful man does good for his own
soul,
But *he who is* cruel troubles his own flesh.
18 The wicked *man* does deceptive work,
But he who sows righteousness *will have* a
sure reward.
19 As righteousness *leads* to life,

So he who pursues evil *pursues it* to his own
death.
20 Those who are of a perverse heart *are* an
abomination to the LORD,
But *the* blameless in their ways *are* His
delight.
21 Though they *join* forces,[b] the wicked will
not go unpunished;
But the posterity of the righteous will be
delivered.

22 *As* a ring of gold in a swine's snout,
So is a lovely woman who lacks discretion.

23 The desire of the righteous *is* only good,
But the expectation of the wicked *is* wrath.

24 There is *one* who scatters, yet increases
more;
And there is *one* who withholds more than is
right,
But it *leads* to poverty.
25 The generous soul will be made rich,
And he who waters will also be watered
himself.
26 The people will curse him who withholds
grain,
But blessing *will be* on the head of him who
sells *it*.

27 He who earnestly seeks good finds favor,
But trouble will come to him who seeks *evil*.

28 He who trusts in his riches will fall,
But the righteous will flourish like foliage.

29 He who troubles his own house will inherit
the wind,
And the fool *will be* servant to the wise of
heart.

30 The fruit of the righteous *is a* tree of life,
And he who wins souls *is* wise.

31 If the righteous will be recompensed on
the earth,
How much more the ungodly and the sinner.

Proverbs 12

[1]Whoever loves instruction loves knowledge,
But he who hates correction *is* stupid.

[2]A good *man* obtains favor from the LORD,
But a man of wicked intentions He will condemn.

[3]A man is not established by wickedness,
But the root of the righteous cannot be moved.

[4]An excellent[a] wife *is* the crown of her husband,
But she who causes shame *is* like rottenness in his bones.

5The thoughts of the righteous *are* right,
But the counsels of the wicked *are* deceitful.
[6]The words of the wicked *are,* "Lie in wait for blood,"
But the mouth of the upright will deliver them.

[7]The wicked are overthrown and *are* no more,
But the house of the righteous will stand.

[8]A man will be commended according to his wisdom,
But he who is of a perverse heart will be despised.

9 Better *is the one* who is slighted but has a
servant,
Than he who honors himself but lacks bread.

10 A righteous *man* regards the life of his
animal,
But the tender mercies of the wicked *are*
cruel. *Care for Animals*

11 He who tills his land will be satisfied with
bread,
But he who follows frivolity *is* devoid of
understanding.[b]

12 The wicked covet the catch of evil *men,*
But the root of the righteous yields *fruit*.
13 The wicked is ensnared by the
transgression of *his* lips,
But the righteous will come through trouble.
14 A man will be satisfied with good by the
fruit of *his* mouth,
And the recompense of a man's hands will
be rendered to him.

15 The way of a fool *is* right in his own eyes,
But he who heeds counsel *is* wise.
16 A fool's wrath is known at once,
But a prudent *man* covers shame.

17 He *who* speaks truth declares
righteousness,
But a false witness, deceit.
18 There is one who speaks like the piercings
of a sword,
But the tongue of the wise *promotes* health.

19 The truthful lip shall be established forever,
But a lying tongue *is* but for a moment.
20 Deceit is in the heart of those who devise evil,
But counselors of peace have joy.
21 No grave trouble will overtake the righteous,
But the wicked shall be filled with evil.
22 Lying lips *are* an abomination to the LORD,
But those who deal truthfully *are* His delight.

23 A prudent man conceals knowledge,
But the heart of fools proclaims foolishness.

24 The hand of the diligent will rule,
But the lazy *man* will be put to forced labor.

25 Anxiety in the heart of man causes depression,
But a good word makes it glad.

26 The righteous should choose his friends carefully,
For the way of the wicked leads them astray.

27 The lazy *man* does not roast what he took in hunting,
But diligence *is* man's precious possession.

28 In the way of righteousness *is* life,
And in *its* pathway *there is* no death.

Proverbs 13

[1]A wise son *heeds* his father’s instruction,
But a scoffer does not listen to rebuke.

[2]A man shall eat well by the fruit of *his* mouth,
But the soul of the unfaithful feeds on violence.
[3]He who guards his mouth preserves his life,
But he who opens wide his lips shall have destruction.

[4]The soul of a lazy *man* desires, and *has* nothing;
But the soul of the diligent shall be made rich.

[5]A righteous *man* hates lying,
But a wicked *man* is loathsome and comes to shame.
[6]Righteousness guards *him whose* way is blameless,
But wickedness overthrows the sinner.

[7]There is one who makes himself rich, yet *has* nothing;
And one who makes himself poor, yet *has* great riches.

[8]The ransom of a man’s life *is* his riches,
But the poor does not hear rebuke.

[9]The light of the righteous rejoices,

But the lamp of the wicked will be put out.

10 By pride comes nothing but strife,
But with the well-advised *is* wisdom.

11 Wealth *gained by* dishonesty will be
diminished,
But he who gathers by labor will increase.

12 Hope deferred makes the heart sick,
But *when* the desire comes, *it is* a tree of
life.

13 He who despises the word will be
destroyed,
But he who fears the commandment will be
rewarded.
14 The law of the wise *is* a fountain of life,
To turn *one* away from the snares of death.

15 Good understanding gains favor,
But the way of the unfaithful *is* hard.
16 Every prudent *man* acts with knowledge,
But a fool lays open *his* folly.

17 A wicked messenger falls into trouble,
But a faithful ambassador *brings* health.

18 Poverty and shame *will come* to him who
disdains correction,
But he who regards a rebuke will be
honored.

19 A desire accomplished is sweet to the soul,
But *it is* an abomination to fools to depart
from evil.

20 He who walks with wise *men* will be wise,
But the companion of fools will be destroyed.

Wise Relationships

21 Evil pursues sinners,
But to the righteous, good shall be repaid.

22 A good *man* leaves an inheritance to his
children's children,
But the wealth of the sinner is stored up for
the righteous.

23 Much food *is in* the fallow *ground* of the
poor,
And for lack of justice there is waste.[a]

24 He who spares his rod hates his son,
But he who loves him disciplines him
promptly. *Love Sets Limits*

25 The righteous eats to the satisfying of his
soul,
But the stomach of the wicked shall be in
want.

Proverbs 14

[1]The wise woman builds her house,
But the foolish pulls it down with her hands.

[2]He who walks in his uprightness fears the LORD,
But *he who is* perverse in his ways despises Him.

[3]In the mouth of a fool *is* a rod of pride,
But the lips of the wise will preserve them.

[4]Where no oxen *are,* the trough *is* clean;
But much increase *comes* by the strength of an ox.

[5]A faithful witness does not lie,
But a false witness will utter lies.

[6]A scoffer seeks wisdom and does not *find it,*
But knowledge *is* easy to him who understands.
[7]Go from the presence of a foolish man,
When you do not perceive *in him* the lips of knowledge.
[8]The wisdom of the prudent *is* to understand his way,
But the folly of fools *is* deceit.

[9]Fools mock at sin,
But among the upright *there is* favor.

[10]The heart knows its own bitterness,

And a stranger does not share its joy.

11 The house of the wicked will be
overthrown,
But the tent of the upright will flourish.

12 There is a way *that seems* right to a man,
But its end *is* the way of death.

13 Even in laughter the heart may sorrow,
And the end of mirth *may be* grief.

14 The backslider in heart will be filled with
his own ways,
But a good man *will be satisfied* from above.[a]

15 The simple believes every word,
But the prudent considers well his steps.
16 A wise *man* fears and departs from evil,
But a fool rages and is self-confident. *Run from Sin*
17 A quick-tempered *man* acts foolishly,
And a man of wicked intentions is hated.
18 The simple inherit folly,
But the prudent are crowned with
knowledge.
19 The evil will bow before the good,
And the wicked at the gates of the righteous.

20 The poor *man* is hated even by his own
neighbor,
But the rich *has* many friends.
21 He who despises his neighbor sins;
But he who has mercy on the poor, happy *is*
he.

22 Do they not go astray who devise evil?
But mercy and truth *belong* to those who
devise good.

23 In all labor there is profit,
But idle chatter[b] *leads* only to poverty.

24 The crown of the wise is their riches,
But the foolishness of fools *is* folly. *The Four Fools*

25 A true witness delivers souls,
But a deceitful *witness* speaks lies.

26 In the fear of the LORD *there is* strong
confidence,
And His children will have a place of refuge.
27 The fear of the LORD *is* a fountain of life,
To turn *one* away from the snares of death.

28 In a multitude of people *is* a king's honor,
But in the lack of people *is* the downfall of a
prince.

29 *He who is* slow to wrath has great
understanding,
But *he who is* impulsive[c] exalts folly.

30 A sound heart *is* life to the body,
But envy *is* rottenness to the bones.

31 He who oppresses the poor reproaches his
Maker,
But he who honors Him has mercy on the
needy.

32 The wicked is banished in his wickedness,

But the righteous has a refuge in his death.

33 Wisdom rests in the heart of him who has
understanding,
But *what is* in the heart of fools is made
known.

34 Righteousness exalts a nation,
But sin *is* a reproach to *any* people.

35 The king's favor *is* toward a wise servant,
But his wrath *is against* him who causes
shame.

Proverbs 15

[1]A soft answer turns away wrath,
But a harsh word stirs up anger.
[2]The tongue of the wise uses knowledge rightly,
But the mouth of fools pours forth foolishness.

[3]The eyes of the LORD *are* in every place,
Keeping watch on the evil and the good.

[4]A wholesome tongue *is* a tree of life,
But perverseness in it breaks the spirit.

[5]A fool despises his father's instruction,
But he who receives correction is prudent.

[6]*In* the house of the righteous *there is* much treasure,
But in the revenue of the wicked is trouble.

[7]The lips of the wise disperse knowledge,
But the heart of the fool *does* not *do* so.

[8]The sacrifice of the wicked *is* an abomination to the LORD,
But the prayer of the upright *is* His delight.
[9]The way of the wicked *is* an abomination to the LORD,
But He loves him who follows righteousness.

[10]Harsh discipline *is* for him who forsakes the way,

And he who hates correction will die.

11 Hell[a] and Destruction[b] *are* before the LORD;
So how much more the hearts of the sons of men.

12 A scoffer does not love one who corrects him,
Nor will he go to the wise.

13 A merry heart makes a cheerful countenance,
But by sorrow of the heart the spirit is broken.

14 The heart of him who has understanding seeks knowledge,
But the mouth of fools feeds on foolishness.

15 All the days of the afflicted *are* evil,
But he who is of a merry heart *has* a continual feast.

16 Better *is* a little with the fear of the LORD,
Than great treasure with trouble.
17 Better *is* a dinner of herbs[c] where love is,
Than a fatted calf with hatred.

18 A wrathful man stirs up strife,
But *he who is* slow to anger allays contention.

19 The way of the lazy man *is* like a hedge of thorns,
But the way of the upright *is* a highway.

[20]A wise son makes a father glad,
But a foolish man despises his mother. *Respect Your Parents*

[21]Folly *is* joy *to him who is* destitute of discernment,
But a man of understanding walks uprightly.

[22]Without counsel, plans go awry,
But in the multitude of counselors they are established.

[23]A man has joy by the answer of his mouth,
And a word *spoken* in due season, how good *it is!*

[24]The way of life *winds* upward for the wise,
That he may turn away from hell[d] below.

[25]The LORD will destroy the house of the proud,
But He will establish the boundary of the widow.

[26]The thoughts of the wicked *are* an abomination to the LORD,
But *the words* of the pure *are* pleasant.

[27]He who is greedy for gain troubles his own house,
But he who hates bribes will live.

[28]The heart of the righteous studies how to answer,
But the mouth of the wicked pours forth evil.

29 The LORD *is* far from the wicked,
But He hears the prayer of the righteous.

30 The light of the eyes rejoices the heart,
And a good report makes the bones healthy.[e]

31 The ear that hears the rebukes of life
Will abide among the wise.
32 He who disdains instruction despises his
own soul,
But he who heeds rebuke gets
understanding.
33 The fear of the LORD *is* the instruction of
wisdom,
And before honor *is* humility.

Proverbs 16

[1]The preparations of the heart *belong* to man,
But the answer of the tongue *is* from the LORD.

[2]All the ways of a man *are* pure in his own eyes,
But the LORD weighs the spirits.

[3]Commit your works to the LORD,
And your thoughts will be established.

[4]The LORD has made all for Himself,
Yes, even the wicked for the day of doom.

[5]Everyone proud in heart *is* an abomination to the LORD;
Though they join forces,[a] none will go unpunished.

[6]In mercy and truth
Atonement is provided for iniquity;
And by the fear of the LORD *one* departs from evil.

[7]When a man's ways please the LORD,
He makes even his enemies to be at peace with him.

[8]Better *is* a little with righteousness,
Than vast revenues without justice.

9 A man's heart plans his way,
But the LORD directs his steps. *Shared Responsibility*

10 Divination *is* on the lips of the king;
His mouth must not transgress in judgment.
11 Honest weights and scales *are* the LORD's;
All the weights in the bag *are* His work.
12 *It is* an abomination for kings to commit wickedness,
For a throne is established by righteousness.
13 Righteous lips *are* the delight of kings,
And they love him who speaks *what is* right.
14 As messengers of death *is* the king's wrath,
But a wise man will appease it.
15 In the light of the king's face *is* life,
And his favor *is* like a cloud of the latter rain.

16 How much better to get wisdom than gold!
And to get understanding is to be chosen rather than silver.

17 The highway of the upright *is* to depart from evil;
He who keeps his way preserves his soul.

18 Pride *goes* before destruction,
And a haughty spirit before a fall.
19 Better *to be* of a humble spirit with the lowly,
Than to divide the spoil with the proud.

20 He who heeds the word wisely will find
good,
And whoever trusts in the LORD, happy *is*
he.

21 The wise in heart will be called prudent,
And sweetness of the lips increases learning.

22 Understanding *is* a wellspring of life to
him who has it.
But the correction of fools *is* folly.

23 The heart of the wise teaches his mouth,
And adds learning to his lips.

24 Pleasant words *are like* a honeycomb,
Sweetness to the soul and health to the
bones.

25 There is a way *that seems* right to a man,
But its end *is* the way of death.

26 The person who labors, labors for himself,
For his *hungry* mouth drives him *on*.

27 An ungodly man digs up evil,
And *it is* on his lips like a burning fire.
28 A perverse man sows strife,
And a whisperer separates the best of
friends.
29 A violent man entices his neighbor,
And leads him in a way *that is* not good.
30 He winks his eye to devise perverse
things;
He purses his lips *and* brings about evil.

31 The silver-haired head *is* a crown of glory,
If it is found in the way of righteousness.

32 *He who is* slow to anger *is* better than the
mighty,
And he who rules his spirit than he who
takes a city.

33 The lot is cast into the lap,
But its every decision *is* from the LORD.

Proverbs 17

1 Better *is* a dry morsel with quietness,
Than a house full of feasting[a] *with* strife.

2 A wise servant will rule over a son who causes shame,
And will share an inheritance among the brothers.

3 The refining pot *is* for silver and the furnace for gold,
But the LORD tests the hearts.

4 An evildoer gives heed to false lips;
A liar listens eagerly to a spiteful tongue.

5 He who mocks the poor reproaches his Maker;
He who is glad at calamity will not go unpunished. *Hearing and Helping*

6 Children's children *are* the crown of old men,
And the glory of children *is* their father.

7 Excellent speech is not becoming to a fool,
Much less lying lips to a prince.

8 A present *is* a precious stone in the eyes of its possessor;
Wherever he turns, he prospers.

9 He who covers a transgression seeks love,

But he who repeats a matter separates
friends. *Protecting Confidences*

10 Rebuke is more effective for a wise *man*
Than a hundred blows on a fool.

11 An evil *man* seeks only rebellion;
Therefore a cruel messenger will be sent
against him.

12 Let a man meet a bear robbed of her cubs,
Rather than a fool in his folly.

13 Whoever rewards evil for good,
Evil will not depart from his house.

14 The beginning of strife *is like* releasing
water;
Therefore stop contention before a quarrel
starts.

15 He who justifies the wicked, and he who
condemns the just,
Both of them alike *are* an abomination to the
LORD.

16 Why *is there* in the hand of a fool the
purchase price of wisdom,
Since *he has* no heart *for it?*

17 A friend loves at all times,
And a brother is born for adversity.

18 A man devoid of understanding shakes
hands in a pledge,
And becomes surety for his friend.

19 He who loves transgression loves strife,
And he who exalts his gate seeks
destruction.

20 He who has a deceitful heart finds no
good,
And he who has a perverse tongue falls into
evil.

21 He who begets a scoffer *does so* to his
sorrow,
And the father of a fool has no joy.

22 A merry heart does good, *like* medicine,[b]
But a broken spirit dries the bones.

23 A wicked *man* accepts a bribe behind the
back[c]
To pervert the ways of justice.

24 Wisdom *is* in the sight of him who has
understanding,
But the eyes of a fool *are* on the ends of the
earth.

25 A foolish son *is* a grief to his father,
And bitterness to her who bore him.

26 Also, to punish the righteous *is* not good,
Nor to strike princes for *their* uprightness.

27 He who has knowledge spares his words,
And a man of understanding is of a calm
spirit.
28 Even a fool is counted wise when he holds
his peace;

When he shuts his lips, *he is considered* perceptive.

Proverbs 18

[1]A man who isolates himself seeks his own
desire;
He rages against all wise judgment.

[2]A fool has no delight in understanding,
But in expressing his own heart. *Talk Is Cheap (and
Expensive)*

[3]When the wicked comes, contempt comes
also;
And with dishonor *comes* reproach.

[4]The words of a man's mouth *are* deep
waters;
The wellspring of wisdom *is* a flowing brook.

[5]*It is* not good to show partiality to the
wicked,
Or to overthrow the righteous in judgment.

[6]A fool's lips enter into contention,
And his mouth calls for blows.
[7]A fool's mouth *is* his destruction,
And his lips *are* the snare of his soul.
[8]The words of a talebearer *are* like tasty
trifles,[a]
And they go down into the inmost body.

[9]He who is slothful in his work
Is a brother to him who is a great destroyer.

[10]The name of the LORD *is* a strong tower;

The righteous run to it and are safe.
11 The rich man's wealth *is* his strong city,
And like a high wall in his own esteem.

12 Before destruction the heart of a man is haughty,
And before honor *is* humility.

13 He who answers a matter before he hears *it,*
It *is* folly and shame to him.

14 The spirit of a man will sustain him in sickness,
But who can bear a broken spirit?

15 The heart of the prudent acquires knowledge,
And the ear of the wise seeks knowledge.

16 A man's gift makes room for him,
And brings him before great men.

17 The first *one* to plead his cause *seems* right,
Until his neighbor comes and examines him.

18 Casting lots causes contentions to cease,
And keeps the mighty apart.

19 A brother offended *is harder to win* than a strong city,
And contentions *are* like the bars of a castle.

20 A man's stomach shall be satisfied from the fruit of his mouth;

From the produce of his lips he shall be
filled.

21 Death and life *are* in the power of the
tongue,
And those who love it will eat its fruit.

22 *He who* finds a wife finds a good *thing,*
And obtains favor from the LORD.

23 The poor *man* uses entreaties,
But the rich answers roughly.

24 A man *who has* friends must himself be
friendly,[b]
But there is a friend *who* sticks closer than a
brother. *A Good Friend*

Proverbs 19

[1]Better *is* the poor who walks in his integrity
Than *one who is* perverse in his lips, and is a fool.

[2]Also it is not good *for* a soul *to be* without knowledge,
And he sins who hastens with *his* feet.

[3]The foolishness of a man twists his way,
And his heart frets against the LORD.

[4]Wealth makes many friends,
But the poor is separated from his friend.

[5]A false witness will not go unpunished,
And *he who* speaks lies will not escape.

[6]Many entreat the favor of the nobility,
And every man *is* a friend to one who gives gifts.
[7]All the brothers of the poor hate him;
How much more do his friends go far from him!
He may pursue *them with* words, *yet* they abandon *him*.

[8]He who gets wisdom loves his own soul;
He who keeps understanding will find good.

[9]A false witness will not go unpunished,
And *he who* speaks lies shall perish.

10 Luxury is not fitting for a fool,
Much less for a servant to rule over princes.

11 The discretion of a man makes him slow to
anger,
And his glory *is* to overlook a transgression.

12 The king's wrath *is* like the roaring of a
lion,
But his favor *is* like dew on the grass.

13 A foolish son *is* the ruin of his father,
And the contentions of a wife *are* a continual
dripping.

14 Houses and riches *are* an inheritance from
fathers,
But a prudent wife *is* from the LORD.

15 Laziness casts *one* into a deep sleep,
And an idle person will suffer hunger.

16 He who keeps the commandment keeps
his soul,
But he who is careless[a] of his ways will die.

17 He who has pity on the poor lends to the
LORD,
And He will pay back what he has given.

18 Chasten your son while there is hope,
And do not set your heart on his
destruction.[b] *Rearing Children with the Rod*

19 *A man of* great wrath will suffer
punishment;

For if you rescue *him,* you will have to do it again.

20 Listen to counsel and receive instruction,
That you may be wise in your latter days.

21 There are many plans in a man's heart,
Nevertheless the LORD's counsel—that will stand.

22 What is desired in a man is kindness,
And a poor man is better than a liar.

23 The fear of the LORD *leads* to life,
And *he who has it* will abide in satisfaction;
He will not be visited with evil.

24 A lazy *man* buries his hand in the bowl,[c]
And will not so much as bring it to his mouth again.

25 Strike a scoffer, and the simple will become wary;
Rebuke one who has understanding, *and* he will discern knowledge.

26 He who mistreats *his* father *and* chases away *his* mother
Is a son who causes shame and brings reproach.

27 Cease listening to instruction, my son,
And you will stray from the words of knowledge.

28 A disreputable witness scorns justice,

And the mouth of the wicked devours
iniquity.

29 Judgments are prepared for scoffers,
And beatings for the backs of fools.

Proverbs 20

[1]Wine *is* a mocker,
Strong drink *is* a brawler,
And whoever is led astray by it is not wise.

[2]The wrath[a] of a king *is* like the roaring of a lion;
Whoever provokes him to anger sins *against* his own life.

[3]*It is* honorable for a man to stop striving,
Since any fool can start a quarrel.

[4]The lazy *man* will not plow because of winter;
He will beg during harvest and *have* nothing.

[5]Counsel in the heart of man *is like* deep water,
But a man of understanding will draw it out.

Drawing Deep

[6]Most men will proclaim each his own goodness,
But who can find a faithful man?

[7]The righteous *man* walks in his integrity;
His children *are* blessed after him.

[8]A king who sits on the throne of judgment
Scatters all evil with his eyes.

9 Who can say, “I have made my heart clean,
I am pure from my sin”?

10 Diverse weights *and* diverse measures,
They *are* both alike, an abomination to the
LORD.

11 Even a child is known by his deeds,
Whether what he does *is* pure and right.

12 The hearing ear and the seeing eye,
The LORD has made them both.

13 Do not love sleep, lest you come to
poverty;
Open your eyes, *and* you will be satisfied
with bread.

14 “*It is* good for nothing,”[b] cries the buyer;
But when he has gone his way, then he
boasts.

15 There is gold and a multitude of rubies,
But the lips of knowledge *are* a precious
jewel.

16 Take the garment of one who is surety *for*
a stranger,
And hold it as a pledge *when it* is for a
seductress.

17 Bread gained by deceit *is* sweet to a man,
But afterward his mouth will be filled with
gravel.

18 Plans are established by counsel;

By wise counsel wage war.

19 He who goes about *as* a talebearer reveals
secrets;
Therefore do not associate with one who
flatters with his lips.

20 Whoever curses his father or his mother,
His lamp will be put out in deep darkness.

21 An inheritance gained hastily at the
beginning
Will not be blessed at the end.

22 Do not say, “I will recompense evil”;
Wait for the LORD, and He will save you.

23 Diverse weights *are* an abomination to the
LORD,
And dishonest scales *are* not good.

24 A man’s steps *are* of the LORD;
How then can a man understand his own
way?

25 *It is* a snare for a man to devote rashly
something as holy,
And afterward to reconsider *his* vows.

26 A wise king sifts out the wicked,
And brings the threshing wheel over them.

27 The spirit of a man *is* the lamp of the
LORD,
Searching all the inner depths of his heart.[c]

[28]Mercy and truth preserve the king,
And by lovingkindness he upholds his throne.

[29]The glory of young men *is* their strength,
And the splendor of old men *is* their gray head.

[30]Blows that hurt cleanse away evil,
As *do* stripes the inner depths of the heart.[d]

Proverbs 21

1 The king's heart *is* in the hand of the LORD,
Like the rivers of water;
He turns it wherever He wishes.

2 Every way of a man *is* right in his own eyes,
But the LORD weighs the hearts.

3 To do righteousness and justice
Is more acceptable to the LORD than sacrifice.

4 A haughty look, a proud heart,
And the plowing[a] of the wicked *are* sin.

5 The plans of the diligent *lead* surely to plenty,
But *those of* everyone *who is* hasty, surely to poverty.

6 Getting treasures by a lying tongue
Is the fleeting fantasy of those who seek death.[b]

7 The violence of the wicked will destroy them,[c]
Because they refuse to do justice.

8 The way of a guilty man *is* perverse;[d]
But *as for* the pure, his work *is* right.

9 Better to dwell in a corner of a housetop,

Than in a house shared with a contentious
woman.

10 The soul of the wicked desires evil;
His neighbor finds no favor in his eyes.

11 When the scoffer is punished, the simple is
made wise;
But when the wise is instructed, he receives
knowledge.

12 The righteous *God* wisely considers the
house of the wicked,
Overthrowing the wicked for *their*
wickedness.

13 Whoever shuts his ears to the cry of the
poor
Will also cry himself and not be heard.

14 A gift in secret pacifies anger,
And a bribe behind the back,[e] strong wrath.

15 *It is* a joy for the just to do justice,
But destruction *will come* to the workers of
iniquity.

16 A man who wanders from the way of
understanding
Will rest in the assembly of the dead.

17 He who loves pleasure *will be* a poor man;
He who loves wine and oil will not be rich.

18 The wicked *shall be* a ransom for the
righteous,

And the unfaithful for the upright.

19 Better to dwell in the wilderness,
Than with a contentious and angry woman.

20 *There is* desirable treasure,
And oil in the dwelling of the wise,
But a foolish man squanders it.

21 He who follows righteousness and mercy
Finds life, righteousness and honor.

22 A wise *man* scales the city of the mighty,
And brings down the trusted stronghold.

23 Whoever guards his mouth and tongue
Keeps his soul from troubles.

24 A proud *and* haughty *man*—"Scoffer" *is* his name;
He acts with arrogant pride.

25 The desire of the lazy *man* kills him,
For his hands refuse to labor. *Deadly Indulgence*
26 He covets greedily all day long,
But the righteous gives and does not spare.

27 The sacrifice of the wicked *is* an abomination;
How much more *when* he brings it with wicked intent!

28 A false witness shall perish,
But the man who hears *him* will speak endlessly.

29 A wicked man hardens his face,
But *as for* the upright, he establishes[f] his way.

30 *There is* no wisdom or understanding
Or counsel against the LORD.

31 The horse *is* prepared for the day of battle,
But deliverance *is* of the LORD.

Proverbs 22

[1]A *good* name is to be chosen rather than
great riches,
Loving favor rather than silver and gold.

[2]The rich and the poor have this in common,
The LORD *is* the maker of them all.

[3]A prudent *man* foresees evil and hides
himself,
But the simple pass on and are punished.

[4]By humility *and* the fear of the LORD
Are riches and honor and life.

[5]Thorns *and* snares *are* in the way of the
perverse;
He who guards his soul will be far from
them.

[6]Train up a child in the way he should go,
And when he is old he will not depart from
it.

[7]The rich rules over the poor,
And the borrower *is* servant to the lender.

[8]He who sows iniquity will reap sorrow,
And the rod of his anger will fail.

[9]He who has a generous eye will be blessed,
For he gives of his bread to the poor.

10 Cast out the scoffer, and contention will leave;
Yes, strife and reproach will cease.

11 He who loves purity of heart
And has grace on his lips,
The king *will be* his friend.

12 The eyes of the LORD preserve knowledge,
But He overthrows the words of the faithless.

13 The lazy *man* says, "*There is* a lion outside!
I shall be slain in the streets!"

14 The mouth of an immoral woman *is* a deep pit;
He who is abhorred by the LORD will fall there.

15 Foolishness *is* bound up in the heart of a child;
The rod of correction will drive it far from him.

16 He who oppresses the poor to increase his *riches,*
And he who gives to the rich, *will* surely *come* to poverty.

Sayings of the Wise

17 Incline your ear and hear the words of the wise,

And apply your heart to my knowledge;
18For *it is* a pleasant thing if you keep them
within you;
Let them all be fixed upon your lips,
19So that your trust may be in the LORD;
I have instructed you today, even you.
20Have I not written to you excellent things
Of counsels and knowledge,
21That I may make you know the certainty of
the words of truth,
That you may answer words of truth
To those who send to you?

22Do not rob the poor because he *is* poor,
Nor oppress the afflicted at the gate;
23For the LORD will plead their cause,
And plunder the soul of those who plunder
them.

24Make no friendship with an angry man,
And with a furious man do not go,
25Lest you learn his ways
And set a snare for your soul.

26Do not be one of those who shakes hands
in a pledge,
One of those who is surety for debts;
27If you have nothing *with which* to pay,
Why should he take away your bed from
under you?

28Do not remove the ancient landmark
Which your fathers have set.

29Do you see a man *who* excels in his work?

He will stand before kings;
He will not stand before unknown *men*.

Excellence at Work

Proverbs 23

1When you sit down to eat with a ruler,
Consider carefully what *is* before you;
2And put a knife to your throat
If you *are* a man given to appetite.
3Do not desire his delicacies,
For they *are* deceptive food.

4Do not overwork to be rich;
Because of your own understanding, cease!
5Will you set your eyes on that which is not?
For *riches* certainly make themselves wings;
They fly away like an eagle *toward* heaven.

6Do not eat the bread of a miser,[a]
Nor desire his delicacies;
7For as he thinks in his heart, so *is* he.
"Eat and drink!" he says to you,
But his heart is not with you.
8The morsel you have eaten, you will vomit up,
And waste your pleasant words.

9Do not speak in the hearing of a fool,
For he will despise the wisdom of your words.

10Do not remove the ancient landmark,
Nor enter the fields of the fatherless;
11For their Redeemer *is* mighty;
He will plead their cause against you.

12 Apply your heart to instruction,
And your ears to words of knowledge.

13 Do not withhold correction from a child,
For *if* you beat him with a rod, he will not die.
14 You shall beat him with a rod,
And deliver his soul from hell.[b]

15 My son, if your heart is wise,
My heart will rejoice—indeed, I myself;
16 Yes, my inmost being will rejoice
When your lips speak right things.

17 Do not let your heart envy sinners,
But *be zealous* for the fear of the LORD all the day;
18 For surely there is a hereafter,
And your hope will not be cut off.

19 Hear, my son, and be wise;
And guide your heart in the way.
20 Do not mix with winebibbers,
Or with gluttonous eaters of meat;
21 For the drunkard and the glutton will come to poverty,
And drowsiness will clothe *a man* with rags.

22 Listen to your father who begot you,
And do not despise your mother when she is old.

23 Buy the truth, and do not sell *it,*
Also wisdom and instruction and understanding.

24 The father of the righteous will greatly
rejoice,
And he who begets a wise *child* will delight
in him.
25 Let your father and your mother be glad,
And let her who bore you rejoice.

26 My son, give me your heart,
And let your eyes observe my ways.
27 For a harlot *is* a deep pit,
And a seductress *is* a narrow well.
28 She also lies in wait as *for* a victim,
And increases the unfaithful among men.

29 Who has woe?
Who has sorrow?
Who has contentions?
Who has complaints?
Who has wounds without cause?
Who has redness of eyes? *Dangers of Alcohol Abuse*
30 Those who linger long at the wine,
Those who go in search of mixed wine.
31 Do not look on the wine when it is red,
When it sparkles in the cup,
When it swirls around smoothly;
32 At the last it bites like a serpent,
And stings like a viper.
33 Your eyes will see strange things,
And your heart will utter perverse things.
34 Yes, you will be like one who lies down in
the midst of the sea,
Or like one who lies at the top of the mast,
saying:
35 "They have struck me, *but* I was not hurt;

They have beaten me, but I did not feel *it*.
When shall I awake, that I may seek another
drink?”

Proverbs 24

1 Do not be envious of evil men,
Nor desire to be with them;
2 For their heart devises violence,
And their lips talk of troublemaking.

3 Through wisdom a house is built,
And by understanding it is established; *Finding Joy at Work*
4 By knowledge the rooms are filled
With all precious and pleasant riches.

5 A wise man *is* strong,
Yes, a man of knowledge increases strength;
6 For by wise counsel you will wage your own war,
And in a multitude of counselors *there is* safety. *Wisdom Needs Community*

7 Wisdom *is* too lofty for a fool;
He does not open his mouth in the gate.

8 He who plots to do evil
Will be called a schemer.
9 The devising of foolishness *is* sin,
And the scoffer *is* an abomination to men.

10 *If* you faint in the day of adversity,
Your strength *is* small.

11 Deliver *those who* are drawn toward death,

And hold back *those* stumbling to the slaughter.
12 If you say, “Surely we did not know this,”
Does not He who weighs the hearts consider *it?*
He who keeps your soul, does He *not* know *it?*
And will He *not* render to *each* man according to his deeds?

13 My son, eat honey because *it is* good,
And the honeycomb *which is* sweet to your taste;
14 So *shall* the knowledge of wisdom *be* to your soul;
If you have found *it,* there is a prospect,
And your hope will not be cut off.

15 Do not lie in wait, O wicked *man,* against the dwelling of the righteous;
Do not plunder his resting place;
16 For a righteous *man* may fall seven times
And rise again,
But the wicked shall fall by calamity.

17 Do not rejoice when your enemy falls,
And do not let your heart be glad when he stumbles;
18 Lest the LORD see *it,* and it displease Him,
And He turn away His wrath from him.

19 Do not fret because of evildoers,
Nor be envious of the wicked;
20 For there will be no prospect for the evil *man;*

The lamp of the wicked will be put out.

21 My son, fear the LORD and the king;
Do not associate with those given to change;
22 For their calamity will rise suddenly,
And who knows the ruin those two can bring?

Further Sayings of the Wise

23 These *things* also *belong* to the wise:

It is not good to show partiality in judgment.
24 He who says to the wicked, "You *are* righteous,"
Him the people will curse;
Nations will abhor him.
25 But those who rebuke *the wicked* will have delight,
And a good blessing will come upon them.

26 He who gives a right answer kisses the lips.

27 Prepare your outside work,
Make it fit for yourself in the field;
And afterward build your house.

28 Do not be a witness against your neighbor without cause,
For would you deceive[a] with your lips?
29 Do not say, "I will do to him just as he has done to me;
I will render to the man according to his work."

30I went by the field of the lazy *man*,
And by the vineyard of the man devoid of understanding; *Let Go of Laziness*
31And there it was, all overgrown with thorns;
Its surface was covered with nettles;
Its stone wall was broken down.
32When I saw *it,* I considered *it* well;
I looked on *it and* received instruction:
33A little sleep, a little slumber,
A little folding of the hands to rest;
34So shall your poverty come *like* a prowler,
And your need like an armed man.

Proverbs 25

Further Wise Sayings of Solomon

1 These also *are* proverbs of Solomon which the men of
Hezekiah king of Judah copied: *Evidence of Reform*

2 *It is* the glory of God to conceal a matter,
But the glory of kings *is* to search out a
matter.

3 *As* the heavens for height and the earth for
depth,
So the heart of kings *is* unsearchable.

4 Take away the dross from silver,
And it will go to the silversmith *for* jewelry.
5 Take away the wicked from before the king,
And his throne will be established in
righteousness.

6 Do not exalt yourself in the presence of the
king,
And do not stand in the place of the great;
7 For *it is* better that he say to you,
"Come up here,"
Than that you should be put lower in the
presence of the prince,
Whom your eyes have seen.

8 Do not go hastily to court;
For what will you do in the end,
When your neighbor has put you to shame?
9 Debate your case with your neighbor,

And do not disclose the secret to another;
10 Lest he who hears *it* expose your shame,
And your reputation be ruined.

11 A word fitly spoken *is like* apples of gold
In settings of silver.
12 *Like* an earring of gold and an ornament of
fine gold
Is a wise rebuker to an obedient ear.

13 Like the cold of snow in time of harvest
Is a faithful messenger to those who send
him,
For he refreshes the soul of his masters.

14 Whoever falsely boasts of giving
Is like clouds and wind without rain.

15 By long forbearance a ruler is persuaded,
And a gentle tongue breaks a bone.

16 Have you found honey?
Eat only as much as you need,
Lest you be filled with it and vomit.

17 Seldom set foot in your neighbor's house,
Lest he become weary of you and hate you.

18 A man who bears false witness against his
neighbor
Is like a club, a sword, and a sharp arrow.

19 Confidence in an unfaithful *man* in time of
trouble
Is like a bad tooth and a foot out of joint.

20 *Like* one who takes away a garment in
cold weather,
And like vinegar on soda,
Is one who sings songs to a heavy heart.

21 If your enemy is hungry, give him bread to
eat;
And if he is thirsty, give him water to drink;
22 For *so* you will heap coals of fire on his
head,
And the LORD will reward you.

23 The north wind brings forth rain,
And a backbiting tongue an angry
countenance.

24 *It is* better to dwell in a corner of a
housetop,
Than in a house shared with a contentious
woman.

25 *As* cold water to a weary soul,
So *is* good news from a far country.

26 A righteous *man* who falters before the
wicked
Is like a murky spring and a polluted well.

27 *It is* not good to eat much honey;
So to seek one's own glory *is not* glory.

28 Whoever *has* no rule over his own spirit
Is like a city broken down, without walls.

Proverbs 26

1 As snow in summer and rain in harvest,
So honor is not fitting for a fool. *Fools*

2 Like a flitting sparrow, like a flying swallow,
So a curse without cause shall not alight.

3 A whip for the horse,
A bridle for the donkey,
And a rod for the fool's back.
4 Do not answer a fool according to his folly,
Lest you also be like him.
5 Answer a fool according to his folly,
Lest he be wise in his own eyes.
6 He who sends a message by the hand of a fool
Cuts off *his own* feet *and* drinks violence.
7 *Like* the legs of the lame that hang limp
Is a proverb in the mouth of fools.
8 Like one who binds a stone in a sling
Is he who gives honor to a fool.
9 *Like* a thorn *that* goes into the hand of a drunkard
Is a proverb in the mouth of fools.
10 The great *God* who formed everything
Gives the fool *his* hire and the transgressor *his* wages.[a]
11 As a dog returns to his own vomit,
So a fool repeats his folly.
12 Do you see a man wise in his own eyes?
There is more hope for a fool than for him.

13The lazy *man* says, “*There is* a lion in the road!
A fierce lion *is* in the streets!”
14*As* a door turns on its hinges,
So *does* the lazy *man* on his bed.
15The lazy *man* buries his hand in the bowl;[b]
It wearies him to bring it back to his mouth.
16The lazy *man is* wiser in his own eyes
Than seven men who can answer sensibly.

17He who passes by *and* meddles in a quarrel not his own
Is like one who takes a dog by the ears.

18Like a madman who throws firebrands, arrows, and death,
19*Is* the man *who* deceives his neighbor,
And says, “I was only joking!”

20Where *there is* no wood, the fire goes out;
And where *there is* no talebearer, strife ceases.
21*As* charcoal *is* to burning coals, and wood to fire,
So *is* a contentious man to kindle strife.
22The words of a talebearer *are* like tasty trifles,
And they go down into the inmost body.

23Fervent lips with a wicked heart
Are like earthenware covered with silver dross.

24He who hates, disguises *it* with his lips,
And lays up deceit within himself;

25 When he speaks kindly, do not believe him,
For *there are* seven abominations in his heart;
26 *Though his* hatred is covered by deceit,
His wickedness will be revealed before the assembly.

27 Whoever digs a pit will fall into it,
And he who rolls a stone will have it roll back on him.

28 A lying tongue hates *those who are* crushed by it,
And a flattering mouth works ruin.

Proverbs 27

[1]Do not boast about tomorrow,
For you do not know what a day may bring
forth.

[2]Let another man praise you, and not your
own mouth;
A stranger, and not your own lips.

[3]A stone *is* heavy and sand *is* weighty,
But a fool's wrath *is* heavier than both of
them.

[4]Wrath *is* cruel and anger a torrent,
But who *is* able to stand before jealousy?

[5]Open rebuke *is* better
Than love carefully concealed. *Good v. Best*

[6]Faithful *are* the wounds of a friend,
But the kisses of an enemy *are* deceitful.

[7]A satisfied soul loathes the honeycomb,
But to a hungry soul every bitter thing *is*
sweet.

[8]Like a bird that wanders from its nest
Is a man who wanders from his place.

[9]Ointment and perfume delight the heart,
And the sweetness of a man's friend *gives*
delight by hearty counsel.

10 Do not forsake your own friend or your
father’s friend,
Nor go to your brother’s house in the day of
your calamity;
Better *is* a neighbor nearby than a brother
far away.

11 My son, be wise, and make my heart glad,
That I may answer him who reproaches me.

12 A prudent *man* foresees evil *and* hides
himself;
The simple pass on *and* are punished.

13 Take the garment of him who is surety for
a stranger,
And hold it in pledge *when* he is surety for a
seductress.

14 He who blesses his friend with a loud
voice, rising early in the morning,
It will be counted a curse to him.

15 A continual dripping on a very rainy day
And a contentious woman are alike;
16 Whoever restrains her restrains the wind,
And grasps oil with his right hand.

17 *As* iron sharpens iron,
So a man sharpens the countenance of his
friend.

18 Whoever keeps the fig tree will eat its
fruit;
So he who waits on his master will be
honored.

19 As in water face *reflects* face,
So a man's heart *reveals* the man.

20 Hell[a] and Destruction[b] are never full;
So the eyes of man are never satisfied.

21 The refining pot *is* for silver and the
furnace for gold,
And a man *is valued* by what others say of
him.

22 Though you grind a fool in a mortar with a
pestle along with crushed grain,
Yet his foolishness will not depart from him.

23 Be diligent to know the state of your
flocks,
And attend to your herds;
24 For riches *are* not forever,
Nor does a crown *endure* to all generations.
25 *When* the hay is removed, and the tender
grass shows itself,
And the herbs of the mountains are gathered
in,
26 The lambs *will provide* your clothing,
And the goats the price of a field;
27 *You shall have* enough goats' milk for your
food,
For the food of your household,
And the nourishment of your maidservants.

Proverbs 28

[1]The wicked flee when no one pursues,
But the righteous are bold as a lion.

[2]Because of the transgression of a land,
many *are* its princes;
But by a man of understanding *and*
knowledge
Right will be prolonged.

[3]A poor man who oppresses the poor
Is like a driving rain which leaves no food.

[4]Those who forsake the law praise the
wicked,
But such as keep the law contend with them.

[5]Evil men do not understand justice,
But those who seek the LORD understand
all.

[6]Better *is* the poor who walks in his integrity
Than one perverse *in his* ways, though he *be*
rich.

[7]Whoever keeps the law *is* a discerning son,
But a companion of gluttons shames his
father.

[8]One who increases his possessions by usury
and extortion
Gathers it for him who will pity the poor.

9 One who turns away his ear from hearing the law,
Even his prayer *is* an abomination.

10 Whoever causes the upright to go astray in an evil way,
He himself will fall into his own pit;
But the blameless will inherit good.

11 The rich man *is* wise in his own eyes,
But the poor who has understanding searches him out.

12 When the righteous rejoice, *there is* great glory;
But when the wicked arise, men hide themselves.

13 He who covers his sins will not prosper,
But whoever confesses and forsakes *them* will have mercy.

14 Happy *is* the man who is always reverent,
But he who hardens his heart will fall into calamity.

15 *Like* a roaring lion and a charging bear
Is a wicked ruler over poor people.

16 A ruler who lacks understanding *is* a great oppressor,
But he who hates covetousness will prolong *his* days. *A Time to Hate*

17 A man burdened with bloodshed will flee into a pit;

Let no one help him.

18 Whoever walks blamelessly will be saved,
But *he who is* perverse *in his* ways will
suddenly fall.

19 He who tills his land will have plenty of
bread,
But he who follows frivolity will have poverty
enough!

20 A faithful man will abound with blessings,
But he who hastens to be rich will not go
unpunished.

21 To show partiality *is* not good,
Because for a piece of bread a man will
transgress.

22 A man with an evil eye hastens after
riches,
And does not consider that poverty will come
upon him.

23 He who rebukes a man will find more
favor afterward
Than he who flatters with the tongue.

24 Whoever robs his father or his mother,
And says, "*It is* no transgression,"
The same *is* companion to a destroyer.

25 He who is of a proud heart stirs up strife,
But he who trusts in the LORD will be
prospered.

[26]He who trusts in his own heart is a fool,
But whoever walks wisely will be delivered.

[27]He who gives to the poor will not lack,
But he who hides his eyes will have many curses.

[28]When the wicked arise, men hide themselves;
But when they perish, the righteous increase.

Proverbs 29

[1]He who is often rebuked, *and* hardens *his* neck,
Will suddenly be destroyed, and that without remedy.

[2]When the righteous are in authority, the people rejoice;
But when a wicked *man* rules, the people groan.

[3]Whoever loves wisdom makes his father rejoice,
But a companion of harlots wastes *his* wealth.

[4]The king establishes the land by justice,
But he who receives bribes overthrows it.

[5]A man who flatters his neighbor
Spreads a net for his feet.

[6]By transgression an evil man is snared,
But the righteous sings and rejoices.

[7]The righteous considers the cause of the poor,
But the wicked does not understand *such* knowledge.

[8]Scoffers set a city aflame,
But wise *men* turn away wrath.

9 *If* a wise man contends with a foolish man,
Whether *the fool* rages or laughs, *there is* no peace.

10 The bloodthirsty hate the blameless,
But the upright seek his well-being.[a]

11 A fool vents all his feelings,[b]
But a wise *man* holds them back.

12 If a ruler pays attention to lies,
All his servants *become* wicked. *Leaders Build a Circle of Trust*

13 The poor *man* and the oppressor have this in common:
The LORD gives light to the eyes of both.

14 The king who judges the poor with truth,
His throne will be established forever.

15 The rod and rebuke give wisdom,
But a child left *to himself* brings shame to his mother.

16 When the wicked are multiplied, transgression increases;
But the righteous will see their fall.

17 Correct your son, and he will give you rest;
Yes, he will give delight to your soul.

18 Where *there is* no revelation,[c] the people cast off restraint;
But happy *is* he who keeps the law.

19 A servant will not be corrected by mere
words;
For though he understands, he will not
respond.

20 Do you see a man hasty in his words?
There is more hope for a fool than for him.

21 He who pampers his servant from
childhood
Will have him as a son in the end.

22 An angry man stirs up strife,
And a furious man abounds in transgression.

23 A man's pride will bring him low,
But the humble in spirit will retain honor.

24 Whoever is a partner with a thief hates his
own life;
He swears to tell the truth,[d] but reveals
nothing.

25 The fear of man brings a snare,
But whoever trusts in the LORD shall be
safe.

26 Many seek the ruler's favor,
But justice for man *comes* from the LORD.

27 An unjust man *is* an abomination to the
righteous,
And *he who is* upright in the way *is* an
abomination to the wicked.

Proverbs 30

The Wisdom of Agur

1 The words of Agur the son of Jakeh, *his* utterance. This
man declared to Ithiel—to Ithiel and Ucal:

2 Surely I *am* more stupid than *any* man,
And do not have the understanding of a man.
3 I neither learned wisdom
Nor have knowledge of the Holy One.

4 Who has ascended into heaven, or descended?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established all the ends of the earth?
What *is* His name, and what *is* His Son's name,
If you know?

5 Every word of God *is* pure;
He *is* a shield to those who put their trust in Him.
6 Do not add to His words,
Lest He rebuke you, and you be found a liar.

7 Two *things* I request of You
(Deprive me not before I die):
8 Remove falsehood and lies far from me;
Give me neither poverty nor riches—
Feed me with the food allotted to me;
9 Lest I be full and deny *You,*

And say, “Who *is* the LORD?”
Or lest I be poor and steal,
And profane the name of my God.

10 Do not malign a servant to his master,
Lest he curse you, and you be found guilty.

11 *There is* a generation *that* curses its father,
And does not bless its mother.
12 *There is* a generation *that is* pure in its own eyes,
Yet is not washed from its filthiness.
13 *There is* a generation—oh, how lofty are their eyes!
And their eyelids are lifted up.
14 *There is* a generation whose teeth *are like* swords,
And whose fangs *are like* knives,
To devour the poor from off the earth,
And the needy from *among* men.

15 The leech has two daughters—
Give *and* Give!

There are three *things that* are never satisfied,
Four never say, “Enough!”:
16 The grave,[a]
The barren womb,
The earth *that* is not satisfied with water—
And the fire never says, “Enough!”

17 The eye *that* mocks *his* father,
And scorns obedience to *his* mother,

The ravens of the valley will pick it out,
And the young eagles will eat it.

18There are three *things which* are too
wonderful for me,
Yes, four *which* I do not understand:
19The way of an eagle in the air,
The way of a serpent on a rock,
The way of a ship in the midst of the sea,
And the way of a man with a virgin.

20This *is* the way of an adulterous woman:
She eats and wipes her mouth,
And says, “I have done no wickedness.”

21For three *things* the earth is perturbed,
Yes, for four it cannot bear up:
22For a servant when he reigns,
A fool when he is filled with food,
23A hateful *woman* when she is married,
And a maidservant who succeeds her
mistress.

24There are four *things which* are little on
the earth,
But they *are* exceedingly wise: *Creation’s Quiet Wisdom*
25The ants *are* a people not strong,
Yet they prepare their food in the summer;
26The rock badgers[b] are a feeble folk,
Yet they make their homes in the crags;
27The locusts have no king,
Yet they all advance in ranks;
28The spider[c] skillfully grasps with its hands,

And it is in kings' palaces.

29There are three *things which* are majestic
in pace,
Yes, four *which* are stately in walk:
30A lion, *which is* mighty among beasts
And does not turn away from any;
31A greyhound,[d]
A male goat also,
And a king *whose* troops *are* with him.[e]

32If you have been foolish in exalting
yourself,
Or if you have devised evil, *put your* hand on
your mouth.
33For *as* the churning of milk produces
butter,
And wringing the nose produces blood,
So the forcing of wrath produces strife.

Proverbs 31

The Words of King Lemuel's Mother

1 The words of King Lemuel, the utterance which his mother
taught him:

2 What, my son?
And what, son of my womb?
And what, son of my vows?
3 Do not give your strength to women,
Nor your ways to that which destroys kings.

4 *It is* not for kings, O Lemuel,
It is not for kings to drink wine,
Nor for princes intoxicating drink;
5 Lest they drink and forget the law,
And pervert the justice of all the afflicted.
6 Give strong drink to him who is perishing,
And wine to those who are bitter of heart.
7 Let him drink and forget his poverty,
And remember his misery no more.

8 Open your mouth for the speechless,
In the cause of all *who are* appointed to die.[a]
9 Open your mouth, judge righteously,
And plead the cause of the poor and needy.

The Virtuous Wife

10 Who[b] can find a virtuous[c] wife?
For her worth *is* far above rubies. *The Wise Woman of Proverbs 31*

11 The heart of her husband safely trusts her;

So he will have no lack of gain.
12She does him good and not evil
All the days of her life.
13She seeks wool and flax,
And willingly works with her hands.
14She is like the merchant ships,
She brings her food from afar.
15She also rises while it is yet night,
And provides food for her household,
And a portion for her maidservants.
16She considers a field and buys it;
From her profits she plants a vineyard.
17She girds herself with strength,
And strengthens her arms.
18She perceives that her merchandise *is* good,
And her lamp does not go out by night.
19She stretches out her hands to the distaff,
And her hand holds the spindle.
20She extends her hand to the poor,
Yes, she reaches out her hands to the needy.
21She is not afraid of snow for her household,
For all her household *is* clothed with scarlet.
22She makes tapestry for herself;
Her clothing *is* fine linen and purple.
23Her husband is known in the gates,
When he sits among the elders of the land.
24She makes linen garments and sells *them,*
And supplies sashes for the merchants.
25Strength and honor *are* her clothing;
She shall rejoice in time to come.
26She opens her mouth with wisdom,
And on her tongue *is* the law of kindness.

27 She watches over the ways of her
household,
And does not eat the bread of idleness.
28 Her children rise up and call her blessed;
Her husband *also,* and he praises her:
29 “Many daughters have done well,
But you excel them all.”
30 Charm *is* deceitful and beauty *is* passing,
But a woman *who* fears the LORD, she shall
be praised.
31 Give her of the fruit of her hands,
And let her own works praise her in the
gates.

What Wisdom Is
Prov. 1:2

The Book of Proverbs announces a straightforward purpose: "to know wisdom." Wisdom is not advanced learning or rare insight. It is not enigmatic truth hidden from most but revealed to a few. The wisdom mentioned more than forty times in Proverbs and twenty-seven times in Ecclesiastes is the Hebrew *chokmah*, meaning "the skill of living."

This skill of living is practical wisdom that details how to lead a responsible, productive, and prosperous life.

Wisdom is like common sense or even street smarts. It is an understanding of how the world works. The focus is not so much on what we know but on what we do. As truth applied to real life, this wisdom deals with everyday situations, especially decisions and moral choices that impact the future. The wise person (Hebrew: *chakam*) avoids evil and does good by observing what others choose and pursuing a course of action based on perceived results.

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Wisdom for Men, Wisdom for Women
Prov. 1:8

Many proverbs were originally addressed to young men as a means of passing wisdom from fathers to sons (Prov. 1:8; 2:1; 3:1, 11, 21; 4:1). This stems from ancient Israel's patriarchal culture, with sons inheriting the roles of leadership over family and nation. In order to better prepare these youths for manhood, fathers warned their sons about traps that commonly ensnare young men:

- sexual temptation (5:15–20; 7:1–27),
- foolishness (12:15, 16),

- ill-gotten gain (10:2; 13:11),
- verbal abuse (13:2, 3; 15:1),
- strong drink (31:4), and
- pride, or selfish ambition (16:1–9).

Of course, women are no more immune to these pitfalls than men are and have also benefited from giving and receiving the teaching of the Book of Proverbs for millennia. In fact, the book repeatedly urges youths to heed their mothers' instruction (1:8; 6:20; 10:1; 30:17). Wisdom, because it is grounded in truth, is timeless, constant, and helps equally for both the sexes.

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Honoring God with Your Whole Paycheck

Prov. 3:9, 10

Many Christians assume that once they have fulfilled their obligation to support their church, the rest of their income is theirs to use as they please. But God is as interested in what we do with the money we keep as He is with the money we give away. Scripture exhorts us to honor the Lord with our possessions.

The ancient Israelites gave God their "firstfruits," the firstborn of flocks and the first crops gathered at harvest. They dedicated these to God by presenting them at the temple on the day of Pentecost (Num. 28:26). Giving God the first and the best of each year's produce recognized that everything belongs to Him.

Yet the Israelites also sought to honor God with their other possessions. Included among these were their means of making a living—land, animals, tools, mills, looms, potter's wheels, carts, boats, and more. Honoring the Lord with these possessions went far beyond putting a check in the offering basket or giving a year-end contribution to a charity. It meant dedicating every act of work to God.

According to Proverbs, a God-honoring lifestyle results in prosperity (Prov. 3:10). It is tempting for Christians to read this as a promise of financial gain in exchange for obedience to God. The

sayings of Proverbs, however, are not so much promises to be claimed as they are observations about the way life tends to work. People often prosper when they honor God with their work and the income—all the income—derived from their work.

Moreover, the Israelites enjoyed a specific covenant relationship with God in which obedience to God's law was directly related to abundance in the land (Deut. 28:1–14). God has struck no such deal with Christians. In fact, the New Testament cautions us against expecting God to reward us with material blessings for pursuing godliness (see "Giving to Get" at 1 Tim. 6:3–6).

Nevertheless, the Lord challenges Christians to honor Him in their work and finances (see "Codes of Conduct for the Christian Worker" at Col. 3:22–4:1 and "Christians and Money" at 1 Tim. 6:6–19). We should test ourselves to see if we let Christ be Lord of what we do, how we do it, what we make, what we keep, and what we give away. God's character and purposes should be reflected in everything we share, save, and spend.

More: *The Book of Proverbs has much more to say about our day-to-day work. See "Finding Joy at Work" at Prov. 24:3–6.*

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The Wisdom That Built the World

Prov. 3:19, 20

One of Scripture's most fundamental and far-reaching truths is that God created the universe.

Like his father David before him (Ps. 8), Solomon realized the magnitude of this truth. He affirmed early in Proverbs that true wisdom comes not from human beings but from the Lord who made all things.

Because God is Creator, He is King of all the world's people. In wisdom He brings every person into existence (see "You Are Unique" at Ps. 33:15). Everyone therefore owes ultimate allegiance to God, an allegiance that transcends filial, cultural, or national claims. These human bonds matter, but wisdom says that each of us must fear the Lord above all (Prov. 1:7).

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Learning at Home

Prov. 4:3, 4

Nothing can take the place of a stable home life. When parents are selfish, negligent, abusive, or absent children have a much harder time learning to cope with the world in healthy ways.

Proverbs stresses that parents are the key imparters of wisdom that children need to survive and thrive. Out of their own successes and failures, parents can offer invaluable insight to new generations and help to set them on the right course.

God intends for both parents to guide their children's learning process. Fathers are described as sources of instruction (for example, Prov. 1:8; 4:1; 6:20), and mothers are presented as possessors of household laws and principles based on God's Word (for example, Prov. 1:8; 6:20). Proverbs 4:3, 4 indicates that grandparents also play a role in their grandchildren's education through their parenting of their own children.

This is how families "train up a child in the way he should go" (22:6). It is the gift an intentional home gives. While children might not appreciate this gift until they grow older, the Lord urges parents to give it enthusiastically, patiently, unfailingly, and day-after-day. Their children's happiness, even their salvation, may depend on it.

More: *For more on the connection between faith and parenting, see "The Faith of Our Children" at Deut. 6:7–9.*

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Court Wisdom

Prov. 4:8

The father of Proverbs 4 counsels his son that above all else he needs to "get wisdom," because she offers immense blessings and honor "when you embrace her." In Proverbs, wisdom is often personified as a woman (Prov. 1:20, 21; 3:13–18; 4:8, 9; 7:4; 8:1–11; 9:1–12). Young men especially are urged to chase and embrace wisdom as a man would pursue a woman in a romantic relationship. They are to fall in love with her and please her, making her the object of their affection, devotion, and loyalty.

More: *Note that the person in Proverbs who best displays wisdom is the virtuous woman of Prov. 31. She lived and worked in the supposed "man's world" of the city gates and the marketplace To learn more about her, read Prov. 31:10–31 and see "The Wise Woman of Proverbs 31" at Prov. 31:10.*

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Teachers in Scripture

Prov. 4:11–13

Teaching—to invest in the future of another person—is an activity worthy of praise. God especially calls parents to impact their children (Prov. 1:8; 4:1), but others also play an indispensable part. Teachers, coaches, mentors, and other adults can have a lasting influence on the development of young people. The Bible is full of teachers remembered for their contributions:

Moses	The leader of Israel who first taught God's law (Deut. 4:5).
Bezalel and Aholiab	Master craftsmen called to teach others in constructing the tabernacle (Ex. 35:30–35).
Samuel	The last judge before the monarchy who taught the people "the good and the right way" (1 Sam. 12:23).
David	Prepared his son Solomon to build and staff the temple (1 Chr. 28:9–21).
Solomon	Famed for his outstanding wisdom, which he used to teach

	literature, botany, and zoology (1 Kin. 4:29–34).
Ezra	A scribe and priest committed to keeping the Law and teaching it to others (Ezra 7:10).
Jesus	Called Rabbi ("Teacher," John 1:38; compare Matt. 9:11; 26:18; John 13:13); His teaching revealed the path to true life (John 14:6) and eternal salvation (Eph. 4:20, 21).
Barnabas	A teacher among the early Christians at Antioch (Acts 13:1) who had a lasting impact on Saul (Paul) after his conversion to the faith (9:26–30).
Gamaliel	A renowned Jewish rabbi who taught Saul (Paul) during his youth (Acts 22:3).
Paul	The early church's most gifted teacher; taught throughout the Roman world, notably at Antioch (Acts 13:1) and Ephesus (19:9).
Priscilla and Aquila	Husband and wife who taught "the way of God" to a talented young orator named Apollos (Acts 18:26).
Apollos	A powerful teacher from Alexandria in Egypt whose teaching paved the way for the gospel at Ephesus (Acts 18:24–26).
Timothy	Pastor-teacher of the church at Ephesus (1 Tim. 1:3; 2 Tim. 4:2).
Titus	Pastor-teacher of a church on the island of Crete (Titus 2:1–15).

More: *The Bible says much about the importance of mentoring. See "Old Testament Mentors" at 2 Kin. 2:13; "Indispensable Role Models" at 2 Chr. 24:17–20; and "Kingdom Mentoring" at Acts 9:26–30.*

Think About It: *Whether you are well-known or working in your corner, teaching is profoundly influential. Where, and whom, does God want you to teach? How does He want you to teach—take on an apprentice, guide a class, write letters, or what?*

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Spend Your Life Well

Prov. 4:25–27

Humans are the only creatures that God created with the capacity for self-reflection—the ability to think about ourselves, evaluate our lives, and make significant changes on an individual basis.

But we often let ourselves become so consumed with day-to-day activities that we fail to consider where we are going—or why. Proverbs encourages us to stick to wisdom's path, taking care not to stray "to the right or the left." Use this inventory to discover if you are staying on God's path:

- *Influence on others:* Whose life have you changed for the better in the last year?
- *Direction and purpose:* If you continue on the same path at work for the next ten years, what will you have gained? What will your life look like ten years from now?
- *Honoring God:* What have you done in the last year that clearly brought God glory at work, at home, or in your community?
- *Avoiding evil:* What have you said no to in the past year in order to avoid going down evil paths? What did it cost you? What did you gain?
- *Testimony:* What characteristics clearly distinguish you from non-Christian neighbors or coworkers?
- *Looking back:* How have you grown or changed for the better in the last ten years? Or have you taken a step or two backward? What changes do you need to make to turn your life around?

More: *This kind of reflection was a habit of many people in the Bible and can help us think accurately about life today. See "Discovering God's Purpose for You" at Gen. 45:5–8.*

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Don’t Cosign Loans

Prov. 6:1–5

Cosigning commits a third party to repaying a loan if the borrower fails to pay. Because it shifts the risk of the transaction from the lender and the borrower to the cosigner, Proverbs warns that the risk of cosigning is too great to accept, even for a friend (Prov. 17:18).

- Guaranteeing debts sooner or later results in loss (11:15).
- Cosigning lessens the incentive for a borrower to pay back the loan, possibly encouraging irresponsibility.
- God holds us accountable for how we manage our property (Matt. 25:14–30; Prov. 13:22). We are to use our resources for God’s glory and others’ good (1 Pet. 4:10) rather than risk them unnecessarily.
- If we cannot afford to lose the amount we pledge, we may jeopardize the security of our family and heirs, a folly that Scripture strongly condemns (1 Tim. 5:8).
- When we cosign for a friend or family member who fails to pay a debt, we not only lose our money but also risk losing something far more valuable: our relationship.

Nevertheless, there are circumstances described in Scripture where cosigning a loan is permissible, even admirable:

- Judah made himself human collateral for his younger half brother Benjamin (Gen. 43:8, 9), a willingness to assume personal risk that overwhelmed Joseph (44:32; 45:11). It was the kind of act that Jesus later encouraged: “Greater love has no one than this, than to lay down one’s life for his friends” (John 15:13).
- Paul offered himself as bond for the runaway slave Onesimus (Philem. 10–13, 18, 19). Paul did not incur this risk foolishly, because he knew Onesimus well (Philem. 12). His generous act put Christ’s grace on display.
- Christ became surety for sinners when He redeemed us on the cross (Heb. 7:22; 9:12). His atoning death “wiped out the handwriting of requirements that was against us” (Col. 2:14; compare 1 Pet. 1:18, 19).

Cosigning for money tends to hurt people rather than help them. But cosigning our time and interest can help. For example a Christian might provide opportunity for someone to earn the tools

needed to earn a living. Thus the cosigner would not only *share* the gospel but *show* the gospel.

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The Value of Wisdom

Prov. 8:10, 11

Education is one thing, wisdom another. Following wisdom is even more valuable than the most advanced learning or the riches that it often brings. The Book of Proverbs tells us that whatever we do, we should get, and live according to, wisdom (Prov. 4:5–7). Its practical insight into life yields benefits far beyond material comfort and convenience. Notice how Proverbs describes wisdom:

The Origin of Wisdom

- Comes from God Himself (Prov. 8:22).
- Is eternal (8:23).
- Has existed forever (8:23–30).

The Results of Wisdom

- Prudence (Prov. 8:5, 12).
- Understanding (8:5).
- Excellent things (8:6).
- Truth (8:7).
- Hatred of wickedness (8:7).
- Righteousness (8:8).
- Knowledge (8:12).
- Discretion (8:12).
- Fear of the Lord (8:13).

The Value of Wisdom

- Yields riches and honor (Prov. 8:11, 18).
- Is more valuable than rubies, gold, or silver (8:10, 11, 19).
- Blesses the wise (8:32, 34).
- Gives life to the wise (8:35).

More: *Solomon demonstrated so much wisdom that it brought him worldwide acclaim. See "An Understanding Heart" at 1 Kin. 3:6–14.*

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Wisdom at Work and Play
Prov. 8:30, 31

Proverbs personifies wisdom as God's companion, who was with Him as He created the heavens and the earth. Wisdom was herself a master craftsman, and it is easy to see wisdom's hand at work. Creation's every aspect reveals infinite insight and genius (Prov. 8:27–30; compare Ps. 19:1–4; 104:24). But wisdom also brings a playful side to her work. In the act of creation, wisdom was God's daily delight, constantly rejoicing (literally "playing") before the Lord. Apparently God enjoyed both the product (Gen. 1:31) and the process of creation. Like any creative act, forming the universe was an act of both work and play.

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The Tongue: Weapon or Tool?
Prov. 10:18–21

Hatred, slander, and wickedness thrive because of words we speak, or don't speak. Our tongues can cause lasting destruction, or bring life-healing connection. Jesus' brother James recognized this destructive pattern. Observing how effortlessly people spout words without testing their value, he warned early Christians of the bad outcomes of their lack of restraint.

- He urged them to be quick to listen but slow to speak (James 1:19).
- He cautioned them not to consider themselves spiritually mature if they could not control what they said (1:26).
- He told them not to claim to have faith unless their deeds matched their words (2:14–24).
- He wanted them to counter the reality that the tongue boasts great things despite its tiny size (3:5).
- He warned that the tongue is "a fire, a world of iniquity" (3:6), "an unruly evil, full of deadly poison" (3:8), and a fountain of grumbling (5:9).
- He pointed out that speech can be an unpredictable source of either blessing or cursing, like a spring that spouts both fresh and bitter water, or a fig tree that bears olives, or a grapevine that bears figs (3:10–12).
- He noted that some used their words to malign others (4:11).
- He admonished believers about making promises and oaths that they did not mean (5:12).

What we say and how we say it both matter. Our words often carry more weight than we know. The best way to avoid causing harm to others, to God, and to ourselves is to recognize the power of our tongues and harness that power, taking time to consider our words—and our tone—before we speak. Rather than using our tongues as a weapon, we can use them to invest goodness in everyone we know.

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Hunted by Sin

Prov. 11:6

Proverbs often contrasts the righteous and the wicked, dividing human beings into those who honor God with their way of life, and those who show Him dishonor. Yet even the righteous sin, and when they succumb to temptation, they face consequences just as evil people do.

King David, for example, was "a man after [God's] own heart" (1 Sam. 13:14) who usually lived with respect for God. But he

committed many sins, including adultery and murder (2 Sam. 11:1–27). He confessed his wrongdoing and received the Lord's forgiveness (12:13), but the painful consequences of his poor decisions haunted him for the rest of his life (12:11, 12; compare 16:21–22). Just as Proverbs 11:6 warns, he was ensnared by unfaithfulness.

Sin hunts and haunts us. We may think wrongdoing makes no difference if no one is hurt by it or knows about it. But committing sin hurts us, and it remains in our conscience even if it goes undiscovered. And the consequences overflow to those around us, even when we don't see those consequences. The only way to avoid sin's snare is to avoid it before it entraps us. God provides us with everything we need to avoid falling victim to sin (1 Cor. 10:13; James 1:5; 4:6–10).

More: *God's mercy grants us forgiveness of sin but does not do away with sin's practical effects. See "The Consequences of Sin" at Deut. 32:48–52.*

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Hold Your Tongue

Prov. 11:12

Sometimes saying nothing is the wisest thing we can do, especially when someone else might be injured by our comments, or when a person has been deeply wounded by disease or another life event. The Book of Proverbs offers a wide range of advice on wise words. See "Talk Is Cheap (and Expensive)" at Proverbs 18:2.

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The Peril of Pride

Prov. 11:14

History is full of stories about nations ruined by leaders so overconfident that they ignored their most trustworthy advisors and made foolish, ill-informed decisions. The disasters they caused prove a key truth of Proverbs: well-rounded counsel is a matter of national security. And the same is true for businesses and individuals. We can either go it alone as if we are omniscient—and let others pay the price for our mistakes—or we can solicit a variety of informed opinions to help us make the wisest possible choice. For more on our need for outside help, see "Wisdom Needs Community" at Proverbs 24:6.

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Care for Animals

Prov. 12:10

As society struggles to balance human demands with the needs of animals and their environment, we should not overlook that the Lord regards caring for an animal as an act of righteousness and animal cruelty as an act of wickedness.

God has given human beings authority over other creatures (Gen. 1:26), making animals a resource to manage and use as we see fit. Yet God holds us accountable for how we exercise this dominion. Wisdom suggests that we should treat animals as their Creator treats them. We know that God cares about preserving species (Gen. 7:1–5, 23, 24; 8:1, 17; Luke 12:6). We also know that He gave commands about treating animals properly (Ex. 23:12; Deut. 22:4). The Lord takes note of how we treat the rest of His creation, and His concerns should be our concerns.

More: *God's care for animals is part of His overall concern for His creation. See "God and the Environment" at Ps. 104:14–23, 35.*

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Wise Relationships

Prov. 13:20

If we want to develop the kind of wisdom the Book of Proverbs describes, a good starting point is in the cultivation of friendships with wise people. Wisdom is not merely a list of facts to memorize; it is a never-ending, multifaceted collection of skills to master (see "What Wisdom Is" at Prov. 1:2). No amount of individual study can grant true wisdom; only relationships can make that happen.

Moses and his father-in-law Jethro beautifully illustrate this principle. Israel's leader was near exhaustion when Jethro took him aside. He wisely counseled his son-in-law to delegate authority (Ex. 18:17–27), and Moses responded by developing an organizational structure that enabled him to lead Israel for the next forty years. Apart from Moses' relationship with a wise older man, the system might never have come about.

Moreover, Proverbs does not simply tell us to seek wise companions; it warns us against developing friendships with those it deems fools (see "The Four Fools" at Prov. 14:24). We cannot cut off all contact with foolish people, but we should eschew their influence.

Solomon's son and successor Rehoboam took bad advice from his foolish counselors when he decided to raise Israel's already high taxes, which ultimately resulted in the split between the northern and southern kingdoms (1 Kin. 12:1–18). If Rehoboam had chosen to disregard the advice of his foolish counselors in favor of that offered by the wise men who had counseled his father, the history of Israel may have included much less sorrow and bloodshed.

Our growth in wisdom isn't just about ourselves. Who we spend time with, listen to, and make a part of our daily lives matters to others. It is through relationships that we may take some of our greatest strides toward honoring, or dishonoring, God.

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Love Sets Limits

Prov. 13:24

No parent enjoys hearing the cries of a little one facing correction or punishment. Some parents see their child's pain and back off from enforcing rules and expectations. But Proverbs says that discipline demonstrates love, and a lack of correction is a form of hatred. Caring parents set limits on children's behavior. See "Rearing Children with the Rod" at Proverbs 19:18.

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Run from Sin

Prov. 14:16

The fool is famous for his overconfidence about his ability to avoid evil. He lives by the motto, "It can't happen to me. And if it does, I can handle it."

The Bible says the fool is badly mistaken. "Let him who thinks he stands take heed lest he fall," the New Testament warns (1 Cor. 10:12). When the disciples insisted that they would stand with Jesus no matter the cost, He warned them, "Watch and pray, lest you enter into temptation. . . . The spirit indeed is willing, but the flesh is weak" (Matt. 26:35, 41).

Pride about our moral and spiritual strength can put us in a precarious spot. It shows our lack of understanding of evil's nature and power. If spiritual giants such as Moses, David, and Peter were tempted and fell into sin (Num. 20:2–13; Judg. 16; 2 Sam. 11; Matt. 26:69–75), how much more do the rest of us have reason to beware sin's attraction?

Proverbs tells us to abandon evil, turning our backs on temptation and refusing to toy with sin. That might mean finding new friends or a new job. It might mean shutting off a computer or canceling a subscription. Whatever tempts us to sin, we are wise to do whatever it takes to run from it and chase after "righteousness, faith, love, peace with those who call on the Lord out of a pure heart"

(2 Tim. 2:22). The other option is isolation and pain for us and those who care about us.

More: *Scripture offers solid help for dealing with temptation. See "Escaping Temptation" at 1 Cor. 10:12, 13. Paul was both a brilliant theologian and someone who intensely struggled with sin. See "Even Those Who Fall Short Can Be Spiritual Giants" at Gal. 1:11–24.*

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The Four Fools

Prov. 14:24

Proverbs 14:24 describes a fool who makes poor choices about how and where to invest his life. He trades away his most valuable things for the most worthless, committing foolishness that yields nothing but loneliness and further foolishness. But this is not the only category of fool we meet in Proverbs. If we see in ourselves the traits listed below, we need to make some serious changes to gain wisdom.

The Simple: A person who cannot tell the difference between truth and falsehood. Because he lacks direction, he is headed for a fall.

The Scoffer: A person who laughs at wisdom and toys with wickedness. Warned of the consequences of pursuing evil, he arrogantly assumes nothing bad will happen to him.

The Arrogant: A person who willfully ignores wisdom and lives for himself. He does not care whether something is good or bad, only if he will selfishly benefit from it.

The Rebel: A person who hates wisdom. His rejection is so complete that he is nothing short of an aggressive unbeliever.

The Simple

- Loves simplicity (Prov. 1:22).
- Lacks understanding (7:7).
- Gullible (9:4, 16; 14:15).

The Scoffer

- Delights in scorning (Prov. 1:22).
- Shames and hates those who correct him (9:7, 8; 15:12).
- Refuses to listen to a rebuke (13:1).
- Searches for wisdom on his own—in vain (14:6).
- Is proud and haughty (21:24).
- Causes contention and strife (22:10).

The Arrogant

- Hates knowledge (Prov. 1:22).
- Makes a sport out of doing evil (10:23).
- Proclaims foolishness to others (12:23; 13:16).
- Rages at instruction and is self-confident (14:16).
- Despises his parents (15:20).
- More dangerous than an angry bear (17:12).
- Likes to give his opinion rather than learn (18:2).
- Despises wisdom (23:9).
- Wise in his own eyes (26:5).

The Rebel

- Despises wisdom and instruction (Prov. 1:7).
- Convinced he is right (12:15).
- Mocks the idea of sin (14:9).
- Despises his parents' instruction (15:5).
- Even his self-correction is folly (16:22).
- Quarrels easily (20:3).
- Cannot be separated from his foolishness (27:22).

The Simple

- Will die for turning away from wisdom (Prov. 1:32).
- Destined for folly (14:18, 24).

The Scoffer

- Will receive God's scorn (Prov. 3:34).
- Will inevitably face judgment (19:29).
- Detested by others (24:9).

The Arrogant

- Will be destroyed through his complacency (Prov. 1:32).
- Destined for a beating (19:29; 26:3).

The Rebel

- Will die for lack of wisdom (Prov. 10:21).
- Destined to fall (10:8, 10).

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Respect Your Parents

Prov. 15:20

God does not require us to approve of everything our parents did—or do—but we are fools if we, as adults, despise our father and mother.

The Bible portrays parenting as a partnership between father and mother in which both are committed to each other and to the good of their children. A home that created a healthy childhood makes this easier. A home that contributed to painful childhood (and adult) memories can make it hard to think kindly of parents or to treat them kindly. Yet Proverbs urges us to show honor to our parents despite their faults. Many misinterpret how to do this, but these thoughts from Proverbs offer a few clarifications:

- How we treat our parents displays our values and attitudes (19:26).
- Disrespecting our parents can have terrible implications for our own life (20:20).
- Children have a significant impact on how parents view their lives and evaluate their significance (10:1; 15:20; 17:25; 23:24).
- As our parents grow older, we should give them the gifts of listening and caring (23:22).
- By pursuing wisdom, we benefit ourselves and bring our parents joy (23:25; 29:3).
- By pursuing evil and folly, we can be a destructive force in our parents' lives (28:24; 29:15).
- We will suffer if we lack respect for our parents (30:11, 17).

More: *Proverbs says that parents are meant to offer more to children than practical care. They are to impart wisdom. See "Learning at Home" at Prov. 4:3, 4.*

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Shared Responsibility

Prov. 16:9

God makes human beings responsible and accountable for planning, organizing, and directing our lives—yet God also accomplishes His purposes in, through, and sometimes in spite of our best-laid plans. The tension of this shared responsibility between human beings and the sovereign Lord of the universe appears frequently in Scripture. The New Testament, for example, urges *us* to "work out" our salvation—to make responsible choices on a day-to-day basis in light of our eternal salvation—yet it adds that *God* is at work in us "both to will and to do for His good pleasure" (Phil. 2:12, 13). The lesson to take away from this is that all relationships are a two-way street. God calls us to fulfill our part, and also to trust Him to fulfill His part.

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Hearing and Helping

Prov. 17:5

The Book of Proverbs declares that God so identifies with the poor that to ridicule the poor is to insult God. We mock the poor when we laugh at their condition, jump to conclusions about why they are poor, abuse them in conversation, ignore their pleas for help, or adopt an attitude of false piety, thinking to ourselves, "There but for the grace of God go I"—yet remaining just as removed as any other passerby.

Some people dismiss the needy by offhandedly quoting Jesus' remark, "You have the poor with you always" (Mark 14:7). They *assume* that Jesus meant, "The poor will always be around, and there's nothing we can do about poverty, so why bother?" But Jesus' way of life, His other words, and the rest of Scripture show that this is a grave misunderstanding. Taking this one remark out of context can have dire consequences not only for those in need but also for any who claim to imitate Christ yet smugly reject any responsibility to help or even care about the poor.

Jesus' words about the inevitability of the presence of poor people can also be read as a call for His followers to serve the poor after He had gone. By serving the poor, we serve Jesus. And if we shut our

ears to their cries for help, God warns that when we ourselves fall on hard times, we, too, will go unheard (Prov. 21:13).

More: *Jesus launched His public ministry with a dramatic sermon about the people He came to help: the poor, the brokenhearted, the captives, the blind, and the oppressed. See "A Surprising First Message" at Luke 4:16–27.*

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Protecting Confidences
Prov. 17:9

Friends often encourage each other to be vulnerable, to open up about their feelings, faults, and failures. But our willingness to reveal the darkest parts of our lives depends on whether those who hear us can keep confidences. Scripture encourages hearers to "cover" transgressions with love, protecting private information rather than broadcasting it to others. Proverbs also has more suggestions for choosing the right people to hear our thoughts and plans. See "Wisdom Needs Community" at Proverbs 24:6.

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Talk Is Cheap (and Expensive)
Prov. 18:2

Some of us always offer an opinion. Regardless of whether we have any qualification to speak to a certain topic, we always have something to say. We tend to avoid, "I don't know," or simply listening long enough to learn something. We spout uninformed judgments to anyone who will listen.

The Book of Proverbs calls these people fools and offers principles to help us avoid falling into this category. Here are some ways for us to evaluate the worth of what we say:

- The saying goes that talk is cheap, but the fact is that unconsidered words can prove very expensive. Saying the wrong thing at the wrong time can lead to devastating consequences (18:21).
- Sometimes the wisest course to take is to keep quiet, weighing our thoughts and words to ensure they are helpful—and keeping them to ourselves if they are not (Prov. 11:12; 17:27, 28).
- We are never free to share secrets others have entrusted to us, unless that person is in danger (11:13).
- We must watch what we say; our mouths can get us in deep trouble (18:6, 7).
- Giving an opinion before hearing the facts exposes us to shame (18:13).
- Choosing to use our words wisely accomplishes noble ends, such as defusing a heated situation (15:1, 2).

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A Good Friend

Prov. 18:24

Many types of friendship exist, but the test of a true friend is that even during tough times, this friend "sticks closer than a brother." It is this type of friendship that is at the heart of community at its best. The Book of Proverbs also describes other characteristics of good friends and neighbors:

- A good friend makes honest commitments and quickly acknowledges when promises cannot be fulfilled (Prov. 3:28, 29; 6:1–5).
- A good neighbor shows kindness to the poor (19:7; 22:9).
- A good friend forgives and then lets the matter rest. He or she does not bring up past mistakes (17:9, 14).

- A good friend is willing to share in adversity (17:17; 18:24; 27:10).
- A good neighbor does not wear out his welcome (25:17).
- A good friend sings others' praises (27:1, 2).
- A good friend sharpens others' thinking with good advice (27:17; 28:23).

By these characteristics we may measure our value as friends. As we follow the guidelines laid down by Proverbs, we transform ourselves into the type of friend whose wisdom is "more precious than rubies" (Prov. 3:15).

More: *Jonathan and David were faithful friends. See "Man-to-Man" at 1 Sam. 20:41. Job had three friends who weren't perfect but had good intentions of helping him in his distress. See "A Friend in Need" at Job 2:13.*

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Rearing Children with the Rod

Prov. 19:18

The Book of Proverbs and, indeed, all of Scripture sees children as a special blessing. But the Bible also concedes that children are inheritors of original sin and, when left to their own devices, tend toward evil (Prov. 22:15). In light of that reality, God strongly urges us to discipline our offspring—discipline meaning guidance in all areas, not just punishment for wrongs. Neglecting to correct bad behavior in young children can lead to their own heartbreak in later life.

As to what sort of punishment is most effective, it goes without saying that Christians disagree on the subject just as much as other people do. But our debates about methods must never obscure our goal of raising children to adulthood with strong character and the ability to make wise choices (29:15). Whatever the term *rod* means to us as parents, Proverbs encourages us to take an active role in teaching our children to seek goodness and shun evil (23:13). Several principles of discipline are found in Proverbs:

- Children need far more than correction. Correction is only one part of a home environment that sets children on the path of wisdom, self-appreciation, understanding, and humility (2:1–22; 4:3–9; 15:31–33).
- Punishment for wrongdoing not only corrects past behavior but prevents children from engaging in deeper and more destructive forms of evil (5:12–14; 23:14).
- Correction demonstrates love. Failure to discipline is a form of hatred (13:24).
- Discipline is intended to purge children of the "foolishness" that comes from their lack of life experience (22:15).

Discipline is indispensable to raising healthy children, but Proverbs also recognizes that there are no guarantees for how our children will turn out. Christians may see a promise in the Bible's admonition, "Train up a child in the way he should go, and when he is old he will not depart from it" (22:6). But like most sayings in Proverbs, this is not a promise but an observation about how life usually works. Children can experience consistent discipline but still veer from the path of righteousness:

- A child might grow up to be lazy, abusive, or immoral and bring his parents shame (10:5; 19:26; 29:3).
- A child might grow up to scoff at instruction and necessary rebukes (13:1).
- A child might grow up to despise his parents (15:20).
- A child might rob his parents and think he does right (28:24).
- A child might grow up to curse, mock, and scorn his parents (30:11, 17).

Given this sobering reality, God calls us as parents to demonstrate wisdom, truth, and service to our children, knowing that they may or may not choose to follow that path. Parents cannot force children to honor them or God; that is a choice each of us must make on our own. The Lord calls us as parents to do our best and leave the results to Him.

More: *For more on helping little ones take their first steps of faith, see "The Faith of Our Children" at Deut. 6:7–9.*

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Drawing Deep
Prov. 20:5

The “deep water” of counsel is a precious resource, worth every bit of effort it takes to bring it to the surface. In much of the ancient Middle East, water for crops, cooking, drinking, and other purposes could be found only by digging a well deep into the ground. The work required was enormous, yet life could not be sustained without water. Similarly, our spiritual and moral lives cannot survive without tapping into the wisdom of people with different life experiences. It may seem as if it takes too much effort to locate and obtain sound advice. But it is well worth the struggle.

More: *For more on the value of wise advisors, see “Wisdom Needs Community” at Prov. 24:6.*

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Deadly Indulgence
Prov. 21:25, 26

Instant gratification is hard to argue against, but Proverbs says that the impatient craving of a lazy person is fatal. Other similar cautions include:

- Illicit sex brings long-term penalties (Prov. 5:3–6).
- Dishonest wealth is worthless compared to gains made through hard work (13:11).
- Deferring hope can feel awful but leads to ultimate satisfaction (13:12).
- Quick fixes and fast answers are “folly and shame” (18:13, 17).
- Good advice can feel irritating at first but yields blessings (19:20).
- People may appear to get ahead by lying, cheating, and stealing, but God’s justice in the next life will show that righteousness is the right choice (23:17, 18).

- Intoxication seems satisfying, but its brief pleasure exacts a heavy price (23:29–35).

Proverbs 16:25 says, “There is a way that seems right to a man, but its end is the way of death.” Rather than listening to our own inclinations and desire for instant gratification, the New Testament urges believers to be “rejoicing in hope, patient in tribulation, continuing steadfastly in prayer” (Rom. 12:12). Scripture assures us that the “testing of your faith produces patience,” so that “you may be perfect and complete, lacking nothing” (James 1:3, 4).

Delayed gratification offers rewards that are more than sufficient to bring us joy and satisfaction. Learning to wait for good things is a significant sign of wisdom because it requires seeing past fleeting indulgences to superior benefits that come with time. Scripture encourages us to be discerning and farsighted, distancing ourselves from anything that might destroy us (Prov. 27:12), saving ourselves for far better and truer pleasures.

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Excellence at Work

Prov. 22:29

Many modern businesses operate on the idea that success follows excellence; if we consistently go above and beyond our customers’ expectations, those customers will recommend our business to others, and so on. This concept has reached greater prominence since the advent of social media, but the theme of excellence in work is as old as the Bible itself.

- God does His work with excellence. When He created the world, the result was “very good” (Gen. 1:31).
- God equips people with abilities that make them fit for specific work (see “Called by Name” at Ex. 31:1–11 and “You Are Unique” at Ps. 33:15). He wants us to use our skills for His purposes as a way of serving Him (Matt. 22:37, 38).
- Christians should work as if Christ were evaluating their effort, because indeed He is (Eph. 6:5–8; see also “The Lord’s Employees” at Col. 3:22–24).

- Christians are commanded to be "pleasing in all things" in their work because their effort makes the gospel attractive to coworkers and customers (see "Your Workstyle" at Titus 2:9–11).

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Dangers of Alcohol Abuse

Prov. 23:29–35

The Book of Proverbs does more than catalog the dangers of substance abuse. It offers compelling reasons to take its warnings seriously by painting a picture of an individual controlled by alcohol:

- He is marked by woe, sorrow, contentions, complaints, wounds, and red eyes (Prov. 23:29).
- He wastes his time either looking for a drink or lingering over one (23:30).
- He lives in a fantasy that glorifies the appeal of drinking (23:31).
- He ends up feeling as if he has been bitten by snakes (23:32).
- He hallucinates and says things he doesn't mean (23:33).
- He becomes numb and foolish (23:34, 35).
- He craves alcohol more and more in spite of the hardship it brings him (23:35).

Alcohol abuse destroys not only the person who drinks too much but everyone around that person. The Bible gives these other cautions about alcohol abuse:

- Israelites who assumed significant responsibilities sometimes took vows of abstinence from alcohol. For example, priests were not allowed to drink on duty (Lev. 10:9), Nazirites vowed never to touch alcohol (Num. 6:3), and John the Baptist refrained from alcohol as he carried out his calling (Luke 1:15).
- Rulers are warned not to drink lest they pervert justice and forget God's ways (Prov. 31:4, 5).

- Isaiah identified drunken revelries as one cause of Israel's downfall (Is. 5:11, 12). Many priests and prophets were so frequently drunk that they could not fulfill their responsibilities (28:7, 8).
- Paul listed irresponsible partying and drunkenness alongside sins like lust, strife, sexual immorality, coveting, idolatry, slander, extortion, and envy. He contrasted these practices with "putting on the Lord Jesus," and warned Christians not to associate with people who professed belief yet persisted in these behaviors (Rom. 13:12, 13; 1 Cor. 5:11).
- Paul warned that in some situations even moderate alcohol consumption can contribute to the downfall of newer and weaker Christians, presumably those who have emerged from a lifestyle of alcohol abuse and who may stumble if their peers or leaders in the faith are drinkers (Rom. 14:19–21).
- Peter included drunkenness with the kinds of sins listed by Paul, pointing out that heavy drinking is part of a lifestyle of unbelief that wastes people's health and character (1 Pet. 4:3, 4).

The Bible's cautions about alcohol apply equally to substance abuse of any kind. But even as we come to grips with the dangers of abuse, we should remember that the Bible never demeans people in trouble. It encourages us to find ways to assist family and friends controlled by alcohol, reaching out to them with grace and forgiveness.

More: *The Bible includes numerous figures who abused alcohol. See "Drunkenness in the Bible" at 2 Sam. 13:28.*

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Finding Joy at Work

Prov. 24:3–6

The Bible affirms that God's original design for work was good—even "very good" (Gen. 1:31; see also "God: The Original Worker" at John 5:17). Only after Adam and Eve rebelled against the Lord did

work come under the Curse, making labor toilsome (Gen. 3:17–19). Yet God still wants our work to be significant and satisfying. Proverbs suggests how we can make that happen:

- We are wise to honor God in our work and with the pay we receive (Prov. 3:9, 10; 16:3).
- It is smart to learn diligence and avoid laziness (6:6–11; 13:4; 19:15; 20:4; 21:25).
- Careful planning, as well as taking responsibility for our work, yields enormous benefits (12:11, 14, 27; 14:23).
- We will avoid pain and find joy if we work with integrity (16:11; 20:10, 17, 23).
- The natural motivation to provide for ourselves should prompt us to show initiative (16:26; 20:13).
- It is wiser to work for long-term outcomes than for short-term gains (20:21; 21:5; 24:3–7).
- Performing with excellence brings success (22:29; 24:3–7).

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Wisdom Needs Community

Prov. 24:6

Wise decision-making is rarely a solo act. Effective leaders surround themselves with voices that provide timely information, accurately interpret data, and provide shrewd suggestions for a best course of action. A leader makes final decisions, but getting to that point is usually a team effort. Every individual who wants to honor God needs sound advice, and the Book of Proverbs offers principles for smart use of reliable counsel.

On the value of counsel

- Sound advice is essential to wisdom (Prov. 1:5; 8:14).
- Fools reject advice out of a conviction that they alone are right (1:25, 30; 12:15).
- The varied perspectives and opinions of multiple counselors promote success and safety (11:14; 15:22; 20:18; 24:6).
- Heeding good advice often avoids conflict (13:10).

- Listening to sound wisdom yields benefits that build over time (19:20).
- Tapping into the knowledge of the wise is worth every effort (20:5).

On selecting advisors

- Select advisors carefully (12:26; 13:20).
- Beware of gossip about trusted friends (16:28).
- Search out people who honor confidences (17:9).
- Look for advisors who are courteous and full of integrity (22:11; 27:9).
- Shun the opinions of angry people (22:24).
- Accept help from people who understand your situation (27:10).

On keeping things in perspective

- No matter what plans we devise, the Lord's plan will prevail (19:21; 21:30).
- True friends speak truth (27:6).

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Let Go of Laziness

Prov. 24:30–34

All poverty does not result from laziness, but laziness usually results in poverty. That poverty may be financial or it may be social, emotional, or intellectual. Our lives are like vineyards that need diligent care, but the idler's vineyard wilts and withers in neglect. Its land is overgrown with thorns and weeds, and its broken-down walls leave it vulnerable to harsh winds and pests. Its harvest is doomed.

If we hope to fulfill our God-given responsibilities, we must remember that diligence is crucial. No matter how bad things get, they can always get better if we are willing to work—but surrendering to laziness will lead to ruin and defeat. Yet even in this

we see that our God is great: it is never too late to shake off our sloth and reclaim our vineyards. In laziness we become our own worst enemy, and it can feel impossible to break free from ourselves —but to work is in our very nature as human beings (Gen. 2:15, 18), and with God's help, we can break free and engage in the meaningful, fulfilling work He has planned for us.

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Evidence of Reform

Prov. 25:1

The proverbs collected in Proverbs 25–30 reflect important reforms enacted by King Hezekiah of Judah. Hezekiah's father and predecessor Ahaz had turned from the Lord by serving idols and practicing child sacrifice (2 Chr. 28:1–4). As a consequence, Judah suffered devastating defeats by the Assyrians and the Israelites of the northern kingdom. But when Hezekiah assumed the throne, he removed idolatrous structures, restored temple worship, and resumed a nationwide observance of Passover (2 Chr. 29–31). It was probably during this period that scribes found and copied these proverbs of Solomon.

More: *Hezekiah was one of Judah's best kings, yet late in life he committed a proud foolish act that haunted his successors. See Hezekiah's profile at 2 Chr. 29:1.*

Think About It: *What specific reforms are you responsible for? How will you enact them?*

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Fools
Prov. 26:1–12

Proverbs is not shy about stating that some people pursue life in foolish ways and that foolishness is never anyone's fault but the fool's. Proverbs 26:1–12 reveals several facts about these people who choose not to help themselves:

- They do not deserve honor (Prov. 26:1, 8). To honor them would be out of place.
- They go through life suffering harsh treatment, punishment, and loss of freedom, like beasts of burden (26:3).
- They cannot listen to reason (26:4).
- Convinced that they are right, they must be taught the error of their ways (26:5).
- They are unreliable and irresponsible (26:6).
- They are morally and spiritually weak and even dangerous (26:7, 9).
- God cares for them despite themselves (26:10).
- They persist in their folly (26:11).
- As long as they cling to their foolish ways, they are hopeless (26:12).

More: *Proverbs paints a picture of four kinds of fools. See "The Four Fools" at Prov. 14:24.*

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Good v. Best
Prov. 27:5

It is a universal truth that making the best choice is not always easy. Too frequently we settle for a "good" choice when the "best" choice just seems too difficult. But Scripture urges us to weigh every choice carefully because our actions can have profound implications both in our own lives and in the unseen lives of others. The Book of Proverbs frequently sets outs two alternatives and uses the word *better* to describe the wisest choice:

- Wisdom is better than riches (Prov. 3:13, 14; 8:11).
- Gaining little while fearing the Lord is better than a great treasure accompanied by trouble (15:16).
- A simple meal with love is better than a feast with hatred (15:17).
- Associating with the humble is better than getting rich with the proud (16:19).
- Ruling yourself is better than ruling your own city (16:32).
- It is better to be poor and honest than to be rich and crooked (19:1, 22; 22:1; 28:6).
- An open rebuke is better than love that is never expressed (27:5).

Proverbs challenges us to use every resource at our disposal—knowledge, intuition, conscience, wise counsel—to make not simply good choices but the best choices. Rather than passively watching life happen, we have been called to actively use our God-given abilities to make a difference in the world.

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A Time to Hate

Prov. 28:16

Christianity is a religion of love. Yet the Lord calls us to hate things that offend Him and hurt His children. The word *hate* seems strong, but it is the logical response to sin, which is the antithesis of love. This does not mean that we should hate sinful people but rather hate sinful behaviors. Scripture uses the term *hate* to describe how the righteous should feel about . . .

- pride, arrogance, and evil (Prov. 8:13),
- lying and falsehood (8:13; 13:5),
- cosigning a loan for a stranger (11:15; see also "Don't Cosign Loans" at Prov. 6:1–5),
- bribery (15:27), and
- covetousness (28:16).

To love the Lord is to hate evil (8:13). The Book of Ecclesiastes says that there is a time to hate (Eccl. 3:8), and the Book of Proverbs helps define when that time has come.

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Leaders Build a Circle of Trust

Prov. 29:12

Distinguishing truth from falsehood challenges people in positions of authority for several reasons:

- Subordinates often pursue personal agendas. Some might filter the truth to further their own goals.
- Subordinates often hesitate to tell their superiors bad news.
- Subordinates may be reluctant to voice ideas or opinions that they think that their boss is likely to disagree with.
- People often see the same thing in different ways.

Given these realities, perhaps a leader's greatest challenge is to create an atmosphere that respects and rewards openness and honesty. The first step toward achieving this type of environment is to encourage subordinates by describing truth-telling as a high priority and an appreciated code of behavior.

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Creation's Quiet Wisdom

Prov. 30:24–28

The earth is full of fascinating creatures whose habits can teach us important lessons, if we only stop to notice them. Agur studied four

inconspicuous species and found traits that display wisdom:

- Ants plan for long winters by storing up food in summer (Prov. 30:25; compare Gen. 41:17–57).
- Rock badgers build secure nests in the strongholds of rock (Prov. 30:26; compare Matt. 7:24–27; Luke 6:47–49).
- Locusts move in unison even without an obvious leader (Prov. 30:27).
- Spiders do such skillful work on their webs that they may be said to live in king's palaces (30:28).

Foresight, resourcefulness, teamwork, and excellence are inspiring traits. If even the animals exhibit such qualities, how much more should we as creatures created in God's image excel in our work?

More: *God sustains the inconspicuous creatures of the wild with loving attention. See "God and the Environment" at Ps. 104:14–23, 35.*

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The Wise Woman of Proverbs 31

Prov. 31:10

Proverbs 31:10–31 forms an acrostic poem with the first word of each line beginning with a successive letter of the Hebrew alphabet. This poem is a portion of the instruction that King Lemuel's mother used to teach her son about wisdom (Prov. 31:1). In describing a "virtuous wife" (31:10), Lemuel's mother showed her son what wisdom should look like in everyday life.

The woman of Proverbs 31 is more valuable than rare jewels because of her wisdom—her skill at living responsibly, productively, and prosperously (see "What Wisdom Is" at Prov. 1:2). In fact, the Book of Proverbs often personifies wisdom as a woman (8:1–11) and describes wisdom as more valuable than any amount of riches (3:15; 8:11). So it is no surprise that the woman of Proverbs 31 earns praise in the most public of places, the gates of the city (31:31). (In biblical times, city gates served as a setting for important legal and

business transactions, almost like a combination city hall and marketplace. See "The Gates of Hell" at Matt. 16:18.)

The wise woman's hard work reaps material rewards (Prov. 31:13–16, 21, 22), and her happiness, honor, and long life are fruits of her wisdom. She pursues jobs sometimes thought of as nontraditional female work, such as real estate investment, farming, and marketing (31:16, 18), as well as more traditional occupations, such as making clothes (31:13, 19). She directs her energies not only toward providing for her family and household (31:11, 14, 15, 27) but also toward meeting her community's needs (31:20).

The woman of Proverbs 31 models for both women and men a way of living that brings fulfillment and contentment. Her life of work and love flows from godly wisdom.

More: *The acrostic structure was a favorite device of the Hebrew poets.*

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Proverbs 1

a **1:12** Or *the grave*
b **1:21** Septuagint, Syriac, and Targum read *top of the walls;* Vulgate reads *the head of multitudes*.

Proverbs 3

a **3:6** Or *make smooth* or *straight*
b **3:8** Literally *navel,* figurative of the body
c **3:8** Literally *drink* or *refreshment*

Proverbs 4

a **4:18** Literally *light*

Proverbs 5

a **5:5** Or *Sheol*

Proverbs 6

a **6:5** That is, one who catches birds in a trap or snare
b **6:22** Literally *it*
c **6:26** Literally *a man's wife,* that is, of another

Proverbs 7

a **7:22** Septuagint, Syriac, and Targum read *as a dog to bonds;* Vulgate reads *as a lamb . . . to bonds.*
b **7:27** Or *Sheol*

Proverbs 8

a **8:16** Masoretic Text, Syriac, Targum, and Vulgate read *righteousness;* Septuagint, Bomberg, and some manuscripts and editions read *earth.*
b **8:30** A Jewish tradition reads *one brought up.*

Proverbs 9

a **9:18** Or *Sheol*

Proverbs 10

a **10:21** Literally *heart*

Proverbs 11

a **11:5** Or *make smooth* or *straight*
b **11:21** Literally *hand to hand*

Proverbs 12

a **12:4** Literally *A wife of valor*
b **12:11** Literally *heart*

Proverbs 13

a **13:23** Literally *what is swept away*

Proverbs 14

a **14:14** Literally *from above himself*
b **14:23** Literally *talk of the lips*
c **14:29** Literally *short of spirit*

Proverbs 15

a **15:11** Or *Sheol*
b **15:11** Hebrew *Abaddon*
c **15:17** Or *vegetables*
d **15:24** Or *Sheol*
e **15:30** Literally *fat*

Proverbs 16

a **16:5** Literally *hand to hand*

Proverbs 17

a **17:1** Or *sacrificial meals*
b **17:22** Or *makes medicine even better*
c **17:23** Literally *from the bosom*

Proverbs 18

a **18:8** A Jewish tradition reads *wounds.*
b **18:24** Following Greek manuscripts, Syriac, Targum, and Vulgate; Masoretic Text reads *may come to ruin.*

Proverbs 19

a **19:16** Literally *despises,* figurative of recklessness or carelessness
b **19:18** Literally *to put him to death;* a Jewish tradition reads *on his crying.*
c **19:24** Septuagint and Syriac read *bosom;* Targum and Vulgate read *armpit.*

Proverbs 20

a **20:2** Literally *fear* or *terror* which is produced by the king's wrath
b **20:14** Literally *evil, evil*
c **20:27** Literally *the rooms of the belly*
d **20:30** Literally *the rooms of the belly*

Proverbs 21

a **21:4** Or *lamp*
b **21:6** Septuagint reads *Pursue vanity on the snares of death;* Vulgate reads *Is vain and foolish, and shall stumble on the snares of death;* Targum reads *They shall be destroyed, and they shall fall who seek death*.
c **21:7** Literally *drag them away*
d **21:8** Or *The way of a man is perverse and strange*
e **21:14** Literally *in the bosom*
f **21:29** Qere and Septuagint read *understands.*

Proverbs 23

a **23:6** Literally *one who has an evil eye*
b **23:14** Or *Sheol*

Proverbs 24

a **24:28** Septuagint and Vulgate read *Do not deceive.*

Proverbs 26

a **26:10** The Hebrew is difficult; ancient and modern translators differ greatly.
b **26:15** Compare 19:24

Proverbs 27

a **27:20** Or *Sheol*
b **27:20** Hebrew *Abaddon*

Proverbs 29

a **29:10** Literally *soul*
b **29:11** Literally *spirit*
c **29:18** Or *prophetic vision*
d **29:24** Literally *hears the adjuration*

Proverbs 30

a **30:16** Or *Sheol*
b **30:26** Or *hyraxes*
c **30:28** Or *lizard*
d **30:31** Exact identity unknown
e **30:31** A Jewish tradition reads *a king against whom there is no uprising.*

Proverbs 31

a **31:8** Literally *sons of passing away*
b **31:10** Verses 10 through 31 are an alphabetic acrostic in Hebrew (compare Psalm 119).
c **31:10** Literally *a wife of valor,* in the sense of all forms of excellence

From the very beginning, mankind has been consumed by one question: What is the meaning of life?

On the one hand, human ingenuity and compassion save and improve lives every day though large-scale technological advances, community missions, and individual acts of kindness. On the other hand, human selfishness and wastefulness have led to the tragedies of genocide, neglected family members, and environmental destruction. In light of this paradox, some choose to focus on the sunny side of life, while others doubt that the world can ever find a solution to its problems. Regardless of our general outlook, we have all felt the profound disappointment expressed in the Book of Ecclesiastes: that life is not as it should be.

The truth is that we live in a fallen world. We might deny it, fight it, hide from it, or even try to make sense of it. But we cannot escape it. This is a widely accepted truth among Christians; nevertheless, many believers struggle with Ecclesiastes because it is not easy to reconcile the hopeful message of our faith with a book that revolves around the theme that everything is meaningless: “Vanity of vanities, all is vanity” (Eccl. 1:2). How can such a bleak statement exist alongside the joy of the gospel?

Some view the Book of Ecclesiastes as the elegy of a man who has abandoned God. Spiritually dead, the man is unable to find light in a fallen world. His despair may be all the more unbearable because of his former experience of God; the shadows of life are made even darker by contrast with a light that has been lost. Others understand the book as more of a theoretical exercise: the author tries to

imagine a meaningful life apart from God, humbly concluding that all is futile without God, the sole source of life's significance.

Still others see Ecclesiastes as an exploration of wisdom's response to a fallen world. The harsh truth is that life in a fallen world is fleeting, often painful, and puzzling (see "There is Nothing New Under the Sun" at Eccl. 1:3–11). This holds true for the believer and the unbeliever, the wise and the foolish, the Jew and the Gentile alike. Yet although life in a fallen world may be meaningless, God is not meaningless. And because of God, we can respond to life with wisdom, and in that, we can enjoy meaning and goodness. Just as Scripture commands us, we can be in the world but not of the world (Rom. 12:2), finding our meaning not in this life but in the promise of another (Matt. 6:20; John 15:17–19; 17:16–18; Rom. 8:21, 22; 2 Cor. 5:1–8; see also "Liberating Creation" at Rom. 8:21, 22).

Ecclesiastes is a work of Wisdom Literature (see the introduction to Job), a genre of writing widespread in the ancient world. Wisdom Literature aimed to provide instruction about life, though it often raises as many questions as it answers. In the case of Ecclesiastes, the answers themselves can be more troubling than the questions.

Yet the book provides one answer that is the foundation of all wisdom: "Fear God and keep His commandments" (Eccl. 12:13; compare Prov. 1:7).

Ecclesiastes states that it is the work of "the Preacher, the son of David, king in Jerusalem" (Eccl. 1:1). This notation and the description of the author's luxurious and, at times, reckless lifestyle (2:1–16) point to Solomon as the book's author. If so, Ecclesiastes was likely written sometime in the later part of Solomon's life, perhaps around 920 B.C.

Key Verses in Ecclesiastes

- “Vanity of vanities, all is vanity” (Eccl. 1:2).
- “There is nothing new under the sun” (Eccl. 1:9).
- “In much wisdom is much grief” (Eccl. 1:18).
- “To everything there is a season, a time for every purpose under heaven” (Eccl. 3:1).
- “Two are better than one, because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up” (Eccl. 4:9, 10).
- “A man’s wisdom makes his face shine, and the sternness of his face is changed” (Eccl. 8:1).
- “Remember now your Creator in the days of your youth” (Eccl. 12:1).
- “Fear God and keep His commandments . . . for God will bring every work into judgment, including every secret thing, whether good or evil” (Eccl. 12:13, 14).

Ecclesiastes 1

The Vanity of Life

1 The words of the Preacher, the son of David, king in Jerusalem.

2 "Vanity[a] of vanities," says the Preacher;
"Vanity of vanities, all *is* vanity."

3 What profit has a man from all his labor
In which he toils under the sun? *There Is Nothing New Under the Sun*

4 *One* generation passes away, and *another* generation comes;
But the earth abides forever.
5 The sun also rises, and the sun goes down,
And hastens to the place where it arose.
6 The wind goes toward the south,
And turns around to the north;
The wind whirls about continually,
And comes again on its circuit.
7 All the rivers run into the sea,
Yet the sea *is* not full;
To the place from which the rivers come,
There they return again.
8 All things *are* full of labor;
Man cannot express *it*.
The eye is not satisfied with seeing,
Nor the ear filled with hearing.

9 That which has been *is* what will be,
That which *is* done is what will be done,
And *there is* nothing new under the sun.

10 Is there anything of which it may be said,
"See, this *is* new"?
It has already been in ancient times before us.
11 *There is* no remembrance of former *things,*
Nor will there be any remembrance of *things* that are to come
By *those* who will come after.

The Grief of Wisdom

12 I, the Preacher, was king over Israel in Jerusalem.
13 And I set my heart to seek and search out by wisdom concerning all that is done under heaven; this burdensome task God has given to the sons of man, by which they may be exercised. *Life with and Without God*
14 I have seen all the works that are done under the sun; and indeed, all *is* vanity and grasping for the wind.

15 *What is* crooked cannot be made straight,
And what is lacking cannot be numbered.

16 I communed with my heart, saying, "Look, I have attained greatness, and have gained more wisdom than all who were before me in Jerusalem. My heart has understood great wisdom and knowledge."
17 And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind.

18 For in much wisdom *is* much grief,
And he who increases knowledge increases sorrow.

Ecclesiastes 2

The Vanity of Pleasure

1 I said in my heart, “Come now, I will test you with mirth;
therefore enjoy pleasure”; but surely, this also *was* vanity.
2 I said of laughter—“Madness!”; and of mirth, “What
does it accomplish?”
3 I searched in my heart *how* to gratify my flesh with
wine, while guiding my heart with wisdom, and how to lay
hold on folly, till I might see what *was* good for the sons of
men to do under heaven all the days of their lives.
4 I made my works great, I built myself houses, and
planted myself vineyards.
5 I made myself gardens and orchards, and I planted all
kinds of fruit trees in them.
6 I made myself water pools from which to water the
growing trees of the grove.
7 I acquired male and female servants, and had servants
born in my house. Yes, I had greater possessions of herds
and flocks than all who were in Jerusalem before me.
8 I also gathered for myself silver and gold and the special
treasures of kings and of the provinces. I acquired male
and female singers, the delights of the sons of men, *and*
musical instruments[a] of all kinds.
9 So I became great and excelled more than all who were
before me in Jerusalem. Also my wisdom remained with me.

10 Whatever my eyes desired I did not keep
from them.
I did not withhold my heart from any
pleasure,
For my heart rejoiced in all my labor;

And this was my reward from all my labor.
11 Then I looked on all the works that my
hands had done
And on the labor in which I had toiled;
And indeed all *was* vanity and grasping for
the wind.
There was no profit under the sun.

The End of the Wise and the Fool

12 Then I turned myself to consider wisdom
and madness and folly;
For what *can* the man *do* who succeeds the
king?—
Only what he has already done.
13 Then I saw that wisdom excels folly
As light excels darkness.
14 The wise man's eyes *are* in his head,
But the fool walks in darkness.
Yet I myself perceived
That the same event happens to them all.

15 So I said in my heart,
"As it happens to the fool,
It also happens to me,
And why was I then more wise?"
Then I said in my heart,
"This also *is* vanity."
16 For *there is* no more remembrance of the
wise than of the fool forever,
Since all that now *is* will be forgotten in the
days to come.
And how does a wise *man* die?
As the fool!

17 Therefore I hated life because the work that was done
under the sun *was* distressing to me, for all *is* vanity and
grasping for the wind. *Dreadful Master*

18 Then I hated all my labor in which I had toiled under
the sun, because I must leave it to the man who will come
after me.

19 And who knows whether he will be wise or a fool? Yet
he will rule over all my labor in which I toiled and in which
I have shown myself wise under the sun. This also *is* vanity.

20 Therefore I turned my heart and despaired of all the
labor in which I had toiled under the sun.

21 For there is a man whose labor *is* with wisdom,
knowledge, and skill; yet he must leave his heritage to a
man who has not labored for it. This also *is* vanity and a
great evil.

22 For what has man for all his labor, and for the striving
of his heart with which he has toiled under the sun?

23 For all his days *are* sorrowful, and his work
burdensome; even in the night his heart takes no rest. This
also is vanity.

24 Nothing *is* better for a man *than* that he should eat and
drink, and *that* his soul should enjoy good in his labor. This
also, I saw, was from the hand of God.

25 For who can eat, or who can have enjoyment, more
than I?[b]

26 For *God* gives wisdom and knowledge and joy to a man
who *is* good in His sight; but to the sinner He gives the
work of gathering and collecting, that he may give to *him*
who is good before God. This also *is* vanity and grasping for
the wind. *Possessed by Possessions*

Ecclesiastes 3

Everything Has Its Time

1 To everything *there is* a season,
A time for every purpose under heaven:

2 A time to be born,
And a time to die;
A time to plant,
And a time to pluck *what is* planted;
3 A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
4 A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;
5 A time to cast away stones,
And a time to gather stones;
A time to embrace,
And a time to refrain from embracing;
6 A time to gain,
And a time to lose;
A time to keep,
And a time to throw away;
7 A time to tear,
And a time to sew;
A time to keep silence,
And a time to speak;
8 A time to love,
And a time to hate;
A time of war,

And a time of peace. *Love and Hatred*

The God-Given Task

9What profit has the worker from that in which he labors?
10I have seen the God-given task with which the sons of men are to be occupied.
11He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.
12I know that nothing *is* better for them than to rejoice, and to do good in their lives,
13and also that every man should eat and drink and enjoy the good of all his labor—it *is* the gift of God.

14I know that whatever God does,
It shall be forever.
Nothing can be added to it,
And nothing taken from it.
God does *it,* that men should fear before Him.
15That which is has already been,
And what is to be has already been;
And God requires an account of what is past.

Injustice Seems to Prevail

16Moreover I saw under the sun:

In the place of judgment,
Wickedness *was* there;
And *in* the place of righteousness,
Iniquity *was* there.

17I said in my heart,

“God shall judge the righteous and the
wicked,
For *there is* a time there for every purpose
and for every work.”

18 I said in my heart, “Concerning the condition of the
sons of men, God tests them, that they may see that they
themselves are *like* animals.”
19 For what happens to the sons of men also happens to
animals; one thing befalls them: as one dies, so dies the
other. Surely, they all have one breath; man has no
advantage over animals, for all *is* vanity.
20 All go to one place: all are from the dust, and all return
to dust.
21 Who knows the spirit of the sons of men, which goes
upward, and the spirit of the animal, which goes down to
the earth?[a]
22 So I perceived that nothing *is* better than that a man
should rejoice in his own works, for that *is* his heritage. For
who can bring him to see what will happen after him?

Ecclesiastes 4

[1]Then I returned and considered all the oppression that is
done under the sun:

And look! The tears of the oppressed,
But they have no comforter—
On the side of their oppressors *there is*
power,
But they have no comforter.
[2]Therefore I praised the dead who were
already dead,
More than the living who are still alive.
[3]Yet, better than both *is he* who has never
existed,
Who has not seen the evil work that is done
under the sun.

The Vanity of Selfish Toil

4Again, I saw that for all toil and every skillful work a
man is envied by his neighbor. This also *is* vanity and
grasping for the wind.

[5]The fool folds his hands
And consumes his own flesh.
[6]Better a handful *with* quietness
Than both hands full, *together with* toil and
grasping for the wind. *A Quiet Handful*

7Then I returned, and I saw vanity under the sun:

[8]There is one alone, without companion:
He has neither son nor brother.

Yet *there is* no end to all his labors,
Nor is his eye satisfied with riches.
But *he never asks,*
"For whom do I toil and deprive myself of good?"
This also *is* vanity and a grave misfortune.

The Value of a Friend

9Two *are* better than one,
Because they have a good reward for their labor. *The Value of Teamwork*
10For if they fall, one will lift up his companion.
But woe to him *who is* alone when he falls,
For *he has* no one to help him up.
11Again, if two lie down together, they will keep warm;
But how can one be warm *alone?* *Growing Together in Marriage*
12Though one may be overpowered by another, two can withstand him.
And a threefold cord is not quickly broken.

Popularity Passes Away

13Better a poor and wise youth
Than an old and foolish king who will be admonished no more.
14For he comes out of prison to be king,
Although he was born poor in his kingdom.
15I saw all the living who walk under the sun;
They were with the second youth who stands in his place.

16 *There was* no end of all the people over
whom he was made king;
Yet those who come afterward will not
rejoice in him.
Surely this also *is* vanity and grasping for
the wind.

Ecclesiastes 5

Fear God, Keep Your Vows

1 Walk prudently when you go to the house of God; and
draw near to hear rather than to give the sacrifice of fools,
for they do not know that they do evil.

2 Do not be rash with your mouth,
And let not your heart utter anything hastily
before God.
For God *is* in heaven, and you on earth;
Therefore let your words be few.
3 For a dream comes through much activity,
And a fool's voice *is known* by *his* many
words.

4 When you make a vow to God, do not delay
to pay it;
For *He has* no pleasure in fools.
Pay what you have vowed—
5 Better not to vow than to vow and not pay.

6 Do not let your mouth cause your flesh to sin, nor say before the messenger *of God* that it *was* an error. Why should God be angry at your excuse[a] and destroy the work of your hands?

7 For in the multitude of dreams and many words *there is* also vanity. But fear God.

The Vanity of Gain and Honor

8 If you see the oppression of the poor, and the violent perversion of justice and righteousness in a province, do not marvel at the matter; for high official watches over high official, and higher officials are over them.

9 Moreover the profit of the land is for all; *even* the king is
served from the field.

10 He who loves silver will not be satisfied
with silver;
Nor he who loves abundance, with increase.
This also *is* vanity.

11 When goods increase,
They increase who eat them;
So what profit have the owners
Except to see *them* with their eyes?

12 The sleep of a laboring man *is* sweet,
Whether he eats little or much;
But the abundance of the rich will not permit
him to sleep.

13 There is a severe evil *which* I have seen
under the sun:
Riches kept for their owner to his hurt.
14 But those riches perish through
misfortune;
When he begets a son, *there is* nothing in his
hand.
15 As he came from his mother's womb,
naked shall he return,
To go as he came;
And he shall take nothing from his labor
Which he may carry away in his hand.

16 And this also *is* a severe evil—
Just exactly as he came, so shall he go.
And what profit has he who has labored for
the wind?

[17]All his days he also eats in darkness,
And *he has* much sorrow and sickness and
anger.

18Here is what I have seen: *It is* good and fitting *for one* to eat and drink, and to enjoy the good of all his labor in which he toils under the sun all the days of his life which God gives him; for it *is* his heritage.

[19]As for every man to whom God has given riches and wealth, and given him power to eat of it, to receive his heritage and rejoice in his labor—this *is* the gift of God.

[20]For he will not dwell unduly on the days of his life, because God keeps *him* busy with the joy of his heart.

Ecclesiastes 6

[1]There is an evil which I have seen under the sun, and it *is* common among men:

[2]A man to whom God has given riches and wealth and honor, so that he lacks nothing for himself of all he desires; yet God does not give him power to eat of it, but a foreigner consumes it. This *is* vanity, and it *is* an evil affliction.

3If a man begets a hundred *children* and lives many years, so that the days of his years are many, but his soul is not satisfied with goodness, or indeed he has no burial, I say *that* a stillborn child *is* better than he—

[4]for it comes in vanity and departs in darkness, and its name is covered with darkness.

[5]Though it has not seen the sun or known *anything,* this has more rest than that man,

[6]even if he lives a thousand years twice—but has not seen goodness. Do not all go to one place?

7All the labor of man *is* for his mouth,
And yet the soul is not satisfied.
[8]For what more has the wise *man* than the fool?
What does the poor man have,
Who knows *how* to walk before the living?
[9]Better *is* the sight of the eyes than the wandering of desire.
This also *is* vanity and grasping for the wind.

10Whatever one is, he has been named already,
For it is known that he *is* man;

And he cannot contend with Him who is
mightier than he.
11 Since there are many things that increase
vanity,
How *is* man the better?

12 For who knows what *is* good for man in life, all the days of his vain life which he passes like a shadow? Who can tell a man what will happen after him under the sun?

Ecclesiastes 7

The Value of Practical Wisdom

1 A good name *is* better than precious ointment,
And the day of death than the day of one's birth;
2 Better to go to the house of mourning
Than to go to the house of feasting,
For that *is* the end of all men;
And the living will take *it* to heart.
3 Sorrow *is* better than laughter,
For by a sad countenance the heart is made better.
4 The heart of the wise *is* in the house of mourning,
But the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise
Than for a man to hear the song of fools.
6 For like the crackling of thorns under a pot,
So *is* the laughter of the fool.
This also is vanity.
7 Surely oppression destroys a wise *man's* reason,
And a bribe debases the heart.

8 The end of a thing *is* better than its beginning;
The patient in spirit *is* better than the proud in spirit.
9 Do not hasten in your spirit to be angry,

For anger rests in the bosom of fools.
10 Do not say,
"Why were the former days better than these?"
For you do not inquire wisely concerning this.

11 Wisdom *is* good with an inheritance,
And profitable to those who see the sun.
12 For wisdom *is* a defense *as* money *is* a defense,
But the excellence of knowledge *is that* wisdom gives life to those who have it.

13 Consider the work of God;
For who can make straight what He has made crooked?
14 In the day of prosperity be joyful,
But in the day of adversity consider:
Surely God has appointed the one as well as the other,
So that man can find out nothing *that will come* after him.

15 I have seen everything in my days of vanity:

There is a just *man* who perishes in his righteousness,
And there is a wicked *man* who prolongs *life* in his wickedness.

16 Do not be overly righteous,
Nor be overly wise:
Why should you destroy yourself?
17 Do not be overly wicked,

Nor be foolish:
Why should you die before your time?
18 *It is* good that you grasp this,
And also not remove your hand from the other;
For he who fears God will escape them all.

19 Wisdom strengthens the wise
More than ten rulers of the city.

20 For *there is* not a just man on earth who does good
And does not sin.

21 Also do not take to heart everything people say,
Lest you hear your servant cursing you.
22 For many times, also, your own heart has known
That even you have cursed others.

23 All this I have proved by wisdom.
I said, “I will be wise”;
But it *was* far from me.
24 As for that which is far off and exceedingly deep,
Who can find it out?
25 I applied my heart to know,
To search and seek out wisdom and the reason *of things,*
To know the wickedness of folly,
Even of foolishness *and* madness.
26 And I find more bitter than death
The woman whose heart *is* snares and nets,
Whose hands *are* fetters.

He who pleases God shall escape from her,
But the sinner shall be trapped by her.

27“Here is what I have found,” says the
Preacher,
“*Adding* one thing to the other to find out
the reason,
28Which my soul still seeks but I cannot find:
One man among a thousand I have found,
But a woman among all these I have not
found.
29Truly, this only I have found:
That God made man upright,
But they have sought out many schemes.”

Ecclesiastes 8

[1]Who *is* like a wise *man?*
And who knows the interpretation of a thing?
A man's wisdom makes his face shine,
And the sternness of his face is changed.

Obey Authorities for God's Sake

2I *say,* "Keep the king's commandment for the sake of your oath to God.
[3]"Do not be hasty to go from his presence. Do not take your stand for an evil thing, for he does whatever pleases him."

[4]Where the word of a king is, *there is* power;
And who may say to him, "What are you doing?"
[5]He who keeps his command will experience nothing harmful;
And a wise man's heart discerns both time and judgment,
[6]Because for every matter there is a time and judgment,
Though the misery of man increases greatly.
[7]For he does not know what will happen;
So who can tell him when it will occur?
[8]No one has power over the spirit to retain the spirit,
And no one has power in the day of death.
There is no release from that war,
And wickedness will not deliver those who are given to it.

9 All this I have seen, and applied my heart to every work
that is done under the sun: *There is* a time in which one
man rules over another to his own hurt.

Death Comes to All

10 Then I saw the wicked buried, who had come and gone
from the place of holiness, and they were forgotten[a] in the
city where they had so done. This also *is* vanity.
11 Because the sentence against an evil work is not
executed speedily, therefore the heart of the sons of men is
fully set in them to do evil.
12 Though a sinner does evil a hundred *times,* and his
days are prolonged, yet I surely know that it will be well
with those who fear God, who fear before Him.
13 But it will not be well with the wicked; nor will he
prolong *his* days, *which are* as a shadow, because he does
not fear before God.
14 There is a vanity which occurs on earth, that there are
just *men* to whom it happens according to the work of the
wicked; again, there are wicked *men* to whom it happens
according to the work of the righteous. I said that this also
is vanity.
15 So I commended enjoyment, because a man has
nothing better under the sun than to eat, drink, and be
merry; for this will remain with him in his labor *all* the days
of his life which God gives him under the sun.
16 When I applied my heart to know wisdom and to see
the business that is done on earth, even though one sees no
sleep day or night,
17 then I saw all the work of God, that a man cannot find
out the work that is done under the sun. For though a man
labors to discover *it,* yet he will not find *it;* moreover,
though a wise *man* attempts to know *it,* he will not be able
to find *it*.

Ecclesiastes 9

[1]For I considered all this in my heart, so that I could
declare it all: that the righteous and the wise and their
works *are* in the hand of God. People know neither love nor
hatred *by* anything *they see* before them.
[2]All things *come* alike to all:

One event *happens* to the righteous and the
wicked;
To the good,[a] the clean, and the unclean;
To him who sacrifices and him who does not
sacrifice.
As is the good, so *is* the sinner;
He who takes an oath as *he* who fears an
oath.

[3]This *is* an evil in all that is done under the sun: that one
thing *happens* to all. Truly the hearts of the sons of men are
full of evil; madness *is* in their hearts while they live, and
after that *they go* to the dead.
[4]But for him who is joined to all the living there is hope,
for a living dog is better than a dead lion.

[5]For the living know that they will die;
But the dead know nothing,
And they have no more reward,
For the memory of them is forgotten.
[6]Also their love, their hatred, and their envy
have now perished;
Nevermore will they have a share
In anything done under the sun.

[7]Go, eat your bread with joy,

And drink your wine with a merry heart;
For God has already accepted your works.
8 Let your garments always be white,
And let your head lack no oil.

9 Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; for that *is* your portion in life, and in the labor which you perform under the sun.
10 Whatever your hand finds to do, do *it* with your might; for *there is* no work or device or knowledge or wisdom in the grave where you are going.
11 I returned and saw under the sun that—

The race *is* not to the swift,
Nor the battle to the strong,
Nor bread to the wise,
Nor riches to men of understanding,
Nor favor to men of skill;
But time and chance happen to them all.
12 For man also does not know his time:
Like fish taken in a cruel net,
Like birds caught in a snare,
So the sons of men *are* snared in an evil time,
When it falls suddenly upon them.

Wisdom Superior to Folly

13 This wisdom I have also seen under the sun, and it *seemed* great to me:
14 *There was* a little city with few men in it; and a great king came against it, besieged it, and built great snares[b] around it.
15 Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no one remembered that

same poor man.
16 Then I said:

> “Wisdom *is* better than strength.
> Nevertheless the poor man’s wisdom *is* despised,
> And his words are not heard.
> 17 Words of the wise, *spoken* quietly, *should be* heard
> Rather than the shout of a ruler of fools.
> 18 Wisdom *is* better than weapons of war;
> But one sinner destroys much good.”

Ecclesiastes 10

1 Dead flies putrefy[a] the perfumer's ointment,
And cause it to give off a foul odor;
So does a little folly to one respected for
wisdom *and* honor.
2 A wise man's heart *is* at his right hand,
But a fool's heart at his left.
3 Even when a fool walks along the way,
He lacks wisdom,
And he shows everyone *that* he *is* a fool.
4 If the spirit of the ruler rises against you,
Do not leave your post;
For conciliation pacifies great offenses.

5 There is an evil I have seen under the sun,
As an error proceeding from the ruler:
6 Folly is set in great dignity,
While the rich sit in a lowly place.
7 I have seen servants on horses,
While princes walk on the ground like
servants.

8 He who digs a pit will fall into it,
And whoever breaks through a wall will be
bitten by a serpent.
9 He who quarries stones may be hurt by
them,
And he who splits wood may be endangered
by it.
10 If the ax is dull,
And one does not sharpen the edge,
Then he must use more strength;

But wisdom brings success.

11A serpent may bite when *it is* not
charmed;
The babbler is no different.
12The words of a wise man’s mouth *are*
gracious,
But the lips of a fool shall swallow him up;
13The words of his mouth begin with
foolishness,
And the end of his talk *is* raving madness.
14A fool also multiplies words.
No man knows what is to be;
Who can tell him what will be after him?
15The labor of fools wearies them,
For they do not even know how to go to the
city!

16Woe to you, O land, when your king *is* a
child,
And your princes feast in the morning!
17Blessed *are* you, O land, when your king *is*
the son of nobles,
And your princes feast at the proper time—
For strength and not for drunkenness!
18Because of laziness the building decays,
And through idleness of hands the house
leaks.
19A feast is made for laughter,
And wine makes merry;
But money answers everything.

20Do not curse the king, even in your
thought;
Do not curse the rich, even in your bedroom;

For a bird of the air may carry your voice,
And a bird in flight may tell the matter.

Ecclesiastes 11

The Value of Diligence

1 Cast your bread upon the waters,
For you will find it after many days.
2 Give a serving to seven, and also to eight,
For you do not know what evil will be on the earth.

3 If the clouds are full of rain,
They empty *themselves* upon the earth;
And if a tree falls to the south or the north,
In the place where the tree falls, there it shall lie.
4 He who observes the wind will not sow,
And he who regards the clouds will not reap.

5 As you do not know what *is* the way of the wind,[a]
Or how the bones *grow* in the womb of her who is with child,
So you do not know the works of God who makes everything.
6 In the morning sow your seed,
And in the evening do not withhold your hand;
For you do not know which will prosper,
Either this or that,
Or whether both alike *will be* good.

7 Truly the light is sweet,
And *it is* pleasant for the eyes to behold the sun;

8 But if a man lives many years
And rejoices in them all,
Yet let him remember the days of darkness,
For they will be many.
All that is coming *is* vanity.

Seek God in Early Life

9 Rejoice, O young man, in your youth,
And let your heart cheer you in the days of your youth;
Walk in the ways of your heart,
And in the sight of your eyes;
But know that for all these
God will bring you into judgment.
10 Therefore remove sorrow from your heart,
And put away evil from your flesh,
For childhood and youth *are* vanity.

Ecclesiastes 12

1 Remember now your Creator in the days of
your youth,
Before the difficult days come,
And the years draw near when you say,
“I have no pleasure in them”: *Life Is Not Forever*
2 While the sun and the light,
The moon and the stars,
Are not darkened,
And the clouds do not return after the rain;
3 In the day when the keepers of the house
tremble,
And the strong men bow down;
When the grinders cease because they are
few,
And those that look through the windows
grow dim;
4 When the doors are shut in the streets,
And the sound of grinding is low;
When one rises up at the sound of a bird,
And all the daughters of music are brought
low.
5 Also they are afraid of height,
And of terrors in the way;
When the almond tree blossoms,
The grasshopper is a burden,
And desire fails.
For man goes to his eternal home,
And the mourners go about the streets.

6 *Remember your Creator* before the silver
cord is loosed,[a]

Or the golden bowl is broken,
Or the pitcher shattered at the fountain,
Or the wheel broken at the well.
7 Then the dust will return to the earth as it was,
And the spirit will return to God who gave it.

8 "Vanity of vanities," says the Preacher,
"All *is* vanity."

The Whole Duty of Man

9 And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out *and* set in order many proverbs.
10 The Preacher sought to find acceptable words; and *what was* written *was* upright—words of truth.
11 The words of the wise are like goads, and the words of scholars[b] are like well-driven nails, given by one Shepherd.
12 And further, my son, be admonished by these. Of making many books *there is* no end, and much study *is* wearisome to the flesh.
13 Let us hear the conclusion of the whole matter:

Fear God and keep His commandments,
For this is man's all. *Only with God*
14 For God will bring every work into judgment,
Including every secret thing,
Whether good or evil.

There Is Nothing New Under the Sun

Eccl. 1:3–11

Ecclesiastes opens with the statement that all of life is "vanity" (Eccl. 1:2), meaning "emptiness," "worthlessness," or "futility."

Following this gloomy introduction is a reflection on the endless, mind-numbing cycles of life. We work for rewards we cannot enjoy (1:3). One generation dies, and another generation follows (1:4). The sun rises and sets (1:5), the wind blows this way and that (1:6), the rivers empty into the sea again and again, yet it is never full (1:7).

From the viewpoint of the writer, nothing is ever enough; satisfaction is unattainable (1:8). No one learns from history, so we are all condemned to repeat it. Nothing changes. And "there is nothing new under the sun" (1:9–11). Consider in what ways this passage may resonate with you—and what you can do to break free from monotonous cycles in your life:

- Have you broken any sad patterns in what people have been doing for generations? If so, how? And why have you chosen a different path?
- Have you done anything that will last beyond your own life? If you could leave behind any legacy for future generations, what would it be?
- What motivates you to continue your daily patterns at work and home? What motivates you to break patterns?
- What rewards do you seek? Will they last—or will they fade away in a day, a week, or a few years' time? In what ways could you focus more on heavenly treasures than earthly riches?
- A brighter outlook on life is offered in Ecclesiastes 12:13, 14. After reflecting on those verses, can you think of any changes you could make to fulfill your duty in fearing the Lord and keeping His commandments?

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Life with and Without God

Eccl. 1:13, 14

One way to begin to approach this enigmatic book is to read it as a contrast between two very different outlooks on life. One acknowledges God. The other does not.

Pursuing a relationship with the Lord is to live "from the hand of God" (Eccl. 2:24), which leads to joy and harmony (2:26; 3:13; 5:19). Failing to honor God, on the other hand, is to live "under the sun" (for example, Eccl. 1:3, 9, 14; 2:11, 17), "on earth" (1:4; 5:2; 8:14), and "under heaven" (1:13). This existence is filled with pain, toil, disillusionment, and sadness.

These contrasting ways of life reflect the experiences of Adam and Eve before and after the Fall. Originally, all of creation was good (Gen. 1:26–31), and man and woman felt no shame (2:24, 25). But after the first couple's rebellion (3:1–7), history was filled with pain and toil (3:8–24), murder (4:1–24), rampant evil (6:5–7), drunkenness, shame, and curses (9:20–27), and worldwide confusion (11:1–9). The world that God had designed for the good of humankind became evil and destructive.

Genesis and Ecclesiastes both emphasize the chasm between what God intended for us and what we actually experience as a result of sin. We cannot escape this fallen world, but we face a daily choice of acknowledging God or going it alone. Some things to remember as we make our choice:

- We are a fragile mixture of the dust of the earth and the life that God has breathed into us (Gen. 2:7; 3:19; Eccl. 12:7).
- We were created to be morally upright but we have a proclivity, as fallen creatures, to be trapped in unhealthy patterns (Gen. 1:26–31; 3:16–19; Eccl. 7:20, 29).
- Our hearts were created to worship and serve God but tend toward being dominated by selfish habits as a result of our separation from Him (Gen. 6:5–7; Eccl. 8:11; 9:3).
- People ensnare each other in sin just as Adam and Eve aided each other's sin in the garden (Gen. 3:6, 12; Eccl. 7:23–29; 2 Tim. 3:6).
- The earth's systems, designed by God to cooperate with people for their benefit, are now are out of balance (Gen. 3:17–19; Eccl. 1:15; 2:11; 5:16, 17).

Ecclesiastes is the account of a man who looked inside himself and honestly recorded what he found there. Ecclesiastes does not detail Solomon's spiritual apostasy. But it is possible that his

disillusionment with pleasure and knowledge eventually caused him to hate life (Eccl. 2:1–17) and worship other gods. The kingdom of this great king came to nothing because he abandoned the God who gave him all that he possessed.

In the end, we are called to acknowledge our innermost thoughts, good and bad, to God (12:1–14), who will free us from the vanity of life without Him.

More: *The struggle portrayed in Ecclesiastes is paralleled in Paul's internal war between his desire to do good and his unrelenting temptation to sin (Rom. 7:14–27). Read about the breakthrough he experienced through the Holy Spirit in Rom. 8:1–17.*

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Dreadful Master

Eccl. 2:17

Solomon would have fit right into our world with his dedication to enjoying pleasure, gratifying his urges, expanding his influence, acquiring more possessions, increasing his fame, and getting whatever his heart desired (Eccl. 2:1–10). Solomon achieved the summit of instant gratification. Yet he eventually grieved his life's outcome (2:11, 17–21). His pursuits left him longing for something more.

That "something more" is God. Letting Him guide our lives frees us from self-centered pursuits. He introduces us to something far better: God has designed us to serve Him and other people, not simply look after ourselves. As Moses said and Jesus repeated, loving God and loving others are life's most important commands (Deut. 6:5; Lev. 19:8; Matt. 22:37–39).

If we do nothing more than exalt ourselves, we will become nothing more than slaves to our appetites. We will never find the fulfillment we seek. Pleasure can be a delightful servant—if dedicated to God—but pleasure makes a dreadful master.

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Possessed by Possessions

Eccl. 2:26

Solomon devoted his life to acquiring riches. “Whatever my eyes desired I did not keep from them,” he said—yet he concluded that this was nothing but “vanity and grasping for the wind” (Eccl. 2:10, 11). And like Solomon, the sinner of Ecclesiastes 2:26 spent his entire life “gathering and collecting” with nothing to show for his efforts in the end.

Use these questions to assess your material attachments:

1. Do you have possessions you would never consider giving away? Why?
2. Do you use belongings to establish your identity and status among your friends, neighbors, or coworkers?
3. How do you define success? To what extent does income or net worth enter into your definition?
4. How many of your major decisions are calculated predominantly by their financial impact on you and your family?
5. Do you find it easier to buy luxury items than to give money to church, missions, or charity?
6. Do you have friends who are financially poor? If not, why not?
7. How do you measure fulfillment? How do you know when you’re happy?
8. How important is it for you to surpass your parents’ financial achievements?
9. Do you measure your progress in life by whether you will make more this year than last year?
10. How does your financial success impact the poor and needy in your community or far away?

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Love and Hatred
Eccl. 3:8

God's people are urged to love their fellow human beings, but Scripture makes clear that there is an appropriate time and object for hatred. There are also people we are to avoid any alliances with. Find out more in "A Time to Hate" at Proverbs 28:16.

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A Quiet Handful
Eccl. 4:6

Ecclesiastes 4:6 asserts that wealth is accompanied by trouble while frugality leads to contentment. This reinforces a common lesson of the Bible, which sometimes depicts material wealth as a blessing from God (for example, Deut. 7:1–14; 11:13–15; 28:1–14) but also warns against elevating riches or frugality above more valuable things, including:

- a right relationship with God (Prov. 15:16; Luke 12:13–21),
- love of family (Prov. 15:17),
- righteousness and justice (16:8),
- humility (16:19),
- peace in the home (17:1), and
- personal integrity (28:6).

As we evaluate our lives, let us consider where we might have chosen material prosperity, or vows of poverty, over these greater treasures and contemplate how we might alter our ways to seek the "quiet handful" over "both hands full, together with toil and grasping for the wind".

More: *Like Ecclesiastes, the Book of Proverbs frequently sets two alternatives before the reader in order to identify the wisest choice, which is often not the choice the world would have us make. See "Good v. Best" at Prov. 27:5.*

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The Value of Teamwork

Eccl. 4:9–12

Modern culture often idealizes the self-made, self-reliant individual, whose success seems to be founded on little more than rugged independence and a dash of bravado. But everyone has had help somewhere along the way, and the more we realize the value of sharing our work with others, the greater our achievements will be. The writer of Ecclesiastes recognized this, advocating teamwork for four reasons:

1. *Greater productivity*. A person working solo rarely accomplishes as much as two people working together (Eccl. 4:9). A team expends far less effort to achieve the same results, and increased efficiency maximizes outcomes.
2. *Access to immediate assistance*. Sooner or later, everyone stumbles. Failing alone can be devastating, but working with partners creates a buffer against disaster. Mistakes happen less often, and when they do, allies are ready to get their friend back on track (4:10).
3. *Human comfort*. The world can be a cold place. But companions offer comfort when life is harsh. Even if they say nothing, their presence is reassuring (4:11).
4. *Security*. The world is dangerous, but there is safety in numbers. Wolves tend to attack solitary sheep, not the entire flock. It makes sense to journey through life in the company of others (4:12).

If we haven't invested recently in solid, lasting friendships, we are missing out on some of the wonderful benefits that God intended for us.

It is not wrong to be independent by nature or to need some time alone in life. But we all need someone to share ourselves with. We are social creatures; that is how God made us.

More: *Some men have many acquaintances but few close friends. Scripture offers an instructive model for men seeking camaraderie*

with fellow men. See "Man-to-Man" at 1 Sam. 20:41.

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Growing Together in Marriage
Eccl. 4:11

Sadly, some couples squander their marriage rather than embrace the opportunity for the joys of companionship. Instead of growing closer as God intended (Gen. 2:18, 23, 24; Eccl. 4:11), couples often drift apart and develop entirely separate lives. Instead of enjoying the deepest human relationship possible, neither spouse really knows the other.

Consider these simple ideas for increasing communication, intimacy, and companionship in marriage:

1. *Build on a shared interest*. Share something as simple as a walk, a sunset, a song, or a memory, and tell your spouse what you like about it. Describe what it means to you. How would you feel if it were taken away? Ask your spouse these same questions and discover together what you have in common.
2. *Open the lines of communication*. Set aside time every day to converse with your spouse. Let one partner talk as the other listens. Then give the other partner a turn as the first listens. Start with five or ten minutes, and don't let anything interrupt. Devote that time to each other. This can be during meals, in the car, while walking, or during another time.
3. *Pray with your spouse*. If you feel too far apart to pray together every day, begin by talking together with God once a week. If you are not ready to pray out loud, pray silently side by side.

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Pain Strategies

Eccl. 7:29

Today's society has become increasingly consumed with the fantasy that pain, suffering, and disappointment can be totally avoided, and that happiness, pleasure, and self-indulgence are inalienable human rights. But it takes some mental gymnastics to persist in this view, because the human condition inevitably involves pain. And yet we often engage in unhealthy strategies in our race to attain a suffering-free lifestyle:

- *Escape*. Taking a break from the daily grind is a necessary and important part of life (see "The Human Machine" at Ex. 23:12 and "Take a Break" at Ex. 35:1–3). But by constantly distracting ourselves, we develop a habit of neglecting problems that will only grow larger without our attention. Being busy is not inherently wrong, but God offers a life that is busy with joy (Eccl. 5:20).
- *Denial*. Refusing to admit the existence of conflict, telling ourselves and others that everything is "just fine," does not make it true. In doing so, we become like the scribes Jeremiah described, who cried "peace, peace" when there was no peace (Jer. 8:11). God gives us peace, but He also uses adversity to build our character (Eccl. 7:14).
- *Indifference*. Choosing to become callous to other people's pain, aware of their suffering but unmoved by it, actually brings suffering upon us, because it damages our hearts. Our attitude might be, "Life's tough, but so what? There's nothing I can do." But even if we can do very little, God longs for us to show compassion to the oppressed (4:1) and He values small gifts given with a big heart (Mark 12:41–44; Luke 21:1–4).
- *Hedonism*. Burying our pain under the weight of an extreme pursuit of pleasure, living from one high to the next, leads to an endless cycle of self-destruction. The original pain does not go away but rather is increased by the disappointments of an immoral lifestyle. There is a place for relaxing and feeling good, but the emptiness of constant thrill-seeking and self-worship leads to despair (Eccl. 2:1–11).
- *Withdrawal*. Avoiding unpleasant realities by turning inward and closing off contact with the outside world cuts relational ties that are vital to all human beings. We are social creatures, and turning inward leads to a lonely and barren existence (4:8).

Most of us can probably relate to one or more of the strategies for avoiding pain listed above. But we need not lose hope when seeing the errors of our ways. The first step in breaking out of these behaviors is to look to God for healing. We can pray, read the Scriptures, and reach out to others who can lend a hand as we learn to let go and trust God in hard times. A full life is one with good moments and bad, happiness and sadness, pleasure and pain.

More: *For more on the problem of avoiding life's difficulties, see "Cocooning" at Heb. 4:14–16.*

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Life Is Not Forever

Eccl. 12:1–8

Few young people grasp the reality that their lives will not go on forever. Ecclesiastes 12 supplies a portrait of old age, introduced by a caution to "remember now your Creator in the days of your youth." The following description is brutally honest:

- "Difficult days" bring "no pleasure."
- Hands ("keepers of the house") shake and tremble.
- Legs and back ("strong men") bend and stoop.
- Teeth ("grinders") fall out.
- Eyes ("windows") grow dim.
- Hearing ("doors") grows weak.
- Appetite ("grinding") diminishes.
- Insomnia (waking "at the sound of a bird") sets in.
- Voices ("daughters of music") grow feeble and faint.
- Falling becomes a familiar fear.
- Hair turns white like almond blossoms.
- Movement resembles an old grasshopper dragging itself along.
- The will to live begins to fail, and death awaits.

Many elderly people's experiences of growing old are not so bleak, but the writer of Ecclesiastes rightly desires to warn the young to remember God before life concludes. He uses images that convey

the arrival of death: a silver cord loosens, a bowl breaks, a pitcher shatters, a wheel ceases to turn, the body returns to the ground (compare Gen. 3:19; Job 34:15), and the spirit goes to God, presumably for judgment (Eccl. 12:7, 14).

This is the fate of every human being. Young or old, our lives grow shorter today. Given that reality, we should actively live for God, because life without Him is meaningless.

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Only with God

Eccl. 12:13, 14

The Book of Ecclesiastes shows that apart from God, everything is ultimately "vanity" (Eccl. 1:2).

- Without God, learning leads to cynicism (1:7, 8).
- Without God, greatness leads to sorrow (1:16–18).
- Without God, pleasure leads to disappointment (2:1, 2).
- Without God, labor leads to a hatred of life (2:17).
- Without God, philosophy leads to emptiness (3:1–9).
- Without God, eternity leads to a lack of fulfillment (3:11).
- Without God, life leads to depression (4:2, 3).
- Without God, religion leads to meaninglessness (5:7).
- Without God, wealth leads to trouble (5:12).
- Without God, existence leads to frustration (6:12).
- Without God, wisdom leads to despair (11:1–8).

The beginning of wisdom is the fear of God (Prov. 1:7; Eccl. 12:13), a deep respect for and commitment to God's words and ways. Only godly fear ultimately leads to fulfillment in this world and the next.

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Ecclesiastes 1

a **1:2** Or *Absurdity, Frustration, Futility, Nonsense;* and so throughout this book

Ecclesiastes 2

a **2:8** Exact meaning unknown
b **2:25** Following Masoretic Text, Targum, and Vulgate; some Hebrew manuscripts, Septuagint, and Syriac read *without Him.*

Ecclesiastes 3

a **3:21** Septuagint, Syriac, Targum, and Vulgate read *Who knows whether the spirit . . . goes upward, and whether . . . goes downward to the earth?*

Ecclesiastes 5

a **5:6** Literally *voice*

Ecclesiastes 8

a **8:10** Some Hebrew manuscripts, Septuagint, and Vulgate read *praised.*

Ecclesiastes 9

a **9:2** Septuagint, Syriac, and Vulgate read *good and bad.*
b **9:14** Septuagint, Syriac, and Vulgate read *bulwarks.*

Ecclesiastes 10

a **10:1** Targum and Vulgate omit *putrefy.*

Ecclesiastes 11

a **11:5** Or *spirit*

Ecclesiastes 12

a **12:6** Following Qere and Targum; Kethib reads *removed;* Septuagint and Vulgate read *broken.*
b **12:11** Literally *masters of the assemblies*

The physical, romantic, and sexual dimensions of human love can be pushed to two extremes—sensuality and asceticism. Sensuality turns desire into lust. Asceticism turns purity into sterility.

The alternative, captured here in the Song of Solomon, is to recognize romantic love as a gift from God to celebrate, enjoy, and protect. Here we see healthy romance captured in a poem of passion, intensity, imagery, and anticipation. The Song of Solomon offers a positive ideal to pursue, a portrait of married love that is neither obscene nor ashamed.

The Song of Solomon may strike some as an odd book to include in Scripture, alongside works that deal with the ultimate meaning of life and declare themselves to be the very words of God (2 Tim. 3:16). But truly loving relationships are a foundational element of meaningful life, and of families.

This issue has kept God's followers occupied for centuries, and their conclusions have been determined by their interpretation of the text. Many approach this book as an allegory either of the relationship between God and Israel or between Christ and the church. A related approach is to accept the poem as an earthly love story but regard its characters and events as types that portray higher spiritual meanings.

If we take the Song of Solomon at face value, we find a delightful love poem about the pure and powerful affection between a wedded couple. We could argue that it has earned its place in Scripture because it serves as a reminder of what authentic love looks like. God created us,

male and female, and the first couple was "naked . . . and were not ashamed" (Gen. 2:25). It wasn't until after Adam and Eve's disobedience that human sexuality was tainted by shame and the potential for abuse (3:8–13, 21).

The Song of Solomon takes us back to the ideal of love as God intended, celebrating the romantic relationship of Solomon and his bride, called the Shulamite (Song 6:13). The poem is candid about physical love, staunch in its advocacy of commitment, devotion, and personal integrity, and beautiful in its expression of the care and gentleness shown by both members of the union.

The poem is cast in the language of agriculture and nature, with imagery that may at first feel unusual or unfamiliar to modern readers. In addition, readers will find a number of speakers besides Solomon and the bride. The Shulamite refers to a group called the daughters of Jerusalem (for example, Song 1:5; 2:7; 3:5), who likely form a chorus that responds to the main speakers (for example, 1:8; 5:9; 6:1). The bride's brothers also indirectly participate in the conversation (8:8, 9).

The Song of Solomon is not the only passage of Scripture to address love's virtues. First Corinthians 13, often referred to as "the Love Chapter," describes the unfailing love that should fill our lives as Christians. And Ephesians 5:25–33 discusses the love that men should show their wives—the same sacrificial love that Christ has for the church.

This "song of songs" is traditionally attributed to Solomon (Song 1:1), although the phrasing of the verse could also mean that the song was composed *for* Solomon. The fact that Solomon wrote 1,005 songs (1 Kin. 4:32), however, testifies to his qualifications to write such a masterpiece. If Solomon was indeed the writer, then this poem would have been composed sometime during his reign from 971 to 931 B.C. The Song of Solomon is set in and around the land of Canaan.

Key Verses in Song of Solomon

- “I am the rose of Sharon, and the lily of the valleys” (Song 2:1).
- “His banner over me was love” (Song 2:4).
- “Do not stir up nor awaken love until it pleases” (Song 2:7; 3:5; 8:4).
- “I am my beloved’s, and my beloved is mine” (Song 6:3).
- “Love is as strong as death, jealousy as cruel as the grave” (Song 8:6).
- “Many waters cannot quench love, nor can the floods drown it” (Song 8:7).

Song of Solomon 1

[1]The song of songs, which *is* Solomon's.

The Banquet

The Shulamite[a]

[2]Let him kiss me with the kisses of his mouth—
For your[b] love *is* better than wine.
[3]Because of the fragrance of your good ointments,
Your name *is* ointment poured forth;
Therefore the virgins love you.
[4]Draw me away!

The Daughters of Jerusalem

We will run after you.[c]

The Shulamite

The king has brought me into his chambers.

The Daughters of Jerusalem

We will be glad and rejoice in you.[d]

We will remember your[e] love more than wine.

The Shulamite

Rightly do they love you.[f]

[5]I *am* dark, but lovely,
O daughters of Jerusalem,
Like the tents of Kedar,

Like the curtains of Solomon. *A Dark and Lovely Bride*

6 Do not look upon me, because I *am* dark,
Because the sun has tanned me.
My mother's sons were angry with me;
They made me the keeper of the vineyards,
But my own vineyard I have not kept.

(To Her Beloved)

7 Tell me, O you whom I love,
Where you feed *your flock,*
Where you make *it* rest at noon.
For why should I be as one who veils herself[g]
By the flocks of your companions?

The Beloved

8 If you do not know, O fairest among women,
Follow in the footsteps of the flock,
And feed your little goats
Beside the shepherds' tents.
9 I have compared you, my love,
To my filly among Pharaoh's chariots.
10 Your cheeks are lovely with ornaments,
Your neck with chains *of gold*.

The Daughters of Jerusalem

11 We will make you[h] ornaments of gold
With studs of silver.

The Shulamite

12 While the king *is* at his table,
My spikenard sends forth its fragrance. *The Fragrance of Love*
13 A bundle of myrrh *is* my beloved to me,
That lies all night between my breasts.

14 My beloved *is* to me a cluster of henna
blooms
In the vineyards of En Gedi.

The Beloved

15 Behold, you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes.

The Shulamite

16 Behold, you *are* handsome, my beloved!
Yes, pleasant!
Also our bed *is* green.
17 The beams of our houses *are* cedar,
And our rafters of fir.

Song of Solomon 2

[1]I *am* the rose of Sharon,
And the lily of the valleys.

The Beloved

[2]Like a lily among thorns,
So is my love among the daughters.

The Shulamite

[3]Like an apple tree among the trees of the woods,
So *is* my beloved among the sons.
I sat down in his shade with great delight,
And his fruit *was* sweet to my taste.

The Shulamite to the Daughters of Jerusalem

4He brought me to the banqueting house,
And his banner over me *was* love.
[5]Sustain me with cakes of raisins,
Refresh me with apples,
For I *am* lovesick.

[6]His left hand *is* under my head,
And his right hand embraces me.
[7]I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

The Beloved's Request

The Shulamite

8The voice of my beloved!

Behold, he comes
Leaping upon the mountains,
Skipping upon the hills.
9 My beloved is like a gazelle or a young
stag.
Behold, he stands behind our wall;
He is looking through the windows,
Gazing through the lattice.

10 My beloved spoke, and said to me:
"Rise up, my love, my fair one,
And come away.
11 For lo, the winter is past,
The rain is over *and* gone.
12 The flowers appear on the earth;
The time of singing has come,
And the voice of the turtledove
Is heard in our land.
13 The fig tree puts forth her green figs,
And the vines *with* the tender grapes
Give a good smell.
Rise up, my love, my fair one,
And come away!

14 "O my dove, in the clefts of the rock,
In the secret *places* of the cliff,
Let me see your face,
Let me hear your voice;
For your voice *is* sweet,
And your face *is* lovely."

Her Brothers

15 Catch us the foxes,
The little foxes that spoil the vines,
For our vines *have* tender grapes.

The Shulamite

16 My beloved *is* mine, and I *am* his.
He feeds *his flock* among the lilies.

(To Her Beloved)

17 Until the day breaks
And the shadows flee away,
Turn, my beloved,
And be like a gazelle
Or a young stag
Upon the mountains of Bether.[a]

Song of Solomon 3

A Troubled Night

The Shulamite

1 By night on my bed I sought the one I love;
I sought him, but I did not find him.
2 "I will rise now," *I said,*
"And go about the city;
In the streets and in the squares
I will seek the one I love."
I sought him, but I did not find him.
3 The watchmen who go about the city found me;
I said,
"Have you seen the one I love?"

4 Scarcely had I passed by them,
When I found the one I love.
I held him and would not let him go,
Until I had brought him to the house of my mother,
And into the chamber of her who conceived me.

5 I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases. *True Love Waits*

The Coming of Solomon

The Shulamite

6 Who *is* this coming out of the wilderness
Like pillars of smoke,

Perfumed with myrrh and frankincense,
With all the merchant's fragrant powders?
7Behold, it *is* Solomon's couch,
With sixty valiant men around it,
Of the valiant of Israel.
8They all hold swords,
Being expert in war.
Every man *has* his sword on his thigh
Because of fear in the night.

9Of the wood of Lebanon
Solomon the King
Made himself a palanquin:[a]
10He made its pillars *of* silver,
Its support *of* gold,
Its seat *of* purple,
Its interior paved *with* love
By the daughters of Jerusalem.
11Go forth, O daughters of Zion,
And see King Solomon with the crown
With which his mother crowned him
On the day of his wedding,
The day of the gladness of his heart.

Song of Solomon 4

The Bridegroom Praises the Bride

The Beloved

1 Behold, you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes behind your veil.
Your hair *is* like a flock of goats,
Going down from Mount Gilead.
2 Your teeth *are* like a flock of shorn *sheep*
Which have come up from the washing,
Every one of which bears twins,
And none *is* barren among them.
3 Your lips *are* like a strand of scarlet,
And your mouth is lovely.
Your temples behind your veil
Are like a piece of pomegranate.
4 Your neck *is* like the tower of David,
Built for an armory,
On which hang a thousand bucklers,
All shields of mighty men.
5 Your two breasts *are* like two fawns,
Twins of a gazelle,
Which feed among the lilies.

6 Until the day breaks
And the shadows flee away,
I will go my way to the mountain of myrrh
And to the hill of frankincense.

7 You *are* all fair, my love,
And *there is* no spot in you.
8 Come with me from Lebanon, *my* spouse,

With me from Lebanon.
Look from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.

9 You have ravished my heart,
My sister, *my* spouse;
You have ravished my heart
With one *look* of your eyes,
With one link of your necklace.
10 How fair is your love,
My sister, *my* spouse!
How much better than wine is your love,
And the scent of your perfumes
Than all spices!
11 Your lips, O *my* spouse,
Drip as the honeycomb;
Honey and milk *are* under your tongue;
And the fragrance of your garments
Is like the fragrance of Lebanon.

12 A garden enclosed
Is my sister, *my* spouse,
A spring shut up,
A fountain sealed.
13 Your plants *are* an orchard of pomegranates
With pleasant fruits,
Fragrant henna with spikenard,
14 Spikenard and saffron,
Calamus and cinnamon,
With all trees of frankincense,
Myrrh and aloes,
With all the chief spices—

15 A fountain of gardens,
A well of living waters,
And streams from Lebanon.

The Shulamite

16 Awake, O north *wind,*
And come, O south!
Blow upon my garden,
That its spices may flow out.
Let my beloved come to his garden
And eat its pleasant fruits. *North and South Winds*

Song of Solomon 5

The Beloved

1 I have come to my garden, my sister, *my* spouse;
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.

(To His Friends)

Eat, O friends!
Drink, yes, drink deeply,
O beloved ones!

The Shulamite's Troubled Evening

The Shulamite

2 I sleep, but my heart is awake;
It is the voice of my beloved!
He knocks, *saying,*
"Open for me, my sister, my love,
My dove, my perfect one;
For my head is covered with dew,
My locks with the drops of the night."

3 I have taken off my robe;
How can I put it on *again?*
I have washed my feet;
How can I defile them?
4 My beloved put his hand
By the latch *of the door,*
And my heart yearned for him.
5 I arose to open for my beloved,
And my hands dripped *with* myrrh,

My fingers with liquid myrrh,
On the handles of the lock.

6I opened for my beloved,
But my beloved had turned away *and* was gone.
My heart leaped up when he spoke.
I sought him, but I could not find him;
I called him, but he gave me no answer.
7The watchmen who went about the city found me.
They struck me, they wounded me;
The keepers of the walls
Took my veil away from me.
8I charge you, O daughters of Jerusalem,
If you find my beloved,
That you tell him I *am* lovesick!

The Daughters of Jerusalem

9What *is* your beloved
More than *another* beloved,
O fairest among women?
What *is* your beloved
More than *another* beloved,
That you so charge us?

The Shulamite

10My beloved *is* white and ruddy,
Chief among ten thousand. *Celebrate Interracial Marriage*
11His head *is like* the finest gold;
His locks *are* wavy,
And black as a raven.
12His eyes *are* like doves
By the rivers of waters,

Washed with milk,
And fitly set.
13His cheeks *are* like a bed of spices,
Banks of scented herbs.
His lips *are* lilies,
Dripping liquid myrrh.

14His hands *are* rods of gold
Set with beryl.
His body *is* carved ivory
Inlaid *with* sapphires.
15His legs *are* pillars of marble
Set on bases of fine gold.
His countenance *is* like Lebanon,
Excellent as the cedars.
16His mouth *is* most sweet,
Yes, he *is* altogether lovely.
This *is* my beloved,
And this *is* my friend,
O daughters of Jerusalem!

Song of Solomon 6

The Daughters of Jerusalem

1 Where has your beloved gone,
O fairest among women?
Where has your beloved turned aside,
That we may seek him with you?

The Shulamite

2 My beloved has gone to his garden,
To the beds of spices,
To feed *his flock* in the gardens,
And to gather lilies.
3 I *am* my beloved's,
And my beloved *is* mine.
He feeds *his flock* among the lilies.

Praise of the Shulamite's Beauty

The Beloved

4 O my love, you *are as* beautiful as Tirzah,
Lovely as Jerusalem,
Awesome as *an army* with banners!
5 Turn your eyes away from me,
For they have overcome me.
Your hair *is* like a flock of goats
Going down from Gilead.
6 Your teeth *are* like a flock of sheep
Which have come up from the washing;
Every one bears twins,
And none *is* barren among them.
7 Like a piece of pomegranate
Are your temples behind your veil.

[8]There are sixty queens
And eighty concubines,
And virgins without number.
[9]My dove, my perfect one,
Is the only one,
The only one of her mother,
The favorite of the one who bore her.
The daughters saw her
And called her blessed,
The queens and the concubines,
And they praised her.

[10]Who is she who looks forth as the
morning,
Fair as the moon,
Clear as the sun,
Awesome as *an army* with banners?

The Shulamite

[11]I went down to the garden of nuts
To see the verdure of the valley,
To see whether the vine had budded
And the pomegranates had bloomed.
[12]Before I was even aware,
My soul had made me
As the chariots of my noble people.[a]

The Beloved and His Friends

[13]Return, return, O Shulamite;
Return, return, that we may look upon you!

The Shulamite

What would you see in the Shulamite—
As it were, the dance of the two camps?[b]

Song of Solomon 7

Expressions of Praise

The Beloved

1 How beautiful are your feet in sandals,
O prince's daughter!
The curves of your thighs *are* like jewels,
The work of the hands of a skillful workman.
2 Your navel *is* a rounded goblet;
It lacks no blended beverage.
Your waist *is* a heap of wheat
Set about with lilies.
3 Your two breasts *are* like two fawns,
Twins of a gazelle.
4 Your neck *is* like an ivory tower,
Your eyes *like* the pools in Heshbon
By the gate of Bath Rabbim.
Your nose *is* like the tower of Lebanon
Which looks toward Damascus.
5 Your head *crowns* you like *Mount* Carmel,
And the hair of your head *is* like purple;
A king *is* held captive by *your* tresses. *Treasured*

Tresses

6 How fair and how pleasant you are,
O love, with your delights!
7 This stature of yours is like a palm tree,
And your breasts *like* its clusters.
8 I said, "I will go up to the palm tree,
I will take hold of its branches."
Let now your breasts be like clusters of the vine,

The fragrance of your breath like apples,
9And the roof of your mouth like the best
wine.

The Shulamite

The wine goes *down* smoothly for my
beloved,
Moving gently the lips of sleepers.[a]
10I *am* my beloved's,
And his desire *is* toward me.

11Come, my beloved,
Let us go forth to the field;
Let us lodge in the villages.
12Let us get up early to the vineyards;
Let us see if the vine has budded,
Whether the grape blossoms are open,
And the pomegranates are in bloom.
There I will give you my love.
13The mandrakes give off a fragrance,
And at our gates *are* pleasant *fruits,*
All manner, new and old,
Which I have laid up for you, my beloved.

Song of Solomon 8

[1]Oh, that you were like my brother,
Who nursed at my mother's breasts!
If I should find you outside,
I would kiss you;
I would not be despised.
[2]I would lead you *and* bring you
Into the house of my mother,
She *who* used to instruct me.
I would cause you to drink of spiced wine,
Of the juice of my pomegranate.

(To the Daughters of Jerusalem)

[3]His left hand *is* under my head,
And his right hand embraces me.
[4]I charge you, O daughters of Jerusalem,
Do not stir up nor awaken love
Until it pleases.

Love Renewed in Lebanon

A Relative

5Who *is* this coming up from the wilderness,
Leaning upon her beloved?

I awakened you under the apple tree.
There your mother brought you forth;
There she *who* bore you brought *you* forth.

The Shulamite to Her Beloved

6Set me as a seal upon your heart,
As a seal upon your arm;
For love *is as* strong as death,

Jealousy *as* cruel as the grave;[a]
Its flames *are* flames of fire,
A most vehement flame.[b] *Love Is as Strong as Death*

7 Many waters cannot quench love,
Nor can the floods drown it.
If a man would give for love
All the wealth of his house,
It would be utterly despised.

The Shulamite's Brothers

8 We have a little sister,
And she has no breasts.
What shall we do for our sister
In the day when she is spoken for?
9 If she *is* a wall,
We will build upon her
A battlement of silver;
And if she *is* a door,
We will enclose her
With boards of cedar.

The Shulamite

10 I *am* a wall,
And my breasts like towers;
Then I became in his eyes
As one who found peace.
11 Solomon had a vineyard at Baal Hamon;
He leased the vineyard to keepers;
Everyone was to bring for its fruit
A thousand silver coins.

(To Solomon)

12 My own vineyard *is* before me.
You, O Solomon, *may have* a thousand,

And those who tend its fruit two hundred.

The Beloved

13You who dwell in the gardens,
The companions listen for your voice—
Let me hear it!

The Shulamite

14Make haste, my beloved,
And be like a gazelle
Or a young stag
On the mountains of spices.

A Dark and Lovely Bride
Song 1:5, 6

Based on her description of herself as “dark” like the tents of Kedar and “tanned” by the sun, it is possible that the bride in the Song of Solomon was a dark-skinned woman, perhaps of the tribe of Kedar, a nomadic tribe of Ishmaelites that controlled caravan routes between Palestine and Egypt and was said to live in black tents (see “Bent Toward Belligerence” at Ps. 120:5–7). Whatever her background, it is important to take note of the description of her appearance because it indicates that God supports and celebrates healthy marriage regardless of either partner’s ethnicity. His concern is not on outward appearances but on our hearts.

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The Fragrance of Love
Song 1:12–14

It has been said that smell is the most emotionally evocative of the senses, and so it is not surprising that the Song of Solomon, like many romantic poems throughout the centuries, includes frequent allusions to sweet-smelling aromas:

- *Spikenard* (Song 1:12; 4:13, 14), a fragrant, costly oil derived from dried roots and stems of nard, an herb that grows in the Himalayas of Nepal, China, and India. It was used as an ointment or an expensive perfume.
- *Myrrh* (1:13; 3:6; 4:14; 5:5, 13), an aromatic, resinous extract of a stiff-branched tree with white flowers and plum-like fruit. Myrrh was an ingredient in anointing oil (Ex. 30:23) and perfume (Ps. 45:8; Prov. 7:17), and was used in purification rites for women (Esth. 2:12).

- *Henna* (Song 1:14; 4:13), a large plant with fragrant flowers often exchanged as a token of friendship. Solomon was known to have henna vineyards at En Gedi. The plants were used to make an orange-red dye used as a cosmetic.
- *Cedar* (1:17), the aromatic wood of the massive evergreen trees which in Solomon's time covered the hills and mountains of Lebanon (the "fragrance of Lebanon," 4:11). Solomon imported enormous quantities of cedar to build the temple and other projects, including his palace complex, the House of the Forest of Lebanon (1 Kin. 5:1–10; 7:1–8), perhaps the location of the scene described in Song 1:17.
- *Frankincense* (Song 3:6; 4:6, 14), an aromatic gum resin obtained from the Boswellia tree in tropical regions of Africa and Asia. The highly fragrant substance was used in Israel's religious rites (Ex. 30:7, 34; Lev. 2:1; 24:7) and was considered a symbol of religious fervor. Frankincense was a valuable trade item in the ancient world.
- *Saffron* (Song 4:14), a product of crocus blooms dried and pressed into cakes. The product was used as a coloring for curries and stews or as a perfume for floors and especially for weddings.
- *Calamus* (4:14), or sweet flag (as well as many other names), a fragrant, reed-like grass that grows along streams and river banks. The leaves are ginger-flavored when crushed. Calamus is listed as an ingredient of the anointing oil used in Israel's worship (Ex. 30:23).
- *Cinnamon* (Song 4:14), a product of the cinnamon tree native to Ceylon. The tree's oil was used as a perfume both for secular (Prov. 7:17) and religious (Ex. 30:32) purposes.
- *Aloes* (Song 4:14), the highly valued wood of the large eaglewood tree native to India. It was made into perfume and incense.
- *Apples* (2:5; 7:8), or possibly *apricots*, which may have been imported from groves in the Caucasus region to the north of Canaan.
- *Mandrakes* (7:13), perennial herbs with dark green leaves and small bluish-purple flowers in winter. The plant's springtime fruit is yellow, fragrant, and sweet. Said to have narcotic qualities, mandrakes were called "love apples" and were possibly used as a love potion (compare Gen. 30:14–16).

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True Love Waits

Song 3:5

The Song of Solomon provides a crucial foundational principle for healthy human sexuality, three times giving the exhortation: “Do not stir up nor awaken love until it pleases” (Song 2:7; 3:5; 8:4).

It is perilous to awaken passion outside of a loving marriage bond. Like all good things, sex can be incredibly destructive in the wrong situation, and the only proper situation for something as powerful as sex is the one human relationship that is strong enough not to be shattered by it—and instead is enriched by it. That relationship is a loving marriage, a lifelong bond between two people who grow together emotionally and spiritually as well as physically.

Scripture encourages all who are unmarried to let sex wait until marriage. Sex is a jewel that must await the right setting.

The Bible’s instruction for Christians is clear—to remain abstinent until marriage. However, it is also important to remember that Christ offers compassion and healing for those who make mistakes but repent and seek His help (1 John 1:9, 10).

Furthermore, believers have been charged to help one another overcome sexual misconduct through accountability, forgiveness, and support. Read Matthew 18:15–35, Galatians 6:1–5, and 1 Thessalonians 4:3–8.

More: *To learn more about Scripture’s perspective on the nature of love, see “Manage Your Passion” at Gen. 34:2; “Love Is as Strong as Death” at Song 8:6; and “A Lifestyle of Love” at 1 Cor. 13:1–13.*

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North and South Winds

Song 4:16

Song of Solomon 4:16 describes a beautiful and intimate scene of physical union between the king and his bride. The north wind was the coldest of the region, while the south wind was the gentlest. The bride urges these two winds to blow upon her as upon a fragrant "garden" (compare Song 4:12), revealing her charms in a way that will invite her husband to enter the garden and revel in its "pleasant fruits."

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Celebrate Interracial Marriage
Song 5:10

The marriage celebrated in the Song of Solomon appears to have been a match between two members of different ethnic groups. The groom, presumably Solomon, is described as "white and ruddy" (Song 5:10), while the bride is "dark" like the black tents of Kedar (Song 1:5; see also "A Dark and Lovely Bride" at Song 1:5, 6).

Marriages across ethnic and racial lines were not uncommon in the ancient world (for example, Num. 12:1; Ruth 1:4; 1 Kin. 11:1), and the Bible never condemns or prohibits interracial unions. The ancient Israelites were forbidden to marry Canaanites, Ammonites, or Moabites (Deut. 7:1–4; 23:3), but these prohibitions were not based on ethnicity but on religious, moral, and political considerations.

God created all the diverse peoples of the earth. Differences in background and appearance that can be hard for some people to accept are a creation of God Himself. And His love extends to all (see "To Every Nation" at Matt. 28:19), so it is unsurprising that His Word includes a celebration of marriage between two people of different ethnicities.

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Treasured Tresses
Song 7:5

King Solomon was captivated by his bride's beautiful hair. The simile between his beloved's head and the peak of Mount Carmel does not indicate that her hair was white like snow but rather that her head "crowned" her body just as Mount Carmel crowned northern Canaan. Likewise, the allusion to purple was not a comment on the bride's hair color but a statement of its value. Purple was an expensive dye that signified wealth and royalty. Purple cloth ranked in value with gold and was even used to pay tribute. No one knows the color of the Shulamite's hair, but it was likely dark (see "A Dark and Lovely Bride" at Song 1:5, 6).

More: *For more on purple, see "The Trade in Purple" at Acts 16:14.*

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Love Is as Strong as Death
Song 8:6

Human history and literature are filled with stories, both tragedies and comedies, about the achievements and failures of people in love. The Bible speaks extensively about the unfathomable power of true, selfless love:

- It can be "better than wine" (Song 1:2).
- It is "as strong as death" (8:6).
- It is greater even than faith or hope (1 Cor. 13:13).
- It is the root of evil when its object is money (1 Tim. 6:10).
- It "covers all sins" (Prov. 10:12).
- Perfect love "casts out fear" (1 John 4:18).
- The love of Christ "passes knowledge" (Eph. 3:19).
- It is the only debt we should owe each other (Rom. 13:8).
- It "does not envy" (1 Cor. 13:4).
- It makes believers capable of blessing those who curse them and doing good to those who hate or hurt them (Matt. 5:44).

- It is the essence of the commandments of God (Rom. 13:9; Gal. 5:14; James 2:8).
- Its absence is evidence that one does not know God (1 John 4:8, 12, 20).
- It empowers people to give their lives for someone else, just as Christ did (John 15:13–17; Eph. 5:25–28).

God is the source of love. Sinful human beings twist and abuse it and even confuse it with passion and lust. But God wants to help us rediscover love so that we restore and heal ourselves and everyone around us. This is one of the most basic tenets of the message of Christ.

More: *To read about a demonstration of sacrificial love, see the story of Hosea's pursuit of his wayward spouse in Hos. 1–3.*

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Song of Solomon 1

a **1:2** A Palestinian young woman from the town of Shulam or Shunem (compare 6:13). The speaker and audience are identified according to the number, gender, and person of the Hebrew words. Occasionally the identity is not certain.
b **1:2** Masculine singular, that is, the Beloved
c **1:4** Masculine singular, that is, the Beloved
d **1:4** Feminine singular, that is, the Shulamite
e **1:4** Masculine singular, that is, the Beloved
f **1:4** Masculine singular, that is, the Beloved
g **1:7** Septuagint, Syriac, and Vulgate read *wanders*.
h **1:11** Feminine singular, that is, the Shulamite

Song of Solomon 2

a **2:17** Literally *Separation*

Song of Solomon 3

a **3:9** A portable enclosed chair

Song of Solomon 6

a **6:12** Hebrew *Ammi Nadib*
b **6:13** Hebrew *Mahanaim*

Song of Solomon 7

a **7:9** Septuagint, Syriac, and Vulgate read *lips and teeth*.

Song of Solomon 8

a **8:6** Or *Sheol*
b **8:6** Literally *A flame of YAH* (a poetic form of *YHWH, the LORD*)

Spoken during the days of Israel and Judah's divided monarchy, Isaiah's prophecies lay out God's intentions far into the future and across the globe. The prophet begins in the here-and-now with an evaluation of God's people, who are found far from the ideals set forth in the Law. Isaiah warns the Israelites that God will send judgment to purify His people until they are purged of sin. The Lord warns Isaiah, however, that the people will reject the prophet's words (Is. 6:10). Isaiah anticipates long years of the Lord disciplining His people, but one day His promises would revive the nation. The latter portions of the Book of Isaiah gaze ahead to a time when God will send a Messiah. This Servant will suffer for Israel—and for the whole world—and will one day usher in a reign of peace and righteousness.

The Book of Isaiah has been called the "fifth Gospel" because of its emphasis on the person and work of this Messiah, identified in the New Testament as Jesus Christ. Isaiah has also been likened to a miniature version of the Bible because the book seems to divide naturally into two major sections, chapters 1–39 and chapters 40–66, corresponding to the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament. Isaiah 1–39 dwell on humanity's failures, while Isaiah 40–66 emphasize the hope of the coming Messiah.

The literary style of Isaiah alternates between prophecy expressed in poetic verse and historical narrative. The content can be challenging; the language is lofty, and the book's images are sometimes difficult to understand. Nevertheless, Isaiah is quoted more often in the New Testament than any other Old Testament writer, and his

work has inspired countless artists and musicians throughout history.

From earliest times, tradition has held that the prophet Isaiah wrote the book that bears his name. Some now suggest that chapters 40–66 were produced by a second author writing in the tradition of Isaiah. Yet it is revealing that the oldest manuscripts we possess contain all sixty-six chapters of the text in a complete, unbroken progression.

Isaiah was probably born during the reign of King Uzziah (or Azariah, 767–740 B.C.) to a family related to the royal house. He received his call as a prophet in the year of Uzziah's death (6:1), and his work probably continued into the reign of Manasseh (686–642 B.C.). Isaiah's ministry extended for some forty years. To learn more about the prophet Isaiah, see his profile and "The Life and Times of Isaiah" at Isaiah 1:1.

Isaiah probably lived in Jerusalem, but his prophecies addressed lands throughout the Middle East and, in looking forward to the Messiah, indeed address all the earth.

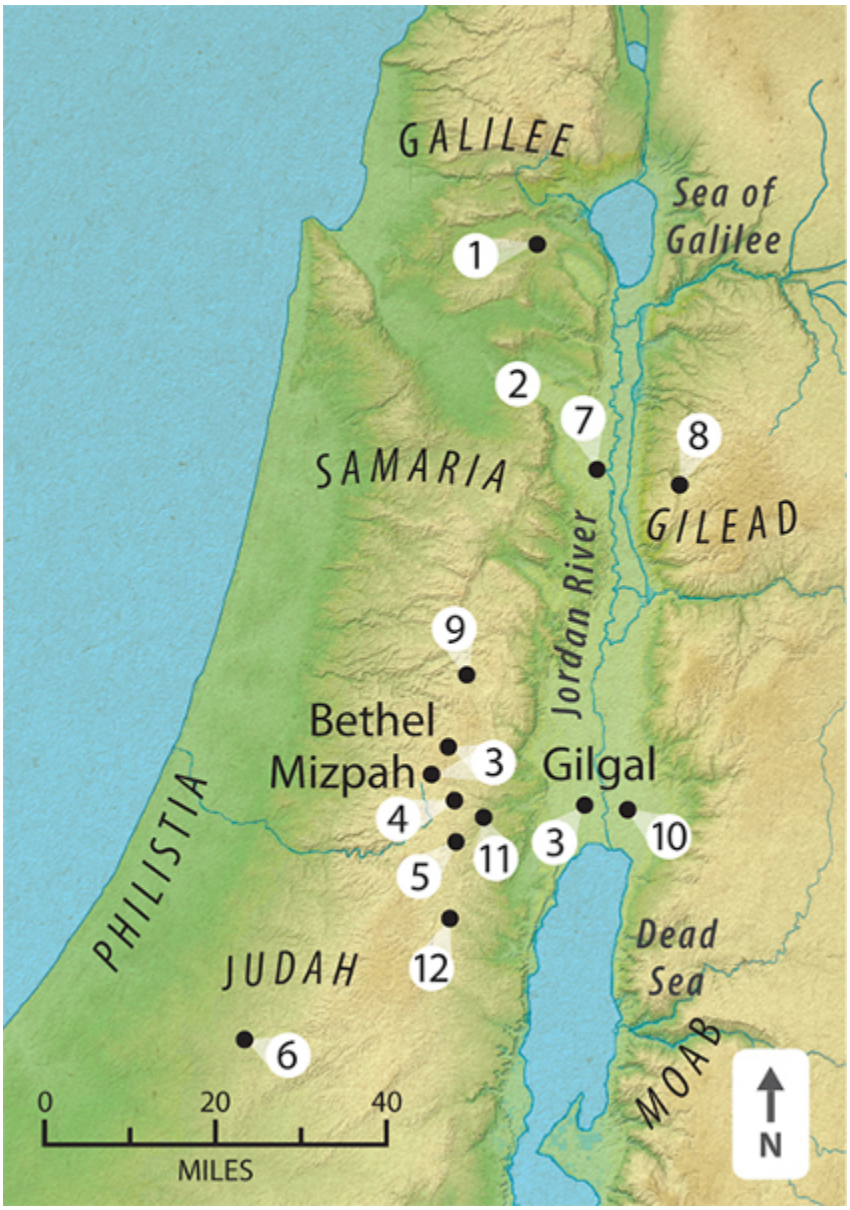
Key Verses in Isaiah

- "Though your sins are like scarlet, they shall be as white as snow" (Is. 1:18).
- "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Is. 2:4).
- "I heard the voice of the Lord, saying: 'Whom shall I send, and who will go for Us?' Then I said, 'Here am I! Send me' " (Is. 6:8).
- "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor,

Mighty God, Everlasting Father, Prince of Peace" (Is. 9:6).

- "The Lord GOD will wipe away tears from all faces" (Is. 25:8).
- "Those who wait on the LORD shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Is. 40:31).
- "Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand" (Is. 41:10).
- "All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all" (Is. 53:6).
- "For My thoughts are not your thoughts, nor are your ways My ways" (Is. 55:8).

The Places of the Prophets



1. Jonah was born at **Gath Hepher**.
2. Hosea was born in **Israel**.
3. Samuel ministered at **Bethel**, **Gilgal**, and **Mizpah**.
4. Samuel was born at **Ramah**.
5. Isaiah, Ezekiel, Daniel, Joel, Zephaniah, Haggai, Zechariah, and Malachi were born at **Jerusalem**.
6. Micah was born at **Moresheth Gath**.
7. Elisha was born at **Abel Meholah**.
8. Elijah was born at **Tishbe**.

9. Samuel was dedicated and brought up at **Shiloh**.
10. Nahum was born at **Elkosh**.
11. Jeremiah was born at **Anathoth**.
12. Amos was born at **Tekoa**.

The Prophets: A Timeline

Beginning with Moses, God began to communicate His word to the Israelites through prophets. Prophetic activity appears to have conspicuously increased following the division of the kingdom into Judah and Israel (c. 925 B.C.). During the ninth century B.C., Elijah and Elisha arose as prominent spokesmen for the Lord. In the eighth century B.C., Isaiah became the first of a series of prophets whose detailed messages are recorded in the Old Testament. This timeline shows the approximate dates of several of these prophets' lifetimes or prophetic activity.

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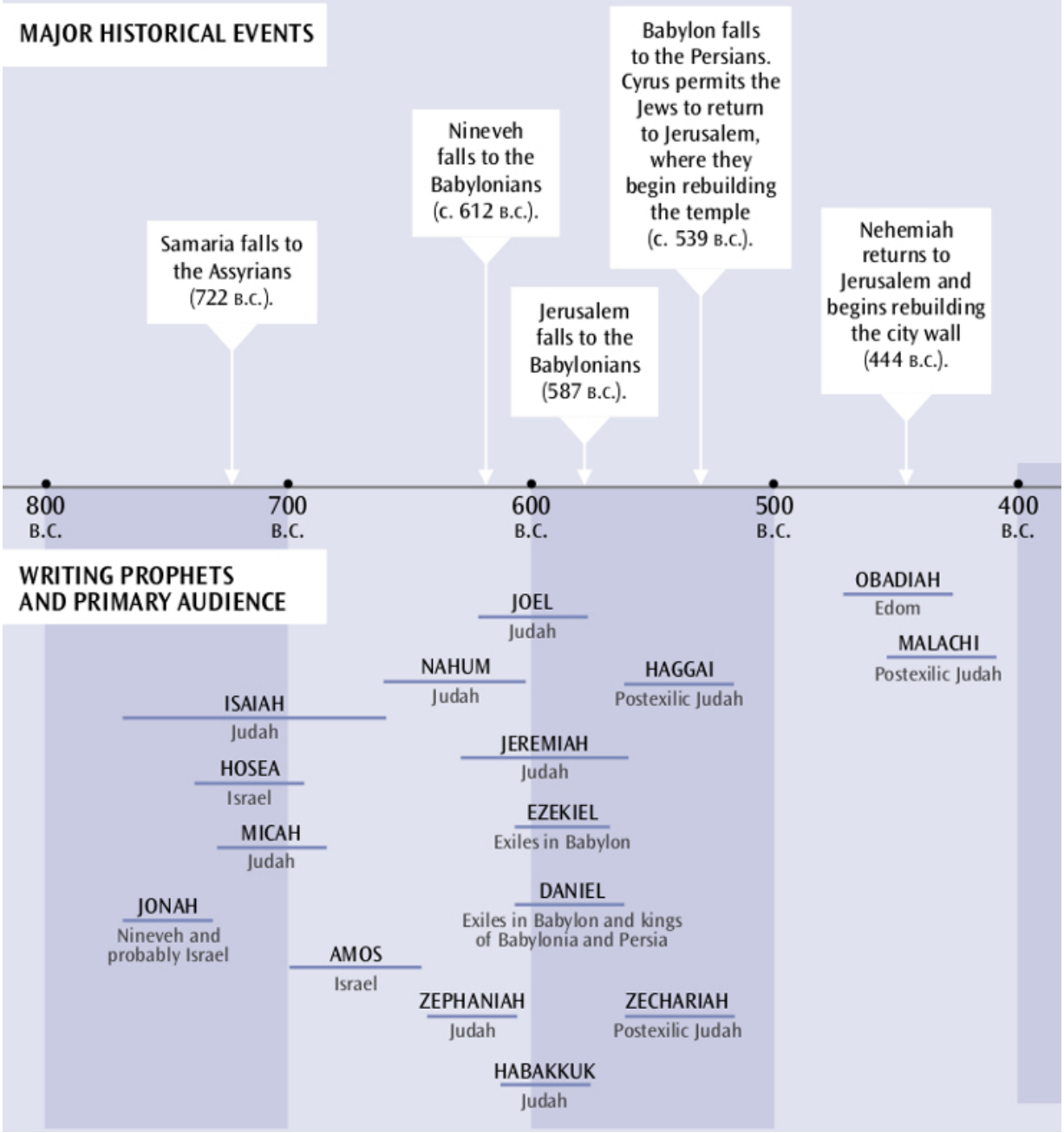

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Isaiah 1

[1]The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah. *Isaiah The Life and Times of Isaiah*

The Wickedness of Judah

2Hear, O heavens, and give ear, O earth!
For the LORD has spoken:
"I have nourished and brought up children,
And they have rebelled against Me;
[3]The ox knows its owner
And the donkey its master's crib;
But Israel does not know,
My people do not consider."

[4]Alas, sinful nation,
A people laden with iniquity,
A brood of evildoers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backward.

5Why should you be stricken again?
You will revolt more and more.
The whole head is sick,
And the whole heart faints.
[6]From the sole of the foot even to the head,
There is no soundness in it,

But wounds and bruises and putrefying
sores;
They have not been closed or bound up,
Or soothed with ointment.

7 Your country *is* desolate,
Your cities *are* burned with fire;
Strangers devour your land in your
presence;
And *it is* desolate, as overthrown by
strangers. *Burned by Sin*
8 So the daughter of Zion is left as a booth in
a vineyard,
As a hut in a garden of cucumbers,
As a besieged city.
9 Unless the LORD of hosts
Had left to us a very small remnant,
We would have become like Sodom,
We would have been made like Gomorrah.

10 Hear the word of the LORD,
You rulers of Sodom;
Give ear to the law of our God,
You people of Gomorrah:
11 "To what purpose *is* the multitude of your
sacrifices to Me?"
Says the LORD.
"I have had enough of burnt offerings of
rams
And the fat of fed cattle.
I do not delight in the blood of bulls,
Or of lambs or goats.

12 "When you come to appear before Me,
Who has required this from your hand,

To trample My courts?
13 Bring no more futile sacrifices;
Incense is an abomination to Me.
The New Moons, the Sabbaths, and the calling of assemblies—
I cannot endure iniquity and the sacred meeting. *New Moon Feasts and Folly*
14 Your New Moons and your appointed feasts
My soul hates;
They are a trouble to Me,
I am weary of bearing *them*.
15 When you spread out your hands,
I will hide My eyes from you;
Even though you make many prayers,
I will not hear.
Your hands are full of blood.

16 "Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.
Cease to do evil,
17 Learn to do good;
Seek justice,
Rebuke the oppressor;[a]
Defend the fatherless,
Plead for the widow.

18 "Come now, and let us reason together,"
Says the LORD,
"Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.
19 If you are willing and obedient,

You shall eat the good of the land;
20But if you refuse and rebel,
You shall be devoured by the sword”;
For the mouth of the LORD has spoken.

The Degenerate City

21How the faithful city has become a harlot!
It was full of justice;
Righteousness lodged in it,
But now murderers. *Isaiah the Urban Prophet*
22Your silver has become dross,
Your wine mixed with water. *Dross and Watered-Down Wine*
23Your princes *are* rebellious,
And companions of thieves;
Everyone loves bribes,
And follows after rewards.
They do not defend the fatherless,
Nor does the cause of the widow come before them.

24Therefore the Lord says,
The LORD of hosts, the Mighty One of Israel,
“Ah, I will rid Myself of My adversaries,
And take vengeance on My enemies.
25I will turn My hand against you,
And thoroughly purge away your dross,
And take away all your alloy.
26I will restore your judges as at the first,
And your counselors as at the beginning.
Afterward you shall be called the city of righteousness, the faithful city.”

27Zion shall be redeemed with justice,

And her penitents with righteousness.
28 The destruction of transgressors and of
sinners *shall be* together,
And those who forsake the LORD shall be
consumed.
29 For they[b] shall be ashamed of the
terebinth trees
Which you have desired;
And you shall be embarrassed because of the
gardens
Which you have chosen.
30 For you shall be as a terebinth whose leaf
fades,
And as a garden that has no water.
31 The strong shall be as tinder,
And the work of it as a spark;
Both will burn together,
And no one shall quench *them*.

Isaiah 2

The Future House of God

1 The word that Isaiah the son of Amoz saw concerning
Judah and Jerusalem.

2 Now it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow to it.
3 Many people shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.
4 He shall judge between the nations,
And rebuke many people;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

The Day of the LORD

5 O house of Jacob, come and let us walk
In the light of the LORD.

6For You have forsaken Your people, the
house of Jacob,
Because they are filled with eastern ways;
They *are* soothsayers like the Philistines,
And they are pleased with the children of
foreigners.
7Their land is also full of silver and gold,
And there is no end to their treasures;
Their land is also full of horses,
And there is no end to their chariots.
8Their land is also full of idols;
They worship the work of their own hands,
That which their own fingers have made.
9People bow down,
And each man humbles himself;
Therefore do not forgive them.

10Enter into the rock, and hide in the dust,
From the terror of the LORD
And the glory of His majesty.
11The lofty looks of man shall be humbled,
The haughtiness of men shall be bowed
down,
And the LORD alone shall be exalted in that
day.

12For the day of the LORD of hosts
Shall come upon everything proud and lofty,
Upon everything lifted up—
And it shall be brought low—
13Upon all the cedars of Lebanon *that are*
high and lifted up,
And upon all the oaks of Bashan;
14Upon all the high mountains,
And upon all the hills *that are* lifted up;

15 Upon every high tower,
And upon every fortified wall;
16 Upon all the ships of Tarshish,
And upon all the beautiful sloops.
17 The loftiness of man shall be bowed down,
And the haughtiness of men shall be brought low;
The LORD alone will be exalted in that day,
18 But the idols He shall utterly abolish.

19 They shall go into the holes of the rocks,
And into the caves of the earth,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the earth mightily.

20 In that day a man will cast away his idols of silver
And his idols of gold,
Which they made, *each* for himself to worship,
To the moles and bats,
21 To go into the clefts of the rocks,
And into the crags of the rugged rocks,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the earth mightily.

22 Sever yourselves from such a man,
Whose breath *is* in his nostrils;
For of what account is he?

Isaiah 3

Judgment on Judah and Jerusalem

1 For behold, the Lord, the LORD of hosts,
Takes away from Jerusalem and from Judah
The stock and the store,
The whole supply of bread and the whole supply of water; *A Lack of Leadership Leads to Public Crisis*
2 The mighty man and the man of war,
The judge and the prophet,
And the diviner and the elder;
3 The captain of fifty and the honorable man,
The counselor and the skillful artisan,
And the expert enchanter.

4 "I will give children *to be* their princes,
And babes shall rule over them.
5 The people will be oppressed,
Every one by another and every one by his neighbor;
The child will be insolent toward the elder,
And the base toward the honorable."

6 When a man takes hold of his brother
In the house of his father, *saying,*
"You have clothing;
You be our ruler,
And *let* these ruins *be* under your power,"[a]
7 In that day he will protest, saying,
"I cannot cure *your* ills,
For in my house *is* neither food nor clothing;
Do not make me a ruler of the people."

8For Jerusalem stumbled,
And Judah is fallen,
Because their tongue and their doings
Are against the LORD,
To provoke the eyes of His glory.
9The look on their countenance witnesses
against them,
And they declare their sin as Sodom;
They do not hide *it*.
Woe to their soul!
For they have brought evil upon themselves.

10"Say to the righteous that *it shall be* well
with them,
For they shall eat the fruit of their doings.
11Woe to the wicked! *It shall be* ill *with him,*
For the reward of his hands shall be given
him.
12*As for* My people, children *are* their
oppressors,
And women rule over them.
O My people! Those who lead you cause *you*
to err,
And destroy the way of your paths."

Oppression and Luxury Condemned

13The LORD stands up to plead,
And stands to judge the people.
14The LORD will enter into judgment
With the elders of His people
And His princes:
"For you have eaten up the vineyard;
The plunder of the poor *is* in your houses.
15What do you mean by crushing My people

And grinding the faces of the poor?”
Says the Lord GOD of hosts.

16Moreover the LORD says:

“Because the daughters of Zion are haughty,
And walk with outstretched necks
And wanton eyes,
Walking and mincing *as* they go,
Making a jingling with their feet, *A Light at the End of the Tunnel*
17Therefore the Lord will strike with a scab
The crown of the head of the daughters of Zion,
And the LORD will uncover their secret parts.”

18In that day the Lord will take away the finery:
The jingling anklets, the scarves, and the crescents;
19The pendants, the bracelets, and the veils;
20The headdresses, the leg ornaments, and the headbands;
The perfume boxes, the charms,
21and the rings;
The nose jewels,
22the festal apparel, and the mantles;
The outer garments, the purses,
23and the mirrors;
The fine linen, the turbans, and the robes.

24And so it shall be:

Instead of a sweet smell there will be a
stench;
Instead of a sash, a rope;
Instead of well-set hair, baldness;
Instead of a rich robe, a girding of sackcloth;
And branding instead of beauty.
25 Your men shall fall by the sword,
And your mighty in the war.

26 Her gates shall lament and mourn,
And she *being* desolate shall sit on the
ground.

Isaiah 4

[1]And in that day seven women shall take
hold of one man, saying,
"We will eat our own food and wear our own
apparel;
Only let us be called by your name,
To take away our reproach."

The Renewal of Zion

2In that day the Branch of the LORD shall be
beautiful and glorious;
And the fruit of the earth *shall be* excellent
and appealing
For those of Israel who have escaped.

[3]And it shall come to pass that *he who is* left in Zion and remains in Jerusalem will be called holy—everyone who is recorded among the living in Jerusalem.

[4]When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,

[5]then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there *will be* a covering.

[6]And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.

Isaiah 5

God's Disappointing Vineyard

1 Now let me sing to my Well-beloved
A song of my Beloved regarding His vineyard:

My Well-beloved has a vineyard
On a very fruitful hill.
2 He dug it up and cleared out its stones,
And planted it with the choicest vine.
He built a tower in its midst,
And also made a winepress in it;
So He expected *it* to bring forth *good* grapes,
But it brought forth wild grapes.

3 "And now, O inhabitants of Jerusalem and men of Judah,
Judge, please, between Me and My vineyard.
4 What more could have been done to My vineyard
That I have not done in it?
Why then, when I expected *it* to bring forth *good* grapes,
Did it bring forth wild grapes?
5 And now, please let Me tell you what I will do to My vineyard:
I will take away its hedge, and it shall be burned;
And break down its wall, and it shall be trampled down.
6 I will lay it waste;

It shall not be pruned or dug,
But there shall come up briers and thorns.
I will also command the clouds
That they rain no rain on it.”

7For the vineyard of the LORD of hosts *is* the
house of Israel,
And the men of Judah are His pleasant plant.
He looked for justice, but behold,
oppression;
For righteousness, but behold, a cry *for help*.

Impending Judgment on Excesses

8Woe to those who join house to house;
They add field to field,
Till *there is* no place
Where they may dwell alone in the midst of
the land! *The Dangers of Some Success*
9In my hearing the LORD of hosts *said,*
“Truly, many houses shall be desolate,
Great and beautiful ones, without inhabitant.
10For ten acres of vineyard shall yield one
bath,
And a homer of seed shall yield one ephah.”

11Woe to those who rise early in the
morning,
That they may follow intoxicating drink;
Who continue until night, *till* wine inflames
them!
12The harp and the strings,
The tambourine and flute,
And wine are in their feasts;
But they do not regard the work of the
LORD,

Nor consider the operation of His hands.

13Therefore my people have gone into
captivity,
Because *they have* no knowledge;
Their honorable men *are* famished,
And their multitude dried up with thirst.
14Therefore Sheol has enlarged itself
And opened its mouth beyond measure;
Their glory and their multitude and their
pomp,
And he who is jubilant, shall descend into it.
15People shall be brought down,
Each man shall be humbled,
And the eyes of the lofty shall be humbled.
16But the LORD of hosts shall be exalted in
judgment,
And God who is holy shall be hallowed in
righteousness.
17Then the lambs shall feed in their pasture,
And in the waste places of the fat ones
strangers shall eat.

18Woe to those who draw iniquity with cords
of vanity,
And sin as if with a cart rope;
19That say, “Let Him make speed *and* hasten
His work,
That we may see *it;*
And let the counsel of the Holy One of Israel
draw near and come,
That we may know *it*.”

20Woe to those who call evil good, and good
evil;

Who put darkness for light, and light for
darkness;
Who put bitter for sweet, and sweet for
bitter!

21Woe to *those who are* wise in their own
eyes,
And prudent in their own sight!

22Woe to men mighty at drinking wine,
Woe to men valiant for mixing intoxicating
drink,
23Who justify the wicked for a bribe,
And take away justice from the righteous
man!

24Therefore, as the fire devours the stubble,
And the flame consumes the chaff,
So their root will be as rottenness,
And their blossom will ascend like dust;
Because they have rejected the law of the
LORD of hosts,
And despised the word of the Holy One of
Israel.
25Therefore the anger of the LORD is
aroused against His people;
He has stretched out His hand against them
And stricken them,
And the hills trembled.
Their carcasses *were* as refuse in the midst
of the streets.

For all this His anger is not turned away,
But His hand *is* stretched out still.

26He will lift up a banner to the nations from
afar,
And will whistle to them from the end of the
earth;
Surely they shall come with speed, swiftly.
27No one will be weary or stumble among
them,
No one will slumber or sleep;
Nor will the belt on their loins be loosed,
Nor the strap of their sandals be broken;
28Whose arrows *are* sharp,
And all their bows bent;
Their horses' hooves will seem like flint,
And their wheels like a whirlwind.
29Their roaring *will be* like a lion,
They will roar like young lions;
Yes, they will roar
And lay hold of the prey;
They will carry *it* away safely,
And no one will deliver.
30In that day they will roar against them
Like the roaring of the sea.
And if *one* looks to the land,
Behold, darkness *and* sorrow;
And the light is darkened by the clouds.

Isaiah 6

Isaiah Called to Be a Prophet

1 In the year that King Uzziah died, I saw the Lord sitting on
a throne, high and lifted up, and the train of His *robe* filled
the temple. *The Leper King*
2 Above it stood seraphim; each one had six wings: with
two he covered his face, with two he covered his feet, and
with two he flew.
3 And one cried to another and said:

> "Holy, holy, holy *is* the LORD of hosts;
> The whole earth *is* full of His glory!" *An Earth Full of Glory*

4 And the posts of the door were shaken by the voice of
him who cried out, and the house was filled with smoke.
5 So I said:

> "Woe *is* me, for I am undone!
> Because I *am* a man of unclean lips,
> And I dwell in the midst of a people of
> unclean lips;
> For my eyes have seen the King,
> The LORD of hosts."

6 Then one of the seraphim flew to me, having in his hand
a live coal *which* he had taken with the tongs from the
altar.
7 And he touched my mouth *with it,* and said:

> "Behold, this has touched your lips;
> Your iniquity is taken away,

And your sin purged.”

8Also I heard the voice of the Lord, saying:

“Whom shall I send,
And who will go for Us?”

Then I said, “Here *am* I! Send me.” *Finding Direction*
9And He said, “Go, and tell this people:

‘Keep on hearing, but do not understand;
Keep on seeing, but do not perceive.’

10“Make the heart of this people dull,
And their ears heavy,
And shut their eyes;
Lest they see with their eyes,
And hear with their ears,
And understand with their heart,
And return and be healed.”

11Then I said, “Lord, how long?” And He answered:

“Until the cities are laid waste and without inhabitant,
The houses are without a man,
The land is utterly desolate,
12The LORD has removed men far away,
And the forsaken places *are* many in the midst of the land.
13But yet a tenth *will be* in it,
And will return and be for consuming,
As a terebinth tree or as an oak,
Whose stump *remains* when it is cut down.
So the holy seed *shall be* its stump.”

Isaiah 7

Isaiah Sent to King Ahaz

1 Now it came to pass in the days of Ahaz the son of Jotham,
the son of Uzziah, king of Judah, *that* Rezin king of Syria
and Pekah the son of Remaliah, king of Israel, went up to
Jerusalem to *make* war against it, but could not prevail
against it.
2 And it was told to the house of David, saying, "Syria's
forces are deployed in Ephraim." So his heart and the heart
of his people were moved as the trees of the woods are
moved with the wind. *Seeing the Big Picture*
3 Then the LORD said to Isaiah, "Go out now to meet
Ahaz, you and Shear-Jashub[a] your son, at the end of the
aqueduct from the upper pool, on the highway to the
Fuller's Field,
4 "and say to him: 'Take heed, and be quiet; do not fear or
be fainthearted for these two stubs of smoking firebrands,
for the fierce anger of Rezin and Syria, and the son of
Remaliah.
5 'Because Syria, Ephraim, and the son of Remaliah have
plotted evil against you, saying,
6 "Let us go up against Judah and trouble it, and let us
make a gap in its wall for ourselves, and set a king over
them, the son of Tabel"—
7 'thus says the Lord GOD:

"It shall not stand,
Nor shall it come to pass.
8 For the head of Syria *is* Damascus,
And the head of Damascus *is* Rezin.
Within sixty-five years Ephraim will be
broken,

So that it will not *be* a people.
9The head of Ephraim *is* Samaria,
And the head of Samaria *is* Remaliah's son.
If you will not believe,
Surely you shall not be established." ' "

The Immanuel Prophecy

10Moreover the LORD spoke again to Ahaz, saying,
11"Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above."
12But Ahaz said, "I will not ask, nor will I test the LORD!"
13Then he said, "Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also?
14"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.[b]
15"Curds and honey He shall eat, that He may know to refuse the evil and choose the good.
16"For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.
17"The LORD will bring the king of Assyria upon you and your people and your father's house—days that have not come since the day that Ephraim departed from Judah."

18And it shall come to pass in that day
That the LORD will whistle for the fly
That *is* in the farthest part of the rivers of Egypt,
And for the bee that *is* in the land of Assyria.
19They will come, and all of them will rest
In the desolate valleys and in the clefts of the rocks,

And on all thorns and in all pastures.

20 In the same day the Lord will shave with a
hired razor,
With those from beyond the River,[c] with the
king of Assyria,
The head and the hair of the legs,
And will also remove the beard.

21 It shall be in that day
That a man will keep alive a young cow and
two sheep;
22 So it shall be, from the abundance of milk
they give,
That he will eat curds;
For curds and honey everyone will eat who is
left in the land.

23 It shall happen in that day,
That wherever there could be a thousand
vines
Worth a thousand *shekels* of silver,
It will be for briers and thorns.
24 With arrows and bows men will come
there,
Because all the land will become briers and
thorns.

25 And to any hill which could be dug with
the hoe,
You will not go there for fear of briers and
thorns;
But it will become a range for oxen
And a place for sheep to roam.

Isaiah 8

Assyria Will Invade the Land

1 Moreover the LORD said to me, “Take a large scroll, and
write on it with a man’s pen concerning Maher-Shalal-
Hash-Baz.[a]
2 “And I will take for Myself faithful witnesses to record,
Uriah the priest and Zechariah the son of Jeberechiah.”
3 Then I went to the prophetess, and she conceived and
bore a son. Then the LORD said to me, “Call his name
Maher-Shalal-Hash-Baz;
4 “for before the child shall have knowledge to cry ‘My
father’ and ‘My mother,’ the riches of Damascus and the
spoil of Samaria will be taken away before the king of
Assyria.”
5 The LORD also spoke to me again, saying:

6 “Inasmuch as these people refused
The waters of Shiloah that flow softly,
And rejoice in Rezin and in Remaliah’s son;
7 Now therefore, behold, the Lord brings up
over them
The waters of the River,[b] strong and mighty
—
The king of Assyria and all his glory;
He will go up over all his channels
And go over all his banks.
8 He will pass through Judah,
He will overflow and pass over,
He will reach up to the neck;
And the stretching out of his wings
Will fill the breadth of Your land, O
Immanuel.[c]

9“Be shattered, O you peoples, and be
broken in pieces!
Give ear, all you from far countries.
Gird yourselves, but be broken in pieces;
Gird yourselves, but be broken in pieces.
10Take counsel together, but it will come to
nothing;
Speak the word, but it will not stand,
For God *is* with us.”[d]

Fear God, Heed His Word

11For the LORD spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

12“Do not say, ‘A conspiracy,’
Concerning all that this people call a
conspiracy,
Nor be afraid of their threats, nor be
troubled.
13The LORD of hosts, Him you shall hallow;
Let Him *be* your fear,
And *let* Him *be* your dread.
14He will be as a sanctuary,
But a stone of stumbling and a rock of
offense
To both the houses of Israel,
As a trap and a snare to the inhabitants of
Jerusalem.
15And many among them shall stumble;
They shall fall and be broken,
Be snared and taken.”

16Bind up the testimony,

Seal the law among my disciples. *Watch Out for Bad Advice*

17 And I will wait on the LORD,
Who hides His face from the house of Jacob;
And I will hope in Him.
18 Here am I and the children whom the
LORD has given me!
We *are* for signs and wonders in Israel
From the LORD of hosts,
Who dwells in Mount Zion.

19 And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” should not a people seek their God? Should they *seek* the dead on behalf of the living?

20 To the law and to the testimony! If they do not speak according to this word, *it is* because there *is* no light in them.

21 They will pass through it hard-pressed and hungry; and it shall happen, when they are hungry, that they will be enraged and curse their king and their God, and look upward.

22 Then they will look to the earth, and see trouble and darkness, gloom of anguish; and *they will be* driven into darkness.

Isaiah 9

The Government of the Promised Son

1 Nevertheless the gloom *will* not *be* upon
her who *is* distressed,
As when at first He lightly esteemed
The land of Zebulun and the land of
Naphtali,
And afterward more heavily oppressed *her,*
By the way of the sea, beyond the Jordan,
In Galilee of the Gentiles.
2 The people who walked in darkness
Have seen a great light;
Those who dwelt in the land of the shadow
of death,
Upon them a light has shined.

3 You have multiplied the nation
And increased its joy;[a]
They rejoice before You
According to the joy of harvest,
As *men* rejoice when they divide the spoil.
4 For You have broken the yoke of his burden
And the staff of his shoulder,
The rod of his oppressor,
As in the day of Midian.
5 For every warrior's sandal from the noisy
battle,
And garments rolled in blood,
Will be used for burning *and* fuel of fire.

6 For unto us a Child is born,
Unto us a Son is given;

And the government will be upon His
shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of *His* government and
peace
There will be no end,
Upon the throne of David and over His
kingdom,
To order it and establish it with judgment
and justice
From that time forward, even forever.
The zeal of the LORD of hosts will perform
this.

The Punishment of Samaria

8 The Lord sent a word against Jacob,
And it has fallen on Israel. *Swallowed by Pride*
9 All the people will know—
Ephraim and the inhabitant of Samaria—
Who say in pride and arrogance of heart:
10 "The bricks have fallen down,
But we will rebuild with hewn stones;
The sycamores are cut down,
But we will replace *them* with cedars."
11 Therefore the LORD shall set up
The adversaries of Rezin against him,
And spur his enemies on,
12 The Syrians before and the Philistines
behind;
And they shall devour Israel with an open
mouth.

For all this His anger is not turned away,

But His hand *is* stretched out still. *The Force of God's Wrath*

13For the people do not turn to Him who
strikes them,
Nor do they seek the LORD of hosts.
14Therefore the LORD will cut off head and
tail from Israel,
Palm branch and bulrush in one day.
15The elder and honorable, he *is* the head;
The prophet who teaches lies, he *is* the tail.
16For the leaders of this people cause *them*
to err,
And *those who are* led by them are
destroyed.
17Therefore the Lord will have no joy in their
young men,
Nor have mercy on their fatherless and
widows;
For everyone *is* a hypocrite and an evildoer,
And every mouth speaks folly.

For all this His anger is not turned away,
But His hand *is* stretched out still.

18For wickedness burns as the fire;
It shall devour the briers and thorns,
And kindle in the thickets of the forest;
They shall mount up *like* rising smoke.
19Through the wrath of the LORD of hosts
The land is burned up,
And the people shall be as fuel for the fire;
No man shall spare his brother.
20And he shall snatch on the right hand
And be hungry;

He shall devour on the left hand
And not be satisfied;
Every man shall eat the flesh of his own arm.
21 Manasseh *shall devour* Ephraim, and
Ephraim Manasseh;
Together they *shall be* against Judah.

For all this His anger is not turned away,
But His hand *is* stretched out still.

Isaiah 10

1 “Woe to those who decree unrighteous
decrees,
Who write misfortune,
Which they have prescribed *Institutionalized Injustice*
2 To rob the needy of justice,
And to take what is right from the poor of
My people,
That widows may be their prey,
And *that* they may rob the fatherless.
3 What will you do in the day of punishment,
And in the desolation *which* will come from
afar?
To whom will you flee for help?
And where will you leave your glory?
4 Without Me they shall bow down among the
prisoners,
And they shall fall among the slain.”

For all this His anger is not turned away,
But His hand *is* stretched out still.

Arrogant Assyria Also Judged

5 “Woe to Assyria, the rod of My anger
And the staff in whose hand is My
indignation.
6 I will send him against an ungodly nation,
And against the people of My wrath
I will give him charge,
To seize the spoil, to take the prey,
And to tread them down like the mire of the
streets.

7 Yet he does not mean so,
Nor does his heart think so;
But *it is* in his heart to destroy,
And cut off not a few nations.
8 For he says,
‘*Are* not my princes altogether kings?
9 *Is* not Calno like Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
10 As my hand has found the kingdoms of the idols,
Whose carved images excelled those of Jerusalem and Samaria,
11 As I have done to Samaria and her idols,
Shall I not do also to Jerusalem and her idols?’ ”

12 Therefore it shall come to pass, when the Lord has performed all His work on Mount Zion and on Jerusalem, *that He will say,* “I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks.”
13 For he says:

“By the strength of my hand I have done *it,*
And by my wisdom, for I am prudent;
Also I have removed the boundaries of the people,
And have robbed their treasuries;
So I have put down the inhabitants like a valiant *man*.
14 My hand has found like a nest the riches of the people,
And as one gathers eggs *that are* left,
I have gathered all the earth;

And there was no one who moved *his* wing,
Nor opened *his* mouth with even a peep.”

15Shall the ax boast itself against him who
chops with it?
Or shall the saw exalt itself against him who
saws with it?
As if a rod could wield *itself* against those
who lift it up,
Or as if a staff could lift up, *as if it were* not
wood!
16Therefore the Lord, the Lord[a] of hosts,
Will send leanness among his fat ones;
And under his glory
He will kindle a burning
Like the burning of a fire.
17So the Light of Israel will be for a fire,
And his Holy One for a flame;
It will burn and devour
His thorns and his briers in one day.
18And it will consume the glory of his forest
and of his fruitful field,
Both soul and body;
And they will be as when a sick man wastes
away.
19Then the rest of the trees of his forest
Will be so few in number
That a child may write them. *The Ruin of the Land*

The Returning Remnant of Israel

20And it shall come to pass in that day
That the remnant of Israel,
And such as have escaped of the house of
Jacob,

Will never again depend on him who
defeated them,
But will depend on the LORD, the Holy One
of Israel, in truth.
21The remnant will return, the remnant of
Jacob,
To the Mighty God.
22For though your people, O Israel, be as the
sand of the sea,
A remnant of them will return;
The destruction decreed shall overflow with
righteousness.
23For the Lord GOD of hosts
Will make a determined end
In the midst of all the land.

24Therefore thus says the Lord GOD of hosts: “O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt.
25“For yet a very little while and the indignation will cease, as will My anger in their destruction.”
26And the LORD of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; *as* His rod was on the sea, so will He lift it up in the manner of Egypt.

27It shall come to pass in that day
That his burden will be taken away from
your shoulder,
And his yoke from your neck,
And the yoke will be destroyed because of
the anointing oil.

28He has come to Aiath,
He has passed Migron;

At Michmash he has attended to his
equipment.
29They have gone along the ridge,
They have taken up lodging at Geba.
Ramah is afraid,
Gibeah of Saul has fled.
30Lift up your voice,
O daughter of Gallim!
Cause it to be heard as far as Laish—
O poor Anathoth![b]
31Madmenah has fled,
The inhabitants of Gebim seek refuge.
32As yet he will remain at Nob that day;
He will shake his fist at the mount of the
daughter of Zion,
The hill of Jerusalem.

33Behold, the Lord,
The LORD of hosts,
Will lop off the bough with terror;
Those of high stature *will be* hewn down,
And the haughty will be humbled.
34He will cut down the thickets of the forest
with iron,
And Lebanon will fall by the Mighty One.

Isaiah 11

The Reign of Jesse's Offspring

1 There shall come forth a Rod from the stem
of Jesse,
And a Branch shall grow out of his roots. *The Peaceable Kingdom*
2 The Spirit of the LORD shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of
the LORD.

3 His delight *is* in the fear of the LORD,
And He shall not judge by the sight of His
eyes,
Nor decide by the hearing of His ears;
4 But with righteousness He shall judge the
poor,
And decide with equity for the meek of the
earth;
He shall strike the earth with the rod of His
mouth,
And with the breath of His lips He shall slay
the wicked.
5 Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist.

6 "The wolf also shall dwell with the lamb,
The leopard shall lie down with the young
goat,
The calf and the young lion and the fatling
together;

And a little child shall lead them.
7The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
8The nursing child shall play by the cobra's
hole,
And the weaned child shall put his hand in
the viper's den.
9They shall not hurt nor destroy in all My
holy mountain,
For the earth shall be full of the knowledge
of the LORD
As the waters cover the sea.

10"And in that day there shall be a Root of
Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious." *The Root of Jesse*

11It shall come to pass in that day
That the Lord shall set His hand again the
second time
To recover the remnant of His people who
are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.

12He will set up a banner for the nations,
And will assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.

13 Also the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not harass Ephraim.
14 But they shall fly down upon the shoulder
of the Philistines toward the west;
Together they shall plunder the people of the
East;
They shall lay their hand on Edom and
Moab;
And the people of Ammon shall obey them.
15 The LORD will utterly destroy[a] the tongue
of the Sea of Egypt;
With His mighty wind He will shake His fist
over the River,[b]
And strike it in the seven streams,
And make *men* cross over dry-shod.
16 There will be a highway for the remnant of
His people
Who will be left from Assyria,
As it was for Israel
In the day that he came up from the land of
Egypt.

Isaiah 12

A Hymn of Praise

1 And in that day you will say:

"O LORD, I will praise You;
Though You were angry with me,
Your anger is turned away, and You comfort me.
2 Behold, God *is* my salvation,
I will trust and not be afraid;
'For YAH, the LORD, *is* my strength and song;
He also has become my salvation.' "[a]

3 Therefore with joy you will draw water
From the wells of salvation.

4 And in that day you will say:

"Praise the LORD, call upon His name;
Declare His deeds among the peoples,
Make mention that His name is exalted.
5 Sing to the LORD,
For He has done excellent things;
This *is* known in all the earth.
6 Cry out and shout, O inhabitant of Zion,
For great *is* the Holy One of Israel in your midst!"

Isaiah 13

Proclamation Against Babylon

1 The burden against Babylon which Isaiah the son of Amoz saw.

2 “Lift up a banner on the high mountain,
Raise your voice to them;
Wave your hand, that they may enter the gates of the nobles.
3 I have commanded My sanctified ones;
I have also called My mighty ones for My anger—
Those who rejoice in My exaltation.”

4 The noise of a multitude in the mountains,
Like that of many people!
A tumultuous noise of the kingdoms of nations gathered together!
The LORD of hosts musters
The army for battle.
5 They come from a far country,
From the end of heaven—
The LORD and His weapons of indignation,
To destroy the whole land.

6 Wail, for the day of the LORD *is* at hand!
It will come as destruction from the Almighty.
7 Therefore all hands will be limp,
Every man’s heart will melt,
8 And they will be afraid.
Pangs and sorrows will take hold of *them;*

They will be in pain as a woman in
childbirth;
They will be amazed at one another;
Their faces *will be like* flames.

9 Behold, the day of the LORD comes,
Cruel, with both wrath and fierce anger,
To lay the land desolate;
And He will destroy its sinners from it.
10 For the stars of heaven and their
constellations
Will not give their light;
The sun will be darkened in its going forth,
And the moon will not cause its light to
shine.

11 "I will punish the world for *its* evil,
And the wicked for their iniquity;
I will halt the arrogance of the proud,
And will lay low the haughtiness of the
terrible.
12 I will make a mortal more rare than fine
gold,
A man more than the golden wedge of Ophir.
13 Therefore I will shake the heavens,
And the earth will move out of her place,
In the wrath of the LORD of hosts
And in the day of His fierce anger.
14 It shall be as the hunted gazelle,
And as a sheep that no man takes up;
Every man will turn to his own people,
And everyone will flee to his own land.
15 Everyone who is found will be thrust
through,

And everyone who is captured will fall by the sword.
16 Their children also will be dashed to pieces before their eyes;
Their houses will be plundered
And their wives ravished.

17 "Behold, I will stir up the Medes against them,
Who will not regard silver;
And *as for* gold, they will not delight in it.
18 Also *their* bows will dash the young men to pieces,
And they will have no pity on the fruit of the womb;
Their eye will not spare children.
19 And Babylon, the glory of kingdoms,
The beauty of the Chaldeans' pride,
Will be as when God overthrew Sodom and Gomorrah.
20 It will never be inhabited,
Nor will it be settled from generation to generation;
Nor will the Arabian pitch tents there,
Nor will the shepherds make their sheepfolds there.
21 But wild beasts of the desert will lie there,
And their houses will be full of owls;
Ostriches will dwell there,
And wild goats will caper there.
22 The hyenas will howl in their citadels,
And jackals in their pleasant palaces.
Her time *is* near to come,
And her days will not be prolonged."

Isaiah 14

Mercy on Jacob

1For the LORD will have mercy on Jacob, and will still
choose Israel, and settle them in their own land. The
strangers will be joined with them, and they will cling to
the house of Jacob.
2Then people will take them and bring them to their
place, and the house of Israel will possess them for
servants and maids in the land of the LORD; they will take
them captive whose captives they were, and rule over their
oppressors.

Fall of the King of Babylon

3It shall come to pass in the day the LORD gives you rest
from your sorrow, and from your fear and the hard bondage
in which you were made to serve,
4that you will take up this proverb against the king of
Babylon, and say:

"How the oppressor has ceased,
The golden[a] city ceased!
5The LORD has broken the staff of the
wicked,
The scepter of the rulers;
6He who struck the people in wrath with a
continual stroke,
He who ruled the nations in anger,
Is persecuted *and* no one hinders.
7The whole earth is at rest *and* quiet;
They break forth into singing.
8Indeed the cypress trees rejoice over you,

And the cedars of Lebanon,
Saying, ‘Since you were cut down,
No woodsman has come up against us.’

9“Hell from beneath is excited about you,
To meet *you* at your coming;
It stirs up the dead for you,
All the chief ones of the earth;
It has raised up from their thrones
All the kings of the nations.
10They all shall speak and say to you:
‘Have you also become as weak as we?
Have you become like us?
11Your pomp is brought down to Sheol,
And the sound of your stringed instruments;
The maggot is spread under you,
And worms cover you.’

The Fall of Lucifer

12“How you are fallen from heaven,
O Lucifer,[b] son of the morning!
How you are cut down to the ground,
You who weakened the nations!
13For you have said in your heart:
‘I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
14I will ascend above the heights of the clouds,
I will be like the Most High.’
15Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

16 “Those who see you will gaze at you,
And consider you, *saying:*
‘*Is* this the man who made the earth tremble,
Who shook kingdoms,
17 Who made the world as a wilderness
And destroyed its cities,
Who did not open the house of his prisoners?’

18 “All the kings of the nations,
All of them, sleep in glory,
Everyone in his own house;
19 But you are cast out of your grave
Like an abominable branch,
Like the garment of those who are slain,
Thrust through with a sword,
Who go down to the stones of the pit,
Like a corpse trodden underfoot.
20 You will not be joined with them in burial,
Because you have destroyed your land
And slain your people.
The brood of evildoers shall never be named.
21 Prepare slaughter for his children
Because of the iniquity of their fathers,
Lest they rise up and possess the land,
And fill the face of the world with cities.”

Babylon Destroyed

22 “For I will rise up against them,” says the LORD of hosts,
“And cut off from Babylon the name and remnant,
And offspring and posterity,” says the LORD.

23 “I will also make it a possession for the
porcupine,
And marshes of muddy water;
I will sweep it with the broom of
destruction,” says the LORD of hosts.

Assyria Destroyed

24 The LORD of hosts has sworn, saying,
“Surely, as I have thought, so it shall come to
pass,
And as I have purposed, *so* it shall stand:
25 That I will break the Assyrian in My land,
And on My mountains tread him underfoot.
Then his yoke shall be removed from them,
And his burden removed from their
shoulders.
26 This *is* the purpose that is purposed
against the whole earth,
And this *is* the hand that is stretched out
over all the nations.
27 For the LORD of hosts has purposed,
And who will annul *it?*
His hand *is* stretched out,
And who will turn it back?”

Philistia Destroyed

28 This is the burden which came in the year that King Ahaz died.

29 “Do not rejoice, all you of Philistia,
Because the rod that struck you is broken;
For out of the serpent’s roots will come forth
a viper,

And its offspring *will be* a fiery flying
serpent.
30 The firstborn of the poor will feed,
And the needy will lie down in safety;
I will kill your roots with famine,
And it will slay your remnant.
31 Wail, O gate! Cry, O city!
All you of Philistia *are* dissolved;
For smoke will come from the north,
And no one *will be* alone in his appointed
times.”

32 What will they answer the messengers of
the nation?
That the LORD has founded Zion,
And the poor of His people shall take refuge
in it.

Isaiah 15

Proclamation Against Moab

1 The burden against Moab.

Because in the night Ar of Moab is laid waste
And destroyed,
Because in the night Kir of Moab is laid waste
And destroyed,
2 He has gone up to the temple[a] and Dibon,
To the high places to weep.
Moab will wail over Nebo and over Medeba;
On all their heads *will be* baldness,
And every beard cut off.
3 In their streets they will clothe themselves with sackcloth;
On the tops of their houses
And in their streets
Everyone will wail, weeping bitterly.
4 Heshbon and Elealeh will cry out,
Their voice shall be heard as far as Jahaz;
Therefore the armed soldiers[b] of Moab will cry out;
His life will be burdensome to him.

5 "My heart will cry out for Moab;
His fugitives *shall flee* to Zoar,
Like a three-year-old heifer.[c]
For by the Ascent of Luhith
They will go up with weeping;
For in the way of Horonaim

They will raise up a cry of destruction,
6For the waters of Nimrim will be desolate,
For the green grass has withered away;
The grass fails, there is nothing green.
7Therefore the abundance they have gained,
And what they have laid up,
They will carry away to the Brook of the Willows.
8For the cry has gone all around the borders of Moab,
Its wailing to Eglaim
And its wailing to Beer Elim.
9For the waters of Dimon[d] will be full of blood;
Because I will bring more upon Dimon,[e]
Lions upon him who escapes from Moab,
And on the remnant of the land.”

Isaiah 16

Moab Destroyed

1 Send the lamb to the ruler of the land,
From Sela to the wilderness,
To the mount of the daughter of Zion.
2 For it shall be as a wandering bird thrown
out of the nest;
So shall be the daughters of Moab at the
fords of the Arnon.

3 "Take counsel, execute judgment;
Make your shadow like the night in the
middle of the day;
Hide the outcasts,
Do not betray him who escapes.
4 Let My outcasts dwell with you, O Moab;
Be a shelter to them from the face of the
spoiler.
For the extortioner is at an end,
Devastation ceases,
The oppressors are consumed out of the
land.
5 In mercy the throne will be established;
And One will sit on it in truth, in the
tabernacle of David,
Judging and seeking justice and hastening
righteousness."

6 We have heard of the pride of Moab—
He is very proud—
Of his haughtiness and his pride and his
wrath;

But his lies *shall* not *be* so.
7Therefore Moab shall wail for Moab;
Everyone shall wail.
For the foundations of Kir Hareseth you shall
mourn;
Surely *they are* stricken.

8For the fields of Heshbon languish,
And the vine of Sibmah;
The lords of the nations have broken down
its choice plants,
Which have reached to Jazer
And wandered through the wilderness.
Her branches are stretched out,
They are gone over the sea.
9Therefore I will bewail the vine of Sibmah,
With the weeping of Jazer;
I will drench you with my tears,
O Heshbon and Elealeh;
For battle cries have fallen
Over your summer fruits and your harvest.

10Gladness is taken away,
And joy from the plentiful field;
In the vineyards there will be no singing,
Nor will there be shouting;
No treaders will tread out wine in the
presses;
I have made their shouting cease.
11Therefore my heart shall resound like a
harp for Moab,
And my inner being for Kir Heres.

12And it shall come to pass,

When it is seen that Moab is weary on the
high place,
That he will come to his sanctuary to pray;
But he will not prevail.

13This *is* the word which the LORD has spoken concerning Moab since that time.

14But now the LORD has spoken, saying, “Within three years, as the years of a hired man, the glory of Moab will be despised with all that great multitude, and the remnant *will be* very small *and* feeble.”

Isaiah 17

Proclamation Against Syria and Israel

1 The burden against Damascus.

"Behold, Damascus will cease from *being* a city,
And it will be a ruinous heap.
2 The cities of Aroer *are* forsaken;[a]
They will be for flocks
Which lie down, and no one will make *them* afraid.
3 The fortress also will cease from Ephraim,
The kingdom from Damascus,
And the remnant of Syria;
They will be as the glory of the children of Israel,"
Says the LORD of hosts.

4 "In that day it shall come to pass
That the glory of Jacob will wane,
And the fatness of his flesh grow lean.
5 It shall be as when the harvester gathers the grain,
And reaps the heads with his arm;
It shall be as he who gathers heads of grain
In the Valley of Rephaim.
6 Yet gleaning grapes will be left in it,
Like the shaking of an olive tree,
Two *or* three olives at the top of the uppermost bough,
Four *or* five in its most fruitful branches,"
Says the LORD God of Israel.

7In that day a man will look to his Maker,
And his eyes will have respect for the Holy
One of Israel.
8He will not look to the altars,
The work of his hands;
He will not respect what his fingers have
made,
Nor the wooden images[b] nor the incense
altars.

9In that day his strong cities will be as a
forsaken bough[c]
And an uppermost branch,[d]
Which they left because of the children of
Israel;
And there will be desolation.

10Because you have forgotten the God of
your salvation,
And have not been mindful of the Rock of
your stronghold,
Therefore you will plant pleasant plants
And set out foreign seedlings;
11In the day you will make your plant to
grow,
And in the morning you will make your seed
to flourish;
But the harvest *will be* a heap of ruins
In the day of grief and desperate sorrow.

12Woe to the multitude of many people
Who make a noise like the roar of the seas,
And to the rushing of nations
That make a rushing like the rushing of
mighty waters!

13 The nations will rush like the rushing of
many waters;
But *God* will rebuke them and they will flee
far away,
And be chased like the chaff of the
mountains before the wind,
Like a rolling thing before the whirlwind.
14 Then behold, at eventide, trouble!
And before the morning, he *is* no more.
This *is* the portion of those who plunder us,
And the lot of those who rob us.

Isaiah 18

Proclamation Against Ethiopia

1 Woe to the land shadowed with buzzing wings,
Which *is* beyond the rivers of Ethiopia,
2 Which sends ambassadors by sea,
Even in vessels of reed on the waters, *saying,*
"Go, swift messengers, to a nation tall and smooth of *skin,*
To a people terrible from their beginning onward,
A nation powerful and treading down,
Whose land the rivers divide."

3 All inhabitants of the world and dwellers on the earth:
When he lifts up a banner on the mountains, you see *it;*
And when he blows a trumpet, you hear *it*.
4 For so the LORD said to me,
"I will take My rest,
And I will look from My dwelling place
Like clear heat in sunshine,
Like a cloud of dew in the heat of harvest."
5 For before the harvest, when the bud is perfect
And the sour grape is ripening in the flower,
He will both cut off the sprigs with pruning hooks
And take away *and* cut down the branches.

6They will be left together for the mountain
birds of prey
And for the beasts of the earth;
The birds of prey will summer on them,
And all the beasts of the earth will winter on
them.

7In that time a present will be brought to the
LORD of hosts
From[a] a people tall and smooth *of skin,*
And from a people terrible from their
beginning onward,
A nation powerful and treading down,
Whose land the rivers divide—
To the place of the name of the LORD of
hosts,
To Mount Zion.

Isaiah 19

Proclamation Against Egypt

1 The burden against Egypt.

Behold, the LORD rides on a swift cloud,
And will come into Egypt;
The idols of Egypt will totter at His presence,
And the heart of Egypt will melt in its midst.

2 "I will set Egyptians against Egyptians;
Everyone will fight against his brother,
And everyone against his neighbor,
City against city, kingdom against kingdom.
3 The spirit of Egypt will fail in its midst;
I will destroy their counsel,
And they will consult the idols and the charmers,
The mediums and the sorcerers.
4 And the Egyptians I will give
Into the hand of a cruel master,
And a fierce king will rule over them,"
Says the Lord, the LORD of hosts.

5 The waters will fail from the sea,
And the river will be wasted and dried up.
6 The rivers will turn foul;
The brooks of defense will be emptied and dried up;
The reeds and rushes will wither.
7 The papyrus reeds by the River,[a] by the mouth of the River,

And everything sown by the River,
Will wither, be driven away, and be no more.
8The fishermen also will mourn;
All those will lament who cast hooks into the River,
And they will languish who spread nets on the waters.
9Moreover those who work in fine flax
And those who weave fine fabric will be ashamed;
10And its foundations will be broken.
All who make wages *will be* troubled of soul.

11Surely the princes of Zoan *are* fools;
Pharaoh's wise counselors give foolish counsel.
How do you say to Pharaoh, "I *am* the son of the wise,
The son of ancient kings?"
12Where *are* they?
Where are your wise men?
Let them tell you now,
And let them know what the LORD of hosts has purposed against Egypt.
13The princes of Zoan have become fools;
The princes of Noph[b] are deceived;
They have also deluded Egypt,
Those who are the mainstay of its tribes.
14The LORD has mingled a perverse spirit in her midst;
And they have caused Egypt to err in all her work,
As a drunken man staggers in his vomit.
15Neither will there be *any* work for Egypt,
Which the head or tail,

Palm branch or bulrush, may do.[c]

16In that day Egypt will be like women, and will be afraid
and fear because of the waving of the hand of the LORD of
hosts, which He waves over it.
17And the land of Judah will be a terror to Egypt;
everyone who makes mention of it will be afraid in himself,
because of the counsel of the LORD of hosts which He has
determined against it.

Egypt, Assyria, and Israel Blessed

18In that day five cities in the land of Egypt will speak
the language of Canaan and swear by the LORD of hosts;
one will be called the City of Destruction.[d]
19In that day there will be an altar to the LORD in the
midst of the land of Egypt, and a pillar to the LORD at its
border.
20And it will be for a sign and for a witness to the LORD
of hosts in the land of Egypt; for they will cry to the LORD
because of the oppressors, and He will send them a Savior
and a Mighty One, and He will deliver them.
21Then the LORD will be known to Egypt, and the
Egyptians will know the LORD in that day, and will make
sacrifice and offering; yes, they will make a vow to the
LORD and perform *it*.
22And the LORD will strike Egypt, He will strike and heal
it; they will return to the LORD, and He will be entreated
by them and heal them.
23In that day there will be a highway from Egypt to
Assyria, and the Assyrian will come into Egypt and the
Egyptian into Assyria, and the Egyptians will serve with the
Assyrians. *A Spiritual Highway*
24In that day Israel will be one of three with Egypt and
Assyria—a blessing in the midst of the land,

[25]whom the LORD of hosts shall bless, saying, “Blessed *is* Egypt My people, and Assyria the work of My hands, and Israel My inheritance.”

Isaiah 20

The Sign Against Egypt and Ethiopia

1 In the year that Tartan[a] came to Ashdod, when Sargon the
king of Assyria sent him, and he fought against Ashdod and
took it,
2 at the same time the LORD spoke by Isaiah the son of
Amoz, saying, “Go, and remove the sackcloth from your
body, and take your sandals off your feet.” And he did so,
walking naked and barefoot.
3 Then the LORD said, “Just as My servant Isaiah has
walked naked and barefoot three years *for* a sign and a
wonder against Egypt and Ethiopia,
4 “so shall the king of Assyria lead away the Egyptians as
prisoners and the Ethiopians as captives, young and old,
naked and barefoot, with their buttocks uncovered, to the
shame of Egypt.
5 “Then they shall be afraid and ashamed of Ethiopia their
expectation and Egypt their glory.
6 “And the inhabitant of this territory will say in that day,
‘Surely such *is* our expectation, wherever we flee for help
to be delivered from the king of Assyria; and how shall we
escape?’ ”

Isaiah 21

The Fall of Babylon Proclaimed

[1]The burden against the Wilderness of the Sea.

As whirlwinds in the South pass through,
So it comes from the desert, from a terrible land.
[2]A distressing vision is declared to me;
The treacherous dealer deals treacherously,
And the plunderer plunders.
Go up, O Elam!
Besiege, O Media!
All its sighing I have made to cease.

[3]Therefore my loins are filled with pain;
Pangs have taken hold of me, like the pangs of a woman in labor.
I was distressed when *I* heard *it;*
I was dismayed when *I* saw *it*.
[4]My heart wavered, fearfulness frightened me;
The night for which I longed He turned into fear for me.
[5]Prepare the table,
Set a watchman in the tower,
Eat and drink.
Arise, you princes,
Anoint the shield!

6For thus has the Lord said to me:
“Go, set a watchman,
Let him declare what he sees.”

7 And he saw a chariot *with* a pair of horsemen,
A chariot of donkeys, *and* a chariot of camels,
And he listened earnestly with great care.
8 Then he cried, “A lion,[a] my Lord!
I stand continually on the watchtower in the daytime;
I have sat at my post every night.
9 And look, here comes a chariot of men *with* a pair of horsemen!”
Then he answered and said,
“Babylon is fallen, is fallen!
And all the carved images of her gods
He has broken to the ground.”

10 Oh, my threshing and the grain of my floor!
That which I have heard from the LORD of hosts,
The God of Israel,
I have declared to you.

Proclamation Against Edom

11 The burden against Dumah.

He calls to me out of Seir,
“Watchman, what of the night?
Watchman, what of the night?”
12 The watchman said,
“The morning comes, and also the night.
If you will inquire, inquire;
Return! Come back!”

Proclamation Against Arabia

13The burden against Arabia.

In the forest in Arabia you will lodge,
O you traveling companies of Dedanites.
14O inhabitants of the land of Tema,
Bring water to him who is thirsty;
With their bread they met him who fled.
15For they fled from the swords, from the drawn sword,
From the bent bow, and from the distress of war.

16For thus the LORD has said to me: “Within a year, according to the year of a hired man, all the glory of Kedar will fail;
17“and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD God of Israel has spoken *it*.”

Isaiah 22

Proclamation Against Jerusalem

1 The burden against the Valley of Vision.

What ails you now, that you have all gone up
to the housetops,
2 You who are full of noise,
A tumultuous city, a joyous city?
Your slain *men are* not slain with the sword,
Nor dead in battle.
3 All your rulers have fled together;
They are captured by the archers.
All who are found in you are bound together;
They have fled from afar.
4 Therefore I said, “Look away from me,
I will weep bitterly;
Do not labor to comfort me
Because of the plundering of the daughter of
my people.”

5 For *it is* a day of trouble and treading down
and perplexity
By the Lord GOD of hosts
In the Valley of Vision—
Breaking down the walls
And of crying to the mountain.
6 Elam bore the quiver
With chariots of men *and* horsemen,
And Kir uncovered the shield.
7 It shall come to pass *that* your choicest
valleys
Shall be full of chariots,

And the horsemen shall set themselves in
array at the gate.

8He removed the protection of Judah.
You looked in that day to the armor of the
House of the Forest;
9You also saw the damage to the city of
David,
That it was great;
And you gathered together the waters of the
lower pool.
10You numbered the houses of Jerusalem,
And the houses you broke down
To fortify the wall.
11You also made a reservoir between the two
walls
For the water of the old pool.
But you did not look to its Maker,
Nor did you have respect for Him who
fashioned it long ago.

12And in that day the Lord GOD of hosts
Called for weeping and for mourning,
For baldness and for girding with sackcloth.

Making Merry Instead of Mourning

13But instead, joy and gladness,
Slaying oxen and killing sheep,
Eating meat and drinking wine:
“Let us eat and drink, for tomorrow we die!”

14Then it was revealed in my hearing by the
LORD of hosts,
“Surely for this iniquity there will be no
atonement for you,

Even to your death," says the Lord GOD of hosts.

The Judgment on Shebna

15 Thus says the Lord GOD of hosts:

"Go, proceed to this steward,
To Shebna, who *is* over the house, *and say:*

God Humbles the Proud

16 'What have you here, and whom have you here,
That you have hewn a sepulcher here,
As he who hews himself a sepulcher on high,
Who carves a tomb for himself in a rock?
17 Indeed, the LORD will throw you away violently,
O mighty man,
And will surely seize you.
18 He will surely turn violently and toss you like a ball
Into a large country;
There you shall die, and there your glorious chariots
Shall be the shame of your master's house.
19 So I will drive you out of your office,
And from your position he will pull you down.[a]

20 'Then it shall be in that day,
That I will call My servant Eliakim the son of Hilkiah;
21 I will clothe him with your robe
And strengthen him with your belt;
I will commit your responsibility into his hand.

He shall be a father to the inhabitants of
Jerusalem
And to the house of Judah.
22 The key of the house of David
I will lay on his shoulder;
So he shall open, and no one shall shut;
And he shall shut, and no one shall open.
23 I will fasten him *as* a peg in a secure
place,
And he will become a glorious throne to his
father's house.

24 'They will hang on him all the glory of his father's house, the offspring and the posterity, all vessels of small quantity, from the cups to all the pitchers.

25 'In that day,' says the LORD of hosts, 'the peg that is fastened in the secure place will be removed and be cut down and fall, and the burden that *was* on it will be cut off; for the LORD has spoken.' "

Isaiah 23

Proclamation Against Tyre

1 The burden against Tyre.

Wail, you ships of Tarshish!
For it is laid waste,
So that there is no house, no harbor;
From the land of Cyprus[a] it is revealed to them.

2 Be still, you inhabitants of the coastland,
You merchants of Sidon,
Whom those who cross the sea have filled.[b]
3 And on great waters the grain of Shihor,
The harvest of the River,[c] *is* her revenue;
And she is a marketplace for the nations.

4 Be ashamed, O Sidon;
For the sea has spoken,
The strength of the sea, saying,
"I do not labor, nor bring forth children;
Neither do I rear young men,
Nor bring up virgins."
5 When the report *reaches* Egypt,
They also will be in agony at the report of Tyre.

6 Cross over to Tarshish;
Wail, you inhabitants of the coastland!
7 *Is* this your joyous *city,*
Whose antiquity *is* from ancient days,
Whose feet carried her far off to dwell?

8Who has taken this counsel against Tyre,
the crowning *city,*
Whose merchants *are* princes,
Whose traders *are* the honorable of the
earth?
9The LORD of hosts has purposed it,
To bring to dishonor the pride of all glory,
To bring into contempt all the honorable of
the earth.

10Overflow through your land like the River,[d]
O daughter of Tarshish;
There is no more strength.
11He stretched out His hand over the sea,
He shook the kingdoms;
The LORD has given a commandment
against Canaan
To destroy its strongholds.
12And He said, “You will rejoice no more,
O you oppressed virgin daughter of Sidon.
Arise, cross over to Cyprus;
There also you will have no rest.”

13Behold, the land of the Chaldeans,
This people *which* was not;
Assyria founded it for wild beasts of the
desert.
They set up its towers,
They raised up its palaces,
And brought it to ruin.

14Wail, you ships of Tarshish!
For your strength is laid waste.

15Now it shall come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. At the end of seventy years it will happen to Tyre as *in* the song of the harlot:

> 16“Take a harp, go about the city,
> You forgotten harlot;
> Make sweet melody, sing many songs,
> That you may be remembered.”

17And it shall be, at the end of seventy years, that the LORD will deal with Tyre. She will return to her hire, and commit fornication with all the kingdoms of the world on the face of the earth.

18Her gain and her pay will be set apart for the LORD; it will not be treasured nor laid up, for her gain will be for those who dwell before the LORD, to eat sufficiently, and for fine clothing.

Isaiah 24

Impending Judgment on the Earth

1 Behold, the LORD makes the earth empty
and makes it waste,
Distorts its surface
And scatters abroad its inhabitants. *The Wasteland*
2 And it shall be:
As with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the creditor, so with the debtor.
3 The land shall be entirely emptied and
utterly plundered,
For the LORD has spoken this word.

4 The earth mourns *and* fades away,
The world languishes *and* fades away;
The haughty people of the earth languish.
5 The earth is also defiled under its
inhabitants,
Because they have transgressed the laws,
Changed the ordinance,
Broken the everlasting covenant.
6 Therefore the curse has devoured the
earth,
And those who dwell in it are desolate.
Therefore the inhabitants of the earth are
burned,
And few men *are* left.

7The new wine fails, the vine languishes,
All the merry-hearted sigh.
8The mirth of the tambourine ceases,
The noise of the jubilant ends,
The joy of the harp ceases.
9They shall not drink wine with a song;
Strong drink is bitter to those who drink it.
10The city of confusion is broken down;
Every house is shut up, so that none may go in.
11 *There is* a cry for wine in the streets,
All joy is darkened,
The mirth of the land is gone.
12In the city desolation is left,
And the gate is stricken with destruction.
13When it shall be thus in the midst of the land among the people,
It shall be like the shaking of an olive tree,
Like the gleaning of grapes when the vintage is done.

14They shall lift up their voice, they shall sing;
For the majesty of the LORD
They shall cry aloud from the sea.
15Therefore glorify the LORD in the dawning light,
The name of the LORD God of Israel in the coastlands of the sea.
16From the ends of the earth we have heard songs:
“Glory to the righteous!”
But I said, “I am ruined, ruined!
Woe to me!

The treacherous dealers have dealt
treacherously,
Indeed, the treacherous dealers have dealt
very treacherously.”

17 Fear and the pit and the snare
Are upon you, O inhabitant of the earth.
18 And it shall be
That he who flees from the noise of the fear
Shall fall into the pit,
And he who comes up from the midst of the
pit
Shall be caught in the snare;
For the windows from on high are open,
And the foundations of the earth are shaken.

19 The earth is violently broken,
The earth is split open,
The earth is shaken exceedingly.
20 The earth shall reel to and fro like a
drunkard,
And shall totter like a hut;
Its transgression shall be heavy upon it,
And it will fall, and not rise again.

21 It shall come to pass in that day
That the LORD will punish on high the host
of exalted ones,
And on the earth the kings of the earth.
22 They will be gathered together,
As prisoners are gathered in the pit,
And will be shut up in the prison;
After many days they will be punished.
23 Then the moon will be disgraced
And the sun ashamed;

For the LORD of hosts will reign
On Mount Zion and in Jerusalem
And before His elders, gloriously.

Isaiah 25

Praise to God

1 O LORD, You *are* my God.
I will exalt You,
I will praise Your name,
For You have done wonderful *things;*
Your counsels of old *are* faithfulness *and* truth.
2 For You have made a city a ruin,
A fortified city a ruin,
A palace of foreigners to be a city no more;
It will never be rebuilt.
3 Therefore the strong people will glorify You;
The city of the terrible nations will fear You.
4 For You have been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm,
A shade from the heat;
For the blast of the terrible ones *is* as a storm *against* the wall.
5 You will reduce the noise of aliens,
As heat in a dry place;
As heat in the shadow of a cloud,
The song of the terrible ones will be diminished.

6 And in this mountain
The LORD of hosts will make for all people
A feast of choice pieces,
A feast of wines on the lees,
Of fat things full of marrow,

Of well-refined wines on the lees.
7And He will destroy on this mountain
The surface of the covering cast over all
people,
And the veil that is spread over all nations.
8He will swallow up death forever,
And the Lord GOD will wipe away tears from
all faces;
The rebuke of His people
He will take away from all the earth;
For the LORD has spoken.

9And it will be said in that day:
"Behold, this *is* our God;
We have waited for Him, and He will save
us.
This *is* the LORD;
We have waited for Him;
We will be glad and rejoice in His salvation."

10For on this mountain the hand of the
LORD will rest,
And Moab shall be trampled down under
Him,
As straw is trampled down for the refuse
heap.
11And He will spread out His hands in their
midst
As a swimmer reaches out to swim,
And He will bring down their pride
Together with the trickery of their hands.
12The fortress of the high fort of your walls
He will bring down, lay low,
And bring to the ground, down to the dust.

Isaiah 26

A Song of Salvation

1 In that day this song will be sung in the land of Judah:

"We have a strong city;
God will appoint salvation *for* walls and bulwarks. *Perfection in Its Place*
2 Open the gates,
That the righteous nation which keeps the truth may enter in.
3 You will keep *him* in perfect peace,
Whose mind *is* stayed *on You,*
Because he trusts in You.
4 Trust in the LORD forever,
For in YAH, the LORD, *is* everlasting strength.[a]
5 For He brings down those who dwell on high,
The lofty city;
He lays it low,
He lays it low to the ground,
He brings it down to the dust.
6 The foot shall tread it down—
The feet of the poor
And the steps of the needy."

7 The way of the just *is* uprightness;
O Most Upright,
You weigh the path of the just.
8 Yes, in the way of Your judgments,
O LORD, we have waited for You;
The desire of *our* soul *is* for Your name

And for the remembrance of You.
9 With my soul I have desired You in the night,
Yes, by my spirit within me I will seek You early;
For when Your judgments *are* in the earth,
The inhabitants of the world will learn righteousness.

10 Let grace be shown to the wicked,
Yet he will not learn righteousness;
In the land of uprightness he will deal unjustly,
And will not behold the majesty of the LORD.
11 LORD, *when* Your hand is lifted up, they will not see.
But they will see and be ashamed
For *their* envy of people;
Yes, the fire of Your enemies shall devour them.

12 LORD, You will establish peace for us,
For You have also done all our works in us.
13 O LORD our God, masters besides You
Have had dominion over us;
But by You only we make mention of Your name.
14 *They are* dead, they will not live;
They are deceased, they will not rise.
Therefore You have punished and destroyed them,
And made all their memory to perish.
15 You have increased the nation, O LORD,
You have increased the nation;
You are glorified;

You have expanded all the borders of the land.

16 LORD, in trouble they have visited You,
They poured out a prayer *when* Your chastening *was* upon them.
17 As a woman with child
Is in pain and cries out in her pangs,
When she draws near the time of her delivery,
So have we been in Your sight, O LORD.
18 We have been with child, we have been in pain;
We have, as it were, brought forth wind;
We have not accomplished any deliverance in the earth,
Nor have the inhabitants of the world fallen.

19 Your dead shall live;
Together with my dead body[b] they shall arise.
Awake and sing, you who dwell in dust;
For your dew *is like* the dew of herbs,
And the earth shall cast out the dead.

Take Refuge from the Coming Judgment

20 Come, my people, enter your chambers,
And shut your doors behind you;
Hide yourself, as it were, for a little moment,
Until the indignation is past.
21 For behold, the LORD comes out of His place
To punish the inhabitants of the earth for their iniquity;
The earth will also disclose her blood,

And will no more cover her slain.

Isaiah 27

1 In that day the LORD with His severe
sword, great and strong,
Will punish Leviathan the fleeing serpent,
Leviathan that twisted serpent;
And He will slay the reptile that *is* in the sea.

The Restoration of Israel

2 In that day sing to her,
"A vineyard of red wine![a]
3 I, the LORD, keep it,
I water it every moment;
Lest any hurt it,
I keep it night and day.
4 Fury *is* not in Me.
Who would set briers *and* thorns
Against Me in battle?
I would go through them,
I would burn them together.
5 Or let him take hold of My strength,
That he may make peace with Me;
And he shall make peace with Me."

6 Those who come He shall cause to take root
in Jacob;
Israel shall blossom and bud,
And fill the face of the world with fruit.

7 Has He struck Israel as He struck those
who struck him?
Or has He been slain according to the
slaughter of those who were slain by

Him?
8In measure, by sending it away,
You contended with it.
He removes *it* by His rough wind
In the day of the east wind.
9Therefore by this the iniquity of Jacob will be covered;
And this *is* all the fruit of taking away his sin:
When he makes all the stones of the altar
Like chalkstones that are beaten to dust,
Wooden images[b] and incense altars shall not stand.

10Yet the fortified city *will be* desolate,
The habitation forsaken and left like a wilderness;
There the calf will feed, and there it will lie down
And consume its branches.
11When its boughs are withered, they will be broken off;
The women come *and* set them on fire.
For it *is* a people of no understanding;
Therefore He who made them will not have mercy on them,
And He who formed them will show them no favor.

12And it shall come to pass in that day
That the LORD will thresh,
From the channel of the River[c] to the Brook of Egypt;
And you will be gathered one by one,
O you children of Israel.

13 So it shall be in that day:
The great trumpet will be blown;
They will come, who are about to perish in the land of Assyria,
And they who are outcasts in the land of Egypt,
And shall worship the LORD in the holy mount at Jerusalem.

Isaiah 28

Woe to Ephraim and Jerusalem

1 Woe to the crown of pride, to the drunkards
of Ephraim,
Whose glorious beauty *is* a fading flower
Which *is* at the head of the verdant valleys,
To those who are overcome with wine!
2 Behold, the Lord has a mighty and strong
one,
Like a tempest of hail and a destroying
storm,
Like a flood of mighty waters overflowing,
Who will bring *them* down to the earth with
His hand.
3 The crown of pride, the drunkards of
Ephraim,
Will be trampled underfoot;
4 And the glorious beauty is a fading flower
Which *is* at the head of the verdant valley,
Like the first fruit before the summer,
Which an observer sees;
He eats it up while it is still in his hand.

5 In that day the LORD of hosts will be
For a crown of glory and a diadem of beauty
To the remnant of His people,
6 For a spirit of justice to him who sits in
judgment,
And for strength to those who turn back the
battle at the gate.

7 But they also have erred through wine,

And through intoxicating drink are out of the way;
The priest and the prophet have erred through intoxicating drink,
They are swallowed up by wine,
They are out of the way through intoxicating drink;
They err in vision, they stumble *in* judgment.
8For all tables are full of vomit *and* filth;
No place *is clean*.

9"Whom will he teach knowledge?
And whom will he make to understand the message?
Those *just* weaned from milk?
Those *just* drawn from the breasts?
10For precept *must be* upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little."

11For with stammering lips and another tongue
He will speak to this people,
12To whom He said, "This *is* the rest *with which*
You may cause the weary to rest,"
And, "This *is* the refreshing";
Yet they would not hear.
13But the word of the LORD was to them,
"Precept upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little,"

That they might go and fall backward, and be broken
And snared and caught.

14 Therefore hear the word of the LORD, you scornful men,
Who rule this people who *are* in Jerusalem,
15 Because you have said, “We have made a covenant with death,
And with Sheol we are in agreement.
When the overflowing scourge passes through,
It will not come to us,
For we have made lies our refuge,
And under falsehood we have hidden ourselves.”

A Cornerstone in Zion

16 Therefore thus says the Lord GOD:

“Behold, I lay in Zion a stone for a foundation,
A tried stone, a precious cornerstone, a sure foundation;
Whoever believes will not act hastily.
17 Also I will make justice the measuring line,
And righteousness the plummet;
The hail will sweep away the refuge of lies,
And the waters will overflow the hiding place.
18 Your covenant with death will be annulled,
And your agreement with Sheol will not stand;
When the overflowing scourge passes through,

Then you will be trampled down by it.
19As often as it goes out it will take you;
For morning by morning it will pass over,
And by day and by night;
It will be a terror just to understand the report.”

20For the bed is too short to stretch out *on,*
And the covering so narrow that one cannot wrap himself *in it*.
21For the LORD will rise up as *at* Mount Perazim,
He will be angry as in the Valley of Gibeon—
That He may do His work, His awesome work,
And bring to pass His act, His unusual act.
22Now therefore, do not be mockers,
Lest your bonds be made strong;
For I have heard from the Lord GOD of hosts,
A destruction determined even upon the whole earth.

Listen to the Teaching of God

23Give ear and hear my voice,
Listen and hear my speech.
24Does the plowman keep plowing all day to sow?
Does he keep turning his soil and breaking the clods?
25When he has leveled its surface,
Does he not sow the black cummin
And scatter the cummin,
Plant the wheat in rows,

The barley in the appointed place,
And the spelt in its place?
26For He instructs him in right judgment,
His God teaches him.

27For the black cummin is not threshed with
a threshing sledge,
Nor is a cartwheel rolled over the cummin;
But the black cummin is beaten out with a
stick,
And the cummin with a rod.
28Bread *flour* must be ground;
Therefore he does not thresh it forever,
Break *it with* his cartwheel,
Or crush it *with* his horsemen.
29This also comes from the LORD of hosts,
Who is wonderful in counsel *and* excellent in
guidance.

Isaiah 29

Woe to Jerusalem

1 “Woe to Ariel,[a] to Ariel, the city *where*
David dwelt!
Add year to year;
Let feasts come around.
2 Yet I will distress Ariel;
There shall be heaviness and sorrow,
And it shall be to Me as Ariel.
3 I will encamp against you all around,
I will lay siege against you with a mound,
And I will raise siegeworks against you.
4 You shall be brought down,
You shall speak out of the ground;
Your speech shall be low, out of the dust;
Your voice shall be like a medium’s, out of
the ground;
And your speech shall whisper out of the
dust.

5 “Moreover the multitude of your foes
Shall be like fine dust,
And the multitude of the terrible ones
Like chaff that passes away;
Yes, it shall be in an instant, suddenly.
6 You will be punished by the LORD of hosts
With thunder and earthquake and great
noise,
With storm and tempest
And the flame of devouring fire.
7 The multitude of all the nations who fight
against Ariel,

Even all who fight against her and her
fortress,
And distress her,
Shall be as a dream of a night vision.
8It shall even be as when a hungry man
dreams,
And look—he eats;
But he awakes, and his soul is still empty;
Or as when a thirsty man dreams,
And look—he drinks;
But he awakes, and indeed *he is* faint,
And his soul still craves:
So the multitude of all the nations shall be,
Who fight against Mount Zion.”

The Blindness of Disobedience

9Pause and wonder!
Blind yourselves and be blind!
They are drunk, but not with wine;
They stagger, but not with intoxicating
drink.
10For the LORD has poured out on you
The spirit of deep sleep,
And has closed your eyes, namely, the
prophets;
And He has covered your heads, *namely,* the
seers.

11The whole vision has become to you like the words of a book that is sealed, which *men* deliver to one who is literate, saying, “Read this, please.” And he says, “I cannot, for it *is* sealed.”

12Then the book is delivered to one who is illiterate, saying, “Read this, please.” And he says, “I am not literate.”

13Therefore the Lord said:

“Inasmuch as these people draw near with
their mouths
And honor Me with their lips,
But have removed their hearts far from Me,
And their fear toward Me is taught by the
commandment of men,
14Therefore, behold, I will again do a
marvelous work
Among this people,
A marvelous work and a wonder;
For the wisdom of their wise *men* shall
perish,
And the understanding of their prudent *men*
shall be hidden.”

15Woe to those who seek deep to hide their
counsel far from the LORD,
And their works are in the dark;
They say, “Who sees us?” and, “Who knows
us?”
16Surely you have things turned around!
Shall the potter be esteemed as the clay;
For shall the thing made say of him who
made it,
“He did not make me”?
Or shall the thing formed say of him who
formed it,
“He has no understanding”?

Future Recovery of Wisdom

17*Is* it not yet a very little while
Till Lebanon shall be turned into a fruitful
field,
And the fruitful field be esteemed as a
forest?

18 In that day the deaf shall hear the words
of the book,
And the eyes of the blind shall see out of
obscurity and out of darkness.
19 The humble also shall increase *their* joy in
the LORD,
And the poor among men shall rejoice
In the Holy One of Israel.
20 For the terrible one is brought to nothing,
The scornful one is consumed,
And all who watch for iniquity are cut off—
21 Who make a man an offender by a word,
And lay a snare for him who reproves in the
gate,
And turn aside the just by empty words.

22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob:

"Jacob shall not now be ashamed,
Nor shall his face now grow pale;
23 But when he sees his children,
The work of My hands, in his midst,
They will hallow My name,
And hallow the Holy One of Jacob,
And fear the God of Israel.
24 These also who erred in spirit will come to
understanding,
And those who complained will learn
doctrine."

Isaiah 30

Futile Confidence in Egypt

1 “Woe to the rebellious children,” says the
LORD,
“Who take counsel, but not of Me,
And who devise plans, but not of My Spirit,
That they may add sin to sin;
2 Who walk to go down to Egypt,
And have not asked My advice,
To strengthen themselves in the strength of
Pharaoh,
And to trust in the shadow of Egypt!
3 Therefore the strength of Pharaoh
Shall be your shame,
And trust in the shadow of Egypt
Shall be *your* humiliation.
4 For his princes were at Zoan,
And his ambassadors came to Hanes.
5 They were all ashamed of a people *who*
could not benefit them,
Or be help or benefit,
But a shame and also a reproach.”

6 The burden against the beasts of the South.

Through a land of trouble and anguish,
From which *came* the lioness and lion,
The viper and fiery flying serpent,
They will carry their riches on the backs of
young donkeys,
And their treasures on the humps of camels,
To a people *who* shall not profit;

7For the Egyptians shall help in vain and to
no purpose.
Therefore I have called her
Rahab-Hem-Shebeth.[a]

A Rebellious People

8Now go, write it before them on a tablet,
And note it on a scroll,
That it may be for time to come,
Forever and ever:
9That this *is* a rebellious people,
Lying children,
Children *who* will not hear the law of the
LORD;
10Who say to the seers, “Do not see,”
And to the prophets, “Do not prophesy to us
right things;
Speak to us smooth things, prophesy deceits.
11Get out of the way,
Turn aside from the path,
Cause the Holy One of Israel
To cease from before us.”

12Therefore thus says the Holy One of Israel:

“Because you despise this word,
And trust in oppression and perversity,
And rely on them,
13Therefore this iniquity shall be to you
Like a breach ready to fall,
A bulge in a high wall,
Whose breaking comes suddenly, in an
instant.
14And He shall break it like the breaking of
the potter’s vessel,

Which is broken in pieces;
He shall not spare.
So there shall not be found among its fragments
A shard to take fire from the hearth,
Or to take water from the cistern."

15For thus says the Lord GOD, the Holy One of Israel:

"In returning and rest you shall be saved;
In quietness and confidence shall be your strength."
But you would not, *What's the Hurry?*
16And you said, "No, for we will flee on horses"—
Therefore you shall flee!
And, "We will ride on swift *horses*"—
Therefore those who pursue you shall be swift!

17One thousand *shall flee* at the threat of one,
At the threat of five you shall flee,
Till you are left as a pole on top of a mountain
And as a banner on a hill.

God Will Be Gracious

18Therefore the LORD will wait, that He may be gracious to you;
And therefore He will be exalted, that He may have mercy on you.
For the LORD *is* a God of justice;
Blessed *are* all those who wait for Him.

19For the people shall dwell in Zion at
Jerusalem;
You shall weep no more.
He will be very gracious to you at the sound
of your cry;
When He hears it, He will answer you.
20And *though* the Lord gives you
The bread of adversity and the water of
affliction,
Yet your teachers will not be moved into a
corner anymore,
But your eyes shall see your teachers.
21Your ears shall hear a word behind you,
saying,
“This *is* the way, walk in it,”
Whenever you turn to the right hand
Or whenever you turn to the left.
22You will also defile the covering of your
images of silver,
And the ornament of your molded images of
gold.
You will throw them away as an unclean
thing;
You will say to them, “Get away!”

23Then He will give the rain for your seed
With which you sow the ground,
And bread of the increase of the earth;
It will be fat and plentiful.
In that day your cattle will feed
In large pastures.
24Likewise the oxen and the young donkeys
that work the ground
Will eat cured fodder,

Which has been winnowed with the shovel
and fan.
25There will be on every high mountain
And on every high hill
Rivers *and* streams of waters,
In the day of the great slaughter,
When the towers fall.
26Moreover the light of the moon will be as
the light of the sun,
And the light of the sun will be sevenfold,
As the light of seven days,
In the day that the LORD binds up the bruise
of His people
And heals the stroke of their wound.

Judgment on Assyria

27Behold, the name of the LORD comes from
afar,
Burning *with* His anger,
And *His* burden *is* heavy;
His lips are full of indignation,
And His tongue like a devouring fire.
28His breath is like an overflowing stream,
Which reaches up to the neck,
To sift the nations with the sieve of futility;
And *there shall be* a bridle in the jaws of the
people,
Causing *them* to err.

29You shall have a song
As in the night *when* a holy festival is kept,
And gladness of heart as when one goes with
a flute,
To come into the mountain of the LORD,
To the Mighty One of Israel.

30 The LORD will cause His glorious voice to
be heard,
And show the descent of His arm,
With the indignation of *His* anger
And the flame of a devouring fire,
With scattering, tempest, and hailstones.
31 For through the voice of the LORD
Assyria will be beaten down,
As He strikes with the rod.
32 And *in* every place where the staff of
punishment passes,
Which the LORD lays on him,
It will be with tambourines and harps;
And in battles of brandishing He will fight
with it.
33 For Tophet *was* established of old,
Yes, for the king it is prepared.
He has made *it* deep and large;
Its pyre *is* fire with much wood;
The breath of the LORD, like a stream of
brimstone,
Kindles it.

Isaiah 31

The Folly of Not Trusting God

1 Woe to those who go down to Egypt for help,
And rely on horses,
Who trust in chariots because *they are* many,
And in horsemen because they are very strong,
But who do not look to the Holy One of Israel,
Nor seek the LORD!
2 Yet He also *is* wise and will bring disaster,
And will not call back His words,
But will arise against the house of evildoers,
And against the help of those who work iniquity.
3 Now the Egyptians *are* men, and not God;
And their horses are flesh, and not spirit.
When the LORD stretches out His hand,
Both he who helps will fall,
And he who is helped will fall down;
They all will perish together.

God Will Deliver Jerusalem

4 For thus the LORD has spoken to me:

"As a lion roars,
And a young lion over his prey
(When a multitude of shepherds is summoned against him,
He will not be afraid of their voice
Nor be disturbed by their noise),

So the LORD of hosts will come down
To fight for Mount Zion and for its hill.
5Like birds flying about,
So will the LORD of hosts defend Jerusalem.
Defending, He will also deliver *it;*
Passing over, He will preserve *it*." *Mother Bird*

6Return *to Him* against whom the children of Israel have deeply revolted.

7For in that day every man shall throw away his idols of silver and his idols of gold—sin, which your own hands have made for yourselves.

8"Then Assyria shall fall by a sword not of man,
And a sword not of mankind shall devour him.
But he shall flee from the sword,
And his young men shall become forced labor.
9He shall cross over to his stronghold for fear,
And his princes shall be afraid of the banner,"
Says the LORD,
Whose fire *is* in Zion
And whose furnace *is* in Jerusalem.

Isaiah 32

A Reign of Righteousness

1 Behold, a king will reign in righteousness,
And princes will rule with justice.
2 A man will be as a hiding place from the
wind,
And a cover from the tempest,
As rivers of water in a dry place,
As the shadow of a great rock in a weary
land.
3 The eyes of those who see will not be dim,
And the ears of those who hear will listen.
4 Also the heart of the rash will understand
knowledge,
And the tongue of the stammerers will be
ready to speak plainly.

5 The foolish person will no longer be called
generous,
Nor the miser said *to be* bountiful;
6 For the foolish person will speak
foolishness,
And his heart will work iniquity:
To practice ungodliness,
To utter error against the LORD,
To keep the hungry unsatisfied,
And he will cause the drink of the thirsty to
fail.
7 Also the schemes of the schemer *are* evil;
He devises wicked plans
To destroy the poor with lying words,
Even when the needy speaks justice.

8 But a generous man devises generous
things,
And by generosity he shall stand.

Consequences of Complacency

9 Rise up, you women who are at ease,
Hear my voice;
You complacent daughters,
Give ear to my speech.
10 In a year and *some* days
You will be troubled, you complacent
women;
For the vintage will fail,
The gathering will not come.
11 Tremble, you *women* who are at ease;
Be troubled, you complacent ones;
Strip yourselves, make yourselves bare,
And gird *sackcloth* on *your* waists.

12 People shall mourn upon their breasts
For the pleasant fields, for the fruitful vine.
13 On the land of my people will come up
thorns *and* briers,
Yes, on all the happy homes *in* the joyous
city;
14 Because the palaces will be forsaken,
The bustling city will be deserted.
The forts and towers will become lairs
forever,
A joy of wild donkeys, a pasture of flocks—
15 Until the Spirit is poured upon us from on
high,
And the wilderness becomes a fruitful field,
And the fruitful field is counted as a forest.

The Peace of God's Reign

16Then justice will dwell in the wilderness,
And righteousness remain in the fruitful field. *The Spirit in the Wilderness*
17The work of righteousness will be peace,
And the effect of righteousness, quietness and assurance forever.
18My people will dwell in a peaceful habitation,
In secure dwellings, and in quiet resting places,
19Though hail comes down on the forest,
And the city is brought low in humiliation.

20Blessed *are* you who sow beside all waters,
Who send out freely the feet of the ox and the donkey.

Isaiah 33

A Prayer in Deep Distress

1 Woe to you who plunder, though you *have* not *been* plundered;
And you who deal treacherously, though they have not dealt treacherously with you!
When you cease plundering,
You will be plundered;
When you make an end of dealing treacherously,
They will deal treacherously with you.

2 O LORD, be gracious to us;
We have waited for You.
Be their[a] arm every morning,
Our salvation also in the time of trouble.

Security Comes from Honoring God

3 At the noise of the tumult the people shall flee;
When You lift Yourself up, the nations shall be scattered;
4 And Your plunder shall be gathered
Like the gathering of the caterpillar;
As the running to and fro of locusts,
He shall run upon them.

5 The LORD is exalted, for He dwells on high;
He has filled Zion with justice and righteousness.
6 Wisdom and knowledge will be the stability of your times,
And the strength of salvation;

The fear of the LORD *is* His treasure.

7Surely their valiant ones shall cry outside,
The ambassadors of peace shall weep bitterly.
8The highways lie waste,
The traveling man ceases.
He has broken the covenant,
He has despised the cities,[b]
He regards no man.
9The earth mourns *and* languishes,
Lebanon is shamed *and* shriveled;
Sharon is like a wilderness,
And Bashan and Carmel shake off *their fruits*.

Impending Judgment on Zion

10"Now I will rise," says the LORD;
"Now I will be exalted,
Now I will lift Myself up.
11You shall conceive chaff,
You shall bring forth stubble;
Your breath, *as* fire, shall devour you.
12And the people shall be *like* the burnings of lime;
Like thorns cut up they shall be burned in the fire.
13Hear, you *who are* afar off, what I have done;
And you *who are* near, acknowledge My might."

14The sinners in Zion are afraid;
Fearfulness has seized the hypocrites:

“Who among us shall dwell with the
devouring fire?
Who among us shall dwell with everlasting
burnings?”
15He who walks righteously and speaks
uprightly,
He who despises the gain of oppressions,
Who gestures with his hands, refusing
bribes,
Who stops his ears from hearing of
bloodshed,
And shuts his eyes from seeing evil:
16He will dwell on high;
His place of defense *will be* the fortress of
rocks;
Bread will be given him,
His water *will be* sure.

The Land of the Majestic King

17Your eyes will see the King in His beauty;
They will see the land that is very far off.
18Your heart will meditate on terror:
“Where *is* the scribe?
Where *is* he who weighs?
Where *is* he who counts the towers?”
19You will not see a fierce people,
A people of obscure speech, beyond
perception,
Of a stammering tongue *that you* cannot
understand.

20Look upon Zion, the city of our appointed
feasts;
Your eyes will see Jerusalem, a quiet home,
A tabernacle *that* will not be taken down;

Not one of its stakes will ever be removed,
Nor will any of its cords be broken.
21 But there the majestic LORD *will be* for us
A place of broad rivers *and* streams,
In which no galley with oars will sail,
Nor majestic ships pass by
22 (For the LORD *is* our Judge,
The LORD *is* our Lawgiver,
The LORD *is* our King;
He will save us);
23 Your tackle is loosed,
They could not strengthen their mast,
They could not spread the sail.

Then the prey of great plunder is divided;
The lame take the prey.
24 And the inhabitant will not say, “I am sick”;
The people who dwell in it *will be* forgiven *their* iniquity.

Isaiah 34

Judgment on the Nations

1 Come near, you nations, to hear;
And heed, you people!
Let the earth hear, and all that is in it,
The world and all things that come forth from it.
2 For the indignation of the LORD *is* against all nations,
And *His* fury against all their armies;
He has utterly destroyed them,
He has given them over to the slaughter.
3 Also their slain shall be thrown out;
Their stench shall rise from their corpses,
And the mountains shall be melted with their blood.
4 All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll;
All their host shall fall down
As the leaf falls from the vine,
And as *fruit* falling from a fig tree.

5 "For My sword shall be bathed in heaven;
Indeed it shall come down on Edom,
And on the people of My curse, for judgment.
6 The sword of the LORD is filled with blood,
It is made overflowing with fatness,
With the blood of lambs and goats,
With the fat of the kidneys of rams.
For the LORD has a sacrifice in Bozrah,

And a great slaughter in the land of Edom.
7The wild oxen shall come down with them,
And the young bulls with the mighty bulls;
Their land shall be soaked with blood,
And their dust saturated with fatness.”

8For *it is* the day of the LORD’s vengeance,
The year of recompense for the cause of Zion.
9Its streams shall be turned into pitch,
And its dust into brimstone;
Its land shall become burning pitch.
10It shall not be quenched night or day;
Its smoke shall ascend forever.
From generation to generation it shall lie waste;
No one shall pass through it forever and ever.
11But the pelican and the porcupine shall possess it,
Also the owl and the raven shall dwell in it.
And He shall stretch out over it
The line of confusion and the stones of emptiness.
12They shall call its nobles to the kingdom,
But none *shall be* there, and all its princes shall be nothing.

13And thorns shall come up in its palaces,
Nettles and brambles in its fortresses;
It shall be a habitation of jackals,
A courtyard for ostriches.
14The wild beasts of the desert shall also meet with the jackals,

And the wild goat shall bleat to its
companion;
Also the night creature shall rest there,
And find for herself a place of rest.
15There the arrow snake shall make her nest
and lay *eggs*
And hatch, and gather *them* under her
shadow;
There also shall the hawks be gathered,
Every one with her mate.

16"Search from the book of the LORD, and
read:
Not one of these shall fail;
Not one shall lack her mate.
For My mouth has commanded it, and His
Spirit has gathered them.
17He has cast the lot for them,
And His hand has divided it among them
with a measuring line.
They shall possess it forever;
From generation to generation they shall
dwell in it."

Isaiah 35

The Future Glory of Zion

1 The wilderness and the wasteland shall be
glad for them,
And the desert shall rejoice and blossom as
the rose;
2 It shall blossom abundantly and rejoice,
Even with joy and singing.
The glory of Lebanon shall be given to it,
The excellence of Carmel and Sharon.
They shall see the glory of the LORD,
The excellency of our God.

3 Strengthen the weak hands,
And make firm the feeble knees.
4 Say to those *who are* fearful-hearted,
"Be strong, do not fear!
Behold, your God will come *with* vengeance,
With the recompense of God;
He will come and save you."

5 Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
6 Then the lame shall leap like a deer,
And the tongue of the dumb sing.
For waters shall burst forth in the
wilderness,
And streams in the desert.
7 The parched ground shall become a pool,
And the thirsty land springs of water;
In the habitation of jackals, where each lay,
There shall be grass with reeds and rushes.

8A highway shall be there, and a road,
And it shall be called the Highway of Holiness.
The unclean shall not pass over it,
But it *shall be* for others.
Whoever walks the road, although a fool,
Shall not go astray.
9No lion shall be there,
Nor shall *any* ravenous beast go up on it;
It shall not be found there.
But the redeemed shall walk *there,*
10And the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Isaiah 36

Sennacherib Boasts Against the LORD

1 Now it came to pass in the fourteenth year of King
Hezekiah *that* Sennacherib king of Assyria came up against
all the fortified cities of Judah and took them.

2 Then the king of Assyria sent *the* Rabshakeh[a] with a
great army from Lachish to King Hezekiah at Jerusalem.
And he stood by the aqueduct from the upper pool, on the
highway to the Fuller's Field.

3 And Eliakim the son of Hilkiah, who was over the
household, Shebna the scribe, and Joah the son of Asaph,
the recorder, came out to him.

4 Then *the* Rabshakeh said to them, "Say now to
Hezekiah, 'Thus says the great king, the king of Assyria:
"What confidence is this in which you trust?

5 "I say you speak of having plans and power for war; but
they are mere words. Now in whom do you trust, that you
rebel against me?

6 "Look! You are trusting in the staff of this broken reed,
Egypt, on which if a man leans, it will go into his hand and
pierce it. So *is* Pharaoh king of Egypt to all who trust in
him.

7 "But if you say to me, 'We trust in the LORD our God,' *is*
it not He whose high places and whose altars Hezekiah has
taken away, and said to Judah and Jerusalem, 'You shall
worship before this altar'?" '

8 "Now therefore, I urge you, give a pledge to my master
the king of Assyria, and I will give you two thousand horses
—if you are able on your part to put riders on them!

9 "How then will you repel one captain of the least of my
master's servants, and put your trust in Egypt for chariots

and horsemen?

10 “Have I now come up without the LORD against this land to destroy it? The LORD said to me, ‘Go up against this land, and destroy it.’ ”

11 Then Eliakim, Shebna, and Joah said to *the* Rabshakeh, “Please speak to your servants in Aramaic, for we understand *it;* and do not speak to us in Hebrew[b] in the hearing of the people who *are* on the wall.”

12 But *the* Rabshakeh said, “Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?”

13 Then *the* Rabshakeh stood and called out with a loud voice in Hebrew, and said, “Hear the words of the great king, the king of Assyria!

14 “Thus says the king: ‘Do not let Hezekiah deceive you, for he will not be able to deliver you;

15 ‘nor let Hezekiah make you trust in the LORD, saying, “The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria.” ’

16 “Do not listen to Hezekiah; for thus says the king of Assyria: ‘Make *peace* with me *by a* present and come out to me; and every one of you eat from his own vine and every one from his own fig tree, and every one of you drink the waters of his own cistern;

17 ‘until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

18 ‘*Beware* lest Hezekiah persuade you, saying, “The LORD will deliver us.” Has any one of the gods of the nations delivered its land from the hand of the king of Assyria?

19 ‘Where *are* the gods of Hamath and Arpad? Where *are* the gods of Sepharvaim? Indeed, have they delivered

Samaria from my hand?
20‘Who among all the gods of these lands have delivered their countries from my hand, that the LORD should deliver Jerusalem from my hand?’ ”
21But they held their peace and answered him not a word; for the king’s commandment was, “Do not answer him.”
22Then Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah with *their* clothes torn, and told him the words of *the* Rabshakeh.

Isaiah 37

Isaiah Assures Deliverance

1 And so it was, when King Hezekiah heard *it,* that he tore
his clothes, covered himself with sackcloth, and went into
the house of the LORD.
2 Then he sent Eliakim, who *was* over the household,
Shebna the scribe, and the elders of the priests, covered
with sackcloth, to Isaiah the prophet, the son of Amoz.
3 And they said to him, "Thus says Hezekiah: 'This day *is* a
day of trouble and rebuke and blasphemy; for the children
have come to birth, but *there is* no strength to bring them
forth.
4 'It may be that the LORD your God will hear the words
of *the* Rabshakeh, whom his master the king of Assyria has
sent to reproach the living God, and will rebuke the words
which the LORD your God has heard. Therefore lift up *your*
prayer for the remnant that is left.' "
5 So the servants of King Hezekiah came to Isaiah.
6 And Isaiah said to them, "Thus you shall say to your
master, 'Thus says the LORD: "Do not be afraid of the
words which you have heard, with which the servants of
the king of Assyria have blasphemed Me.
7 "Surely I will send a spirit upon him, and he shall hear a
rumor and return to his own land; and I will cause him to
fall by the sword in his own land." ' "

Sennacherib's Threat and Hezekiah's Prayer

8 Then *the* Rabshakeh returned, and found the king of
Assyria warring against Libnah, for he heard that he had
departed from Lachish.

9 And the king heard concerning Tirhakah king of
Ethiopia, “He has come out to make war with you.” So
when he heard *it,* he sent messengers to Hezekiah, saying,
10 “Thus you shall speak to Hezekiah king of Judah,
saying: ‘Do not let your God in whom you trust deceive you,
saying, “Jerusalem shall not be given into the hand of the
king of Assyria.”
11 ‘Look! You have heard what the kings of Assyria have
done to all lands by utterly destroying them; and shall you
be delivered?
12 ‘Have the gods of the nations delivered those whom my
fathers have destroyed, Gozan and Haran and Rezeph, and
the people of Eden who *were* in Telassar?
13 ‘Where *is* the king of Hamath, the king of Arpad, and
the king of the city of Sepharvaim, Hena, and Ivah?’ ”
14 And Hezekiah received the letter from the hand of the
messengers, and read it; and Hezekiah went up to the
house of the LORD, and spread it before the LORD.
15 Then Hezekiah prayed to the LORD, saying:
16 “O LORD of hosts, God of Israel, *the One* who dwells
between the cherubim, You *are* God, You alone, of all the
kingdoms of the earth. You have made heaven and earth.
17 “Incline Your ear, O LORD, and hear; open Your eyes, O
LORD, and see; and hear all the words of Sennacherib,
which he has sent to reproach the living God.
18 “Truly, LORD, the kings of Assyria have laid waste all
the nations and their lands,
19 “and have cast their gods into the fire; for they *were*
not gods, but the work of men’s hands—wood and stone.
Therefore they destroyed them.
20 “Now therefore, O LORD our God, save us from his
hand, that all the kingdoms of the earth may know that You
are the LORD, You alone.”

The Word of the LORD Concerning Sennacherib

21Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the LORD God of Israel, ‘Because you have prayed to Me against Sennacherib king of Assyria,
22‘this *is* the word which the LORD has spoken concerning him:

“The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

23“Whom have you reproached and
blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy One of Israel. *Cursing God’s People*
24By your servants you have reproached the
Lord,
And said, ‘By the multitude of my chariots
I have come up to the height of the
mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter its farthest height,
To its fruitful forest.
25I have dug and drunk water,
And with the soles of my feet I have dried up
All the brooks of defense.’

26“Did you not hear long ago
How I made it,
From ancient times that I formed it?
Now I have brought it to pass,

That you should be
For crushing fortified cities *into* heaps of ruins.
[27]Therefore their inhabitants *had* little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

[28]"But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
[29]Because your rage against Me and your tumult
Have come up to My ears,
Therefore I will put My hook in your nose
And My bridle in your lips,
And I will turn you back
By the way which you came." '

30"This *shall be* a sign to you:

You shall eat this year such as grows of itself,
And the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
[31]And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
[32]For out of Jerusalem shall go a remnant,

And those who escape from Mount Zion.
The zeal of the LORD of hosts will do this.

33 "Therefore thus says the LORD concerning the king of Assyria:

'He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
34 By the way that he came,
By the same shall he return;
And he shall not come into this city,'
Says the LORD.
35 'For I will defend this city, to save it
For My own sake and for My servant David's
sake.' "

Sennacherib's Defeat and Death

36 Then the angel[a] of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.

37 So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh.

38 Now it came to pass, as he was worshiping in the house of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

Isaiah 38

Hezekiah's Life Extended

1In those days Hezekiah was sick and near death. And
Isaiah the prophet, the son of Amoz, went to him and said
to him, "Thus says the LORD: 'Set your house in order, for
you shall die and not live.' " *Miracles and Creation*

2Then Hezekiah turned his face toward the wall, and
prayed to the LORD,

3and said, "Remember now, O LORD, I pray, how I have
walked before You in truth and with a loyal heart, and have
done *what is* good in Your sight." And Hezekiah wept
bitterly.

4And the word of the LORD came to Isaiah, saying,

5"Go and tell Hezekiah, 'Thus says the LORD, the God of
David your father: "I have heard your prayer, I have seen
your tears; surely I will add to your days fifteen years.

6"I will deliver you and this city from the hand of the king
of Assyria, and I will defend this city." '

7"And this *is* the sign to you from the LORD, that the
LORD will do this thing which He has spoken:

8"Behold, I will bring the shadow on the sundial, which
has gone down with the sun on the sundial of Ahaz, ten
degrees backward." So the sun returned ten degrees on the
dial by which it had gone down.

9This is the writing of Hezekiah king of Judah, when he
had been sick and had recovered from his sickness:

10I said,
"In the prime of my life
I shall go to the gates of Sheol;
I am deprived of the remainder of my years."

11 I said,
“I shall not see YAH,
The LORD[a] in the land of the living;
I shall observe man no more among the
inhabitants of the world.[b]
12 My life span is gone,
Taken from me like a shepherd’s tent;
I have cut off my life like a weaver.
He cuts me off from the loom;
From day until night You make an end of me.
13 I have considered until morning—
Like a lion,
So He breaks all my bones;
From day until night You make an end of me.
14 Like a crane *or* a swallow, so I chattered;
I mourned like a dove;
My eyes fail *from looking* upward.
O LORD,[c] I am oppressed;
Undertake for me!

15 “What shall I say?
He has both spoken to me,[d]
And He Himself has done *it*.
I shall walk carefully all my years
In the bitterness of my soul.
16 O Lord, by these *things men* live;
And in all these *things is* the life of my spirit;
So You will restore me and make me live.
17 Indeed *it was* for *my own* peace
That I had great bitterness;
But You have lovingly *delivered* my soul from
the pit of corruption,
For You have cast all my sins behind Your
back.
18 For Sheol cannot thank You,

Death cannot praise You;
Those who go down to the pit cannot hope
for Your truth.
19The living, the living man, he shall praise
You,
As I *do* this day;
The father shall make known Your truth to
the children.

20"The LORD *was ready* to save me;
Therefore we will sing my songs with
stringed instruments
All the days of our life, in the house of the
LORD."

21Now Isaiah had said, "Let them take a lump of figs, and apply *it* as a poultice on the boil, and he shall recover."
22And Hezekiah had said, "What *is* the sign that I shall go up to the house of the LORD?"

Isaiah 39

The Babylonian Envoys

1 At that time Merodach-Baladan[a] the son of Baladan, king
of Babylon, sent letters and a present to Hezekiah, for he
heard that he had been sick and had recovered.

2 And Hezekiah was pleased with them, and showed them
the house of his treasures—the silver and gold, the spices
and precious ointment, and all his armory—all that was
found among his treasures. There was nothing in his house
or in all his dominion that Hezekiah did not show them.

3 Then Isaiah the prophet went to King Hezekiah, and
said to him, "What did these men say, and from where did
they come to you?" So Hezekiah said, "They came to me
from a far country, from Babylon."

4 And he said, "What have they seen in your house?" So
Hezekiah answered, "They have seen all that *is* in my
house; there is nothing among my treasures that I have not
shown them."

5 Then Isaiah said to Hezekiah, "Hear the word of the
LORD of hosts:

6 'Behold, the days are coming when all that *is* in your
house, and what your fathers have accumulated until this
day, shall be carried to Babylon; nothing shall be left,' says
the LORD.

7 'And they shall take away *some* of your sons who will
descend from you, whom you will beget; and they shall be
eunuchs in the palace of the king of Babylon.' "

8 So Hezekiah said to Isaiah, "The word of the LORD
which you have spoken *is* good!" For he said, "At least there
will be peace and truth in my days." *Clean Up Your Own Mess*

Isaiah 40

God's People Are Comforted

1 "Comfort, yes, comfort My people!"
Says your God.
2 "Speak comfort to Jerusalem, and cry out to her,
That her warfare is ended,
That her iniquity is pardoned;
For she has received from the LORD's hand
Double for all her sins."

3 The voice of one crying in the wilderness:
"Prepare the way of the LORD;
Make straight in the desert[a]
A highway for our God.
4 Every valley shall be exalted
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough places smooth;
5 The glory of the LORD shall be revealed,
And all flesh shall see *it* together;
For the mouth of the LORD has spoken."

6 The voice said, "Cry out!"
And he[b] said, "What shall I cry?"

"All flesh *is* grass,
And all its loveliness *is* like the flower of the field.
7 The grass withers, the flower fades,
Because the breath of the LORD blows upon it;

Surely the people *are* grass.
8The grass withers, the flower fades,
But the word of our God stands forever."

9O Zion,
You who bring good tidings,
Get up into the high mountain;
O Jerusalem,
You who bring good tidings,
Lift up your voice with strength,
Lift *it* up, be not afraid;
Say to the cities of Judah, "Behold your God!"

10Behold, the Lord GOD shall come with a strong *hand,*
And His arm shall rule for Him;
Behold, His reward *is* with Him,
And His work before Him. *The Arm of God*
11He will feed His flock like a shepherd;
He will gather the lambs with His arm,
And carry *them* in His bosom,
And gently lead those who are with young.

12Who has measured the waters[c] in the hollow of His hand,
Measured heaven with a span
And calculated the dust of the earth in a measure?
Weighed the mountains in scales
And the hills in a balance?
13Who has directed the Spirit of the LORD,
Or *as* His counselor has taught Him?
14With whom did He take counsel, and *who* instructed Him,

And taught Him in the path of justice?
Who taught Him knowledge,
And showed Him the way of understanding?

15 Behold, the nations *are* as a drop in a bucket,
And are counted as the small dust on the scales;
Look, He lifts up the isles as a very little thing.
16 And Lebanon *is* not sufficient to burn,
Nor its beasts sufficient for a burnt offering.
17 All nations before Him *are* as nothing,
And they are counted by Him less than nothing and worthless.

18 To whom then will you liken God?
Or what likeness will you compare to Him?
19 The workman molds an image,
The goldsmith overspreads it with gold,
And the silversmith casts silver chains.
20 Whoever *is* too impoverished for *such* a contribution
Chooses a tree *that* will not rot;
He seeks for himself a skillful workman
To prepare a carved image *that* will not totter.

21 Have you not known?
Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
22 *It is* He who sits above the circle of the earth,

And its inhabitants *are* like grasshoppers,
Who stretches out the heavens like a curtain,
And spreads them out like a tent to dwell in.
23 He brings the princes to nothing;
He makes the judges of the earth useless.

24 Scarcely shall they be planted,
Scarcely shall they be sown,
Scarcely shall their stock take root in the earth,
When He will also blow on them,
And they will wither,
And the whirlwind will take them away like stubble.

25 "To whom then will you liken Me,
Or *to whom* shall I be equal?" says the Holy One.
26 Lift up your eyes on high,
And see who has created these *things,*
Who brings out their host by number;
He calls them all by name,
By the greatness of His might
And the strength of *His* power;
Not one is missing.

27 Why do you say, O Jacob,
And speak, O Israel:
"My way is hidden from the LORD,
And my just claim is passed over by my God"?
28 Have you not known?
Have you not heard?
The everlasting God, the LORD,

The Creator of the ends of the earth,
Neither faints nor is weary.
His understanding is unsearchable.
29 He gives power to the weak,
And to *those who have* no might He increases strength.
30 Even the youths shall faint and be weary,
And the young men shall utterly fall, *Strength for the Weary*
31 But those who wait on the LORD
Shall renew *their* strength;
They shall mount up with wings like eagles,
They shall run and not be weary,
They shall walk and not faint.

Isaiah 41

Israel Assured of God's Help

1 "Keep silence before Me, O coastlands,
And let the people renew *their* strength!
Let them come near, then let them speak;
Let us come near together for judgment.

2 "Who raised up one from the east?
Who in righteousness called him to His feet?
Who gave the nations before him,
And made *him* rule over kings?
Who gave *them* as the dust *to* his sword,
As driven stubble to his bow?
3 Who pursued them, *and* passed safely
By the way *that* he had not gone with his feet?
4 Who has performed and done *it,*
Calling the generations from the beginning?
'I, the LORD, am the first;
And with the last I *am* He.' "

5 The coastlands saw *it* and feared,
The ends of the earth were afraid;
They drew near and came.
6 Everyone helped his neighbor,
And said to his brother,
"Be of good courage!"
7 So the craftsman encouraged the goldsmith;
He who smooths *with* the hammer *inspired* him who strikes the anvil,
Saying, "It *is* ready for the soldering";

Then he fastened it with pegs,
That it might not totter.

8 “But you, Israel, *are* My servant,
Jacob whom I have chosen,
The descendants of Abraham My friend.
9 *You* whom I have taken from the ends of the earth,
And called from its farthest regions,
And said to you,
‘You *are* My servant,
I have chosen you and have not cast you away:
10 Fear not, for I *am* with you;
Be not dismayed, for I *am* your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand.’

11 “Behold, all those who were incensed against you
Shall be ashamed and disgraced;
They shall be as nothing,
And those who strive with you shall perish.
12 You shall seek them and not find them—
Those who contended with you.
Those who war against you
Shall be as nothing,
As a nonexistent thing.
13 For I, the LORD your God, will hold your right hand,
Saying to you, ‘Fear not, I will help you.’

14 “Fear not, you worm Jacob,

You men of Israel!
I will help you,” says the LORD
And your Redeemer, the Holy One of Israel.

The Names of God

15“Behold, I will make you into a new
threshing sledge with sharp teeth;
You shall thresh the mountains and beat
them small,
And make the hills like chaff.
16You shall winnow them, the wind shall
carry them away,
And the whirlwind shall scatter them;
You shall rejoice in the LORD,
And glory in the Holy One of Israel.

17“The poor and needy seek water, but *there*
is none,
Their tongues fail for thirst.
I, the LORD, will hear them;
I, the God of Israel, will not forsake them.
18I will open rivers in desolate heights,
And fountains in the midst of the valleys;
I will make the wilderness a pool of water,
And the dry land springs of water.
19I will plant in the wilderness the cedar and
the acacia tree,
The myrtle and the oil tree;
I will set in the desert the cypress tree *and*
the pine
And the box tree together,
20That they may see and know,
And consider and understand together,
That the hand of the LORD has done this,
And the Holy One of Israel has created it.

The Futility of Idols

21 "Present your case," says the LORD.
"Bring forth your strong *reasons,*" says the
King of Jacob.
22 "Let them bring forth and show us what
will happen;
Let them show the former things, what they
were,
That we may consider them,
And know the latter end of them;
Or declare to us things to come.
23 Show the things that are to come
hereafter,
That we may know that you *are* gods;
Yes, do good or do evil,
That we may be dismayed and see *it*
together.
24 Indeed you *are* nothing,
And your work *is* nothing;
He who chooses you *is* an abomination.

25 "I have raised up one from the north,
And he shall come;
From the rising of the sun he shall call on
My name;
And he shall come against princes as *though*
mortar,
As the potter treads clay.
26 Who has declared from the beginning, that
we may know?
And former times, that we may say, '*He is*
righteous'?
Surely *there is* no one who shows,
Surely *there is* no one who declares,

Surely *there is* no one who hears your
words.
27The first time *I said* to Zion,
‘Look, there they are!’
And I will give to Jerusalem one who brings
good tidings.
28For I looked, and *there was* no man;
I looked among them, but *there was* no
counselor,
Who, when I asked of them, could answer a
word.
29Indeed they *are* all worthless;[a]
Their works *are* nothing;
Their molded images *are* wind and
confusion.

Isaiah 42

The Servant of the LORD

1 “Behold! My Servant whom I uphold,
My Elect One *in whom* My soul delights!
I have put My Spirit upon Him;
He will bring forth justice to the Gentiles.

Justice to the Gentiles *We are to Fulfill Aspects of the Servant’s Calling* *The Holy Spirit in the Old Testament*

2 He will not cry out, nor raise *His voice,*
Nor cause His voice to be heard in the
street.
3 A bruised reed He will not break,
And smoking flax He will not quench;
He will bring forth justice for truth.
4 He will not fail nor be discouraged,
Till He has established justice in the earth;
And the coastlands shall wait for His law.”

5 Thus says God the LORD,
Who created the heavens and stretched
them out,
Who spread forth the earth and that which
comes from it,
Who gives breath to the people on it,
And spirit to those who walk on it:
6 “I, the LORD, have called You in
righteousness,
And will hold Your hand;
I will keep You and give You as a covenant to
the people,
As a light to the Gentiles,
7 To open blind eyes,

To bring out prisoners from the prison,
Those who sit in darkness from the prison house.
8 I *am* the LORD, that *is* My name;
And My glory I will not give to another,
Nor My praise to carved images.
9 Behold, the former things have come to pass,
And new things I declare;
Before they spring forth I tell you of them.”

Praise to the LORD

10 Sing to the LORD a new song,
And His praise from the ends of the earth,
You who go down to the sea, and all that is in it,
You coastlands and you inhabitants of them!
11 Let the wilderness and its cities lift up *their voice,*
The villages *that* Kedar inhabits.
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.
12 Let them give glory to the LORD,
And declare His praise in the coastlands.
13 The LORD shall go forth like a mighty man;
He shall stir up *His* zeal like a man of war.
He shall cry out, yes, shout aloud;
He shall prevail against His enemies.

Promise of the LORD’s Help

14 “I have held My peace a long time,
I have been still and restrained Myself.

Now I will cry like a woman in labor,
I will pant and gasp at once.
15I will lay waste the mountains and hills,
And dry up all their vegetation;
I will make the rivers coastlands,
And I will dry up the pools.
16I will bring the blind by a way they did not know;
I will lead them in paths they have not known.
I will make darkness light before them,
And crooked places straight.
These things I will do for them,
And not forsake them.
17They shall be turned back,
They shall be greatly ashamed,
Who trust in carved images,
Who say to the molded images,
'You *are* our gods.'

18"Hear, you deaf;
And look, you blind, that you may see.
19Who *is* blind but My servant,
Or deaf as My messenger *whom* I send?
Who *is* blind as *he who is* perfect,
And blind as the LORD's servant?
20Seeing many things, but you do not observe;
Opening the ears, but he does not hear."

Israel's Obstinate Disobedience

21The LORD is well pleased for His righteousness' sake;
He will exalt the law and make *it* honorable.

22 But this *is* a people robbed and plundered;
All of them are snared in holes,
And they are hidden in prison houses;
They are for prey, and no one delivers;
For plunder, and no one says, “Restore!”

23 Who among you will give ear to this?
Who will listen and hear for the time to
come?
24 Who gave Jacob for plunder, and Israel to
the robbers?
Was it not the LORD,
He against whom we have sinned?
For they would not walk in His ways,
Nor were they obedient to His law.
25 Therefore He has poured on him the fury
of His anger
And the strength of battle;
It has set him on fire all around,
Yet he did not know;
And it burned him,
Yet he did not take *it* to heart.

Isaiah 43

The Redeemer of Israel

1 But now, thus says the LORD, who created
you, O Jacob,
And He who formed you, O Israel:
"Fear not, for I have redeemed you;
I have called *you* by your name;
You *are* Mine.
2 When you pass through the waters, I *will be*
with you;
And through the rivers, they shall not
overflow you.
When you walk through the fire, you shall
not be burned,
Nor shall the flame scorch you.
3 For I *am* the LORD your God,
The Holy One of Israel, your Savior;
I gave Egypt for your ransom,
Ethiopia and Seba in your place.
4 Since you were precious in My sight,
You have been honored,
And I have loved you;
Therefore I will give men for you,
And people for your life.
5 Fear not, for I *am* with you;
I will bring your descendants from the east,
And gather you from the west;
6 I will say to the north, 'Give them up!'
And to the south, 'Do not keep them back!'
Bring My sons from afar,
And My daughters from the ends of the
earth—

7 Everyone who is called by My name,
Whom I have created for My glory;
I have formed him, yes, I have made him.”

8 Bring out the blind people who have eyes,
And the deaf who have ears.
9 Let all the nations be gathered together,
And let the people be assembled.
Who among them can declare this,
And show us former things?
Let them bring out their witnesses, that they may be justified;
Or let them hear and say, “*It is* truth.”
10 “You *are* My witnesses,” says the LORD,
“And My servant whom I have chosen,
That you may know and believe Me,
And understand that I *am* He.
Before Me there was no God formed,
Nor shall there be after Me.
11 I, *even* I, *am* the LORD,
And besides Me *there is* no savior.
12 I have declared and saved,
I have proclaimed,
And *there was* no foreign *god* among you;
Therefore you *are* My witnesses,”
Says the LORD, “that I *am* God.
13 Indeed before the day *was,* I *am* He;
And *there is* no one who can deliver out of My hand;
I work, and who will reverse it?”

14 Thus says the LORD, your Redeemer,
The Holy One of Israel:
“For your sake I will send to Babylon,
And bring them all down as fugitives—

The Chaldeans, who rejoice in their ships.
15 I *am* the LORD, your Holy One,
The Creator of Israel, your King.”

16 Thus says the LORD, who makes a way in the sea
And a path through the mighty waters,
17 Who brings forth the chariot and horse,
The army and the power
(They shall lie down together, they shall not rise;
They are extinguished, they are quenched like a wick):
18 “Do not remember the former things,
Nor consider the things of old.
19 Behold, I will do a new thing,
Now it shall spring forth;
Shall you not know it?
I will even make a road in the wilderness
And rivers in the desert.
20 The beast of the field will honor Me,
The jackals and the ostriches,
Because I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My chosen.
21 This people I have formed for Myself;
They shall declare My praise.

Pleading with Unfaithful Israel

22 “But you have not called upon Me, O Jacob;
And you have been weary of Me, O Israel.
23 You have not brought Me the sheep for your burnt offerings,

Nor have you honored Me with your
sacrifices.
I have not caused you to serve with grain
offerings,
Nor wearied you with incense.
24You have bought Me no sweet cane with
money,
Nor have you satisfied Me with the fat of
your sacrifices;
But you have burdened Me with your sins,
You have wearied Me with your iniquities.

25"I, *even* I, *am* He who blots out your
transgressions for My own sake;
And I will not remember your sins.
26Put Me in remembrance;
Let us contend together;
State your *case,* that you may be acquitted.
27Your first father sinned,
And your mediators have transgressed
against Me.
28Therefore I will profane the princes of the
sanctuary;
I will give Jacob to the curse,
And Israel to reproaches.

Isaiah 44

God's Blessing on Israel

1 "Yet hear now, O Jacob My servant,
And Israel whom I have chosen.
2 Thus says the LORD who made you
And formed you from the womb, *who* will help you:
'Fear not, O Jacob My servant;
And you, Jeshurun, whom I have chosen.
3 For I will pour water on him who is thirsty,
And floods on the dry ground;
I will pour My Spirit on your descendants,
And My blessing on your offspring;
4 They will spring up among the grass
Like willows by the watercourses.'
5 One will say, 'I *am* the LORD's';
Another will call *himself* by the name of Jacob;
Another will write *with* his hand, 'The LORD's,'
And name *himself* by the name of Israel.

There Is No Other God

6 "Thus says the LORD, the King of Israel,
And his Redeemer, the LORD of hosts:
'I *am* the First and I *am* the Last;
Besides Me *there is* no God.
7 And who can proclaim as I do?
Then let him declare it and set it in order for Me,
Since I appointed the ancient people.

And the things that are coming and shall
come,
Let them show these to them.
8Do not fear, nor be afraid;
Have I not told you from that time, and
declared *it?*
You *are* My witnesses.
Is there a God besides Me?
Indeed *there is* no other Rock;
I know not *one*.' "

Idolatry Is Foolishness

9Those who make an image, all of them *are*
useless,
And their precious things shall not profit;
They *are* their own witnesses;
They neither see nor know, that they may be
ashamed.
10Who would form a god or mold an image
That profits him nothing?
11Surely all his companions would be
ashamed;
And the workmen, they *are* mere men.
Let them all be gathered together,
Let them stand up;
Yet they shall fear,
They shall be ashamed together.

12The blacksmith with the tongs works one
in the coals,
Fashions it with hammers,
And works it with the strength of his arms.
Even so, he is hungry, and his strength fails;
He drinks no water and is faint.

13 The craftsman stretches out *his* rule,
He marks one out with chalk;
He fashions it with a plane,
He marks it out with the compass,
And makes it like the figure of a man,
According to the beauty of a man, that it
may remain in the house.
14 He cuts down cedars for himself,
And takes the cypress and the oak;
He secures *it* for himself among the trees of
the forest.
He plants a pine, and the rain nourishes *it*.

15 Then it shall be for a man to burn,
For he will take some of it and warm himself;
Yes, he kindles *it* and bakes bread;
Indeed he makes a god and worships *it;*
He makes it a carved image, and falls down
to it.
16 He burns half of it in the fire;
With this half he eats meat;
He roasts a roast, and is satisfied.
He even warms *himself* and says,
"Ah! I am warm,
I have seen the fire."
17 And the rest of it he makes into a god,
His carved image.
He falls down before it and worships *it,*
Prays to it and says,
"Deliver me, for you *are* my god!"

18 They do not know nor understand;
For He has shut their eyes, so that they
cannot see,

And their hearts, so that they cannot
understand.
19 And no one considers in his heart,
Nor *is there* knowledge nor understanding
to say,
"I have burned half of it in the fire,
Yes, I have also baked bread on its coals;
I have roasted meat and eaten *it;*
And shall I make the rest of it an
abomination?
Shall I fall down before a block of wood?"
20 He feeds on ashes;
A deceived heart has turned him aside;
And he cannot deliver his soul,
Nor say, "*Is there* not a lie in my right
hand?"

Israel Is Not Forgotten

21 "Remember these, O Jacob,
And Israel, for you *are* My servant;
I have formed you, you *are* My servant;
O Israel, you will not be forgotten by Me!
22 I have blotted out, like a thick cloud, your
transgressions,
And like a cloud, your sins.
Return to Me, for I have redeemed you."

23 Sing, O heavens, for the LORD has done *it!*
Shout, you lower parts of the earth;
Break forth into singing, you mountains,
O forest, and every tree in it!
For the LORD has redeemed Jacob,
And glorified Himself in Israel.

Judah Will Be Restored

24Thus says the LORD, your Redeemer,
And He who formed you from the womb:
“I *am* the LORD, who makes all *things,*
Who stretches out the heavens all alone,
Who spreads abroad the earth by Myself;
25Who frustrates the signs of the babblers,
And drives diviners mad;
Who turns wise men backward,
And makes their knowledge foolishness;
26Who confirms the word of His servant,
And performs the counsel of His messengers;
Who says to Jerusalem, ‘You shall be inhabited,’
To the cities of Judah, ‘You shall be built,’
And I will raise up her waste places;
27Who says to the deep, ‘Be dry!
And I will dry up your rivers’;
28Who says of Cyrus, ‘*He is* My shepherd,
And he shall perform all My pleasure,
Saying to Jerusalem, “You shall be built,”
And to the temple, “Your foundation shall be laid.” ’ *Cyrus: The Anointed Shepherd*

Isaiah 45

Cyrus, God's Instrument

1 "Thus says the LORD to His anointed,
To Cyrus, whose right hand I have held—
To subdue nations before him
And loose the armor of kings,
To open before him the double doors,
So that the gates will not be shut:
2 'I will go before you
And make the crooked places[a] straight;
I will break in pieces the gates of bronze
And cut the bars of iron.
3 I will give you the treasures of darkness
And hidden riches of secret places,
That you may know that I, the LORD,
Who call *you* by your name,
Am the God of Israel.
4 For Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not known Me.
5 I *am* the LORD, and *there is* no other;
There is no God besides Me.
I will gird you, though you have not known Me,
6 That they may know from the rising of the sun to its setting
That *there is* none besides Me.
I *am* the LORD, and *there is* no other;
7 I form the light and create darkness,
I make peace and create calamity;

I, the LORD, do all these *things*.'

8"Rain down, you heavens, from above,
And let the skies pour down righteousness;
Let the earth open, let them bring forth salvation,
And let righteousness spring up together.
I, the LORD, have created it.

9"Woe to him who strives with his Maker!
Let the potsherd *strive* with the potsherds of the earth!
Shall the clay say to him who forms it, 'What are you making?'
Or shall your handiwork *say,* 'He has no hands'?
10Woe to him who says to *his* father, 'What are you begetting?'
Or to the woman, 'What have you brought forth?' "

11Thus says the LORD,
The Holy One of Israel, and his Maker:
"Ask Me of things to come concerning My sons;
And concerning the work of My hands, you command Me.
12I have made the earth,
And created man on it.
I—My hands—stretched out the heavens,
And all their host I have commanded.
13I have raised him up in righteousness,
And I will direct all his ways;
He shall build My city
And let My exiles go free,

Not for price nor reward,”
Says the LORD of hosts.

The LORD, the Only Savior

14Thus says the LORD:

“The labor of Egypt and merchandise of
Cush
And of the Sabeans, men of stature,
Shall come over to you, and they shall be
yours;
They shall walk behind you,
They shall come over in chains;
And they shall bow down to you.
They will make supplication to you, *saying,*
‘Surely God *is* in you,
And *there is* no other;
There is no other God.’ ”

15Truly You *are* God, who hide Yourself,
O God of Israel, the Savior!
16They shall be ashamed
And also disgraced, all of them;
They shall go in confusion together,
Who are makers of idols.
17*But* Israel shall be saved by the LORD
With an everlasting salvation;
You shall not be ashamed or disgraced
Forever and ever.

18For thus says the LORD,
Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,

Who did not create it in vain,
Who formed it to be inhabited:
"I *am* the LORD, and *there is* no other.
19 I have not spoken in secret,
In a dark place of the earth;
I did not say to the seed of Jacob,
'Seek Me in vain';
I, the LORD, speak righteousness,
I declare things that are right.

20 "Assemble yourselves and come;
Draw near together,
You *who have* escaped from the nations.
They have no knowledge,
Who carry the wood of their carved image,
And pray to a god *that* cannot save.
21 Tell and bring forth *your case;*
Yes, let them take counsel together.
Who has declared this from ancient time?
Who has told it from that time?
Have not I, the LORD?
And *there is* no other God besides Me,
A just God and a Savior;
There is none besides Me. *God's Great Declaration*

22 "Look to Me, and be saved,
All you ends of the earth!
For I *am* God, and *there is* no other.
23 I have sworn by Myself;
The word has gone out of My mouth *in* righteousness,
And shall not return,
That to Me every knee shall bow,
Every tongue shall take an oath.
24 He shall say,

‘Surely in the LORD I have righteousness
and strength.
To Him *men* shall come,
And all shall be ashamed
Who are incensed against Him.
[25]In the LORD all the descendants of Israel
Shall be justified, and shall glory.’ ”

Isaiah 46

Dead Idols and the Living God

1 Bel bows down, Nebo stoops;
Their idols were on the beasts and on the cattle.
Your carriages *were* heavily loaded,
A burden to the weary *beast*.
2 They stoop, they bow down together;
They could not deliver the burden,
But have themselves gone into captivity.

3 "Listen to Me, O house of Jacob,
And all the remnant of the house of Israel,
Who have been upheld *by Me* from birth,
Who have been carried from the womb:
4 Even to *your* old age, I *am* He,
And *even* to gray hairs I will carry *you!*
I have made, and I will bear;
Even I will carry, and will deliver *you*.

5 "To whom will you liken Me, and make *Me* equal
And compare Me, that we should be alike?

Modern-Day Idols

6 They lavish gold out of the bag,
And weigh silver on the scales;
They hire a goldsmith, and he makes it a god;
They prostrate themselves, yes, they worship.
7 They bear it on the shoulder, they carry it
And set it in its place, and it stands;

From its place it shall not move.
Though *one* cries out to it, yet it cannot answer
Nor save him out of his trouble.

8"Remember this, and show yourselves men;
Recall to mind, O you transgressors.
9Remember the former things of old,
For I *am* God, and *there is* no other;
I am God, and *there is* none like Me,
10Declaring the end from the beginning,
And from ancient times *things* that are not *yet* done,
Saying, 'My counsel shall stand,
And I will do all My pleasure,'
11Calling a bird of prey from the east,
The man who executes My counsel, from a far country.
Indeed I have spoken *it;*
I will also bring it to pass.
I have purposed *it;*
I will also do it.

12"Listen to Me, you stubborn-hearted,
Who *are* far from righteousness:
13I bring My righteousness near, it shall not be far off;
My salvation shall not linger.
And I will place salvation in Zion,
For Israel My glory.

Isaiah 47

The Humiliation of Babylon

1 “Come down and sit in the dust,
O virgin daughter of Babylon;
Sit on the ground without a throne,
O daughter of the Chaldeans!
For you shall no more be called
Tender and delicate.
2 Take the millstones and grind meal.
Remove your veil,
Take off the skirt,
Uncover the thigh,
Pass through the rivers.
3 Your nakedness shall be uncovered,
Yes, your shame will be seen;
I will take vengeance,
And I will not arbitrate with a man.”

4 *As for* our Redeemer, the LORD of hosts *is*
His name,
The Holy One of Israel.

5 “Sit in silence, and go into darkness,
O daughter of the Chaldeans;
For you shall no longer be called
The Lady of Kingdoms.
6 I was angry with My people;
I have profaned My inheritance,
And given them into your hand.
You showed them no mercy;
On the elderly you laid your yoke very
heavily.

7 And you said, ‘I shall be a lady forever,’
So that you did not take these *things* to heart,
Nor remember the latter end of them.

8 “Therefore hear this now, *you who are* given to pleasures,
Who dwell securely,
Who say in your heart,
‘I *am,* and *there is* no one else besides me;
I shall not sit *as* a widow,
Nor shall I know the loss of children’;
9 But these two *things* shall come to you
In a moment, in one day:
The loss of children, and widowhood.
They shall come upon you in their fullness
Because of the multitude of your sorceries,
For the great abundance of your enchantments.

10 “For you have trusted in your wickedness;
You have said, ‘No one sees me’;
Your wisdom and your knowledge have warped you;
And you have said in your heart,
‘I *am,* and *there is* no one else besides me.’
11 Therefore evil shall come upon you;
You shall not know from where it arises.
And trouble shall fall upon you;
You will not be able to put it off.
And desolation shall come upon you suddenly,
Which you shall not know.

12 “Stand now with your enchantments

And the multitude of your sorceries,
In which you have labored from your youth—
Perhaps you will be able to profit,
Perhaps you will prevail.
13You are wearied in the multitude of your
counsels;
Let now the astrologers, the stargazers,
And the monthly prognosticators
Stand up and save you
From what shall come upon you.
14Behold, they shall be as stubble,
The fire shall burn them;
They shall not deliver themselves
From the power of the flame;
It shall not *be* a coal to be warmed by,
Nor a fire to sit before!
15Thus shall they be to you
With whom you have labored,
Your merchants from your youth;
They shall wander each one to his quarter.
No one shall save you.

Isaiah 48

Israel Refined for God's Glory

1 "Hear this, O house of Jacob,
Who are called by the name of Israel,
And have come forth from the wellsprings of
Judah;
Who swear by the name of the LORD,
And make mention of the God of Israel,
But not in truth or in righteousness;
2 For they call themselves after the holy city,
And lean on the God of Israel;
The LORD of hosts *is* His name:

3 "I have declared the former things from the
beginning;
They went forth from My mouth, and I
caused them to hear it.
Suddenly I did *them,* and they came to pass.
4 Because I knew that you *were* obstinate,
And your neck *was* an iron sinew,
And your brow bronze,
5 Even from the beginning I have declared *it*
to you;
Before it came to pass I proclaimed *it* to you,
Lest you should say, 'My idol has done them,
And my carved image and my molded image
Have commanded them.' *The Purpose of Prophecy*

6 "You have heard;
See all this.
And will you not declare *it?*

I have made you hear new things from this time,
Even hidden things, and you did not know them.
7 They are created now and not from the beginning;
And before this day you have not heard them,
Lest you should say, ‘Of course I knew them.’
8 Surely you did not hear,
Surely you did not know;
Surely from long ago your ear was not opened.
For I knew that you would deal very treacherously,
And were called a transgressor from the womb.

9 “For My name’s sake I will defer My anger,
And *for* My praise I will restrain it from you,
So that I do not cut you off.
10 Behold, I have refined you, but not as silver;
I have tested you in the furnace of affliction.
11 For My own sake, for My own sake, I will do *it;*
For how should *My name* be profaned?
And I will not give My glory to another.

God’s Ancient Plan to Redeem Israel

12 “Listen to Me, O Jacob,
And Israel, My called:
I *am* He, I *am* the First,
I *am* also the Last.

13 Indeed My hand has laid the foundation of
the earth,
And My right hand has stretched out the
heavens;
When I call to them,
They stand up together.

14 "All of you, assemble yourselves, and hear!
Who among them has declared these *things?*
The LORD loves him;
He shall do His pleasure on Babylon,
And His arm *shall be against* the Chaldeans.
15 I, *even* I, have spoken;
Yes, I have called him,
I have brought him, and his way will prosper.

16 "Come near to Me, hear this:
I have not spoken in secret from the
beginning;
From the time that it was, I *was* there.
And now the Lord GOD and His Spirit
Have[a] sent Me."

17 Thus says the LORD, your Redeemer,
The Holy One of Israel:
"I *am* the LORD your God,
Who teaches you to profit,
Who leads you by the way you should go.
18 Oh, that you had heeded My
commandments!
Then your peace would have been like a
river,
And your righteousness like the waves of the
sea.

19 Your descendants also would have been
like the sand,
And the offspring of your body like the
grains of sand;
His name would not have been cut off
Nor destroyed from before Me.”

20 Go forth from Babylon!
Flee from the Chaldeans!
With a voice of singing,
Declare, proclaim this,
Utter it to the end of the earth;
Say, “The LORD has redeemed
His servant Jacob!”
21 And they did not thirst
When He led them through the deserts;
He caused the waters to flow from the rock
for them;
He also split the rock, and the waters
gushed out.

22 “There *is* no peace,” says the LORD, “for
the wicked.”

Isaiah 49

The Servant, the Light to the Gentiles

1 “Listen, O coastlands, to Me,
And take heed, you peoples from afar!
The LORD has called Me from the womb;
From the matrix of My mother He has made
mention of My name.
2 And He has made My mouth like a sharp
sword;
In the shadow of His hand He has hidden
Me,
And made Me a polished shaft;
In His quiver He has hidden Me.”

3 “And He said to me,
‘You *are* My servant, O Israel,
In whom I will be glorified.’
4 Then I said, ‘I have labored in vain,
I have spent my strength for nothing and in
vain;
Yet surely my just reward *is* with the LORD,
And my work with my God.’ ”

5 “And now the LORD says,
Who formed Me from the womb *to be* His
Servant,
To bring Jacob back to Him,
So that Israel is gathered to Him[a]
(For I shall be glorious in the eyes of the
LORD,
And My God shall be My strength),
6 Indeed He says,

‘It is too small a thing that You should be My
Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a light to the Gentiles,
That You should be My salvation to the ends
of the earth.’ ” *Let the Light Shine*

7Thus says the LORD,
The Redeemer of Israel, their Holy One,
To Him whom man despises,
To Him whom the nation abhors,
To the Servant of rulers:
“Kings shall see and arise,
Princes also shall worship,
Because of the LORD who is faithful,
The Holy One of Israel;
And He has chosen You.”

8Thus says the LORD:

“In an acceptable time I have heard You,
And in the day of salvation I have helped
You;
I will preserve You and give You
As a covenant to the people,
To restore the earth,
To cause them to inherit the desolate
heritages;
9That You may say to the prisoners, ‘Go
forth,’
To those who *are* in darkness, ‘Show
yourselves.’

“They shall feed along the roads,

And their pastures *shall be* on all desolate
heights.
10 They shall neither hunger nor thirst,
Neither heat nor sun shall strike them;
For He who has mercy on them will lead
them,
Even by the springs of water He will guide
them.
11 I will make each of My mountains a road,
And My highways shall be elevated.
12 Surely these shall come from afar;
Look! Those from the north and the west,
And these from the land of Sinim."

13 Sing, O heavens!
Be joyful, O earth!
And break out in singing, O mountains!
For the LORD has comforted His people,
And will have mercy on His afflicted.

God Will Remember Zion

14 But Zion said, "The LORD has forsaken
me,
And my Lord has forgotten me."

15 "Can a woman forget her nursing child,
And not have compassion on the son of her
womb?
Surely they may forget,
Yet I will not forget you.
16 See, I have inscribed you on the palms *of
My hands;*
Your walls *are* continually before Me.
17 Your sons[b] shall make haste;

Your destroyers and those who laid you
waste
Shall go away from you.
18Lift up your eyes, look around and see;
All these gather together *and* come to you.
As I live," says the LORD,
"You shall surely clothe yourselves with
them all as an ornament,
And bind them *on you* as a bride *does*.

19"For your waste and desolate places,
And the land of your destruction,
Will even now be too small for the
inhabitants;
And those who swallowed you up will be far
away.
20The children you will have,
After you have lost the others,
Will say again in your ears,
'The place *is* too small for me;
Give me a place where I may dwell.'
21Then you will say in your heart,
'Who has begotten these for me,
Since I have lost my children and am
desolate,
A captive, and wandering to and fro?
And who has brought these up?
There I was, left alone;
But these, where *were* they?' "

22Thus says the Lord GOD:

"Behold, I will lift My hand in an oath to the
nations,
And set up My standard for the peoples;

They shall bring your sons in *their* arms,
And your daughters shall be carried on *their* shoulders;
23 Kings shall be your foster fathers,
And their queens your nursing mothers;
They shall bow down to you with *their* faces to the earth,
And lick up the dust of your feet.
Then you will know that I *am* the LORD,
For they shall not be ashamed who wait for Me.”

24 Shall the prey be taken from the mighty,
Or the captives of the righteous[c] be delivered?

25 But thus says the LORD:

“Even the captives of the mighty shall be taken away,
And the prey of the terrible be delivered;
For I will contend with him who contends with you,
And I will save your children.
26 I will feed those who oppress you with their own flesh,
And they shall be drunk with their own blood as with sweet wine.
All flesh shall know
That I, the LORD, *am* your Savior,
And your Redeemer, the Mighty One of Jacob.”

Isaiah 50

The Servant, Israel's Hope

1 Thus says the LORD:
"Where *is* the certificate of your mother's
divorce,
Whom I have put away?
Or which of My creditors *is it* to whom I
have sold you?
For your iniquities you have sold yourselves,
And for your transgressions your mother has
been put away.
2 Why, when I came, *was there* no man?
Why, when I called, *was there* none to
answer?
Is My hand shortened at all that it cannot
redeem?
Or have I no power to deliver?
Indeed with My rebuke I dry up the sea,
I make the rivers a wilderness;
Their fish stink because *there is* no water,
And die of thirst.
3 I clothe the heavens with blackness,
And I make sackcloth their covering."

4 "The Lord GOD has given Me
The tongue of the learned,
That I should know how to speak
A word in season to *him who is* weary.
He awakens Me morning by morning,
He awakens My ear
To hear as the learned. *The Dangers of the Tongue*
5 The Lord GOD has opened My ear;

And I was not rebellious,
Nor did I turn away.
6I gave My back to those who struck *Me,*
And My cheeks to those who plucked out the beard;
I did not hide My face from shame and spitting.

7"For the Lord GOD will help Me;
Therefore I will not be disgraced;
Therefore I have set My face like a flint,
And I know that I will not be ashamed.
8*He is* near who justifies Me;
Who will contend with Me?
Let us stand together.
Who *is* My adversary?
Let him come near Me.
9Surely the Lord GOD will help Me;
Who *is* he *who* will condemn Me?
Indeed they will all grow old like a garment;
The moth will eat them up.

10"Who among you fears the LORD?
Who obeys the voice of His Servant?
Who walks in darkness
And has no light?
Let him trust in the name of the LORD
And rely upon his God.
11Look, all you who kindle a fire,
Who encircle *yourselves* with sparks:
Walk in the light of your fire and in the sparks you have kindled—
This you shall have from My hand:
You shall lie down in torment.

Isaiah 51

The LORD Comforts Zion

1 “Listen to Me, you who follow after
righteousness,
You who seek the LORD:
Look to the rock *from which* you were hewn,
And to the hole of the pit *from which* you
were dug.
2 Look to Abraham your father,
And to Sarah *who* bore you;
For I called him alone,
And blessed him and increased him.”

3 For the LORD will comfort Zion,
He will comfort all her waste places;
He will make her wilderness like Eden,
And her desert like the garden of the LORD;
Joy and gladness will be found in it,
Thanksgiving and the voice of melody.

4 “Listen to Me, My people;
And give ear to Me, O My nation:
For law will proceed from Me,
And I will make My justice rest
As a light of the peoples.
5 My righteousness *is* near,
My salvation has gone forth,
And My arms will judge the peoples;
The coastlands will wait upon Me,
And on My arm they will trust.
6 Lift up your eyes to the heavens,
And look on the earth beneath.

For the heavens will vanish away like smoke,
The earth will grow old like a garment,
And those who dwell in it will die in like manner;
But My salvation will be forever,
And My righteousness will not be abolished.

7 "Listen to Me, you who know righteousness,
You people in whose heart *is* My law:
Do not fear the reproach of men,
Nor be afraid of their insults.
8 For the moth will eat them up like a garment,
And the worm will eat them like wool;
But My righteousness will be forever,
And My salvation from generation to generation."

9 Awake, awake, put on strength,
O arm of the LORD!
Awake as in the ancient days,
In the generations of old.
Are You not *the arm* that cut Rahab apart,
And wounded the serpent?

10 *Are* You not *the One* who dried up the sea,
The waters of the great deep;
That made the depths of the sea a road
For the redeemed to cross over?
11 So the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness;
Sorrow and sighing shall flee away.

12“I, *even* I, *am* He who comforts you.
Who *are* you that you should be afraid
Of a man *who* will die,
And of the son of a man *who* will be made
like grass?
13And you forget the LORD your Maker,
Who stretched out the heavens
And laid the foundations of the earth;
You have feared continually every day
Because of the fury of the oppressor,
When *he has* prepared to destroy.
And where *is* the fury of the oppressor?
14The captive exile hastens, that he may be
loosed,
That he should not die in the pit,
And that his bread should not fail.
15But I *am* the LORD your God,
Who divided the sea whose waves roared—
The LORD of hosts *is* His name.
16And I have put My words in your mouth;
I have covered you with the shadow of My
hand,
That I may plant the heavens,
Lay the foundations of the earth,
And say to Zion, ‘You *are* My people.’ ”

God’s Fury Removed

17Awake, awake!
Stand up, O Jerusalem,
You who have drunk at the hand of the LORD
The cup of His fury;
You have drunk the dregs of the cup of
trembling,
And drained *it* out.

18 *There is* no one to guide her
Among all the sons she has brought forth;
Nor *is there any* who takes her by the hand
Among all the sons she has brought up.
19 These two *things* have come to you;
Who will be sorry for you?—
Desolation and destruction, famine and sword—
By whom will I comfort you?
20 Your sons have fainted,
They lie at the head of all the streets,
Like an antelope in a net;
They are full of the fury of the LORD,
The rebuke of your God.

21 Therefore please hear this, you afflicted,
And drunk but not with wine.
22 Thus says your Lord,
The LORD and your God,
Who pleads the cause of His people:
“See, I have taken out of your hand
The cup of trembling,
The dregs of the cup of My fury;
You shall no longer drink it.
23 But I will put it into the hand of those who afflict you,
Who have said to you,[a]
‘Lie down, that we may walk over you.’
And you have laid your body like the ground,
And as the street, for those who walk over.”

Isaiah 52

God Redeems Jerusalem

1 Awake, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised and the unclean
Shall no longer come to you.
2 Shake yourself from the dust, arise;
Sit down, O Jerusalem!
Loose yourself from the bonds of your neck,
O captive daughter of Zion!

3 For thus says the LORD:

"You have sold yourselves for nothing,
And you shall be redeemed without money."

4 For thus says the Lord GOD:

"My people went down at first
Into Egypt to dwell there;
Then the Assyrian oppressed them without cause.
5 Now therefore, what have I here," says the LORD,
"That My people are taken away for nothing?
Those who rule over them
Make them wail,"[a] says the LORD,
"And My name *is* blasphemed continually every day.

6 Therefore My people shall know My name;
Therefore *they shall know* in that day
That I *am* He who speaks:
‘Behold, *it is* I.’ ”

7 How beautiful upon the mountains
Are the feet of him who brings good news,
Who proclaims peace,
Who brings glad tidings of good *things,*
Who proclaims salvation,
Who says to Zion,
“Your God reigns!”
8 Your watchmen shall lift up *their* voices,
With their voices they shall sing together;
For they shall see eye to eye
When the LORD brings back Zion. *Love Among the Ruins*
9 Break forth into joy, sing together,
You waste places of Jerusalem!
For the LORD has comforted His people,
He has redeemed Jerusalem.
10 The LORD has made bare His holy arm
In the eyes of all the nations;
And all the ends of the earth shall see
The salvation of our God.

11 Depart! Depart! Go out from there,
Touch no unclean *thing;*
Go out from the midst of her,
Be clean,
You who bear the vessels of the LORD.
12 For you shall not go out with haste,
Nor go by flight;
For the LORD will go before you,

And the God of Israel will *be* your rear guard.

The Sin-Bearing Servant

13Behold, My Servant shall deal prudently;
He shall be exalted and extolled and be very high. *The Suffering Servant*
14Just as many were astonished at you,
So His visage was marred more than any man,
And His form more than the sons of men;
15So shall He sprinkle[b] many nations.
Kings shall shut their mouths at Him;
For what had not been told them they shall see,
And what they had not heard they shall consider.

Isaiah 53

[1]Who has believed our report?
And to whom has the arm of the LORD been revealed?
[2]For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no form or comeliness;
And when we see Him,
There is no beauty that we should desire Him.
[3]He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.

4Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
[5]But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.
[6]All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD has laid on Him the iniquity of us all.

7He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
8He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
9And they[a] made His grave with the wicked —
But with the rich at His death,
Because He had done no violence,
Nor *was any* deceit in His mouth.

10Yet it pleased the LORD to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.
11He shall see the labor of His soul,[b] *and* be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.
12Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,

And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors.

Isaiah 54

A Perpetual Covenant of Peace

1 “Sing, O barren,
You *who* have not borne!
Break forth into singing, and cry aloud,
You *who* have not labored with child!
For more *are* the children of the desolate
Than the children of the married woman,”
says the LORD.
2 “Enlarge the place of your tent,
And let them stretch out the curtains of your
dwellings;
Do not spare;
Lengthen your cords,
And strengthen your stakes.
3 For you shall expand to the right and to the
left,
And your descendants will inherit the
nations,
And make the desolate cities inhabited.

4 “Do not fear, for you will not be ashamed;
Neither be disgraced, for you will not be put
to shame;
For you will forget the shame of your youth,
And will not remember the reproach of your
widowhood anymore.
5 For your Maker *is* your husband,
The LORD of hosts *is* His name;
And your Redeemer *is* the Holy One of
Israel;

He is called the God of the whole earth. *Portrait of a Husband*

6For the LORD has called you
Like a woman forsaken and grieved in spirit,
Like a youthful wife when you were refused,”
Says your God.
7“For a mere moment I have forsaken you,
But with great mercies I will gather you.
8With a little wrath I hid My face from you for a moment;
But with everlasting kindness I will have mercy on you,”
Says the LORD, your Redeemer.

9“For this *is* like the waters of Noah to Me;
For as I have sworn
That the waters of Noah would no longer cover the earth,
So have I sworn
That I would not be angry with you, nor rebuke you.
10For the mountains shall depart
And the hills be removed,
But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,”
Says the LORD, who has mercy on you.

11“O you afflicted one,
Tossed with tempest, *and* not comforted,
Behold, I will lay your stones with colorful gems,
And lay your foundations with sapphires.
12I will make your pinnacles of rubies,

Your gates of crystal,
And all your walls of precious stones.
13 All your children *shall be* taught by the LORD,
And great *shall be* the peace of your children.
14 In righteousness you shall be established;
You shall be far from oppression, for you shall not fear;
And from terror, for it shall not come near you.
15 Indeed they shall surely assemble, *but* not because of Me.
Whoever assembles against you shall fall for your sake.

16 "Behold, I have created the blacksmith
Who blows the coals in the fire,
Who brings forth an instrument for his work;
And I have created the spoiler to destroy.
17 No weapon formed against you shall prosper,
And every tongue *which* rises against you in judgment
You shall condemn.
This *is* the heritage of the servants of the LORD,
And their righteousness *is* from Me,"
Says the LORD.

Isaiah 55

An Invitation to Abundant Life

1 “Ho! Everyone who thirsts,
Come to the waters;
And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.
2 Why do you spend money for *what is* not
bread,
And your wages for *what* does not satisfy?
Listen carefully to Me, and eat *what is* good,
And let your soul delight itself in abundance.
3 Incline your ear, and come to Me.
Hear, and your soul shall live;
And I will make an everlasting covenant with
you—
The sure mercies of David.
4 Indeed I have given him *as* a witness to the
people,
A leader and commander for the people.
5 Surely you shall call a nation you do not
know,
And nations *who* do not know you shall run
to you,
Because of the LORD your God,
And the Holy One of Israel;
For He has glorified you.”

6 Seek the LORD while He may be found,
Call upon Him while He is near.
7 Let the wicked forsake his way,

And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

8"For My thoughts *are* not your thoughts,
Nor *are* your ways My ways," says the LORD.
9"For *as* the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

10"For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,
11So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper *in the thing* for which I sent it.

12"For you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall break forth into singing before you,
And all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the
cypress tree,
And instead of the brier shall come up the
myrtle tree;
And it shall be to the LORD for a name,
For an everlasting sign *that* shall not be cut
off.”

Isaiah 56

Salvation for the Gentiles

1 Thus says the LORD:

"Keep justice, and do righteousness,
For My salvation *is* about to come,
And My righteousness to be revealed.
2 Blessed *is* the man *who* does this,
And the son of man *who* lays hold on it;
Who keeps from defiling the Sabbath,
And keeps his hand from doing any evil."

3 Do not let the son of the foreigner
Who has joined himself to the LORD
Speak, saying,
"The LORD has utterly separated me from His people";
Nor let the eunuch say,
"Here I am, a dry tree."
4 For thus says the LORD:
"To the eunuchs who keep My Sabbaths,
And choose what pleases Me,
And hold fast My covenant,
5 Even to them I will give in My house
And within My walls a place and a name
Better than that of sons and daughters;
I will give them[a] an everlasting name
That shall not be cut off.

6 "Also the sons of the foreigner
Who join themselves to the LORD, to serve Him,

And to love the name of the LORD, to be His
servants—
Everyone who keeps from defiling the
Sabbath,
And holds fast My covenant—
7Even them I will bring to My holy mountain,
And make them joyful in My house of prayer.
Their burnt offerings and their sacrifices
Will be accepted on My altar;
For My house shall be called a house of
prayer for all nations.”
8The Lord GOD, who gathers the outcasts of
Israel, says,
“Yet I will gather to him
Others besides those who are gathered to
him.”

Israel’s Irresponsible Leaders

9All you beasts of the field, come to devour,
All you beasts in the forest. *Blind Watchmen*
10His watchmen *are* blind,
They are all ignorant;
They *are* all dumb dogs,
They cannot bark;
Sleeping, lying down, loving to slumber.
11Yes, *they are* greedy dogs
Which never have enough.
And they *are* shepherds
Who cannot understand;
They all look to their own way,
Every one for his own gain,
From his *own* territory.
12“Come,” *one says,* “I will bring wine,

And we will fill ourselves with intoxicating
drink;
Tomorrow will be as today,
And much more abundant.”

Isaiah 57

Israel's Futile Idolatry

1 The righteous perishes,
And no man takes *it* to heart;
Merciful men *are* taken away,
While no one considers
That the righteous is taken away from evil.
2 He shall enter into peace;
They shall rest in their beds,
Each one walking *in* his uprightness.

3 "But come here,
You sons of the sorceress,
You offspring of the adulterer and the harlot!
4 Whom do you ridicule?
Against whom do you make a wide mouth
And stick out the tongue?
Are you not children of transgression,
Offspring of falsehood,
5 Inflaming yourselves with gods under every
green tree,
Slaying the children in the valleys,
Under the clefts of the rocks?
6 Among the smooth *stones* of the stream
Is your portion;
They, they, *are* your lot!
Even to them you have poured a drink
offering,
You have offered a grain offering.
Should I receive comfort in these?

7 "On a lofty and high mountain

You have set your bed;
Even there you went up
To offer sacrifice.
8Also behind the doors and their posts
You have set up your remembrance;
For you have uncovered yourself *to those other* than Me,
And have gone up to them;
You have enlarged your bed
And made *a covenant* with them;
You have loved their bed,
Where you saw *their* nudity.[a]
9You went to the king with ointment,
And increased your perfumes;
You sent your messengers far off,
And *even* descended to Sheol.
10You are wearied in the length of your way;
Yet you did not say, 'There is no hope.'
You have found the life of your hand;
Therefore you were not grieved.

11"And of whom have you been afraid, or feared,
That you have lied
And not remembered Me,
Nor taken *it* to your heart?
Is it not because I have held My peace from of old
That you do not fear Me?
12I will declare your righteousness
And your works,
For they will not profit you.
13When you cry out,
Let your collection *of idols* deliver you.
But the wind will carry them all away,

A breath will take *them*.
But he who puts his trust in Me shall possess
the land,
And shall inherit My holy mountain.”

Healing for the Backslider

14And one shall say,
“Heap it up! Heap it up!
Prepare the way,
Take the stumbling block out of the way of
My people.”

15For thus says the High and Lofty One
Who inhabits eternity, whose name *is* Holy:
“I dwell in the high and holy *place,*
With him *who* has a contrite and humble
spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
16For I will not contend forever,
Nor will I always be angry;
For the spirit would fail before Me,
And the souls *which* I have made.
17For the iniquity of his covetousness
I was angry and struck him;
I hid and was angry,
And he went on backsliding in the way of his
heart.
18I have seen his ways, and will heal him;
I will also lead him,
And restore comforts to him
And to his mourners.

19“I create the fruit of the lips:

Peace, peace to *him who is* far off and to *him who is* near,”
Says the LORD,
“And I will heal him.”
20But the wicked *are* like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.

21“There *is* no peace,”
Says my God, “for the wicked.”

Isaiah 58

Fasting that Pleases God

1 “Cry aloud, spare not;
Lift up your voice like a trumpet;
Tell My people their transgression,
And the house of Jacob their sins. *Bad Religion*
2 Yet they seek Me daily,
And delight to know My ways,
As a nation that did righteousness,
And did not forsake the ordinance of their God.
They ask of Me the ordinances of justice;
They take delight in approaching God.
3 ‘Why have we fasted,’ *they say,* ‘and You have not seen?
Why have we afflicted our souls, and You take no notice?’

“In fact, in the day of your fast you find pleasure,
And exploit all your laborers.
4 Indeed you fast for strife and debate,
And to strike with the fist of wickedness.
You will not fast as *you do* this day,
To make your voice heard on high.
5 Is it a fast that I have chosen,
A day for a man to afflict his soul?
Is it to bow down his head like a bulrush,
And to spread out sackcloth and ashes?
Would you call this a fast,
And an acceptable day to the LORD?

6 “*Is* this not the fast that I have chosen:
To loose the bonds of wickedness,
To undo the heavy burdens,
To let the oppressed go free,
And that you break every yoke? *Real Worship*
7 *Is it* not to share your bread with the hungry,
And that you bring to your house the poor who are cast out;
When you see the naked, that you cover him,
And not hide yourself from your own flesh?
8 Then your light shall break forth like the morning,
Your healing shall spring forth speedily,
And your righteousness shall go before you;
The glory of the LORD shall be your rear guard.
9 Then you shall call, and the LORD will answer;
You shall cry, and He will say, ‘Here I *am*.’

“If you take away the yoke from your midst,
The pointing of the finger, and speaking wickedness,
10 *If* you extend your soul to the hungry
And satisfy the afflicted soul,
Then your light shall dawn in the darkness,
And your darkness shall *be* as the noonday.
11 The LORD will guide you continually,
And satisfy your soul in drought,
And strengthen your bones;
You shall be like a watered garden,
And like a spring of water, whose waters do not fail.
12 Those from among you

Shall build the old waste places;
You shall raise up the foundations of many
generations;
And you shall be called the Repairer of the
Breach,
The Restorer of Streets to Dwell In.

13"If you turn away your foot from the
Sabbath,
From doing your pleasure on My holy day,
And call the Sabbath a delight,
The holy *day* of the LORD honorable,
And shall honor Him, not doing your own
ways,
Nor finding your own pleasure,
Nor speaking *your own* words,
14Then you shall delight yourself in the
LORD;
And I will cause you to ride on the high hills
of the earth,
And feed you with the heritage of Jacob your
father.
The mouth of the LORD has spoken."

Isaiah 59

Separated from God

1 Behold, the LORD's hand is not shortened,
That it cannot save;
Nor His ear heavy,
That it cannot hear. *Bad Business*
2 But your iniquities have separated you from
your God;
And your sins have hidden *His* face from
you,
So that He will not hear. *Causes for Separation from God*
3 For your hands are defiled with blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue has muttered perversity.

4 No one calls for justice,
Nor does *any* plead for truth.
They trust in empty words and speak lies;
They conceive evil and bring forth iniquity.
5 They hatch vipers' eggs and weave the
spider's web;
He who eats of their eggs dies,
And *from* that which is crushed a viper
breaks out.

6 Their webs will not become garments,
Nor will they cover themselves with their
works;
Their works *are* works of iniquity,
And the act of violence *is* in their hands.
7 Their feet run to evil,

And they make haste to shed innocent blood;
Their thoughts *are* thoughts of iniquity;
Wasting and destruction *are* in their paths.
8The way of peace they have not known,
And *there is* no justice in their ways;
They have made themselves crooked paths;
Whoever takes that way shall not know peace.

Sin Confessed

9Therefore justice is far from us,
Nor does righteousness overtake us;
We look for light, but there is darkness!
For brightness, *but* we walk in blackness!
10We grope for the wall like the blind,
And we grope as if *we had* no eyes;
We stumble at noonday as at twilight;
We are as dead *men* in desolate places.
11We all growl like bears,
And moan sadly like doves;
We look for justice, but *there is* none;
For salvation, *but* it is far from us.
12For our transgressions are multiplied before You,
And our sins testify against us;
For our transgressions *are* with us,
And *as for* our iniquities, we know them:
13In transgressing and lying against the LORD,
And departing from our God,
Speaking oppression and revolt,
Conceiving and uttering from the heart words of falsehood.
14Justice is turned back,

And righteousness stands afar off;
For truth is fallen in the street,
And equity cannot enter.
15So truth fails,
And he *who* departs from evil makes himself a prey.

The Redeemer of Zion

Then the LORD saw *it,* and it displeased Him
That *there was* no justice.
16He saw that *there was* no man,
And wondered that *there was* no intercessor;
Therefore His own arm brought salvation for Him;
And His own righteousness, it sustained Him.
17For He put on righteousness as a breastplate,
And a helmet of salvation on His head;
He put on the garments of vengeance for clothing,
And was clad with zeal as a cloak.
18According to *their* deeds, accordingly He will repay,
Fury to His adversaries,
Recompense to His enemies;
The coastlands He will fully repay.
19So shall they fear
The name of the LORD from the west,
And His glory from the rising of the sun;
When the enemy comes in like a flood,
The Spirit of the LORD will lift up a standard against him.

20"The Redeemer will come to Zion,

And to those who turn from transgression in
Jacob,”
Says the LORD.

21 “As for Me,” says the LORD, “this *is* My covenant with
them: My Spirit who *is* upon you, and My words which I
have put in your mouth, shall not depart from your mouth,
nor from the mouth of your descendants, nor from the
mouth of your descendants’ descendants,” says the LORD,
“from this time and forevermore.”

Isaiah 60

The Gentiles Bless Zion

1 Arise, shine;
For your light has come!
And the glory of the LORD is risen upon you.
2 For behold, the darkness shall cover the earth,
And deep darkness the people;
But the LORD will arise over you,
And His glory will be seen upon you.
3 The Gentiles shall come to your light,
And kings to the brightness of your rising.

4 "Lift up your eyes all around, and see:
They all gather together, they come to you;
Your sons shall come from afar,
And your daughters shall be nursed at *your* side.
5 Then you shall see and become radiant,
And your heart shall swell with joy;
Because the abundance of the sea shall be turned to you,
The wealth of the Gentiles shall come to you.
6 The multitude of camels shall cover your *land,*
The dromedaries of Midian and Ephah;
All those from Sheba shall come;
They shall bring gold and incense,
And they shall proclaim the praises of the LORD.
7 All the flocks of Kedar shall be gathered together to you,

The rams of Nebaioth shall minister to you;
They shall ascend with acceptance on My altar,
And I will glorify the house of My glory.

8“Who *are* these *who* fly like a cloud,
And like doves to their roosts?
9Surely the coastlands shall wait for Me;
And the ships of Tarshish *will come* first,
To bring your sons from afar,
Their silver and their gold with them,
To the name of the LORD your God,
And to the Holy One of Israel,
Because He has glorified you.

10“The sons of foreigners shall build up your walls,
And their kings shall minister to you;
For in My wrath I struck you,
But in My favor I have had mercy on you.
11Therefore your gates shall be open continually;
They shall not be shut day or night,
That *men* may bring to you the wealth of the Gentiles,
And their kings in procession.
12For the nation and kingdom which will not serve you shall perish,
And *those* nations shall be utterly ruined.

13“The glory of Lebanon shall come to you,
The cypress, the pine, and the box tree together,
To beautify the place of My sanctuary;

And I will make the place of My feet
glorious.
14 Also the sons of those who afflicted you
Shall come bowing to you,
And all those who despised you shall fall
prostrate at the soles of your feet;
And they shall call you The City of the LORD,
Zion of the Holy One of Israel.

15 "Whereas you have been forsaken and
hated,
So that no one went through *you,*
I will make you an eternal excellence,
A joy of many generations.
16 You shall drink the milk of the Gentiles,
And milk the breast of kings;
You shall know that I, the LORD, *am* your
Savior
And your Redeemer, the Mighty One of
Jacob.

17 "Instead of bronze I will bring gold,
Instead of iron I will bring silver,
Instead of wood, bronze,
And instead of stones, iron.
I will also make your officers peace,
And your magistrates righteousness.
18 Violence shall no longer be heard in your
land,
Neither wasting nor destruction within your
borders;
But you shall call your walls Salvation,
And your gates Praise.

God the Glory of His People

19“The sun shall no longer be your light by
day,
Nor for brightness shall the moon give light
to you;
But the LORD will be to you an everlasting
light,
And your God your glory.
20Your sun shall no longer go down,
Nor shall your moon withdraw itself;
For the LORD will be your everlasting light,
And the days of your mourning shall be
ended.
21Also your people *shall* all *be* righteous;
They shall inherit the land forever,
The branch of My planting,
The work of My hands,
That I may be glorified.
22A little one shall become a thousand,
And a small one a strong nation.
I, the LORD, will hasten it in its time.”

Isaiah 61

The Good News of Salvation

1 “The Spirit of the Lord GOD *is* upon Me,
Because the LORD has anointed Me
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to *those who are* bound; *A Self-Proclamation*
2 To proclaim the acceptable year of the LORD,
And the day of vengeance of our God;
To comfort all who mourn,
3 To console those who mourn in Zion,
To give them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they may be called trees of righteousness,
The planting of the LORD, that He may be glorified.”

4 And they shall rebuild the old ruins,
They shall raise up the former desolations,
And they shall repair the ruined cities,
The desolations of many generations. *Reason to Work*
5 Strangers shall stand and feed your flocks,
And the sons of the foreigner
Shall be your plowmen and your vinedressers.

6 But you shall be named the priests of the
LORD,
They shall call you the servants of our God.
You shall eat the riches of the Gentiles,
And in their glory you shall boast.
7 Instead of your shame *you shall have*
double *honor;*
And *instead of* confusion they shall rejoice in
their portion.
Therefore in their land they shall possess
double;
Everlasting joy shall be theirs.

8 "For I, the LORD, love justice;
I hate robbery for burnt offering;
I will direct their work in truth,
And will make with them an everlasting
covenant.
9 Their descendants shall be known among
the Gentiles,
And their offspring among the people.
All who see them shall acknowledge them,
That they *are* the posterity *whom* the LORD
has blessed."

10 I will greatly rejoice in the LORD,
My soul shall be joyful in my God;
For He has clothed me with the garments of
salvation,
He has covered me with the robe of
righteousness,
As a bridegroom decks *himself* with
ornaments,
And as a bride adorns *herself* with her
jewels.

11 For as the earth brings forth its bud,
As the garden causes the things that are sown in it to spring forth,
So the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Isaiah 62

Assurance of Zion's Salvation

1For Zion's sake I will not hold My peace,
And for Jerusalem's sake I will not rest,
Until her righteousness goes forth as
brightness,
And her salvation as a lamp *that* burns. *The High Calling of Marriage*
2The Gentiles shall see your righteousness,
And all kings your glory.
You shall be called by a new name,
Which the mouth of the LORD will name.
3You shall also be a crown of glory
In the hand of the LORD,
And a royal diadem
In the hand of your God.
4You shall no longer be termed Forsaken,
Nor shall your land any more be termed
Desolate;
But you shall be called Hephzibah,[a] and your
land Beulah;[b]
For the LORD delights in you,
And your land shall be married.
5For *as* a young man marries a virgin,
So shall your sons marry you;
And *as* the bridegroom rejoices over the
bride,
So shall your God rejoice over you.

6I have set watchmen on your walls, O
Jerusalem;

They shall never hold their peace day or
night.
You who make mention of the LORD, do not
keep silent,
7And give Him no rest till He establishes
And till He makes Jerusalem a praise in the
earth.

8The LORD has sworn by His right hand
And by the arm of His strength:
“Surely I will no longer give your grain
As food for your enemies;
And the sons of the foreigner shall not drink
your new wine,
For which you have labored.
9But those who have gathered it shall eat it,
And praise the LORD;
Those who have brought it together shall
drink it in My holy courts.”

10Go through,
Go through the gates!
Prepare the way for the people;
Build up,
Build up the highway!
Take out the stones,
Lift up a banner for the peoples!

11Indeed the LORD has proclaimed
To the end of the world:
“Say to the daughter of Zion,
‘Surely your salvation is coming;
Behold, His reward *is* with Him,
And His work before Him.’ ”
12And they shall call them The Holy People,

The Redeemed of the LORD;
And you shall be called Sought Out,
A City Not Forsaken.

Isaiah 63

The LORD in Judgment and Salvation

1 Who *is* this who comes from Edom,
With dyed garments from Bozrah,
This *One who is* glorious in His apparel,
Traveling in the greatness of His strength?—

"I who speak in righteousness, mighty to save."

2 Why *is* Your apparel red,
And Your garments like one who treads in the winepress?

3 "I have trodden the winepress alone,
And from the peoples no one *was* with Me.
For I have trodden them in My anger,
And trampled them in My fury;
Their blood is sprinkled upon My garments,
And I have stained all My robes.
4 For the day of vengeance *is* in My heart,
And the year of My redeemed has come.
5 I looked, but *there was* no one to help,
And I wondered
That *there was* no one to uphold;
Therefore My own arm brought salvation for Me;
And My own fury, it sustained Me.
6 I have trodden down the peoples in My anger,
Made them drunk in My fury,

And brought down their strength to the earth.”

God’s Mercy Remembered

7I will mention the lovingkindnesses of the LORD
And the praises of the LORD,
According to all that the LORD has bestowed on us,
And the great goodness toward the house of Israel,
Which He has bestowed on them according to His mercies,
According to the multitude of His lovingkindnesses.
8For He said, “Surely they *are* My people,
Children *who* will not lie.”
So He became their Savior.
9In all their affliction He was afflicted,
And the Angel of His Presence saved them;
In His love and in His pity He redeemed them;
And He bore them and carried them
All the days of old.
10But they rebelled and grieved His Holy Spirit;
So He turned Himself against them as an enemy,
And He fought against them.

11Then he remembered the days of old,
Moses *and* his people, *saying:*
“Where *is* He who brought them up out of the sea
With the shepherd of His flock?

Where *is* He who put His Holy Spirit within
them,
12Who led *them* by the right hand of Moses,
With His glorious arm,
Dividing the water before them
To make for Himself an everlasting name,
13Who led them through the deep,
As a horse in the wilderness,
That they might not stumble?”

14As a beast goes down into the valley,
And the Spirit of the LORD causes him to
rest,
So You lead Your people,
To make Yourself a glorious name.

A Prayer of Penitence

15Look down from heaven,
And see from Your habitation, holy and
glorious.
Where *are* Your zeal and Your strength,
The yearning of Your heart and Your mercies
toward me?
Are they restrained?
16Doubtless You *are* our Father,
Though Abraham was ignorant of us,
And Israel does not acknowledge us.
You, O LORD, *are* our Father;
Our Redeemer from Everlasting *is* Your
name.
17O LORD, why have You made us stray from
Your ways,
And hardened our heart from Your fear?
Return for Your servants’ sake,
The tribes of Your inheritance.

[18]Your holy people have possessed *it* but a
little while;
Our adversaries have trodden down Your
sanctuary.
[19]We have become *like* those of old, over
whom You never ruled,
Those who were never called by Your name.

Isaiah 64

[1]Oh, that You would rend the heavens!
That You would come down!
That the mountains might shake at Your presence—
[2]As fire burns brushwood,
As fire causes water to boil—
To make Your name known to Your adversaries,
That the nations may tremble at Your presence!
[3]When You did awesome things *for which* we did not look,
You came down,
The mountains shook at Your presence.
[4]For since the beginning of the world
Men have not heard nor perceived by the ear,
Nor has the eye seen any God besides You,
Who acts for the one who waits for Him.
[5]You meet him who rejoices and does righteousness,
Who remembers You in Your ways.
You are indeed angry, for we have sinned—
In these ways we continue;
And we need to be saved.

[6]But we are all like an unclean *thing,*
And all our righteousnesses *are* like filthy rags;
We all fade as a leaf,
And our iniquities, like the wind,

Have taken us away.
7 And *there is* no one who calls on Your
name,
Who stirs himself up to take hold of You;
For You have hidden Your face from us,
And have consumed us because of our
iniquities.

8 But now, O LORD,
You *are* our Father;
We *are* the clay, and You our potter;
And all we *are* the work of Your hand.
9 Do not be furious, O LORD,
Nor remember iniquity forever;
Indeed, please look—we all *are* Your people!
10 Your holy cities are a wilderness,
Zion is a wilderness,
Jerusalem a desolation.
11 Our holy and beautiful temple,
Where our fathers praised You,
Is burned up with fire;
And all our pleasant things are laid waste.
12 Will You restrain Yourself because of these
things, O LORD?
Will You hold Your peace, and afflict us very
severely?

Isaiah 65

The Righteousness of God's Judgment

1 "I was sought by *those who* did not ask *for*
Me;
I was found by *those who* did not seek Me.
I said, 'Here I am, here I am,'
To a nation *that* was not called by My name.
2 I have stretched out My hands all day long
to a rebellious people,
Who walk in a way *that is* not good,
According to their own thoughts;
3 A people who provoke Me to anger
continually to My face;
Who sacrifice in gardens,
And burn incense on altars of brick;
4 Who sit among the graves,
And spend the night in the tombs;
Who eat swine's flesh,
And the broth of abominable things is *in*
their vessels;
5 Who say, 'Keep to yourself,
Do not come near me,
For I am holier than you!'
These *are* smoke in My nostrils,
A fire that burns all the day.

6 "Behold, *it is* written before Me:
I will not keep silence, but will repay—
Even repay into their bosom—
7 Your iniquities and the iniquities of your
fathers together,"
Says the LORD,

"Who have burned incense on the mountains
And blasphemed Me on the hills;
Therefore I will measure their former work
into their bosom."

8Thus says the LORD:

"As the new wine is found in the cluster,
And *one* says, 'Do not destroy it,
For a blessing *is* in it,'
So will I do for My servants' sake,
That I may not destroy them all.
9I will bring forth descendants from Jacob,
And from Judah an heir of My mountains;
My elect shall inherit it,
And My servants shall dwell there.
10Sharon shall be a fold of flocks,
And the Valley of Achor a place for herds to
lie down,
For My people who have sought Me.

11"But you *are* those who forsake the LORD,
Who forget My holy mountain,
Who prepare a table for Gad,[a]
And who furnish a drink offering for Meni.[b]
12Therefore I will number you for the sword,
And you shall all bow down to the slaughter;
Because, when I called, you did not answer;
When I spoke, you did not hear,
But did evil before My eyes,
And chose *that* in which I do not delight."

13Therefore thus says the Lord GOD:

"Behold, My servants shall eat,
But you shall be hungry;

Behold, My servants shall drink,
But you shall be thirsty;
Behold, My servants shall rejoice,
But you shall be ashamed;
14Behold, My servants shall sing for joy of heart,
But you shall cry for sorrow of heart,
And wail for grief of spirit.
15You shall leave your name as a curse to My chosen;
For the Lord GOD will slay you,
And call His servants by another name;
16So that he who blesses himself in the earth
Shall bless himself in the God of truth;
And he who swears in the earth
Shall swear by the God of truth;
Because the former troubles are forgotten,
And because they are hidden from My eyes.

The Glorious New Creation

17"For behold, I create new heavens and a new earth;
And the former shall not be remembered or come to mind.
18But be glad and rejoice forever in what I create;
For behold, I create Jerusalem *as* a rejoicing,
And her people a joy. *The Dream Lives On*
19I will rejoice in Jerusalem,
And joy in My people;
The voice of weeping shall no longer be heard in her,
Nor the voice of crying.

20“No more shall an infant from there *live*
but a few days,
Nor an old man who has not fulfilled his
days;
For the child shall die one hundred years
old,
But the sinner *being* one hundred years old
shall be accursed.
21They shall build houses and inhabit *them;*
They shall plant vineyards and eat their
fruit.
22They shall not build and another inhabit;
They shall not plant and another eat;
For as the days of a tree, *so shall be* the days
of My people,
And My elect shall long enjoy the work of
their hands.
23They shall not labor in vain,
Nor bring forth children for trouble;
For they *shall be* the descendants of the
blessed of the LORD,
And their offspring with them.

24“It shall come to pass
That before they call, I will answer;
And while they are still speaking, I will hear.
25The wolf and the lamb shall feed together,
The lion shall eat straw like the ox,
And dust *shall be* the serpent’s food.
They shall not hurt nor destroy in all My holy
mountain,”
Says the LORD.

Isaiah 66

True Worship and False

[1]Thus says the LORD:

"Heaven *is* My throne,
And earth *is* My footstool.
Where *is* the house that you will build Me?
And where *is* the place of My rest?
[2]For all those *things* My hand has made,
And all those *things* exist,"
Says the LORD.
"But on this *one* will I look:
On *him who is* poor and of a contrite spirit,
And who trembles at My word.

3"He who kills a bull *is as if* he slays a man;
He who sacrifices a lamb, *as if* he breaks a dog's neck;
He who offers a grain offering, *as if he offers* swine's blood;
He who burns incense, *as if* he blesses an idol.
Just as they have chosen their own ways,
And their soul delights in their abominations,
[4]So will I choose their delusions,
And bring their fears on them;
Because, when I called, no one answered,
When I spoke they did not hear;
But they did evil before My eyes,
And chose *that* in which I do not delight."

The LORD Vindicates Zion

5Hear the word of the LORD,
You who tremble at His word:
“Your brethren who hated you,
Who cast you out for My name’s sake, said,
‘Let the LORD be glorified,
That we may see your joy.’
But they shall be ashamed.”

6The sound of noise from the city!
A voice from the temple!
The voice of the LORD,
Who fully repays His enemies!

7“Before she was in labor, she gave birth;
Before her pain came,
She delivered a male child.
8Who has heard such a thing?
Who has seen such things?
Shall the earth be made to give birth in one day?
Or shall a nation be born at once?
For as soon as Zion was in labor,
She gave birth to her children.
9Shall I bring to the time of birth, and not cause delivery?” says the LORD.
“Shall I who cause delivery shut up *the womb?*” says your God.
10“Rejoice with Jerusalem,
And be glad with her, all you who love her;
Rejoice for joy with her, all you who mourn for her;
11That you may feed and be satisfied
With the consolation of her bosom,

That you may drink deeply and be delighted
With the abundance of her glory.”

12For thus says the LORD:

“Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream.
Then you shall feed;
On *her* sides shall you be carried,
And be dandled on *her* knees.
13As one whom his mother comforts,
So I will comfort you;
And you shall be comforted in Jerusalem.”

The Reign and Indignation of God

14When you see *this,* your heart shall rejoice,
And your bones shall flourish like grass;
The hand of the LORD shall be known to His servants,
And *His* indignation to His enemies.
15For behold, the LORD will come with fire
And with His chariots, like a whirlwind,
To render His anger with fury,
And His rebuke with flames of fire.
16For by fire and by His sword
The LORD will judge all flesh;
And the slain of the LORD shall be many.

17“Those who sanctify themselves and purify themselves,
To go to the gardens
After an *idol* in the midst,

Eating swine's flesh and the abomination
and the mouse,
Shall be consumed together," says the
LORD.

18"For I *know* their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory. *Meet the Person*

19"I will set a sign among them; and those among them who escape I will send to the nations: *to* Tarshish and Pul[a] and Lud, who draw the bow, and Tubal and Javan, *to* the coastlands afar off who have not heard My fame nor seen My glory. And they shall declare My glory among the Gentiles.

20"Then they shall bring all your brethren for an offering to the LORD out of all nations, on horses and in chariots and in litters, on mules and on camels, to My holy mountain Jerusalem," says the LORD, "as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21"And I will also take some of them for priests *and* Levites," says the LORD.

22"For as the new heavens and the new
earth
Which I will make shall remain before Me,"
says the LORD,
"So shall your descendants and your name
remain.
23And it shall come to pass
That from one New Moon to another,
And from one Sabbath to another,
All flesh shall come to worship before Me,"
says the LORD.

24"And they shall go forth and look

Upon the corpses of the men
Who have transgressed against Me.
For their worm does not die,
And their fire is not quenched.
They shall be an abhorrence to all flesh.”

Isaiah

Is. 1:1

Name means: “The Lord Has Saved.”

Home: Probably Jerusalem.

Family: Possibly related to Judah’s royal house; married to a woman he called “the prophetess”; father of two sons, Shear-Jashub (“A Remnant Shall Return”) and Maher-Shalal-Hash-Baz (“Speed the Spoil, Hasten the Booty”).

Occupation: An official of King Uzziah of Judah during his early years; later called by God to be a prophet.

Of special interest: Ancient tradition holds that Isaiah may have been martyred under King Manasseh by being sawed in two (compare Heb. 11:37, 38).

Best known as: The Old Testament prophet who vividly predicted the coming Messiah.

More: *Jesus found in the record of Isaiah’s call a prediction of His own rejection by the people of His day.*

Think About It: *Prophets speak forth the truth as well as foretell the truth. What truth does God want you to communicate with your actions? What words accompany those actions?*

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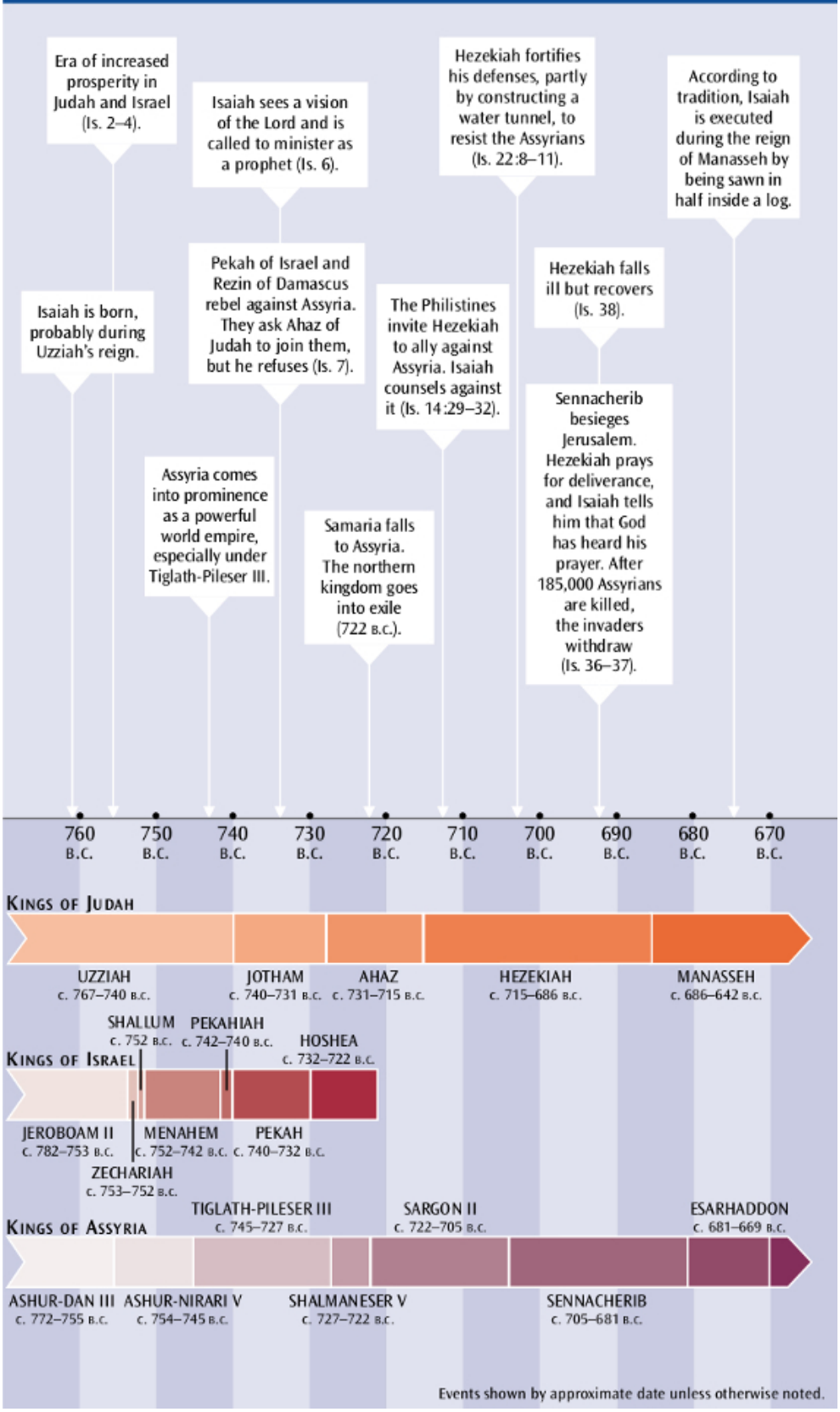
The Life and Times of Isaiah
(Isaiah 1:1)

THE LIFE AND TIMES OF ISAIAH (Isaiah 1:1)



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Burned by Sin

Is. 1:7

Although Babylon loomed as an imminent threat over Judah, this superpower of the ancient world would not be the ultimate cause of the nation going up in flames. Isaiah saw cities on fire because of sin (Is. 1:4).

Evil covered the nation from head to toe, so to speak (1:6). The hearts of God's people were sick with iniquity. His people had turned against the meek among them, including orphans and widows (1:16, 17, 21–23; 3:13–15). Their arrogant, oppressive behavior invited punishment (1:8; 3:9).

Economic and military disaster could be averted not by more sacrifices (1:11–15) but by nationwide repentance (1:18–20). The nation needed moral leadership because authentic reform would happen only if leaders honored God.

Isaiah spoke to awaken Judah, but his words also apply to us. Our communities also have the potential to get burned, and not because of external pressures but because of an internal enemy—sin. Scripture warns us not to remain indifferent to society's evils.

More: *Daniel Defoe explored the concepts of repentance, divine providence, and human rebellion in his classic novel* Robinson Crusoe.

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New Moon Feasts and Folly

Is. 1:13, 14

New Moon festivals were a highlight of the Hebrews' religious calendar. But God detests vain religiosity. During Isaiah's day, the people observed holy days and their rituals with great pomp and ceremony, but their hearts were far from the Lord.

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Isaiah the Urban Prophet

Is. 1:21

The Book of Isaiah uses frequent metaphors from rural life (Is. 5:1–7; 10:33–11:2; 53:6). But this is also a book of the city—even beyond Jerusalem, the once-faithful city that had forsaken God.

The book uses the words *city* or *cities* fifty-nine times. It addresses issues at the center of city life, including justice, politics, and business. The book makes capital cities symbols of an entire country or empire: Jerusalem stands for Judah, Samaria for Israel, Nineveh for Assyria, Damascus for Syria. And the book's prophecies point toward the establishment of a perfect city, Jerusalem (1:26; 4:3–6; 66:20). Cities captured the group identity of nations.

The prophet Isaiah saw the world in global terms. That fact shapes how modern believers read this book and apply its message to life today.

More: *For more on applying Isaiah's message, see "A Lack of Leadership Leads to Public Crisis" at Is. 3:1–15, "The Force of God's Wrath" at Is. 9:12, and "Making Merry Instead of Mourning" at Is. 22:12–14.*

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Dross and Watered-Down Wine

Is. 1:22–26

Isaiah listed several symptoms and symbols of Judah's abandonment of God: murder, silver turned to dross (the residue left at the end of the smelting process after metal has been separated from the impurities), wine mixed with water, rebellious princes, thievery, rampant bribery, and failure to defend the weak and vulnerable. All of these things defy God's ways, either through direct contradiction to His law or, as in the cases of dross and watered-down wine, through opposition to the evenhanded spirit of His law.

Deceptive merchants mixed wine with water to sell more product at less cost to themselves. A customer might sample a wineskin filled with undiluted wine but walk away with other skins that held diluted wine.

Other merchants defrauded customers by mixing silver with dross. Silver was a common medium of exchange, but its value was determined by its weight and purity. Tainted currency could quickly spread just as counterfeit bills do today, potentially causing harm to an entire economy.

Whatever the commodity, deceptive lack of quality is unjust. God was determined to rid Jerusalem of its evil rulers and merchants and replace them with those who practiced justice. Jerusalem's restoration would be achieved by purging the nation's sin, just as dross is purged from silver.

More: *Coins were slow to be adopted in Israel. They likely were not widely exchanged until after the Babylonian exile.*

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A Lack of Leadership Leads to Public Crisis

Is. 3:1–15

At the time of the prophecies of Isaiah 3, the nation was likely prospering under the wise, godly leadership of King Uzziah (c. 767–740 B.C.) or his successor, King Jotham (c. 740–731 B.C.). But Isaiah

foresaw a time when God would remove these leaders, leaving behind mere "babes" (Is. 3:4) with no experience running the institutions of society and no respect for the wisdom of the past. As a result, these "children" would become selfish oppressors (3:4, 5) who would abuse the poor. This disastrous turn of events happened in part when Jerusalem fell to Babylon (587 B.C.; 2 Kin. 25:11, 12, 22–26).

A lack of proper leadership inevitably leads to public catastrophes. As God's people, we should work to prevent a leadership void from forming in our own society. We can . . .

- recruit and appoint the wisest available candidates for a position,
- elect men and women with high moral character and proven leadership skills,
- appropriately reward people for faithful service,
- support leaders as they promote good government and prevent social, economic, and moral deterioration,
- pray for leaders and for God's ultimate leadership, and
- raise our children with the tools to carry on the work of good leadership and good support for others in authority.

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A Light at the End of the Tunnel

Is. 3:16–4:6

God does not permit any evil—individual, corporate, or national—to continue forever. Judah's idolatry, hypocritical worship, and unjust treatment of the poor would eventually reap their own destruction.

Hundreds of years before Jerusalem's fall in 587 B.C., Isaiah described with stunning accuracy the dishonor that the Babylonians would inflict on their captives (Is. 3:24), grimly foretelling what awaited Jerusalem's women after the battle. Once proud, seductive, and ostentatious (Is. 3:16), they would be brought low when their men were slaughtered (3:1–3, 25), their city burned, and its walls demolished (3:26). Their beauty would be disfigured and their pride turned to shame (3:17). God would permit invaders to strip them of

their expensive jewelry and fine clothing (3:17–23). Jerusalem's women would be left widowed, childless, and outnumbering male survivors by seven to one (4:1). Dying childless was seen as a disgrace by the ancient world (see "Barrenness" at Gen. 18:11, 12).

If Isaiah had stopped at this point of his vision, the people would have had reason to feel hopeless indeed. But just as fine metals must go through a fiery process of purification, so the Hebrews were given a further vision of light at the end of the tunnel. God would use Jerusalem's destruction to purify His people from sin (4:4). Once evil had been removed, He would raise up a people who would enjoy His presence and protection (4:5, 6). Many see this promise as foreshadowing the emergence of the Church.

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The Dangers of Some Success

Is. 5:8–10

Hidden dangers lurk within success, which can change our values and behavior for the worse. For example, Isaiah attempted to alert the wealthy to the unfortunate results of their fortunes. They were accumulating houses and lands but losing their personal integrity. The same thing can happen to us when . . .

- We resort to unethical practices to increase gains (Is. 1:23; 5:20, 23).
- We quit caring about the poor (1:23; 3:14, 15).
- We accumulate material things far beyond our needs (2:7; 3:18–24; 5:8).
- We worship our own accomplishments (2:8; 5:21).
- We abuse God's people (3:15).

Some of these patterns of behavior may seem too obvious to sneak up on us, but it can be easy not to recognize them when we become engrossed in our work and in enjoying the products of our success. Some clues that we may be allowing our values to suffer include these disturbing outcomes:

- Our children become spoiled and disrespectful (3:5).

- We experience a breakdown in leadership (3:6, 7).
- Wars break out (3:25, 26; 5:26–30).
- We become wealthy but lonely (5:8).
- We swap self-discipline for self-indulgence, which leads to failure (5:11–13, 22).

Whenever we prosper materially, we risk the hazards of that success. We need to pause often and evaluate where our blessings are leading us, lest they destroy us.

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The Leper King

Is. 6:1

Coming to power at age sixteen, King Uzziah was among Judah's best kings. He led the kingdom into a period of flourishing prosperity. But at the height of his power, he acted foolishly and was struck with leprosy. His death grimly reminds us that forgiveness does not necessarily do away with the consequences of sin.

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An Earth Full of Glory

Is. 6:3

Paul explained to Christians in Rome that God's invisible attributes may be clearly seen through creation, so that everyone is without excuse if they refuse to give glory to God (Rom. 1:20, 21). Many centuries earlier, Isaiah heard the same truth proclaimed in God's throne room: "The whole earth is full of His glory!" (Is. 6:3).

God has revealed Himself through what He has made (Ps. 19:1–4). Creation shows not only that He exists but that He is just, righteous, and holy beyond comprehension.

When Isaiah saw the holy God seated on His throne, "high and lifted up" (Is. 6:1), surrounded by the praise of angels, he broke down. He confessed himself to be an unclean sinner unfit to stand before the living God (6:5). He threw himself on God's mercy, and the Lord responded by cleansing Isaiah from sin (6:6, 7).

God does not allow everyone to see Him as Isaiah did, but He has abundantly revealed Himself through His handiwork. And He calls each of us to respond to Him as Isaiah did, with sincere repentance, which leads to wholeness.

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Finding Direction

Is. 6:8, 9

When Isaiah had a vision of heaven's throne room, the experience left no doubt about what he was to do next. The Lord called him to serve as His prophet. Other individuals in Scripture also experienced a dramatic encounter with God that prompted a major life decision:

- Moses stumbled on a burning bush while tending his father-in-law's herds in Midian. The Lord sent him back to Egypt to lead His people out of slavery into the Promised Land (Ex. 3:1–10).
- Gideon met the Angel of the Lord as he threshed wheat. The Lord appointed him to save the Israelites from the oppressive Midianites (Judg. 6:11–14).
- David was tending sheep when the Lord directed Samuel to anoint the young shepherd as Israel's next king (1 Sam. 16:1–13).
- Saul, later called Paul, encountered a blinding light and the voice of Jesus on the road to Damascus. He was told that he was to become the Lord's spokesman (Acts 9:1–22).
- Jesus left carpentry for public ministry after hearing His Father's voice at the Jordan River (Matt. 3:17).

God initiated each of these encounters, and each meeting led to a career change with a specific purpose. Yet dramatic callings like these appear to be the exception rather than the rule. Most people won't ever receive a sign from heaven detailing exactly what God wants them to do, yet many Christians wait for a divine signal, expecting God to make a decision for them. They must instead apply biblical principles to making choices about how to best use their God-given skills and abilities in whatever opportunities the Lord brings their way (see "You Are Unique" at Ps. 33:15).

As we look for our next step, our universal calling as believers is always to be faithful in the tasks and responsibilities that God has currently given us—in our family, at work, in school, and in the community. This is God's assignment for us right now, and in the future.

More: *Joseph held a wide variety of jobs during his long life. See "Career Change" at Gen. 50:24.*

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Seeing the Big Picture

Is. 7:2

Whether we react to trouble with despair or faith largely depends on the state of our relationship with God. King Ahaz of Judah had completely turned from the Lord, sacrificing his children as burnt offerings to pagan gods. When he heard that Syria and Israel had allied to prepare an attack, he had no faith to fall back on. He became so frightened that his heart shook like a tree in the wind.

Through Isaiah, God mercifully helped Ahaz gain perspective by giving him a long-term view of the forces aligning themselves against him. The prophet cited trends that pointed to the demise of Ahaz's enemies within the course of a lifetime (Is. 7:8). In place of anxious desperation, Ahaz was invited to exercise quiet faith.

We too are invited to take a long-term view of history's outcomes. As God's people, we are part of a process spanning generations. We build on our predecessors' legacy and contribute to our successors' future. Today's terrors may even become tomorrow's joys (7:18–25).

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Watch Out for Bad Advice
Is. 8:16–22

Proverbs says that input from many counselors offers safety (Prov. 11:14) and that a variety of opinions brings success (15:22; 20:18; 24:6). But even with many counselors, we must choose truly helpful counselors, rather than those who will rubber stamp our plans. The people of Isaiah's day urgently needed wise counsel, but they had difficulty discerning good advice from bad. So Isaiah contrasted the two.

Reliable counsel . . .

- listens carefully to God (Is. 8:11);
- does not see conspiracies behind every problem (8:12);
- avoids acting out of fear (8:12);
- respects and praises God (8:13).

Unreliable counsel . . .

- ignores God's law (8:19, 20);
- allows anger to distort one's perspective (8:21);
- leads to trouble and anguish (8:22).

More: *For more on the need to seek good advice, see "Wisdom Needs Community" at Prov. 24:6.*

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Swallowed by Pride
Is. 9:8–10

The Lord condemned the northern kingdom of Israel, called "Ephraim and the inhabitant of Samaria" by Isaiah, for its arrogance and pride. The prophet envisions a conversation between God and the Israelites. When God declares that their cities, buildings, and houses will be destroyed, they boast that they will rebuild with better materials than before—hewn stones instead of bricks, cedar instead of sycamores.

Excavations at Tirzah, the capital of the northern kingdom before it was moved to Samaria, suggest how the Israelites might have carried out this boast. Israel was likely a two-tiered society of a few wealthy landowners and a vast population of poor people. When the nation hit hard times, the rich maintained their extravagant lifestyles by bearing down on the poor even harder.

The Lord promised that the Syrians and the Philistines would devour the nation like two jaws (Is. 9:12) for these and other sins. Later, the Assyrians completely swallowed up the nation (10:6; Amos 5:11, 12).

More: *The story of Jonah and the great fish is another biblical reference to being swallowed up because of sin—literally. For more, read Jon. 1–2.*

Think About It: *When have you been at least partially swallowed by sin? Why are the consequences of failing to heed God's warnings always greater than we anticipate?*

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The Force of God's Wrath

Is. 9:12

Four times Isaiah repeats the phrase, "For all this His anger is not turned away, but His hand is stretched out still" (Is. 9:12, 17, 21; 10:4), indicating that God's wrath can result in truly dire punishment when redemption demands it. Several sins invited this discipline of the northern kingdom, here called Jacob, Israel, Ephraim, and Samaria. Isaiah cites five crimes:

1. Pride and arrogance (9:9, 10).
2. Refusal to repent and return to the Lord despite His discipline (9:13).
3. Corruption of the nation's leaders (9:15, 16).
4. Hypocrisy and wickedness (9:17).
5. Unjust laws and policies that robbed the poor (10:1, 2).

After watching these sins continue for generations, the Lord promised to allow enemies to destroy the nation's cities (9:11, 12), depose its leadership (9:14), decimate the people (9:16, 17; 10:4), and trigger famine and civil war. These prophecies all came to their final fulfillment during the rule of King Hoshea (c. 732–722 B.C.; 2 Kin. 17:1–18).

We should consider where the sins that led to Israel's downfall are present in our own lives. Then we should consider how much the sins that led to Israel's downfall are present in our society and how we are contributing to those sins. No one knows how God will deal with modern nations that persistently disregard His ways. It could be that where sin is tolerated and institutionalized, God may let the same judgment fall. Regardless, sin has its own natural consequences that are unpleasant enough. We should do everything we can to abandon evil and develop a culture of honesty, purity, and justice.

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Institutionalized Injustice

Is. 10:1–4

Anyone who believes that poverty is completely the fault of the poor must consider Isaiah's prophecy about Israel's destitute. He makes clear that the poor's worst foe is often a system in which the powerful institutionalize injustice and prey on the powerless.

This reality does not remove individual responsibility; rather, it calls for individuals to galvanize their communities to equip the underprivileged. Communities should evaluate how they treat the poor and hold public institutions accountable for the level of skill-imparting they provide in arenas such as housing, money lending,

city planning, education, employment, crime prevention, rehabilitation, voting, and more. Two principles emerge from Isaiah's warning:

1. *God watches how societies treat the poor*. The Lord notices when policy makers "decree unrighteous decrees" that "rob the needy of justice" (Is. 10:1, 2). He sees how their system operates and recognizes it as robbery.
2. *God promises to bring justice to the poor and to judge their oppressors*. God promises a day of punishment for all who hinder the needy. Isaiah describes a reversal that lowers the powerful and lifts the poor.

If we aim to obey God, we should study the legal, regulatory, and social systems of our community and country to expose systems that promote institutionalized injustice against the poor. Then we should work to establish systems that do not victimize the poor but instead give them the support they need to gather the resources to support themselves.

More: *Christians often feel powerless in the face of government organizations. But there are ways for us to influence large systems. Pandita Ramabai, Earl Warren, Elizabeth Barrett Browning, Martin Luther King Jr., Aleksandr Solzhenitsyn, and Albert Lutuli were all Christians who fought against institutionalized injustice.*

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The Ruin of the Land

Is. 10:19

Mediterranean coastal regions experienced extreme environmental challenges between the eighth and first centuries B.C. The forests of Lebanon and Ephraim disappeared. The firs on Mount Hermon ("Senir") became unavailable. Lions vanished from the Jordan River Valley. The land became "desolate," just as the prophets had warned (Mic. 7:13).

No one knows exactly what caused this ecological destruction, but human abuse of the environment played a part. Two factors stand

out:

- *Overcutting forests*. Solomon imported vast amounts of cedar from the Phoenicians (1 Kin. 5:10). One project used so much cedar that the building was called the House of the Forest of Lebanon (7:2). The Phoenicians later sold even more timber to King Nebuchadnezzar of Babylon (see "The Cedar Trade" at 1 Kin. 7:2). Massive and apparently indiscriminate cutting of Lebanon's timber, with no attempts at reforestation, eventually left the land barren.
- *Frequent battles and military campaigns*. As ancient armies besieged cities, they plundered food from nearby fields and forests, then burned the countryside to prevent defenders from restocking their own supplies. Siege ramps and towers were built out of whatever timber was at hand. A prolonged siege might last several years. The Assyrian siege of Samaria, for example, lasted three years (2 Kin. 17:5), and the Babylonian siege at Tyre lasted thirteen. The Babylonians were said to "cut down the thickets of the forest with iron" (Is. 10:33, 34). These military campaigns could permanently ravage the ecosystem of an entire territory.

The situation changed for the better under the Roman empire. Engineers implemented careful water conservation and land use and built impressive canals, aqueducts, and reservoirs. They even attempted to replant Lebanon. But when the Romans passed from the scene, many areas reverted to desert, and much of the land that once flowed with milk and honey (Num. 13:27) once again became unproductive.

More: *The environmental problems created in Canaan could not have pleased God, who watches over every aspect of creation, including its safekeeping. See "God and the Environment" at Ps. 104:14–23, 35.*

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The Peaceable Kingdom

Is. 11:1–10

Much of Isaiah's prophecies are about God's judgment and aggravation against Judah (Is. 5), Israel (7:1–10:4), and Assyria (10:5–23). The Lord promised to cut down these arrogant kingdoms like a logger fells Lebanon's massive cedars (10:33, 34).

God's fury might seem to contradict His loving character. But godly fury is a part of love.

God's compassion might be difficult to see as He strikes the earth "with the rod of His mouth." But the Lord's wrath is not the same as human anger. When people become angry, they often lash out in vindictive, selfish ways that vent emotion but fail to promote true justice.

God's wrath, however, flows from His loving character (11:5). He doesn't discipline individuals and nations because He feels hurt; He acts to right wrongs and put an end to evil.

God's anger also brings about a better outcome. When we act out of anger, we often trigger reactionary violence and bitterness. God's judgment can feel like a furious storm but it ultimately creates peace.

Isaiah's prophecies include God's promise to raise up a Rod and a Branch out of the stem of His people (11:1). This in its fullest sense refers to Christ, who will lead His followers into the life that the Lord always intended for us. His peaceable kingdom transforms relationships, places, and societies, symbolized by peace between animals that are natural enemies (11:6–9).

This vision will not be fully realized until Christ returns and assumes power over all the earth. Nonetheless, this ideal still inspires us to pursue the peace that we can achieve until that day. Renewal is God's work, but promoting justice for the poor and equity for the broken makes a part of His kingdom real here and now.

More: *Augustine envisioned God's peaceable kingdom in his work* The City of God.

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The Root of Jesse

Is. 11:10

The troubles of Isaiah's era made it seem as if nothing would be left of David and Solomon's celebrated reigns except dry stumps and roots. What was once a flourishing tree would die.

Yet the Lord promised to sprout a Rod and Branch (Is. 11:1), a descendant of David on whom His Spirit would rest, bringing wisdom, understanding, counsel, might, knowledge, and fear of the Lord (9:2–7). Scripture later revealed that this Branch of Jesse was Jesus.

Jesus affirmed His role as David's successor when He said, "I, Jesus, have sent My angel to testify to you these things. . . . I am the Root and the Offspring of David, the Bright and Morning Star" (Rev. 22:16). Elsewhere, Scripture expands on what this means:

- Jesus will condemn evildoers and save the righteous (Is. 11:4, 5; Matt. 25:31–46; Rev. 20:11–15).
- Jesus will end all war (Is. 11:6–9; Rev. 21:1–4).
- Jesus will save the Gentiles (Is. 11:10; Acts 15:11–17; Rev. 5:5–9).
- Jesus will break down the barriers that divide people from one another and from God Himself (Eph. 2:14–22).

More: *Jesse was David's father.*

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A Spiritual Highway

Is. 19:23–25

Judah in Isaiah's era was flanked by two empires. To the northeast lay Assyria, a fiercely ambitious nation dominating the region. To the southwest was Egypt, an ancient nemesis that was now an aging superpower collapsing in political strife and civil war.

Isaiah had already predicted the demise of Egypt (Is. 19:1–15) and Assyria (10:5–12). But in the midst of God's discipline of the nations, the prophet offered hope. The Lord would one day build a roadway of peace and commerce from Egypt to Assyria, passing through a revived Israel.

Egyptians and Assyrians would join Israelites to worship God. The highway would pass through cities that had repented of their idolatry and set up altars to the Lord (19:18, 19).

This highway's completion still lies in the future, but its groundwork was laid when God allowed Israel and Judah to be taken into captivity. Jews were scattered not only in Assyria and Babylon but also in Egypt and across the Mediterranean. Some two million Jews are believed to have lived at Alexandria at the time of Christ.

This dispersion helped launch the gospel following Pentecost (Acts 2). Thousands of religious pilgrims responded to Peter's message about Christ, and they took their new faith with them when they returned home. As we continue to take the gospel into our communities and around the world, we help build a spiritual highway that will one day connect the entire world to each other and to the Lord.

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Making Merry Instead of Mourning

Is. 22:12–14

Ecclesiastes says that there is "a time to weep, and a time to laugh; a time to mourn, and a time to dance" (Eccl. 3:4). Jerusalem's citizens seem to have failed to recognize that they lived in a time that called for weeping and mourning rather than joy and gladness.

The Lord saw little for His people to celebrate, especially in the final days of the southern kingdom. Yet even as Babylon's armies marched on Jerusalem, King Zedekiah (c. 597–586 B.C.) and his people refused to come back to God.

- The king "stiffened his neck and hardened his heart" against God (2 Chr. 36:13).
- The king ignored the prophet Jeremiah (36:12), and people mocked the Lord's spokespeople and despised their messages (36:16).
- Zedekiah broke an oath and rebelled against the Babylonians (36:13).
- Idolatrous abominations defiled the temple (36:14).

Rulers, priests, and the general population went about their lives as if God did not matter. When they should have been abandoning sin and crying to the Lord for help, they threw parties, violated God's commands, and indulged in a fatalistic attitude, shouting, "Let us eat and drink, for tomorrow we die!"

Godly living means that we will be sensitive to the times of our lives and societies, meeting each moment with the reaction it deserves. It is foolish to ignore the times given to us to repent and to turn from trivialities to meaningful activities that help people and honor God.

More: *While certain situations should inspire us with solemnity, others are appropriate for celebration. In fact, Christians have more than ample reasons to rejoice. See "Christians Should Have the Best Celebrations" at James 5:13.*

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God Humbles the Proud

Is. 22:15–23

God often reverses our positions and prospects depending on our response to Him. He lowers the proud and the wicked who defy Him, but He raises up the poor and the teachable who honor Him.

Shebna was a powerful official under King Hezekiah of Judah and was among the leaders who met the Assyrian officer Rabshakeh when he threatened Jerusalem (Is. 36:2, 3). Isaiah foretold that God would seize Shebna and toss him away like a ball because of the extravagant tomb he had built for himself (22:16–19).

Shebna's sepulcher typified the careless attitude of God's people (22:12, 13). Shebna was not merely planning for his death but building a monument to his memory. When he should have been crying out to the Lord for mercy, he was busy polishing his image. God informed him that he would never use the elaborately carved tomb. He would die in a foreign country, and an official named Eliakim would inherit Shebna's position (22:20–23).

God still humbles the proud (James 4:6). How have you seen Him do this for you? We would be wise to examine whether we arrogantly

ignore the Lord's commands or do His will with humble obedience.

More: *For more examples of people destroyed by ambition, see "Pride Goes Before a Fall" at 2 Chr. 26:16–21. For people who humbled themselves to avoid judgment, see "Confessions That Bring Healing" at 1 Sam. 15:24.*

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The Wasteland

Is. 24:1

Isaiah envisions an earth plundered, polluted, burned up, and destroyed—a wasteland where nothing remains untouched. Humanity has left God, and the earth languishes under the curse of a broken covenant (Is. 24:5, 6).

The earth will not be made new until "the new wine fails, the vine languishes" and "all the merry-hearted sigh" (24:7). In other words, joy will first turn to gloom. Society's breakdown is seen in boarded-up houses (24:10) and destroyed gates (24:12). The world will resemble war-ravaged areas today—no government, no police, no hospitals, no food. The earth will be wracked by disease, desolation, and death.

This somber outlook does include an assurance that God will reign in the end (24:23), but in the meantime, our world is headed for judgment. If we are sobered by that message, Isaiah's words have had their intended effect. We must look further, to the New Testament, for a resounding word of hope about the future of the world. For more, see "Liberating Creation" at Romans 8:21, 22.

More: *The world's future destruction should not keep us from managing the earth wisely today. See "God and the Environment" at Ps. 104:14–23, 35.*

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Perfection in Its Place

Is. 26:1–3

Many Christians take phrases from Scripture and count them as personal promises without considering their biblical context. Isaiah's prophecies, for example, described events that will take place "in that day," presumably the day when the Lord Jesus Christ returns to reign. They clearly pertain to the institutions of a "strong city" that God upholds, as opposed to the "lofty city" that He brings low (Is. 26:1, 5). "Walls and bulwarks" imply community infrastructure such as buildings, government, business, transportation, and health care. God will save all of these aspects of the city's "gates" so that His righteous people may enter in (26:2).

It is in this redeemed city that "perfect peace" will be found (26:3). The peace is less of a promise than a description of what a person who enters the redeemed city will encounter. His mind will rest because he is confident that God upholds the city.

Isaiah's prophecies were given to urban dwellers whose neighboring cities were being captured by the Assyrians and whose own city would soon be overrun by the Babylonians. They had an urgent need for a "strong city." Their situation invites us to identify our own pressing needs and the threats staged against us. Then we can turn to the Lord for hope that only He can provide.

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What's the Hurry?

Is. 30:15

The people addressed by Isaiah were consumed with anxiety as they got ready for an Assyrian invasion. But God warned them that the key to withstanding military threats was not frantic preparation but a quiet trust in Him.

Wise planning has godly value (see "Work and Prayer" at 2 Chr. 32:6–9), but faith in God must undergird that. Planning may require stopping work to reflect on God's ability to handle a dire situation. Scripture calls us to worship the Lord regularly (Ex. 20:8–10) during both planning and reflection. This principle of a measured life was established at the end of the world's first work week, when God paused from His work to consider what He had accomplished (Gen. 1:31–2:2).

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Mother Bird

Is. 31:5

The Lord had pledged to protect Jerusalem from Assyria, and Isaiah pictured God as an angry bird that dives, pecks, and claws in order to guard its young. Similar images of God appear frequently in the Psalms. David described himself as resting in the shadow of God's wings (see "God is Devoted to Us" at Ps. 63:7).

Another psalmist offered the assurance that the Lord would "cover you with His feathers, and under His wings you shall take refuge" (Ps. 91:4). Seeing a bird darting about to protect its nestlings can be a reminder to us of God's care and intervention.

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The Spirit in the Wilderness

Is. 32:16–20

Rural areas in Bible times were not serene retreats from a complicated urban existence. The countryside was usually short on

law and order, with everyone doing “what was right in his own eyes” (Judg. 21:25). Cities offered relative peace and protection.

That reality makes Isaiah’s vision of justice in the wilderness (Is. 32:16) a remarkable promise. The key to the transformation would be the presence of the Spirit (32:15). But the Spirit would not impose God’s peace on unwilling people. Peace would result from the people’s righteous acts (32:17).

The Lord instructed Judah’s complacent women to wail for the consequences looming over their corrupt, escapist society (32:9–13). Yet God promised to intervene. Though the city’s walls would not make it secure, the Spirit would be its defender.

As we act with righteousness in our communities, we give the Spirit an opportunity to bless us and our neighbors. Those acts may be feeding the hungry, shutting down an immoral business, or supporting an ethical leader. Whatever action we take, the Spirit can multiply our efforts above and beyond our expectations.

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Security Comes from Honoring God

Is. 33:2–24

God warns that His fury will descend like a plague of devouring locusts (Is. 33:3, 4) to disrupt complacency (33:7, 8). He will assert Himself among all who assume that He either overlooks their wrongdoing or is too weak to act (33:10–13).

As God executes judgment on evildoers, He offers hope to the righteous. Isaiah describes those who will escape punishment and live with the Lord in safety (33:15):

- They demonstrate righteous behavior.
- They speak only truth.
- They refrain from oppressing the powerless for a profit.
- They do not allow their integrity to be bought with a bribe.
- They do not violently eliminate competitors.
- They will not tolerate evil in their presence.

People who pursue godly character will enjoy the Lord’s protection (33:16). He will make their lives secure when He arrives to rule

Jerusalem.

The background of this passage may have been the Assyrian invasion of 701 B.C., when Sennacherib's forces captured cities across Judah before laying siege to Jerusalem (36:1, 2). Isaiah seems to invite people from the countryside to flee to the holy city for protection. Yet safety comes not from strong walls and strategic plans but from honoring God.

We daily face dangers that make us long for the Lord's protection. As we seek His refuge and security, we should also pursue a life that honors Him. It is hypocritical to spurn the Lord's ways yet feel entitled to His defense.

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Cursing God's People

Is. 37:23

God so identifies with His people that He takes curses and taunts against them as affronts to His own character. The Assyrian Rabshakeh's defiant letter insulted Judah, but the Lord took it as an offense against Himself.

A similar situation occurred in the early church. Jewish elders and chief priests arrested Peter and John, but followers of Jesus soon recognized that the persecution aimed at them was actually an attack against their Lord. God affirmed their realization by manifesting His presence (Acts 4:23–31).

All of us who follow God are likely to face some measure of opposition and persecution. But the attack is directed not ultimately at us but at the God who stands behind us (1 Pet. 4:12–16). That fact puts our suffering in perspective and emboldends us, for though we are weak, our God can equip us to withstand it all.

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Miracles and Creation

Is. 38:1–9

Some dismiss miracles as fables or frauds. Others regard them as surprises of nature that are difficult but not impossible to explain. Still others treat them as misperceptions by unintelligent, superstitious people. But the Bible presents miracles as matters of fact, including the story of King Hezekiah's healing and the reversal of the sundial's shadow.

The reality of miracles is easy to accept if we start—as the Bible does—with the premise that the entire world and all its systems are the creation of a powerful and engaged God who oversees it all (Gen. 1–2; Ps. 104; John 1:1–3). For this reason, the Bible speaks of creation and miracles in the same breath, like the psalmist who discusses creation alongside Israel's miraculous escape from Egypt (Ps. 135:5–9; 136:1–16).

The amazing systems that God has placed in our bodies are likewise reason to praise Him. We call them "natural," but something is no less miraculous if it has a natural description alongside a spiritual one. Furthermore, what we describe as "nature" has been created and is sustained by God, so that exceptions to the way things "naturally" operate must been seen in the larger picture of God ruling all. If everything belongs to Him, then exceptions to the norm are His prerogative.

Many of God's interventions into the routine of creation are well-known even by people who know little about the Bible. Each miracle provides insight into God's awesome power. A sampling of famous miracles is given below.

The Creation	God created the heavens and the earth by calling them into existence (Gen. 1:1–31).
The Flood	A great flood covered the earth, but God preserved Noah and his family in the ark (Gen. 6–8).
The Confusion of Languages at Babel	God stopped the world's people from building a tower at Babel by causing them to speak different languages (Gen. 11:1–9).
The Plagues on Egypt	God sent ten plagues on the Egyptians to force stubborn Pharaoh to free the Israelites from captivity (Ex. 7–12).
The Parting	God enabled the Israelites to escape Egypt by parting

of the Red Sea	the Red Sea, allowing them to cross on dry land (Ex. 14:24–31).
The Fall of the Wall at Jericho	The Lord caused Jericho's mighty wall to collapse, enabling the Israelites to capture the city and score their first military victory in the Promised Land (Josh. 6:6–25).
Fire from Heaven at Mount Carmel	The prophet Elijah called down fire from heaven to prove that the Lord is God and Baal is not (1 Kin. 18:20–40).
The Fiery Furnace	God preserved the lives of Shadrach, Meshach, and Abed-Nego after they were thrown into a furnace for refusing to bow down before an image of Nebuchadnezzar (Dan. 3:19–27).
Daniel in the Lions' Den	Daniel's enemies caused him to be tossed to the lions, but God preserved and vindicated him (Dan. 6).
Jonah and the Great Fish	The prophet Jonah was swallowed by a great fish but vomited onto dry land, preserving his life and causing him to repent of running from God (Jon. 1–2).
The Virgin Birth	Jesus was conceived in Mary by the Holy Spirit (Luke 1:26–38).
The Miracles of Jesus	Jesus performed many miracles (see "The Miracles of Jesus" at Mark 8:11, 12).
The Raising of Lazarus	Jesus raised His friend Lazarus from the dead (John 11:38–44).
The Resurrection of Jesus	Jesus rose from the dead after being executed by crucifixion and buried in a sealed tomb (Matt. 28:1–10).
Peter and John Heal a Lame Man	Peter and John authenticated their message about Jesus by healing a lame man through the Holy Spirit's power (Acts 3).

More: *Most of the Bible's miracles cluster around four key periods in biblical history. See "Miracles Do Not Happen Every Day" at Ex. 14:21.*

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Clean Up Your Own Mess

Is. 39:8

King Hezekiah feared God and helped his nation prosper. Under his wise leadership, Judah regained much of the spiritual and political ground it had lost under Ahaz. The siege of Jerusalem by the Assyrians in 701 B.C. allowed Hezekiah to demonstrate his strategic skills and sincere faith (Is. 36–37; see also "Work and Prayer" at 2 Chr. 32:6–9).

But late in life, Hezekiah committed a serious misstep that put his descendants in grave danger, an act he justified with the thought, "At least there will be peace and truth in my days."

Hezekiah foolishly showed his entire horde of treasures to Babylonian representatives (Is. 39:1, 2; 2 Chr. 32:27–31). His blunder revealed the strength of Judah's defenses and disclosed the nation's wealth. Hezekiah may have hoped to ingratiate himself with the Babylonians, but instead he gave away state secrets to a future enemy.

The most significant flaw in Hezekiah's actions was the pride that motivated them. Before the ambassadors arrived, the Lord had healed Hezekiah from a life-threatening illness. Despite God's kindness, Scripture records that Hezekiah's "heart was lifted up" (2 Chr. 32:24–26). Unveiling his treasures was an opportunity to boast to his visitors from the east.

The saddest outcome of Hezekiah's pride was the impact it would have on those who came after him. Isaiah told the king that someday the Lord would permit the Babylonians to return and clean out the treasuries they had seen (Is. 39:5–7). Amazingly, Hezekiah took this as an encouraging word from God (39:8). Thinking only of himself, he was relieved that peace and security would last until he exited the scene.

Hezekiah died in comfort around 686 B.C. A century later, the Babylonians captured Jerusalem and its king, Hezekiah's great-great-grandson Zedekiah. The invaders plundered all the treasuries that Hezekiah had shown and took them back to Babylon (2 Kin. 25:8–17; 2 Chr. 36:17–21).

Through his selfishness, Hezekiah ensured that his descendants would have to deal with consequences of his foolishness. His unthinkable actions are a warning to our current generation as we pass unresolved problems down to our children—from personal

troubles to community needs to national debt to environmental concerns. Unless we make hard choices now, our legacy may be nothing short of cataclysmic.

More: *See Hezekiah's profile at 2 Chr. 29:1.*

Think About It: *Your actions are making things better or worse for those around you. Under Hezekiah's wise leadership, Judah regained much of the spiritual and political ground it had lost under Ahaz. But then he chose a self-centered path that hurt his great-great-grandson and others he never knew. What spiritual and political ground is being gained, or lost, because of your daily habits?*

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The Arm of God

Is. 40:10, 11

The arm of God embraces His people with a powerful and comforting love. God's arm rules with sovereign might. It protects, defends, and delivers from bondage and sin. Yet God's arm also feeds His flock and ensures that lambs are nursed. It watches over the vulnerable, weak, and innocent.

We need a God of both power and comfort. As we nurture, protect, and advocate for others, we can look to the Lord described in Isaiah 40 for the personal and spiritual resources we need to carry out the task.

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Strength for the Weary

Is. 40:30, 31

God's concern for people on society's margins permeates Isaiah's prophecies.

In Isaiah 40–41, the prophet speaks directly to needy people, an audience of the weary held captive in Babylon. He assured the dislocated and disrupted that God would help them relocate and rebuild. He would bless their land with renewed prosperity (Is. 41:18, 19; compare Ps. 104:13–16; Is. 30:25; 44:3, 4).

God's concern for the lowly and despised, poor and needy, thirsty and hungry, and young and vulnerable never falters or grows weary (40:30, 31; 41:17). As we work with people worn out by the demands of life—or if we feel like giving up when circumstances weigh us down—we can gain comfort from God's promises for strength. Our task is to wait on God, trusting Him to supply what we cannot.

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The Names of God

Is. 41:14

To the Israelites, a name was more than a label. It embodied identity. The power of naming was on display when God called Adam to name all the species of creation (Gen. 2:18–20). And God takes His own name seriously. When He showed Himself to Moses, He called Himself, "I AM WHO I AM. . . . This is My name forever" (Ex. 3:13–15). When Moses later wanted to see God's glory, the Lord told him, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. . . . [But] you cannot see My face" (33:18–20).

God reveals Himself to us through His many names in Scripture. Isaiah comforted Judah, for example, with the fact that the Lord was the people's Redeemer. The Old Testament prophets described God with a variety of names, each filled with meaning.

Branch (Zech. 3:8; 6:12)	The Messiah who will come from David's line to rule in righteousness.
Commander (Is. 55:4)	The military leader of His people.

Counselor (Is. 9:6)	The Messiah responsible for leading His people.
Desire of Nations (Hag. 2:7)	The One to whom all nations will eventually come.
Everlasting Father (Is. 9:6)	The eternally compassionate One.
Foundation (Is. 28:16)	The One on whom we safely build.
Fountain (Zech. 13:1)	The One who removes sin and impurity.
Lawgiver (Is. 33:22)	The absolute standard of moral conduct.
Messiah (Dan. 9:25, 26)	The anointed Deliverer.
Mighty God (Is. 9:6)	The powerful and sovereign Lord.
Purifier (Mal. 3:3)	The God who washes away that which hinders or destroys.
Redeemer (Is. 59:20; 60:16)	The One who frees His people by paying a price.
Refiner (Mal. 3:3)	The One who uses trials to remove sin just as fire refines gold.
Refuge (Is. 25:4)	The Person in whom we find safety and protection.
Righteousness (Jer. 23:6; 33:16)	The One who is completely without sin and filled with absolute goodness.
Rod (Is. 11:1)	The Messiah descended from Jesse.
Servant (Is. 42:1; 49:5–7)	The faithful Son of God who does His Father's will.
Wonderful (Is. 9:6)	The God who causes awe in those who behold Him and His ways.

Think About It: *Your actions determine what your name represents. What character traits would your family members say you display? What would coworkers say? What would people at your church say? All of these contribute to the meaning of your name.*

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Justice to the Gentiles

Is. 42:1

Judah's people felt they had suffered unjustly at the hands of ruthless people. The godless had stolen their property, slaughtered their relatives, and ruined their lives. God's people cried out for help, and then a reply finally arrived: The Lord promises to bring justice. To Judah's dismay, justice would come not only for them but also for their oppressors.

This was the surprising message that Isaiah delivered to Judah in his prophecy about the Servant of the Lord (Is. 42:1–9). The prophet said that God's Chosen One was coming "to bring justice to the Gentiles" (42:1). This must have been a rude awakening for the Hebrews. Yet the Lord declared again and again throughout Isaiah's prophecies that the Israelites were not the only people He cared about or who had a part in His plans. God also sought the salvation of the Gentiles—even nations that had abused and oppressed His people.

The New Testament reveals that Jesus Christ is the Servant of the Lord predicted by Isaiah (Matt. 12:17–21). He came to establish justice for the entire world. He opened blind eyes and freed prisoners (Is. 42:7; 61:1–3; compare Luke 4:16–30). And in carrying out this mission, He encountered hostility from the Jews, His own people, as well as the Gentiles.

From the beginning of creation, the entire world has been the object of God's love, mercy, and salvation. This is a wonderful hope for people of every nation. This truth must shape how we deal with people who do not know God, especially people from cultures and backgrounds different from our own.

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We are to Fulfill Aspects of the Servant's Calling

Is. 42:1–4

The "Servant" who often appears in Isaiah is not merely a random follower of God. This Servant is the Messiah, a person called and empowered to carry out a unique mission fulfilling God's eternal purposes.

But the nation of Israel was also to fulfill many aspects of the Servant's calling. God told the returnees from Babylon to spread light to the Gentiles, non-Jews who lived in spiritual blindness and moral bondage (Is. 42:6, 7; see also "A Self-Proclamation" at Is. 61:1, 2). The result would be a "new song" (42:10) of ocean and coastland, wilderness and city, Kedar and Sela (42:11).

Kedar was a tribe of Ishmaelites known for their sizeable flocks and marauding ways (see "Bent Toward Belligerence" at Ps. 120:5–7). Sela ("Rock") was another name for Petra, the capital of Edom. These descendants of Esau (see "The Edomites: Perpetual Enemies of Israel" at Gen. 36:9) constantly antagonized the Israelites. So Isaiah envisioned Israel and its longstanding enemies joyfully singing praise to the Lord from the mountaintops to the coastlands—that is, to the ends of the earth.

The Israelites who came back from Babylon were probably not very pleased with this assignment of bringing God's light to the Gentiles. It would be far easier to focus on securing their own national interests. In fact, there is evidence that the people who returned home did indeed turn inward, and that the Jews' hatred of Gentiles, so evident by the time of Jesus, was spawned during this postexilic period.

One day Jesus would fulfill the mission of bringing God's light to a dark world (John 1:4, 5). But hundreds of years before Christ, the Lord called Israel to sing this new song as His people. Despite the travails of its past—perhaps because of them—Israel was to light the way toward God. And now Christ has called His church to shine as a light to the world (Matt. 5:14–16; Phil. 2:15), illuminating the path to God. This happens through our loving behavior, our calm problem solving, and many other redemptive actions.

The Four Servant Songs of Isaiah

The Just Servant (Is. 42:1–4)	The Lord's Servant will bring justice for both Jew and Gentile.

The Called Servant (Is. 49:1–6)	The Lord's Servant will be called from His mother's womb to restore Israel's tribes and bring light to the Gentiles.
The Wise Servant (Is. 50:4–9)	The Lord will give His Servant wisdom to withstand His enemies' attacks.
The Suffering Servant (Is. 52:13–53:12)	The Lord's Servant will take people's sins upon Himself.

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The Holy Spirit in the Old Testament

Is. 42:1–9

The Old Testament offers no clearer statement of the intimate interworking of the triune God—Father, Son, and Holy Spirit—than Isaiah's prophecy of the Servant of the Lord, a passage summarizing the work of all three Persons of the Trinity in salvation. Isaiah ties together both Old Testament and New Testament understandings of God's grace and gives us fresh insight into the Holy Spirit.

It may surprise us that the Spirit's activity in Scripture is not limited to the New Testament, but He is just as active in the first part of the Bible as in the second:

- *The Spirit participated in creation* (Gen. 1:2; Job 26:13; Is. 32:15).
- *The Spirit gives life to humanity and the other creatures* (Ps. 104:29, 30). God endows people with life through the "breath of life" (Gen. 2:7); the word *breath* is the same word translated elsewhere as "spirit."
- *The Spirit struggled with sinners* (Gen. 6:3), a work perhaps related to His role in convicting people of sin (John 16:8–11).
- *The Spirit gave rulers, judges, warriors, and prophets extraordinary power*, including Joshua (Num. 27:18), Othniel (Judg. 3:10), Gideon (6:34), Samson (13:25; 14:6), and Saul (1 Sam. 10:9, 10). The Spirit later departed from Saul because of his disobedience (16:14).

- *The Spirit was essential to Old Testament prophecy*. David declared that "the Spirit of the LORD spoke by me, and His word was on my tongue" (2 Sam. 23:2). Ezekiel reported that "the Spirit entered me when He spoke to me" (Ezek. 2:2).
- *The Spirit inspired holiness in Old Testament believers* (Ps. 143:10). Scripture also promised that someday God would put His Spirit in His people and cause them to live according His statutes (Ezek. 36:27).
- *The Spirit helped God's people anticipate the Messiah's ministry*. Looking forward to the ministry of Jesus Christ, the Holy Spirit inspired Isaiah to prophesy, "The Spirit of the LORD shall rest upon Him" (Is. 11:2). The Spirit would give God's Chosen One wisdom, understanding, counsel, might, knowledge, fear of the Lord, righteousness, and faithfulness. Jesus later claimed to be the fulfillment of this prophecy (61:1, 2; Luke 4:18, 19).

More: *Sojourner Truth, an escaped slave, outspoken preacher, abolitionist, and women's rights activist, was profoundly moved by the Holy Spirit, famously saying, "The Spirit calls me, and I must go." Brother Lawrence, author of* The Practice of the Presence of God*, made it his life's work to pursue God's holy presence.*

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Cyrus: The Anointed Shepherd

Is. 44:28–45:1

Isaiah may have known of King Cyrus I, a Persian ruler of his era. But it was the grandson of Cyrus I, known as Cyrus II or Cyrus the Great, who fulfilled Isaiah's prophecy.

Cyrus II came to power in 559 B.C. Under his rule, Persia grew into an empire that first rivaled and then displaced Babylonia. His sympathetic policies toward captives taken into exile by the Babylonians made it possible for the Jews to return to Jerusalem and begin rebuilding the temple (2 Chr. 36:22, 23; see also "Cyrus's Decree" at Ezra 1:1). Cyrus II became a "shepherd" (Is. 44:28) to God's people, essentially leading them back home. He also became

their “anointed” deliverer by overthrowing their former captors (Is. 45:1; compare 2 Chr. 36:20).

God’s selection of Cyrus II to serve His purposes should encourage students of government today. Many systems and leaders openly oppose God, and others promote policies that reject biblical values. But if God could work through Cyrus II, who did not know the Lord (Is. 45:4), He can also work through unbelieving leaders today. This fact gives us ample encouragement to pray for men and women in authority (1 Tim. 2:1, 2).

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God’s Great Declaration

Is. 45:21, 22

The latter chapters of Isaiah relate declarations by God of who He is and what He has done. As He addresses the world’s nations with warnings of judgment and promises of redemption, the Lord states plainly that He alone can carry out these purposes. No other so-called god, no superpower on earth, no human being can match His sovereignty, authority, or power. To the kingdoms of Egypt and Cush He declares . . .

- God alone can say what will happen in the future.
- God alone is God.
- God is just.
- God is the Savior.
- There are no other gods beside the Lord.
- God is ready to save all the people of the earth if they will look to Him.
- God is God.

Elsewhere in chapter 45, the Lord declares . . .

- He rules over powerful kings (Is. 45:1–7).
- He is the source of all righteousness (45:8, 19, 24).
- He is the Holy One of Israel (45:11).
- He is Israel’s Savior (45:15).
- He stands against all false gods and idols (45:16, 20).

- He is the Creator of the universe (45:18).
- He is the Lord to whom every knee will ultimately bow (45:23).

These words were given by an awesome God who calls for our complete devotion.

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Modern-Day Idols

Is. 46:5–10

Idols are not necessarily made of wood or stone or metal. Many of us may imagine idols as statues worshiped by ancient civilizations or primitive peoples. From the standpoint of Scripture, however, idolatry is treating anything or anyone as more important than God. The physical items are easier to recognize as idols. The intangibles can be more dangerous to us as Christians today.

The ancient Babylonians crafted idols for public and private worship. The Lord scorned these false gods, who were mute, powerless, and unable to move on their own. God's rebuke of idols also points to modern forms of idolatry. Reliance on a relationship to provide security or on a government to solve problems, for examples, can lead to treating God as secondary. Many place as much faith in technology as the ancients placed in their carved images, look to possessions to bring peace, experiences to create awe, and careers to instill significance. Wholeness is sought in other avenues even by those who claim to be wholly devoted to God.

All idols stand in the place of God, and worshipping them compounds pain (Deut. 7:25, 26). The first and second commandments continue to be in force no matter what form idolatry may take (Ex. 20:2–6). The Lord has not changed from long ago: "I am God, and there is no other; I am God, and there is none like Me" (Is. 46:9). The Lord is eternal, and only He can meet our needs.

More: *The most common form of idolatry is simple greed. See "Everyday Idolatry" at Col. 3:5.*

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The Purpose of Prophecy

Is. 48:5

Prophecy is often understood to be about foretelling the future, and God did at times use prophets to predict what lay ahead (for example, Is. 7:14–17; 45:1–7; Jer. 28:12–17). But the Lord spoke through the Old Testament prophets for at least two other reasons:

1. *To reveal Himself as God*. Through prophecy, the Lord made known His existence and power in compelling ways. He demonstrated His power through the prophets in ways that left no doubt about who He is (1 Kin. 18:36–39). And He proved His omniscience by revealing to the Israelites what would happen in the future, something no pagan idol could do (Is. 48:5).
2. *To proclaim His Word for the present*. God communicated truth through prophecy that would otherwise have remained unknown. He spoke not merely to inform but to instruct His people in how they should live. Prophecy both condemned evil and affirmed good. It is often referred to as the "word of the LORD" (for example, Is. 1:10; 28:14; 38:4) and is frequently prefaced by the phrase "thus says the Lord GOD" (for example, Is. 7:7; 10:24; 22:15).

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Let the Light Shine

Is. 49:6, 7

Isaiah's Servant songs offered bold hope to Israel and the other nations of the world. The prophet promised a Servant who would "raise up the tribes of Jacob" and be a "light to the Gentiles." His salvation would reach "to the ends of the earth."

History later revealed Jesus as this Servant and light to the world (Matt. 12:17–21; John 1:4–13; 8:12). But Jesus also commissioned His followers to be His lights to every corner of earth (Matt. 5:14). Paul amplified this mission when he cited Isaiah as he spoke to the people of Pisidian Antioch: "For so the Lord has commanded *us*: 'I have set *you* as a light to the Gentiles, that *you* should be for salvation to the ends of the earth' " (Acts 13:47, emphasis added). We are servants of the Servant and bearers of His light.

The light of Christians at times shines miserably dim. There are many obstacles to our mission, including . . .

- *Ethnic and racial prejudice*. Jesus broke down walls between Jew and Gentile (Eph. 2:14–22), and the gospel penetrated beyond Judea's borders because a few brave followers acted on that truth (see "The Antioch Model" at Acts 13:1–3 and "Controversy in the Early Church" at Acts 15:1–21). We too must break through cultural boundaries.
- *Moral or ethical compromise*. We cannot shine a message about a pure and holy light if we live in moral darkness (1 John 1:5, 6). God wants us to live in a way that is morally attractive to people (Matt. 5:14–16; Titus 2:9, 10).
- *Disunity or a lack of love for other believers*. Few things undercut our mission more than internal conflict. The world will not believe Christ's message of love as long as His followers war with each other. Jesus prayed for our unity (John 17:22, 23).
- *Lack of doctrinal clarity or authority*. Christ's light illuminates the truth about God (John 7:16–18; 8:31, 32). If our thinking remains in the dark, we have nothing to persuade others to believe.
- *A lost passion for evangelism*. Christians stop spreading the light of Christ when they stop believing that His light needs to be spread. If Christians consider the mission complete, or expect someone else to carry it out, or think that the message is irrelevant, then the light goes no further. Someone dared to introduce us to God's grace; we must similarly spread His light to others.

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The Dangers of the Tongue

Is. 50:4

Isaiah said the Lord's Anointed would "know how to speak" by receiving instruction from God. This divine coaching would teach Him to speak to the weary.

Our words may strike fear in others, or reveal our foolishness, or provide comfort to the hurting. Similar to the way the Lord's Anointed needed help learning what to say, we *need* God's instruction! Scripture repeatedly warns us about the dangers of the tongue:

- Words can cut like a sword (Ps. 57:4; 64:3).
- Words can be as poisonous as a snake (140:3).
- Words can convey lies with the impact of a bow (Jer. 9:3).
- Words can strike down others like an arrow (9:8).
- Words can curse and demean others (Hos. 7:16).

God commands us to test the impact of our words to see if we are building others up or tearing them down. As Paul told the Ephesians, we should only speak what imparts grace to our hearers (Eph. 4:29).

More: *Centuries after Isaiah, James cautioned Christians about their tongues. Read James 3:1–12.*

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Love Among the Ruins

Is. 52:8, 9

Isaiah envisioned a jubilant celebration of Jerusalem's rebirth. The Babylonians had laid waste to the city (587 B.C.; 2 Kin. 25:8, 9), but a day would come when a messenger would bring "glad tidings of good things" (Is. 52:7). This person would announce to the handful

of inhabitants left in Zion that the Lord was reviving the city by bringing its exiles home.

This news would so brighten the city that even its "waste places," or ruins, would "break forth into joy," praising God for the wonderful things He was about to do. A choir of city watchmen would sing when they saw the exiles approach (52:8, 9).

The waste places of modern cities and towns—abandoned houses, boarded-up businesses, neglected parks—need Isaiah's good news that God reigns (52:7). The people who inhabit these broken places need to know that rebuilding will soon begin (51:3; 52:9). God's followers can do much to revitalize these communities, for it is through a reform of hearts and minds that real change happens (see "The Ten Percent Solution" at Neh. 11:1, 2).

The Jews' redemption and return from Babylon foreshadowed the salvation and freedom that Jesus would bring. As we take that good news to our neighbors, we become owners of the "beautiful feet" that Isaiah celebrated (52:7; compare Rom. 10:15).

More: *Some of the Jews returning from exile did not receive a warm welcome. Nehemiah's group faced mean-spirited opposition. See "When You've Been Left Behind" at Neh. 4:7.*

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The Suffering Servant

Is. 52:13–53:12

Anyone who reads Isaiah's description of the suffering Servant alongside the New Testament accounts of Jesus' crucifixion cannot help but see compelling similarities. Isaiah spoke of a suffering Messiah, a concept unthinkable to Isaiah's listeners but easily understood in retrospect.

The Messiah not only came to show us God in the flesh, and to teach us how to live for God. He sacrificed his earthly life on behalf of humankind. He also endured an even greater sacrifice by taking on human sin and guilt so that we would not have to bear its eternal consequences. Jesus was "wounded for our transgressions" and "bruised for our iniquities" (Is. 53:5). He took on Himself the

"chastisement," or punishment, that we deserved for our sins. He did not want to suffer, but He submitted to suffering because of His love for us.

Hundreds of years before Jesus came, Isaiah described in remarkable detail how the Messiah would suffer on our behalf:

Isaiah's Prophecy	Fulfillment
He would be exalted (Is. 52:13).	Phil. 2:9
He would be disfigured by suffering (Is 52:14; 53:2).	Mark 15:17, 19
He would make a blood atonement (Is. 52:15).	1 Pet. 1:2
He would be widely rejected (Is. 53:1, 3).	John 12:37, 38
He would bear our sins and sorrows (Is. 53:4, 5).	Rom. 4:25; 1 Pet. 2:24, 25
He would be our substitute (Is. 56:6, 8).	2 Cor. 5:21
He would voluntarily accept our guilt and punishment (Is. 53:7, 8).	John 10:11; 19:30
He would be buried in a rich man's tomb (Is. 53:9).	John 19:38–42
He would save those who believe in Him (Is. 53:10, 11).	John 3:16; Acts 16:31
He would die on behalf of transgressors (Is. 53:12).	Mark 15:27, 28; Luke 22:37

More: *Peter wrote that Jesus' sufferings left us an example of how we can serve others. Read 1 Pet. 2:18–25.*

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Portrait of a Husband

Is. 54:5

Men who struggle to define what it means to be a good husband might find help in Isaiah's description of God, the "husband" of Israel. Isaiah's portrait suggests that a godly husband . . .

- helps his wife find fulfillment (Is. 54:1–3),
- seeks to allay her fears (54:4, 14, 15),
- builds up her reputation (54:4),
- displays godly character toward his partner (54:5),
- does not allow prolonged conflict or lingering anger to distance him from his wife (54:6–8),
- replaces anger with kindness (54:9, 10),
- brings comfort in the midst of stress (54:11, 12),
- teaches their children to follow God (54:13), and
- protects his wife from danger (54:16, 17).

God's relationship toward Israel is a picture of selflessness, commitment, and the exceptional gifts that define a spouse who loves with a godly love.

More: *Isaiah uses the metaphor of marriage to describe the relationship between the Lord and His people. See "The High Calling of Marriage" at Is. 62:1–5. Read Paul's description of the marriage between Christ and His church in Eph. 5:21–33.*

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Blind Watchmen

Is. 56:9–12

Even as Isaiah preached the availability of God's salvation to all people (Is. 56:1–8), he warned them about a group of blind watchmen who would be found sleeping on the job.

The Israelites erected towers in fields, pastures, and vineyards to enable watchmen to keep a lookout for wild animals, thieves, and other potential hazards. The security of crops, animals, and property depended on these guards, so the blind watchmen that Isaiah described were not only futile but dangerous.

These sightless guards may have symbolized the false prophets and corrupt religious leaders of Isaiah's day, as well as rulers and

government officials who were foolish, incompetent, lazy, greedy, or irresponsible. The denunciation of derelict watchmen may also prophetically refer to the corrupt leaders of Jesus' day, who stubbornly opposed God's Son (Matt. 23:16, 17).

Whoever these leaders are, the Lord condemns them for failing in their responsibilities. His words warn everyone in leadership today—including spiritual leadership—to stay alert, watching not for our own gain or personal welfare but for the well-being of the people God has appointed us to serve.

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Bad Religion

Is. 58:1–14

Jesus reserved His harshest criticisms for spiritual hypocrites (Matt. 23:13–26). Isaiah, too, rebuked God's people for practicing bad religion—empty rituals that benefited no one and offended the Lord. The prophet focused specifically on fasting (Is. 58:2–5), pointing out the people's abuses of this spiritual discipline:

- They nagged God for their own gain.
- They sought their own interests at the same time that they exploited their workers.
- Their fasts created strife, debate, and hostility.
- They used fasting to attract attention to themselves.

Isaiah then described what fasting should accomplish when it was brought on by purer motivations (58:6–13):

- It should result in relieving the oppressed.
- It created a situation in which to feed the hungry.
- It should cause the poor to be sheltered and clothed.
- Evil should decline.
- Finger-pointing should disappear.
- It should result in repaired relationships.
- It should restore the Sabbath to a day to worship rather an opportunity to continue working for personal profit.

It's easy to point fingers at others and criticize their religious practices. But the ones to look most closely at is ourselves. Invite God to show you places your own faith patterns measure up to the Lord's description of true religion, and to illuminate places to change your bad religion to good devotion.

More: *Bad religion goes hand in hand with evil business practices. See "Bad Business" at Is. 59:1–15.*

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Real Worship

Is. 58:6–12

Singing, reading Scripture, reciting prayers, listening to sermons, and taking communion can all be acts of worship. But they are preparation for more foundational worship. Isaiah shows that true worship goes beyond what happens inside the walls of God's house.

Isaiah saw many people full of religion but lacking in action. They "afflicted their souls" with fasting, "delighted" to know God's ways, inquired about "the ordinances of justice," and enjoyed rituals of worship (Is. 58:2, 3). Yet little of their piety extended beyond their inner selves. Nevertheless, they expected God to answer their prayers and bless them.

God thundered that true worship is not a mere facet of life but an entire lifestyle. What happens in a house of prayer belongs equally in the public square.

Real worship means responding to the hungry, the homeless, the prisoner, the minimum-wage worker, the debtor, the poor, and the hopeless. It includes treating well those in your own household. As Isaiah told the people of his day, God will not shower blessings on His people while they withhold good things from others (58:8, 9, 11, 12). From the Lord's point of view, real worship leads to loving action. The church gathered for worship on Sunday should become the church scattered for service on Monday through Saturday.

More: *For more on worshiping throughout the week, see "Connecting Sunday to Monday" at Acts 2:46, 47. In his seminal*

work The Normal Christian Life*, Watchman Nee emphasized the Christian's inner spiritual life over outward conformity to ritual.*

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Bad Business

Is. 59:1–15

The prophet Isaiah taught that faith should remake how God's followers do business. He called the Israelites to gauge their work by the Lord's clear standards. He found that the people of his day failed to measure up.

- They profited through manipulation.
- Their words were untrustworthy.
- Their evil acts poisoned the economic system.
- They had the blood of injustice on their hands.
- They exploited others through intrigue and violence.
- They left a trail of destruction in their wake.
- They ignored opportunities to engage in peaceful and just business.
- Their work was marked by darkness.

Isaiah challenges us to assess our work, testing whether our faith makes any difference in how we do our jobs. Others should see us as a source of long-term benefit and economic justice, not as a cause of trouble and net loss to an enterprise. If we are unsure how our work measures up, we should seek out honest appraisers.

More: *Bad business goes hand in hand with spiritual abuses. See "Bad Religion" at Is. 58:1–14. Christians are called to work in a way that attracts others to Christ. See "Your Workstyle" at Titus 2:9–11.*

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Causes for Separation from God

Is. 59:2

The people of Isaiah's day felt that God had turned His back on their country. As they faced a dark and hazardous world, they looked for God's guidance but did not find it. They hoped that God would take up their cause and defend them, but help did not come (Is. 59:9, 10).

The problem was not with God but with the people: their own sins were separating them from the Lord (59:1, 2, 12).

Their failures were not occasional lapses of morality but a thoroughgoing acceptance of sin. Isaiah describes a society prone to violence, lies, and patterns of evil that were repeated by each passing generation (59:3–8). Absent were the justice, righteousness, truth, and equity that should characterize God's people (59:14). The Lord was deeply displeased. So instead of blessing his people's iniquity by relieving their troubles, He stood against them (59:15–18).

Israel had a relationship with God unlike that of any other country then or now. But God always opposes societies that dishonor Him. Where sin is widespread, institutionalized, and culturally sanctioned, we can expect to see Him bring wrongdoers to judgment.

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A Self-Proclamation

Is. 61:1, 2

Jesus launched His ministry in his hometown of Nazareth by preaching from Isaiah 61:1, 2. He read the passage up through the phrase, "to proclaim the acceptable year of the LORD." He then startled His listeners by announcing, "Today this Scripture is fulfilled in your hearing" (Luke 4:21), thus declaring Himself to be the Messiah. Jesus then said other things that also surprised and outraged His listeners. For more, see "A Surprising First Message" at Luke 4:16–27.

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Reason to Work

Is. 61:4–9

Drawing a paycheck is an inadequate reason to work—at least, according to Scripture. Earning a living is only part of God's intention for our labor. Every job gives us a chance to be like the citizens of Zion: "priests of the LORD" and "servants of our God" who discharge His assignments faithfully wherever He puts us. Note the interesting tasks that these servants accomplish:

- They rebuild ruined buildings.
- They undo desolation.
- They repair ruined communities.
- They recover what previous generations have lost.
- They produce food by working with strangers and foreigners.
- They break free of shame and earn double honor.
- They rejoice in their assignments.
- They are known and respected.

These workers do good to creation and enjoy the rewards of their labors, and their perspective can turn jobs into holy assignments. The Lord wants us to be dedicated to Him in all that we do, making our day-to-day responsibilities and relationships into opportunities to serve Him.

More: *God invites us to do meaningful, significant, holy work. See "People at Work" at Ps. 8:6.*

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The High Calling of Marriage

Is. 62:1–5

In order to understand what God had in mind when He designed marriage, we can look at His own "marriage" to Israel. Notice what God as the bridegroom does for His bride:

- He protects and purifies her.
- He honors and values her.
- He identifies Himself with her.

Paul later recast this bridal portrait of God and Israel when he described the relationship between Christ and the Church (Eph. 5:21–33). Once again, the bridegroom shows His love by protecting and purifying His bride, honoring and valuing her, and identifying Himself with her. Paul urged Christians to use this model to build their own marriages. There is no higher love and commitment than when we exhibit God's character toward Israel and Christ's passion for the Church. This is the heart of a biblical marriage.

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The Dream Lives On

Is. 65:18

Utopian schemes always collapse under the weight of human sin. Yet the dream of a perfect world lives on—and for good reason—because it was God's intention for His creation.

God placed humankind in a flawless world, and He promises to one day restore His creation to its original purpose and perfection (Rev. 21:1–4).

In the meantime, mankind lives with a memory of what Eden was and a hope of what the new creation will be. God keeps our vision alive with occasional glimpses into a better reality:

- *Genesis* described Eden as a perfect garden set in a world that was "very good" (Gen. 1:1–2:25).
- *The Law* promised peace and prosperity if Israel upheld God's commandments (Lev. 26:3). While not a return to Eden, life in the Promised Land would share many of its blessings.

- *Psalms* showed a fallen world nevertheless maintained by the Lord, a place where God rejoices in His handiwork (Ps. 104:24–30).
- *Isaiah* foresaw "new heavens and a new earth" that was without weeping, sin, or death. God's people will construct homes in a renewed Jerusalem and find satisfying work (Is. 65:17–23).
- *Paul* looked forward to creation being set free from "futility" and God's people from "the bondage of corruption" (Rom. 8:19–25).

God's people live in perpetual hope in God and in His purposes.

More: *Although we live in a fallen world, we can certainly do our best to uphold Christlike living. Martin Luther King Jr. drew upon this longing when he fought tirelessly for racial equality.*

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Meet the Person

Is. 66:18–21

We can experience a piece of heaven on earth as we learn to communicate with, understand, and trust others who are unlike us in ethnic background, language, culture, gender, age, tradition, or other traits that often divide but can also enrich. Our experiences not only improve this world but ready us for the next. This starts by meeting a person, and getting to know that individual.

In Isaiah's final prophecy, Tarshish and the other cities he lists represent the ends of the earth. These distant lands have not heard of God or seen what He has done, but He will send messengers to them who will in turn recruit representatives to come to Him at His holy mountain.

Isaiah's vision is all the more interesting when read from a New Testament perspective. Jesus sent His followers out from Jerusalem to "all Judea and Samaria, and to the end of the earth" (Acts 1:8). He sent them to "make disciples of all the nations" (Matt. 28:19).

Isaiah’s vision and the church’s mission have not changed. Christ still wants His people to carry His message to the ends of the earth. He continues to build a people from “all nations and tongues” (Is. 66:18). To the extent that we participate in that effort, we help to complete His plan.

The Lord will one day bring together people from every nation to live together under His lordship. He will triumph over the tensions that exist today between different races, colors, customs, and cultures.

Surmounting our differences relies on a realization that God has brought all peoples into being, and He calls all of us to live under Him (66:19; compare Gen. 10). Isaiah’s vision of international blessing and worldwide unity echoes God’s promise to Abraham and Sarah, that through them “all the families of the earth shall be blessed” (Gen. 12:2, 3). It also anticipates John’s apocalyptic vision of people from “every tribe and tongue and people and nation” worshiping and serving the Lord (Rev. 5:9, 10, 7:9).

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Isaiah 1

a **1:17** Some ancient versions read *the oppressed.*
b **1:29** Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Targum read *you*.

Isaiah 3

a **3:6** Literally *hand*

Isaiah 7

a **7:3** Literally *A Remnant Shall Return*
b **7:14** Literally *God-With-Us*
c **7:20** That is, the Euphrates

Isaiah 8

a **8:1** Literally *Speed the Spoil, Hasten the Booty*
b **8:7** That is, the Euphrates
c **8:8** Literally *God-With-Us*
d **8:10** Hebrew *Immanuel*

Isaiah 9

a **9:3** Following Qere and Targum; Kethib and Vulgate read *not increased joy;* Septuagint reads *Most of the people You brought down in Your joy*.

Isaiah 10

a **10:16** Following Bomberg; Masoretic Text and Dead Sea Scrolls read *YHWH* (*the LORD*).
b **10:30** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *Listen to her, O Anathoth*.

Isaiah 11

a **11:15** Following Masoretic Text and Vulgate; Septuagint, Syriac, and Targum read *dry up*.
b **11:15** That is, the Euphrates

Isaiah 12

a **12:2** Exodus 15:2

Isaiah 14

a **14:4** Or *insolent*
b **14:12** Literally *Day Star*

Isaiah 15

a **15:2** Hebrew *bayith,* literally *house*
b **15:4** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *loins*.
c **15:5** Or *The Third Eglath,* an unknown city (compare Jeremiah 48:34)
d **15:9** Following Masoretic Text and Targum; Dead Sea Scrolls and Vulgate read *Dibon;* Septuagint reads *Rimon*.
e **15:9** Following Masoretic Text and Targum; Dead Sea Scrolls and Vulgate read *Dibon;* Septuagint reads *Rimon.*

Isaiah 17

a **17:2** Following Masoretic Text and Vulgate; Septuagint reads *It shall be forsaken forever;* Targum reads *Its cities shall be forsaken and desolate*.
b **17:8** Hebrew *Asherim,* Canaanite deities
c **17:9** Septuagint reads *Hivites;* Targum reads *laid waste;* Vulgate reads *as the plows*.
d **17:9** Septuagint reads *Amorites;* Targum reads *in ruins;* Vulgate reads *corn*.

Isaiah 18

a **18:7** Following Dead Sea Scrolls, Septuagint, and Vulgate; Masoretic Text omits *From;* Targum reads *To*.

Isaiah 19

a **19:7** That is, the Nile
b **19:13** That is, ancient Memphis
c **19:15** Compare Isaiah 9:14–16
d **19:18** Some Hebrew manuscripts, Arabic, Dead Sea Scrolls, Targum, and Vulgate read *Sun;* Septuagint reads *Asedek* (literally *Righteousness*).

Isaiah 20

a **20:1** Or *the Commander in Chief*

Isaiah 21

a **21:8** Dead Sea Scrolls read *Then the observer cried.*

Isaiah 22

a **22:19** Septuagint omits *he will pull you down;* Syriac, Targum, and Vulgate read *I will pull you down*.

Isaiah 23

a **23:1** Hebrew *Kittim,* western lands, especially Cyprus
b **23:2** Following Masoretic Text and Vulgate; Septuagint and Targum read *Passing over the water;* Dead Sea Scrolls read *Your messengers passing over the sea*.
c **23:3** That is, the Nile
d **23:10** That is, the Nile

Isaiah 26

a **26:4** Or *Rock of Ages*
b **26:19** Following Masoretic Text and Vulgate; Syriac and Targum read *their dead bodies;* Septuagint reads *those in the tombs*.

Isaiah 27

a **27:2** Following Masoretic Text (Kittel's *Biblia Hebraica*), Bomberg, and Vulgate; Masoretic Text (*Biblia Hebraica Stuttgartensia*), some Hebrew manuscripts, and Septuagint read *delight;* Targum reads *choice vineyard*.
b **27:9** Hebrew *Asherim,* Canaanite deities
c **27:12** That is, the Euphrates

Isaiah 29

a **29:1** That is, Jerusalem

Isaiah 30

a **30:7** Literally *Rahab Sits Idle*

Isaiah 33

a **33:2** Septuagint omits *their;* Syriac, Targum, and Vulgate read *our*.
b **33:8** Following Masoretic Text and Vulgate; Dead Sea Scrolls read *witnesses;* Septuagint omits *cities;* Targum reads *They have been removed from their cities*.

Isaiah 36

a **36:2** A title, probably *Chief of Staff* or *Governor*
b **36:11** Literally *Judean*

Isaiah 37

a **37:36** Or *Angel*

Isaiah 38

a **38:11** Hebrew *YAH, YAH*
b **38:11** Following some Hebrew manuscripts; Masoretic Text and Vulgate read *rest;* Septuagint omits *among the inhabitants of the world;* Targum reads *land*.
c **38:14** Following Bomberg; Masoretic Text and Dead Sea Scrolls read *Lord.*
d **38:15** Following Masoretic Text and Vulgate; Dead Sea Scrolls and Targum read *And shall I say to Him;* Septuagint omits first half of this verse.

Isaiah 39

a **39:1** Spelled *Berodach-Baladan* in 2 Kings 20:12

Isaiah 40

a **40:3** Following Masoretic Text, Targum, and Vulgate; Septuagint omits *in the desert*.
b **40:6** Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, and Vulgate read *I*.
c **40:12** Following Masoretic Text, Septuagint, and Vulgate; Dead Sea Scrolls read *waters of the sea;* Targum reads *waters of the world*.

Isaiah 41

a **41:29** Following Masoretic Text and Vulgate; Dead Sea Scrolls, Syriac, and Targum read *nothing;* Septuagint omits the first line.

Isaiah 45

a **45:2** Dead Sea Scrolls and Septuagint read *mountains;* Targum reads *I will trample down the walls;* Vulgate reads *I will humble the great ones of the earth.*

Isaiah 48

a **48:16** The Hebrew verb is singular.

Isaiah 49

a **49:5** Qere, Dead Sea Scrolls, and Septuagint read *is gathered to Him;* Kethib reads *is not gathered.*
b **49:17** Dead Sea Scrolls, Septuagint, Targum, and Vulgate read *builders*.
c **49:24** Following Masoretic Text and Targum; Dead Sea Scrolls, Syriac, and Vulgate read *the mighty;* Septuagint reads *unjustly*.

Isaiah 51

a **51:23** Literally *your soul*

Isaiah 52

a **52:5** Dead Sea Scrolls read *Mock;* Septuagint reads *Marvel and wail;* Targum reads *Boast themselves;* Vulgate reads *Treat them unjustly*.
b **52:15** Or *startle*

Isaiah 53

a **53:9** Literally *he* or *He*
b **53:11** Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls and Septuagint read *From the labor of His soul He shall see light.*

Isaiah 56

a **56:5** Literally *him*

Isaiah 57

a **57:8** Literally *hand,* a euphemism

Isaiah 62

a **62:4** Literally *My Delight Is in Her*
b **62:4** Literally *Married*

Isaiah 65

a **65:11** Literally *Troop* or *Fortune,* a pagan deity
b **65:11** Literally *Number* or *Destiny,* a pagan deity

Isaiah 66

a **66:19** Following Masoretic Text and Targum; Septuagint reads *Put* (compare Jeremiah 46:9).

The prophet Jeremiah was heartbroken as he witnessed the extent of his people's sin and foresaw the judgment coming upon them. The books of Jeremiah and Lamentations express this grief so frequently and poignantly that Jeremiah has been called the "weeping prophet." Many who imagine a prophet probably picture an angry malcontent railing against society, but Jeremiah's righteous anger was fueled by his passion for his people as well as his God.

The Book of Jeremiah contains prophecies given during the lowest point in Judah's history—the start of the Babylonian exile. Ironically, about the time that Jeremiah commenced his ministry, King Josiah had begun instituting reforms, and Judah seemed to be making a turnaround. Nevertheless, the Lord's judgment was certain. The wickedness of Manasseh, Josiah's grandfather, added to a pile of sins that the nation had been heaping up for years. As a result, God vowed to allow Judah to go into captivity (2 Kin. 21:10–15), repeating His intentions even as Josiah was having repairs made to the temple (22:15–20).

This devastating judgment came to pass during Jeremiah's lifetime. The Babylonians attacked Jerusalem three times, finally destroying the city in 587 B.C. Through it all, Jeremiah continued to warn his people to turn back to God, to give up their idols, to practice piety toward the Lord and integrity toward each other, and to refrain from shoring up the nation's faltering defenses by making military alliances with foreign countries, particularly Egypt. At one point Jeremiah was led by the Lord to visit a potter's house, where the Lord spoke to him, explaining that just as

the potter may refashion his clay vessels into new creations as he sees fit, so the Lord could just as easily transform Israel as He saw fit, promising to destroy it or build it up according to its just deserts.

Judah's population generally ignored these warnings. They doubted that God would actually allow foreigners to capture Jerusalem, and they thought it inconceivable that their temple could ever be destroyed. They assumed their covenant with God gave them special protection regardless of whether they honored their side of the agreement.

This attitude signaled the need for a new relationship between God and His people. Jeremiah outlined this change in his prophecy of a new covenant (31:31–34). The new covenant would not only encourage but empower people to live out God's will. In Jeremiah's words, God's law would be written no longer on tablets of stone but on their minds and hearts (31:33). It would be a covenant not of law and condemnation but of grace and forgiveness. This bright promise anticipated by five hundred years the work of grace accomplished by Jesus Christ through His death on the cross and by the Holy Spirit coming to indwell believers.

The Book of Jeremiah was written by the prophet Jeremiah (see his profile at Jer. 1:1), and his personality and emotions are evident throughout the book. His prophecies contain many literary styles including poetry, prose, lament, allegory, correspondence, parable, history, and biography. The material is not organized in chronological order, making reading the book as an account of history a challenge.

Jeremiah's call to be a prophet occurred around 626 B.C. His work continued through the reigns of five kings—Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah (see "The Life and Times of Jeremiah" at Jer. 1:3)—and the governorship of Gedaliah, who was appointed by the Babylonians to manage Jerusalem after its fall in 587 B.C.

After Gedaliah was assassinated, the city's citizens fled to Egypt, taking Jeremiah along. Because of its close association with the theme, style, and topic of Jeremiah, the Book of Lamentations is also believed to have been written by that prophet.

The Book of Jeremiah focuses on Jerusalem, but the kingdoms of Babylon to the northeast and Egypt to the southwest, along with other nations in the ancient Middle East, also play important parts in these prophecies (see the "Judgment and Redemption for the Nations" at Jer. 46:1).

Key Verses in Jeremiah

- "Your iniquities have turned these things away, and your sins have withheld good from you" (Jer. 5:25).
- "Is there no balm in Gilead?" (Jer. 8:22).
- "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight" (Jer. 9:23, 24).
- "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9).
- "As the clay is in the potter's hand, so are you in My hand" (Jer. 18:6).
- "Cursed be the day in which I was born! Let the day not be blessed in which my mother bore me!" (Jer. 20:14).
- "Seek the peace of the city" (Jer. 29:7).
- "For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope" (Jer. 29:11).

- “I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people” (Jer. 31:33).

Jeremiah 1

[1]The words of Jeremiah the son of Hilkiah, of the priests who *were* in Anathoth in the land of Benjamin, *Jeremiah*

[2]to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.

[3]It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the carrying away of Jerusalem captive in the fifth month. *The Life and Times of Jeremiah*

The Prophet Is Called

4Then the word of the LORD came to me, saying:

> [5]"Before I formed you in the womb I knew you;
> Before you were born I sanctified you;
> I ordained you a prophet to the nations."

[6]Then said I:

> "Ah, Lord GOD!
> Behold, I cannot speak, for I *am* a youth."

[7]But the LORD said to me:

> "Do not say, 'I *am* a youth,'
> For you shall go to all to whom I send you,
> And whatever I command you, you shall speak.
> [8]Do not be afraid of their faces,

For I *am* with you to deliver you,” says the
LORD.

9Then the LORD put forth His hand and touched my mouth, and the LORD said to me:

“Behold, I have put My words in your mouth.
10See, I have this day set you over the
nations and over the kingdoms,
To root out and to pull down,
To destroy and to throw down,
To build and to plant.”

11Moreover the word of the LORD came to me, saying, “Jeremiah, what do you see?” And I said, “I see a branch of an almond tree.”

12Then the LORD said to me, “You have seen well, for I am ready to perform My word.”

13And the word of the LORD came to me the second time, saying, “What do you see?” And I said, “I see a boiling pot, and it is facing away from the north.”

14Then the LORD said to me:

“Out of the north calamity shall break forth
On all the inhabitants of the land.
15For behold, I am calling
All the families of the kingdoms of the
north,” says the LORD;
“They shall come and each one set his
throne
At the entrance of the gates of Jerusalem,
Against all its walls all around,
And against all the cities of Judah.
16I will utter My judgments

Against them concerning all their
wickedness,
Because they have forsaken Me,
Burned incense to other gods,
And worshiped the works of their own
hands.

17 “Therefore prepare yourself and arise,
And speak to them all that I command you.
Do not be dismayed before their faces,
Lest I dismay you before them.
18 For behold, I have made you this day
A fortified city and an iron pillar,
And bronze walls against the whole land—
Against the kings of Judah,
Against its princes,
Against its priests,
And against the people of the land.
19 They will fight against you,
But they shall not prevail against you.
For I *am* with you,” says the LORD, “to
deliver you.”

Jeremiah 2

God's Case Against Israel

1 Moreover the word of the LORD came to me, saying,
2 "Go and cry in the hearing of Jerusalem, saying, 'Thus says the LORD:

"I remember you,
The kindness of your youth,
The love of your betrothal,
When you went after Me in the wilderness,
In a land not sown.
3 Israel *was* holiness to the LORD,
The firstfruits of His increase.
All that devour him will offend;
Disaster will come upon them," says the LORD.' "

4 Hear the word of the LORD, O house of Jacob and all the families of the house of Israel.
5 Thus says the LORD:

"What injustice have your fathers found in Me,
That they have gone far from Me,
Have followed idols,
And have become idolaters?
6 Neither did they say, 'Where *is* the LORD,
Who brought us up out of the land of Egypt,
Who led us through the wilderness,
Through a land of deserts and pits,
Through a land of drought and the shadow of death,

Through a land that no one crossed
And where no one dwelt?’
7I brought you into a bountiful country,
To eat its fruit and its goodness.
But when you entered, you defiled My land
And made My heritage an abomination.
8The priests did not say, ‘Where *is* the LORD?’
And those who handle the law did not know Me;
The rulers also transgressed against Me;
The prophets prophesied by Baal,
And walked after *things that* do not profit.

9“Therefore I will yet bring charges against you,” says the LORD,
“And against your children’s children I will bring charges.
10For pass beyond the coasts of Cyprus[a] and see,
Send to Kedar[b] and consider diligently,
And see if there has been such a *thing*.
11Has a nation changed *its* gods,
Which *are* not gods?
But My people have changed their Glory
For *what* does not profit.
12Be astonished, O heavens, at this,
And be horribly afraid;
Be very desolate,” says the LORD.
13“For My people have committed two evils:
They have forsaken Me, the fountain of living waters,
And hewn themselves cisterns—broken cisterns that can hold no water.

14"*Is* Israel a servant?
Is he a homeborn *slave?*
Why is he plundered?
15The young lions roared at him, *and* growled;
They made his land waste;
His cities are burned, without inhabitant.
16Also the people of Noph[c] and Tahpanhes
Have broken the crown of your head.
17Have you not brought this on yourself,
In that you have forsaken the LORD your God
When He led you in the way?
18And now why take the road to Egypt,
To drink the waters of Sihor?
Or why take the road to Assyria,
To drink the waters of the River?[d]
19Your own wickedness will correct you,
And your backslidings will rebuke you.
Know therefore and see that *it is* an evil and bitter *thing*
That you have forsaken the LORD your God,
And the fear of Me *is* not in you,"
Says the Lord GOD of hosts.

20"For of old I have broken your yoke *and* burst your bonds;
And you said, 'I will not transgress,'
When on every high hill and under every green tree
You lay down, playing the harlot.
21Yet I had planted you a noble vine, a seed of highest quality.
How then have you turned before Me
Into the degenerate plant of an alien vine?

22 For though you wash yourself with lye, and
use much soap,
Yet your iniquity is marked before Me," says
the Lord GOD.

23 "How can you say, 'I am not polluted,
I have not gone after the Baals'?
See your way in the valley;
Know what you have done:
You are a swift dromedary breaking loose in
her ways,
24 A wild donkey used to the wilderness,
That sniffs at the wind in her desire;
In her time of mating, who can turn her
away?
All those who seek her will not weary
themselves;
In her month they will find her.
25 Withhold your foot from being unshod, and
your throat from thirst.
But you said, 'There is no hope.
No! For I have loved aliens, and after them I
will go.'

26 "As the thief is ashamed when he is found
out,
So is the house of Israel ashamed;
They and their kings and their princes, and
their priests and their prophets,
27 Saying to a tree, 'You *are* my father,'
And to a stone, 'You gave birth to me.'
For they have turned *their* back to Me, and
not *their* face.
But in the time of their trouble
They will say, 'Arise and save us.'

28 But where *are* your gods that you have
made for yourselves?
Let them arise,
If they can save you in the time of your
trouble;
For *according to* the number of your cities
Are your gods, O Judah.

29 "Why will you plead with Me?
You all have transgressed against Me," says
the LORD.
30 "In vain I have chastened your children;
They received no correction.
Your sword has devoured your prophets
Like a destroying lion.

31 "O generation, see the word of the LORD!
Have I been a wilderness to Israel,
Or a land of darkness?
Why do My people say, 'We are lords;
We will come no more to You'?
32 Can a virgin forget her ornaments,
Or a bride her attire?
Yet My people have forgotten Me days
without number.

33 "Why do you beautify your way to seek
love?
Therefore you have also taught
The wicked women your ways.
34 Also on your skirts is found
The blood of the lives of the poor innocents.
I have not found it by secret search,
But plainly on all these things.
35 Yet you say, 'Because I am innocent,

Surely His anger shall turn from me.’
Behold, I will plead My case against you,
Because you say, ‘I have not sinned.’
[36]Why do you gad about so much to change
your way?
Also you shall be ashamed of Egypt as you
were ashamed of Assyria.
[37]Indeed you will go forth from him
With your hands on your head;
For the LORD has rejected your trusted
allies,
And you will not prosper by them.

Jeremiah 3

Israel Is Shameless

1 “They say, ‘If a man divorces his wife,
And she goes from him
And becomes another man’s,
May he return to her again?’
Would not that land be greatly polluted?
But you have played the harlot with many
lovers;
Yet return to Me,” says the LORD.

2 “Lift up your eyes to the desolate heights
and see:
Where have you not lain *with men?*
By the road you have sat for them
Like an Arabian in the wilderness;
And you have polluted the land
With your harlotries and your wickedness.
3 Therefore the showers have been withheld,
And there has been no latter rain.
You have had a harlot’s forehead;
You refuse to be ashamed.
4 Will you not from this time cry to Me,
‘My Father, You *are* the guide of my youth?
5 Will He remain angry forever?
Will He keep it to the end?’
Behold, you have spoken and done evil
things,
As you were able.”

A Call to Repentance

6The LORD said also to me in the days of Josiah the king:
“Have you seen what backsliding Israel has done? She has
gone up on every high mountain and under every green
tree, and there played the harlot.
7“And I said, after she had done all these *things,* ‘Return
to Me.’ But she did not return. And her treacherous sister
Judah saw it.
8“Then I saw that for all the causes for which backsliding
Israel had committed adultery, I had put her away and
given her a certificate of divorce; yet her treacherous sister
Judah did not fear, but went and played the harlot also.
9“So it came to pass, through her casual harlotry, that
she defiled the land and committed adultery with stones
and trees.
10“And yet for all this her treacherous sister Judah has
not turned to Me with her whole heart, but in pretense,”
says the LORD.
11Then the LORD said to me, “Backsliding Israel has
shown herself more righteous than treacherous Judah.
12“Go and proclaim these words toward the north, and
say:

‘Return, backsliding Israel,’ says the LORD;
‘I will not cause My anger to fall on you.
For I *am* merciful,’ says the LORD;
‘I will not remain angry forever.
13Only acknowledge your iniquity,
That you have transgressed against the
LORD your God,
And have scattered your charms
To alien deities under every green tree,
And you have not obeyed My voice,’ says the
LORD.

14 “Return, O backsliding children,” says the LORD; “for I
am married to you. I will take you, one from a city and two
from a family, and I will bring you to Zion.
15 “And I will give you shepherds according to My heart,
who will feed you with knowledge and understanding.
16 “Then it shall come to pass, when you are multiplied
and increased in the land in those days,” says the LORD,
“that they will say no more, ‘The ark of the covenant of the
LORD.’ It shall not come to mind, nor shall they remember
it, nor shall they visit *it,* nor shall it be made anymore.
17 “At that time Jerusalem shall be called The Throne of
the LORD, and all the nations shall be gathered to it, to the
name of the LORD, to Jerusalem. No more shall they follow
the dictates of their evil hearts. *Repentance and Evangelism*
18 “In those days the house of Judah shall walk with the
house of Israel, and they shall come together out of the
land of the north to the land that I have given as an
inheritance to your fathers.
19 “But I said:

‘How can I put you among the children
And give you a pleasant land,
A beautiful heritage of the hosts of nations?’

“And I said:

‘You shall call Me, “My Father,”
And not turn away from Me.’
20 Surely, *as* a wife treacherously departs
from her husband,
So have you dealt treacherously with Me,
O house of Israel,” says the LORD.

21 A voice was heard on the desolate heights,

Weeping *and* supplications of the children of
Israel.
For they have perverted their way;
They have forgotten the LORD their God.

22“Return, you backsliding children,
And I will heal your backslidings.”

“Indeed we do come to You,
For You are the LORD our God.
23Truly, in vain *is salvation hoped for* from
the hills,
And from the multitude of mountains;
Truly, in the LORD our God
Is the salvation of Israel.
24For shame has devoured
The labor of our fathers from our youth—
Their flocks and their herds,
Their sons and their daughters.
25We lie down in our shame,
And our reproach covers us.
For we have sinned against the LORD our
God,
We and our fathers,
From our youth even to this day,
And have not obeyed the voice of the LORD
our God.”

Jeremiah 4

[1]“If you will return, O Israel,” says the
LORD,
“Return to Me;
And if you will put away your abominations
out of My sight,
Then you shall not be moved.
[2]And you shall swear, ‘The LORD lives,’
In truth, in judgment, and in righteousness;
The nations shall bless themselves in Him,
And in Him they shall glory.”

3For thus says the LORD to the men of Judah and Jerusalem:

“Break up your fallow ground,
And do not sow among thorns.
[4]Circumcise yourselves to the LORD,
And take away the foreskins of your hearts,
You men of Judah and inhabitants of
Jerusalem,
Lest My fury come forth like fire,
And burn so that no one can quench *it,*
Because of the evil of your doings.”

An Imminent Invasion

5Declare in Judah and proclaim in Jerusalem, and say:

“Blow the trumpet in the land;
Cry, ‘Gather together,’
And say, ‘Assemble yourselves,
And let us go into the fortified cities.’

6 Set up the standard toward Zion.
Take refuge! Do not delay!
For I will bring disaster from the north,
And great destruction.”

7 The lion has come up from his thicket,
And the destroyer of nations is on his way.
He has gone forth from his place
To make your land desolate.
Your cities will be laid waste,
Without inhabitant.
8 For this, clothe yourself with sackcloth,
Lament and wail.
For the fierce anger of the LORD
Has not turned back from us.

9 “And it shall come to pass in that day,” says
the LORD,
“*That* the heart of the king shall perish,
And the heart of the princes;
The priests shall be astonished,
And the prophets shall wonder.”

10 Then I said, “Ah, Lord GOD!
Surely You have greatly deceived this people
and Jerusalem,
Saying, ‘You shall have peace,’
Whereas the sword reaches to the heart.”

11 At that time it will be said
To this people and to Jerusalem,
“A dry wind of the desolate heights *blows* in
the wilderness
Toward the daughter of My people—
Not to fan or to cleanse—

12 A wind too strong for these will come for
Me;
Now I will also speak judgment against
them.”

13 “Behold, he shall come up like clouds,
And his chariots like a whirlwind.
His horses are swifter than eagles.
Woe to us, for we are plundered!”

14 O Jerusalem, wash your heart from
wickedness,
That you may be saved.
How long shall your evil thoughts lodge
within you?
15 For a voice declares from Dan
And proclaims affliction from Mount
Ephraim:
16 “Make mention to the nations,
Yes, proclaim against Jerusalem,
That watchers come from a far country
And raise their voice against the cities of
Judah.
17 Like keepers of a field they are against her
all around,
Because she has been rebellious against
Me,” says the LORD.
18 “Your ways and your doings
Have procured these *things* for you.
This *is* your wickedness,
Because it is bitter,
Because it reaches to your heart.”

Sorrow for the Doomed Nation

19 O my soul, my soul!

I am pained in my very heart!
My heart makes a noise in me;
I cannot hold my peace,
Because you have heard, O my soul,
The sound of the trumpet,
The alarm of war.
20 Destruction upon destruction is cried,
For the whole land is plundered.
Suddenly my tents are plundered,
And my curtains in a moment.
21 How long will I see the standard,
And hear the sound of the trumpet?

22 "For My people *are* foolish,
They have not known Me.
They *are* silly children,
And they have no understanding.
They *are* wise to do evil,
But to do good they have no knowledge."

23 I beheld the earth, and indeed *it was*
without form, and void;
And the heavens, they *had* no light.
24 I beheld the mountains, and indeed they
trembled,
And all the hills moved back and forth.
25 I beheld, and indeed *there was* no man,
And all the birds of the heavens had fled.
26 I beheld, and indeed the fruitful land *was* a
wilderness,
And all its cities were broken down
At the presence of the LORD,
By His fierce anger.

27 For thus says the LORD:

“The whole land shall be desolate;
Yet I will not make a full end.
28For this shall the earth mourn,
And the heavens above be black,
Because I have spoken.
I have purposed and will not relent,
Nor will I turn back from it.
29The whole city shall flee from the noise of
the horsemen and bowmen.
They shall go into thickets and climb up on
the rocks.
Every city *shall be* forsaken,
And not a man shall dwell in it.

30“And *when* you *are* plundered,
What will you do?
Though you clothe yourself with crimson,
Though you adorn *yourself* with ornaments
of gold,
Though you enlarge your eyes with paint,
In vain you will make yourself fair;
Your lovers will despise you;
They will seek your life.

31“For I have heard a voice as of a woman in
labor,
The anguish as of her who brings forth her
first child,
The voice of the daughter of Zion bewailing
herself;
She spreads her hands, *saying,*
‘Woe *is* me now, for my soul is weary
Because of murderers!’

Jeremiah 5

The Justice of God's Judgment

1 "Run to and fro through the streets of
Jerusalem;
See now and know;
And seek in her open places
If you can find a man,
If there is *anyone* who executes judgment,
Who seeks the truth,
And I will pardon her. *Not One Righteous Person*
2 Though they say, '*As* the LORD lives,'
Surely they swear falsely."

3 O LORD, *are* not Your eyes on the truth?
You have stricken them,
But they have not grieved;
You have consumed them,
But they have refused to receive correction.
They have made their faces harder than
rock;
They have refused to return.

4 Therefore I said, "Surely these *are* poor.
They are foolish;
For they do not know the way of the LORD,
The judgment of their God.
5 I will go to the great men and speak to
them,
For they have known the way of the LORD,
The judgment of their God."

But these have altogether broken the yoke

And burst the bonds.
6 Therefore a lion from the forest shall slay
them,
A wolf of the deserts shall destroy them;
A leopard will watch over their cities.
Everyone who goes out from there shall be
torn in pieces,
Because their transgressions are many;
Their backslidings have increased.

7 "How shall I pardon you for this?
Your children have forsaken Me
And sworn by those *that are* not gods.
When I had fed them to the full,
Then they committed adultery
And assembled themselves by troops in the
harlots' houses.
8 They were *like* well-fed lusty stallions;
Every one neighed after his neighbor's wife.
9 Shall I not punish *them* for these *things?*"
says the LORD.
"And shall I not avenge Myself on such a
nation as this?

10 "Go up on her walls and destroy,
But do not make a complete end.
Take away her branches,
For they *are* not the LORD's.
11 For the house of Israel and the house of
Judah
Have dealt very treacherously with Me,"
says the LORD.

12 They have lied about the LORD,
And said, "*It is* not He.

Neither will evil come upon us,
Nor shall we see sword or famine.
13And the prophets become wind,
For the word *is* not in them.
Thus shall it be done to them."

14Therefore thus says the LORD God of hosts:

"Because you speak this word,
Behold, I will make My words in your mouth
fire,
And this people wood,
And it shall devour them.
15Behold, I will bring a nation against you
from afar,
O house of Israel," says the LORD.
"It *is* a mighty nation,
It *is* an ancient nation,
A nation whose language you do not know,
Nor can you understand what they say.
16Their quiver *is* like an open tomb;
They *are* all mighty men.
17And they shall eat up your harvest and
your bread,
Which your sons and daughters should eat.
They shall eat up your flocks and your herds;
They shall eat up your vines and your fig
trees;
They shall destroy your fortified cities,
In which you trust, with the sword.

18"Nevertheless in those days," says the LORD, "I will not make a complete end of you.

19"And it will be when you say, 'Why does the LORD our God do all these *things* to us?' then you shall answer them,

‘Just as you have forsaken Me and served foreign gods in your land, so you shall serve aliens in a land *that is* not yours.’

20 “Declare this in the house of Jacob
And proclaim it in Judah, saying,
21 ‘Hear this now, O foolish people,
Without understanding,
Who have eyes and see not,
And who have ears and hear not:
22 Do you not fear Me?’ says the LORD.
‘Will you not tremble at My presence,
Who have placed the sand as the bound of the sea,
By a perpetual decree, that it cannot pass beyond it?
And though its waves toss to and fro,
Yet they cannot prevail;
Though they roar, yet they cannot pass over it.
23 But this people has a defiant and rebellious heart;
They have revolted and departed.
24 They do not say in their heart,
“Let us now fear the LORD our God,
Who gives rain, both the former and the latter, in its season.
He reserves for us the appointed weeks of the harvest.”
25 Your iniquities have turned these *things* away,
And your sins have withheld good from you.

26 ‘For among My people are found wicked *men;*

They lie in wait as one who sets snares;
They set a trap;
They catch men.
27 As a cage is full of birds,
So their houses *are* full of deceit.
Therefore they have become great and grown rich.
28 They have grown fat, they are sleek;
Yes, they surpass the deeds of the wicked;
They do not plead the cause,
The cause of the fatherless;
Yet they prosper,
And the right of the needy they do not defend.
29 Shall I not punish *them* for these *things?*" says the LORD.
'Shall I not avenge Myself on such a nation as this?'

30 "An astonishing and horrible thing
Has been committed in the land:
31 The prophets prophesy falsely,
And the priests rule by their *own* power;
And My people love *to have it* so.
But what will you do in the end?

Jeremiah 6

Impending Destruction from the North

1 “O you children of Benjamin,
Gather yourselves to flee from the midst of Jerusalem!
Blow the trumpet in Tekoa,
And set up a signal-fire in Beth Haccerem;
For disaster appears out of the north,
And great destruction.
2 I have likened the daughter of Zion
To a lovely and delicate woman.
3 The shepherds with their flocks shall come to her.
They shall pitch *their* tents against her all around.
Each one shall pasture in his own place.”

4 “Prepare war against her;
Arise, and let us go up at noon.
Woe to us, for the day goes away,
For the shadows of the evening are lengthening.
5 Arise, and let us go by night,
And let us destroy her palaces.”

6 For thus has the LORD of hosts said:

“Cut down trees,
And build a mound against Jerusalem.
This *is* the city to be punished.
She *is* full of oppression in her midst.
7 As a fountain wells up with water,

So she wells up with her wickedness.
Violence and plundering are heard in her.
Before Me continually *are* grief and wounds.
8 Be instructed, O Jerusalem,
Lest My soul depart from you;
Lest I make you desolate,
A land not inhabited."

9 Thus says the LORD of hosts:

"They shall thoroughly glean as a vine the remnant of Israel;
As a grape-gatherer, put your hand back into the branches."

10 To whom shall I speak and give warning,
That they may hear?
Indeed their ear *is* uncircumcised,
And they cannot give heed.
Behold, the word of the LORD is a reproach to them;
They have no delight in it.
11 Therefore I am full of the fury of the LORD.
I am weary of holding *it* in.
"I will pour it out on the children outside,
And on the assembly of young men together;
For even the husband shall be taken with the wife,
The aged with *him who is* full of days.
12 And their houses shall be turned over to others,
Fields and wives together;
For I will stretch out My hand

Against the inhabitants of the land," says the
LORD.
13"Because from the least of them even to
the greatest of them,
Everyone *is* given to covetousness;
And from the prophet even to the priest,
Everyone deals falsely.
14They have also healed the hurt of My
people slightly,
Saying, 'Peace, peace!'
When *there is* no peace.
15Were they ashamed when they had
committed abomination?
No! They were not at all ashamed;
Nor did they know how to blush.
Therefore they shall fall among those who
fall;
At the time I punish them,
They shall be cast down," says the LORD.

16Thus says the LORD:

"Stand in the ways and see,
And ask for the old paths, where the good
way *is,*
And walk in it;
Then you will find rest for your souls.
But they said, 'We will not walk *in it*.'
17Also, I set watchmen over you, *saying,*
'Listen to the sound of the trumpet!'
But they said, 'We will not listen.'
18Therefore hear, you nations,
And know, O congregation, what *is* among
them.
19Hear, O earth!

Behold, I will certainly bring calamity on this
people—
The fruit of their thoughts,
Because they have not heeded My words
Nor My law, but rejected it.
20For what purpose to Me
Comes frankincense from Sheba,
And sweet cane from a far country?
Your burnt offerings *are* not acceptable,
Nor your sacrifices sweet to Me."

21Therefore thus says the LORD:

"Behold, I will lay stumbling blocks before
this people,
And the fathers and the sons together shall
fall on them.
The neighbor and his friend shall perish."

22Thus says the LORD:

"Behold, a people comes from the north
country,
And a great nation will be raised from the
farthest parts of the earth.
23They will lay hold on bow and spear;
They *are* cruel and have no mercy;
Their voice roars like the sea;
And they ride on horses,
As men of war set in array against you, O
daughter of Zion."

24We have heard the report of it;
Our hands grow feeble.
Anguish has taken hold of us,
Pain as of a woman in labor.

25 Do not go out into the field,
Nor walk by the way.
Because of the sword of the enemy,
Fear *is* on every side.
26 O daughter of my people,
Dress in sackcloth
And roll about in ashes!
Make mourning *as for* an only son, most bitter lamentation;
For the plunderer will suddenly come upon us.

27 "I have set you *as* an assayer *and* a fortress among My people,
That you may know and test their way.
28 They *are* all stubborn rebels, walking as slanderers.
They are bronze and iron,
They *are* all corrupters;
29 The bellows blow fiercely,
The lead is consumed by the fire;
The smelter refines in vain,
For the wicked are not drawn off.
30 *People* will call them rejected silver,
Because the LORD has rejected them."

Jeremiah 7

Trusting in Lying Words

1 The word that came to Jeremiah from the LORD, saying,

2 "Stand in the gate of the LORD's house, and proclaim there this word, and say, 'Hear the word of the LORD, all *you of* Judah who enter in at these gates to worship the LORD!' " *What Is Religion?*

3 Thus says the LORD of hosts, the God of Israel: "Amend your ways and your doings, and I will cause you to dwell in this place.

4 "Do not trust in these lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.'

5 "For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor,

6 "*if* you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt,

7 "then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever.

8 "Behold, you trust in lying words that cannot profit.

9 "Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know,

10 "and *then* come and stand before Me in this house which is called by My name, and say, 'We are delivered to do all these abominations'?

11 "Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it,*" says the LORD.

12 “But go now to My place which *was* in Shiloh, where I
set My name at the first, and see what I did to it because of
the wickedness of My people Israel.
13 “And now, because you have done all these works,” says
the LORD, “and I spoke to you, rising up early and
speaking, but you did not hear, and I called you, but you did
not answer,
14 “therefore I will do to the house which is called by My
name, in which you trust, and to this place which I gave to
you and your fathers, as I have done to Shiloh.
15 “And I will cast you out of My sight, as I have cast out
all your brethren—the whole posterity of Ephraim.
16 “Therefore do not pray for this people, nor lift up a cry
or prayer for them, nor make intercession to Me; for I will
not hear you.
17 “Do you not see what they do in the cities of Judah and
in the streets of Jerusalem? *On the Eve of Destruction*
18 “The children gather wood, the fathers kindle the fire,
and the women knead dough, to make cakes for the queen
of heaven; and *they* pour out drink offerings to other gods,
that they may provoke Me to anger.
19 “Do they provoke Me to anger?” says the LORD. “*Do*
they not *provoke* themselves, to the shame of their own
faces?”
20 Therefore thus says the Lord GOD: “Behold, My anger
and My fury will be poured out on this place—on man and
on beast, on the trees of the field and on the fruit of the
ground. And it will burn and not be quenched.”
21 Thus says the LORD of hosts, the God of Israel: “Add
your burnt offerings to your sacrifices and eat meat.
22 “For I did not speak to your fathers, or command them
in the day that I brought them out of the land of Egypt,
concerning burnt offerings or sacrifices.

23 “But this is what I commanded them, saying, ‘Obey My
voice, and I will be your God, and you shall be My people.
And walk in all the ways that I have commanded you, that it
may be well with you.’ *Reaching Forward*
24 “Yet they did not obey or incline their ear, but followed
the counsels *and* the dictates of their evil hearts, and went
backward and not forward.
25 “Since the day that your fathers came out of the land of
Egypt until this day, I have even sent to you all My servants
the prophets, daily rising up early and sending *them*.
26 “Yet they did not obey Me or incline their ear, but
stiffened their neck. They did worse than their fathers.
27 “Therefore you shall speak all these words to them, but
they will not obey you. You shall also call to them, but they
will not answer you.

Judgment on Obscene Religion

28 “So you shall say to them, ‘This *is* a nation that does
not obey the voice of the LORD their God nor receive
correction. Truth has perished and has been cut off from
their mouth.
29 ‘Cut off your hair and cast *it* away, and take up a
lamentation on the desolate heights; for the LORD has
rejected and forsaken the generation of His wrath.’
30 “For the children of Judah have done evil in My sight,”
says the LORD. “They have set their abominations in the
house which is called by My name, to pollute it.
31 “And they have built the high places of Tophet, which *is*
in the Valley of the Son of Hinnom, to burn their sons and
their daughters in the fire, which I did not command, nor
did it come into My heart.
32 “Therefore behold, the days are coming,” says the
LORD, “when it will no more be called Tophet, or the Valley

of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room.

33 “The corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten *them away*.

34 “Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be desolate.

Jeremiah 8

1 “At that time,” says the LORD, “they shall bring out the
bones of the kings of Judah, and the bones of its princes,
and the bones of the priests, and the bones of the prophets,
and the bones of the inhabitants of Jerusalem, out of their
graves.
2 “They shall spread them before the sun and the moon
and all the host of heaven, which they have loved and
which they have served and after which they have walked,
which they have sought and which they have worshiped.
They shall not be gathered nor buried; they shall be like
refuse on the face of the earth.
3 “Then death shall be chosen rather than life by all the
residue of those who remain of this evil family, who remain
in all the places where I have driven them,” says the LORD
of hosts.

The Peril of False Teaching

4 “Moreover you shall say to them, ‘Thus says the LORD:

“Will they fall and not rise?
Will one turn away and not return?
5 Why has this people slidden back,
Jerusalem, in a perpetual backsliding?
They hold fast to deceit,
They refuse to return.
6 I listened and heard,
But they do not speak aright.
No man repented of his wickedness,
Saying, ‘What have I done?’
Everyone turned to his own course,
As the horse rushes into the battle.

7 “Even the stork in the heavens
Knows her appointed times;
And the turtledove, the swift, and the swallow
Observe the time of their coming.
But My people do not know the judgment of the LORD.

8 “How can you say, ‘We *are* wise,
And the law of the LORD *is* with us’?
Look, the false pen of the scribe certainly works falsehood.
9 The wise men are ashamed,
They are dismayed and taken.
Behold, they have rejected the word of the LORD;
So what wisdom do they have?
10 Therefore I will give their wives to others,
And their fields to those who will inherit *them;*
Because from the least even to the greatest
Everyone is given to covetousness;
From the prophet even to the priest
Everyone deals falsely.
11 For they have healed the hurt of the daughter of My people slightly,
Saying, ‘Peace, peace!’
When *there is* no peace. *False Security*
12 Were they ashamed when they had committed abomination?
No! They were not at all ashamed,
Nor did they know how to blush.
Therefore they shall fall among those who fall;
In the time of their punishment

They shall be cast down,” says the LORD.

13“I will surely consume them,” says the
LORD.
“No grapes *shall be* on the vine,
Nor figs on the fig tree,
And the leaf shall fade;
And *the things* I have given them shall pass
away from them.” ’ ”

14“Why do we sit still?
Assemble yourselves,
And let us enter the fortified cities,
And let us be silent there.
For the LORD our God has put us to silence
And given us water of gall to drink,
Because we have sinned against the LORD.

15“*We* looked for peace, but no good *came;*
And for a time of health, and there was
trouble!
16The snorting of His horses was heard from
Dan.
The whole land trembled at the sound of the
neighing of His strong ones;
For they have come and devoured the land
and all that is in it,
The city and those who dwell in it.”

17“For behold, I will send serpents among
you,
Vipers which cannot be charmed,
And they shall bite you,” says the LORD.

The Prophet Mourns for the People

18I would comfort myself in sorrow;
My heart *is* faint in me.
19Listen! The voice,
The cry of the daughter of my people
From a far country:
“*Is* not the LORD in Zion?
Is not her King in her?”

“Why have they provoked Me to anger
With their carved images—
With foreign idols?”

20“The harvest is past,
The summer is ended,
And we are not saved!”

21For the hurt of the daughter of my people I
am hurt.
I am mourning;
Astonishment has taken hold of me.
22*Is there* no balm in Gilead,
Is there no physician there?
Why then is there no recovery
For the health of the daughter of my people?

Jeremiah 9

1 Oh, that my head were waters,
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!

The Heart of a Prophet

2 Oh, that I had in the wilderness
A lodging place for travelers;
That I might leave my people,
And go from them!
For they *are* all adulterers,
An assembly of treacherous men.

3 "And *like* their bow they have bent their
tongues *for* lies.
They are not valiant for the truth on the
earth.
For they proceed from evil to evil,
And they do not know Me," says the LORD.
4 "Everyone take heed to his neighbor,
And do not trust any brother;
For every brother will utterly supplant,
And every neighbor will walk with
slanderers.
5 Everyone will deceive his neighbor,
And will not speak the truth;
They have taught their tongue to speak lies;
They weary themselves to commit iniquity.
6 Your dwelling place *is* in the midst of
deceit;
Through deceit they refuse to know Me,"
says the LORD.

7Therefore thus says the LORD of hosts:

"Behold, I will refine them and try them;
For how shall I deal with the daughter of My people?
8Their tongue *is* an arrow shot out;
It speaks deceit;
One speaks peaceably to his neighbor with his mouth,
But in his heart he lies in wait.
9Shall I not punish them for these *things?*" says the LORD.
"Shall I not avenge Myself on such a nation as this?"

10I will take up a weeping and wailing for the mountains,
And for the dwelling places of the wilderness a lamentation,
Because they are burned up,
So that no one can pass through;
Nor can *men* hear the voice of the cattle.
Both the birds of the heavens and the beasts have fled;
They are gone.

11"I will make Jerusalem a heap of ruins, a den of jackals.
I will make the cities of Judah desolate, without an inhabitant."

12Who *is* the wise man who may understand this? And *who is he* to whom the mouth of the LORD has spoken, that he may declare it? Why does the land perish *and* burn up like a wilderness, so that no one can pass through?

13 And the LORD said, “Because they have forsaken My
law which I set before them, and have not obeyed My voice,
nor walked according to it,
14 “but they have walked according to the dictates of their
own hearts and after the Baals, which their fathers taught
them,”
15 therefore thus says the LORD of hosts, the God of
Israel: “Behold, I will feed them, this people, with
wormwood, and give them water of gall to drink.
16 “I will scatter them also among the Gentiles, whom
neither they nor their fathers have known. And I will send a
sword after them until I have consumed them.”

The People Mourn in Judgment

17 Thus says the LORD of hosts:
“Consider and call for the mourning women,
That they may come;
And send for skillful wailing women,
That they may come.
18 Let them make haste
And take up a wailing for us,
That our eyes may run with tears,
And our eyelids gush with water.
19 For a voice of wailing is heard from Zion:
‘How we are plundered!
We are greatly ashamed,
Because we have forsaken the land,
Because we have been cast out of our
dwellings.’ ”

20 Yet hear the word of the LORD, O women,
And let your ear receive the word of His
mouth;
Teach your daughters wailing,

And everyone her neighbor a lamentation.
21For death has come through our windows,
Has entered our palaces,
To kill off the children—*no longer to be* outside!
And the young men—*no longer* on the streets!

22Speak, “Thus says the LORD:

‘Even the carcasses of men shall fall as refuse on the open field,
Like cuttings after the harvester,
And no one shall gather *them*.’ ”

23Thus says the LORD:

“Let not the wise *man* glory in his wisdom,
Let not the mighty *man* glory in his might,
Nor let the rich *man* glory in his riches;
24But let him who glories glory in this,
That he understands and knows Me,
That I *am* the LORD, exercising lovingkindness, judgment, and righteousness in the earth.
For in these I delight,” says the LORD.

25“Behold, the days are coming,” says the LORD, “that I will punish all *who are* circumcised with the uncircumcised —

26“Egypt, Judah, Edom, the people of Ammon, Moab, and all *who are* in the farthest corners, who dwell in the wilderness. For all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.”

Jeremiah 10

Idols and the True God

1 Hear the word which the LORD speaks to you, O house of
Israel.
2 Thus says the LORD:

"Do not learn the way of the Gentiles;
Do not be dismayed at the signs of heaven,
For the Gentiles are dismayed at them.
3 For the customs of the peoples *are* futile;
For *one* cuts a tree from the forest,
The work of the hands of the workman, with
the ax.
4 They decorate it with silver and gold;
They fasten it with nails and hammers
So that it will not topple.
5 They *are* upright, like a palm tree,
And they cannot speak;
They must be carried,
Because they cannot go *by themselves*.
Do not be afraid of them,
For they cannot do evil,
Nor can they do any good."

6 Inasmuch as *there is* none like You, O
LORD
(You *are* great, and Your name *is* great in
might),
7 Who would not fear You, O King of the
nations?
For this is Your rightful due.
For among all the wise *men* of the nations,

And in all their kingdoms,
There is none like You.
8But they are altogether dull-hearted and foolish;
A wooden idol *is* a worthless doctrine.
9Silver is beaten into plates;
It is brought from Tarshish,
And gold from Uphaz,
The work of the craftsman
And of the hands of the metalsmith;
Blue and purple *are* their clothing;
They *are* all the work of skillful *men*.
10But the LORD *is* the true God;
He *is* the living God and the everlasting King.
At His wrath the earth will tremble,
And the nations will not be able to endure His indignation.

11Thus you shall say to them: "The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens." *The Work of Errors*

12He has made the earth by His power,
He has established the world by His wisdom,
And has stretched out the heavens at His discretion.
13When He utters His voice,
There is a multitude of waters in the heavens:
"And He causes the vapors to ascend from the ends of the earth.
He makes lightning for the rain,
He brings the wind out of His treasuries."[a]

14 Everyone is dull-hearted, without
knowledge;
Every metalsmith is put to shame by an
image;
For his molded image *is* falsehood,
And *there is* no breath in them.
15 They *are* futile, a work of errors;
In the time of their punishment they shall
perish.
16 The Portion of Jacob *is* not like them,
For He *is* the Maker of all *things,*
And Israel *is* the tribe of His inheritance;
The LORD of hosts *is* His name.

The Coming Captivity of Judah

17 Gather up your wares from the land,
O inhabitant of the fortress!

18 For thus says the LORD:

"Behold, I will throw out at this time
The inhabitants of the land,
And will distress them,
That they may find *it so*."

19 Woe is me for my hurt!
My wound is severe.
But I say, "Truly this *is* an infirmity,
And I must bear it."
20 My tent is plundered,
And all my cords are broken;
My children have gone from me,
And they *are* no more.
There is no one to pitch my tent anymore,
Or set up my curtains.

21For the shepherds have become dull-
hearted,
And have not sought the LORD;
Therefore they shall not prosper,
And all their flocks shall be scattered.
22Behold, the noise of the report has come,
And a great commotion out of the north
country,
To make the cities of Judah desolate, a den
of jackals.

23O LORD, I know the way of man *is* not in
himself;
It is not in man who walks to direct his own
steps.
24O LORD, correct me, but with justice;
Not in Your anger, lest You bring me to
nothing.
25Pour out Your fury on the Gentiles, who do
not know You,
And on the families who do not call on Your
name;
For they have eaten up Jacob,
Devoured him and consumed him,
And made his dwelling place desolate.

Jeremiah 11

The Broken Covenant

1 The word that came to Jeremiah from the LORD, saying,

2 “Hear the words of this covenant, and speak to the men
of Judah and to the inhabitants of Jerusalem;

3 “and say to them, ‘Thus says the LORD God of Israel:
“Cursed *is* the man who does not obey the words of this
covenant

4 “which I commanded your fathers in the day I brought
them out of the land of Egypt, from the iron furnace,
saying, ‘Obey My voice, and do according to all that I
command you; so shall you be My people, and I will be your
God,’

5 “that I may establish the oath which I have sworn to
your fathers, to give them ‘a land flowing with milk and
honey,’[a] as *it is* this day.” ’ ” And I answered and said, “So
be it, LORD.”

6 Then the LORD said to me, “Proclaim all these words in
the cities of Judah and in the streets of Jerusalem, saying:
‘Hear the words of this covenant and do them.

7 ‘For I earnestly exhorted your fathers in the day I
brought them up out of the land of Egypt, until this day,
rising early and exhorting, saying, “Obey My voice.”

8 ‘Yet they did not obey or incline their ear, but everyone
followed the dictates of his evil heart; therefore I will bring
upon them all the words of this covenant, which I
commanded *them* to do, but *which* they have not done.’ ”

9 And the LORD said to me, “A conspiracy has been found
among the men of Judah and among the inhabitants of
Jerusalem.

10 “They have turned back to the iniquities of their
forefathers who refused to hear My words, and they have
gone after other gods to serve them; the house of Israel
and the house of Judah have broken My covenant which I
made with their fathers.”
11 Therefore thus says the LORD: “Behold, I will surely
bring calamity on them which they will not be able to
escape; and though they cry out to Me, I will not listen to
them.
12 “Then the cities of Judah and the inhabitants of
Jerusalem will go and cry out to the gods to whom they
offer incense, but they will not save them at all in the time
of their trouble.
13 “For *according to* the number of your cities were your
gods, O Judah; and *according to* the number of the streets
of Jerusalem you have set up altars to *that* shameful thing,
altars to burn incense to Baal.
14 “So do not pray for this people, or lift up a cry or
prayer for them; for I will not hear *them* in the time that
they cry out to Me because of their trouble.

15 “What has My beloved to do in My house,
Having done lewd deeds with many?
And the holy flesh has passed from you.
When you do evil, then you rejoice.
16 The LORD called your name,
Green Olive Tree, Lovely *and* of Good Fruit.
With the noise of a great tumult
He has kindled fire on it,
And its branches are broken.

17 “For the LORD of hosts, who planted you, has
pronounced doom against you for the evil of the house of
Israel and of the house of Judah, which they have done

against themselves to provoke Me to anger in offering incense to Baal.”

Jeremiah’s Life Threatened

18Now the LORD gave me knowledge *of it,* and I know *it;*
for You showed me their doings.
19But I *was* like a docile lamb brought to the slaughter;
and I did not know that they had devised schemes against me, *saying,* “Let us destroy the tree with its fruit, and let us
cut him off from the land of the living, that his name may be remembered no more.”

20But, O LORD of hosts,
You who judge righteously,
Testing the mind and the heart,
Let me see Your vengeance on them,
For to You I have revealed my cause.

21“Therefore thus says the LORD concerning the men of Anathoth who seek your life, saying, ‘Do not prophesy in the name of the LORD, lest you die by our hand’—
22“therefore thus says the LORD of hosts: ‘Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine;
23‘and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, *even* the year of their punishment.’ ”

Jeremiah 12

Jeremiah's Question

[1]Righteous *are* You, O LORD, when I plead
with You;
Yet let me talk with You about *Your*
judgments.
Why does the way of the wicked prosper?
Why are those happy who deal so
treacherously?
[2]You have planted them, yes, they have
taken root;
They grow, yes, they bear fruit.
You *are* near in their mouth
But far from their mind.

[3]But You, O LORD, know me;
You have seen me,
And You have tested my heart toward You.
Pull them out like sheep for the slaughter,
And prepare them for the day of slaughter.
[4]How long will the land mourn,
And the herbs of every field wither?
The beasts and birds are consumed,
For the wickedness of those who dwell there,
Because they said, "He will not see our final
end."

The LORD Answers Jeremiah

5"If you have run with the footmen, and they
have wearied you,
Then how can you contend with horses?
And *if* in the land of peace,

In which you trusted, *they wearied you,*
Then how will you do in the floodplain[a] of the
Jordan?
6For even your brothers, the house of your
father,
Even they have dealt treacherously with you;
Yes, they have called a multitude after you.
Do not believe them,
Even though they speak smooth words to
you.

7"I have forsaken My house, I have left My
heritage;
I have given the dearly beloved of My soul
into the hand of her enemies.
8My heritage is to Me like a lion in the
forest;
It cries out against Me;
Therefore I have hated it.
9My heritage *is* to Me *like* a speckled
vulture;
The vultures all around *are* against her.
Come, assemble all the beasts of the field,
Bring them to devour!

10"Many rulers[b] have destroyed My
vineyard,
They have trodden My portion underfoot;
They have made My pleasant portion a
desolate wilderness.
11They have made it desolate;
Desolate, it mourns to Me;
The whole land is made desolate,
Because no one takes *it* to heart.
12The plunderers have come

On all the desolate heights in the wilderness,
For the sword of the LORD shall devour
From *one* end of the land to the *other* end of the land;
No flesh shall have peace.
13 They have sown wheat but reaped thorns;
They have put themselves to pain *but* do not profit.
But be ashamed of your harvest
Because of the fierce anger of the LORD."

14 Thus says the LORD: "Against all My evil neighbors who touch the inheritance which I have caused My people Israel to inherit—behold, I will pluck them out of their land and pluck out the house of Judah from among them. *A Gesture of Grace*

15 "Then it shall be, after I have plucked them out, that I will return and have compassion on them and bring them back, everyone to his heritage and everyone to his land.

16 "And it shall be, if they will learn carefully the ways of My people, to swear by My name, 'As the LORD lives,' as they taught My people to swear by Baal, then they shall be established in the midst of My people.

17 "But if they do not obey, I will utterly pluck up and destroy that nation," says the LORD.

Jeremiah 13

Symbol of the Linen Sash

1 Thus the LORD said to me: “Go and get yourself a linen
sash, and put it around your waist, but do not put it in
water.” *The Spoiled Sash*
2 So I got a sash according to the word of the LORD, and
put *it* around my waist.
3 And the word of the LORD came to me the second time,
saying,
4 “Take the sash that you acquired, which *is* around your
waist, and arise, go to the Euphrates,[a] and hide it there in a
hole in the rock.”
5 So I went and hid it by the Euphrates, as the LORD
commanded me.
6 Now it came to pass after many days that the LORD said
to me, “Arise, go to the Euphrates, and take from there the
sash which I commanded you to hide there.”
7 Then I went to the Euphrates and dug, and I took the
sash from the place where I had hidden it; and there was
the sash, ruined. It was profitable for nothing.
8 Then the word of the LORD came to me, saying,
9 “Thus says the LORD: ‘In this manner I will ruin the
pride of Judah and the great pride of Jerusalem.
10 ‘This evil people, who refuse to hear My words, who
follow the dictates of their hearts, and walk after other
gods to serve them and worship them, shall be just like this
sash which is profitable for nothing.
11 ‘For as the sash clings to the waist of a man, so I have
caused the whole house of Israel and the whole house of
Judah to cling to Me,’ says the LORD, ‘that they may

become My people, for renown, for praise, and for glory; but they would not hear.’

Symbol of the Wine Bottles

12 “Therefore you shall speak to them this word: ‘Thus says the LORD God of Israel: “Every bottle shall be filled with wine.” ’ And they will say to you, ‘Do we not certainly know that every bottle will be filled with wine?’

13 “Then you shall say to them, ‘Thus says the LORD: “Behold, I will fill all the inhabitants of this land—even the kings who sit on David’s throne, the priests, the prophets, and all the inhabitants of Jerusalem—with drunkenness!

14 “And I will dash them one against another, even the fathers and the sons together,” says the LORD. “I will not pity nor spare nor have mercy, but will destroy them.” ’ ”

Pride Precedes Captivity

15 Hear and give ear:
Do not be proud,
For the LORD has spoken.
16 Give glory to the LORD your God
Before He causes darkness,
And before your feet stumble
On the dark mountains,
And while you are looking for light,
He turns it into the shadow of death
And makes *it* dense darkness.
17 But if you will not hear it,
My soul will weep in secret for *your* pride;
My eyes will weep bitterly
And run down with tears,
Because the LORD’s flock has been taken captive.

18Say to the king and to the queen mother,
“Humble yourselves;
Sit down,
For your rule shall collapse, the crown of your glory.”
19The cities of the South shall be shut up,
And no one shall open *them;*
Judah shall be carried away captive, all of it;
It shall be wholly carried away captive.

20Lift up your eyes and see
Those who come from the north.
Where *is* the flock *that* was given to you,
Your beautiful sheep?
21What will you say when He punishes you?
For you have taught them
To be chieftains, to be head over you.
Will not pangs seize you,
Like a woman in labor?
22And if you say in your heart,
“Why have these things come upon me?”
For the greatness of your iniquity
Your skirts have been uncovered,
Your heels made bare.
23Can the Ethiopian change his skin or the leopard its spots?
Then may you also do good who are accustomed to do evil.

24“Therefore I will scatter them like stubble
That passes away by the wind of the wilderness.
25This is your lot,
The portion of your measures from Me,” says the LORD,

“Because you have forgotten Me
And trusted in falsehood.
[26]Therefore I will uncover your skirts over
your face,
That your shame may appear.
[27]I have seen your adulteries
And your *lustful* neighings,
The lewdness of your harlotry,
Your abominations on the hills in the fields.
Woe to you, O Jerusalem!
Will you still not be made clean?”

Jeremiah 14

Sword, Famine, and Pestilence

1 The word of the LORD that came to Jeremiah concerning
the droughts. *Disobedience Truly Brings Sadness*

2 "Judah mourns,
And her gates languish;
They mourn for the land,
And the cry of Jerusalem has gone up.
3 Their nobles have sent their lads for water;
They went to the cisterns *and* found no
water.
They returned with their vessels empty;
They were ashamed and confounded
And covered their heads.
4 Because the ground is parched,
For there was no rain in the land,
The plowmen were ashamed;
They covered their heads.
5 Yes, the deer also gave birth in the field,
But left because there was no grass.
6 And the wild donkeys stood in the desolate
heights;
They sniffed at the wind like jackals;
Their eyes failed because *there was* no
grass."

7 O LORD, though our iniquities testify
against us,
Do it for Your name's sake;
For our backslidings are many,
We have sinned against You.

[8]O the Hope of Israel, his Savior in time of
trouble,
Why should You be like a stranger in the
land,
And like a traveler *who* turns aside to tarry
for a night?
[9]Why should You be like a man astonished,
Like a mighty one *who* cannot save?
Yet You, O LORD, *are* in our midst,
And we are called by Your name;
Do not leave us!

10Thus says the LORD to this people:

"Thus they have loved to wander;
They have not restrained their feet.
Therefore the LORD does not accept them;
He will remember their iniquity now,
And punish their sins."

11Then the LORD said to me, "Do not pray for this people, for *their* good.

[12]"When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by the famine, and by the pestilence."

13Then I said, "Ah, Lord GOD! Behold, the prophets say to them, 'You shall not see the sword, nor shall you have famine, but I will give you assured peace in this place.' "

[14]And the LORD said to me, "The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart.

[15]"Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send,

and who say, ‘Sword and famine shall not be in this land’—‘By sword and famine those prophets shall be consumed!

16‘And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; they will have no one to bury them—them nor their wives, their sons nor their daughters—for I will pour their wickedness on them.’

17“Therefore you shall say this word to them:

‘Let my eyes flow with tears night and day,
And let them not cease;
For the virgin daughter of my people
Has been broken with a mighty stroke, with a very severe blow.
18If I go out to the field,
Then behold, those slain with the sword!
And if I enter the city,
Then behold, those sick from famine!
Yes, both prophet and priest go about in a land they do not know.’ ”

The People Plead for Mercy

19Have You utterly rejected Judah?
Has Your soul loathed Zion?
Why have You stricken us so that *there is* no healing for us?
We looked for peace, but *there was* no good;
And for the time of healing, and there was trouble.
20We acknowledge, O LORD, our wickedness
And the iniquity of our fathers,
For we have sinned against You.
21Do not abhor *us,* for Your name’s sake;
Do not disgrace the throne of Your glory.

Remember, do not break Your covenant with
us.
22 Are there any among the idols of the
nations that can cause rain?
Or can the heavens give showers?
Are You not He, O LORD our God?
Therefore we will wait for You,
Since You have made all these.

Jeremiah 15

The LORD Will Not Relent

1 Then the LORD said to me, "*Even* if Moses and Samuel
stood before Me, My mind *would* not *be* favorable toward
this people. Cast *them* out of My sight, and let them go
forth.
2 "And it shall be, if they say to you, 'Where should we
go?' then you shall tell them, 'Thus says the LORD:

"Such as *are* for death, to death;
And such as *are* for the sword, to the sword;
And such as *are* for the famine, to the
famine;
And such as *are* for the captivity, to the
captivity." '

3 "And I will appoint over them four forms *of destruction,*"
says the LORD: "the sword to slay, the dogs to drag, the
birds of the heavens and the beasts of the earth to devour
and destroy.
4 "I will hand them over to trouble, to all kingdoms of the
earth, because of Manasseh the son of Hezekiah, king of
Judah, for what he did in Jerusalem.

5 "For who will have pity on you, O
Jerusalem?
Or who will bemoan you?
Or who will turn aside to ask how you are
doing?
6 You have forsaken Me," says the LORD,
"You have gone backward.

Therefore I will stretch out My hand against
you and destroy you;
I am weary of relenting!
7And I will winnow them with a winnowing
fan in the gates of the land;
I will bereave *them* of children;
I will destroy My people,
Since they do not return from their ways.
8Their widows will be increased to Me more
than the sand of the seas;
I will bring against them,
Against the mother of the young men,
A plunderer at noonday;
I will cause anguish and terror to fall on
them suddenly.

9"She languishes who has borne seven;
She has breathed her last;
Her sun has gone down
While *it was* yet day;
She has been ashamed and confounded.
And the remnant of them I will deliver to the
sword
Before their enemies," says the LORD.

Jeremiah's Dejection

10Woe is me, my mother,
That you have borne me,
A man of strife and a man of contention to
the whole earth!
I have neither lent for interest,
Nor have men lent to me for interest.
Every one of them curses me.

11The LORD said:

“Surely it will be well with your remnant;
Surely I will cause the enemy to intercede
with you
In the time of adversity and in the time of
affliction.
12Can anyone break iron,
The northern iron and the bronze?
13Your wealth and your treasures
I will give as plunder without price,
Because of all your sins,
Throughout your territories.
14And I will make *you* cross over with[a] your
enemies
Into a land *which* you do not know;
For a fire is kindled in My anger,
Which shall burn upon you.”

15O LORD, You know;
Remember me and visit me,
And take vengeance for me on my
persecutors.
In Your enduring patience, do not take me
away.
Know that for Your sake I have suffered
rebuke.
16Your words were found, and I ate them,
And Your word was to me the joy and
rejoicing of my heart;
For I am called by Your name,
O LORD God of hosts.
17I did not sit in the assembly of the
mockers,
Nor did I rejoice;
I sat alone because of Your hand,
For You have filled me with indignation.

18 Why is my pain perpetual
And my wound incurable,
Which refuses to be healed?
Will You surely be to me like an unreliable
stream,
As waters *that* fail?

The LORD Reassures Jeremiah

19 Therefore thus says the LORD:

"If you return,
Then I will bring you back;
You shall stand before Me;
If you take out the precious from the vile,
You shall be as My mouth.
Let them return to you,
But you must not return to them.
20 And I will make you to this people a
fortified bronze wall;
And they will fight against you,
But they shall not prevail against you;
For I *am* with you to save you
And deliver you," says the LORD.
21 "I will deliver you from the hand of the
wicked,
And I will redeem you from the grip of the
terrible."

Jeremiah 16

Jeremiah's Lifestyle and Message

1 The word of the LORD also came to me, saying,

2 "You shall not take a wife, nor shall you have sons or daughters in this place."

3 For thus says the LORD concerning the sons and daughters who are born in this place, and concerning their mothers who bore them and their fathers who begot them in this land:

4 "They shall die gruesome deaths; they shall not be lamented nor shall they be buried, *but* they shall be like refuse on the face of the earth. They shall be consumed by the sword and by famine, and their corpses shall be meat for the birds of heaven and for the beasts of the earth."

5 For thus says the LORD: "Do not enter the house of mourning, nor go to lament or bemoan them; for I have taken away My peace from this people," says the LORD, "lovingkindness and mercies.

6 "Both the great and the small shall die in this land. They shall not be buried; neither shall men lament for them, cut themselves, nor make themselves bald for them.

7 "Nor shall *men* break *bread* in mourning for them, to comfort them for the dead; nor shall *men* give them the cup of consolation to drink for their father or their mother.

8 "Also you shall not go into the house of feasting to sit with them, to eat and drink."

9 For thus says the LORD of hosts, the God of Israel: "Behold, I will cause to cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

10 “And it shall be, when you show this people all these
words, and they say to you, ‘Why has the LORD pronounced
all this great disaster against us? Or what *is* our iniquity?
Or what *is* our sin that we have committed against the
LORD our God?’
11 “then you shall say to them, ‘Because your fathers have
forsaken Me,’ says the LORD; ‘they have walked after other
gods and have served them and worshiped them, and have
forsaken Me and not kept My law.
12 ‘And you have done worse than your fathers, for
behold, each one follows the dictates of his own evil heart,
so that no one listens to Me.
13 ‘Therefore I will cast you out of this land into a land
that you do not know, neither you nor your fathers; and
there you shall serve other gods day and night, where I will
not show you favor.’

God Will Restore Israel

14 “Therefore behold, the days are coming,” says the
LORD, “that it shall no more be said, ‘The LORD lives who
brought up the children of Israel from the land of Egypt,’
15 “but, ‘The LORD lives who brought up the children of
Israel from the land of the north and from all the lands
where He had driven them.’ For I will bring them back into
their land which I gave to their fathers.
16 “Behold, I will send for many fishermen,” says the
LORD, “and they shall fish them; and afterward I will send
for many hunters, and they shall hunt them from every
mountain and every hill, and out of the holes of the rocks.
17 “For My eyes *are* on all their ways; they are not hidden
from My face, nor is their iniquity hidden from My eyes.
18 “And first I will repay double for their iniquity and their
sin, because they have defiled My land; they have filled My

inheritance with the carcasses of their detestable and abominable idols.”

19O LORD, my strength and my fortress,
My refuge in the day of affliction,
The Gentiles shall come to You
From the ends of the earth and say,
“Surely our fathers have inherited lies,
Worthlessness and unprofitable *things*.”
20Will a man make gods for himself,
Which *are* not gods?

21“Therefore behold, I will this once cause
them to know,
I will cause them to know
My hand and My might;
And they shall know that My name *is* the
LORD.

Jeremiah 17

Judah's Sin and Punishment

[1]"The sin of Judah *is* written with a pen of iron;
With the point of a diamond *it is* engraved
On the tablet of their heart,
And on the horns of your altars,
[2]While their children remember
Their altars and their wooden images[a]
By the green trees on the high hills.
[3]O My mountain in the field,
I will give as plunder your wealth, all your treasures,
And your high places of sin within all your borders.
[4]And you, even yourself,
Shall let go of your heritage which I gave you;
And I will cause you to serve your enemies
In the land which you do not know;
For you have kindled a fire in My anger *which* shall burn forever."

5Thus says the LORD:

"Cursed *is* the man who trusts in man
And makes flesh his strength,
Whose heart departs from the LORD.
[6]For he shall be like a shrub in the desert,
And shall not see when good comes,
But shall inhabit the parched places in the wilderness,

In a salt land *which is* not inhabited.

7 “Blessed *is* the man who trusts in the
LORD,
And whose hope is the LORD.
8 For he shall be like a tree planted by the
waters,
Which spreads out its roots by the river,
And will not fear[b] when heat comes;
But its leaf will be green,
And will not be anxious in the year of
drought,
Nor will cease from yielding fruit.

9 “The heart *is* deceitful above all *things,*
And desperately wicked;
Who can know it?
10 I, the LORD, search the heart,
I test the mind,
Even to give every man according to his
ways,
According to the fruit of his doings.

11 “*As* a partridge that broods but does not
hatch,
So is he who gets riches, but not by right;
It will leave him in the midst of his days,
And at his end he will be a fool.”

12 A glorious high throne from the beginning
Is the place of our sanctuary.
13 O LORD, the hope of Israel,
All who forsake You shall be ashamed.

“Those who depart from Me

Shall be written in the earth,
Because they have forsaken the LORD,
The fountain of living waters."

Jeremiah Prays for Deliverance

14Heal me, O LORD, and I shall be healed;
Save me, and I shall be saved,
For You *are* my praise.
15Indeed they say to me,
"Where *is* the word of the LORD?
Let it come now!"
16As for me, I have not hurried away from
being a shepherd *who* follows You,
Nor have I desired the woeful day;
You know what came out of my lips;
It was right there before You.
17Do not be a terror to me;
You *are* my hope in the day of doom.
18Let them be ashamed who persecute me,
But do not let me be put to shame;
Let them be dismayed,
But do not let me be dismayed.
Bring on them the day of doom,
And destroy them with double destruction!

Hallow the Sabbath Day

19Thus the LORD said to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem;

20"and say to them, 'Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates.

21 ‘Thus says the LORD: “Take heed to yourselves, and
bear no burden on the Sabbath day, nor bring *it* in by the
gates of Jerusalem;
22 “nor carry a burden out of your houses on the Sabbath
day, nor do any work, but hallow the Sabbath day, as I
commanded your fathers.
23 “But they did not obey nor incline their ear, but made
their neck stiff, that they might not hear nor receive
instruction.
24 “And it shall be, if you heed Me carefully,” says the
LORD, “to bring no burden through the gates of this city on
the Sabbath day, but hallow the Sabbath day, to do no work
in it,
25 “then shall enter the gates of this city kings and
princes sitting on the throne of David, riding in chariots
and on horses, they and their princes, accompanied by the
men of Judah and the inhabitants of Jerusalem; and this city
shall remain forever.
26 “And they shall come from the cities of Judah and from
the places around Jerusalem, from the land of Benjamin
and from the lowland, from the mountains and from the
South, bringing burnt offerings and sacrifices, grain
offerings and incense, bringing sacrifices of praise to the
house of the LORD.
27 “But if you will not heed Me to hallow the Sabbath day,
such as not carrying a burden when entering the gates of
Jerusalem on the Sabbath day, then I will kindle a fire in its
gates, and it shall devour the palaces of Jerusalem, and it
shall not be quenched.” ’ ”

Jeremiah 18

The Potter and the Clay

1 The word which came to Jeremiah from the LORD, saying:

The Parables of Jeremiah

2 “Arise and go down to the potter’s house, and there I
will cause you to hear My words.”
3 Then I went down to the potter’s house, and there he
was, making something at the wheel.
4 And the vessel that he made of clay was marred in the
hand of the potter; so he made it again into another vessel,
as it seemed good to the potter to make.
5 Then the word of the LORD came to me, saying:
6 “O house of Israel, can I not do with you as this potter?”
says the LORD. “Look, as the clay *is* in the potter’s hand, so
are you in My hand, O house of Israel!
7 “The instant I speak concerning a nation and concerning
a kingdom, to pluck up, to pull down, and to destroy *it,*
8 “if that nation against whom I have spoken turns from
its evil, I will relent of the disaster that I thought to bring
upon it.
9 “And the instant I speak concerning a nation and
concerning a kingdom, to build and to plant *it,*
10 “if it does evil in My sight so that it does not obey My
voice, then I will relent concerning the good with which I
said I would benefit it.
11 “Now therefore, speak to the men of Judah and to the
inhabitants of Jerusalem, saying, ‘Thus says the LORD:
“Behold, I am fashioning a disaster and devising a plan
against you. Return now every one from his evil way, and
make your ways and your doings good.” ’ ”

God's Warning Rejected

12 And they said, "That is hopeless! So we will walk
according to our own plans, and we will every one obey the
dictates of his evil heart."

13 Therefore thus says the LORD:

"Ask now among the Gentiles,
Who has heard such things?
The virgin of Israel has done a very horrible
thing.
14 Will *a man* leave the snow water of
Lebanon,
Which comes from the rock of the field?
Will the cold flowing waters be forsaken for
strange waters?

15 "Because My people have forgotten Me,
They have burned incense to worthless idols.
And they have caused themselves to stumble
in their ways,
From the ancient paths,
To walk in pathways and not on a highway,

The Worship of Work

16 To make their land desolate *and* a
perpetual hissing;
Everyone who passes by it will be astonished
And shake his head.
17 I will scatter them as with an east wind
before the enemy;
I will show them[a] the back and not the face
In the day of their calamity."

Jeremiah Persecuted

18Then they said, “Come and let us devise plans against
Jeremiah; for the law shall not perish from the priest, nor
counsel from the wise, nor the word from the prophet.
Come and let us attack him with the tongue, and let us not
give heed to any of his words.”

19Give heed to me, O LORD,
And listen to the voice of those who contend
with me!
20Shall evil be repaid for good?
For they have dug a pit for my life.
Remember that I stood before You
To speak good for them,
To turn away Your wrath from them.
21Therefore deliver up their children to the
famine,
And pour out their *blood*
By the force of the sword;
Let their wives *become* widows
And bereaved of their children.
Let their men be put to death,
Their young men *be* slain
By the sword in battle.
22Let a cry be heard from their houses,
When You bring a troop suddenly upon
them;
For they have dug a pit to take me,
And hidden snares for my feet.
23Yet, LORD, You know all their counsel
Which is against me, to slay *me*.
Provide no atonement for their iniquity,
Nor blot out their sin from Your sight;
But let them be overthrown before You.
Deal *thus* with them
In the time of Your anger.

Jeremiah 19

The Sign of the Broken Flask

1 Thus says the LORD: “Go and get a potter’s earthen flask,
and *take* some of the elders of the people and some of the
elders of the priests. *Show and Tell*

2 “And go out to the Valley of the Son of Hinnom, which *is*
by the entry of the Potsherd Gate; and proclaim there the
words that I will tell you,

3 “and say, ‘Hear the word of the LORD, O kings of Judah
and inhabitants of Jerusalem. Thus says the LORD of hosts,
the God of Israel: “Behold, I will bring such a catastrophe
on this place, that whoever hears of it, his ears will tingle.

4 “Because they have forsaken Me and made this an alien
place, because they have burned incense in it to other gods
whom neither they, their fathers, nor the kings of Judah
have known, and have filled this place with the blood of the
innocents

5 “(they have also built the high places of Baal, to burn
their sons with fire *for* burnt offerings to Baal, which I did
not command or speak, nor did it come into My mind),

6 “therefore behold, the days are coming,” says the LORD,
“that this place shall no more be called Tophet or the Valley
of the Son of Hinnom, but the Valley of Slaughter.

7 “And I will make void the counsel of Judah and
Jerusalem in this place, and I will cause them to fall by the
sword before their enemies and by the hands of those who
seek their lives; their corpses I will give as meat for the
birds of the heaven and for the beasts of the earth.

8 “I will make this city desolate and a hissing; everyone
who passes by it will be astonished and hiss because of all
its plagues.

9 “And I will cause them to eat the flesh of their sons and
the flesh of their daughters, and everyone shall eat the
flesh of his friend in the siege and in the desperation with
which their enemies and those who seek their lives shall
drive them to despair.” ’
10 “Then you shall break the flask in the sight of the men
who go with you,
11 “and say to them, ‘Thus says the LORD of hosts: “Even
so I will break this people and this city, as *one* breaks a
potter’s vessel, which cannot be made whole again; and
they shall bury *them* in Tophet till *there is* no place to bury.
12 “Thus I will do to this place,” says the LORD, “and to
its inhabitants, and make this city like Tophet.
13 “And the houses of Jerusalem and the houses of the
kings of Judah shall be defiled like the place of Tophet,
because of all the houses on whose roofs they have burned
incense to all the host of heaven, and poured out drink
offerings to other gods.” ’ ”
14 Then Jeremiah came from Tophet, where the LORD had
sent him to prophesy; and he stood in the court of the
Lord’s house and said to all the people,
15 “Thus says the LORD of hosts, the God of Israel:
‘Behold, I will bring on this city and on all her towns all the
doom that I have pronounced against it, because they have
stiffened their necks that they might not hear My words.’ ”

Jeremiah 20

The Word of God to Pashhur

1 Now Pashhur the son of Immer, the priest who *was* also
chief governor in the house of the LORD, heard that
Jeremiah prophesied these things.
2 Then Pashhur struck Jeremiah the prophet, and put him
in the stocks that *were* in the high gate of Benjamin, which
was by the house of the LORD.
3 And it happened on the next day that Pashhur brought
Jeremiah out of the stocks. Then Jeremiah said to him, "The
LORD has not called your name Pashhur, but Magor-
Missabib.[a]
4 "For thus says the LORD: 'Behold, I will make you a
terror to yourself and to all your friends; and they shall fall
by the sword of their enemies, and your eyes shall see *it*. I
will give all Judah into the hand of the king of Babylon, and
he shall carry them captive to Babylon and slay them with
the sword.
5 'Moreover I will deliver all the wealth of this city, all its
produce, and all its precious things; all the treasures of the
kings of Judah I will give into the hand of their enemies,
who will plunder them, seize them, and carry them to
Babylon.
6 'And you, Pashhur, and all who dwell in your house, shall
go into captivity. You shall go to Babylon, and there you
shall die, and be buried there, you and all your friends, to
whom you have prophesied lies.' "

Jeremiah's Unpopular Ministry

7 O LORD, You induced me, and I was
persuaded;

You are stronger than I, and have prevailed.
I am in derision daily;
Everyone mocks me.
8For when I spoke, I cried out;
I shouted, “Violence and plunder!”
Because the word of the LORD was made to me
A reproach and a derision daily.
9Then I said, “I will not make mention of Him,
Nor speak anymore in His name.”
But *His word* was in my heart like a burning fire
Shut up in my bones;
I was weary of holding *it* back,
And I could not.
10For I heard many mocking:
“Fear on every side!”
“Report,” *they say,* “and we will report it!”
All my acquaintances watched for my stumbling, *saying,*
“Perhaps he can be induced;
Then we will prevail against him,
And we will take our revenge on him.”

11But the LORD *is* with me as a mighty, awesome One.
Therefore my persecutors will stumble, and will not prevail.
They will be greatly ashamed, for they will not prosper.
Their everlasting confusion will never be forgotten.
12But, O LORD of hosts,
You who test the righteous,

And see the mind and heart,
Let me see Your vengeance on them;
For I have pleaded my cause before You.

13Sing to the LORD! Praise the LORD!
For He has delivered the life of the poor
From the hand of evildoers.

14Cursed *be* the day in which I was born!
Let the day not be blessed in which my mother bore me!
15Let the man *be* cursed
Who brought news to my father, saying,
"A male child has been born to you!"
Making him very glad.
16And let that man be like the cities
Which the LORD overthrew, and did not relent;
Let him hear the cry in the morning
And the shouting at noon,
17Because he did not kill me from the womb,
That my mother might have been my grave,
And her womb always enlarged *with me*.
18Why did I come forth from the womb to see labor and sorrow,
That my days should be consumed with shame?

Jeremiah 21

Jerusalem's Doom Is Sealed

1 The word which came to Jeremiah from the LORD when
King Zedekiah sent to him Pashhur the son of Melchiah,
and Zephaniah the son of Maaseiah, the priest, saying,

2 "Please inquire of the LORD for us, for Nebuchadnezzar[a]
king of Babylon makes war against us. Perhaps the LORD
will deal with us according to all His wonderful works, that
the king may go away from us."

3 Then Jeremiah said to them, "Thus you shall say to
Zedekiah,

4 'Thus says the LORD God of Israel: "Behold, I will turn
back the weapons of war that *are* in your hands, with which
you fight against the king of Babylon and the Chaldeans[b]
who besiege you outside the walls; and I will assemble
them in the midst of this city.

5 "I Myself will fight against you with an outstretched
hand and with a strong arm, even in anger and fury and
great wrath.

6 "I will strike the inhabitants of this city, both man and
beast; they shall die of a great pestilence.

7 "And afterward," says the LORD, "I will deliver Zedekiah
king of Judah, his servants and the people, and such as are
left in this city from the pestilence and the sword and the
famine, into the hand of Nebuchadnezzar king of Babylon,
into the hand of their enemies, and into the hand of those
who seek their life; and he shall strike them with the edge
of the sword. He shall not spare them, or have pity or
mercy." '

8 "Now you shall say to this people, 'Thus says the LORD:
"Behold, I set before you the way of life and the way of

death.
9 “He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out and defects to the Chaldeans who besiege you, he shall live, and his life shall be as a prize to him.
10 “For I have set My face against this city for adversity and not for good,” says the LORD. “It shall be given into the hand of the king of Babylon, and he shall burn it with fire.” ’

Message to the House of David

11 “And concerning the house of the king of Judah, *say,* ‘Hear the word of the LORD,
12 ‘O house of David! Thus says the LORD:

“Execute judgment in the morning;
And deliver *him who is* plundered
Out of the hand of the oppressor,
Lest My fury go forth like fire
And burn so that no one can quench *it,*
Because of the evil of your doings.

13 “Behold, I *am* against you, O inhabitant of
the valley,
And rock of the plain,” says the LORD,
“Who say, ‘Who shall come down against us?
Or who shall enter our dwellings?’
14 But I will punish you according to the fruit
of your doings,” says the LORD;
“I will kindle a fire in its forest,
And it shall devour all things around it.” ’ ”

Jeremiah 22

1 Thus says the LORD: “Go down to the house of the king of
Judah, and there speak this word,
2 “and say, ‘Hear the word of the LORD, O king of Judah,
you who sit on the throne of David, you and your servants
and your people who enter these gates!
3 “Thus says the LORD: “Execute judgment and
righteousness, and deliver the plundered out of the hand of
the oppressor. Do no wrong and do no violence to the
stranger, the fatherless, or the widow, nor shed innocent
blood in this place.
4 “For if you indeed do this thing, then shall enter the
gates of this house, riding on horses and in chariots,
accompanied by servants and people, kings who sit on the
throne of David.
5 “But if you will not hear these words, I swear by
Myself,” says the LORD, “that this house shall become a
desolation.” ’ ”
6 For thus says the LORD to the house of the king of
Judah:

“You *are* Gilead to Me,
The head of Lebanon;
Yet I surely will make you a wilderness,
Cities *which* are not inhabited.
7 I will prepare destroyers against you,
Everyone with his weapons;
They shall cut down your choice cedars
And cast *them* into the fire.

8 “And many nations will pass by this city; and everyone
will say to his neighbor, ‘Why has the LORD done so to this

great city?’
9“Then they will answer, ‘Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them.’ ”

10Weep not for the dead, nor bemoan him;
Weep bitterly for him who goes away,
For he shall return no more,
Nor see his native country.

Message to the Sons of Josiah

11For thus says the LORD concerning Shallum[a] the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went from this place: “He shall not return here anymore,
12“but he shall die in the place where they have led him captive, and shall see this land no more.

13“Woe to him who builds his house by unrighteousness
And his chambers by injustice,
Who uses his neighbor’s service without wages
And gives him nothing for his work, *The Cost of Extravagance*
14Who says, ‘I will build myself a wide house with spacious chambers,
And cut out windows for it,
Paneling *it* with cedar
And painting *it* with vermilion.’

15“Shall you reign because you enclose *yourself* in cedar?
Did not your father eat and drink,
And do justice and righteousness?

Then *it was* well with him. *Knowing God*
16 He judged the cause of the poor and
needy;
Then *it was* well.
Was not this knowing Me?" says the LORD.
17 "Yet your eyes and your heart *are* for
nothing but your covetousness,
For shedding innocent blood,
And practicing oppression and violence."

18 Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

"They shall not lament for him,
Saying, 'Alas, my brother!' or 'Alas, my
sister!'

They shall not lament for him,
Saying, 'Alas, master!' or 'Alas, his glory!'
19 He shall be buried with the burial of a
donkey,
Dragged and cast out beyond the gates of
Jerusalem.

20 "Go up to Lebanon, and cry out,
And lift up your voice in Bashan;
Cry from Abarim,
For all your lovers are destroyed.
21 I spoke to you in your prosperity,
But you said, 'I will not hear.'
This *has been* your manner from your youth,
That you did not obey My voice.
22 The wind shall eat up all your rulers,
And your lovers shall go into captivity;

Surely then you will be ashamed and
humiliated
For all your wickedness.
23O inhabitant of Lebanon,
Making your nest in the cedars,
How gracious will you be when pangs come
upon you,
Like the pain of a woman in labor?

Message to Coniah

24"*As* I live," says the LORD, "though Coniah[b] the son of Jehoiakim, king of Judah, were the signet on My right hand, yet I would pluck you off;
25"and I will give you into the hand of those who seek your life, and into the hand *of those* whose face you fear—the hand of Nebuchadnezzar king of Babylon and the hand of the Chaldeans.
26"So I will cast you out, and your mother who bore you, into another country where you were not born; and there you shall die.
27"But to the land to which they desire to return, there they shall not return.

28"Is this man Coniah a despised, broken
idol—
A vessel in which *is* no pleasure?
Why are they cast out, he and his
descendants,
And cast into a land which they do not
know?
29O earth, earth, earth,
Hear the word of the LORD!
30Thus says the LORD:
'Write this man down as childless,

A man *who* shall not prosper in his days;
For none of his descendants shall prosper,
Sitting on the throne of David,
And ruling anymore in Judah.’ ”

Jeremiah 23

The Branch of Righteousness

1 “Woe to the shepherds who destroy and scatter the sheep
of My pasture!” says the LORD. *Bad Shepherds and the Good Shepherd*
2 Therefore thus says the LORD God of Israel against the
shepherds who feed My people: “You have scattered My
flock, driven them away, and not attended to them. Behold,
I will attend to you for the evil of your doings,” says the
LORD.
3 “But I will gather the remnant of My flock out of all
countries where I have driven them, and bring them back
to their folds; and they shall be fruitful and increase.
4 “I will set up shepherds over them who will feed them;
and they shall fear no more, nor be dismayed, nor shall
they be lacking,” says the LORD.

5 “Behold, *the* days are coming,” says the
LORD,
“That I will raise to David a Branch of
righteousness;
A King shall reign and prosper,
And execute judgment and righteousness in
the earth.
6 In His days Judah will be saved,
And Israel will dwell safely;
Now this *is* His name by which He will be
called:

THE LORD OUR RIGHTEOUSNESS.[a]

7 “Therefore, behold, *the* days are coming,” says the
LORD, “that they shall no longer say, ‘As the LORD lives

who brought up the children of Israel from the land of Egypt,’
8 “but, ‘As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.’ And they shall dwell in their own land.”

False Prophets and Empty Oracles

9 My heart within me is broken
Because of the prophets;
All my bones shake.
I am like a drunken man,
And like a man whom wine has overcome,
Because of the LORD,
And because of His holy words.
10 For the land is full of adulterers;
For because of a curse the land mourns.
The pleasant places of the wilderness are dried up.
Their course of life is evil,
And their might *is* not right.

11 “For both prophet and priest are profane;
Yes, in My house I have found their wickedness,” says the LORD.
12 “Therefore their way shall be to them
Like slippery *ways;*
In the darkness they shall be driven on
And fall in them;
For I will bring disaster on them,
The year of their punishment,” says the LORD.
13 “And I have seen folly in the prophets of Samaria:
They prophesied by Baal

And caused My people Israel to err.
14 Also I have seen a horrible thing in the
prophets of Jerusalem:
They commit adultery and walk in lies;
They also strengthen the hands of evildoers,
So that no one turns back from his
wickedness.
All of them are like Sodom to Me,
And her inhabitants like Gomorrah.

15 "Therefore thus says the LORD of hosts concerning the prophets:

'Behold, I will feed them with wormwood,
And make them drink the water of gall;
For from the prophets of Jerusalem
Profaneness has gone out into all the land.' "

16 Thus says the LORD of hosts:

"Do not listen to the words of the prophets
who prophesy to you.
They make you worthless;
They speak a vision of their own heart,
Not from the mouth of the LORD.
17 They continually say to those who despise
Me,
'The LORD has said, "You shall have
peace" ';
And *to* everyone who walks according to the
dictates of his own heart, they say,
'No evil shall come upon you.' "

18 For who has stood in the counsel of the
LORD,
And has perceived and heard His word?

Who has marked His word and heard *it?*
19 Behold, a whirlwind of the LORD has gone
forth in fury—
A violent whirlwind!
It will fall violently on the head of the
wicked.
20 The anger of the LORD will not turn back
Until He has executed and performed the
thoughts of His heart.
In the latter days you will understand it
perfectly.

21 "I have not sent these prophets, yet they
ran.
I have not spoken to them, yet they
prophesied.
22 But if they had stood in My counsel,
And had caused My people to hear My
words,
Then they would have turned them from
their evil way
And from the evil of their doings.

23 "*Am* I a God near at hand," says the
LORD,
"And not a God afar off?
24 Can anyone hide himself in secret places,
So I shall not see him?" says the LORD;
"Do I not fill heaven and earth?" says the
LORD.

25 "I have heard what the prophets have said who prophesy lies in My name, saying, 'I have dreamed, I have dreamed!'

26 “How long will *this* be in the heart of the prophets who
prophesy lies? Indeed *they are* prophets of the deceit of
their own heart,
27 “who try to make My people forget My name by their
dreams which everyone tells his neighbor, as their fathers
forgot My name for Baal.

28 “The prophet who has a dream, let him tell
a dream;
And he who has My word, let him speak My
word faithfully.
What *is* the chaff to the wheat?” says the
LORD.
29 “*Is* not My word like a fire?” says the
LORD,
“And like a hammer *that* breaks the rock in
pieces?

30 “Therefore behold, I *am* against the prophets,” says the
LORD, “who steal My words every one from his neighbor.
31 “Behold, I *am* against the prophets,” says the LORD,
“who use their tongues and say, ‘He says.’
32 “Behold, I *am* against those who prophesy false
dreams,” says the LORD, “and tell them, and cause My
people to err by their lies and by their recklessness. Yet I
did not send them or command them; therefore they shall
not profit this people at all,” says the LORD.
33 “So when these people or the prophet or the priest ask
you, saying, ‘What is the oracle of the LORD?’ you shall
then say to them, ‘What oracle?’[b] I will even forsake you,”
says the LORD.
34 “And *as for* the prophet and the priest and the people
who say, ‘The oracle of the LORD!’ I will even punish that
man and his house.

35“Thus every one of you shall say to his neighbor, and
every one to his brother, ‘What has the LORD answered?’
and, ‘What has the LORD spoken?’
36“And the oracle of the LORD you shall mention no
more. For every man’s word will be his oracle, for you have
perverted the words of the living God, the LORD of hosts,
our God.
37“Thus you shall say to the prophet, ‘What has the LORD
answered you?’ and, ‘What has the LORD spoken?’
38“But since you say, ‘The oracle of the LORD!’ therefore
thus says the LORD: ‘Because you say this word, “The
oracle of the LORD!” and I have sent to you, saying, “Do
not say, ‘The oracle of the LORD!’ ”
39‘therefore behold, I, even I, will utterly forget you and
forsake you, and the city that I gave you and your fathers,
and *will cast you* out of My presence.
40‘And I will bring an everlasting reproach upon you, and
a perpetual shame, which shall not be forgotten.’ ”

Jeremiah 24

The Sign of Two Baskets of Figs

1 The LORD showed me, and there were two baskets of figs
set before the temple of the LORD, after Nebuchadnezzar
king of Babylon had carried away captive Jeconiah the son
of Jehoiakim, king of Judah, and the princes of Judah with
the craftsmen and smiths, from Jerusalem, and had brought
them to Babylon.

2 One basket *had* very good figs, like the figs *that are* first
ripe; and the other basket *had* very bad figs which could
not be eaten, they were so bad.

3 Then the LORD said to me, "What do you see,
Jeremiah?" And I said, "Figs, the good figs, very good; and
the bad, very bad, which cannot be eaten, they are so bad."

4 Again the word of the LORD came to me, saying,

5 "Thus says the LORD, the God of Israel: 'Like these good
figs, so will I acknowledge those who are carried away
captive from Judah, whom I have sent out of this place for
their own good, into the land of the Chaldeans.

6 'For I will set My eyes on them for good, and I will bring
them back to this land; I will build them and not pull *them*
down, and I will plant them and not pluck *them* up.

7 'Then I will give them a heart to know Me, that I *am* the
LORD; and they shall be My people, and I will be their God,
for they shall return to Me with their whole heart.

8 'And as the bad figs which cannot be eaten, they are so
bad'—surely thus says the LORD—'so will I give up
Zedekiah the king of Judah, his princes, the residue of
Jerusalem who remain in this land, and those who dwell in
the land of Egypt.

9 ‘I will deliver them to trouble into all the kingdoms of
the earth, for *their* harm, *to be* a reproach and a byword, a
taunt and a curse, in all places where I shall drive them.
10 ‘And I will send the sword, the famine, and the
pestilence among them, till they are consumed from the
land that I gave to them and their fathers.’ ”

Jeremiah 25

Seventy Years of Desolation

1 The word that came to Jeremiah concerning all the people
of Judah, in the fourth year of Jehoiakim the son of Josiah,
king of Judah (which *was* the first year of Nebuchadnezzar
king of Babylon),
2 which Jeremiah the prophet spoke to all the people of
Judah and to all the inhabitants of Jerusalem, saying:
3 "From the thirteenth year of Josiah the son of Amon,
king of Judah, even to this day, this *is* the twenty-third year
in which the word of the LORD has come to me; and I have
spoken to you, rising early and speaking, but you have not
listened.
4 "And the LORD has sent to you all His servants the
prophets, rising early and sending *them,* but you have not
listened nor inclined your ear to hear.
5 "They said, 'Repent now everyone of his evil way and his
evil doings, and dwell in the land that the LORD has given
to you and your fathers forever and ever.
6 'Do not go after other gods to serve them and worship
them, and do not provoke Me to anger with the works of
your hands; and I will not harm you.'
7 "Yet you have not listened to Me," says the LORD, "that
you might provoke Me to anger with the works of your
hands to your own hurt.
8 "Therefore thus says the LORD of hosts: 'Because you
have not heard My words,
9 'behold, I will send and take all the families of the
north,' says the LORD, 'and Nebuchadnezzar the king of
Babylon, My servant, and will bring them against this land,
against its inhabitants, and against these nations all

around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations.

10 ‘Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

11 ‘And this whole land shall be a desolation *and* an astonishment, and these nations shall serve the king of Babylon seventy years.

12 ‘Then it will come to pass, when seventy years are completed, *that* I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,’ says the LORD; ‘and I will make it a perpetual desolation.

13 ‘So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations.

14 ‘(For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)’ ”

Judgment on the Nations

15 For thus says the LORD God of Israel to me: “Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it.

16 “And they will drink and stagger and go mad because of the sword that I will send among them.”

17 Then I took the cup from the LORD’s hand, and made all the nations drink, to whom the LORD had sent me:

18 Jerusalem and the cities of Judah, its kings and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as *it is* this day;

19 Pharaoh king of Egypt, his servants, his princes, and all his people;

20 all the mixed multitude, all the kings of the land of Uz,
all the kings of the land of the Philistines (namely,
Ashkelon, Gaza, Ekron, and the remnant of Ashdod);
21 Edom, Moab, and the people of Ammon;
22 all the kings of Tyre, all the kings of Sidon, and the
kings of the coastlands which *are* across the sea;
23 Dedan, Tema, Buz, and all *who are* in the farthest
corners;
24 all the kings of Arabia and all the kings of the mixed
multitude who dwell in the desert;
25 all the kings of Zimri, all the kings of Elam, and all the
kings of the Medes;
26 all the kings of the north, far and near, one with
another; and all the kingdoms of the world which *are* on
the face of the earth. Also the king of Sheshach[a] shall drink
after them.
27 "Therefore you shall say to them, 'Thus says the LORD
of hosts, the God of Israel: "Drink, be drunk, and vomit!
Fall and rise no more, because of the sword which I will
send among you." '
28 "And it shall be, if they refuse to take the cup from your
hand to drink, then you shall say to them, 'Thus says the
LORD of hosts: "You shall certainly drink!
29 "For behold, I begin to bring calamity on the city which
is called by My name, and should you be utterly
unpunished? You shall not be unpunished, for I will call for
a sword on all the inhabitants of the earth," says the LORD
of hosts.'
30 "Therefore prophesy against them all these words, and
say to them:

'The LORD will roar from on high,
And utter His voice from His holy habitation;
He will roar mightily against His fold.

He will give a shout, as those who tread *the grapes,*
Against all the inhabitants of the earth.
31 A noise will come to the ends of the earth—
For the LORD has a controversy with the nations;
He will plead His case with all flesh.
He will give those *who are* wicked to the sword,' says the LORD."

32 Thus says the LORD of hosts:

"Behold, disaster shall go forth
From nation to nation,
And a great whirlwind shall be raised up
From the farthest parts of the earth.

33 "And at that day the slain of the LORD shall be from *one* end of the earth even to the *other* end of the earth. They shall not be lamented, or gathered, or buried; they shall become refuse on the ground.

34 "Wail, shepherds, and cry!
Roll about *in the ashes,*
You leaders of the flock!
For the days of your slaughter and your dispersions are fulfilled;
You shall fall like a precious vessel.
35 And the shepherds will have no way to flee,
Nor the leaders of the flock to escape.
36 A voice of the cry of the shepherds,
And a wailing of the leaders to the flock *will be heard*.

For the LORD has plundered their pasture,
37And the peaceful dwellings are cut down
Because of the fierce anger of the LORD.
38He has left His lair like the lion;
For their land is desolate
Because of the fierceness of the Oppressor,
And because of His fierce anger.”

Jeremiah 26

Jeremiah Saved from Death

1 In the beginning of the reign of Jehoiakim the son of
Josiah, king of Judah, this word came from the LORD,
saying,
2 "Thus says the LORD: 'Stand in the court of the LORD's
house, and speak to all the cities of Judah, which come to
worship *in* the LORD's house, all the words that I command
you to speak to them. Do not diminish a word.
3 'Perhaps everyone will listen and turn from his evil way,
that I may relent concerning the calamity which I purpose
to bring on them because of the evil of their doings.'
4 "And you shall say to them, 'Thus says the LORD: "If you
will not listen to Me, to walk in My law which I have set
before you,
5 "to heed the words of My servants the prophets whom I
sent to you, both rising up early and sending *them* (but you
have not heeded),
6 "then I will make this house like Shiloh, and will make
this city a curse to all the nations of the earth." ' "
7 So the priests and the prophets and all the people heard
Jeremiah speaking these words in the house of the LORD.
8 Now it happened, when Jeremiah had made an end of
speaking all that the LORD had commanded *him* to speak
to all the people, that the priests and the prophets and all
the people seized him, saying, "You will surely die!
9 "Why have you prophesied in the name of the LORD,
saying, 'This house shall be like Shiloh, and this city shall
be desolate, without an inhabitant'?" And all the people
were gathered against Jeremiah in the house of the LORD.

10When the princes of Judah heard these things, they
came up from the king’s house to the house of the LORD
and sat down in the entry of the New Gate of the LORD’s
house.
11And the priests and the prophets spoke to the princes
and all the people, saying, “This man deserves to die! For
he has prophesied against this city, as you have heard with
your ears.” *Martyrs in Scripture*
12Then Jeremiah spoke to all the princes and all the
people, saying: “The LORD sent me to prophesy against
this house and against this city with all the words that you
have heard.
13“Now therefore, amend your ways and your doings, and
obey the voice of the LORD your God; then the LORD will
relent concerning the doom that He has pronounced
against you.
14“As for me, here I am, in your hand; do with me as
seems good and proper to you.
15“But know for certain that if you put me to death, you
will surely bring innocent blood on yourselves, on this city,
and on its inhabitants; for truly the LORD has sent me to
you to speak all these words in your hearing.”
16So the princes and all the people said to the priests and
the prophets, “This man does not deserve to die. For he has
spoken to us in the name of the LORD our God.”
17Then certain of the elders of the land rose up and
spoke to all the assembly of the people, saying:
18“Micah of Moresheth prophesied in the days of
Hezekiah king of Judah, and spoke to all the people of
Judah, saying, ‘Thus says the LORD of hosts:

> “Zion shall be plowed *like* a field,
> Jerusalem shall become heaps of ruins,
> And the mountain of the temple[a]

Like the bare hills of the forest.” ’[b]

19“Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the LORD and seek the LORD’s favor? And the LORD relented concerning the doom which He had pronounced against them. But we are doing great evil against ourselves.”

20Now there was also a man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against this city and against this land according to all the words of Jeremiah.

21And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death; but when Urijah heard *it,* he was afraid and fled, and went to Egypt.

22Then Jehoiakim the king sent men to Egypt: Elnathan the son of Achbor, and *other* men *who went* with him to Egypt.

23And they brought Urijah from Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the common people.

24Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, so that they should not give him into the hand of the people to put him to death.

Jeremiah 27

Symbol of the Bonds and Yokes

1 In the beginning of the reign of Jehoiakim[a] the son of
Josiah, king of Judah, this word came to Jeremiah from the
LORD, saying,[b]
2 "Thus says the LORD to me: 'Make for yourselves bonds
and yokes, and put them on your neck,
3 'and send them to the king of Edom, the king of Moab,
the king of the Ammonites, the king of Tyre, and the king of
Sidon, by the hand of the messengers who come to
Jerusalem to Zedekiah king of Judah.
4 'And command them to say to their masters, "Thus says
the LORD of hosts, the God of Israel—thus you shall say to
your masters:
5 'I have made the earth, the man and the beast that *are*
on the ground, by My great power and by My outstretched
arm, and have given it to whom it seemed proper to Me.
6 'And now I have given all these lands into the hand of
Nebuchadnezzar the king of Babylon, My servant; and the
beasts of the field I have also given him to serve him.
7 'So all nations shall serve him and his son and his son's
son, until the time of his land comes; and then many
nations and great kings shall make him serve them.
8 'And it shall be, *that* the nation and kingdom which will
not serve Nebuchadnezzar the king of Babylon, and which
will not put its neck under the yoke of the king of Babylon,
that nation I will punish,' says the LORD, 'with the sword,
the famine, and the pestilence, until I have consumed them
by his hand.
9 'Therefore do not listen to your prophets, your diviners,
your dreamers, your soothsayers, or your sorcerers, who

speak to you, saying, “You shall not serve the king of Babylon.”

10 ‘For they prophesy a lie to you, to remove you far from your land; and I will drive you out, and you will perish.

11 ‘But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,’ says the LORD, ‘and they shall till it and dwell in it.’ ” ’ ”

12 I also spoke to Zedekiah king of Judah according to all these words, saying, “Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live!

13 “Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken against the nation that will not serve the king of Babylon?

14 “Therefore do not listen to the words of the prophets who speak to you, saying, ‘You shall not serve the king of Babylon,’ for they prophesy a lie to you;

15 “for I have not sent them,” says the LORD, “yet they prophesy a lie in My name, that I may drive you out, and that you may perish, you and the prophets who prophesy to you.”

16 Also I spoke to the priests and to all this people, saying, “Thus says the LORD: ‘Do not listen to the words of your prophets who prophesy to you, saying, “Behold, the vessels of the LORD’s house will now shortly be brought back from Babylon”; for they prophesy a lie to you.

17 ‘Do not listen to them; serve the king of Babylon, and live! Why should this city be laid waste?

18 ‘But if they *are* prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, *in* the house of the king of Judah, and at Jerusalem, do not go to Babylon.’

19 “For thus says the LORD of hosts concerning the
pillars, concerning the Sea, concerning the carts, and
concerning the remainder of the vessels that remain in this
city,
20 “which Nebuchadnezzar king of Babylon did not take,
when he carried away captive Jeconiah the son of
Jehoiakim, king of Judah, from Jerusalem to Babylon, and
all the nobles of Judah and Jerusalem—
21 “yes, thus says the LORD of hosts, the God of Israel,
concerning the vessels that remain in the house of the
LORD, and in the house of the king of Judah and of
Jerusalem:
22 ‘They shall be carried to Babylon, and there they shall
be until the day that I visit them,’ says the LORD. ‘Then I
will bring them up and restore them to this place.’ ”

Jeremiah 28

Hananiah's Falsehood and Doom

1 And it happened in the same year, at the beginning of the
reign of Zedekiah king of Judah, in the fourth year *and* in
the fifth month, *that* Hananiah the son of Azur the prophet,
who *was* from Gibeon, spoke to me in the house of the
LORD in the presence of the priests and of all the people,
saying,

2 "Thus speaks the LORD of hosts, the God of Israel,
saying: 'I have broken the yoke of the king of Babylon.

3 'Within two full years I will bring back to this place all
the vessels of the LORD's house, that Nebuchadnezzar king
of Babylon took away from this place and carried to
Babylon.

4 'And I will bring back to this place Jeconiah the son of
Jehoiakim, king of Judah, with all the captives of Judah who
went to Babylon,' says the LORD, 'for I will break the yoke
of the king of Babylon.' "

5 Then the prophet Jeremiah spoke to the prophet
Hananiah in the presence of the priests and in the presence
of all the people who stood in the house of the LORD,

6 and the prophet Jeremiah said, "Amen! The LORD do so;
the LORD perform your words which you have prophesied,
to bring back the vessels of the LORD's house and all who
were carried away captive, from Babylon to this place.

7 "Nevertheless hear now this word that I speak in your
hearing and in the hearing of all the people:

8 "The prophets who have been before me and before you
of old prophesied against many countries and great
kingdoms—of war and disaster and pestilence.

9 “As for the prophet who prophesies of peace, when the
word of the prophet comes to pass, the prophet will be
known *as* one whom the LORD has truly sent.”
10 Then Hananiah the prophet took the yoke off the
prophet Jeremiah’s neck and broke it.
11 And Hananiah spoke in the presence of all the people,
saying, “Thus says the LORD: ‘Even so I will break the yoke
of Nebuchadnezzar king of Babylon from the neck of all
nations within the space of two full years.’ ” And the
prophet Jeremiah went his way.
12 Now the word of the LORD came to Jeremiah, after
Hananiah the prophet had broken the yoke from the neck
of the prophet Jeremiah, saying,
13 “Go and tell Hananiah, saying, ‘Thus says the LORD:
“You have broken the yokes of wood, but you have made in
their place yokes of iron.”
14 ‘For thus says the LORD of hosts, the God of Israel: “I
have put a yoke of iron on the neck of all these nations, that
they may serve Nebuchadnezzar king of Babylon; and they
shall serve him. I have given him the beasts of the field
also.” ’ ”
15 Then the prophet Jeremiah said to Hananiah the
prophet, “Hear now, Hananiah, the LORD has not sent you,
but you make this people trust in a lie. *The Trouble with Lies*
16 “Therefore thus says the LORD: ‘Behold, I will cast you
from the face of the earth. This year you shall die, because
you have taught rebellion against the LORD.’ ”
17 So Hananiah the prophet died the same year in the
seventh month.

Jeremiah 29

Jeremiah's Letter to the Captives

1 Now these *are* the words of the letter that Jeremiah the
prophet sent from Jerusalem to the remainder of the elders
who were carried away captive—to the priests, the
prophets, and all the people whom Nebuchadnezzar had
carried away captive from Jerusalem to Babylon.
2 (This happened after Jeconiah the king, the queen
mother, the eunuchs, the princes of Judah and Jerusalem,
the craftsmen, and the smiths had departed from
Jerusalem.)
3 *The letter was sent* by the hand of Elasah the son of
Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah
king of Judah sent to Babylon, to Nebuchadnezzar king of
Babylon, saying,

> 4 Thus says the LORD of hosts, the God of Israel, to all
> who were carried away captive, whom I have caused
> to be carried away from Jerusalem to Babylon: *Seeking the Peace of the City*
>
> 5 Build houses and dwell *in them;* plant gardens and
> eat their fruit.
> 6 Take wives and beget sons and daughters; and take
> wives for your sons and give your daughters to
> husbands, so that they may bear sons and daughters—
> that you may be increased there, and not diminished.
> 7 And seek the peace of the city where I have caused
> you to be carried away captive, and pray to the LORD
> for it; for in its peace you will have peace.
> **8** For thus says the LORD of hosts, the God of Israel:
> Do not let your prophets and your diviners who are in

your midst deceive you, nor listen to your dreams which you cause to be dreamed.
9For they prophesy falsely to you in My name; I have not sent them, says the LORD.

10For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.
11For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.
12Then you will call upon Me and go and pray to Me, and I will listen to you.
13And you will seek Me and find *Me,* when you search for Me with all your heart.
14I will be found by you, says the LORD, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.

15Because you have said, “The LORD has raised up prophets for us in Babylon”—
16therefore thus says the LORD concerning the king who sits on the throne of David, concerning all the people who dwell in this city, and concerning your brethren who have not gone out with you into captivity—
17thus says the LORD of hosts: Behold, I will send on them the sword, the famine, and the pestilence, and will make them like rotten figs that cannot be eaten, they are so bad.

18And I will pursue them with the sword, with famine, and with pestilence; and I will deliver them to trouble among all the kingdoms of the earth—to be a curse, an astonishment, a hissing, and a reproach among all the nations where I have driven them,
19because they have not heeded My words, says the LORD, which I sent to them by My servants the prophets, rising up early and sending *them;* neither would you heed, says the LORD.
20Therefore hear the word of the LORD, all you of the captivity, whom I have sent from Jerusalem to Babylon.

21Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a lie to you in My name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes.
22And because of them a curse shall be taken up by all the captivity of Judah who *are* in Babylon, saying, “The LORD make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire”;
23because they have done disgraceful things in Israel, have committed adultery with their neighbors’ wives, and have spoken lying words in My name, which I have not commanded them. Indeed I know, and *am* a witness, says the LORD.

24You shall also speak to Shemaiah the Nehelamite, saying,
25Thus speaks the LORD of hosts, the God of Israel, saying: You have sent letters in your name to all the people who *are* at Jerusalem, to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

[26]“The LORD has made you priest instead of Jehoiada the priest, so that there should be officers *in* the house of the LORD over every man *who* is demented and considers himself a prophet, that you should put him in prison and in the stocks.
[27]Now therefore, why have you not rebuked Jeremiah of Anathoth who makes himself a prophet to you?
[28]For he has sent to us *in* Babylon, saying, ‘This *captivity is* long; build houses and dwell *in them,* and plant gardens and eat their fruit.’ ”

29Now Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.
[30]Then the word of the LORD came to Jeremiah, saying:
[31]Send to all those in captivity, saying, Thus says the LORD concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, and I have not sent him, and he has caused you to trust in a lie—
[32]therefore thus says the LORD: Behold, I will punish Shemaiah the Nehelamite and his family: he shall not have anyone to dwell among this people, nor shall he see the good that I will do for My people, says the LORD, because he has taught rebellion against the LORD.

Jeremiah 30

Restoration of Israel and Judah

1 The word that came to Jeremiah from the LORD, saying,
2 “Thus speaks the LORD God of Israel, saying: ‘Write in a
book for yourself all the words that I have spoken to you.
3 ‘For behold, the days are coming,’ says the LORD, ‘that I
will bring back from captivity My people Israel and Judah,’
says the LORD. ‘And I will cause them to return to the land
that I gave to their fathers, and they shall possess it.’ ”
4 Now these *are* the words that the LORD spoke
concerning Israel and Judah.
5 “For thus says the LORD:

‘We have heard a voice of trembling,
Of fear, and not of peace.
6 Ask now, and see,
Whether a man is ever in labor with child?
So why do I see every man *with* his hands on
his loins
Like a woman in labor,
And all faces turned pale?
7 Alas! For that day *is* great,
So that none *is* like it;
And it *is* the time of Jacob’s trouble,
But he shall be saved out of it.

8 ‘For it shall come to pass in that day,’
Says the LORD of hosts,
‘*That* I will break his yoke from your neck,
And will burst your bonds;
Foreigners shall no more enslave them.
9 But they shall serve the LORD their God,

And David their king,
Whom I will raise up for them.

10 ‘Therefore do not fear, O My servant
Jacob,’ says the LORD,
‘Nor be dismayed, O Israel;
For behold, I will save you from afar,
And your seed from the land of their
captivity.
Jacob shall return, have rest and be quiet,
And no one shall make *him* afraid.
11 For I *am* with you,’ says the LORD, ‘to
save you;
Though I make a full end of all nations
where I have scattered you,
Yet I will not make a complete end of you.
But I will correct you in justice,
And will not let you go altogether
unpunished.’

12 “For thus says the LORD:

‘Your affliction *is* incurable,
Your wound *is* severe.
13 *There is* no one to plead your cause,
That you may be bound up;
You have no healing medicines.
14 All your lovers have forgotten you;
They do not seek you;
For I have wounded you with the wound of
an enemy,
With the chastisement of a cruel one,
For the multitude of your iniquities,
Because your sins have increased.
15 Why do you cry about your affliction?

Your sorrow *is* incurable.
Because of the multitude of your iniquities,
Because your sins have increased,
I have done these things to you.

16 ‘Therefore all those who devour you shall
be devoured;
And all your adversaries, every one of them,
shall go into captivity;
Those who plunder you shall become
plunder,
And all who prey upon you I will make a
prey.
17 For I will restore health to you
And heal you of your wounds,’ says the
LORD,
‘Because they called you an outcast *saying:*
“This *is* Zion;
No one seeks her.” ’

18 “Thus says the LORD:

‘Behold, I will bring back the captivity of
Jacob’s tents,
And have mercy on his dwelling places;
The city shall be built upon its own mound,
And the palace shall remain according to its
own plan.
19 Then out of them shall proceed
thanksgiving
And the voice of those who make merry;
I will multiply them, and they shall not
diminish;
I will also glorify them, and they shall not be
small.

20 Their children also shall be as before,
And their congregation shall be established
before Me;
And I will punish all who oppress them.
21 Their nobles shall be from among them,
And their governor shall come from their
midst;
Then I will cause him to draw near,
And he shall approach Me;
For who *is* this who pledged his heart to
approach Me?’ says the LORD.
22 ‘You shall be My people,
And I will be your God.’ ”

23 Behold, the whirlwind of the LORD
Goes forth with fury,
A continuing whirlwind;
It will fall violently on the head of the
wicked.
24 The fierce anger of the LORD will not
return until He has done it,
And until He has performed the intents of
His heart.

In the latter days you will consider it.

Jeremiah 31

The Remnant of Israel Saved

1 “At the same time,” says the LORD, “I will be the God of
all the families of Israel, and they shall be My people.”
2 Thus says the LORD:

“The people who survived the sword
Found grace in the wilderness—
Israel, when I went to give him rest.”

3 The LORD has appeared of old to me,
saying:
“Yes, I have loved you with an everlasting
love;
Therefore with lovingkindness I have drawn
you.
4 Again I will build you, and you shall be
rebuilt,
O virgin of Israel!
You shall again be adorned with your
tambourines,
And shall go forth in the dances of those who
rejoice.
5 You shall yet plant vines on the mountains
of Samaria;
The planters shall plant and eat *them* as
ordinary food.
6 For there shall be a day
When the watchmen will cry on Mount
Ephraim,
‘Arise, and let us go up *to* Zion,
To the LORD our God.’ ”

7For thus says the LORD:

“Sing with gladness for Jacob,
And shout among the chief of the nations;
Proclaim, give praise, and say,
‘O LORD, save Your people,
The remnant of Israel!’
8Behold, I will bring them from the north
country,
And gather them from the ends of the earth,
Among them the blind and the lame,
The woman with child
And the one who labors with child, together;
A great throng shall return there.
9They shall come with weeping,
And with supplications I will lead them.
I will cause them to walk by the rivers of
waters,
In a straight way in which they shall not
stumble;
For I am a Father to Israel,
And Ephraim *is* My firstborn.

10“Hear the word of the LORD, O nations,
And declare *it* in the isles afar off, and say,
‘He who scattered Israel will gather him,
And keep him as a shepherd *does* his flock.’
11For the LORD has redeemed Jacob,
And ransomed him from the hand of one
stronger than he.
12Therefore they shall come and sing in the
height of Zion,
Streaming to the goodness of the LORD—
For wheat and new wine and oil,
For the young of the flock and the herd;

Their souls shall be like a well-watered
garden,
And they shall sorrow no more at all.

13 “Then shall the virgin rejoice in the dance,
And the young men and the old, together;
For I will turn their mourning to joy,
Will comfort them,
And make them rejoice rather than sorrow.
14 I will satiate the soul of the priests with
abundance,
And My people shall be satisfied with My
goodness, says the LORD.”

Mercy on Ephraim

15 Thus says the LORD:

“A voice was heard in Ramah,
Lamentation *and* bitter weeping,
Rachel weeping for her children,
Refusing to be comforted for her children,
Because they *are* no more.”

16 Thus says the LORD:

“Refrain your voice from weeping,
And your eyes from tears;
For your work shall be rewarded, says the
LORD,
And they shall come back from the land of
the enemy.
17 There is hope in your future, says the
LORD,
That *your* children shall come back to their
own border.

18“I have surely heard Ephraim bemoaning
himself:
‘You have chastised me, and I was chastised,
Like an untrained bull;
Restore me, and I will return,
For You *are* the LORD my God.
19Surely, after my turning, I repented;
And after I was instructed, I struck myself
on the thigh;
I was ashamed, yes, even humiliated,
Because I bore the reproach of my youth.’
20*Is* Ephraim My dear son?
Is he a pleasant child?
For though I spoke against him,
I earnestly remember him still;
Therefore My heart yearns for him;
I will surely have mercy on him, says the
LORD. *Prodigal Children*

21“Set up signposts,
Make landmarks;
Set your heart toward the highway,
The way in *which* you went.
Turn back, O virgin of Israel,
Turn back to these your cities.
22How long will you gad about,
O you backsliding daughter?
For the LORD has created a new thing in the
earth—
A woman shall encompass a man.”

Future Prosperity of Judah

23Thus says the LORD of hosts, the God of Israel: “They shall again use this speech in the land of Judah and in its

cities, when I bring back their captivity: ‘The LORD bless you, O home of justice, *and* mountain of holiness!’

24“And there shall dwell in Judah itself, and in all its cities together, farmers and those going out with flocks.

25“For I have satiated the weary soul, and I have replenished every sorrowful soul.”

26After this I awoke and looked around, and my sleep was sweet to me.

27“Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast.

28“And it shall come to pass, *that* as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD.

29“In those days they shall say no more:

> ‘The fathers have eaten sour grapes,
> And the children’s teeth are set on edge.’

30“But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge.

A New Covenant

31“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— *Written on Their Hearts*

32“not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them,[a] says the LORD.

33“But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put

My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

34 “No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

35 Thus says the LORD,
Who gives the sun for a light by day,
The ordinances of the moon and the stars for
a light by night,
Who disturbs the sea,
And its waves roar
(The LORD of hosts *is* His name):

36 “If those ordinances depart
From before Me, says the LORD,
Then the seed of Israel shall also cease
From being a nation before Me forever.”

37 Thus says the LORD:

“If heaven above can be measured,
And the foundations of the earth searched
out beneath,
I will also cast off all the seed of Israel
For all that they have done, says the LORD.

38 “Behold, the days are coming, says the LORD, that the city shall be built for the LORD from the Tower of Hananel to the Corner Gate.

39 “The surveyor’s line shall again extend straight forward over the hill Gareb; then it shall turn toward Goath.

40 “And the whole valley of the dead bodies and of the ashes, and all the fields as far as the Brook Kidron, to the corner of the Horse Gate toward the east, *shall be* holy to the LORD. It shall not be plucked up or thrown down anymore forever.”

Jeremiah 32

Jeremiah Buys a Field

1The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2For then the king of Babylon's army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the prison, which *was in* the king of Judah's house.

3For Zedekiah king of Judah had shut him up, saying, "Why do you prophesy and say, 'Thus says the LORD: "Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4"and Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him face to face,[a] and see him eye to eye;

5"then he shall lead Zedekiah to Babylon, and there he shall be until I visit him," says the LORD; "though you fight with the Chaldeans, you shall not succeed" '?"

6And Jeremiah said, "The word of the LORD came to me, saying,

7'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field which *is* in Anathoth, for the right of redemption *is* yours to buy *it*." '

8"Then Hanamel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me, 'Please buy my field that *is* in Anathoth, which *is* in the country of Benjamin; for the right of inheritance *is* yours, and the redemption yours; buy *it* for yourself.' Then I knew that this was the word of the LORD.

9 “So I bought the field from Hanamel, the son of my
uncle who *was* in Anathoth, and weighed *out to* him the
money—seventeen shekels of silver.
10 “And I signed the deed and sealed *it,* took witnesses,
and weighed the money on the scales.
11 “So I took the purchase deed, *both* that which was
sealed *according* to the law and custom, and that which
was open;
12 “and I gave the purchase deed to Baruch the son of
Neriah, son of Mahseiah, in the presence of Hanamel my
uncle’s *son,* and in the presence of the witnesses who
signed the purchase deed, before all the Jews who sat in
the court of the prison.
13 “Then I charged Baruch before them, saying,
14 ‘Thus says the LORD of hosts, the God of Israel: “Take
these deeds, both this purchase deed which is sealed and
this deed which is open, and put them in an earthen vessel,
that they may last many days.”
15 ‘For thus says the LORD of hosts, the God of Israel:
“Houses and fields and vineyards shall be possessed again
in this land.” ’

Jeremiah Prays for Understanding

16 “Now when I had delivered the purchase deed to
Baruch the son of Neriah, I prayed to the LORD, saying:
17 ‘Ah, Lord GOD! Behold, You have made the heavens and
the earth by Your great power and outstretched arm. There
is nothing too hard for You.
18 ‘*You* show lovingkindness to thousands, and repay the
iniquity of the fathers into the bosom of their children after
them—the Great, the Mighty God, whose name *is* the LORD
of hosts.
19 ‘*You are* great in counsel and mighty in work, for your
eyes *are* open to all the ways of the sons of men, to give

everyone according to his ways and according to the fruit of his doings.

20 ‘You have set signs and wonders in the land of Egypt, to this day, and in Israel and among *other* men; and You have made Yourself a name, as it is this day.

21 ‘You have brought Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror;

22 ‘You have given them this land, of which You swore to their fathers to give them—“a land flowing with milk and honey.”[b]

23 ‘And they came in and took possession of it, but they have not obeyed Your voice or walked in Your law. They have done nothing of all that You commanded them to do; therefore You have caused all this calamity to come upon them.

24 ‘Look, the siege mounds! They have come to the city to take it; and the city has been given into the hand of the Chaldeans who fight against it, because of the sword and famine and pestilence. What You have spoken has happened; there You see *it!*

25 ‘And You have said to me, O Lord GOD, “Buy the field for money, and take witnesses”!—yet the city has been given into the hand of the Chaldeans.’ ”

God’s Assurance of the People’s Return

26 Then the word of the LORD came to Jeremiah, saying,

27 “Behold, I *am* the LORD, the God of all flesh. Is there anything too hard for Me?

28 “Therefore thus says the LORD: ‘Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it.

29 ‘And the Chaldeans who fight against this city shall come and set fire to this city and burn it, with the houses

on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger;

30 ‘because the children of Israel and the children of Judah have done only evil before Me from their youth. For the children of Israel have provoked Me only to anger with the work of their hands,’ says the LORD.

31 ‘For this city has been to Me *a provocation of* My anger and My fury from the day that they built it, even to this day; so I will remove it from before My face

32 ‘because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.

33 ‘And they have turned to Me the back, and not the face; though I taught them, rising up early and teaching *them,* yet they have not listened to receive instruction.

34 ‘But they set their abominations in the house which is called by My name, to defile it.

35 ‘And they built the high places of Baal which *are* in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through *the fire* to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.’

36 “Now therefore, thus says the LORD, the God of Israel, concerning this city of which you say, ‘It shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence:

37 ‘Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely.

38 ‘They shall be My people, and I will be their God;

39 ‘then I will give them one heart and one way, that they
may fear Me forever, for the good of them and their
children after them.
40 ‘And I will make an everlasting covenant with them,
that I will not turn away from doing them good; but I will
put My fear in their hearts so that they will not depart from
Me.
41 ‘Yes, I will rejoice over them to do them good, and I will
assuredly plant them in this land, with all My heart and
with all My soul.’
42 “For thus says the LORD: ‘Just as I have brought all
this great calamity on this people, so I will bring on them
all the good that I have promised them.
43 ‘And fields will be bought in this land of which you say,
“*It is* desolate, without man or beast; it has been given into
the hand of the Chaldeans.”
44 ‘Men will buy fields for money, sign deeds and seal
them, and take witnesses, in the land of Benjamin, in the
places around Jerusalem, in the cities of Judah, in the cities
of the mountains, in the cities of the lowland, and in the
cities of the South; for I will cause their captives to return,’
says the LORD.”

Jeremiah 33

Excellence of the Restored Nation

1 Moreover the word of the LORD came to Jeremiah a
second time, while he was still shut up in the court of the
prison, saying,
2 "Thus says the LORD who made it, the LORD who
formed it to establish it (the LORD *is* His name):
3 'Call to Me, and I will answer you, and show you great
and mighty things, which you do not know.'
4 "For thus says the LORD, the God of Israel, concerning
the houses of this city and the houses of the kings of Judah,
which have been pulled down *to fortify*[a] against the siege
mounds and the sword:
5 'They come to fight with the Chaldeans, but *only* to fill
their places[b] with the dead bodies of men whom I will slay
in My anger and My fury, all for whose wickedness I have
hidden My face from this city.
6 'Behold, I will bring it health and healing; I will heal
them and reveal to them the abundance of peace and truth.
7 'And I will cause the captives of Judah and the captives
of Israel to return, and will rebuild those places as at the
first.
8 'I will cleanse them from all their iniquity by which they
have sinned against Me, and I will pardon all their
iniquities by which they have sinned and by which they
have transgressed against Me.
9 'Then it shall be to Me a name of joy, a praise, and an
honor before all nations of the earth, who shall hear all the
good that I do to them; they shall fear and tremble for all
the goodness and all the prosperity that I provide for it.'

10 “Thus says the LORD: ‘Again there shall be heard in
this place—of which you say, “It *is* desolate, without man
and without beast”—in the cities of Judah, in the streets of
Jerusalem that are desolate, without man and without
inhabitant and without beast, *Jerusalem: From Desolation to Joy*

11 ‘the voice of joy and the voice of gladness, the voice of
the bridegroom and the voice of the bride, the voice of
those who will say:

> “Praise the LORD of hosts,
> For the LORD *is* good,
> For His mercy *endures* forever”—

and of those *who will* bring the sacrifice of praise into the
house of the LORD. For I will cause the captives of the land
to return as at the first,’ says the LORD.

12 “Thus says the LORD of hosts: ‘In this place which is
desolate, without man and without beast, and in all its
cities, there shall again be a dwelling place of shepherds
causing *their* flocks to lie down.

13 ‘In the cities of the mountains, in the cities of the
lowland, in the cities of the South, in the land of Benjamin,
in the places around Jerusalem, and in the cities of Judah,
the flocks shall again pass under the hands of him who
counts *them,*’ says the LORD.

14 ‘Behold, the days are coming,’ says the LORD, ‘that I
will perform that good thing which I have promised to the
house of Israel and to the house of Judah:

> 15 ‘In those days and at that time
> I will cause to grow up to David
> A Branch of righteousness;
> He shall execute judgment and
> righteousness in the earth.
> 16 In those days Judah will be saved,

And Jerusalem will dwell safely.
And this *is the name* by which she will be called:

THE LORD OUR RIGHTEOUSNESS.'[c]

17 "For thus says the LORD: 'David shall never lack a man to sit on the throne of the house of Israel;
18 'nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' "

The Permanence of God's Covenant

19 And the word of the LORD came to Jeremiah, saying,
20 "Thus says the LORD: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season,
21 'then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers.
22 'As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.' "
23 Moreover the word of the LORD came to Jeremiah, saying,
24 "Have you not considered what these people have spoken, saying, 'The two families which the LORD has chosen, He has also cast them off'? Thus they have despised My people, as if they should no more be a nation before them.
25 "Thus says the LORD: 'If My covenant *is* not with day and night, *and if* I have not appointed the ordinances of heaven and earth,

26 ‘then I will cast away the descendants of Jacob and David My servant, *so* that I will not take *any* of his descendants *to be* rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.’ ”

Jeremiah 34

Zedekiah Warned by God

1 The word which came to Jeremiah from the LORD, when
Nebuchadnezzar king of Babylon and all his army, all the
kingdoms of the earth under his dominion, and all the
people, fought against Jerusalem and all its cities, saying,

2 "Thus says the LORD, the God of Israel: 'Go and speak
to Zedekiah king of Judah and tell him, "Thus says the
LORD: 'Behold, I will give this city into the hand of the king
of Babylon, and he shall burn it with fire.

3 'And you shall not escape from his hand, but shall surely
be taken and delivered into his hand; your eyes shall see
the eyes of the king of Babylon, he shall speak with you
face to face,[a] and you shall go to Babylon.' " '

4 "Yet hear the word of the LORD, O Zedekiah king of
Judah! Thus says the LORD concerning you: 'You shall not
die by the sword.

5 'You shall die in peace; as in the ceremonies of your
fathers, the former kings who were before you, so they
shall burn incense for you and lament for you, *saying,* "Alas,
lord!" For I have pronounced the word, says the LORD.' "

6 Then Jeremiah the prophet spoke all these words to
Zedekiah king of Judah in Jerusalem,

7 when the king of Babylon's army fought against
Jerusalem and all the cities of Judah that were left, against
Lachish and Azekah; for *only* these fortified cities remained
of the cities of Judah.

Treacherous Treatment of Slaves

8 *This is* the word that came to Jeremiah from the LORD,
after King Zedekiah had made a covenant with all the

people who *were* at Jerusalem to proclaim liberty to them:

An Empty Gesture

9 that every man should set free his male and female slave
—a Hebrew man or woman—that no one should keep a
Jewish brother in bondage.

10 Now when all the princes and all the people, who had
entered into the covenant, heard that everyone should set
free his male and female slaves, that no one should keep
them in bondage anymore, they obeyed and let *them* go.

11 But afterward they changed their minds and made the
male and female slaves return, whom they had set free, and
brought them into subjection as male and female slaves.

12 Therefore the word of the LORD came to Jeremiah
from the LORD, saying,

13 "Thus says the LORD, the God of Israel: 'I made a
covenant with your fathers in the day that I brought them
out of the land of Egypt, out of the house of bondage,
saying,

14 "At the end of seven years let every man set free his
Hebrew brother, who has been sold to him; and when he
has served you six years, you shall let him go free from
you." But your fathers did not obey Me nor incline their ear.

15 'Then you recently turned and did what was right in My
sight—every man proclaiming liberty to his neighbor; and
you made a covenant before Me in the house which is
called by My name.

16 'Then you turned around and profaned My name, and
every one of you brought back his male and female slaves,
whom he had set at liberty, at their pleasure, and brought
them back into subjection, to be your male and female
slaves.'

17 "Therefore thus says the LORD: 'You have not obeyed
Me in proclaiming liberty, every one to his brother and
every one to his neighbor. Behold, I proclaim liberty to you,'

says the LORD—‘to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth.

18‘And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it—

19‘the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf—

20‘I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.

21‘And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the king of Babylon’s army which has gone back from you.

22‘Behold, I will command,’ says the LORD, ‘and cause them to return to this city. They will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.’ ”

Jeremiah 35

The Obedient Rechabites

1 The word which came to Jeremiah from the LORD in the
days of Jehoiakim the son of Josiah, king of Judah, saying,
2 "Go to the house of the Rechabites, speak to them, and
bring them into the house of the LORD, into one of the
chambers, and give them wine to drink."
3 Then I took Jaazaniah the son of Jeremiah, the son of
Habazziniah, his brothers and all his sons, and the whole
house of the Rechabites,
4 and I brought them into the house of the LORD, into the
chamber of the sons of Hanan the son of Igdaliah, a man of
God, which *was* by the chamber of the princes, above the
chamber of Maaseiah the son of Shallum, the keeper of the
door.
5 Then I set before the sons of the house of the Rechabites
bowls full of wine, and cups; and I said to them, "Drink
wine."
6 But they said, "We will drink no wine, for Jonadab the
son of Rechab, our father, commanded us, saying, 'You shall
drink no wine, you nor your sons, forever.
7 'You shall not build a house, sow seed, plant a vineyard,
nor have *any of these;* but all your days you shall dwell in
tents, that you may live many days in the land where you
are sojourners.'
8 "Thus we have obeyed the voice of Jonadab the son of
Rechab, our father, in all that he charged us, to drink no
wine all our days, we, our wives, our sons, or our
daughters,
9 "nor to build ourselves houses to dwell in; nor do we
have vineyard, field, or seed.

10 “But we have dwelt in tents, and have obeyed and done
according to all that Jonadab our father commanded us.
11 “But it came to pass, when Nebuchadnezzar king of
Babylon came up into the land, that we said, ‘Come, let us
go to Jerusalem for fear of the army of the Chaldeans and
for fear of the army of the Syrians.’ So we dwell at
Jerusalem.”
12 Then came the word of the LORD to Jeremiah, saying,
13 “Thus says the LORD of hosts, the God of Israel: ‘Go
and tell the men of Judah and the inhabitants of Jerusalem,
“Will you not receive instruction to obey My words?” says
the LORD.
14 “The words of Jonadab the son of Rechab, which he
commanded his sons, not to drink wine, are performed; for
to this day they drink none, and obey their father’s
commandment. But although I have spoken to you, rising
early and speaking, you did not obey Me.
15 “I have also sent to you all My servants the prophets,
rising up early and sending *them,* saying, ‘Turn now
everyone from his evil way, amend your doings, and do not
go after other gods to serve them; then you will dwell in the
land which I have given you and your fathers.’ But you have
not inclined your ear, nor obeyed Me.
16 “Surely the sons of Jonadab the son of Rechab have
performed the commandment of their father, which he
commanded them, but this people has not obeyed Me.” ’
17 “Therefore thus says the LORD God of hosts, the God of
Israel: ‘Behold, I will bring on Judah and on all the
inhabitants of Jerusalem all the doom that I have
pronounced against them; because I have spoken to them
but they have not heard, and I have called to them but they
have not answered.’ ”
18 And Jeremiah said to the house of the Rechabites,
“Thus says the LORD of hosts, the God of Israel: ‘Because

you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you,

19 ‘therefore thus says the LORD of hosts, the God of Israel: “Jonadab the son of Rechab shall not lack a man to stand before Me forever.” ’ ”

Jeremiah 36

The Scroll Read in the Temple

1 Now it came to pass in the fourth year of Jehoiakim the
son of Josiah, king of Judah, *that* this word came to
Jeremiah from the LORD, saying:

2 "Take a scroll of a book and write on it all the words that
I have spoken to you against Israel, against Judah, and
against all the nations, from the day I spoke to you, from
the days of Josiah even to this day.

3 "It may be that the house of Judah will hear all the
adversities which I purpose to bring upon them, that
everyone may turn from his evil way, that I may forgive
their iniquity and their sin."

4 Then Jeremiah called Baruch the son of Neriah; and
Baruch wrote on a scroll of a book, at the instruction of
Jeremiah,[a] all the words of the LORD which He had spoken
to him.

5 And Jeremiah commanded Baruch, saying, "I *am*
confined, I cannot go into the house of the LORD.

6 "You go, therefore, and read from the scroll which you
have written at my instruction,[b] the words of the LORD, in
the hearing of the people in the LORD's house on the day of
fasting. And you shall also read them in the hearing of all
Judah who come from their cities.

7 "It may be that they will present their supplication
before the LORD, and everyone will turn from his evil way.
For great *is* the anger and the fury that the LORD has
pronounced against this people."

8 And Baruch the son of Neriah did according to all that
Jeremiah the prophet commanded him, reading from the
book the words of the LORD in the LORD's house.

9Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem.

10Then Baruch read from the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court at the entry of the New Gate of the LORD's house, in the hearing of all the people.

The Scroll Read in the Palace

11When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book,

12he then went down to the king's house, into the scribe's chamber; and there all the princes were sitting—Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes.

13Then Michaiah declared to them all the words that he had heard when Baruch read the book in the hearing of the people.

14Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read in the hearing of the people, and come." So Baruch the son of Neriah took the scroll in his hand and came to them.

15And they said to him, "Sit down now, and read it in our hearing." So Baruch read *it* in their hearing.

16Now it happened, when they had heard all the words, that they looked in fear from one to another, and said to Baruch, "We will surely tell the king of all these words."

17 And they asked Baruch, saying, “Tell us now, how did
you write all these words—at his instruction?”[c]
18 So Baruch answered them, “He proclaimed with his
mouth all these words to me, and I wrote *them* with ink in
the book.”
19 Then the princes said to Baruch, “Go and hide, you and
Jeremiah; and let no one know where you are.”

The King Destroys Jeremiah’s Scroll

20 And they went to the king, into the court; but they
stored the scroll in the chamber of Elishama the scribe, and
told all the words in the hearing of the king.
21 So the king sent Jehudi to bring the scroll, and he took
it from Elishama the scribe’s chamber. And Jehudi read it in
the hearing of the king and in the hearing of all the princes
who stood beside the king.
22 Now the king was sitting in the winter house in the
ninth month, with *a fire* burning on the hearth before him.
23 And it happened, when Jehudi had read three or four
columns, *that the king* cut it with the scribe’s knife and
cast *it* into the fire that *was* on the hearth, until all the
scroll was consumed in the fire that *was* on the hearth.
24 Yet they were not afraid, nor did they tear their
garments, the king nor any of his servants who heard all
these words.
25 Nevertheless Elnathan, Delaiah, and Gemariah
implored the king not to burn the scroll; but he would not
listen to them.
26 And the king commanded Jerahmeel the king’s[d] son,
Seraiah the son of Azriel, and Shelemiah the son of Abdeel,
to seize Baruch the scribe and Jeremiah the prophet, but
the LORD hid them.

Jeremiah Rewrites the Scroll

27 Now after the king had burned the scroll with the
words which Baruch had written at the instruction of
Jeremiah,[e] the word of the LORD came to Jeremiah, saying:
28 "Take yet another scroll, and write on it all the former
words that were in the first scroll which Jehoiakim the king
of Judah has burned.
29 "And you shall say to Jehoiakim king of Judah, 'Thus
says the LORD: "You have burned this scroll, saying, 'Why
have you written in it that the king of Babylon will certainly
come and destroy this land, and cause man and beast to
cease from here?' "
30 'Therefore thus says the LORD concerning Jehoiakim
king of Judah: "He shall have no one to sit on the throne of
David, and his dead body shall be cast out to the heat of the
day and the frost of the night.
31 "I will punish him, his family, and his servants for their
iniquity; and I will bring on them, on the inhabitants of
Jerusalem, and on the men of Judah all the doom that I
have pronounced against them; but they did not heed." ' "
32 Then Jeremiah took another scroll and gave it to
Baruch the scribe, the son of Neriah, who wrote on it at the
instruction of Jeremiah[f] all the words of the book which
Jehoiakim king of Judah had burned in the fire. And
besides, there were added to them many similar words.

Jeremiah 37

Zedekiah's Vain Hope

1 Now King Zedekiah the son of Josiah reigned instead of
Coniah the son of Jehoiakim, whom Nebuchadnezzar king
of Babylon made king in the land of Judah. *Godly Fathers with Troubled Sons*

2 But neither he nor his servants nor the people of the
land gave heed to the words of the LORD which He spoke
by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of
Shelemiah, and Zephaniah the son of Maaseiah, the priest,
to the prophet Jeremiah, saying, "Pray now to the LORD
our God for us."

4 Now Jeremiah was coming and going among the people,
for they had not *yet* put him in prison.

5 Then Pharaoh's army came up from Egypt; and when
the Chaldeans who were besieging Jerusalem heard news
of them, they departed from Jerusalem.

6 Then the word of the LORD came to the prophet
Jeremiah, saying,

7 "Thus says the LORD, the God of Israel, 'Thus you shall
say to the king of Judah, who sent you to Me to inquire of
Me: "Behold, Pharaoh's army which has come up to help
you will return to Egypt, to their own land.

8 "And the Chaldeans shall come back and fight against
this city, and take it and burn it with fire." '

9 "Thus says the LORD: 'Do not deceive yourselves,
saying, "The Chaldeans will surely depart from us," for they
will not depart.

10 'For though you had defeated the whole army of the
Chaldeans who fight against you, and there remained *only*

wounded men among them, they would rise up, every man in his tent, and burn the city with fire.’ ”

Jeremiah Imprisoned

11And it happened, when the army of the Chaldeans left *the siege* of Jerusalem for fear of Pharaoh’s army,

12that Jeremiah went out of Jerusalem to go into the land of Benjamin to claim his property there among the people.

13And when he was in the Gate of Benjamin, a captain of the guard *was* there whose name *was* Irijah the son of Shelemiah, the son of Hananiah; and he seized Jeremiah the prophet, saying, “You are defecting to the Chaldeans!”

Blowing the Whistle with Wisdom

14Then Jeremiah said, “False! I am not defecting to the Chaldeans.” But he did not listen to him. So Irijah seized Jeremiah and brought him to the princes.

15Therefore the princes were angry with Jeremiah, and they struck him and put him in prison in the house of Jonathan the scribe. For they had made that the prison.

16When Jeremiah entered the dungeon and the cells, and Jeremiah had remained there many days,

17then Zedekiah the king sent and took him *out*. The king asked him secretly in his house, and said, “Is there *any* word from the LORD?” And Jeremiah said, “There is.” Then he said, “You shall be delivered into the hand of the king of Babylon!”

18Moreover Jeremiah said to King Zedekiah, “What offense have I committed against you, against your servants, or against this people, that you have put me in prison?

19“Where now *are* your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you or against this land’?

20 “Therefore please hear now, O my lord the king. Please, let my petition be accepted before you, and do not make me return to the house of Jonathan the scribe, lest I die there.”

21 Then Zedekiah the king commanded that they should commit Jeremiah to the court of the prison, and that they should give him daily a piece of bread from the bakers’ street, until all the bread in the city was gone. Thus Jeremiah remained in the court of the prison.

Jeremiah 38

Jeremiah in the Dungeon

1 Now Shephatiah the son of Mattan, Gedaliah the son of
Pashhur, Jucal[a] the son of Shelemiah, and Pashhur the son
of Malchiah heard the words that Jeremiah had spoken to
all the people, saying,
2 "Thus says the LORD: 'He who remains in this city shall
die by the sword, by famine, and by pestilence; but he who
goes over to the Chaldeans shall live; his life shall be as a
prize to him, and he shall live.'[b]
3 "Thus says the LORD: 'This city shall surely be given
into the hand of the king of Babylon's army, which shall
take it.' "
4 Therefore the princes said to the king, "Please, let this
man be put to death, for thus he weakens the hands of the
men of war who remain in this city, and the hands of all the
people, by speaking such words to them. For this man does
not seek the welfare of this people, but their harm."
5 Then Zedekiah the king said, "Look, he *is* in your hand.
For the king can *do* nothing against you."
6 So they took Jeremiah and cast him into the dungeon of
Malchiah the king's[c] son, which *was* in the court of the
prison, and they let Jeremiah down with ropes. And in the
dungeon *there was* no water, but mire. So Jeremiah sank in
the mire.
7 Now Ebed-Melech the Ethiopian, one of the eunuchs,
who was in the king's house, heard that they had put
Jeremiah in the dungeon. When the king was sitting at the
Gate of Benjamin, *Africans in the Bible*
8 Ebed-Melech went out of the king's house and spoke to
the king, saying:

9“My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For *there is* no more bread in the city.”

10Then the king commanded Ebed-Melech the Ethiopian, saying, “Take from here thirty men with you, and lift Jeremiah the prophet out of the dungeon before he dies.”

11So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah.

12Then Ebed-Melech the Ethiopian said to Jeremiah, “Please put these old clothes and rags under your armpits, under the ropes.” And Jeremiah did so.

13So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained in the court of the prison.

Zedekiah’s Fears and Jeremiah’s Advice

14Then Zedekiah the king sent and had Jeremiah the prophet brought to him at the third entrance of the house of the LORD. And the king said to Jeremiah, “I will ask you something. Hide nothing from me.”

15Jeremiah said to Zedekiah, “If I declare *it* to you, will you not surely put me to death? And if I give you advice, you will not listen to me.”

16So Zedekiah the king swore secretly to Jeremiah, saying, “*As* the LORD lives, who made our very souls, I will not put you to death, nor will I give you into the hand of these men who seek your life.”

17Then Jeremiah said to Zedekiah, “Thus says the LORD, the God of hosts, the God of Israel: ‘If you surely surrender to the king of Babylon’s princes, then your soul shall live;

this city shall not be burned with fire, and you and your house shall live.

18‘But if you do not surrender to the king of Babylon’s princes, then this city shall be given into the hand of the Chaldeans; they shall burn it with fire, and you shall not escape from their hand.’ ”

19And Zedekiah the king said to Jeremiah, “I am afraid of the Jews who have defected to the Chaldeans, lest they deliver me into their hand, and they abuse me.”

20But Jeremiah said, “They shall not deliver *you*. Please, obey the voice of the LORD which I speak to you. So it shall be well with you, and your soul shall live.

21“But if you refuse to surrender, this *is* the word that the LORD has shown me:

22‘Now behold, all the women who are left in the king of Judah’s house *shall be* surrendered to the king of Babylon’s princes, and those *women* shall say:

> “Your close friends have set upon you
> And prevailed against you;
> Your feet have sunk in the mire,
> *And* they have turned away again.”

23‘So they shall surrender all your wives and children to the Chaldeans. You shall not escape from their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.’ ”

24Then Zedekiah said to Jeremiah, “Let no one know of these words, and you shall not die.

25“But if the princes hear that I have talked with you, and they come to you and say to you, ‘Declare to us now what you have said to the king, and also what the king said to you; do not hide *it* from us, and we will not put you to death,’

[26]“then you shall say to them, ‘I presented my request before the king, that he would not make me return to Jonathan’s house to die there.’ ”

[27]Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard.

[28]Now Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And he was *there* when Jerusalem was taken.

Jeremiah 39

The Fall of Jerusalem

1 In the ninth year of Zedekiah king of Judah, in the tenth
month, Nebuchadnezzar king of Babylon and all his army
came against Jerusalem, and besieged it.
2 In the eleventh year of Zedekiah, in the fourth month, on
the ninth *day* of the month, the city was penetrated.
3 Then all the princes of the king of Babylon came in and
sat in the Middle Gate: Nergal-Sharezer, Samgar-Nebo,
Sarsechim, Rabsaris,[a] Nergal-Sarezer, Rabmag,[b] with the
rest of the princes of the king of Babylon.
4 So it was, when Zedekiah the king of Judah and all the
men of war saw them, that they fled and went out of the
city by night, by way of the king's garden, by the gate
between the two walls. And he went out by way of the
plain.[c]
5 But the Chaldean army pursued them and overtook
Zedekiah in the plains of Jericho. And when they had
captured him, they brought him up to Nebuchadnezzar
king of Babylon, to Riblah in the land of Hamath, where he
pronounced judgment on him.
6 Then the king of Babylon killed the sons of Zedekiah
before his eyes in Riblah; the king of Babylon also killed all
the nobles of Judah.
7 Moreover he put out Zedekiah's eyes, and bound him
with bronze fetters to carry him off to Babylon.
8 And the Chaldeans burned the king's house and the
houses of the people with fire, and broke down the walls of
Jerusalem.
9 Then Nebuzaradan the captain of the guard carried
away captive to Babylon the remnant of the people who

remained in the city and those who defected to him, with the rest of the people who remained.

10But Nebuzaradan the captain of the guard left in the land of Judah the poor people, who had nothing, and gave them vineyards and fields at the same time.

Jeremiah Goes Free

11Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

12"Take him and look after him, and do him no harm; but do to him just as he says to you."

13So Nebuzaradan the captain of the guard sent Nebushasban, Rabsaris, Nergal-Sharezer, Rabmag, and all the king of Babylon's chief officers;

14then they sent *someone* to take Jeremiah from the court of the prison, and committed him to Gedaliah the son of Ahikam, the son of Shaphan, that he should take him home. So he dwelt among the people.

15Meanwhile the word of the LORD had come to Jeremiah while he was shut up in the court of the prison, saying,

16"Go and speak to Ebed-Melech the Ethiopian, saying, 'Thus says the LORD of hosts, the God of Israel: "Behold, I will bring My words upon this city for adversity and not for good, and they shall be *performed* in that day before you.

17"But I will deliver you in that day," says the LORD, "and you shall not be given into the hand of the men of whom you *are* afraid.

18"For I will surely deliver you, and you shall not fall by the sword; but your life shall be as a prize to you, because you have put your trust in Me," says the LORD.' "

Jeremiah 40

Jeremiah with Gedaliah the Governor

1 The word that came to Jeremiah from the LORD after
Nebuzaradan the captain of the guard had let him go from
Ramah, when he had taken him bound in chains among all
who were carried away captive from Jerusalem and Judah,
who were carried away captive to Babylon.

2 And the captain of the guard took Jeremiah and said to
him: "The LORD your God has pronounced this doom on
this place.

3 "Now the LORD has brought *it,* and has done just as He
said. Because you *people* have sinned against the LORD,
and not obeyed His voice, therefore this thing has come
upon you.

4 "And now look, I free you this day from the chains that
were on your hand. If it seems good to you to come with me
to Babylon, come, and I will look after you. But if it seems
wrong for you to come with me to Babylon, remain here.
See, all the land *is* before you; wherever it seems good and
convenient for you to go, go there."

5 Now while Jeremiah had not yet gone back,
Nebuzaradan said, "Go back to Gedaliah the son of Ahikam,
the son of Shaphan, whom the king of Babylon has made
governor over the cities of Judah, and dwell with him
among the people. Or go wherever it seems convenient for
you to go." So the captain of the guard gave him rations
and a gift and let him go. *Soldiers in Scripture*

6 Then Jeremiah went to Gedaliah the son of Ahikam, to
Mizpah, and dwelt with him among the people who were
left in the land.

7And when all the captains of the armies who *were* in the fields, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and the poorest of the land who had not been carried away captive to Babylon,

8then they came to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and Jezaniah[a] the son of a Maachathite, they and their men.

9And Gedaliah the son of Ahikam, the son of Shaphan, took an oath before them and their men, saying, "Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you.

10"As for me, I will indeed dwell at Mizpah and serve the Chaldeans who come to us. But you, gather wine and summer fruit and oil, put *them* in your vessels, and dwell in your cities that you have taken."

11Likewise, when all the Jews who *were* in Moab, among the Ammonites, in Edom, and who *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan,

12then all the Jews returned out of all places where they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruit in abundance.

13Moreover Johanan the son of Kareah and all the captains of the forces that *were* in the fields came to Gedaliah at Mizpah,

14and said to him, "Do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of

Nethaniah to murder you?” But Gedaliah the son of Ahikam did not believe them.

15Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, “Let me go, please, and I will kill Ishmael the son of Nethaniah, and no one will know *it*. Why should he murder you, so that all the Jews who are gathered to you would be scattered, and the remnant in Judah perish?”

16But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “You shall not do this thing, for you speak falsely concerning Ishmael.”

Jeremiah 41

Insurrection Against Gedaliah

1 Now it came to pass in the seventh month *that* Ishmael the
son of Nethaniah, the son of Elishama, of the royal family
and of the officers of the king, came with ten men to
Gedaliah the son of Ahikam, at Mizpah. And there they ate
bread together in Mizpah.

2 Then Ishmael the son of Nethaniah, and the ten men
who were with him, arose and struck Gedaliah the son of
Ahikam, the son of Shaphan, with the sword, and killed him
whom the king of Babylon had made governor over the
land.

3 Ishmael also struck down all the Jews who were with
him, *that is,* with Gedaliah at Mizpah, and the Chaldeans
who were found there, the men of war.

4 And it happened, on the second day after he had killed
Gedaliah, when as yet no one knew *it,*

5 that certain men came from Shechem, from Shiloh, and
from Samaria, eighty men with their beards shaved and
their clothes torn, having cut themselves, with offerings
and incense in their hand, to bring *them* to the house of the
LORD.

6 Now Ishmael the son of Nethaniah went out from
Mizpah to meet them, weeping as he went along; and it
happened as he met them that he said to them, “Come to
Gedaliah the son of Ahikam!”

7 So it was, when they came into the midst of the city, that
Ishmael the son of Nethaniah killed them *and cast them*
into the midst of a pit, he and the men who were with him.

8 But ten men were found among them who said to
Ishmael, “Do not kill us, for we have treasures of wheat,

barley, oil, and honey in the field." So he desisted and did not kill them among their brethren.

9 Now the pit into which Ishmael had cast all the dead bodies of the men whom he had slain, because of Gedaliah, *was* the same one Asa the king had made for fear of Baasha king of Israel. Ishmael the son of Nethaniah filled it with *the* slain.

10 Then Ishmael carried away captive all the rest of the people who *were* in Mizpah, the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah carried them away captive and departed to go over to the Ammonites.

11 But when Johanan the son of Kareah and all the captains of the forces that *were* with him heard of all the evil that Ishmael the son of Nethaniah had done,

12 they took all the men and went to fight with Ishmael the son of Nethaniah; and they found him by the great pool that *is* in Gibeon.

13 So it was, when all the people who *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who *were* with him, that they were glad.

14 Then all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

16 Then Johanan the son of Kareah, and all the captains of the forces that were with him, took from Mizpah all the rest of the people whom he had recovered from Ishmael the son of Nethaniah after he had murdered Gedaliah the son of Ahikam—the mighty men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon.

17 And they departed and dwelt in the habitation of
Chimham, which is near Bethlehem, as they went on their
way to Egypt,
18 because of the Chaldeans; for they were afraid of them,
because Ishmael the son of Nethaniah had murdered
Gedaliah the son of Ahikam, whom the king of Babylon had
made governor in the land.

Jeremiah 42

The Flight to Egypt Forbidden

1 Now all the captains of the forces, Johanan the son of
Kareah, Jezaniah the son of Hoshaiah, and all the people,
from the least to the greatest, came near
2 and said to Jeremiah the prophet, “Please, let our
petition be acceptable to you, and pray for us to the LORD
your God, for all this remnant (since we are left *but* a few
of many, as you can see),
3 “that the LORD your God may show us the way in which
we should walk and the thing we should do.”
4 Then Jeremiah the prophet said to them, “I have heard.
Indeed, I will pray to the LORD your God according to your
words, and it shall be, *that* whatever the LORD answers
you, I will declare *it* to you. I will keep nothing back from
you.”
5 So they said to Jeremiah, “Let the LORD be a true and
faithful witness between us, if we do not do according to
everything which the LORD your God sends us by you.
6 “Whether *it is* pleasing or displeasing, we will obey the
voice of the LORD our God to whom we send you, that it
may be well with us when we obey the voice of the LORD
our God.”
7 And it happened after ten days that the word of the
LORD came to Jeremiah.
8 Then he called Johanan the son of Kareah, all the
captains of the forces which *were* with him, and all the
people from the least even to the greatest,
9 and said to them, “Thus says the LORD, the God of
Israel, to whom you sent me to present your petition before
Him:

10 ‘If you will still remain in this land, then I will build you
and not pull *you* down, and I will plant you and not pluck
you up. For I relent concerning the disaster that I have
brought upon you.
11 ‘Do not be afraid of the king of Babylon, of whom you
are afraid; do not be afraid of him,’ says the LORD, ‘for I
am with you, to save you and deliver you from his hand.
12 ‘And I will show you mercy, that he may have mercy on
you and cause you to return to your own land.’
13 “But if you say, ‘We will not dwell in this land,’
disobeying the voice of the LORD your God,
14 “saying, ‘No, but we will go to the land of Egypt where
we shall see no war, nor hear the sound of the trumpet, nor
be hungry for bread, and there we will dwell’—
15 “Then hear now the word of the LORD, O remnant of
Judah! Thus says the LORD of hosts, the God of Israel: ‘If
you wholly set your faces to enter Egypt, and go to dwell
there,
16 ‘then it shall be *that* the sword which you feared shall
overtake you there in the land of Egypt; the famine of
which you were afraid shall follow close after you there *in*
Egypt; and there you shall die.
17 ‘So shall it be with all the men who set their faces to go
to Egypt to dwell there. They shall die by the sword, by
famine, and by pestilence. And none of them shall remain
or escape from the disaster that I will bring upon them.’
18 “For thus says the LORD of hosts, the God of Israel: ‘As
My anger and My fury have been poured out on the
inhabitants of Jerusalem, so will My fury be poured out on
you when you enter Egypt. And you shall be an oath, an
astonishment, a curse, and a reproach; and you shall see
this place no more.’
19 “The LORD has said concerning you, O remnant of
Judah, ‘Do not go to Egypt!’ Know certainly that I have

admonished you this day.

20 “For you were hypocrites in your hearts when you sent
me to the LORD your God, saying, ‘Pray for us to the LORD
our God, and according to all that the LORD your God says,
so declare to us and we will do *it*.’

21 “And I have this day declared *it* to you, but you have
not obeyed the voice of the LORD your God, or anything
which He has sent you by me.

22 “Now therefore, know certainly that you shall die by
the sword, by famine, and by pestilence in the place where
you desire to go to dwell.”

Jeremiah 43

Jeremiah Taken to Egypt

1 Now it happened, when Jeremiah had stopped speaking to
all the people all the words of the LORD their God, for
which the LORD their God had sent him to them, all these
words,
2 that Azariah the son of Hoshaiah, Johanan the son of
Kareah, and all the proud men spoke, saying to Jeremiah,
"You speak falsely! The LORD our God has not sent you to
say, 'Do not go to Egypt to dwell there.'
3 "But Baruch the son of Neriah has set you against us, to
deliver us into the hand of the Chaldeans, that they may
put us to death or carry us away captive to Babylon."
4 So Johanan the son of Kareah, all the captains of the
forces, and all the people would not obey the voice of the
LORD, to remain in the land of Judah.
5 But Johanan the son of Kareah and all the captains of
the forces took all the remnant of Judah who had returned
to dwell in the land of Judah, from all nations where they
had been driven—
6 men, women, children, the king's daughters, and every
person whom Nebuzaradan the captain of the guard had
left with Gedaliah the son of Ahikam, the son of Shaphan,
and Jeremiah the prophet and Baruch the son of Neriah.
7 So they went to the land of Egypt, for they did not obey
the voice of the LORD. And they went as far as Tahpanhes.
8 Then the word of the LORD came to Jeremiah in
Tahpanhes, saying, *Time Capsules in Tahpanhes*
9 "Take large stones in your hand, and hide them in the
sight of the men of Judah, in the clay in the brick courtyard
which *is* at the entrance to Pharaoh's house in Tahpanhes;

10 “and say to them, ‘Thus says the LORD of hosts, the God of Israel: “Behold, I will send and bring Nebuchadnezzar the king of Babylon, My servant, and will set his throne above these stones that I have hidden. And he will spread his royal pavilion over them.

11 “When he comes, he shall strike the land of Egypt *and deliver* to death *those appointed* for death, and to captivity *those appointed* for captivity, and to the sword *those appointed* for the sword.

12 “I[a] will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive. And he shall array himself with the land of Egypt, as a shepherd puts on his garment, and he shall go out from there in peace.

13 “He shall also break the sacred pillars of Beth Shemesh[b] that *are* in the land of Egypt; and the houses of the gods of the Egyptians he shall burn with fire.” ’ ”

Jeremiah 44

Israelites Will Be Punished in Egypt

1 The word that came to Jeremiah concerning all the Jews
who dwell in the land of Egypt, who dwell at Migdol, at
Tahpanhes, at Noph,[a] and in the country of Pathros, saying,
2 "Thus says the LORD of hosts, the God of Israel: 'You
have seen all the calamity that I have brought on Jerusalem
and on all the cities of Judah; and behold, this day they *are*
a desolation, and no one dwells in them,
3 'because of their wickedness which they have committed
to provoke Me to anger, in that they went to burn incense
and to serve other gods whom they did not know, they nor
you nor your fathers.
4 'However I have sent to you all My servants the
prophets, rising early and sending *them,* saying, "Oh, do
not do this abominable thing that I hate!"
5 'But they did not listen or incline their ear to turn from
their wickedness, to burn no incense to other gods.
6 'So My fury and My anger were poured out and kindled
in the cities of Judah and in the streets of Jerusalem; and
they are wasted *and* desolate, as it is this day.'
7 "Now therefore, thus says the LORD, the God of hosts,
the God of Israel: 'Why do you commit *this* great evil
against yourselves, to cut off from you man and woman,
child and infant, out of Judah, leaving none to remain,
8 'in that you provoke Me to wrath with the works of your
hands, burning incense to other gods in the land of Egypt
where you have gone to dwell, that you may cut yourselves
off and be a curse and a reproach among all the nations of
the earth?

9‘Have you forgotten the wickedness of your fathers, the
wickedness of the kings of Judah, the wickedness of their
wives, your own wickedness, and the wickedness of your
wives, which they committed in the land of Judah and in the
streets of Jerusalem?
10‘They have not been humbled, to this day, nor have they
feared; they have not walked in My law or in My statutes
that I set before you and your fathers.’
11“Therefore thus says the LORD of hosts, the God of
Israel: ‘Behold, I will set My face against you for
catastrophe and for cutting off all Judah.
12‘And I will take the remnant of Judah who have set their
faces to go into the land of Egypt to dwell there, and they
shall all be consumed *and* fall in the land of Egypt. They
shall be consumed by the sword *and* by famine. They shall
die, from the least to the greatest, by the sword and by
famine; and they shall be an oath, an astonishment, a curse
and a reproach!
13‘For I will punish those who dwell in the land of Egypt,
as I have punished Jerusalem, by the sword, by famine, and
by pestilence,
14‘so that none of the remnant of Judah who have gone
into the land of Egypt to dwell there shall escape or
survive, lest they return to the land of Judah, to which they
desire to return and dwell. For none shall return except
those who escape.’ ”
15Then all the men who knew that their wives had
burned incense to other gods, with all the women who
stood by, a great multitude, and all the people who dwelt in
the land of Egypt, in Pathros, answered Jeremiah, saying:
16“*As for* the word that you have spoken to us in the
name of the LORD, we will not listen to you!
17“But we will certainly do whatever has gone out of our
own mouth, to burn incense to the queen of heaven and

pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of food, were well-off, and saw no trouble.

18 “But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.”

19 *The women also said,* “And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands’ *permission?*”

20 Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him *that* answer —saying:

21 “The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and did it *not* come into His mind?

22 “So the LORD could no longer bear *it,* because of the evil of your doings *and* because of the abominations which you committed. Therefore your land is a desolation, an astonishment, a curse, and without an inhabitant, as *it is* this day.

23 “Because you have burned incense and because you have sinned against the LORD, and have not obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies, therefore this calamity has happened to you, as *at* this day.”

24 Moreover Jeremiah said to all the people and to all the women, “Hear the word of the LORD, all Judah who *are* in the land of Egypt!

25 “Thus says the LORD of hosts, the God of Israel, saying:
‘You and your wives have spoken with your mouths and
fulfilled with your hands, saying, “We will surely keep our
vows that we have made, to burn incense to the queen of
heaven and pour out drink offerings to her.” You will surely
keep your vows and perform your vows!’
26 “Therefore hear the word of the LORD, all Judah who
dwell in the land of Egypt: ‘Behold, I have sworn by My
great name,’ says the LORD, ‘that My name shall no more
be named in the mouth of any man of Judah in all the land
of Egypt, saying, “The Lord GOD lives.”
27 ‘Behold, I will watch over them for adversity and not
for good. And all the men of Judah who *are* in the land of
Egypt shall be consumed by the sword and by famine, until
there is an end to them.
28 ‘Yet a small number who escape the sword shall return
from the land of Egypt to the land of Judah; and all the
remnant of Judah, who have gone to the land of Egypt to
dwell there, shall know whose words will stand, Mine or
theirs.
29 ‘And this *shall be* a sign to you,’ says the LORD, ‘that I
will punish you in this place, that you may know that My
words will surely stand against you for adversity.’
30 “Thus says the LORD: ‘Behold, I will give Pharaoh
Hophra king of Egypt into the hand of his enemies and into
the hand of those who seek his life, as I gave Zedekiah king
of Judah into the hand of Nebuchadnezzar king of Babylon,
his enemy who sought his life.’ ”

Jeremiah 45

Assurance to Baruch

1 The word that Jeremiah the prophet spoke to Baruch the
son of Neriah, when he had written these words in a book
at the instruction of Jeremiah,[a] in the fourth year of
Jehoiakim the son of Josiah, king of Judah, saying, *Baruch*

2 "Thus says the LORD, the God of Israel, to you, O
Baruch:

3 'You said, "Woe is me now! For the LORD has added
grief to my sorrow. I fainted in my sighing, and I find no
rest." '

4 "Thus you shall say to him, 'Thus says the LORD:
"Behold, what I have built I will break down, and what I
have planted I will pluck up, that is, this whole land.

5 "And do you seek great things for yourself? Do not seek
them; for behold, I will bring adversity on all flesh," says
the LORD. "But I will give your life to you as a prize in all
places, wherever you go." ' "

Jeremiah 46

Judgment on Egypt

1 The word of the LORD which came to Jeremiah the
prophet against the nations. *Judgment and Redemption for the Nations*
2 Against Egypt.
Concerning the army of Pharaoh Necho, king of Egypt,
which was by the River Euphrates in Carchemish, and
which Nebuchadnezzar king of Babylon defeated in the
fourth year of Jehoiakim the son of Josiah, king of Judah:

3 "Order the buckler and shield,
And draw near to battle!
4 Harness the horses,
And mount up, you horsemen!
Stand forth with *your* helmets,
Polish the spears,
Put on the armor!
5 Why have I seen them dismayed *and* turned
back?
Their mighty ones are beaten down;
They have speedily fled,
And did not look back,
For fear *was* all around," says the LORD.
6 "Do not let the swift flee away,
Nor the mighty man escape;
They will stumble and fall
Toward the north, by the River Euphrates.

7 "Who *is* this coming up like a flood,
Whose waters move like the rivers?
8 Egypt rises up like a flood,
And *its* waters move like the rivers;

And he says, ‘I will go up *and* cover the
earth,
I will destroy the city and its inhabitants.’
9Come up, O horses, and rage, O chariots!
And let the mighty men come forth:
The Ethiopians and the Libyans who handle
the shield,
And the Lydians who handle *and* bend the
bow.
10For this *is* the day of the Lord GOD of
hosts,
A day of vengeance,
That He may avenge Himself on His
adversaries.
The sword shall devour;
It shall be satiated and made drunk with
their blood;
For the Lord GOD of hosts has a sacrifice
In the north country by the River Euphrates.

11“Go up to Gilead and take balm,
O virgin, the daughter of Egypt;
In vain you will use many medicines;
You shall not be cured.
12The nations have heard of your shame,
And your cry has filled the land;
For the mighty man has stumbled against
the mighty;
They both have fallen together.”

Babylonia Will Strike Egypt

13The word that the LORD spoke to Jeremiah the prophet, how Nebuchadnezzar king of Babylon would come *and* strike the land of Egypt.

14 “Declare in Egypt, and proclaim in Migdol;
Proclaim in Noph[a] and in Tahpanhes;
Say, ‘Stand fast and prepare yourselves,
For the sword devours all around you.’
15 Why are your valiant *men* swept away?
They did not stand
Because the LORD drove them away.
16 He made many fall;
Yes, one fell upon another.
And they said, ‘Arise!
Let us go back to our own people
And to the land of our nativity
From the oppressing sword.’
17 They cried there,
‘Pharaoh, king of Egypt, *is but* a noise.
He has passed by the appointed time!’

18 “*As* I live,” says the King,
Whose name *is* the LORD of hosts,
“Surely as Tabor *is* among the mountains
And as Carmel by the sea, *so* he shall come.
19 O you daughter dwelling in Egypt,
Prepare yourself to go into captivity!
For Noph[b] shall be waste and desolate,
without inhabitant.

20 “Egypt *is* a very pretty heifer,
But destruction comes, it comes from the north.
21 Also her mercenaries are in her midst like fat bulls,
For they also are turned back,
They have fled away together.
They did not stand,

For the day of their calamity had come upon
them,
The time of their punishment.
22 Her noise shall go like a serpent,
For they shall march with an army
And come against her with axes,
Like those who chop wood.

23 "They shall cut down her forest," says the
LORD,
"Though it cannot be searched,
Because they *are* innumerable,
And more numerous than grasshoppers.
24 The daughter of Egypt shall be ashamed;
She shall be delivered into the hand
Of the people of the north."

25 The LORD of hosts, the God of Israel, says: "Behold, I will bring punishment on Amon[c] of No,[d] and Pharaoh and Egypt, with their gods and their kings—Pharaoh and those who trust in him.
26 "And I will deliver them into the hand of those who seek their lives, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. Afterward it shall be inhabited as in the days of old," says the LORD.

God Will Preserve Israel

27 "But do not fear, O My servant Jacob,
And do not be dismayed, O Israel!
For behold, I will save you from afar,
And your offspring from the land of their
captivity;
Jacob shall return, have rest and be at ease;
No one shall make *him* afraid.

28 Do not fear, O Jacob My servant,” says the
LORD,
“For I *am* with you;
For I will make a complete end of all the
nations
To which I have driven you,
But I will not make a complete end of you.
I will rightly correct you,
For I will not leave you wholly unpunished.”

Jeremiah 47

Judgment on Philistia

1 The word of the LORD that came to Jeremiah the prophet
against the Philistines, before Pharaoh attacked Gaza.
2 Thus says the LORD:

"Behold, waters rise out of the north,
And shall be an overflowing flood;
They shall overflow the land and all that is in
it,
The city and those who dwell within;
Then the men shall cry,
And all the inhabitants of the land shall wail.
3 At the noise of the stamping hooves of his
strong horses,
At the rushing of his chariots,
At the rumbling of his wheels,
The fathers will not look back for *their*
children,
Lacking courage,
4 Because of the day that comes to plunder
all the Philistines,
To cut off from Tyre and Sidon every helper
who remains;
For the LORD shall plunder the Philistines,
The remnant of the country of Caphtor.
5 Baldness has come upon Gaza,
Ashkelon is cut off
With the remnant of their valley.
How long will you cut yourself?

6 "O you sword of the LORD,

How long until you are quiet?
Put yourself up into your scabbard,
Rest and be still!
7How can it be quiet,
Seeing the LORD has given it a charge
Against Ashkelon and against the seashore?
There He has appointed it.”

Jeremiah 48

Judgment on Moab

1 Against Moab.
Thus says the LORD of hosts, the God of Israel:

"Woe to Nebo!
For it is plundered,
Kirjathaim is shamed *and* taken;
The high stronghold[a] is shamed and dismayed—
2 No more praise of Moab.
In Heshbon they have devised evil against her:
'Come, and let us cut her off as a nation.'
You also shall be cut down, O Madmen![b]
The sword shall pursue you;
3 A voice of crying *shall be* from Horonaim:
'Plundering and great destruction!'

4 "Moab is destroyed;
Her little ones have caused a cry to be heard;[c]
5 For in the Ascent of Luhith they ascend with continual weeping;
For in the descent of Horonaim the enemies have heard a cry of destruction.

6 "Flee, save your lives!
And be like the juniper[d] in the wilderness.
7 For because you have trusted in your works and your treasures,
You also shall be taken.

And Chemosh shall go forth into captivity,
His priests and his princes together.
8And the plunderer shall come against every
city;
No one shall escape.
The valley also shall perish,
And the plain shall be destroyed,
As the LORD has spoken.

9“Give wings to Moab,
That she may flee and get away;
For her cities shall be desolate,
Without any to dwell in them.
10Cursed *is* he who does the work of the
LORD deceitfully,
And cursed *is* he who keeps back his sword
from blood.

11“Moab has been at ease from his[e] youth;
He has settled on his dregs,
And has not been emptied from vessel to
vessel,
Nor has he gone into captivity.
Therefore his taste remained in him,
And his scent has not changed.

12“Therefore behold, the days are coming,”
says the LORD,
“That I shall send him wine-workers
Who will tip him over
And empty his vessels
And break the bottles.
13Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of
Bethel, their confidence.

14 “How can you say, ‘We *are* mighty
And strong men for the war’?
15 Moab is plundered and gone up *from* her
cities;
Her chosen young men have gone down to
the slaughter,” says the King,
Whose name *is* the LORD of hosts.

16 “The calamity of Moab *is* near at hand,
And his affliction comes quickly.
17 Bemoan him, all you who are around him;
And all you who know his name,
Say, ‘How the strong staff is broken,
The beautiful rod!’

18 “O daughter inhabiting Dibon,
Come down from *your* glory,
And sit in thirst;
For the plunderer of Moab has come against
you,
He has destroyed your strongholds.
19 O inhabitant of Aroer,
Stand by the way and watch;
Ask him who flees
And her who escapes;
Say, ‘What has happened?’
20 Moab is shamed, for he is broken down.
Wail and cry!
Tell it in Arnon, that Moab is plundered.

21 “And judgment has come on the plain
country:
On Holon and Jahzah and Mephaath,
22 On Dibon and Nebo and Beth Diblathaim,

23 On Kirjathaim and Beth Gamul and Beth
Meon,
24 On Kerioth and Bozrah,
On all the cities of the land of Moab,
Far or near.
25 The horn of Moab is cut off,
And his arm is broken,” says the LORD.

26 “Make him drunk,
Because he exalted *himself* against the
LORD.
Moab shall wallow in his vomit,
And he shall also be in derision.
27 For was not Israel a derision to you?
Was he found among thieves?
For whenever you speak of him,
You shake your head in *scorn*.
28 You who dwell in Moab,
Leave the cities and dwell in the rock,
And be like the dove *which* makes her nest
In the sides of the cave’s mouth.

29 “We have heard the pride of Moab
(He *is* exceedingly proud),
Of his loftiness and arrogance and pride,
And of the haughtiness of his heart.”

30 “I know his wrath,” says the LORD,
“But it *is* not right;
His lies have made nothing right.
31 Therefore I will wail for Moab,
And I will cry out for all Moab;
I[f] will mourn for the men of Kir Heres.
32 O vine of Sibmah! I will weep for you with
the weeping of Jazer.

Your plants have gone over the sea,
They reach to the sea of Jazer.
The plunderer has fallen on your summer
fruit and your vintage.
33Joy and gladness are taken
From the plentiful field
And from the land of Moab;
I have caused wine to fail from the
winepresses;
No one will tread with joyous shouting—
Not joyous shouting!

34"From the cry of Heshbon to Elealeh and
to Jahaz
They have uttered their voice,
From Zoar to Horonaim,
Like a three-year-old heifer;[g]
For the waters of Nimrim also shall be
desolate.

35"Moreover," says the LORD,
"I will cause to cease in Moab
The one who offers *sacrifices* in the high
places
And burns incense to his gods.
36Therefore My heart shall wail like flutes
for Moab,
And like flutes My heart shall wail
For the men of Kir Heres.
Therefore the riches they have acquired
have perished.

37"For every head *shall be* bald, and every
beard clipped;

On all the hands *shall be* cuts, and on the
loins sackcloth—
38A general lamentation
On all the housetops of Moab,
And in its streets;
For I have broken Moab like a vessel in
which *is* no pleasure," says the LORD.
39"They shall wail:
'How she is broken down!
How Moab has turned her back with shame!'
So Moab shall be a derision
And a dismay to all those about her."

40For thus says the LORD:

"Behold, one shall fly like an eagle,
And spread his wings over Moab.
41Kerioth is taken,
And the strongholds are surprised;
The mighty men's hearts in Moab on that
day shall be
Like the heart of a woman in birth pangs.
42And Moab shall be destroyed as a people,
Because he exalted *himself* against the
LORD.
43Fear and the pit and the snare *shall be*
upon you,
O inhabitant of Moab," says the LORD.
44"He who flees from the fear shall fall into
the pit,
And he who gets out of the pit shall be
caught in the snare.
For upon Moab, upon it I will bring
The year of their punishment," says the
LORD.

45“Those who fled stood under the shadow
of Heshbon
Because of exhaustion.
But a fire shall come out of Heshbon,
A flame from the midst of Sihon,
And shall devour the brow of Moab,
The crown of the head of the sons of tumult.
46Woe to you, O Moab!
The people of Chemosh perish;
For your sons have been taken captive,
And your daughters captive.

47“Yet I will bring back the captives of Moab
In the latter days,” says the LORD.

Thus far *is* the judgment of Moab.

Jeremiah 49

Judgment on Ammon

1 Against the Ammonites.

Thus says the LORD:

"Has Israel no sons?
Has he no heir?
Why *then* does Milcom[a] inherit Gad,
And his people dwell in its cities?
2 Therefore behold, the days are coming,"
says the LORD,
"That I will cause to be heard an alarm of
war
In Rabbah of the Ammonites;
It shall be a desolate mound,
And her villages shall be burned with fire.
Then Israel shall take possession of his
inheritance," says the LORD.

3 "Wail, O Heshbon, for Ai is plundered!
Cry, you daughters of Rabbah,
Gird yourselves with sackcloth!
Lament and run to and fro by the walls;
For Milcom shall go into captivity
With his priests and his princes together.
4 Why do you boast in the valleys,
Your flowing valley, O backsliding daughter?
Who trusted in her treasures, *saying,*
'Who will come against me?'
5 Behold, I will bring fear upon you,"
Says the Lord GOD of hosts,

“From all those who are around you;
You shall be driven out, everyone headlong,
And no one will gather those who wander off.
6But afterward I will bring back
The captives of the people of Ammon,” says the LORD.

Judgment on Edom

7Against Edom.
Thus says the LORD of hosts:

“*Is* wisdom no more in Teman?
Has counsel perished from the prudent?
Has their wisdom vanished?
8Flee, turn back, dwell in the depths, O inhabitants of Dedan!
For I will bring the calamity of Esau upon him,
The time *that* I will punish him.
9If grape-gatherers came to you,
Would they not leave *some* gleaning grapes?
If thieves by night,
Would they not destroy until they have enough?
10But I have made Esau bare;
I have uncovered his secret places,[b]
And he shall not be able to hide himself.
His descendants are plundered,
His brethren and his neighbors,
And he *is* no more.
11Leave your fatherless children,
I will preserve *them* alive;
And let your widows trust in Me.”

12For thus says the LORD: “Behold, those whose judgment *was* not to drink of the cup have assuredly drunk. And *are* you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink *of it*.

13“For I have sworn by Myself,” says the LORD, “that Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes.”

14I have heard a message from the LORD,
And an ambassador has been sent to the nations:
“Gather together, come against her,
And rise up to battle!

15“For indeed, I will make you small among nations,
Despised among men.
16Your fierceness has deceived you,
The pride of your heart,
O you who dwell in the clefts of the rock,
Who hold the height of the hill!
Though you make your nest as high as the eagle,
I will bring you down from there,” says the LORD.[c]

17“Edom also shall be an astonishment;
Everyone who goes by it will be astonished
And will hiss at all its plagues.
18As in the overthrow of Sodom and Gomorrah
And their neighbors,” says the LORD,
“No one shall remain there,
Nor shall a son of man dwell in it.

19 “Behold, he shall come up like a lion from
the floodplain[d] of the Jordan
Against the dwelling place of the strong;
But I will suddenly make him run away from
her.
And who *is* a chosen *man that* I may appoint
over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will withstand Me?”

20 Therefore hear the counsel of the LORD
that He has taken against Edom,
And His purposes that He has proposed
against the inhabitants of Teman:
Surely the least of the flock shall draw them
out;
Surely He shall make their dwelling places
desolate with them.
21 The earth shakes at the noise of their fall;
At the cry its noise is heard at the Red Sea.
22 Behold, He shall come up and fly like the
eagle,
And spread His wings over Bozrah;
The heart of the mighty men of Edom in that
day shall be
Like the heart of a woman in birth pangs.

Judgment on Damascus

23 Against Damascus.

“Hamath and Arpad are shamed,
For they have heard bad news.
They are fainthearted;

There is trouble on the sea;
It cannot be quiet.
24 Damascus has grown feeble;
She turns to flee,
And fear has seized *her*.
Anguish and sorrows have taken her like a woman in labor.
25 Why is the city of praise not deserted, the city of My joy?
26 Therefore her young men shall fall in her streets,
And all the men of war shall be cut off in that day," says the LORD of hosts.
27 "I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of Ben-Hadad."[e]

Judgment on Kedar and Hazor

28 Against Kedar and against the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike.
Thus says the LORD:

"Arise, go up to Kedar,
And devastate the men of the East!
29 Their tents and their flocks they shall take away.
They shall take for themselves their curtains,
All their vessels and their camels;
And they shall cry out to them,
'Fear *is* on every side!'

30 "Flee, get far away! Dwell in the depths,
O inhabitants of Hazor!" says the LORD.

“For Nebuchadnezzar king of Babylon has
taken counsel against you,
And has conceived a plan against you.

31“Arise, go up to the wealthy nation that
dwells securely,” says the LORD,
“Which has neither gates nor bars,
Dwelling alone.
32Their camels shall be for booty,
And the multitude of their cattle for plunder.
I will scatter to all winds those in the
farthest corners,
And I will bring their calamity from all its
sides,” says the LORD.
33“Hazor shall be a dwelling for jackals, a
desolation forever;
No one shall reside there,
Nor son of man dwell in it.”

Judgment on Elam

34The word of the LORD that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,
35“Thus says the LORD of hosts:

‘Behold, I will break the bow of Elam,
The foremost of their might.
36Against Elam I will bring the four winds
From the four quarters of heaven,
And scatter them toward all those winds;
There shall be no nations where the outcasts
of Elam will not go.
37For I will cause Elam to be dismayed
before their enemies
And before those who seek their life.

I will bring disaster upon them,
My fierce anger,’ says the LORD;
‘And I will send the sword after them
Until I have consumed them.
38I will set My throne in Elam,
And will destroy from there the king and the princes,’ says the LORD.

39‘But it shall come to pass in the latter days:
I will bring back the captives of Elam,’ says the LORD.”

Jeremiah 50

Judgment on Babylon and Babylonia

1 The word that the LORD spoke against Babylon *and*
against the land of the Chaldeans by Jeremiah the prophet.

2 “Declare among the nations,
Proclaim, and set up a standard;
Proclaim—do not conceal *it*—
Say, ‘Babylon is taken, Bel is shamed.
Merodach[a] is broken in pieces;
Her idols are humiliated,
Her images are broken in pieces.’
3 For out of the north a nation comes up
against her,
Which shall make her land desolate,
And no one shall dwell therein.
They shall move, they shall depart,
Both man and beast.

4 “In those days and in that time,” says the
LORD,
“The children of Israel shall come,
They and the children of Judah together;
With continual weeping they shall come,
And seek the LORD their God.
5 They shall ask the way to Zion,
With their faces toward it, *saying,*
‘Come and let us join ourselves to the LORD
In a perpetual covenant
That will not be forgotten.’

6 “My people have been lost sheep.

Their shepherds have led them astray;
They have turned them away *on* the mountains.
They have gone from mountain to hill;
They have forgotten their resting place.
7 All who found them have devoured them;
And their adversaries said, 'We have not offended,
Because they have sinned against the LORD, the habitation of justice,
The LORD, the hope of their fathers.'

8 "Move from the midst of Babylon,
Go out of the land of the Chaldeans;
And be like the rams before the flocks.
9 For behold, I will raise and cause to come up against Babylon
An assembly of great nations from the north country,
And they shall array themselves against her;
From there she shall be captured.
Their arrows *shall be* like *those* of an expert warrior;[b]
None shall return in vain.
10 And Chaldea shall become plunder;
All who plunder her shall be satisfied," says the LORD.

11 "Because you were glad, because you rejoiced,
You destroyers of My heritage,
Because you have grown fat like a heifer threshing grain,
And you bellow like bulls,
12 Your mother shall be deeply ashamed;

She who bore you shall be ashamed.
Behold, the least of the nations *shall be* a
wilderness,
A dry land and a desert.
13 Because of the wrath of the LORD
She shall not be inhabited,
But she shall be wholly desolate.
Everyone who goes by Babylon shall be
horrified
And hiss at all her plagues.

14 "Put yourselves in array against Babylon
all around,
All you who bend the bow;
Shoot at her, spare no arrows,
For she has sinned against the LORD.
15 Shout against her all around;
She has given her hand,
Her foundations have fallen,
Her walls are thrown down;
For it *is* the vengeance of the LORD.
Take vengeance on her.
As she has done, so do to her.
16 Cut off the sower from Babylon,
And him who handles the sickle at harvest
time.
For fear of the oppressing sword
Everyone shall turn to his own people,
And everyone shall flee to his own land.

17 "Israel *is* like scattered sheep;
The lions have driven *him* away.
First the king of Assyria devoured him;
Now at last this Nebuchadnezzar king of
Babylon has broken his bones."

18 Therefore thus says the LORD of hosts, the God of Israel:

"Behold, I will punish the king of Babylon
and his land,
As I have punished the king of Assyria.
19 But I will bring back Israel to his home,
And he shall feed on Carmel and Bashan;
His soul shall be satisfied on Mount Ephraim
and Gilead.
20 In those days and in that time," says the
LORD,
"The iniquity of Israel shall be sought, but
there shall be none;
And the sins of Judah, but they shall not be
found;
For I will pardon those whom I preserve.

21 "Go up against the land of Merathaim,
against it,
And against the inhabitants of Pekod.
Waste and utterly destroy them," says the
LORD,
"And do according to all that I have
commanded you.
22 A sound of battle *is* in the land,
And of great destruction.
23 How the hammer of the whole earth has
been cut apart and broken!
How Babylon has become a desolation
among the nations!
I have laid a snare for you;
24 You have indeed been trapped, O Babylon,
And you were not aware;
You have been found and also caught,

Because you have contended against the
LORD.
25The LORD has opened His armory,
And has brought out the weapons of His
indignation;
For this *is* the work of the Lord GOD of hosts
In the land of the Chaldeans.
26Come against her from the farthest
border;
Open her storehouses;
Cast her up as heaps of ruins,
And destroy her utterly;
Let nothing of her be left.
27Slay all her bulls,
Let them go down to the slaughter.
Woe to them!
For their day has come, the time of their
punishment.
28The voice of those who flee and escape
from the land of Babylon
Declares in Zion the vengeance of the LORD
our God,
The vengeance of His temple.

29"Call together the archers against
Babylon.
All you who bend the bow, encamp against it
all around;
Let none of them escape.[c]
Repay her according to her work;
According to all she has done, do to her;
For she has been proud against the LORD,
Against the Holy One of Israel.
30Therefore her young men shall fall in the
streets,

And all her men of war shall be cut off in
that day," says the LORD.
31"Behold, I *am* against you,
O most haughty one!" says the Lord GOD of
hosts;
"For your day has come,
The time *that* I will punish you.[d]
32The most proud shall stumble and fall,
And no one will raise him up;
I will kindle a fire in his cities,
And it will devour all around him."

33Thus says the LORD of hosts:

"The children of Israel *were* oppressed,
Along with the children of Judah;
All who took them captive have held them
fast;
They have refused to let them go.
34Their Redeemer *is* strong;
The LORD of hosts *is* His name.
He will thoroughly plead their case,
That He may give rest to the land,
And disquiet the inhabitants of Babylon.

35"A sword *is* against the Chaldeans," says
the LORD,
"Against the inhabitants of Babylon,
And against her princes and her wise men.
36A sword *is* against the soothsayers, and
they will be fools.
A sword *is* against her mighty men, and they
will be dismayed.
37A sword *is* against their horses,
Against their chariots,

And against all the mixed peoples who *are* in
her midst;
And they will become like women.
A sword *is* against her treasures, and they
will be robbed.
38 A drought[e] *is* against her waters, and they
will be dried up.
For it *is* the land of carved images,
And they are insane with *their* idols.

39 "Therefore the wild desert beasts shall
dwell *there* with the jackals,
And the ostriches shall dwell in it.
It shall be inhabited no more forever,
Nor shall it be dwelt in from generation to
generation.
40 As God overthrew Sodom and Gomorrah
And their neighbors," says the LORD,
"*So* no one shall reside there,
Nor son of man dwell in it.

41 "Behold, a people shall come from the
north,
And a great nation and many kings
Shall be raised up from the ends of the
earth.
42 They shall hold the bow and the lance;
They *are* cruel and shall not show mercy.
Their voice shall roar like the sea;
They shall ride on horses,
Set in array, like a man for the battle,
Against you, O daughter of Babylon.

43 "The king of Babylon has heard the report
about them,

And his hands grow feeble;
Anguish has taken hold of him,
Pangs as of a woman in childbirth.

44 “Behold, he shall come up like a lion from
the floodplain[f] of the Jordan
Against the dwelling place of the strong;
But I will make them suddenly run away
from her.
And who *is* a chosen *man that* I may appoint
over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will withstand Me?”

45 Therefore hear the counsel of the LORD
that He has taken against Babylon,
And His purposes that He has proposed
against the land of the Chaldeans:
Surely the least of the flock shall draw them
out;
Surely He will make their dwelling place
desolate with them.
46 At the noise of the taking of Babylon
The earth trembles,
And the cry is heard among the nations.

Jeremiah 51

The Utter Destruction of Babylon

1 Thus says the LORD:

"Behold, I will raise up against Babylon,
Against those who dwell in Leb Kamai,[a]
A destroying wind.
2 And I will send winnowers to Babylon,
Who shall winnow her and empty her land.
For in the day of doom
They shall be against her all around.
3 Against *her* let the archer bend his bow,
And lift himself up against *her* in his armor.
Do not spare her young men;
Utterly destroy all her army.
4 Thus the slain shall fall in the land of the Chaldeans,
And *those* thrust through in her streets.
5 For Israel is not forsaken, nor Judah,
By his God, the LORD of hosts,
Though their land was filled with sin against the Holy One of Israel."

6 Flee from the midst of Babylon,
And every one save his life!
Do not be cut off in her iniquity,
For this *is* the time of the LORD's vengeance;
He shall recompense her.
7 Babylon *was* a golden cup in the LORD's hand,
That made all the earth drunk.

The nations drank her wine;
Therefore the nations are deranged.
8Babylon has suddenly fallen and been
destroyed.
Wail for her!
Take balm for her pain;
Perhaps she may be healed.

9We would have healed Babylon,
But she is not healed.
Forsake her, and let us go everyone to his
own country;
For her judgment reaches to heaven and is
lifted up to the skies.
10The LORD has revealed our righteousness.
Come and let us declare in Zion the work of
the LORD our God.

11Make the arrows bright!
Gather the shields!
The LORD has raised up the spirit of the
kings of the Medes.
For His plan *is* against Babylon to destroy it,
Because it *is* the vengeance of the LORD,
The vengeance for His temple.
12Set up the standard on the walls of
Babylon;
Make the guard strong,
Set up the watchmen,
Prepare the ambushes.
For the LORD has both devised and done
What He spoke against the inhabitants of
Babylon.
13O you who dwell by many waters,
Abundant in treasures,

Your end has come,
The measure of your covetousness.
14The LORD of hosts has sworn by Himself:
“Surely I will fill you with men, as with
locusts,
And they shall lift up a shout against you.”

15He has made the earth by His power;
He has established the world by His wisdom,
And stretched out the heaven by His
understanding.
16When He utters *His* voice—
There is a multitude of waters in the
heavens:
“He causes the vapors to ascend from the
ends of the earth;
He makes lightnings for the rain;
He brings the wind out of His treasuries.”[b]

17Everyone is dull-hearted, without
knowledge;
Every metalsmith is put to shame by the
carved image;
For his molded image *is* falsehood,
And *there is* no breath in them.
18They *are* futile, a work of errors;
In the time of their punishment they shall
perish.
19The Portion of Jacob *is* not like them,
For He *is* the Maker of all things;
And *Israel is* the tribe of His inheritance.
The LORD of hosts *is* His name.

20“You *are* My battle-ax *and* weapons of
war:

For with you I will break the nation in
pieces;
With you I will destroy kingdoms;
21With you I will break in pieces the horse
and its rider;
With you I will break in pieces the chariot
and its rider;
22With you also I will break in pieces man
and woman;
With you I will break in pieces old and
young;
With you I will break in pieces the young
man and the maiden;
23With you also I will break in pieces the
shepherd and his flock;
With you I will break in pieces the farmer
and his yoke of oxen;
And with you I will break in pieces governors
and rulers.

24"And I will repay Babylon
And all the inhabitants of Chaldea
For all the evil they have done
In Zion in your sight," says the LORD.

25"Behold, I *am* against you, O destroying
mountain,
Who destroys all the earth," says the LORD.
"And I will stretch out My hand against you,
Roll you down from the rocks,
And make you a burnt mountain.
26They shall not take from you a stone for a
corner
Nor a stone for a foundation,

But you shall be desolate forever,” says the LORD.

27Set up a banner in the land,
Blow the trumpet among the nations!
Prepare the nations against her,
Call the kingdoms together against her:
Ararat, Minni, and Ashkenaz.
Appoint a general against her;
Cause the horses to come up like the bristling locusts.
28Prepare against her the nations,
With the kings of the Medes,
Its governors and all its rulers,
All the land of his dominion.
29And the land will tremble and sorrow;
For every purpose of the LORD shall be performed against Babylon,
To make the land of Babylon a desolation without inhabitant.
30The mighty men of Babylon have ceased fighting,
They have remained in their strongholds;
Their might has failed,
They became *like* women;
They have burned her dwelling places,
The bars of her *gate* are broken.
31One runner will run to meet another,
And one messenger to meet another,
To show the king of Babylon that his city is taken on *all* sides;
32The passages are blocked,
The reeds they have burned with fire,
And the men of war are terrified.

33For thus says the LORD of hosts, the God of Israel:

"The daughter of Babylon *is* like a threshing
floor
When *it is* time to thresh her;
Yet a little while
And the time of her harvest will come."

34"Nebuchadnezzar the king of Babylon
Has devoured me, he has crushed me;
He has made me an empty vessel,
He has swallowed me up like a monster;
He has filled his stomach with my delicacies,
He has spit me out.
35Let the violence *done* to me and my flesh
be upon Babylon,"
The inhabitant of Zion will say;
"And my blood be upon the inhabitants of
Chaldea!"
Jerusalem will say.

36Therefore thus says the LORD:

"Behold, I will plead your case and take
vengeance for you.
I will dry up her sea and make her springs
dry.
37Babylon shall become a heap,
A dwelling place for jackals,
An astonishment and a hissing,
Without an inhabitant.
38They shall roar together like lions,
They shall growl like lions' whelps.
39In their excitement I will prepare their
feasts;

I will make them drunk,
That they may rejoice,
And sleep a perpetual sleep
And not awake," says the LORD.
40"I will bring them down
Like lambs to the slaughter,
Like rams with male goats.

41"Oh, how Sheshach[c] is taken!
Oh, how the praise of the whole earth is seized!
How Babylon has become desolate among the nations!
42The sea has come up over Babylon;
She is covered with the multitude of its waves.
43Her cities are a desolation,
A dry land and a wilderness,
A land where no one dwells,
Through which no son of man passes.
44I will punish Bel in Babylon,
And I will bring out of his mouth what he has swallowed;
And the nations shall not stream to him anymore.
Yes, the wall of Babylon shall fall.

45"My people, go out of the midst of her!
And let everyone deliver himself from the fierce anger of the LORD.
46And lest your heart faint,
And you fear for the rumor that *will be* heard in the land
(A rumor will come *one* year,
And after that, in *another* year

A rumor *will come,*
And violence in the land,
Ruler against ruler),
47Therefore behold, the days are coming
That I will bring judgment on the carved images of Babylon;
Her whole land shall be ashamed,
And all her slain shall fall in her midst.
48Then the heavens and the earth and all that *is* in them
Shall sing joyously over Babylon;
For the plunderers shall come to her from the north,” says the LORD.

49As Babylon *has caused* the slain of Israel to fall,
So at Babylon the slain of all the earth shall fall.
50You who have escaped the sword,
Get away! Do not stand still!
Remember the LORD afar off,
And let Jerusalem come to your mind.

51We are ashamed because we have heard reproach.
Shame has covered our faces,
For strangers have come into the sanctuaries of the LORD’s house.

52“Therefore behold, the days are coming,” says the LORD,
“That I will bring judgment on her carved images,
And throughout all her land the wounded shall groan.

[53]Though Babylon were to mount up to
heaven,
And though she were to fortify the height of
her strength,
Yet from Me plunderers would come to her,”
says the LORD.

54The sound of a cry *comes* from Babylon,
And great destruction from the land of the
Chaldeans,
[55]Because the LORD is plundering Babylon
And silencing her loud voice,
Though her waves roar like great waters,
And the noise of their voice is uttered,
[56]Because the plunderer comes against her,
against Babylon,
And her mighty men are taken.
Every one of their bows is broken;
For the LORD *is* the God of recompense,
He will surely repay.

[57]“And I will make drunk
Her princes and wise men,
Her governors, her deputies, and her mighty
men.
And they shall sleep a perpetual sleep
And not awake,” says the King,
Whose name *is* the LORD of hosts.

58Thus says the LORD of hosts:

“The broad walls of Babylon shall be utterly
broken,
And her high gates shall be burned with fire;
The people will labor in vain,

And the nations, because of the fire;
And they shall be weary.”

Jeremiah’s Command to Seraiah

59The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. And Seraiah *was* the quartermaster.

60So Jeremiah wrote in a book all the evil that would come upon Babylon, all these words that are written against Babylon.

61And Jeremiah said to Seraiah, “When you arrive in Babylon and see it, and read all these words,

62“then you shall say, ‘O LORD, You have spoken against this place to cut it off, so that none shall remain in it, neither man nor beast, but it shall be desolate forever.’

63“Now it shall be, when you have finished reading this book, *that* you shall tie a stone to it and throw it out into the Euphrates. *Babylon: A Sinking Empire*

64“Then you shall say, ‘Thus Babylon shall sink and not rise from the catastrophe that I will bring upon her. And they shall be weary.’ ” Thus far *are* the words of Jeremiah.

Jeremiah 52

The Fall of Jerusalem Reviewed

1 Zedekiah *was* twenty-one years old when he became king,
and he reigned eleven years in Jerusalem. His mother's
name *was* Hamutal the daughter of Jeremiah of Libnah.
2 He also did evil in the sight of the LORD, according to
all that Jehoiakim had done.
3 For because of the anger of the LORD *this* happened in
Jerusalem and Judah, till He finally cast them out from His
presence. Then Zedekiah rebelled against the king of
Babylon.
4 Now it came to pass in the ninth year of his reign, in the
tenth month, on the tenth *day* of the month, *that*
Nebuchadnezzar king of Babylon and all his army came
against Jerusalem and encamped against it; and *they* built a
siege wall against it all around.
5 So the city was besieged until the eleventh year of King
Zedekiah.
6 By the fourth month, on the ninth day of the month, the
famine had become so severe in the city that there was no
food for the people of the land.
7 Then the city wall was broken through, and all the men
of war fled and went out of the city at night by way of the
gate between the two walls, which *was* by the king's
garden, even though the Chaldeans *were* near the city all
around. And they went by way of the plain.[a]
8 But the army of the Chaldeans pursued the king, and
they overtook Zedekiah in the plains of Jericho. All his army
was scattered from him.
9 So they took the king and brought him up to the king of
Babylon at Riblah in the land of Hamath, and he

pronounced judgment on him.

10 Then the king of Babylon killed the sons of Zedekiah
before his eyes. And he killed all the princes of Judah in
Riblah.

11 He also put out the eyes of Zedekiah; and the king of
Babylon bound him in bronze fetters, took him to Babylon,
and put him in prison till the day of his death.

The Temple and City Plundered and Burned

12 Now in the fifth month, on the tenth *day* of the month
(which *was* the nineteenth year of King Nebuchadnezzar
king of Babylon), Nebuzaradan, the captain of the guard,
who served the king of Babylon, came to Jerusalem.

13 He burned the house of the LORD and the king's house;
all the houses of Jerusalem, that is, all the houses of the
great, he burned with fire.

14 And all the army of the Chaldeans who *were* with the
captain of the guard broke down all the walls of Jerusalem
all around.

15 Then Nebuzaradan the captain of the guard carried
away captive *some* of the poor people, the rest of the
people who remained in the city, the defectors who had
deserted to the king of Babylon, and the rest of the
craftsmen.

16 But Nebuzaradan the captain of the guard left *some* of
the poor of the land as vinedressers and farmers.

17 The bronze pillars that *were* in the house of the LORD,
and the carts and the bronze Sea that *were* in the house of
the LORD, the Chaldeans broke in pieces, and carried all
their bronze to Babylon.

18 They also took away the pots, the shovels, the
trimmers, the bowls, the spoons, and all the bronze utensils
with which the priests ministered.

19 The basins, the firepans, the bowls, the pots, the
lampstands, the spoons, and the cups, whatever *was* solid
gold and whatever *was* solid silver, the captain of the guard
took away.
20 The two pillars, one Sea, the twelve bronze bulls which
were under *it, and* the carts, which King Solomon had
made for the house of the LORD—the bronze of all these
articles was beyond measure.
21 Now *concerning* the pillars: the height of one pillar *was*
eighteen cubits, a measuring line of twelve cubits could
measure its circumference, and its thickness *was* four
fingers; *it was* hollow.
22 A capital of bronze *was* on it; and the height of one
capital *was* five cubits, with a network and pomegranates
all around the capital, all of bronze. The second pillar, with
pomegranates was the same.
23 There were ninety-six pomegranates on the sides; all
the pomegranates, all around on the network, *were* one
hundred.

The People Taken Captive to Babylonia

24 The captain of the guard took Seraiah the chief priest,
Zephaniah the second priest, and the three doorkeepers.
25 He also took out of the city an officer who had charge
of the men of war, seven men of the king's close associates
who were found in the city, the principal scribe of the army
who mustered the people of the land, and sixty men of the
people of the land who were found in the midst of the city.
26 And Nebuzaradan the captain of the guard took these
and brought them to the king of Babylon at Riblah.
27 Then the king of Babylon struck them and put them to
death at Riblah in the land of Hamath. Thus Judah was
carried away captive from its own land.

28These *are* the people whom Nebuchadnezzar carried
away captive: in the seventh year, three thousand and
twenty-three Jews;
29in the eighteenth year of Nebuchadnezzar he carried
away captive from Jerusalem eight hundred and thirty-two
persons;
30in the twenty-third year of Nebuchadnezzar,
Nebuzaradan the captain of the guard carried away captive
of the Jews seven hundred and forty-five persons. All the
persons *were* four thousand six hundred.

Jehoiachin Released from Prison

31Now it came to pass in the thirty-seventh year of the
captivity of Jehoiachin king of Judah, in the twelfth month,
on the twenty-fifth *day* of the month, *that* Evil-Merodach[b]
king of Babylon, in the first *year* of his reign, lifted up the
head of Jehoiachin king of Judah and brought him out of
prison.
32And he spoke kindly to him and gave him a more
prominent seat than those of the kings who *were* with him
in Babylon.
33So Jehoiachin changed from his prison garments, and
he ate bread regularly before the king all the days of his
life.
34And as for his provisions, there was a regular ration
given him by the king of Babylon, a portion for each day
until the day of his death, all the days of his life.

Jeremiah

Jer. 1:1

Name means: “The Lord Hurls.”

Not to be confused with: Eight other men in the Old Testament with the same name, including a Rechabite mentioned in the Book of Jeremiah (Jer. 35:3).

Home: Anathoth, a Levitical city a few miles northeast of Jerusalem.

Family: Son of Hilkiah the priest, not to be confused with Hilkiah the high priest who found the Book of the Law during Josiah’s reign; possibly a descendant of Abiathar, high priest during David’s reign; remained unmarried in obedience to God’s command.

Occupation: Prophet to the southern kingdom of Judah in the late seventh and early sixth centuries B.C.

Best known as: The “weeping prophet” whose tearful confessions and anguished outbursts (Jer. 8:18–9:2; 12:1–4; 20:7–18) combined with forceful denunciations of sinful society to give rise to the term *jeremiad*. His message of Jerusalem’s impending judgment made him many enemies and led to frequent imprisonments (37:15, 16, 21; 38:6, 28). Some traditions report that he died in Egypt after being dragged there by survivors of Jerusalem’s siege (43:1–7). Others suggest that he was moved from Egypt to Babylon after the Babylonian invasion of 587 B.C.

More: *Jeremiah’s secretary was a courageous, loyal friend named Baruch. See his profile at Jer. 45:1.*

Think About It: *Circumstances did not go well for Jeremiah even though he obeyed God faithfully. How do you keep obeying even when difficult experiences persist?*

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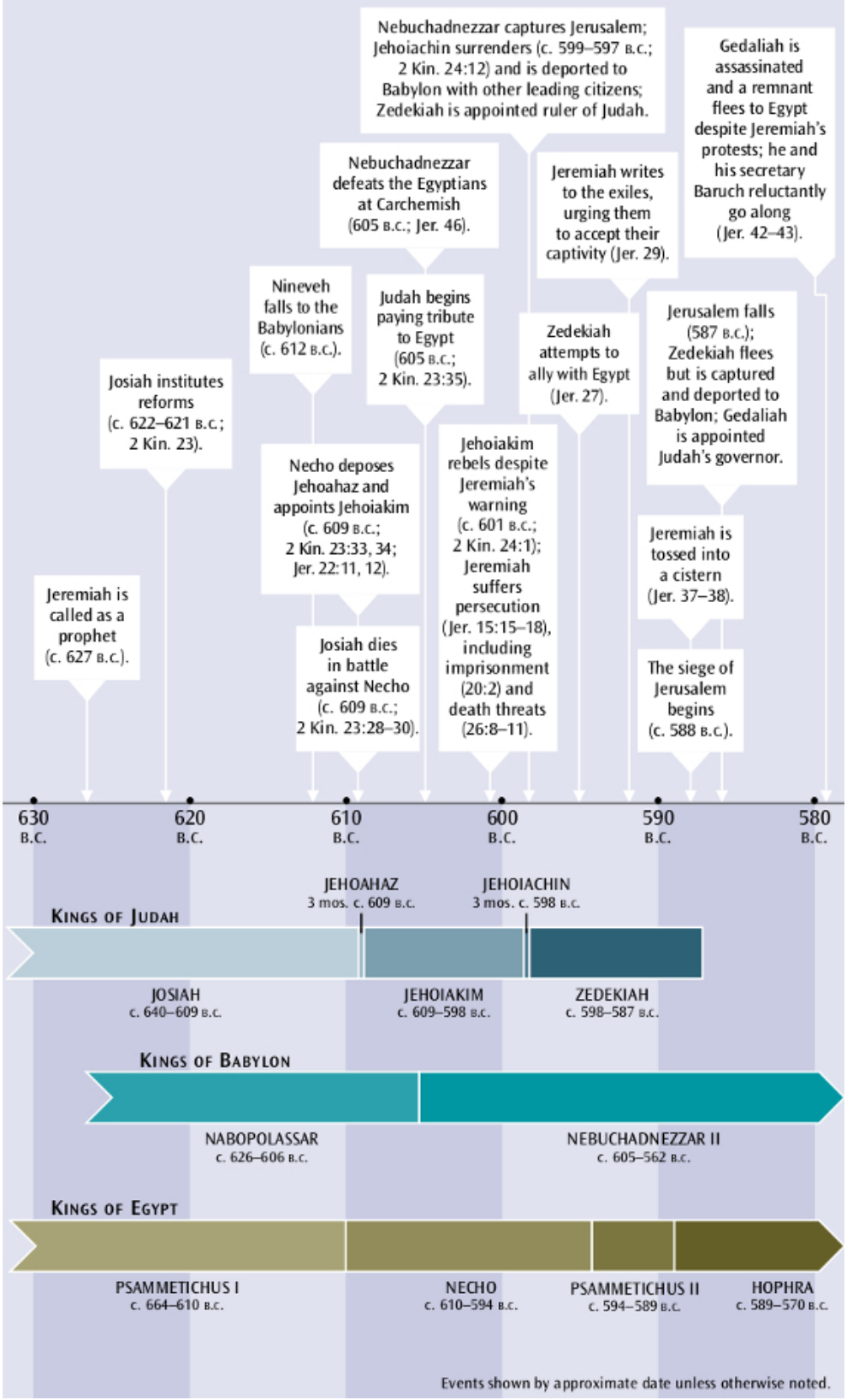
The Life and Times of Jeremiah
(Jeremiah 1:3)

THE LIFE AND TIMES OF JEREMIAH (Jeremiah 1:3)



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Repentance and Evangelism

Jer. 3:17

As Jeremiah demanded that God's people forsake their idols, he charged them with serious offenses: spiritual adultery, treachery, backsliding, breaking the Lord's commands, and disobeying God's voice (Jer. 3:9–13).

Despite these sins, God invited the nation to reconcile with Him and obtain His mercy and healing. His people should return to Him by confessing and abandoning sin (3:13, 22).

This call to repentance also revealed God's love for every nation. Once Israel had returned to the Lord, all nations would gather to Him in Jerusalem. People from all over the world would quit following the "dictates of their evil hearts" (3:17) and serve God.

The Lord's offer of salvation still extends to everyone on earth, and His people remain His primary means for drawing the world to Himself.

Judah's unfortunate history should push us to ask ourselves whether our sins keep others from the Lord. Our repentance may be the door that opens for others to see God's good character and to yearn to come to know God.

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Not One Righteous Person

Jer. 5:1

The prophets often compared Jerusalem to Sodom, an ancient city destroyed for persistent rebellion. The Lord would have spared Sodom had He found within it even ten righteous people, but the city fell short (Gen. 18:32, 33; 19:24, 25). The Lord promised to preserve Jerusalem if it contained only one righteous citizen, but Jeremiah searched in vain for that one. He found that the poor were ignorant of justice and truth (Jer. 5:4), and leaders who could read the Law, rediscovered by Josiah (2 Kin. 22:8–23:3), had nevertheless left God's ways (Jer. 5:5). Jerusalem was doomed.

How would God evaluate our communities? Are they as lacking in morality as Sodom—or Jerusalem? If Jeremiah searched our hometowns for God's followers, would he count us among them? How many others would he find? How will you improve what God sees in your community?

More: *God destroyed Sodom and three other "cities of the plain" for sins such as sexual immorality and failure to care for the poor. See Sodom and Gomorrah's profile at Gen. 18:20.*

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What Is Religion?

Jer. 7:2–4

Devout religion involves caring for orphans and widows and keeping oneself morally untainted (James 1:27). By that measure, the religion of Jeremiah's day could not have been more lacking. The people . . .

- failed to act justly in business,
- oppressed the weak and disadvantaged,
- committed manslaughter,
- practiced idolatry,
- stole from each other,
- committed adultery, and
- lied under oath and went back on their word (Jer. 7:5–9).

And yet even after committing these "abominations," the Lord's people came to the temple expecting God to bless them (7:10). They

believed the false prophets who assured them that prosperity would continue as long as they kept up a pretense of worship (7:4, 8).

The Lord told Jeremiah to stand in the temple gate and denounce this hypocrisy and warn the people to change their ways (7:1–3). God looks not for pious words but for altered behavior. If we claim to be God's people, we must worship Him with more than words.

More: *Like Jeremiah, Isaiah said that true worship must include public service and an advocacy of social justice. See "Real Worship" at Is. 58:6–12.*

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On the Eve of Destruction

Jer. 7:17

Jerusalem's future was grim. By the time Jeremiah arrived on the scene to speak for God, sin was openly tolerated and obvious to all but those who were committing it. God's people habitually engaged in fraud, corruption, sexual immorality, injustice, murder, and idolatry. The Lord promised a firestorm of judgment (Jer. 4:4; 5:14; 6:29; 7:20).

The Lord told Jeremiah to cry out to his fellow citizens to avert the wrath coming on a day of "disaster from the north" (4:6–9, 20; 6:1–5, 19; 10:22). The imminent Babylonian invasion could be avoided if Judah returned to God and reaffirmed its covenant with Him (3:12–4:4; 7:5–7). But the prophet was severely persecuted for his unpopular warning, and the people refused to come back to God.

No one knows whether modern cities stand under God's impending judgment. But where we see sin like what became the norm in Jerusalem, we know by God's character, revealed in Scripture, that He will not allow evil to go unchecked forever. There were several reasons why Jerusalem fell under God's wrath:

1. *Leaders failed to address problems*. Despite King Josiah's reforms (3:6; 2 Kin. 22–23) and Assyria's sobering decimation of Israel (Jer. 3:7–10), Judah continued to rebel. Jerusalem's leadership pursued worthless idols (2:11), vain wealth (4:30),

and illusory power (2:36, 37). These predators took the necessities, property, and even the lives of others (5:26–28). No one upheld justice and truth (5:1). The blood of "poor innocents" was spilled not in secret but plainly for all to see (2:34). And where there should have been justice and mercy, there was injustice and idolatry. Instead of addressing the city's failures, leaders offered only false assurances: "Peace, peace!" they cried, when there was no peace (6:14; 8:11).

2. *Jerusalem lost its vision*. God established Jerusalem as a city of justice, a model of peace, and a light to the nations. But its citizens forgot their special place in God's plan (2:2–7). Rulers, prophets, and priests left their holy calling to pursue unholy alliances and false gods (2:8–37; 5:31; 7:1–8:3; 10:1–16). Jerusalem became as wicked as Sodom (23:14; Lam. 4:6; see also "Not One Righteous Person" at Jer. 5:1).
3. *Citizens chose to do nothing*. A century earlier, the Lord had allowed Israel to be ransacked as a result of the people's idolatry and other sins (7:12–15; 2 Kin. 17). Now Judah had crossed the line of rebellion. Measured by God's standards, the nation was found wanting, even more than its "stiff-necked" forefathers in the wilderness (Jer. 7:23–26). Judah could avoid destruction, waste, and captivity by thoroughly amending its ways (7:5–7), or it could remain hard-hearted. The nation's existence depended on its choice. But Jerusalem and the cities of Judah did nothing to mend their ways.

Many modern communities face social, moral, and spiritual problems like those of Jerusalem—and they face similar opportunities for renewal. While God's specific promises to Jerusalem do not necessarily apply today, any community can expect God to bless efforts to remove immorality, greed, corruption, and violence. Our well-being is connected to the well-being of our communities. "Seek the peace of the city," Jeremiah wrote to the captives in Babylon, "for in its peace you will have peace" (29:7).

Think About It: *A first reaction when communities or leaders go corrupt is to point fingers. Instead invite God to evaluate you. Where is He proud of your behavior and attitudes? What unholy alliances does He recommend severing? Where will you call on His power to mend your ways?*

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Reaching Forward

Jer. 7:23, 24

God's people faced the consequences of turning from Him—they "went backward and not forward." Instead of pursuing a relationship of sustained obedience, they went their own way and chased the "dictates of their evil hearts."

Faith is a lifelong journey. At any moment, we either move backward or forward. We make progress when we step toward the Lord as best we know how. If we fail and fall, God invites us to get back on our feet and move forward to Him. Paul described his own experience of this dynamic spiritual movement: "Forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13, 14).

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False Security

Jer. 8:11

Jeremiah's world grew more dangerous by the day. The declining Assyrian empire created an atmosphere of political instability. Seeing an opportunity for its own advancement, Egypt launched offensive campaigns from the south. Babylon was also on the rise as a new superpower.

Despite these ever-increasing threats, false prophets comforted Judah with peace-filled words. Citizens huddled in their walled cities, assuming that their defenses ensured safety from hostile forces (Jer. 8:14). And they ignored the gravest danger of all: sin was already inside their gates, because they had turned their backs on God (8:5, 8–12).

We might attempt to find safety today by moving to the suburbs or settling inside gated communities. But evil is not easily excluded (8:15). It cannot be stopped just by controlling our environment, because we bring sin with us wherever we go. The only lasting way to deal with sin is through repentance (25:4–7; 35:15; Matt. 11:28) and behavior change. God does not fault us for protecting ourselves and our families. But true peace does not come from shutting out external evil. We must also stop sin inside. We must embrace righteous actions. God will equip us to do so.

More: *For a different take on the challenges of urban life, see "The Ten Percent Solution" at Neh. 11:1, 2.*

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The Heart of a Prophet

Jer. 9:1, 2

Prophets are too often portrayed as angry, wild-eyed people who probably enjoy predicting others' misfortunes. Similar stereotypes persist about believers today. We can learn much from Jeremiah who, as he reflected on Jerusalem's impending destruction, didn't sneer or gloat.

His heart broke for his people and their grand city. And even as the peril advanced, Jeremiah did not abandon his fellow citizens. This weeping prophet may have wanted to flee to safety in the wilderness, but he stood by the doomed of Jerusalem.

The Lord's true messengers are not numb to the pain and suffering they foresee. They are driven by compassion, not rage. Their aim is to heal and to help others avert danger, not to triumph over their misfortunes.

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The Work of Errors

Jer. 10:11–17

The Lord vowed to overthrow the false gods that proliferated in Judah. The Lord is the all-powerful Creator, but idols are completely without power. They are a "work of errors" and a "worthless doctrine" (Jer. 10:8). The Lord's declaration that He is God and there is no other is in direct conflict with widespread modern ideas about God and religion. But on this point God leaves no room for compromise.

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A Gesture of Grace

Jer. 12:14–17

The cultures around Israel taught the Lord's people to "swear by Baal," that is, to worship and serve their gods. This idolatry broke Israel's covenant with the Lord and led to the nation's captivity.

These "evil neighbors" may have been remnants of the Canaanite tribes dispelled from the land by early Israelites. They could have been nations marched into captivity alongside Judah, such as Moab, Syria, and Ammon. Or they may have been the Babylonians, captors of the Lord's people in exile. The Israelites imported and worshiped gods from all three of these groups.

Whatever the identity of these "evil neighbors," God reached out to them with an amazing promise: He would allow them to learn about Him, just as they had taught the Israelites about their gods. Rather than destroying them for leading His chosen people into sin, the Lord gave them an opportunity to turn from their worthless idols and serve the true God.

We can be God's vehicles for offering this opportunity, as guided by Him and with His insight.

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The Spoiled Sash
Jer. 13:1–11

Jeremiah often acted out parables and employed word pictures to convey truth. The linen sash was an appropriate symbol for proud Judah. Costly linen (Is. 3:23) was often imported from Egypt (Prov. 7:16). It was saved for exquisite furnishings like those inside the tabernacle (Ex. 26:1, 31, 36) or for fine garments worn by priests (28:39) or favored people (Esth. 8:15; Ezek. 16:10, 13).

The Lord at first warned Jeremiah not to let his linen sash get wet—in other words, to avoid ruining the costly material. But later God instructed the prophet to hide the sash along the Euphrates River to allow water to spoil the belt. It became a powerful image of Judah—a people intended for worthy purposes now rotted and worthless because of sinful arrogance. Just as Jeremiah's sash was ruined, so the pride of God's people destroyed their ability to fulfill His purpose. Their evil ways made them "profitable for nothing" (Jer. 13:10).

More: *Jeremiah often acted out parables and employed word pictures to convey truth. See "The Parables of Jeremiah" at Jer. 18:1–10.*

Think About It: *Through what illustrations will you show what God is truly like?*

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Disobedience Truly Brings Sadness
Jer. 14:1

The droughts that Judah suffered were proof that God keeps His word. Hundreds of years earlier, God had promised that He would

bless the land so long as His people followed the Law. If they disobeyed the Law and worshiped other gods, the Lord would turn annual rains to "powder and dust" (Deut. 28:24; compare Lev. 26:18, 19).

As Judah surpassed Israel in idolatry and wickedness, the Lord kept His word by sending a series of droughts. Jeremiah pleaded for mercy, but God told him that it was too late. He had already put Judah's discipline into motion (Jer. 14:11, 12).

We dare not presume we can disobey and get away with it. Nor should we want to since God is the only one who is always selflessly on our side.

There was irony in sending drought as punishment. The Israelites had abandoned God to worship Canaanite gods who supposedly had power over nature (see "The Gods of the Canaanites" at Deut. 32:39). By holding back rain, God demonstrated the futility of these idols (Jer. 14:22).

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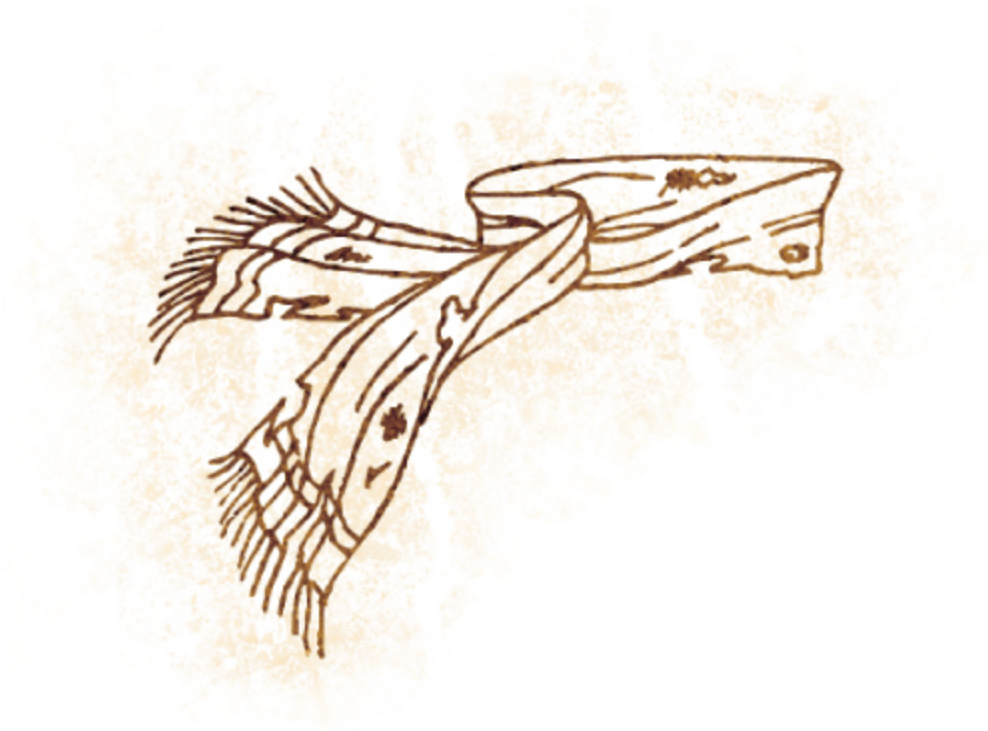
The Parables of Jeremiah

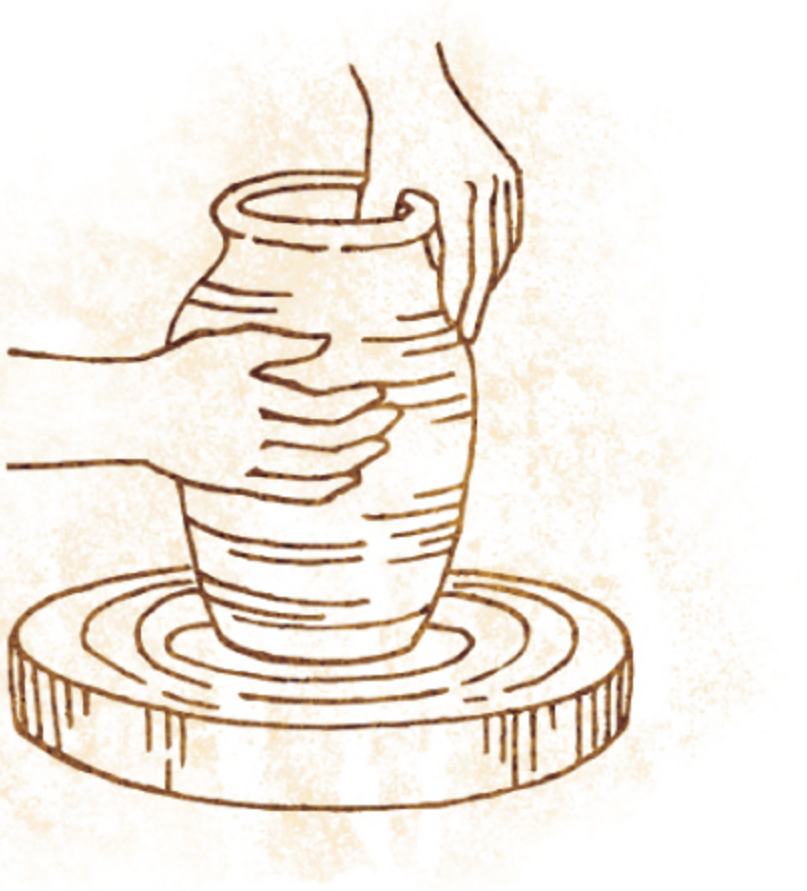
Jer. 18:1–10

A parable is a truth wrapped in a memorable story or word picture. A parable can be fictional, dramatized, or the result of a vision. Jesus delivered much of His teaching through parables (see "The Parables of Jesus" at Luke 8:4) as did several Old Testament prophets. Note Jeremiah's parables and the points he made:

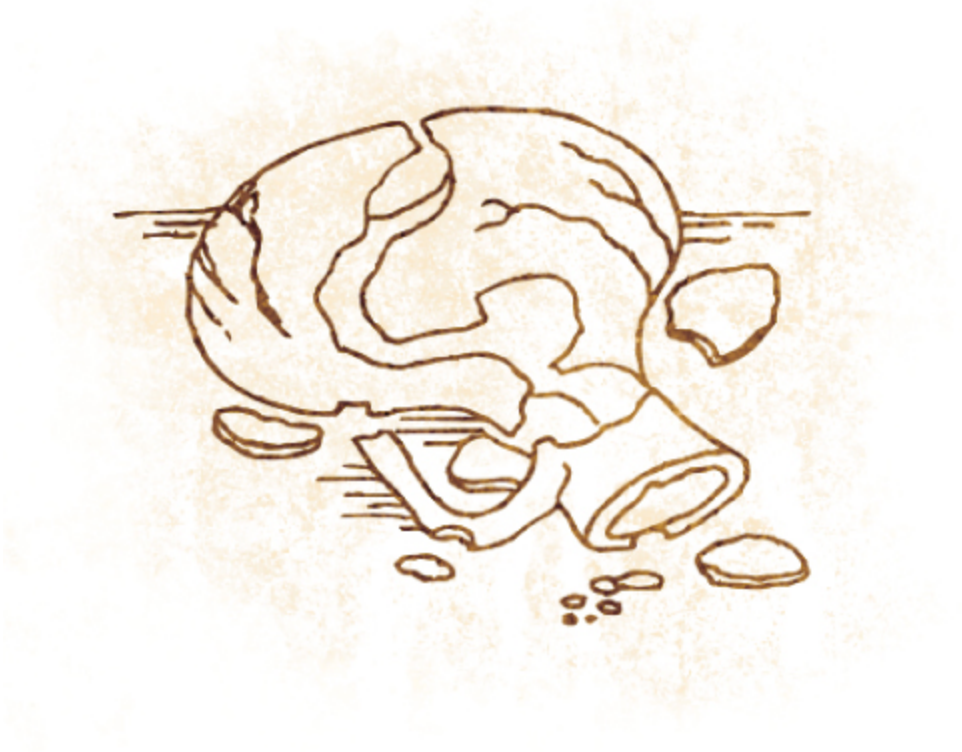
1. The Boiling Pot (Jer. 1:13–16)
Symbolized God’s impending judgment of idolatrous Judah.



2. The Ruined Sash (13:1–11)
Illustrated the ruin that Judah’s pride had caused in its relationship with God.



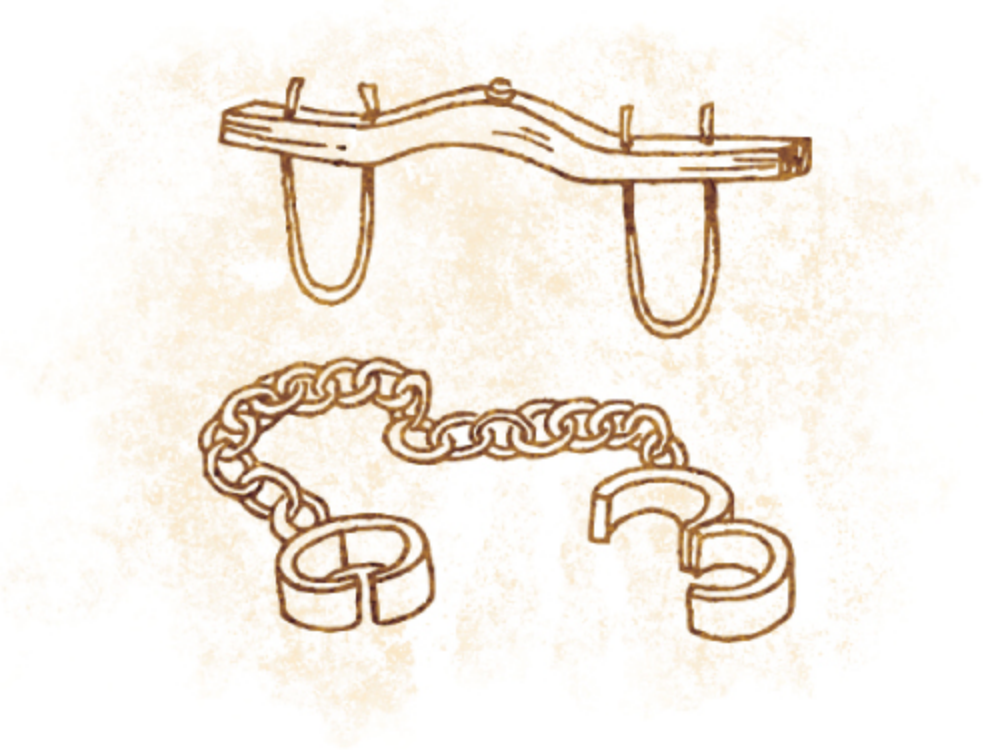
3. The Potter and the Clay (18:1–10)
Showed God’s sovereign role in raising up and pulling down nations, including Judah.



4. The Broken Flask (19:1–13)
Illustrated how God would shatter Judah for its wickedness.

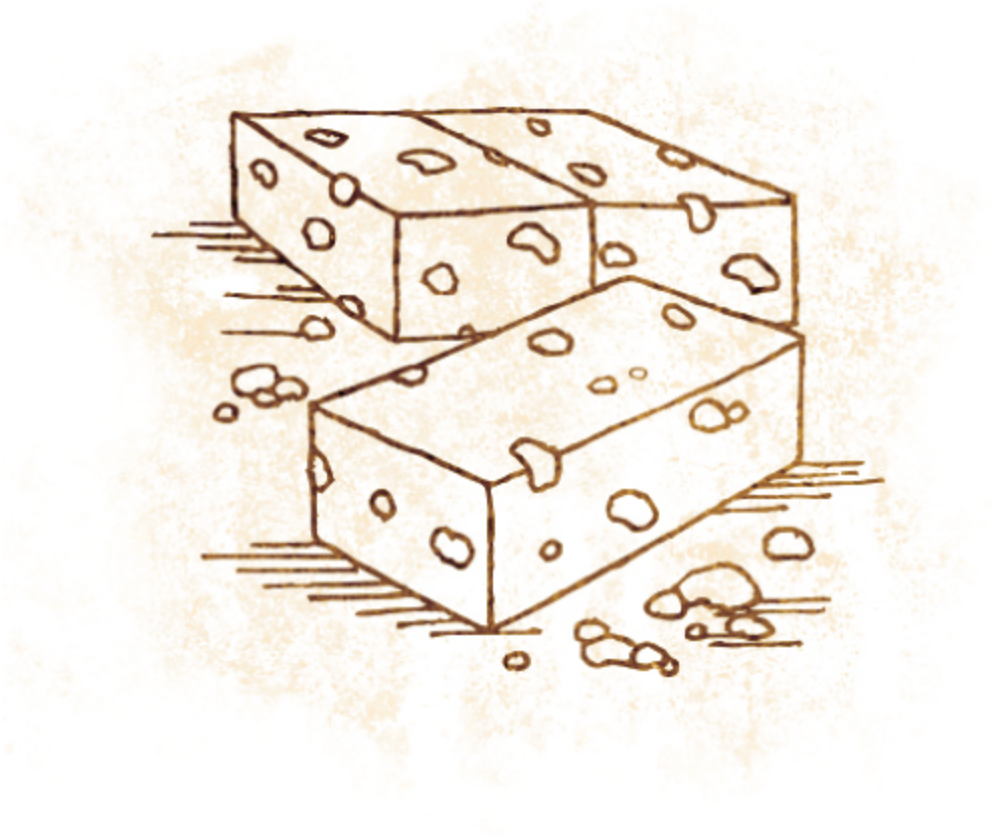
5. The Good and Bad Figs (24:1–10)

Demonstrated two ways that God would deal with his people: accepting good and rejecting evil.



6. The Bonds and Yokes (chs. 27–28)
Advised Judah’s leaders to submit to Babylonian rule.

7. The Deed of Purchase (ch. 32)
Testified that God would eventually bring back survivors from Babylon who would buy and sell fields in Judah.



8. The Stones in the Clay (43:8–13)
Foretold that God would allow the Babylonians to dominate Egypt.

More: *Ezekiel and Zechariah also used parables to communicate their messages. See "The Parables of Ezekiel" at Ezek. 15:1–8 and "The Parables of Zechariah" at Zech. 5:1–4.*

Think About It: *Ponder what Bible parables have taught you about living for Jesus. Live one of those this very day.*

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The Worship of Work
Jer. 18:15

We reject wood and stone idols as objects of worship, incredulous that anyone could think they are gods. But just as the Israelites worshiped the work of their hands (Jer. 10:3, 4, 8, 9), we may be guilty of worshiping our handiwork, or the process and product of our careers. Work can easily become a god, the controlling center and defining identity of life.

Our society sees overworking as an acceptable, even admirable addiction. A person can sacrifice everything on the altar of work—family, friends, even personal health—and be rewarded for showing drive and initiative.

That is a profound tragedy. God designed work as a satisfying means of serving Him (see "People at Work" at Ps. 8:6). He is a worker, and He created us in His image as His coworkers (see "God the Creator" at Gen. 1:1–31 and "God: The Original Worker" at John 5:17). But work was never meant to be an end unto itself, and was certainly never intended to become an idol. Work may *express* who we are, but it was never meant to *become* who we are.

In part to keep us from idolizing work, the Lord modeled an essential principle by ceasing from His creative labors on the seventh day. In doing this He showed us that life is about more than work. Our jobs have a place in life, but there are other things that occupy more important places—and the most important place of all is that of the Lord Himself. The point of the Sabbath in the Old Testament and the Lord's Day in the New Testament is to express our ultimate trust in and devotion to God.

We should not overlook the fact that the people of Jeremiah's day abused the Sabbath at the same time that they engaged in rampant idolatry (Jer. 17:21–27). Sins of work and sins of worship often go hand in hand.

More: *To consider other idols present in our world today, see "Modern-Day Idols" at Is. 46:5–10.*

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Show and Tell

Jer. 19:1–15

The prophet Jeremiah used visual aids, such as a broken flask, to help his listeners grasp the meaning behind his message. It could be argued that Jeremiah's demonstrations were unproductive, because apparently few of his listeners took his words to heart. But the prophet's words live on today, taken to heart by many modern believers even though they were rejected in his own lifetime.

Like Jeremiah, we should do everything we can to communicate clearly and effectively to our society, and often that requires giving people something to see as well as hear. Imagery, both in language and in visual media, can be a powerful method of reaching our culture, but the most commanding way to illustrate God's messages is to act as a living example of His ways. Our lives are the clearest communicators of our hearts.

Without words and illustrations people won't know the reasons for our actions. But without the type of honorable compassion that Jeremiah showed, no illustration will be effective.

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The Cost of Extravagance

Jer. 22:13, 14

King Jehoiakim indulged his fondness for cedar even while his people paid heavy taxes (2 Kin. 23:35) and labored for minimal wages.

Cedar was imported from Phoenicia in Lebanon. Always expensive, it was probably becoming even more costly in Jehoiakim's time. Extrabiblical sources report that the Babylonian king Nebuchadnezzar was also importing huge quantities from what was a dwindling source.

Jehoiakim may have had illusions of returning the kingdom to Solomon's glory days. But unlike Solomon, who honored the Lord in his younger years, Jehoiakim rejected God's ways from the start of his reign (2 Kin. 23:36, 37). He would later die in disgrace, and his

body would be tossed on a garbage heap like the carcass of a donkey (Jer. 22:18, 19).

More: *Due to the extravagance of many ancient rulers, the forests of Lebanon were decimated by overcutting. See "The Cedar Trade" at 1 Kin. 7:2.*

Think About It: *What do you do that's extravagant in a bad way? How might this hurt people today, and people in the next generations?*

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Knowing God
Jer. 22:15, 16

Scripture seems to suggest two ways we can know God. The first happens when we enter into and enjoy a personal relationship with Him (see "Written on Their Hearts" at Jer. 31:31–34). We can know God in this way because Christ's death and resurrection removed the barrier of sin that separated us from Him (Gal. 4:3–9; Heb. 8:11, 12).

This kind of knowing God goes hand in hand with a second way of knowing God: living a godly lifestyle. If we claim to know God, our actions should prove it (James 2:17; 1 John 1:6; 4:7).

It was on this point that Jeremiah challenged King Jehoiakim. The ruler had been appointed king by the Egyptians, who deposed his brother Jehoahaz after only three months on the throne (2 Kin. 23:31–34). Judah became a tributary of Egypt, paying one hundred talents of silver and one talent of gold, probably annually. To raise that sum, Jehoiakim levied taxes, creating hardship for the poor (Jer. 22:16, 17). At the same time, he launched extravagant building projects that oppressed the working class (22:13, 14).

On top of these sins, Jehoiakim reintroduced the idols that his father Josiah had removed (Ezek. 8:5–17) and hunted down a prophet of the Lord and had him executed (Jer. 26:20–23). God assessed this king to be a man committed only to his own covetousness (22:17).

Jehoiakim may have thought that because he was an Israelite and the son of a man who knew the Lord, he automatically knew God as well. But he was badly mistaken. Josiah matched his words with actions, living with justice and righteousness and not merely talking about them. Josiah truly knew the Lord.

Having a personal relationship with God, based on faith in Christ, is essential. And when it comes to knowing God, reflecting our relationship with Him in what we do is equally important—especially in how we treat others, particularly the disadvantaged. We must be careful about claiming to know God if we act as if we have never heard of Him (Luke 6:46–49).

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Bad Shepherds and the Good Shepherd

Jer. 23:1

The shepherds that Jeremiah condemned were not literal animal herders. They were Judah's rulers, people of power and influence. These corrupt politicians led people astray, acting more like predators than shepherds (see "On the Eve of Destruction" at Jer. 7:17).

God vowed to judge opportunistic leaders (23:2). What evaluation would He give of how you used your influence today? Did you gossip or handle a frustration directly? Did you complain or did you find a solution? Did you highlight what the person brings to the table or protect your turf?

God also promised to send a future leader who would restore the people and do what is just and right (23:5, 6; compare 33:15, 16; Ezek. 34:23–31). This is Jeremiah's clearest reference to Jesus the Messiah, the Good Shepherd who came to care for the lost sheep of Israel (Matt. 10:5–7; John 10:1–18).

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Martyrs in Scripture

Jer. 26:11

Faith in God can be so unpopular that it triggers death threats. Jeremiah was threatened with death in response to his message of God's impending judgment of Jerusalem and its people. The prophet's influential friends prevented harm from touching him (Jer. 26:16, 24), but many others in Scripture and throughout history were touched by harm. Their sacrifice challenges us to examine our hearts carefully even if we live where we are not fiercely persecuted. We should ask ourselves how we would be courageous and loyal, like those who have already faced death for following the Lord.

Abel (Gen. 4:1–8)	Killed by his brother Cain for offering a better sacrifice to God; Jesus praised him as a model of righteousness (Matt. 23:35).
Zechariah (2 Chr. 24:20–22)	A prophet stoned by his fellow citizens, including the previously faithful King Joash, for rebuking their idolatry; Jesus applauded him as one whose "righteous blood" was unjustly spilled (Matt. 23:35).
Urijah (Jer. 26:20–23)	A prophet hunted down and murdered by King Jehoiakim.
John the Baptist (Mark 6:17–29)	Executed by order of King Herod after his wife Herodias demanded John's death for criticizing their adulterous marriage.
Peter (John 21:18, 19)	Jesus' follower and a leader of the early church; tradition holds that he was crucified under orders of the emperor Nero, and by his request, upside down.
Stephen (Acts 7:54–60)	An early evangelist stoned to death by members of the Jewish Council after delivering a scathing speech implicating them in Jesus' death.
Unnamed martyrs (Heb. 11:37; Rev. 17:6)	Faithful people killed because of their unswerving loyalty to God.
Antipas (Rev. 2:13)	A little-known member of the early church at Pergamos, whose death gave other followers of Christ an opportunity to stand firm for the Lord.

More: *William Tyndale, who produced the first English-language Bible translated from the original Greek and Hebrew texts, was martyred for his holy work.*

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The Trouble with Lies

Jer. 28:15–17

Ethicists debate whether some circumstances justify deception, but Scripture seems to indicate that honesty is always the best policy. Furthermore, deceit often turns on its source, who pays an even higher price in the long run than if he or she had told the truth in the first place.

Hananiah the prophet misled Judah by denouncing Jeremiah's unpleasant message and speaking his own prophecy, announced with the words, "Thus says the LORD." But the Lord had not spoken to him (Jer. 28:10, 11). False prophecy was a serious sin punishable by death (Deut. 13:1–5), and it was no surprise when the Lord made Hananiah pay for his deception with his life (Jer. 28:15–17).

The Bible offers multiple examples demonstrating that the Lord hates dishonesty (Prov. 6:16, 17) and that "he who speaks lies shall perish" (19:9):

- A lie brought sin and death into the world (Gen. 3:1–7; 1 Tim. 2:14).
- Cain tried to lie his way out of answering for the murder of his brother Abel, then spent a lifetime in fear of meeting a similar fate (Gen. 4:1–16).
- Rebekah and Jacob told Isaac a lie in order to steal the family blessing from Esau. The result was family estrangement and hostility, which endured for generations (27:5–17, 41–46).
- Joseph's brothers lied to their father Jacob about selling Joseph to slave traders, causing Jacob profound heartache (Gen. 37:28–35).
- Potiphar's wife lied in order to frame Joseph for attempted rape, resulting in an unjust prison sentence (39:7–20).

- David caused Uriah's murder in order to cover up his affair with Bathsheba. His deceit caused his child to die and his family to suffer profound conflict (2 Sam. 11–12).
- Peter denied knowing the Lord, bringing shame and sorrow on himself (Matt. 26:69–74).
- Ananias and Sapphira lied to the church and the Holy Spirit about a financial gift, inviting their untimely death (Acts 5:1–11).

Jesus spoke clearly about the nature of lying when he declared that lies are of the devil (John 8:44). By contrast, Jesus is the source of all truth, and those who speak and practice the truth demonstrate that they belong to Him (14:6; 1 John 3:19).

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Seeking the Peace of the City

Jer. 29:4–7

As Christians we live with hope in the return of Christ and eternity with Him. In the meantime, we are visitors on earth (1 Pet. 2:11). As we wonder about our purpose in this less-than-perfect world, we can gain insight from the Lord's instructions to the Judean captives living in Babylon.

The Babylonians struck Judah in 605 B.C. and again in 599–597 B.C. After each attack, they carried off the nation's brightest leaders (2 Kin. 24:14–16; Jer. 27:20; 29:2; Dan. 1:1–6). These exiles were settled along the Chebar River (Ezek. 1:1), possibly near a canal of the Euphrates on the eastern side of Babylon.

Shortly after the second deportation, the false prophet Hananiah announced to Zedekiah and the people left in Jerusalem that the captives would come home within two years (Jer. 28:1–4). Prophets in Babylon apparently were saying the same thing (29:8, 9). Jeremiah denounced this claim (28:15, 16), and within two months, Hananiah died (28:17).

Jeremiah wrote to tell the exiles that they should expect seventy years of Babylonian captivity (29:1, 10). His message opened with startling news: God Himself had caused the exiles to be carried

away to Babylon (29:4). Their plight was not just the result of Nebuchadnezzar's policies but of God's purposes. The captives were sent to fulfill a mission.

Part of that mission was to live out the seventy years of exile in submission to God's judgment. So Jeremiah told the refugees to build houses, plant gardens, marry, and have children (29:5, 6). The captives were not going anywhere for at least a couple of generations, so they might as well make the best of their lot. After all, the Lord also intended for His people to survive the captivity so that He could bring a remnant back to the Promised Land.

But another part of the exiles' mission was to "seek the peace of the city" of Babylon (29:7). This must have been unthinkable—to pray and work for the good of enemies who had dragged them from their homeland and would soon demolish their capital and its temple! Yet Jeremiah affirmed that the exiles' well-being was tied to that of the Babylonians (29:7).

This hints at how we should interpret the circumstances in which God places us today. Like the exiles of Judah, we may live in communities and countries that do not uphold God's values—they may even actively promote evil. Nevertheless, we should seek the peace of these places where we go about our lives.

The "peace" (Hebrew: *shalom*) that God wants us to pursue is a just peace—not peace without justice, or justice without peace, but justice and peace together, in harmony. This responsible compassion happens through prayer and hard work, and it demonstrates that God is with us (James 3:17, 18).

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Prodigal Children

Jer. 31:20

Few heartaches run deeper than the pain of a parent whose child grows up to be an obstinate rebel, or who grows up to simply withdraw quietly from the good he'd formerly invested in. A parent experiencing that inconsolable sorrow may react with hostility and rejection, as if the wayward child no longer deserves love—or with

self-recrimination, as if the parent deserves all the blame for how a child turns out.

Scripture offers a model for the parent of a difficult child—God Himself. His dear son Ephraim—the northern kingdom of Israel—had completely abandoned God's commands in favor of pagan religion (2 Kin. 17:7–18). As a result, the Lord allowed Assyria to take the Israelites into exile in 722 B.C. But God never forgot His people, nor did He stop loving them. Like the merciful father in Jesus' parable of the prodigal son (Luke 15:22–32), the Lord never wavered in His affection for Israel. He stood ready to welcome His people back whenever they wished to halt their rebellion. And Jesus Himself was the supreme evidence of God's loyalty to His faithless children: "He came to His own, and His own did not receive Him" (John 1:11). Yet he came nonetheless.

When we find ourselves parenting a prodigal child, we can remember that the one-and-only perfect Parent raised wayward children. As we wonder how to best deal with our children, we can ask God to empower us with strategies, with loving actions, with wisdom, and with grace.

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Written on Their Hearts

Jer. 31:31–34

Knowing God begins with entering into and enjoying a personal relationship with Him because of what He accomplished on the cross. Yet centuries before Jesus arrived, Scripture outlined what personal intimacy with God would be like. The Lord gave Jeremiah a vision of a "new covenant" that Jesus would initiate. The prophet foresaw that . . .

- God's children would know Him firsthand, not just know about Him (Jer. 31:34).
- God would teach His people (31:34) just as He taught Jesus (John 5:19; 8:28; 12:49; 14:10).
- God's teaching would go beyond moral precepts or an external code of ethics to inscribing His Word (or His law) on

His children's hearts to shape their identity and behavior (Jer. 31:33).

The New Testament discloses that the words that God writes on human hearts are inscribed by the Holy Spirit (2 Cor. 3:1–3), who empowers God's followers to live in a way that reflects His character. This profound truth of a new covenant is so significant that Jeremiah 31 is quoted three times in the New Testament (John 6:45; Heb. 8:10; 10:16, 17).

We are designed to experience this close connection with the Lord. It begins by calling out to God, confessing our sinfulness and thanking Him for the forgiveness He extends to us as a result of Jesus' death and resurrection.

More: *Having a relationship with God goes hand in hand with living a godly lifestyle. See "Knowing God" at Jer. 22:15, 16 and read James 2:14–26. A. Wetherell Johnson, founder of Bible Study Fellowship, spent her life helping others to understand and apply the Word of God to their lives, helping to introduce them to Jesus and grow as vessels of the Holy Spirit.*

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Jerusalem: From Desolation to Joy

Jer. 33:10, 11

The holy city of Jerusalem was destroyed by the Babylonians in 587 B.C., but Jeremiah envisioned the city's restoration and a return to prosperity and joy (Jer. 32:42–44). His prophecy was partially fulfilled when Ezra and Nehemiah led exiles back to rebuild the temple and the city walls. But Jerusalem's joy would fully and finally come about through the new covenant (31:31), initiated at Christ's coming (Heb. 8:6–13). God withdrew from Jerusalem for a time as a consequence of His people's violation of their original covenant with Him (Jer. 32:28–42). But under the new covenant, His people would know Him up close, turning the city of desolation into a city of joy.

Looking through your own history will spotlight times of joy that God has created following, or even in the midst of pain. To expand

the joy find even tiny ways to obey God.

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An Empty Gesture

Jer. 34:8–11

When King Zedekiah tried to halt a form of slavery in Jerusalem, he discovered the difficulties of stopping institutionalized sin.

Old Testament law allowed people who could not satisfy debts to become slaves of their creditors. But the length of servitude could not exceed a maximum of six years. In the seventh year, or Sabbath year, slaves were to be released. Not only were debts to be forgiven, but former owners were to send off freed slaves with material provisions (Deut. 15:12–18).

As Judah's economy faltered, the wealthy devised ways to keep their neighbors in permanent bondage (compare Is. 3:14, 15). Faced with the Lord's imminent judgment, Zedekiah arranged for the people to renew the covenant and release their slaves. But once the slave-owners perceived that the threat of punishment had passed, they broke their commitments and returned their debtors to slavery. Renewing the covenant was no more than an empty gesture.

Institutionalized evil demands fundamental change from the top to the bottom of society. Because Judah never undertook that kind of reformation, the nation eventually fell under the Lord's judgment (Jer. 34:17–22; 52:4–27).

More: *God warned the Israelites to honor their commitments to Him and to others. See "Watch the Promises You Make" at Num. 30:2.*

Think About It: *Look over this past year for hints of ways you have contributed to institutionalized evil. What actions on your part are eradicating institutionalized evil?*

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Godly Fathers with Troubled Sons

Jer. 37:1, 2

Although Scripture urges parents to raise their children "in the training and admonition of the Lord" (Eph. 6:4), it never guarantees how children will turn out. Each individual must decide whether to follow the Lord or ignore His commands. Even though parents point their children in the right direction, emerging adults determine which way they will go.

That fact explains why godly parents can have spiritually rebellious children—and why people of enormous faith and compassion can come from homes where God was dishonored or unknown.

Josiah was a faithful man and conscientious ruler (see his profile at 2 Chr. 34:1). But all three of his sons disobeyed God and paid a tragic price. Note these other fathers in Scripture who honored the Lord but whose sons largely deserted His ways:

Father	Son(s)
Isaac: pleaded with God to give his wife Rebekah a child (Gen. 25:21).	Jacob: used deception to deprive his brother of his father's blessing, which set off generations of conflict (Gen. 27:6–29, 41–46); he later began to fear the Lord (32:24–32).
Aaron: helped lead the people of Israel during the Exodus and was consecrated as the nation's first high priest (Ex. 28:1).	Nadab and Abihu: dishonored God in their official duties by offering "profane fire" before the Lord (Lev. 10:1–3).
Gideon: obeyed God's call to lead the Israelites in a successful rout of the Midianites (Judg. 6:11–14; 7:19–22).	Abimelech: hired assassins to murder his 70 brothers and led a treacherous assault on Shechem (Judg. 9).
Manoah: worshiped the Lord during a period of great spiritual darkness (Judg. 13).	Samson: dishonored his parents' Nazirite vow, visited prostitutes, and

gave little indication of fearing the Lord until the end of his life (Judg. 14–16).

Samuel: judged Israel with integrity and anointed its first two kings (1 Sam. 3:19–21; 9:27–10:1; 16:11–13).

Joel and Abijah: accepted bribes and violated justice in their positions as judges in Beersheba (1 Sam. 8:1–5).

David: appointed as God's choice for Israel's king and described as a "man after God's own heart" (1 Sam. 13:14).

- Absalom: had Amnon assassinated and later led a rebellion against his father David, hoping to seize the throne for himself (13:21–33; 15:1–18:33).
- Adonijah: schemed to wrest the right of succession away from his brother Solomon (1 Kin. 1).
- Solomon: feared the Lord in his youth but later turned away from Him, influenced by the idolatry of his many wives (11:1–8).

Solomon: was granted unprecedented wisdom by God (1 Kin. 3:5–15) and built and dedicated the temple (5:1–6:38; 8:1–64).

Rehoboam: rejected his father's wise counselors in favor of his own companions, whose advice triggered a permanent split in the kingdom (1 Kin. 12:1–19).

Hezekiah: enacted numerous reforms and remained faithful to the Lord during an Assyrian siege of Jerusalem (2 Kin. 18–20).

Manasseh: thoroughly reversed his father's reforms, reinstituted idolatry, and ruled by violence (2 Kin. 21).

Josiah: cleaned out the temple, renewed the covenant, and restored proper worship of the Lord (2 Kin. 22:1–23:30).

- Jehoahaz: rejected his father's example during a brief reign marked by evil (2 Kin. 23:31–33).
- Jehoiakim: returned to idolatry, overtaxed the people, had the prophet Urijah executed, and actively opposed Jeremiah (23:35–37; Jer. 26:20, 21; 36:26).
- Zedekiah: continued the pattern of evil initiated by his brothers (2 Kin. 24:18–20), serving as a weak, vacillating ruler.

More: *See "Advice Without Assurance" at Lev. 10:1–3. The Law provided strong measures against chronically rebellious youths. See "Juvenile Delinquents" at Deut. 21:18–21.*

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Blowing the Whistle with Wisdom

Jer. 37:13, 14

God instructed Jeremiah to point out Judah's flagrant sins and warn of impending judgment. But as the prophet delivered this unpopular message, crowds attacked the messenger. He was arrested and jailed on a fabricated charge of defecting to the enemy.

Like Jeremiah, we are at times called to expose evil. We might wish we could block out our concerns about unjust, oppressive, or dangerous situations. Or we might want to confront an issue but not know how. The complexity of each situation demands its own finely crafted response, but one point is universally true: Scripture never encourages us to close our eyes to wrongdoing.

We are to "abhor what is evil" and "cling to what is good" (Rom. 12:9). We are not to be "overcome by evil, but overcome evil with good" (12:21).

This does not mean we should ignore the potential hazards of speaking out against wrongs. Nor should we always remain silent if the cons seem to outweigh the pros. But we should consider the costs of speaking up, and Jeremiah's life offers ten guidelines for exposing evil with courage and wisdom:

1. *No matter how righteous your cause, speak with brokenness and compassion.* Jeremiah had plenty of reasons to be outraged. But instead of delighting in the judgments he saw coming upon his opponents, he agonized over their fate (9:1, 2; 13:17; Lam. 3:1–33).
2. *Be sure that your charges are true and can be substantiated.* Jeremiah stood in the temple and accused worshipers of committing several specific sins (see "What Is Religion?" at Jer. 7:2–4). Anyone could easily verify whether Jeremiah's charges were true.

3. *Consider whether God has called you to the task*. Jeremiah knew with certainty that God had called him to be a prophet (1:4–10). Before you open your mouth, pray long and hard about how God might want you to proceed.
4. *Don't expect quick acceptance of your message*. The people who heard Jeremiah seemed firmly committed to rejecting whatever he said (Jer. 5:21–31; 43:1–7).
5. *Anticipate that others may present a different version of the facts*. Jeremiah battled false prophets who questioned his honesty and contradicted his message (5:30, 31; 27:16–22; 28:1–17; 29:24–32).
6. *Document your position with written evidence*. Jeremiah had his scribe Baruch record his prophecies for future reference. In the long run, these records vindicated the prophet (Jer. 36; compare Ezra 1:1; Dan. 9:2).
7. *Be prepared to pay the price of speaking out*. Jeremiah was assaulted and jailed (20:1, 2); unjustly tried for treason, an offense punishable by death (26:7–11; 38:4); and imprisoned without parole (38:1–28). God also told him to forgo marriage and children (16:1, 2).
8. *Expect to feel depressed in the midst of conflict*. Jeremiah often felt low—even to the point that he wished he was dead (15:10–18, 20:14–18). He frequently cried out to God in deep despair.
9. *Be prepared to depend on God during consequences*. When Jeremiah faced persecution, he turned *to* God rather than turning *on* his enemies (11:18–20). God may not take suffering away, but He will give you strength to stand (38:5, 6, 28).
10. *Don't be surprised if God supplies unexpected help*. Leaders and ordinary people came to Jeremiah's side when he was on trial for his life. Their support won his case (26:12–24). And as he was starving in a deserted dungeon, a strategically placed foreigner quietly intervened with the king to save his life (38:7–13).

More: *Public exposure is not the only way to deal with wrongdoing. Jesus gave His followers another strategy intended to retrieve people from sin. See Matt. 18:15–35.*

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Africans in the Bible

Jer. 38:7

The official who unexpectedly came to Jeremiah's aid—Ebed-Melech the Ethiopian—is one of many Africans mentioned in the Bible. The fact that Africans played a significant role in Israel's history largely resulted from the nation's location at the intersection of Africa and Asia.

The majority of Africans connected with the Israelites were Egyptians. Contact between these two peoples began when Abraham visited Egypt to secure food during a severe famine (Gen. 12:10). The family of his grandson Jacob later relocated to Egypt for the same reason (41:53–47:31). The Israelites remained in that foreign land for more than four hundred years before returning to Canaan (Ex. 12:41), and throughout the rest of Israel's history, Egypt served sometimes as a resource and sometimes as a menace.

Many other Africans mentioned in the Bible came from Ethiopia (also known as Cush or Nubia), a term designating both a country and unknown lands south and southwest of Egypt, or from Libya, probably the same as Put, the lands west of Egypt. Ophir, renowned for its gold, may also have been located on the African continent.

After Judah's collapse, the Jews founded many colonies in Africa, mostly in Egypt but also at Cyrene. This led to a recruitment of many proselytes to Judaism, including some present at Pentecost (Acts 2:10). The gospel probably arrived in Africa by way of these African Jewish colonies. Tradition holds that John Mark (see his profile at Acts 15:37) was the first evangelist to reach Alexandria in Egypt and the first bishop of that city.

Africans in the Bible

Hagar	The Egyptian maidservant of Abraham's wife Sarah and the mother of Ishmael (see her profile at Gen. 16:1).
The pharaohs	Rulers of Egypt who played important roles in God's plan.

The "mixed multitude" of the Exodus	A group of Gentiles who left Egypt with the Israelites; some were probably Egyptians (Ex. 12:37, 38).
Moses' Ethiopian wife	A woman whose presence created a crisis among Israel's leaders (Num. 12:1, 2).
The Cushite messenger	A runner who brought David the news of Absalom's death after losing a footrace to Ahimaaz (2 Sam. 18:20–33).
Lubim, Sukkiim, and Ethiopian mercenaries	Probably Libyan and Ethiopian soldiers in an Egyptian army that battled King Rehoboam and Judah's army (2 Chr. 12:3).
The Shulamite	The bride in Solomon's love poem who was possibly of African descent (Song 1:5, 6; 6:13).
Ebed-Melech the Ethiopian	An official of King Zedekiah who advocated for the starving and imprisoned Jeremiah and later was promised the Lord's protection for his kindness (Jer. 38:7–16; 39:16–18).
Simon of Cyrene	A man from the port city of Cyrene in northern Africa who helped Christ carry His cross on the way to His crucifixion; his family may have been part of the early church.
The treasurer of Ethiopia	An official of Queen Candace who was returning from Jerusalem when he met Philip and heard the gospel (see "The Message Spreads to Africa" at Acts 8:27–39).
Simeon (Niger)	A prophet in the early church at Antioch, probably of African descent (Acts 13:1).
Lucius of Cyrene	A leader at Antioch originally from the port city of Cyrene in north Africa (Acts 13:1).
Apollos	A Jew from Alexandria who became a powerful apologist in the early church (Acts 18:24–28).

More: *Africa played an important role in Jesus' life. See "Jesus the Refugee" at Matt. 2:13–15.*

Think About It: *What is the joy in discovering how God weaves all nations together to do His good work? How will you demonstrate an "us" mentality, rather than "me against you?"*

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Soldiers in Scripture

Jer. 40:5

The Bible lists numerous military personnel, including the Babylonian officer Nebuzaradan. Some of these soldiers disdained God, while others revered Him. The Lord used many to accomplish His purposes.

Commanders

Joshua	Israel's first commander-in-chief, who led the nation in conquering Canaan (Ex. 17:8–10; Josh. 1:1–10).
Barak	The general recruited by the judge Deborah to defeat a Canaanite army led by Sisera (Judg. 4).
Jephthah	A judge in Gilead who led the Israelites against the Ammonites (Judg. 11:6).
Abner	King Saul's general (1 Sam. 14:50).
Joab	King David's general (1 Chr. 18:15).
Naaman	A Syrian general healed of leprosy by Elisha (2 Kin. 5:1–19).
The Tartan, the Rabsaris, and the Rabshakeh	Heads of the Assyrian army of King Sennacherib, whose troops were miraculously defeated during a siege of Jerusalem (2 Kin. 18:17).
Nebuzaradan	Leader of the Babylonian army of King Nebuchadnezzar, which captured Jerusalem in 587 B.C. (2 Kin. 25:8–17).
Hananiah	Appointed by Nehemiah to be commander of the military in Jerusalem (Neh. 7:2).

Officers and Regulars

Potiphar	An Egyptian military officer who employed and then imprisoned Joseph due to a false accusation (Gen. 39:1).
Caleb	An Israelite scout during the conquest of Canaan (Num. 13:25–14:9; Josh. 14:6–13).
Goliath	A Philistine military champion killed by young David (1 Sam. 17:48–54).
Uriah	A loyal Israelite soldier whose death was arranged by David in order to cover up his own sin (2 Sam. 11).
Abishai	A warrior under David who was celebrated because of his prowess in battle (1 Chr. 11:20).
Irijah	An Israelite officer stationed in Benjamin who arrested Jeremiah on a trumped-up charge of attempted defection (Jer. 37:13).
An unnamed centurion	A Roman officer based at Capernaum who sought healing from Jesus for his dying servant (Luke 7:1–10).
An unnamed centurion	A Roman officer at Jesus' crucifixion who acknowledged Jesus as the Son of God (Matt. 27:54).
Cornelius	A Roman centurion whose faith in God was rewarded with Peter's arrival with the gospel (Acts 10).
Julius	A centurion who led the guards transporting Paul to Rome (Acts 27).

Think About It: *How have, will, or could, you serve God well through military service?*

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Time Capsules in Tahpanhes

Jer. 43:8–13

In the waning days of the kingdom of Judah, the Lord told Jeremiah to hide large stones in clay bricks to signify a prophecy against the Egyptians.

Jeremiah predicted that the Babylonians would someday rule Egypt from Pharaoh's courtyard in the city of Tahpanhes. This assertion was probably laughable to the Egyptians, who had withstood Assyria for generations and aspired to reassert control over the western lands of the Middle East.

But Jeremiah's prophecy came to pass. Shortly after the successful siege of Jerusalem around 587 B.C., Nebuchadnezzar attacked Egypt to punish it for helping Zedekiah rebel against Babylon (Jer. 37:5). Nebuchadnezzar apparently formed an alliance with the new pharaoh, Ahmose II, but even as the two rulers settled their differences, Jeremiah's stones testified to the truth that God's word had come to pass.

Recent excavations in Tahpanhes may have uncovered the fortress of Psammetichus I, the pharaoh who reigned not long before Jeremiah spoke. Traces of a brick platform have been found at the site.

More: *Jeremiah would have been able to place stones in bricks because of how they were made, often by wet clay that was pressed into molds before being left to dry in the sun.*

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Baruch

Jer. 45:1

Name means: "Blessed."

Not to be confused with: Two men who lived in the time of Nehemiah (Neh. 3:20; 11:5).

Home: Unknown; but like Jeremiah he may have been from Anathoth, especially since he witnessed the prophet's redemption of family lands (Jer. 32:12–15).

Family: Son of Neriah; brother of Seraiah, an official of King Zedekiah.

Occupation: Probably a scribe.

Best known as: Jeremiah's secretary and lifelong friend.

More: *The Book of Jeremiah may have been a product of both Baruch's and Jeremiah's efforts.*

Think About It: *How have, will, or could you team up with another Christian to do more together than either of you could do alone? How will each of you keep the other bolstered?*

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Judgment and Redemption for the Nations

Jer. 46:1

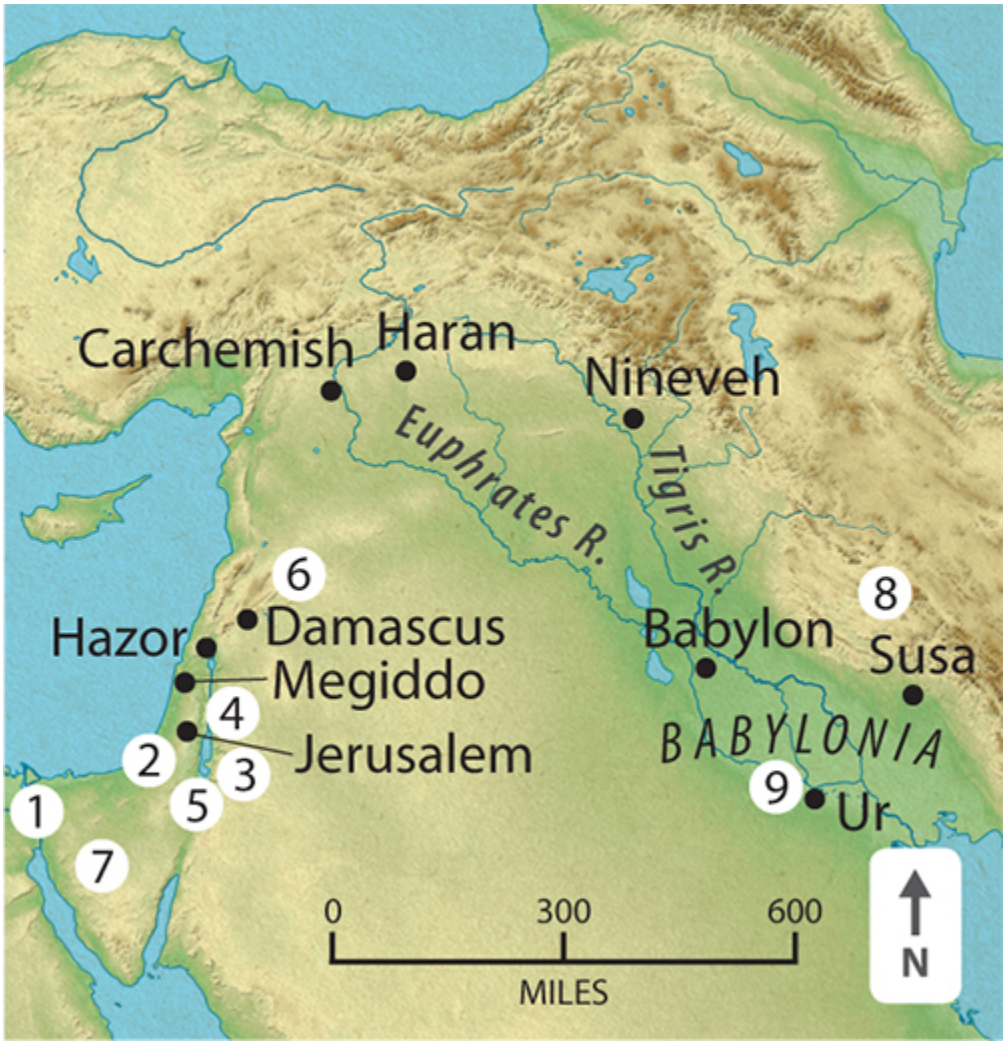
Jeremiah 46–51 announced the Lord's judgment on nine nations. Each one contributed in some way to the Israelites' downfall, so even as the Lord judged His own people, He paid back their political and spiritual enemies. And while the Lord preserved and revived the Israelites, He allowed these nations to fade into obscurity. It is essential to remember two points as we read these sobering words:

1. God's wrath is never without cause. The Lord had definite justification for His wrath: the people of these nations had turned from their Creator to worship and serve false gods. Every nation was guilty, and God's holy nature required justice.
2. God's wrath is never without remedy. Just as God had called Judah to repent throughout the years of Jeremiah's ministry,

He had also invited these nations to turn to Him and be saved (see "A Gesture of Grace" at Jer. 12:14–17). They now faced God's wrath because they had refused God's offer of grace.

The Lord's judgment always has redemption as its purpose. He wants no one to perish (2 Pet. 3:9), and repentance is available as an alternative to wrath right to the very end. The nations in these chapters included the Egyptians, the Philistines, the Moabites, the Ammonites, the Edomites, the Damascines, the Kedarites, the Elamites, and the Babylonians.

There was always a possibility that the nations addressed in these chapters—or even a handful of individuals in those countries—would fear God's judgment and come back to Him.



1. **The Egyptians** (Jer. 46). God's disapproval of the Egyptians dated back to the days of the Exodus, when Pharaoh refused

to let the Israelites leave Egypt. Throughout Israel's history, the Egyptians alternated between using Israel as a bu er against nations to the north and east, and attempting to control the country. The Hebrews had brought Egyptian idolatry with them into the Promised Land, which became fully entrenched in their culture when Solomon married Pharaoh's daughter (1 Kin. 11:1, 2).

2. **The Philistines** (Jer. 47). The Philistines were Israel's longtime enemies to the southwest. They migrated to Canaan shortly before the Hebrews and harassed God's people throughout their history. One of the Philistines' goddesses, Ashtoreth, was also a goddess of the Canaanites and was a particular temptation to the Israelites (1 Sam. 7:3, 4).
3. **The Moabites** (Jer. 48). This nation stood under a curse for seducing Israel into idolatry and opposing them before they entered Canaan (Num. 25; Deut. 23:3, 4). Nevertheless, the Moabites' principal god Chemosh frequently became an object of Israelite worship. Solomon even erected a shrine to Chemosh outside of Jerusalem after arranging political marriages with Moabite women (1 Kin. 11:1, 7).
4. **The Ammonites** (Jer. 49:1–6). Like the Moabites, the Ammonites were prohibited from marrying Israelites. Yet again, Solomon not only married Ammonite women but built them idolatrous worship sites for their god Milcom (possibly the same as Molech; 1 Kin. 11:1, 5, 7).
5. **The Edomites** (Jer. 49:7–22). The Israelites constantly feuded with their cousins (through Esau; Gen. 36) the Edomites (for example, Num. 20:14–21; 1 Kin. 11:15, 16; 2 Chr. 28:17). After Jerusalem fell to the Babylonians, the Edomites celebrated in song (Ps. 137:7). As with other nations, the false religious beliefs and practices of the Edomites became entrenched in Israelite culture through Solomon's political marriages (1 Kin. 11:1, 8).
6. **The Damascenes** (Jer. 49:23–27). The city-state of Damascus was especially troublesome to Israel during the period of the divided monarchy. In 732 B.C. Damascus was captured by the Assyrians as predicted by Isaiah (Is. 17:1). However, the circumstances led to the worship of Syrian idols in the temple at Jerusalem (2 Chr. 28:23).
7. **The Kedarites** (Jer. 49:28–33). This tribe of nomadic Ishmaelites controlled the caravan routes between Palestine and Egypt in the desert region that Jeremiah refers to as Hazor. They were notorious for their fierce, warlike ways (see "Bent Toward Belligerence" at Ps. 120:5–7). Isaiah also

predicted their downfall (Is. 21:16, 17), which took place in 599 B.C. through an attack by King Nebuchadnezzar.

8. **The Elamites** (Jer. 49:34–39). Elam was one of the nations that vied with Asssyria and Babylonia for control of Mesopotamia. Some of the captives of the northern kingdom of Israel were relocated to regions associated with Elam (Is. 11:11), and Elamites were transplanted to Canaan (Ezra 4:9). They brought with them their pagan rites, which they attempted to blend with worship of the Lord (2 Kin. 17:24–33). Later, God allowed Elam to be strengthened in order to join with the Medes and the Persians in crushing Babylon.
9. **The Babylonians** (Jer. 50–51). Babylon was raised up by God to discipline His people in Judah, but the nation also stood condemned for its harsh treatment of them. Furthermore, the Babylonians faced judgment for their worship of Bel and other false gods (50:2; 51:44).

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Babylon: A Sinking Empire

Jer. 51:63, 64

Jeremiah's prophecies end with a parable about Babylon: like a book (or scroll) tied to a stone and thrown into the Euphrates River, the empire of Babylon will sink to oblivion, never to rise again.

The Babylonian empire fell in October 539 B.C., when the armies of Cyrus the Persian captured the capital city by diverting the Euphrates. Babylonian provinces came under Persian rule. The heavily damaged city of Babylon lingered as a provincial capital, but it was eventually destroyed by Xerxes in 478 B.C.

The city of Babylon became an abandoned ruin, but its name remained symbolically significant for God's people. Centuries after Jeremiah's prophecy, the apostle John offered another vision of the city's demise. The New Testament used *Babylon* as a code name for Rome, but its name also symbolized evil. John's mention of Babylon assured first-century Christians, and Christians today, that Jesus will prevail over sin, Satan, and every dark foe.

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Jeremiah 2

a **2:10** Hebrew *Kittim,* western lands, especially Cyprus
b **2:10** In the northern Arabian desert, representative of the eastern cultures
c **2:16** That is, Memphis in ancient Egypt
d **2:18** That is, the Euphrates

Jeremiah 10

a **10:13** Psalm 135:7

Jeremiah 11

a **11:5** Exodus 3:8

Jeremiah 12

a **12:5** Or *thicket*
b **12:10** Literally *shepherds* or *pastors*

Jeremiah 13

a **13:4** Hebrew *Perath*

Jeremiah 15

a **15:14** Following Masoretic Text and Vulgate; Septuagint, Syriac, and Targum read *cause you to serve* (compare 17:4).

Jeremiah 17

a **17:2** Hebrew *Asherim,* Canaanite deities
b **17:8** Qere and Targum read *see.*

Jeremiah 18

a **18:17** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *look them in*.

Jeremiah 20

a **20:3** Literally *Fear on Every Side*

Jeremiah 21

a **21:2** Hebrew *Nebuchadrezzar,* and so elsewhere
b **21:4** Or *Babylonians*

Jeremiah 22

a **22:11** Also called *Jehoahaz*
b **22:24** Also called *Jeconiah* and *Jehoiachin*

Jeremiah 23

a **23:6** Hebrew *YHWH Tsidkenu*
b **23:33** Septuagint, Targum, and Vulgate read '*You are the burden*.'

Jeremiah 25

a **25:26** A code word for Babylon (compare 51:41)

Jeremiah 26

a **26:18** Literally *house*
b **26:18** Compare Micah 3:12

Jeremiah 27

a **27:1** Following Masoretic Text, Targum, and Vulgate; some Hebrew manuscripts, Arabic, and Syriac read *Zedekiah* (compare 27:3, 12; 28:1).
b **27:1** Septuagint omits verse 1.

Jeremiah 31

a **31:32** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *and I turned away from them*.

Jeremiah 32

a **32:4** Literally *mouth to mouth*
b **32:22** Exodus 3:8

Jeremiah 33

a **33:4** Compare Isaiah 22:10
b **33:5** Compare 2 Kings 23:14
c **33:16** Compare 23:5, 6

Jeremiah 34

a **34:3** Literally *mouth to mouth*

Jeremiah 36

a **36:4** Literally *from Jeremiah's mouth*
b **36:6** Literally *from my mouth*
c **36:17** Literally *with his mouth*
d **36:26** Hebrew *Hammelech*
e **36:27** Literally *from Jeremiah's mouth*
f **36:32** Literally *from Jeremiah's mouth*

Jeremiah 38

a **38:1** Same as *Jehucal* (compare 37:3)
b **38:2** Compare 21:9
c **38:6** Hebrew *Hammelech*

Jeremiah 39

a **39:3** A title, probably *Chief Officer;* also verse 13
b **39:3** 13A title, probably *Troop Commander;* also verse 13
c **39:4** Or *the Arabah,* that is, the Jordan Valley

Jeremiah 40

a **40:8** Spelled *Jaazaniah* in 2 Kings 25:23

Jeremiah 43

a **43:12** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *He*.
b **43:13** Literally *House of the Sun,* ancient On; later called Heliopolis

Jeremiah 44

a **44:1** That is, ancient Memphis

Jeremiah 45

a **45:1** Literally *from Jeremiah's mouth*

Jeremiah 46

a **46:14** That is, ancient Memphis
b **46:19** That is, ancient Memphis
c **46:25** A sun god
d **46:25** That is, ancient Thebes

Jeremiah 48

a **48:1** Hebrew *Misgab*
b **48:2** A city of Moab
c **48:4** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *Proclaim it in Zoar*.
d **48:6** Or *Aroer,* a city of Moab
e **48:11** The Hebrew uses masculine and feminine pronouns interchangeably in this chapter.
f **48:31** Following Dead Sea Scrolls, Septuagint, and Vulgate; Masoretic Text reads *He*.
g **48:34** Or *The Third Eglath,* an unknown city (compare Isaiah 15:5)

Jeremiah 49

a **49:1** Hebrew *Malcam,* literally *their king,* a god of the Ammonites; also called *Molech* (compare verse 3)

b **49:10** Compare Obadiah 5, 6
c **49:16** Compare Obadiah 3, 4
d **49:19** Or *thicket*
e **49:27** Compare Amos 1:4

Jeremiah 50

a **50:2** A Babylonian god; sometimes spelled *Marduk*
b **50:9** Following some Hebrew manuscripts, Septuagint, and Syriac; Masoretic Text, Targum, and Vulgate read *a warrior who makes childless*.
c **50:29** Qere, some Hebrew manuscripts, Septuagint, and Targum add *to her*.
d **50:31** Following Masoretic Text and Targum; Septuagint and Vulgate read *The time of your punishment*.
e **50:38** Following Masoretic Text, Targum, and Vulgate; Syriac reads *sword;* Septuagint omits *A drought is*.
f **50:44** Or *thicket*

Jeremiah 51

a **51:1** A code word for Chaldea (Babylonia); may be translated *The Midst of Those Who Rise Up Against Me*
b **51:16** Psalm 135:7
c **51:41** A code word for Babylon (compare Jeremiah 25:26)

Jeremiah 52

a **52:7** Or *the Arabah,* that is, the Jordan Valley
b **52:31** Or *Awil-Marduk*

Just as the prophet Jeremiah had predicted, the land had been conquered and Jerusalem had fallen. Jeremiah had warned his neighbors of the impending disaster that would strike if the people did not turn from their wrongdoing, especially their worship of idols and neglect of their fellow citizens in need. The Book of Lamentations records the prophet's grief over the capture and destruction of the holy city. Jeremiah saw the horrors of the siege and its aftermath with his own eyes, and the Hebrew title of this book, meaning "How!" was a characteristic wail of mourners at a funeral.

The first four chapters of Lamentations are arranged in a literary style called an acrostic. The Hebrew alphabet contains twenty-two letters, and each letter is used, in the order it appears in the alphabet, as the first letter of the first word of each verse in chapters 1, 2, and 4, and as the first letter of the first word of each three-line stanza in chapter 3 (translated into six-line stanzas here).

Acrostics were sometimes used in ancient literature as a memorization tool, and they appear elsewhere in ancient Hebrew poetry. The acrostic form provided the composers of certain psalms with a ready-to-use poetic structure. But it seems more likely that the primary purpose for the use of acrostics in Lamentations was as a formal way of exploring, in exhaustive detail, the nation's grief over Jerusalem's demise. Instead of the spontaneous outbursts of pain we find in other biblical passages, such as Psalm 13 or Psalm 88, the Book of Lamentations conveys its sorrow in a carefully structured, fully developed way—in effect, from A to Z.

Many Jews today read Lamentations each year in August to recall the temple's destruction and to express sorrow for their sins. Yet the book bears obvious relevance for Christians as well. Through these scriptures we can enter into a fuller understanding of the excruciating sadness of fellow followers of God and, indeed, of ourselves, when human beings learn the costly lesson that sin does not pay. Yet we can also be warmed by God's comfort. The captives in Babylon thought they were alone, exiled not only from their homeland but from the presence of their God. Lamentations shows that the Lord was yet with them, still watching over them with His steady love (Lam. 3:22, 23).

The Book of Lamentations is set in the most painful era of Israel's history, when God's people were carried to captivity in Babylon. Tradition credits the book to Jeremiah, the prophet who mourned, "Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1). The book's close association with the themes and style of the Book of Jeremiah also support the theory that the book was written by this same prophet.

Key Verses in Lamentations

- "How lonely sits the city that was full of people!" (Lam. 1:1).
- "Remember my affliction and roaming, the wormwood and the gall" (Lam. 3:19).
- "Through the LORD's mercies we are not consumed, because His compassions fail not. They are new every morning; great is Your faithfulness" (Lam. 3:22, 23).
- "I called on Your name, O LORD, from the lowest pit. You have heard my voice. . . . You drew near on the

day I called You, and said, ‘Do not fear!’ ” (Lam. 3:55–57).

- “The joy of our heart has ceased; our dance has turned into mourning” (Lam. 5:15).
- “Turn us back to you, O LORD, and we will be restored” (Lam. 5:21).

Lamentations 1

Jerusalem in Affliction

1 How lonely sits the city
That was full of people!
How like a widow is she,
Who *was* great among the nations!
The princess among the provinces
Has become a slave! *From Arrogance to Shame*

2 She weeps bitterly in the night,
Her tears *are* on her cheeks;
Among all her lovers
She has none to comfort *her*.
All her friends have dealt treacherously with her;
They have become her enemies.

3 Judah has gone into captivity,
Under affliction and hard servitude;
She dwells among the nations,
She finds no rest;
All her persecutors overtake her in dire straits.

4 The roads to Zion mourn
Because no one comes to the set feasts.
All her gates are desolate;
Her priests sigh,
Her virgins are afflicted,
And she *is* in bitterness.

5 Her adversaries have become the master,

Her enemies prosper;
For the LORD has afflicted her
Because of the multitude of her transgressions.
Her children have gone into captivity before the enemy.

6 And from the daughter of Zion
All her splendor has departed.
Her princes have become like deer
That find no pasture,
That flee without strength
Before the pursuer.

7 In the days of her affliction and roaming,
Jerusalem remembers all her pleasant things
That she had in the days of old.
When her people fell into the hand of the enemy,
With no one to help her,
The adversaries saw her
And mocked at her downfall.[a]

8 Jerusalem has sinned gravely,
Therefore she has become vile.[b]
All who honored her despise her
Because they have seen her nakedness;
Yes, she sighs and turns away.

9 Her uncleanness *is* in her skirts;
She did not consider her destiny;
Therefore her collapse was awesome;
She had no comforter.
"O LORD, behold my affliction,
For *the* enemy is exalted!" *Start Today*

10 The adversary has spread his hand
Over all her pleasant things;
For she has seen the nations enter her
sanctuary,
Those whom You commanded
Not to enter Your assembly.

11 All her people sigh,
They seek bread;
They have given their valuables for food to
restore life.
"See, O LORD, and consider,
For I am scorned."

12 "*Is it* nothing to you, all you who pass by?
Behold and see
If there is any sorrow like my sorrow,
Which has been brought on me,
Which the LORD has inflicted
In the day of His fierce anger.

13 "From above He has sent fire into my
bones,
And it overpowered them;
He has spread a net for my feet
And turned me back;
He has made me desolate
And faint all the day.

14 "The yoke of my transgressions was
bound;[c]
They were woven together by His hands,
And thrust upon my neck.
He made my strength fail;
The Lord delivered me into the hands of
those whom I am not able to

withstand.
15 “The Lord has trampled underfoot all my
mighty *men* in my midst;
He has called an assembly against me
To crush my young men;
The Lord trampled *as* in a winepress
The virgin daughter of Judah.

16 “For these *things* I weep;
My eye, my eye overflows with water;
Because the comforter, who should restore
my life,
Is far from me.
My children are desolate
Because the enemy prevailed.”

17 Zion spreads out her hands,
But no one comforts her;
The LORD has commanded concerning Jacob
That those around him *become* his
adversaries;
Jerusalem has become an unclean thing
among them.

18 “The LORD is righteous,
For I rebelled against His commandment.
Hear now, all peoples,
And behold my sorrow;
My virgins and my young men
Have gone into captivity. *Corporate Confession*

19 “I called for my lovers,
But they deceived me;
My priests and my elders
Breathed their last in the city,

While they sought food
To restore their life.

20 “See, O LORD, that I *am* in distress;
My soul is troubled;
My heart is overturned within me,
For I have been very rebellious.
Outside the sword bereaves,
At home *it is* like death.

21 “They have heard that I sigh,
But no one comforts me.
All my enemies have heard of my trouble;
They are glad that You have done *it*.
Bring on the day You have announced,
That they may become like me.

22 “Let all their wickedness come before You,
And do to them as You have done to me
For all my transgressions;
For my sighs *are* many,
And my heart *is* faint.”

Lamentations 2

God's Anger with Jerusalem

[1]How the Lord has covered the daughter of
Zion
With a cloud in His anger!
He cast down from heaven to the earth
The beauty of Israel,
And did not remember His footstool
In the day of His anger.

[2]The Lord has swallowed up and has not
pitied
All the dwelling places of Jacob.
He has thrown down in His wrath
The strongholds of the daughter of Judah;
He has brought *them* down to the ground;
He has profaned the kingdom and its
princes.

[3]He has cut off in fierce anger
Every horn of Israel;
He has drawn back His right hand
From before the enemy.
He has blazed against Jacob like a flaming
fire
Devouring all around.

[4]Standing like an enemy, He has bent His
bow;
With His right hand, like an adversary,
He has slain all *who were* pleasing to His
eye;
On the tent of the daughter of Zion,

He has poured out His fury like fire.

5The Lord was like an enemy.
He has swallowed up Israel,
He has swallowed up all her palaces;
He has destroyed her strongholds,
And has increased mourning and lamentation
In the daughter of Judah.

6He has done violence to His tabernacle,
As if it were a garden;
He has destroyed His place of assembly;
The LORD has caused
The appointed feasts and Sabbaths to be forgotten in Zion.
In His burning indignation He has spurned the king and the priest. *How Far Will God Go?*

7The Lord has spurned His altar,
He has abandoned His sanctuary;
He has given up the walls of her palaces
Into the hand of the enemy.
They have made a noise in the house of the LORD
As on the day of a set feast.

8The LORD has purposed to destroy
The wall of the daughter of Zion.
He has stretched out a line;
He has not withdrawn His hand from destroying;
Therefore He has caused the rampart and wall to lament;
They languished together.

9 Her gates have sunk into the ground;
He has destroyed and broken her bars.
Her king and her princes *are* among the nations;
The Law *is* no *more,*
And her prophets find no vision from the LORD.

10 The elders of the daughter of Zion
Sit on the ground *and* keep silence;
They throw dust on their heads
And gird themselves with sackcloth.
The virgins of Jerusalem
Bow their heads to the ground.

11 My eyes fail with tears,
My heart is troubled;
My bile is poured on the ground
Because of the destruction of the daughter of my people,
Because the children and the infants
Faint in the streets of the city. *The Tears of Men*

12 They say to their mothers,
"Where *is* grain and wine?"
As they swoon like the wounded
In the streets of the city,
As their life is poured out
In their mothers' bosom.

13 How shall I console you?
To what shall I liken you,
O daughter of Jerusalem?
What shall I compare with you, that I may comfort you,

O virgin daughter of Zion?
For your ruin *is* spread wide as the sea;
Who can heal you?

14 Your prophets have seen for you
False and deceptive visions;
They have not uncovered your iniquity,
To bring back your captives,
But have envisioned for you false prophecies
and delusions.

15 All who pass by clap *their* hands at you;
They hiss and shake their heads
At the daughter of Jerusalem:
"*Is* this the city that is called
'The perfection of beauty,
The joy of the whole earth'?"

16 All your enemies have opened their mouth
against you;
They hiss and gnash *their* teeth.
They say, "We have swallowed *her* up!
Surely this *is* the day we have waited for;
We have found *it,* we have seen *it!*#8221;

17 The LORD has done what He purposed;
He has fulfilled His word
Which He commanded in days of old.
He has thrown down and has not pitied,
And He has caused an enemy to rejoice over
you;
He has exalted the horn of your adversaries.

18 Their heart cried out to the Lord,
"O wall of the daughter of Zion,

Let tears run down like a river day and
night;
Give yourself no relief;
Give your eyes no rest.

19 “Arise, cry out in the night,
At the beginning of the watches;
Pour out your heart like water before the
face of the Lord.
Lift your hands toward Him
For the life of your young children,
Who faint from hunger at the head of every
street.”

20 “See, O LORD, and consider!
To whom have You done this?
Should the women eat their offspring,
The children they have cuddled?[a]
Should the priest and prophet be slain
In the sanctuary of the Lord?

21 “Young and old lie
On the ground in the streets;
My virgins and my young men
Have fallen by the sword;
You have slain *them* in the day of Your anger,
You have slaughtered *and* not pitied.

22 “You have invited as to a feast day
The terrors that surround me.
In the day of the LORD’s anger
There was no refugee or survivor.
Those whom I have borne and brought up
My enemies have destroyed.”

Lamentations 3

The Prophet's Anguish and Hope

1 I *am* the man *who* has seen affliction by the
rod of His wrath.
2 He has led me and made *me* walk
In darkness and not *in* light.
3 Surely He has turned His hand against me
Time and time again throughout the day.

4 He has aged my flesh and my skin,
And broken my bones.
5 He has besieged me
And surrounded *me* with bitterness and woe.
6 He has set me in dark places
Like the dead of long ago.

7 He has hedged me in so that I cannot get
out;
He has made my chain heavy.
8 Even when I cry and shout,
He shuts out my prayer.
9 He has blocked my ways with hewn stone;
He has made my paths crooked.

10 He *has been* to me a bear lying in wait,
Like a lion in ambush.
11 He has turned aside my ways and torn me
in pieces;
He has made me desolate.
12 He has bent His bow
And set me up as a target for the arrow.

13 He has caused the arrows of His quiver
To pierce my loins.[a]
14 I have become the ridicule of all my people
—
Their taunting song all the day.
15 He has filled me with bitterness,
He has made me drink wormwood.

16 He has also broken my teeth with gravel,
And covered me with ashes.
17 You have moved my soul far from peace;
I have forgotten prosperity.
18 And I said, “My strength and my hope
Have perished from the LORD.”

19 Remember my affliction and roaming,
The wormwood and the gall.
20 My soul still remembers
And sinks within me.
21 This I recall to my mind,
Therefore I have hope.

22 *Through* the LORD’s mercies we are not
consumed,
Because His compassions fail not. *Never Forsaken,*
Never Alone
23 *They are* new every morning;
Great *is* Your faithfulness.
24 “The LORD *is* my portion,” says my soul,
“Therefore I hope in Him!”

25 The LORD *is* good to those who wait for
Him,
To the soul *who* seeks Him.

26 *It is* good that *one* should hope and wait
quietly
For the salvation of the LORD.
27 *It is* good for a man to bear
The yoke in his youth.

28 Let him sit alone and keep silent,
Because *God* has laid *it* on him;
29 Let him put his mouth in the dust—
There may yet be hope.
30 Let him give *his* cheek to the one who
strikes him,
And be full of reproach.

31 For the Lord will not cast off forever.
32 Though He causes grief,
Yet He will show compassion
According to the multitude of His mercies.
33 For He does not afflict willingly,
Nor grieve the children of men.

34 To crush under one's feet
All the prisoners of the earth,
35 To turn aside the justice *due* a man
Before the face of the Most High,
36 Or subvert a man in his cause—
The Lord does not approve.

37 Who *is* he *who* speaks and it comes to
pass,
When the Lord has not commanded *it?*
38 *Is it* not from the mouth of the Most High
That woe and well-being proceed?
39 Why should a living man complain,

A man for the punishment of his sins? *No Excuses Allowed*

40 Let us search out and examine our ways,
And turn back to the LORD;
41 Let us lift our hearts and hands
To God in heaven.
42 We have transgressed and rebelled;
You have not pardoned.

43 You have covered *Yourself* with anger
And pursued us;
You have slain *and* not pitied.
44 You have covered Yourself with a cloud,
That prayer should not pass through.
45 You have made us an offscouring and refuse
In the midst of the peoples.

46 All our enemies
Have opened their mouths against us.
47 Fear and a snare have come upon us,
Desolation and destruction.
48 My eyes overflow with rivers of water
For the destruction of the daughter of my people.

49 My eyes flow and do not cease,
Without interruption,
50 Till the LORD from heaven
Looks down and sees.
51 My eyes bring suffering to my soul
Because of all the daughters of my city.

52 My enemies without cause
Hunted me down like a bird.
53 They silenced[b] my life in the pit
And threw stones at me.
54 The waters flowed over my head;
I said, “I am cut off!”

55 I called on Your name, O LORD,
From the lowest pit.
56 You have heard my voice:
“Do not hide Your ear
From my sighing, from my cry for help.”
57 You drew near on the day I called on You,
And said, “Do not fear!”

58 O Lord, You have pleaded the case for my soul;
You have redeemed my life.
59 O LORD, You have seen *how* I am wronged;
Judge my case.
60 You have seen all their vengeance,
All their schemes against me.

61 You have heard their reproach, O LORD,
All their schemes against me,
62 The lips of my enemies
And their whispering against me all the day.
63 Look at their sitting down and their rising up;
I *am* their taunting song.

64 Repay them, O LORD,
According to the work of their hands.

65 Give them a veiled[c] heart;
Your curse *be* upon them!
66 In Your anger,
Pursue and destroy them
From under the heavens of the LORD.

Lamentations 4

The Degradation of Zion

1 How the gold has become dim!
How changed the fine gold!
The stones of the sanctuary are scattered
At the head of every street.

2 The precious sons of Zion,
Valuable as fine gold,
How they are regarded as clay pots,
The work of the hands of the potter!

3 Even the jackals present their breasts
To nurse their young;
But the daughter of my people *is* cruel,
Like ostriches in the wilderness.

4 The tongue of the infant clings
To the roof of its mouth for thirst;
The young children ask for bread,
But no one breaks *it* for them.

5 Those who ate delicacies
Are desolate in the streets;
Those who were brought up in scarlet
Embrace ash heaps.

6 The punishment of the iniquity of the
daughter of my people
Is greater than the punishment of the sin of
Sodom,
Which was overthrown in a moment,

With no hand to help her! *Equal Sin and Unequal Punishment*

7 Her Nazirites[a] were brighter than snow
And whiter than milk;
They were more ruddy in body than rubies,
Like sapphire in their appearance.

8 *Now* their appearance is blacker than soot;
They go unrecognized in the streets;
Their skin clings to their bones,
It has become as dry as wood.

9 *Those* slain by the sword are better off
Than *those* who die of hunger;
For these pine away,
Stricken *for lack* of the fruits of the field.

10 The hands of the compassionate women
Have cooked their own children;
They became food for them
In the destruction of the daughter of my people.

11 The LORD has fulfilled His fury,
He has poured out His fierce anger.
He kindled a fire in Zion,
And it has devoured its foundations.

12 The kings of the earth,
And all inhabitants of the world,
Would not have believed
That the adversary and the enemy
Could enter the gates of Jerusalem—

13 Because of the sins of her prophets

And the iniquities of her priests,
Who shed in her midst
The blood of the just.

14 They wandered blind in the streets;
They have defiled themselves with blood,
So that no one would touch their garments.

15 They cried out to them,
"Go away, unclean!
Go away, go away,
Do not touch us!"
When they fled and wandered,
Those among the nations said,
"They shall no longer dwell *here*."

16 The face[b] of the LORD scattered them;
He no longer regards them.
The people do not respect the priests
Nor show favor to the elders.

17 Still our eyes failed us,
Watching vainly for our help;
In our watching we watched
For a nation *that* could not save *us*.

18 They tracked our steps
So that we could not walk in our streets.
Our end was near;
Our days were over,
For our end had come.

19 Our pursuers were swifter
Than the eagles of the heavens.
They pursued us on the mountains
And lay in wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD,
Was caught in their pits,
Of whom we said, “Under his shadow
We shall live among the nations.”

21 Rejoice and be glad, O daughter of Edom,
You who dwell in the land of Uz!
The cup shall also pass over to you
And you shall become drunk and make yourself naked. *Gloating*

22 *The punishment of* your iniquity is accomplished,
O daughter of Zion;
He will no longer send you into captivity.
He will punish your iniquity,
O daughter of Edom;
He will uncover your sins!

Lamentations 5

Prayer for Restoration

1 Remember, O LORD, what has come upon
us;
Look, and behold our reproach!
2 Our inheritance has been turned over to
aliens,
And our houses to foreigners.
3 We have become orphans and waifs,
Our mothers *are* like widows.

4 We pay for the water we drink,
And our wood comes at a price.
5 *They* pursue at our heels;[a]
We labor *and* have no rest.
6 We have given our hand *to* the Egyptians
And the Assyrians, to be satisfied with
bread.

7 Our fathers sinned *and are* no more,
But we bear their iniquities.
8 Servants rule over us;
There is none to deliver *us* from their hand.
9 We get our bread *at the risk* of our lives,
Because of the sword in the wilderness.

10 Our skin is hot as an oven,
Because of the fever of famine.
11 They ravished the women in Zion,
The maidens in the cities of Judah.
12 Princes were hung up by their hands,

And elders were not respected.
13 Young men ground at the millstones;
Boys staggered under *loads of* wood.
14 The elders have ceased *gathering at* the gate,
And the young men from their music.

15 The joy of our heart has ceased;
Our dance has turned into mourning.
16 The crown has fallen *from* our head.
Woe to us, for we have sinned!
17 Because of this our heart is faint;
Because of these *things* our eyes grow dim;
18 Because of Mount Zion which is desolate,
With foxes walking about on it.

19 You, O LORD, remain forever;
Your throne from generation to generation.

God's Throne Remains Forever

20 Why do You forget us forever,
And forsake us for so long a time?
21 Turn us back to You, O LORD, and we will be restored;
Renew our days as of old,
22 Unless You have utterly rejected us,
And are very angry with us!

From Arrogance to Shame

Lam. 1:1

You know how arrogant behavior affects you. No one likes to be around someone who's convinced he's all that and a chocolate bar. Scripture makes it clear that God opposes the proud (James 4:6), offering countless examples of people whose pride was brought low through God's discipline, including Pharaoh (Ex. 14:26–15:10), Samson (Judg. 16:21–24), David (2 Sam. 12:7–15), and Herod Agrippa I (Acts 12:21–23).

God let the people of Judah suffer humiliation because of their arrogant rebellion. Lamentations likens Jerusalem to a woman put to shame. Note the reversals brought about by the Lord's judgment:

- from wife to widow (Lam. 1:1),
- from princess to slave (1:1),
- from friend to enemy (1:2),
- from honor to shame (1:8), and
- from respectability to prostitution (1:9).

God intended for the Israelites to enjoy the honor of being His people, but their sinful ways left them despised by the nations.

This may not happen quickly, but at times we may see our contemporaries face a similar reversal of fortune. When their wrongdoings come to light, they fall from honor and prominence to shame and disrepute. Nations can suffer the same upheaval.

We can expect that sooner or later God will humble a government that openly defies Him and establishes laws that oppose His truth and values. God does not allow people to ignore Him forever. He will be honored.

More: *Several years before Jeremiah's birth, the Lord made an example of a government official who persisted in pride when he should have cried for mercy. See "God Humbles the Proud" at Is. 22:15–23.*

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Start Today

Lam. 1:9

For generations, Judah ignored the Law's obvious commands against idolatry, oppressing the poor, cheating in the marketplace, relying on foreign governments for security, and other sins of public life. Though the people kept up temple rituals and maintained a pretense of worship, their hearts and actions had turned against God (see "What Is Religion?" at Jer. 7:2–4). When the Lord sent prophets to notify the Judeans of impending disaster, they shut out His words (2 Chr. 36:15, 16). Despite all of God's warnings, the people were stunned when the Babylonians arrived and destroyed their way of life.

Just as the people of Judah failed to think through their actions and their potential consequences, there may be decisions in our lives that we fail to confront—a relationship that needs healing, a problem that needs solving, a habit that needs changing. Let's make today the day to get started on mending the broken places in our lives—before it's too late.

More: *Failure to consider consequences often stems from laziness. See "Let Go of Laziness" at Prov. 24:30–34.*

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Corporate Confession

Lam. 1:18

We rarely feel responsible for other people's sins. Yet the Bible teaches us about corporate sin and accountability—an entire group of people held liable for the sins of some members. And where there is corporate sin, there is a need for corporate confession.

Lamentations offers an example. Jeremiah spoke in terms of personal sin when he said, "I rebelled. . . . Behold my sorrow." Yet Jeremiah's first-person statements refer not only to his individual guilt but also to the collective guilt of Judah, for Jeremiah identified deeply with his fellow Judeans. Years later, Nehemiah also engaged in corporate confession, using the term *we* as he prayed for his people's forgiveness and restoration to the Promised Land (Neh. 1:4–11).

We, too, bear corporate responsibilities. We may not have contributed directly to past wrongs, but just as we inherit benefits from our predecessors, so we must accept legacies of sin. Like Jeremiah, we should humbly confess and seek healing for what we have done as a people. We must recognize that past sins may cause consequences to linger with us, and we should ponder the impact of our choices on future generations.

More: *To learn more, see "Group Sin" at Lev. 4:13, 14. Corporate solidarity helps us understand much of Scripture, including David's encounter with Goliath. See "Corporate Solidarity" at 1 Sam. 17:8–10.*

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How Far Will God Go?

Lam. 2:6–9

Jerusalem's destruction revealed an astonishing fact: God goes to extraordinary lengths to draw His people back to Himself.

The people of Judah were not irreligious. On the contrary, for the most part they maintained religious rituals. They gathered in the temple week after week to offer sacrifices and observe the Sabbath. But during the rest of their days, they ignored God's Law. They ignored what Jesus later called the "weightier matters" of the Law—justice, mercy, and faith (Matt. 23:23; compare Mic. 6:8).

The people strayed from God. They confused means and ends. They forgot that the sacrificial system, the Sabbath, the temple, and even the Law were only means to the far more important end of knowing and serving God (see "Knowing God" at Jer. 22:15, 16). God

eventually took these means away, as important and valuable as they were.

- He destroyed Jerusalem.
- He pulled down the temple and its furnishings.
- He did away with religious rituals.
- He removed the king and the high priest.
- He stopped giving visions to the prophets.

God was determined to get His people's attention and rebuild their relationship on a fresh foundation.

Our religious activities and resources have value, but they are not the sum of life. True spirituality affects each and every element of life. God Himself is what matters, and He will do whatever it takes to remind us of that fact.

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The Tears of Men

Lam. 2:11

The men of the Bible seem to have had little or no shame about weeping. They felt free to express both grief and joy through their tears. Jeremiah, for example, wept bitterly over his people's desperate plight after Jerusalem fell to the Babylonians (compare Jer. 9:1). Many other men in Scripture also shed tears. Samples:

- Abraham wept and mourned when his wife Sarah died (Gen. 23:2).
- Jacob cried joyful tears when he met his cousin Rachel (Gen. 29:11).
- David and Jonathan cried as they parted company after Saul's vicious attacks (1 Sam. 20:41, 42).
- Elisha wept as he forsaw the cruelty that Hazael would inflict on Israel's women and children (2 Kin. 8:11, 12).
- Jesus was moved to tears at the tomb of His friend Lazarus (John 11:33–36).
- Peter wept with bitter shame after realizing that he had betrayed his Lord (Matt. 26:75).

- John wept when he realized that no one in heaven was worthy to read a scroll (Rev. 5:4).

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Never Forsaken, Never Alone

Lam. 3:22–24

The destruction of Jerusalem was the darkest moment of Jeremiah's life. The city's demise crushed the prophet and his peers. The Israelites' magnificent temple was reduced to ashes, the city walls were pulled down, and most of the populace was dead or gone. The only inhabitants who remained were starving women, children, and the elderly (Lam. 2:10–12).

Only one thing kept hope alive when God's people were tempted to despair: assurance of the Lord's mercies. That mercy (Hebrew: *chesed*; see "The God of Mercy" at Deut. 7:9) involved His undying love and loyalty. The Lord had committed Himself in a covenant with Israel, and He could be counted on to keep that pledge. He might discipline His wayward children, or allow them to be ravaged by enemies, or even let their temple and the Law be destroyed (Lam. 2:9), but He would never *abandon* His people.

The same is true today. God extends mercy and grace to all who are in Christ Jesus (Rom. 8:1), and nothing will ever separate us from His love (8:31–39). So we possess hope (5:1–5; 1 Pet. 1:3–5) even in the midst of the worst of circumstances (2 Cor. 1:8–11).

More: *Jeremiah's eloquent expression of God's faithfulness and compassion formed the basis of the hymn "Great Is Thy Faithfulness." For other hymns drawn from Scripture, see "Psalms into Hymns" at Ps. 103:1.*

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No Excuses Allowed

Lam. 3:39

Jeremiah wondered how anyone could complain about being punished for sin. Scripture teaches that sin brings consequences. That's one reason God forbids certain actions: because He knows those actions hurt people, separate person from person, and create anguish for both the person and those observing. Those are punishment enough.

But then there's the matter of holiness. We betray ourselves and our God when we sin. Sinners in the hands of a just God should expect judgment. Yet often we expect the Lord to overlook our transgressions. We make excuses for our offenses against His holiness. We rationalize our wrongdoing. We convince ourselves that we do not deserve God's wrath. We claim to want justice—just not in our case.

The only honest way we can deal with sin is to admit what it is—wrong—and to turn back to God in humble repentance (Lam. 3:40; 1 John 1:8–10). We find there the love we feared losing. Instead of complaining about whatever punishment comes our way, we should acknowledge the Lord's righteousness and thank Him for showing us how to live.

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Equal Sin and Unequal Punishment

Lam. 4:6

In an ultimate sense, no sin is worse than another. Every transgression violates God's holiness and is subject to His righteous judgment (Rom. 1:8; 3:21–23; James 2:10). But even if there are not degrees of sin, there are degrees of punishment. Jesus declared that a servant who knows his master's will yet disobeys will receive harsher judgment than a slave who lacks that knowledge. "To whom much is given," He said, "from him much will be required" (Luke 12:48).

The Lord gave much to the Israelites, particularly to Judah. Yet despite the presence of God in their temple, their awareness of God's will in the Law, and the evidence of God's wrath against the northern kingdom, the Judeans remained obstinate. Judah surpassed the evils that Israel had committed, sins that were, in turn, worse than those committed by the unbelieving Canaanites (2 Kin. 17:19; 21:9).

The Lord responded to this continual rebellion by allowing the Babylonians to overrun the land and destroy Jerusalem. Jeremiah commented that the nation suffered an even greater punishment than the city of Sodom (Lam. 4:6; compare Gen. 19:24, 25). Yet this greater judgment was justified; while Abraham had failed in his search for ten righteous people living in Sodom (see "The Legacy of Sodom and Gomorrah" at Gen. 19:29), Jeremiah had searched in vain for even one righteous person living in Jerusalem (see "Not One Righteous Person" at Jer. 5:1).

God will hold us accountable for how we use our privileges, resources, and opportunities—which should not only be used wisely but also for the sake of others (2 Cor. 1:4). Because God has given us much, He will expect much from us.

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Gloating
Lam. 4:21

The Edomites were delighted to hear the news of Jerusalem's fall (Lam. 4:21; compare Ps. 137:7). These neighbors to Judah's south were the Israelites' sworn enemies despite their common ancestry (see "The Edomites: Perpetual Enemies of the Israelites" at Gen. 36:9). During the years of Babylonian domination, the Edomites took the opportunity to raid Judah and seize more territory (Obad. 10–14). Later, after Nebuchadnezzar had deported the Judean captives to Babylon, he gave some of Judah's lands to Edom.

God rebuked the Edomites for their hateful behavior. His exhortation to "rejoice and be glad" (Lam. 4:21) was spoken ironically. The Lord was essentially saying, "Enjoy your gloating

while it lasts, because it won't last for long." Soon it would be Edom's turn for judgment (compare Jer. 49:17, 18).

Scripture never encourages God's people to enjoy the suffering of others, even if they get what they deserve. The love that God calls us to "does not rejoice in iniquity, but rejoices in the truth" (1 Cor. 13:6). Instead of gloating over our enemies' misery, we should pray that their circumstances will turn them toward the Lord and away from evil (Rom. 12:14–21).

More: *As Jeremiah reflected on the tragic destruction that he knew was coming on Jerusalem, he reacted not with gloating but with compassion. See "The Heart of a Prophet" at Jer. 9:1, 2.*

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God's Throne Remains Forever

Lam. 5:19

The Book of Lamentations ends with a powerful piece of wisdom, affirming that the Lord remains forever. This truth dramatically contrasts with the stark scene of Mount Zion, silent and deserted except for a few wild animals that wandered through its ruins (Lam. 5:18). Jerusalem was no more. But God remains.

So it is throughout Scripture. God *always* has the final word. The Flood carries away a wicked generation, but God remains (Gen. 7:21–23). Job despairs of life, but discovers that God remains (Job 42:5, 6). A generation of rebellious Israelites dies in the sand, but God remains (Ps. 90:2). Empires rise and fall—Assyrian, Babylonian, Persian, Alexandrian, Roman—but God remains (Dan. 4:34, 35; 7:13, 14). Even the world itself is destroyed and remade, but God remains (Rev. 21:5, 6; 22:13).

This fundamental truth lends perspective to the events of our lives and of history. Families, careers, communities, nations—everything in this world comes and goes. But God remains forever. Therefore, as Solomon concluded, "Fear God and keep His commandments, for this is man's all" (Eccl. 12:13).

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Lamentations 1

a **1:7** Vulgate reads *her Sabbaths.*
b **1:8** Septuagint and Vulgate read *moved* or *removed.*
c **1:14** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *watched over.*

Lamentations 2

a **2:20** Vulgate reads *a span long.*

Lamentations 3

a **3:13** Literally *kidneys*
b **3:53** Septuagint reads *put to death.*
c **3:65** A Jewish tradition reads *sorrow of.*

Lamentations 4

a **4:7** Or *nobles*
b **4:16** Targum reads *anger.*

Lamentations 5

a **5:5** Literally *necks*

In 597 b.c. the Babylonian king Nebuchadnezzar relocated Judah's king and ten thousand of Jerusalem's leading citizens to Babylon. Likely included in this group was a young priest-in-training named Ezekiel. About four years later, God called this man to prophesy to His people in their captivity.

Like most prophets, Ezekiel faced plenty of rejection from his audience. The Lord forewarned Ezekiel that the Jewish exiles in Babylon were a hard-hearted group who had already proven unwilling to listen to the Lord (3:7). Yet He also reminded His messenger that regardless of his listeners' response, it was his duty to proclaim God's word.

This was a uniquely difficult assignment because to most of the exiles, the worst was already past prevention. Fear of capture was no longer a factor. They had already endured resettlement nearly a thousand miles from home. Family and friends had long been claimed by the cruelties of their captors on the journey and on the battlefield. Still, the people needed to be reminded that their circumstances were the result of God's judgment, which was far from over. Jerusalem would soon be destroyed, and their captivity would last at least half a century longer. The prophet delivered this message in Ezekiel 4–24.

In addition to addressing the Jews, Ezekiel's prophecies heralded God's judgment of the Gentile nations surrounding Judah—Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. These warnings were given in Ezekiel 25–32.

The final portion of the book offered words of hope. Ezekiel 33–48 declared that God would eventually restore

His people to their land. Ezekiel's vision of dry bones coming to life (ch. 37) represented part of that promise. The theme of hope continued in Ezekiel 40–48, in which God described a restored temple and the renewal of sacrifices and authentic worship.

One of the most important messages that Ezekiel gave to the exiles was about personal accountability. While corporate responsibility is important (see "Corporate Confession" at Lam. 1:18), the people of Ezekiel's day had a strong sense of group identity that tended to dismiss their individual need to follow God's will. Some even believed that future generations would pay the price of their sins. Ezekiel challenged this thinking by declaring that "the soul who sins shall die" (Ezek. 18:20). Every individual must make a personal decision to follow the Lord. No one can depend on the faith of another to gain acceptance with God.

The Book of Ezekiel can make for difficult reading. The prophet's call (chs. 1–4) is described in highly symbolic language, and some of the methods that Ezekiel used to communicate his message are perplexing. For example, he illustrated the extent of God's wrath against Judah by refraining from grief when his wife died on the day Jerusalem was attacked for the third and final time (24:16–24). He built a clay model of Jerusalem to symbolize its impending fall (4:1–8), and he shaved his head and burned some of his hair to portray the fate of the city's people (5:1–10).

These actions may well seem strange to us. But like the people of Ezekiel's day, through careful study we can perceive lessons in the prophet's object parables. Fortunately, the book follows a straightforward chronology, with an explanation usually following the prophet's parables and one-man dramas.

The Book of Ezekiel was written by Ezekiel. The prophet spoke to his fellow exiles living in various settlements, such

as Tel Abib, located along the Chebar River between Babylon and Nippur. The primary focus of his prophecies was not on Babylon, however, but on Jerusalem and a handful of nations surrounding Judah.

Key Verses in Ezekiel

- "Son of man, I have made you a watchman for the house of Israel" (Ezek. 3:17).
- "I will give them one heart, and I will put a new spirit within them . . . and they shall be My people, and I will be their God" (Ezek. 11:19, 20).
- "I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. . . . Then you shall know that I am the LORD . . . when I provide you an atonement for all you have done" (Ezek. 16:60, 62, 63).
- "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. 18:2).
- "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son" (Ezek. 18:20).
- "I have no pleasure in the death of one who dies. . . . Therefore turn and live!" (Ezek. 18:32).
- "I Myself will search for my sheep and seek them out. . . . I will seek what is lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment" (Ezek. 34:11, 16).
- "O dry bones, hear the word of the LORD!" (Ezek. 37:4).
- "The name of the city from that day shall be: THE LORD IS THERE" (Ezek. 48:35).

Ezekiel 1

Ezekiel's Vision of God

1 Now it came to pass in the thirtieth year, in the fourth *month,* on the fifth *day* of the month, as I *was* among the captives by the River Chebar, *that* the heavens were opened and I saw visions[a] of God. *Ezekiel* *The Life and Times of Ezekiel*

2 On the fifth *day* of the month, which *was* in the fifth year of King Jehoiachin's captivity,

3 the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans[b] by the River Chebar; and the hand of the LORD was upon him there.

4 Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness *was* all around it and radiating out of its midst like the color of amber, out of the midst of the fire.

5 Also from within it *came* the likeness of four living creatures. And this *was* their appearance: they had the likeness of a man.

6 Each one had four faces, and each one had four wings.

7 Their legs *were* straight, and the soles of their feet *were* like the soles of calves' feet. They sparkled like the color of burnished bronze.

8 The hands of a man *were* under their wings on their four sides; and each of the four had faces and wings.

9 Their wings touched one another. *The creatures* did not turn when they went, but each one went straight forward.

10 As for the likeness of their faces, *each* had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.

11 Thus *were* their faces. Their wings stretched upward;
two *wings* of each one touched one another, and two
covered their bodies.
12 And each one went straight forward; they went
wherever the spirit wanted to go, and they did not turn
when they went.
13 As for the likeness of the living creatures, their
appearance *was* like burning coals of fire, like the
appearance of torches going back and forth among the
living creatures. The fire was bright, and out of the fire
went lightning.
14 And the living creatures ran back and forth, in
appearance like a flash of lightning.
15 Now as I looked at the living creatures, behold, a wheel
was on the earth beside each living creature with its four
faces.
16 The appearance of the wheels and their workings *was*
like the color of beryl, and all four had the same likeness.
The appearance of their workings *was,* as it were, a wheel
in the middle of a wheel.
17 When they moved, they went toward any one of four
directions; they did not turn aside when they went.
18 As for their rims, they were so high they were
awesome; and their rims *were* full of eyes, all around the
four of them.
19 When the living creatures went, the wheels went
beside them; and when the living creatures were lifted up
from the earth, the wheels were lifted up.
20 Wherever the spirit wanted to go, they went, *because*
there the spirit went; and the wheels were lifted together
with them, for the spirit of the living creatures[c] *was* in the
wheels.
21 When those went, *these* went; when those stood, *these*
stood; and when those were lifted up from the earth, the

wheels were lifted up together with them, for the spirit of the living creatures[d] *was* in the wheels.

22The likeness of the firmament above the heads of the living creatures[e] *was* like the color of an awesome crystal, stretched out over their heads.

23And under the firmament their wings *spread out* straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body.

24When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings.

25A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings.

26And above the firmament over their heads *was* the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne *was* a likeness with the appearance of a man high above it.

27Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.

28Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. This *was* the appearance of the likeness of the glory of the LORD.

Ezekiel Sent to Rebellious Israel

So when I saw *it,* I fell on my face, and I heard a voice of One speaking.

Ezekiel 2

1 And He said to me, “Son of man, stand on your feet, and I
will speak to you.” *Different Callings, Same Purpose*
2 Then the Spirit entered me when He spoke to me, and
set me on my feet; and I heard Him who spoke to me.
3 And He said to me: “Son of man, I am sending you to the
children of Israel, to a rebellious nation that has rebelled
against Me; they and their fathers have transgressed
against Me to this very day.
4 “For *they are* impudent and stubborn children. I am
sending you to them, and you shall say to them, ‘Thus says
the Lord GOD.’
5 “As for them, whether they hear or whether they refuse
—for they *are* a rebellious house—yet they will know that a
prophet has been among them.
6 “And you, son of man, do not be afraid of them nor be
afraid of their words, though briers and thorns *are* with you
and you dwell among scorpions; do not be afraid of their
words or dismayed by their looks, though they *are* a
rebellious house.
7 “You shall speak My words to them, whether they hear
or whether they refuse, for they *are* rebellious.
8 “But you, son of man, hear what I say to you. Do not be
rebellious like that rebellious house; open your mouth and
eat what I give you.”
9 Now when I looked, there was a hand stretched out to
me; and behold, a scroll of a book *was* in it.
10 Then He spread it before me; and *there was* writing on
the inside and on the outside, and written on it *were*
lamentations and mourning and woe.

Ezekiel 3

1 Moreover He said to me, “Son of man, eat what you find;
eat this scroll, and go, speak to the house of Israel.”
2 So I opened my mouth, and He caused me to eat that
scroll.
3 And He said to me, “Son of man, feed your belly, and fill
your stomach with this scroll that I give you.” So I ate, and
it was in my mouth like honey in sweetness.
4 Then He said to me: “Son of man, go to the house of
Israel and speak with My words to them.
5 “For you *are* not sent to a people of unfamiliar speech
and of hard language, *but* to the house of Israel,
6 “not to many people of unfamiliar speech and of hard
language, whose words you cannot understand. Surely, had
I sent you to them, they would have listened to you.
7 “But the house of Israel will not listen to you, because
they will not listen to Me; for all the house of Israel *are*
impudent and hard-hearted.
8 “Behold, I have made your face strong against their
faces, and your forehead strong against their foreheads.
9 “Like adamant stone, harder than flint, I have made your
forehead; do not be afraid of them, nor be dismayed at
their looks, though they *are* a rebellious house.”
10 Moreover He said to me: “Son of man, receive into your
heart all My words that I speak to you, and hear with your
ears.
11 “And go, get to the captives, to the children of your
people, and speak to them and tell them, ‘Thus says the
Lord GOD,’ whether they hear, or whether they refuse.”
12 Then the Spirit lifted me up, and I heard behind me a
great thunderous voice: “Blessed *is* the glory of the LORD

from His place!”

13 *I* also *heard* the noise of the wings of the living creatures that touched one another, and the noise of the wheels beside them, and a great thunderous noise.

14 So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

15 Then I came to the captives at Tel Abib, who dwelt by the River Chebar; and I sat where they sat, and remained there astonished among them seven days.

Ezekiel Is a Watchman

16 Now it came to pass at the end of seven days that the word of the LORD came to me, saying,

17 “Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me:

18 “When I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked *man* shall die in his iniquity; but his blood I will require at your hand.

19 “Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul.

20 “Again, when a righteous *man* turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.

21 “Nevertheless if you warn the righteous *man* that the righteous should not sin, and he does not sin, he shall

surely live because he took warning; also you will have delivered your soul.”

22Then the hand of the LORD was upon me there, and He said to me, “Arise, go out into the plain, and there I shall talk with you.”

23So I arose and went out into the plain, and behold, the glory of the LORD stood there, like the glory which I saw by the River Chebar; and I fell on my face.

24Then the Spirit entered me and set me on my feet, and spoke with me and said to me: “Go, shut yourself inside your house.

25“And you, O son of man, surely they will put ropes on you and bind you with them, so that you cannot go out among them.

26“I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they *are* a rebellious house.

27“But when I speak with you, I will open your mouth, and you shall say to them, ‘Thus says the Lord GOD.’ He who hears, let him hear; and he who refuses, let him refuse; for they *are* a rebellious house.

Ezekiel 4

The Siege of Jerusalem Portrayed

1 “You also, son of man, take a clay tablet and lay it before
you, and portray on it a city, Jerusalem. *Parables Performed*
2 “Lay siege against it, build a siege wall against it, and
heap up a mound against it; set camps against it also, and
place battering rams against it all around.
3 “Moreover take for yourself an iron plate, and set it *as*
an iron wall between you and the city. Set your face against
it, and it shall be besieged, and you shall lay siege against
it. This *will be* a sign to the house of Israel.
4 “Lie also on your left side, and lay the iniquity of the
house of Israel upon it. *According* to the number of the
days that you lie on it, you shall bear their iniquity.
5 “For I have laid on you the years of their iniquity,
according to the number of the days, three hundred and
ninety days; so you shall bear the iniquity of the house of
Israel.
6 “And when you have completed them, lie again on your
right side; then you shall bear the iniquity of the house of
Judah forty days. I have laid on you a day for each year.
7 “Therefore you shall set your face toward the siege of
Jerusalem; your arm *shall be* uncovered, and you shall
prophesy against it.
8 “And surely I will restrain you so that you cannot turn
from one side to another till you have ended the days of
your siege.
9 “Also take for yourself wheat, barley, beans, lentils,
millet, and spelt; put them into one vessel, and make bread
of them for yourself. *During* the number of days that you lie

on your side, three hundred and ninety days, you shall eat it.

10 “And your food which you eat *shall be* by weight, twenty shekels a day; from time to time you shall eat it.

11 “You shall also drink water by measure, one-sixth of a hin; from time to time you shall drink.

12 “And you shall eat it *as* barley cakes; and bake it using fuel of human waste in their sight.”

13 Then the LORD said, “So shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them.”

14 So I said, “Ah, Lord GOD! Indeed I have never defiled myself from my youth till now; I have never eaten what died of itself or was torn by beasts, nor has abominable flesh ever come into my mouth.”

15 Then He said to me, “See, I am giving you cow dung instead of human waste, and you shall prepare your bread over it.”

16 Moreover He said to me, “Son of man, surely I will cut off the supply of bread in Jerusalem; they shall eat bread by weight and with anxiety, and shall drink water by measure and with dread,

17 “that they may lack bread and water, and be dismayed with one another, and waste away because of their iniquity.

Ezekiel 5

A Sword Against Jerusalem

1 “And you, son of man, take a sharp sword, take it as a
barber’s razor, and pass *it* over your head and your beard;
then take scales to weigh and divide the hair.
2 “You shall burn with fire one-third in the midst of the
city, when the days of the siege are finished; then you shall
take one-third and strike around *it* with the sword, and one-
third you shall scatter in the wind: I will draw out a sword
after them.
3 “You shall also take a small number of them and bind
them in the edge of your *garment*.
4 “Then take some of them again and throw them into the
midst of the fire, and burn them in the fire. From there a
fire will go out into all the house of Israel.
5 “Thus says the Lord GOD: ‘This *is* Jerusalem; I have set
her in the midst of the nations and the countries all around
her.
6 ‘She has rebelled against My judgments by doing
wickedness more than the nations, and against My statutes
more than the countries that *are* all around her; for they
have refused My judgments, and they have not walked in
My statutes.’
7 “Therefore thus says the Lord GOD: ‘Because you have
multiplied *disobedience* more than the nations that *are* all
around you, have not walked in My statutes nor kept My
judgments, nor even done[a] according to the judgments of
the nations that *are* all around you’—
8 “therefore thus says the Lord GOD: ‘Indeed I, even I, *am*
against you and will execute judgments in your midst in the
sight of the nations.

9 ‘And I will do among you what I have never done, and
the like of which I will never do again, because of all your
abominations.
10 ‘Therefore fathers shall eat *their* sons in your midst,
and sons shall eat their fathers; and I will execute
judgments among you, and all of you who remain I will
scatter to all the winds.
11 ‘Therefore, *as* I live,’ says the Lord GOD, ‘surely,
because you have defiled My sanctuary with all your
detestable things and with all your abominations, therefore
I will also diminish *you;* My eye will not spare, nor will I
have any pity.
12 ‘One-third of you shall die of the pestilence, and be
consumed with famine in your midst; and one-third shall
fall by the sword all around you; and I will scatter another
third to all the winds, and I will draw out a sword after
them.
13 ‘Thus shall My anger be spent, and I will cause My fury
to rest upon them, and I will be avenged; and they shall
know that I, the LORD, have spoken *it* in My zeal, when I
have spent My fury upon them.
14 ‘Moreover I will make you a waste and a reproach
among the nations that *are* all around you, in the sight of
all who pass by.
15 ‘So it[b] shall be a reproach, a taunt, a lesson, and an
astonishment to the nations that *are* all around you, when I
execute judgments among you in anger and in fury and in
furious rebukes. I, the LORD, have spoken.
16 ‘When I send against them the terrible arrows of
famine which shall be for destruction, which I will send to
destroy you, I will increase the famine upon you and cut off
your supply of bread.
17 ‘So I will send against you famine and wild beasts, and
they will bereave you. Pestilence and blood shall pass

through you, and I will bring the sword against you. I, the LORD, have spoken.’ ”

Ezekiel 6

Judgment on Idolatrous Israel

1 Now the word of the LORD came to me, saying:

2 “Son of man, set your face toward the mountains of Israel, and prophesy against them,

3 “and say, ‘O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, to the hills, to the ravines, and to the valleys: “Indeed I, *even* I, will bring a sword against you, and I will destroy your high places.

4 “Then your altars shall be desolate, your incense altars shall be broken, and I will cast down your slain *men* before your idols.

5 “And I will lay the corpses of the children of Israel before their idols, and I will scatter your bones all around your altars.

6 “In all your dwelling places the cities shall be laid waste, and the high places shall be desolate, so that your altars may be laid waste and made desolate, your idols may be broken and made to cease, your incense altars may be cut down, and your works may be abolished.

7 “The slain shall fall in your midst, and you shall know that I *am* the LORD. *You Shall Know That I Am the Lord*

8 “Yet I will leave a remnant, so that you may have *some* who escape the sword among the nations, when you are scattered through the countries.

9 “Then those of you who escape will remember Me among the nations where they are carried captive, because I was crushed by their adulterous heart which has departed from Me, and by their eyes which play the harlot after their

idols; they will loathe themselves for the evils which they committed in all their abominations.

10 “And they shall know that I *am* the LORD; I have not said in vain that I would bring this calamity upon them.”

11 ‘Thus says the Lord GOD: “Pound your fists and stamp your feet, and say, ‘Alas, for all the evil abominations of the house of Israel! For they shall fall by the sword, by famine, and by pestilence.

12 ‘He who is far off shall die by the pestilence, he who is near shall fall by the sword, and he who remains and is besieged shall die by the famine. Thus will I spend My fury upon them.

13 ‘Then you shall know that I *am* the LORD, when their slain are among their idols all around their altars, on every high hill, on all the mountaintops, under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.

14 ‘So I will stretch out My hand against them and make the land desolate, yes, more desolate than the wilderness toward Diblah, in all their dwelling places. Then they shall know that I *am* the LORD.’ ” ’ ”

Ezekiel 7

Judgment on Israel Is Near

1 Moreover the word of the LORD came to me, saying,
2 "And you, son of man, thus says the Lord GOD to the land of Israel:

'An end! The end has come upon the four
corners of the land.
3 Now the end *has come* upon you,
And I will send My anger against you;
I will judge you according to your ways,
And I will repay you for all your
abominations.
4 My eye will not spare you,
Nor will I have pity;
But I will repay your ways,
And your abominations will be in your midst;
Then you shall know that I *am* the LORD!'

5 "Thus says the Lord GOD:

'A disaster, a singular disaster;
Behold, it has come!
6 An end has come,
The end has come;
It has dawned for you;
Behold, it has come!
7 Doom has come to you, you who dwell in
the land;
The time has come,
A day of trouble *is* near,
And not of rejoicing in the mountains.

8 Now upon you I will soon pour out My fury,
And spend My anger upon you;
I will judge you according to your ways,
And I will repay you for all your
abominations.

9 ‘My eye will not spare,
Nor will I have pity;
I will repay you according to your ways,
And your abominations will be in your midst.
Then you shall know that I *am* the LORD
who strikes.

10 ‘Behold, the day!
Behold, it has come!
Doom has gone out;
The rod has blossomed,
Pride has budded.
11 Violence has risen up into a rod of
wickedness;
None of them *shall remain,*
None of their multitude,
None of them;
Nor *shall there be* wailing for them.
12 The time has come,
The day draws near.

‘Let not the buyer rejoice,
Nor the seller mourn,
For wrath *is* on their whole multitude.
13 For the seller shall not return to what has
been sold,
Though he may still be alive;
For the vision concerns the whole multitude,
And it shall not turn back;

No one will strengthen himself
Who lives in iniquity.

14 ‘They have blown the trumpet and made
everyone ready,
But no one goes to battle;
For My wrath *is* on all their multitude.
15 The sword *is* outside,
And the pestilence and famine within.
Whoever *is* in the field
Will die by the sword;
And whoever *is* in the city,
Famine and pestilence will devour him.

16 ‘Those who survive will escape and be on
the mountains
Like doves of the valleys,
All of them mourning,
Each for his iniquity.
17 Every hand will be feeble,
And every knee will be *as* weak *as* water.
18 They will also be girded with sackcloth;
Horror will cover them;
Shame *will be* on every face,
Baldness on all their heads.

19 ‘They will throw their silver into the
streets,
And their gold will be like refuse;
Their silver and their gold will not be able to
deliver them
In the day of the wrath of the LORD;
They will not satisfy their souls,
Nor fill their stomachs,

Because it became their stumbling block of
iniquity.

20 ‘As for the beauty of his ornaments,
He set it in majesty;
But they made from it
The images of their abominations—
Their detestable things;
Therefore I have made it
Like refuse to them.
21 I will give it as plunder
Into the hands of strangers,
And to the wicked of the earth as spoil;
And they shall defile it.
22 I will turn My face from them,
And they will defile My secret place;
For robbers shall enter it and defile it.

23 ‘Make a chain,
For the land is filled with crimes of blood,
And the city is full of violence.
24 Therefore I will bring the worst of the
Gentiles,
And they will possess their houses;
I will cause the pomp of the strong to cease,
And their holy places shall be defiled.
25 Destruction comes;
They will seek peace, but *there shall be*
none.
26 Disaster will come upon disaster,
And rumor will be upon rumor.
Then they will seek a vision from a prophet;
But the law will perish from the priest,
And counsel from the elders.

27 “The king will mourn,
The prince will be clothed with desolation,
And the hands of the common people will
tremble.
I will do to them according to their way,
And according to what they deserve I will
judge them;
Then they shall know that I *am* the LORD!’ ”

Ezekiel 8

Abominations in the Temple

1 And it came to pass in the sixth year, in the sixth *month,*
on the fifth *day* of the month, as I sat in my house with the
elders of Judah sitting before me, that the hand of the Lord
GOD fell upon me there.

2 Then I looked, and there was a likeness, like the
appearance of fire—from the appearance of His waist and
downward, fire; and from His waist and upward, like the
appearance of brightness, like the color of amber.

3 He stretched out the form of a hand, and took me by a
lock of my hair; and the Spirit lifted me up between earth
and heaven, and brought me in visions of God to Jerusalem,
to the door of the north gate of the inner *court,* where the
seat of the image of jealousy *was,* which provokes to
jealousy.

4 And behold, the glory of the God of Israel *was* there, like
the vision that I saw in the plain.

5 Then He said to me, "Son of man, lift your eyes now
toward the north." So I lifted my eyes toward the north,
and there, north of the altar gate, was this image of
jealousy in the entrance.

6 Furthermore He said to me, "Son of man, do you see
what they are doing, the great abominations that the house
of Israel commits here, to make Me go far away from My
sanctuary? Now turn again, you will see greater
abominations."

7 So He brought me to the door of the court; and when I
looked, there was a hole in the wall.

8 Then He said to me, "Son of man, dig into the wall"; and
when I dug into the wall, there was a door.

9And He said to me, “Go in, and see the wicked abominations which they are doing there.”

10So I went in and saw, and there—every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls.

11And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up.

12Then He said to me, “Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, ‘The LORD does not see us, the LORD has forsaken the land.’ ”

13And He said to me, “Turn again, *and* you will see greater abominations that they are doing.”

14So He brought me to the door of the north gate of the LORD’s house; and to my dismay, women were sitting there weeping for Tammuz.

15Then He said to me, “Have you seen *this,* O son of man? Turn again, you will see greater abominations than these.”

16So He brought me into the inner court of the LORD’s house; and there, at the door of the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east.

17And He said to me, “Have you seen *this,* O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose.

18“Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a

loud voice, I will not hear them.”

Ezekiel 9

The Wicked Are Slain

1 Then He called out in my hearing with a loud voice,
saying, “Let those who have charge over the city draw near,
each *with* a deadly weapon in his hand.”

2 And suddenly six men came from the direction of the
upper gate, which faces north, each with his battle-ax in his
hand. One man among them *was* clothed with linen and had
a writer’s inkhorn at his side. They went in and stood
beside the bronze altar.

3 Now the glory of the God of Israel had gone up from the
cherub, where it had been, to the threshold of the temple.[a]
And He called to the man clothed with linen, who *had* the
writer’s inkhorn at his side;

4 and the LORD said to him, “Go through the midst of the
city, through the midst of Jerusalem, and put a mark on the
foreheads of the men who sigh and cry over all the
abominations that are done within it.” *A Mark of Mercy*

5 To the others He said in my hearing, “Go after him
through the city and kill; do not let your eye spare, nor
have any pity.

6 “Utterly slay old *and* young men, maidens and little
children and women; but do not come near anyone on
whom *is* the mark; and begin at My sanctuary.” So they
began with the elders who *were* before the temple.

7 Then He said to them, “Defile the temple, and fill the
courts with the slain. Go out!” And they went out and killed
in the city.

8 So it was, that while they were killing them, I was left
alone; and I fell on my face and cried out, and said, “Ah,

Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?”

9Then He said to me, “The iniquity of the house of Israel and Judah *is* exceedingly great, and the land is full of bloodshed, and the city full of perversity; for they say, ‘The LORD has forsaken the land, and the LORD does not see!’

10“And as for Me also, My eye will neither spare, nor will I have pity, *but* I will recompense their deeds on their own head.”

11Just then, the man clothed with linen, who *had* the inkhorn at his side, reported back and said, “I have done as You commanded me.”

Ezekiel 10

The Glory Departs from the Temple

1 And I looked, and there in the firmament that was above
the head of the cherubim, there appeared something like a
sapphire stone, having the appearance of the likeness of a
throne.
2 Then He spoke to the man clothed with linen, and said,
"Go in among the wheels, under the cherub, fill your hands
with coals of fire from among the cherubim, and scatter
them over the city." And he went in as I watched.
3 Now the cherubim were standing on the south side of
the temple[a] when the man went in, and the cloud filled the
inner court.
4 Then the glory of the LORD went up from the cherub,
and paused over the threshold of the temple; and the house
was filled with the cloud, and the court was full of the
brightness of the LORD's glory.
5 And the sound of the wings of the cherubim was heard
even in the outer court, like the voice of Almighty God
when He speaks.
6 Then it happened, when He commanded the man
clothed in linen, saying, "Take fire from among the wheels,
from among the cherubim," that he went in and stood
beside the wheels.
7 And the cherub stretched out his hand from among the
cherubim to the fire that *was* among the cherubim, and
took *some of it* and put *it* into the hands of the *man* clothed
with linen, who took *it* and went out.
8 The cherubim appeared to have the form of a man's
hand under their wings.

9And when I looked, there were four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared *to have* the color of a beryl stone.

10*As for* their appearance, all four looked alike—as it were, a wheel in the middle of a wheel.

11When they went, they went toward *any of* their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went.

12And their whole body, with their back, their hands, their wings, and the wheels that the four had, *were* full of eyes all around.

13As for the wheels, they were called in my hearing, "Wheel."

14Each one had four faces: the first face *was* the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle.

15And the cherubim were lifted up. This *was* the living creature I saw by the River Chebar.

16When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them.

17When *the cherubim*[b] stood still, *the wheels* stood still, and when *one*[c] was lifted up, *the other*[d] lifted itself up, for the spirit of the living creature *was* in them.

18Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim. *Parted from His Presence*

19And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels *were* beside them; and they stood at the door of the east

gate of the LORD’s house, and the glory of the God of Israel *was* above them.

20 This *is* the living creature I saw under the God of Israel by the River Chebar, and I knew they *were* cherubim.

21 Each one had four faces and each one four wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same *as* the faces which I had seen by the River Chebar, their appearance and their persons. They each went straight forward.

Ezekiel 11

Judgment on Wicked Counselors

1 Then the Spirit lifted me up and brought me to the East
Gate of the LORD's house, which faces eastward; and there
at the door of the gate were twenty-five men, among whom
I saw Jaazaniah the son of Azzur, and Pelatiah the son of
Benaiah, princes of the people.

2 And He said to me: "Son of man, these *are* the men who
devise iniquity and give wicked counsel in this city, *Stand for Truth*

3 "who say, '*The time is* not near to build houses; this *city*
is the caldron, and we *are* the meat.'

4 "Therefore prophesy against them, prophesy, O son of
man!"

5 Then the Spirit of the LORD fell upon me, and said to
me, "Speak! 'Thus says the LORD: "Thus you have said, O
house of Israel; for I know the things that come into your
mind.

6 "You have multiplied your slain in this city, and you have
filled its streets with the slain."

7 "Therefore thus says the Lord GOD: "Your slain whom
you have laid in its midst, they *are* the meat, and this *city is*
the caldron; but I shall bring you out of the midst of it.

8 "You have feared the sword; and I will bring a sword
upon you," says the Lord GOD.

9 "And I will bring you out of its midst, and deliver you
into the hands of strangers, and execute judgments on you.

10 "You shall fall by the sword. I will judge you at the
border of Israel. Then you shall know that I *am* the LORD.

11 "This *city* shall not be your caldron, nor shall you be
the meat in its midst. I will judge you at the border of

Israel.

12 “And you shall know that I *am* the LORD; for you have not walked in My statutes nor executed My judgments, but have done according to the customs of the Gentiles which *are* all around you.” ’ ”

13 Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, “Ah, Lord GOD! Will You make a complete end of the remnant of Israel?”

God Will Restore Israel

14 Again the word of the LORD came to me, saying,

15 “Son of man, your brethren, your relatives, your countrymen, and all the house of Israel in its entirety, *are* those about whom the inhabitants of Jerusalem have said, ‘Get far away from the LORD; this land has been given to us as a possession.’

16 “Therefore say, ‘Thus says the Lord GOD: “Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone.” ’ *A Little Sanctuary*

17 “Therefore say, ‘Thus says the Lord GOD: “I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel.” ’

18 “And they will go there, and they will take away all its detestable things and all its abominations from there.

19 “Then I will give them one heart, and I will put a new spirit within them,[a] and take the stony heart out of their flesh, and give them a heart of flesh,

20 “that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God.

21 “But *as for those* whose hearts follow the desire for
their detestable things and their abominations, I will
recompense their deeds on their own heads,” says the Lord
GOD.
22 So the cherubim lifted up their wings, with the wheels
beside them, and the glory of the God of Israel *was* high
above them.
23 And the glory of the LORD went up from the midst of
the city and stood on the mountain, which *is* on the east
side of the city.
24 Then the Spirit took me up and brought me in a vision
by the Spirit of God into Chaldea,[b] to those in captivity. And
the vision that I had seen went up from me.
25 So I spoke to those in captivity of all the things the
LORD had shown me.

Ezekiel 12

Judah's Captivity Portrayed

1 Now the word of the LORD came to me, saying:

2 "Son of man, you dwell in the midst of a rebellious house, which has eyes to see but does not see, and ears to hear but does not hear; for they *are* a rebellious house.

3 "Therefore, son of man, prepare your belongings for captivity, and go into captivity by day in their sight. You shall go from your place into captivity to another place in their sight. It may be that they will consider, though they *are* a rebellious house.

4 "By day you shall bring out your belongings in their sight, as though going into captivity; and at evening you shall go in their sight, like those who go into captivity.

5 "Dig through the wall in their sight, and carry your belongings out through it.

6 "In their sight you shall bear *them* on *your* shoulders *and* carry *them* out at twilight; you shall cover your face, so that you cannot see the ground, for I have made you a sign to the house of Israel."

7 So I did as I was commanded. I brought out my belongings by day, as though going into captivity, and at evening I dug through the wall with my hand. I brought *them* out at twilight, *and* I bore *them* on *my* shoulder in their sight.

8 And in the morning the word of the LORD came to me, saying,

9 "Son of man, has not the house of Israel, the rebellious house, said to you, 'What are you doing?'

10 "Say to them, 'Thus says the Lord GOD: "This burden *concerns* the prince in Jerusalem and all the house of Israel

who are among them.” ’

11 “Say, ‘I *am* a sign to you. As I have done, so shall it be done to them; they shall be carried away into captivity.’

12 “And the prince who *is* among them shall bear *his belongings* on *his* shoulder at twilight and go out. They shall dig through the wall to carry *them* out through it. He shall cover his face, so that he cannot see the ground with *his* eyes.

13 “I will also spread My net over him, and he shall be caught in My snare. I will bring him to Babylon, *to* the land of the Chaldeans; yet he shall not see it, though he shall die there.

14 “I will scatter to every wind all who *are* around him to help him, and all his troops; and I will draw out the sword after them.

15 “Then they shall know that I *am* the LORD, when I scatter them among the nations and disperse them throughout the countries.

16 “But I will spare a few of their men from the sword, from famine, and from pestilence, that they may declare all their abominations among the Gentiles wherever they go. Then they shall know that I *am* the LORD.”

Judgment Not Postponed

17 Moreover the word of the LORD came to me, saying,

18 “Son of man, eat your bread with quaking, and drink your water with trembling and anxiety.

19 “And say to the people of the land, ‘Thus says the Lord GOD to the inhabitants of Jerusalem *and* to the land of Israel: “They shall eat their bread with anxiety, and drink their water with dread, so that her land may be emptied of all who are in it, because of the violence of all those who dwell in it.

20 “Then the cities that are inhabited shall be laid waste,
and the land shall become desolate; and you shall know
that I *am* the LORD.” ’ ”

21 And the word of the LORD came to me, saying,

22 “Son of man, what *is* this proverb *that* you *people* have
about the land of Israel, which says, ‘The days are
prolonged, and every vision fails’?

23 “Tell them therefore, ‘Thus says the Lord GOD: “I will
lay this proverb to rest, and they shall no more use it as a
proverb in Israel.” But say to them, “The days are at hand,
and the fulfillment of every vision.

24 “For no more shall there be any false vision or
flattering divination within the house of Israel.

25 “For I *am* the LORD. I speak, and the word which I
speak will come to pass; it will no more be postponed; for
in your days, O rebellious house, I will say the word and
perform it,” says the Lord GOD.’ ”

26 Again the word of the LORD came to me, saying,

27 “Son of man, look, the house of Israel is saying, ‘The
vision that he sees *is* for many days *from now,* and he
prophesies of times far off.’

28 “Therefore say to them, ‘Thus says the Lord GOD:
“None of My words will be postponed any more, but the
word which I speak will be done,” says the Lord GOD.’ ”

Ezekiel 13

Woe to Foolish Prophets

1 And the word of the LORD came to me, saying,

2 “Son of man, prophesy against the prophets of Israel
who prophesy, and say to those who prophesy out of their
own heart, ‘Hear the word of the LORD!’ ”

3 Thus says the Lord GOD: “Woe to the foolish prophets,
who follow their own spirit and have seen nothing!

4 “O Israel, your prophets are like foxes in the deserts.

5 “You have not gone up into the gaps to build a wall for
the house of Israel to stand in battle on the day of the
LORD.

6 “They have envisioned futility and false divination,
saying, ‘Thus says the LORD!’ But the LORD has not sent
them; yet they hope that the word may be confirmed.

7 “Have you not seen a futile vision, and have you not
spoken false divination? You say, ‘The LORD says,’ but I
have not spoken.”

8 Therefore thus says the Lord GOD: “Because you have
spoken nonsense and envisioned lies, therefore I *am* indeed
against you,” says the Lord GOD.

9 “My hand will be against the prophets who envision
futility and who divine lies; they shall not be in the
assembly of My people, nor be written in the record of the
house of Israel, nor shall they enter into the land of Israel.
Then you shall know that I *am* the Lord GOD.

10 “Because, indeed, because they have seduced My
people, saying, ‘Peace!’ when *there is* no peace—and one
builds a wall, and they plaster it with untempered *mortar*—

11 “say to those who plaster *it* with untempered *mortar,*
that it will fall. There will be flooding rain, and you, O great

hailstones, shall fall; and a stormy wind shall tear *it* down.
12 “Surely, when the wall has fallen, will it not be said to you, ‘Where *is* the mortar with which you plastered *it?*’ ”
13 Therefore thus says the Lord GOD: “I will cause a stormy wind to break forth in My fury; and there shall be a flooding rain in My anger, and great hailstones in fury to consume *it*.
14 “So I will break down the wall you have plastered with untempered *mortar,* and bring it down to the ground, so that its foundation will be uncovered; it will fall, and you shall be consumed in the midst of it. Then you shall know that I *am* the LORD.
15 “Thus will I accomplish My wrath on the wall and on those who have plastered it with untempered *mortar;* and I will say to you, ‘The wall *is* no *more,* nor those who plastered it,
16 ‘*that is,* the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her when *there is* no peace,’ ” says the Lord GOD.
17 “Likewise, son of man, set your face against the daughters of your people, who prophesy out of their own heart; prophesy against them,
18 “and say, ‘Thus says the Lord GOD: “Woe to the *women* who sew *magic* charms on their sleeves[a] and make veils for the heads of people of every height to hunt souls! Will you hunt the souls of My people, and keep yourselves alive?
19 “And will you profane Me among My people for handfuls of barley and for pieces of bread, killing people who should not die, and keeping people alive who should not live, by your lying to My people who listen to lies?”
20 ‘Therefore thus says the Lord GOD: “Behold, I *am* against your *magic* charms by which you hunt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hunt like birds.

21 “I will also tear off your veils and deliver My people out
of your hand, and they shall no longer be as prey in your
hand. Then you shall know that I *am* the LORD.
22 “Because with lies you have made the heart of the
righteous sad, whom I have not made sad; and you have
strengthened the hands of the wicked, so that he does not
turn from his wicked way to save his life.
23 “Therefore you shall no longer envision futility nor
practice divination; for I will deliver My people out of your
hand, and you shall know that I *am* the LORD.” ’ ”

Ezekiel 14

Idolatry Will Be Punished

1 Now some of the elders of Israel came to me and sat
before me. *A Gift of the Exile*
2 And the word of the LORD came to me, saying,
3 "Son of man, these men have set up their idols in their
hearts, and put before them that which causes them to
stumble into iniquity. Should I let Myself be inquired of at
all by them?
4 "Therefore speak to them, and say to them, 'Thus says
the Lord GOD: "Everyone of the house of Israel who sets up
his idols in his heart, and puts before him what causes him
to stumble into iniquity, and then comes to the prophet, I
the LORD will answer him who comes, according to the
multitude of his idols, *Idolatry of the Heart*
5 "that I may seize the house of Israel by their heart,
because they are all estranged from Me by their idols." '
6 "Therefore say to the house of Israel, 'Thus says the
Lord GOD: "Repent, turn away from your idols, and turn
your faces away from all your abominations.
7 "For anyone of the house of Israel, or of the strangers
who dwell in Israel, who separates himself from Me and
sets up his idols in his heart and puts before him what
causes him to stumble into iniquity, then comes to a
prophet to inquire of him concerning Me, I the LORD will
answer him by Myself.
8 "I will set My face against that man and make him a sign
and a proverb, and I will cut him off from the midst of My
people. Then you shall know that I *am* the LORD.
9 "And if the prophet is induced to speak anything, I the
LORD have induced that prophet, and I will stretch out My

hand against him and destroy him from among My people Israel.

10 “And they shall bear their iniquity; the punishment of the prophet shall be the same as the punishment of the one who inquired,

11 “that the house of Israel may no longer stray from Me, nor be profaned anymore with all their transgressions, but that they may be My people and I may be their God,” says the Lord GOD.’ ”

Judgment on Persistent Unfaithfulness

12 The word of the LORD came again to me, saying:

13 “Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it.

14 “Even *if* these three men, Noah, Daniel, and Job, were in it, they would deliver *only* themselves by their righteousness,” says the Lord GOD. *Salvation by Proxy*

15 “If I cause wild beasts to pass through the land, and they empty it, and make it so desolate that no man may pass through because of the beasts,

16 “*even though* these three men *were* in it, *as* I live,” says the Lord GOD, “they would deliver neither sons nor daughters; only they would be delivered, and the land would be desolate.

17 “Or *if* I bring a sword on that land, and say, ‘Sword, go through the land,’ and I cut off man and beast from it,

18 “even *though* these three men *were* in it, *as* I live,” says the Lord GOD, “they would deliver neither sons nor daughters, but only they themselves would be delivered.

19 “Or *if* I send a pestilence into that land and pour out My fury on it in blood, and cut off from it man and beast,

20 “even *though* Noah, Daniel, and Job *were* in it, *as* I
live,” says the Lord GOD, “they would deliver neither son
nor daughter; they would deliver *only* themselves by their
righteousness.”
21 For thus says the Lord GOD: “How much more it shall
be when I send My four severe judgments on Jerusalem—
the sword and famine and wild beasts and pestilence—to
cut off man and beast from it?
22 “Yet behold, there shall be left in it a remnant who will
be brought out, *both* sons and daughters; surely they will
come out to you, and you will see their ways and their
doings. Then you will be comforted concerning the disaster
that I have brought upon Jerusalem, all that I have brought
upon it.
23 “And they will comfort you, when you see their ways
and their doings; and you shall know that I have done
nothing without cause that I have done in it,” says the Lord
GOD.

Ezekiel 15

The Outcast Vine

1 Then the word of the LORD came to me, saying: *The Parables of Ezekiel*

2 “Son of man, how is the wood of the vine *better* than any
other wood, the vine branch which is among the trees of
the forest?
3 “Is wood taken from it to make any object? Or can *men*
make a peg from it to hang any vessel on?
4 “Instead, it is thrown into the fire for fuel; the fire
devours both ends of it, and its middle is burned. Is it
useful for *any* work?
5 “Indeed, when it was whole, no object could be made
from it. How much less will it be useful for *any* work when
the fire has devoured it, and it is burned?
6 “Therefore thus says the Lord GOD: ‘Like the wood of
the vine among the trees of the forest, which I have given
to the fire for fuel, so I will give up the inhabitants of
Jerusalem;
7 ‘and I will set My face against them. They will go out
from *one* fire, but *another* fire shall devour them. Then you
shall know that I *am* the LORD, when I set My face against
them.
8 ‘Thus I will make the land desolate, because they have
persisted in unfaithfulness,’ says the Lord GOD.”

Ezekiel 16

God's Love for Jerusalem

1 Again the word of the LORD came to me, saying,

2 "Son of man, cause Jerusalem to know her abominations,

3 "and say, 'Thus says the Lord GOD to Jerusalem: "Your birth and your nativity *are* from the land of Canaan; your father *was* an Amorite and your mother a Hittite. *Skeletons in the Closet*

4 "*As for* your nativity, on the day you were born your navel cord was not cut, nor were you washed in water to cleanse *you;* you were not rubbed with salt nor wrapped in swaddling cloths.

5 "No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the open field, when you yourself were loathed on the day you were born.

6 "And when I passed by you and saw you struggling in your own blood, I said to you in your blood, 'Live!' Yes, I said to you in your blood, 'Live!'

7 "I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. *Your* breasts were formed, your hair grew, but you *were* naked and bare.

8 "When I passed by you again and looked upon you, indeed your time *was* the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine," says the Lord GOD.

9 "Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil.

10 “I clothed you in embroidered cloth and gave you
sandals of badger skin; I clothed you with fine linen and
covered you with silk.
11 “I adorned you with ornaments, put bracelets on your
wrists, and a chain on your neck.
12 “And I put a jewel in your nose, earrings in your ears,
and a beautiful crown on your head.
13 “Thus you were adorned with gold and silver, and your
clothing *was of* fine linen, silk, and embroidered cloth. You
ate *pastry of* fine flour, honey, and oil. You were exceedingly
beautiful, and succeeded to royalty.
14 “Your fame went out among the nations because of
your beauty, for it *was* perfect through My splendor which I
had bestowed on you,” says the Lord GOD.

Jerusalem’s Harlotry

15 “But you trusted in your own beauty, played the harlot
because of your fame, and poured out your harlotry on
everyone passing by who *would have* it.
16 “You took some of your garments and adorned
multicolored high places for yourself, and played the harlot
on them. *Such* things should not happen, nor be.
17 “You have also taken your beautiful jewelry from My
gold and My silver, which I had given you, and made for
yourself male images and played the harlot with them.
18 “You took your embroidered garments and covered
them, and you set My oil and My incense before them.
19 “Also My food which I gave you—the pastry of fine flour,
oil, and honey *which* I fed you—you set it before them as
sweet incense; and *so* it was,” says the Lord GOD.
20 “Moreover you took your sons and your daughters,
whom you bore to Me, and these you sacrificed to them to
be devoured. *Were* your *acts* of harlotry a small matter,

21 “that you have slain My children and offered them up
to them by causing them to pass through the *fire?*
22 “And in all your abominations and acts of harlotry you
did not remember the days of your youth, when you were
naked and bare, struggling in your blood.
23 “Then it was so, after all your wickedness—‘Woe, woe
to you!’ says the Lord GOD—
24 “*that* you also built for yourself a shrine, and made a
high place for yourself in every street.
25 “You built your high places at the head of every road,
and made your beauty to be abhorred. You offered yourself
to everyone who passed by, and multiplied your acts of
harlotry.
26 “You also committed harlotry with the Egyptians, your
very fleshly neighbors, and increased your acts of harlotry
to provoke Me to anger.
27 “Behold, therefore, I stretched out My hand against
you, diminished your allotment, and gave you up to the will
of those who hate you, the daughters of the Philistines, who
were ashamed of your lewd behavior.
28 “You also played the harlot with the Assyrians, because
you were insatiable; indeed you played the harlot with
them and still were not satisfied.
29 “Moreover you multiplied your acts of harlotry as far as
the land of the trader, Chaldea; and even then you were not
satisfied.
30 “How degenerate is your heart!” says the Lord GOD,
“seeing you do all these *things,* the deeds of a brazen
harlot.

Jerusalem’s Adultery

31 “You erected your shrine at the head of every road, and
built your high place in every street. Yet you were not like a
harlot, because you scorned payment.

32“*You are* an adulterous wife, *who* takes strangers
instead of her husband.
33“Men make payment to all harlots, but you made your
payments to all your lovers, and hired them to come to you
from all around for your harlotry.
34“You are the opposite of *other* women in your harlotry,
because no one solicited you to be a harlot. In that you
gave payment but no payment was given you, therefore you
are the opposite.”

Jerusalem’s Lovers Will Abuse Her

35‘Now then, O harlot, hear the word of the LORD!
36‘Thus says the Lord GOD: “Because your filthiness was
poured out and your nakedness uncovered in your harlotry
with your lovers, and with all your abominable idols, and
because of the blood of your children which you gave to
them,
37“surely, therefore, I will gather all your lovers with
whom you took pleasure, all those you loved, *and* all those
you hated; I will gather them from all around against you
and will uncover your nakedness to them, that they may
see all your nakedness.
38“And I will judge you as women who break wedlock or
shed blood are judged; I will bring blood upon you in fury
and jealousy.
39“I will also give you into their hand, and they shall
throw down your shrines and break down your high places.
They shall also strip you of your clothes, take your beautiful
jewelry, and leave you naked and bare.
40“They shall also bring up an assembly against you, and
they shall stone you with stones and thrust you through
with their swords.
41“They shall burn your houses with fire, and execute
judgments on you in the sight of many women; and I will

make you cease playing the harlot, and you shall no longer hire lovers.

42 “So I will lay to rest My fury toward you, and My jealousy shall depart from you. I will be quiet, and be angry no more.

43 “Because you did not remember the days of your youth, but agitated Me[a] with all these *things,* surely I will also recompense your deeds on *your own* head,” says the Lord GOD. “And you shall not commit lewdness in addition to all your abominations.

More Wicked than Samaria and Sodom

44 “Indeed everyone who quotes proverbs will use *this* proverb against you: ‘Like mother, like daughter!’ *Three Sinful Sisters*

45 “You *are* your mother’s daughter, loathing husband and children; and you *are* the sister of your sisters, who loathed their husbands and children; your mother *was* a Hittite and your father an Amorite.

46 “Your elder sister *is* Samaria, who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, *is* Sodom and her daughters.

47 “You did not walk in their ways nor act according to their abominations; but, as *if that were* too little, you became more corrupt than they in all your ways.

48 “*As* I live,” says the Lord GOD, “neither your sister Sodom nor her daughters have done as you and your daughters have done.

49 “Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.

50 “And they were haughty and committed abomination before Me; therefore I took them away as I saw *fit.*[b]

51 “Samaria did not commit half of your sins; but you have
multiplied your abominations more than they, and have
justified your sisters by all the abominations which you
have done.
52 “You who judged your sisters, bear your own shame
also, because the sins which you committed were more
abominable than theirs; they are more righteous than you.
Yes, be disgraced also, and bear your own shame, because
you justified your sisters.
53 “When I bring back their captives, the captives of
Sodom and her daughters, and the captives of Samaria and
her daughters, then *I will also bring back* the captives of
your captivity among them,
54 “that you may bear your own shame and be disgraced
by all that you did when you comforted them.
55 “When your sisters, Sodom and her daughters, return
to their former state, and Samaria and her daughters
return to their former state, then you and your daughters
will return to your former state.
56 “For your sister Sodom was not a byword in your
mouth in the days of your pride,
57 “before your wickedness was uncovered. It was like the
time of the reproach of the daughters of Syria[c] and all
those around her, and of the daughters of the Philistines,
who despise you everywhere.
58 “You have paid for your lewdness and your
abominations,” says the LORD.
59 ‘For thus says the Lord GOD: “I will deal with you as
you have done, who despised the oath by breaking the
covenant.

An Everlasting Covenant

60 “Nevertheless I will remember My covenant with you
in the days of your youth, and I will establish an everlasting

covenant with you.

61 “Then you will remember your ways and be ashamed, when you receive your older and your younger sisters; for I will give them to you for daughters, but not because of My covenant with you.

62 “And I will establish My covenant with you. Then you shall know that I *am* the LORD,

63 “that you may remember and be ashamed, and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done,” says the Lord GOD.’ ”

Ezekiel 17

The Eagles and the Vine

1 And the word of the LORD came to me, saying,
2 “Son of man, pose a riddle, and speak a parable to the house of Israel,
3 “and say, ‘Thus says the Lord GOD:

“A great eagle with large wings and long pinions,
Full of feathers of various colors,
Came to Lebanon
And took from the cedar the highest branch.
4 He cropped off its topmost young twig
And carried it to a land of trade;
He set it in a city of merchants.
5 Then he took some of the seed of the land
And planted it in a fertile field;
He placed *it* by abundant waters
And set it like a willow tree.
6 And it grew and became a spreading vine of low stature;
Its branches turned toward him,
But its roots were under it.
So it became a vine,
Brought forth branches,
And put forth shoots.

7 “But there was another[a] great eagle with large wings and many feathers;
And behold, this vine bent its roots toward him,
And stretched its branches toward him,

From the garden terrace where it had been
planted,
That he might water it.
8It was planted in good soil by many waters,
To bring forth branches, bear fruit,
And become a majestic vine.” ’

9“Say, ‘Thus says the Lord GOD:

“Will it thrive?
Will he not pull up its roots,
Cut off its fruit,
And leave it to wither?
All of its spring leaves will wither,
And no great power or many people
Will be needed to pluck it up by its roots.
10Behold, *it is* planted,

Will it thrive?
Will it not utterly wither when the east wind
touches it?
It will wither in the garden terrace where it
grew.” ’ ”

11Moreover the word of the LORD came to me, saying,

12“Say now to the rebellious house: ‘Do you not know what these *things mean?*’ Tell *them,* ‘Indeed the king of Babylon went to Jerusalem and took its king and princes, and led them with him to Babylon.

13‘And he took the king’s offspring, made a covenant with him, and put him under oath. He also took away the mighty of the land,

14‘that the kingdom might be brought low and not lift itself up, *but* that by keeping his covenant it might stand.

15‘But he rebelled against him by sending his ambassadors to Egypt, that they might give him horses and many people. Will he prosper? Will he who does such *things* escape? Can he break a covenant and still be delivered?

16‘*As* I live,’ says the Lord GOD, ‘surely in the place *where* the king *dwells* who made him king, whose oath he despised and whose covenant he broke—with him in the midst of Babylon he shall die.

17‘Nor will Pharaoh with *his* mighty army and great company do anything in the war, when they heap up a siege mound and build a wall to cut off many persons.

18‘Since he despised the oath by breaking the covenant, and in fact gave his hand and still did all these *things,* he shall not escape.’ ”

19Therefore thus says the Lord GOD: “*As* I live, surely My oath which he despised, and My covenant which he broke, I will recompense on his own head.

20“I will spread My net over him, and he shall be taken in My snare. I will bring him to Babylon and try him there for the treason which he committed against Me.

21“All his fugitives[b] with all his troops shall fall by the sword, and those who remain shall be scattered to every wind; and you shall know that I, the LORD, have spoken.”

Israel Exalted at Last

22Thus says the Lord GOD: “I will take also *one* of the highest branches of the high cedar and set *it* out. I will crop off from the topmost of its young twigs a tender one, and will plant *it* on a high and prominent mountain.

23“On the mountain height of Israel I will plant it; and it will bring forth boughs, and bear fruit, and be a majestic cedar. Under it will dwell birds of every sort; in the shadow of its branches they will dwell.

24 “And all the trees of the field shall know that I, the
LORD, have brought down the high tree and exalted the
low tree, dried up the green tree and made the dry tree
flourish; I, the LORD, have spoken and have done *it*.”

Ezekiel 18

A False Proverb Refuted

1 The word of the LORD came to me again, saying,
2 "What do you mean when you use this proverb
concerning the land of Israel, saying:

> 'The fathers have eaten sour grapes,
> And the children's teeth are set on edge'?

Blaming Parents

3 "*As* I live," says the Lord GOD, "you shall no longer use
this proverb in Israel.

> 4 "Behold, all souls are Mine;
> The soul of the father
> As well as the soul of the son is Mine;
> The soul who sins shall die.
> **5** But if a man is just
> And does what is lawful and right;
> 6 If he has not eaten on the mountains,
> Nor lifted up his eyes to the idols of the
> house of Israel,
> Nor defiled his neighbor's wife,
> Nor approached a woman during her
> impurity;
> 7 If he has not oppressed anyone,
> *But* has restored to the debtor his pledge;
> Has robbed no one by violence,
> *But* has given his bread to the hungry
> And covered the naked with clothing;
> 8 If he has not exacted usury
> Nor taken any increase,

But has withdrawn his hand from iniquity
And executed true judgment between man and man;
9 *If* he has walked in My statutes
And kept My judgments faithfully—
He *is* just;
He shall surely live!”
Says the Lord GOD.

10 “If he begets a son *who is* a robber
Or a shedder of blood,
Who does any of these *things*
11 And does none of those *duties,*
But has eaten on the mountains
Or defiled his neighbor’s wife;
12 If he has oppressed the poor and needy,
Robbed by violence,
Not restored the pledge,
Lifted his eyes to the idols,
Or committed abomination;
13 If he has exacted usury
Or taken increase—
Shall he then live?
He shall not live!
If he has done any of these abominations,
He shall surely die;
His blood shall be upon him.

14 “*If,* however, he begets a son
Who sees all the sins which his father has done,
And considers but does not do likewise;
15 *Who* has not eaten on the mountains,
Nor lifted his eyes to the idols of the house of Israel,

Nor defiled his neighbor's wife;
16 Has not oppressed anyone,
Nor withheld a pledge,
Nor robbed by violence,
But has given his bread to the hungry
And covered the naked with clothing;
17 *Who* has withdrawn his hand from the poor[a]
And not received usury or increase,
But has executed My judgments
And walked in My statutes—
He shall not die for the iniquity of his father;
He shall surely live!

18 "*As for* his father,
Because he cruelly oppressed,
Robbed his brother by violence,
And did what *is* not good among his people,
Behold, he shall die for his iniquity.

Turn and Live

19 "Yet you say, 'Why should the son not bear the guilt of the father?' Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.

20 "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

21 "But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.

22 "None of the transgressions which he has committed shall be remembered against him; because of the

righteousness which he has done, he shall live.

23 “Do I have any pleasure at all that the wicked should
die?” says the Lord GOD, “*and* not that he should turn from
his ways and live?

24 “But when a righteous man turns away from his
righteousness and commits iniquity, and does according to
all the abominations that the wicked *man* does, shall he
live? All the righteousness which he has done shall not be
remembered; because of the unfaithfulness of which he is
guilty and the sin which he has committed, because of them
he shall die.

25 “Yet you say, ‘The way of the Lord is not fair.’ Hear
now, O house of Israel, is it not My way which is fair, and
your ways which are not fair? *Life Is Not Fair*

26 “When a righteous *man* turns away from his
righteousness, commits iniquity, and dies in it, it is because
of the iniquity which he has done that he dies.

27 “Again, when a wicked *man* turns away from the
wickedness which he committed, and does what is lawful
and right, he preserves himself alive.

28 “Because he considers and turns away from all the
transgressions which he committed, he shall surely live; he
shall not die.

29 “Yet the house of Israel says, ‘The way of the Lord is
not fair.’ O house of Israel, is it not My ways which are fair,
and your ways which are not fair?

30 “Therefore I will judge you, O house of Israel, every
one according to his ways,” says the Lord GOD. “Repent,
and turn from all your transgressions, so that iniquity will
not be your ruin.

31 “Cast away from you all the transgressions which you
have committed, and get yourselves a new heart and a new
spirit. For why should you die, O house of Israel?

32 “For I have no pleasure in the death of one who dies,”
says the Lord GOD. “Therefore turn and live!”

Ezekiel 19

Israel Degraded

1 “Moreover take up a lamentation for the princes of Israel,
2 “and say:

‘What *is* your mother? A lioness:
She lay down among the lions;
Among the young lions she nourished her cubs.
3 She brought up one of her cubs,
And he became a young lion;
He learned to catch prey,
And he devoured men.
4 The nations also heard of him;
He was trapped in their pit,
And they brought him with chains to the land of Egypt.

5 ‘When she saw that she waited, *that* her hope was lost,
She took another of her cubs *and* made him a young lion.
6 He roved among the lions,
And became a young lion;
He learned to catch prey;
He devoured men.
7 He knew their desolate places,[a]
And laid waste their cities;
The land with its fullness was desolated
By the noise of his roaring.
8 Then the nations set against him from the provinces on every side,

And spread their net over him;
He was trapped in their pit.
9They put him in a cage with chains,
And brought him to the king of Babylon;
They brought him in nets,
That his voice should no longer be heard on the mountains of Israel.

10‘Your mother *was* like a vine in your bloodline,[b]
Planted by the waters,
Fruitful and full of branches
Because of many waters.
11She had strong branches for scepters of rulers.
She towered in stature above the thick branches,
And was seen in her height amid the dense foliage.
12But she was plucked up in fury,
She was cast down to the ground,
And the east wind dried her fruit.
Her strong branches were broken and withered;
The fire consumed them.
13And now she *is* planted in the wilderness,
In a dry and thirsty land.
14Fire has come out from a rod of her branches
And devoured her fruit,
So that she has no strong branch—a scepter for ruling.’ ”

This *is* a lamentation, and has become a lamentation.

Ezekiel 20

The Rebellions of Israel

1It came to pass in the seventh year, in the fifth *month,* on the tenth *day* of the month, *that* certain of the elders of Israel came to inquire of the LORD, and sat before me.

2Then the word of the LORD came to me, saying,

3"Son of man, speak to the elders of Israel, and say to them, 'Thus says the Lord GOD: "Have you come to inquire of Me? *As* I live," says the Lord GOD, "I will not be inquired of by you." '

4"Will you judge them, son of man, will you judge *them?* Then make known to them the abominations of their fathers.

5"Say to them, 'Thus says the Lord GOD: "On the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, 'I *am* the LORD your God.'

6"On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,'[a] the glory of all lands.

7"Then I said to them, 'Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I *am* the LORD your God.'

8"But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.'

9 “But I acted for My name’s sake, that it should not be
profaned before the Gentiles among whom they *were,* in
whose sight I had made Myself known to them, to bring
them out of the land of Egypt. *Our Conduct Puts God’s Reputation at Stake*

10 “Therefore I made them go out of the land of Egypt and
brought them into the wilderness.

11 “And I gave them My statutes and showed them My
judgments, ‘which, *if* a man does, he shall live by them.’[b]

12 “Moreover I also gave them My Sabbaths, to be a sign
between them and Me, that they might know that I *am* the
LORD who sanctifies them.

13 “Yet the house of Israel rebelled against Me in the
wilderness; they did not walk in My statutes; they despised
My judgments, ‘which, *if* a man does, he shall live by
them’;[c] and they greatly defiled My Sabbaths. Then I said I
would pour out My fury on them in the wilderness, to
consume them.

14 “But I acted for My name’s sake, that it should not be
profaned before the Gentiles, in whose sight I had brought
them out.

15 “So I also raised My hand in an oath to them in the
wilderness, that I would not bring them into the land which
I had given *them,* ‘flowing with milk and honey,’[d] the glory
of all lands,

16 “because they despised My judgments and did not walk
in My statutes, but profaned My Sabbaths; for their heart
went after their idols.

17 “Nevertheless My eye spared them from destruction. I
did not make an end of them in the wilderness.

18 “But I said to their children in the wilderness, ‘Do not
walk in the statutes of your fathers, nor observe their
judgments, nor defile yourselves with their idols.

19 ‘I *am* the LORD your God: Walk in My statutes, keep
My judgments, and do them;

20 ‘hallow My Sabbaths, and they will be a sign between
Me and you, that you may know that I *am* the LORD your
God.’
21 “Notwithstanding, the children rebelled against Me;
they did not walk in My statutes, and were not careful to
observe My judgments, ‘which, *if* a man does, he shall live
by them’;[e] but they profaned My Sabbaths. Then I said I
would pour out My fury on them and fulfill My anger
against them in the wilderness.
22 “Nevertheless I withdrew My hand and acted for My
name’s sake, that it should not be profaned in the sight of
the Gentiles, in whose sight I had brought them out.
23 “Also I raised My hand in an oath to those in the
wilderness, that I would scatter them among the Gentiles
and disperse them throughout the countries,
24 “because they had not executed My judgments, but had
despised My statutes, profaned My Sabbaths, and their
eyes were fixed on their fathers’ idols.
25 “Therefore I also gave them up to statutes *that were*
not good, and judgments by which they could not live;
26 “and I pronounced them unclean because of their ritual
gifts, in that they caused all their firstborn to pass through
the fire, that I might make them desolate and that they
might know that I am the LORD.” ’
27 “Therefore, son of man, speak to the house of Israel,
and say to them, ‘Thus says the Lord GOD: “In this too your
fathers have blasphemed Me, by being unfaithful to Me.
28 “When I brought them into the land *concerning* which I
had raised My hand in an oath to give them, and they saw
all the high hills and all the thick trees, there they offered
their sacrifices and provoked Me with their offerings. There
they also sent up their sweet aroma and poured out their
drink offerings.

29 “Then I said to them, ‘What *is* this high place to which
you go?’ So its name is called Bamah[f] to this day.” ’
30 “Therefore say to the house of Israel, ‘Thus says the
Lord GOD: “Are you defiling yourselves in the manner of
your fathers, and committing harlotry according to their
abominations?
31 “For when you offer your gifts and make your sons pass
through the fire, you defile yourselves with all your idols,
even to this day. So shall I be inquired of by you, O house of
Israel? *As* I live,” says the Lord GOD, “I will not be inquired
of by you.
32 “What you have in your mind shall never be, when you
say, ‘We will be like the Gentiles, like the families in other
countries, serving wood and stone.’

God Will Restore Israel

33 “*As* I live,” says the Lord GOD, “surely with a mighty
hand, with an outstretched arm, and with fury poured out, I
will rule over you.
34 “I will bring you out from the peoples and gather you
out of the countries where you are scattered, with a mighty
hand, with an outstretched arm, and with fury poured out.
35 “And I will bring you into the wilderness of the peoples,
and there I will plead My case with you face to face.
36 “Just as I pleaded My case with your fathers in the
wilderness of the land of Egypt, so I will plead My case
with you,” says the Lord GOD.
37 “I will make you pass under the rod, and I will bring
you into the bond of the covenant;
38 “I will purge the rebels from among you, and those who
transgress against Me; I will bring them out of the country
where they dwell, but they shall not enter the land of
Israel. Then you will know that I *am* the LORD.

39 “As for you, O house of Israel,” thus says the Lord GOD:
“Go, serve every one of you his idols—and hereafter—if you
will not obey Me; but profane My holy name no more with
your gifts and your idols.
40 “For on My holy mountain, on the mountain height of
Israel,” says the Lord GOD, “there all the house of Israel,
all of them in the land, shall serve Me; there I will accept
them, and there I will require your offerings and the
firstfruits of your sacrifices, together with all your holy
things.
41 “I will accept you as a sweet aroma when I bring you
out from the peoples and gather you out of the countries
where you have been scattered; and I will be hallowed in
you before the Gentiles.
42 “Then you shall know that I *am* the LORD, when I bring
you into the land of Israel, into the country *for* which I
raised My hand in an oath to give to your fathers.
43 “And there you shall remember your ways and all your
doings with which you were defiled; and you shall loathe
yourselves in your own sight because of all the evils that
you have committed.
44 “Then you shall know that I *am* the LORD, when I have
dealt with you for My name’s sake, not according to your
wicked ways nor according to your corrupt doings, O house
of Israel,” says the Lord GOD.’ ”

Fire in the Forest

45 Furthermore the word of the LORD came to me,
saying,
46 “Son of man, set your face toward the south; preach
against the south and prophesy against the forest land, the
South,[g]
47 “and say to the forest of the South, ‘Hear the word of
the LORD! Thus says the Lord GOD: “Behold, I will kindle a

fire in you, and it shall devour every green tree and every dry tree in you; the blazing flame shall not be quenched, and all faces from the south to the north shall be scorched by it.

48 “All flesh shall see that I, the LORD, have kindled it; it shall not be quenched.” ’ ”

49 Then I said, “Ah, Lord GOD! They say of me, ‘Does he not speak parables?’ ”

Ezekiel 21

Babylon, the Sword of God

1 And the word of the LORD came to me, saying,

2 “Son of man, set your face toward Jerusalem, preach
against the holy places, and prophesy against the land of
Israel;

3 “and say to the land of Israel, ‘Thus says the LORD:
“Behold, I *am* against you, and I will draw My sword out of
its sheath and cut off both righteous and wicked from you.

4 “Because I will cut off both righteous and wicked from
you, therefore My sword shall go out of its sheath against
all flesh from south *to* north,

5 “that all flesh may know that I, the LORD, have drawn
My sword out of its sheath; it shall not return anymore.” ’

6 “Sigh therefore, son of man, with a breaking heart, and
sigh with bitterness before their eyes.

7 “And it shall be when they say to you, ‘Why are you
sighing?’ that you shall answer, ‘Because of the news; when
it comes, every heart will melt, all hands will be feeble,
every spirit will faint, and all knees will be weak *as* water.
Behold, it is coming and shall be brought to pass,’ says the
Lord GOD.”

8 Again the word of the LORD came to me, saying,

9 “Son of man, prophesy and say, ‘Thus says the LORD!’
Say:

> ‘A sword, a sword is sharpened
> And also polished!
> 10 Sharpened to make a dreadful slaughter,
> Polished to flash like lightning!
> Should we then make mirth?

It despises the scepter of My son,
As it does all wood.
11 And He has given it to be polished,
That it may be handled;
This sword is sharpened, and it is polished
To be given into the hand of the slayer.'

12 "Cry and wail, son of man;
For it will be against My people,
Against all the princes of Israel.
Terrors including the sword will be against
My people;
Therefore strike *your* thigh.

13 "Because *it is* a testing,
And what if *the sword* despises even the
scepter?
The scepter shall be no *more,*"

says the Lord GOD.

14 "You therefore, son of man, prophesy,
And strike *your* hands together.
The third time let the sword do double
damage.
It *is* the sword *that* slays,
The sword that slays the great *men,*
That enters their private chambers.
15 I have set the point of the sword against
all their gates,
That the heart may melt and many may
stumble.
Ah! *It is* made bright;
It is grasped for slaughter:

16 "Swords at the ready!

Thrust right!
Set your blade!
Thrust left—
Wherever your edge is ordered!

17 “I also will beat My fists together,
And I will cause My fury to rest;
I, the LORD, have spoken.”

18 The word of the LORD came to me again, saying:
19 “And son of man, appoint for yourself two ways for the sword of the king of Babylon to go; both of them shall go from the same land. Make a sign; put *it* at the head of the road to the city.
20 “Appoint a road for the sword to go to Rabbah of the Ammonites, and to Judah, into fortified Jerusalem.
21 “For the king of Babylon stands at the parting of the road, at the fork of the two roads, to use divination: he shakes the arrows, he consults the images, he looks at the liver.
22 “In his right hand is the divination for Jerusalem: to set up battering rams, to call for a slaughter, to lift the voice with shouting, to set battering rams against the gates, to heap up a *siege* mound, and to build a wall.
23 “And it will be to them like a false divination in the eyes of those who have sworn oaths with them; but he will bring their iniquity to remembrance, that they may be taken.
24 “Therefore thus says the Lord GOD: ‘Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear—because you have come to remembrance, you shall be taken in hand.
25 ‘Now to you, O profane, wicked prince of Israel, whose day has come, whose iniquity *shall* end,
26 ‘thus says the Lord GOD:

“Remove the turban, and take off the crown;
Nothing *shall remain* the same.
Exalt the humble, and humble the exalted.
27Overthrown, overthrown,
I will make it overthrown!
It shall be no *longer,*
Until He comes whose right it is,
And I will give it to *Him*.” ’

A Sword Against the Ammonites

28“And you, son of man, prophesy and say, ‘Thus says the Lord GOD concerning the Ammonites and concerning their reproach,’ and say:

‘A sword, a sword *is* drawn,
Polished for slaughter,
For consuming, for flashing—
29While they see false visions for you,
While they divine a lie to you,
To bring you on the necks of the wicked, the slain
Whose day has come,
Whose iniquity *shall* end.

30‘Return *it* to its sheath.
I will judge you
In the place where you were created,
In the land of your nativity.
31I will pour out My indignation on you;
I will blow against you with the fire of My wrath,
And deliver you into the hands of brutal men *who are* skillful to destroy.
32You shall be fuel for the fire;
Your blood shall be in the midst of the land.

You shall not be remembered,
For I the LORD have spoken.’ ”

Ezekiel 22

Sins of Jerusalem

1 Moreover the word of the LORD came to me, saying,
2 “Now, son of man, will you judge, will you judge the
bloody city? Yes, show her all her abominations!
3 “Then say, ‘Thus says the Lord GOD: “The city sheds
blood in her own midst, that her time may come; and she
makes idols within herself to defile herself.
4 “You have become guilty by the blood which you have
shed, and have defiled yourself with the idols which you
have made. You have caused your days to draw near, and
have come to *the end of* your years; therefore I have made
you a reproach to the nations, and a mockery to all
countries.
5 “*Those* near and *those* far from you will mock you as
infamous *and* full of tumult.
6 “Look, the princes of Israel: each one has used his
power to shed blood in you.
7 “In you they have made light of father and mother; in
your midst they have oppressed the stranger; in you they
have mistreated the fatherless and the widow.
8 “You have despised My holy things and profaned My
Sabbaths.
9 “In you are men who slander to cause bloodshed; in you
are those who eat on the mountains; in your midst they
commit lewdness.
10 “In you men uncover their fathers’ nakedness; in you
they violate women who are set apart during their impurity.
11 “One commits abomination with his neighbor’s wife;
another lewdly defiles his daughter-in-law; and another in
you violates his sister, his father’s daughter.

12 “In you they take bribes to shed blood; you take usury
and increase; you have made profit from your neighbors by
extortion, and have forgotten Me,” says the Lord GOD.
13 “Behold, therefore, I beat My fists at the dishonest
profit which you have made, and at the bloodshed which
has been in your midst.
14 “Can your heart endure, or can your hands remain
strong, in the days when I shall deal with you? I, the LORD,
have spoken, and will do *it*.
15 “I will scatter you among the nations, disperse you
throughout the countries, and remove your filthiness
completely from you. *Faith in Context*
16 “You shall defile yourself in the sight of the nations;
then you shall know that I *am* the LORD.” ’ ”

Israel in the Furnace

17 The word of the LORD came to me, saying,
18 “Son of man, the house of Israel has become dross to
Me; they *are* all bronze, tin, iron, and lead, in the midst of a
furnace; they have become dross from silver.
19 “Therefore thus says the Lord GOD: ‘Because you have
all become dross, therefore behold, I will gather you into
the midst of Jerusalem.
20 ‘*As men* gather silver, bronze, iron, lead, and tin into
the midst of a furnace, to blow fire on it, to melt *it;* so I will
gather *you* in My anger and in My fury, and I will leave *you*
there and melt you.
21 ‘Yes, I will gather you and blow on you with the fire of
My wrath, and you shall be melted in its midst.
22 ‘As silver is melted in the midst of a furnace, so shall
you be melted in its midst; then you shall know that I, the
LORD, have poured out My fury on you.’ ”

Israel’s Wicked Leaders

23And the word of the LORD came to me, saying,

24"Son of man, say to her: 'You *are* a land that is not cleansed[a] or rained on in the day of indignation.'

25"The conspiracy of her prophets[b] in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken treasure and precious things; they have made many widows in her midst.

26"Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known *the difference* between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them.

27"Her princes in her midst *are* like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain.

28"Her prophets plastered them with untempered *mortar,* seeing false visions, and divining lies for them, saying, 'Thus says the Lord GOD,' when the LORD had not spoken.

29"The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully oppress the stranger.

30"So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one. *The Go-Between*

31"Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads," says the Lord GOD.

Ezekiel 23

Two Harlot Sisters

1 The word of the LORD came again to me, saying:

2 "Son of man, there were two women,
The daughters of one mother.
3 They committed harlotry in Egypt,
They committed harlotry in their youth;
Their breasts were there embraced,
Their virgin bosom was there pressed.
4 Their names: Oholah[a] the elder and
Oholibah[b] her sister;
They were Mine,
And they bore sons and daughters.
As for their names,
Samaria *is* Oholah, and Jerusalem *is*
Oholibah.

The Older Sister, Samaria

5 "Oholah played the harlot even though she
was Mine;
And she lusted for her lovers, the
neighboring Assyrians,
6 *Who were* clothed in purple,
Captains and rulers,
All of them desirable young men,
Horsemen riding on horses.
7 Thus she committed her harlotry with them,
All of them choice men of Assyria;
And with all for whom she lusted,
With all their idols, she defiled herself.

8 She has never given up her harlotry
brought from Egypt,
For in her youth they had lain with her,
Pressed her virgin bosom,
And poured out their immorality upon her.

9 "Therefore I have delivered her
Into the hand of her lovers,
Into the hand of the Assyrians,
For whom she lusted.
10 They uncovered her nakedness,
Took away her sons and daughters,
And slew her with the sword;
She became a byword among women,
For they had executed judgment on her.

The Younger Sister, Jerusalem

11 "Now although her sister Oholibah saw *this,* she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister's harlotry.

12 "She lusted for the neighboring Assyrians,
Captains and rulers,
Clothed most gorgeously,
Horsemen riding on horses,
All of them desirable young men.
13 Then I saw that she was defiled;
Both *took* the same way.
14 But she increased her harlotry;
She looked at men portrayed on the wall,
Images of Chaldeans portrayed in vermilion,
15 Girded with belts around their waists,
Flowing turbans on their heads,
All of them looking like captains,

In the manner of the Babylonians of
Chaldea,
The land of their nativity.
16As soon as her eyes saw them,
She lusted for them
And sent messengers to them in Chaldea.

17"Then the Babylonians came to her, into
the bed of love,
And they defiled her with their immorality;
So she was defiled by them, and alienated
herself from them.
18She revealed her harlotry and uncovered
her nakedness.
Then I alienated Myself from her,
As I had alienated Myself from her sister.

19"Yet she multiplied her harlotry
In calling to remembrance the days of her
youth,
When she had played the harlot in the land
of Egypt.
20For she lusted for her paramours,
Whose flesh *is like* the flesh of donkeys,
And whose issue *is like* the issue of horses.
21Thus you called to remembrance the
lewdness of your youth,
When the Egyptians pressed your bosom
Because of your youthful breasts.

Judgment on Jerusalem

22"Therefore, Oholibah, thus says the Lord GOD:

'Behold, I will stir up your lovers against
you,

From whom you have alienated yourself,
And I will bring them against you from every
side:
23The Babylonians,
All the Chaldeans,
Pekod, Shoa, Koa,
All the Assyrians with them,
All of them desirable young men,
Governors and rulers,
Captains and men of renown,
All of them riding on horses.
24And they shall come against you
With chariots, wagons, and war-horses,
With a horde of people.
They shall array against you
Buckler, shield, and helmet all around.

'I will delegate judgment to them,
And they shall judge you according to their
judgments.
25I will set My jealousy against you,
And they shall deal furiously with you;
They shall remove your nose and your ears,
And your remnant shall fall by the sword;
They shall take your sons and your
daughters,
And your remnant shall be devoured by fire.
26They shall also strip you of your clothes
And take away your beautiful jewelry.

27'Thus I will make you cease your lewdness
and your harlotry
Brought from the land of Egypt,
So that you will not lift your eyes to them,
Nor remember Egypt anymore.'

28 “For thus says the Lord GOD: ‘Surely I will deliver you
into the hand of those you hate, into the hand *of those* from
whom you alienated yourself.
29 ‘They will deal hatefully with you, take away all you
have worked for, and leave you naked and bare. The
nakedness of your harlotry shall be uncovered, both your
lewdness and your harlotry.
30 ‘I will do these *things* to you because you have gone as
a harlot after the Gentiles, because you have become
defiled by their idols.
31 ‘You have walked in the way of your sister; therefore I
will put her cup in your hand.’
32 “Thus says the Lord GOD:

‘You shall drink of your sister’s cup,
The deep and wide one;
You shall be laughed to scorn
And held in derision;
It contains much.
33 You will be filled with drunkenness and
sorrow,
The cup of horror and desolation,
The cup of your sister Samaria.
34 You shall drink and drain it,
You shall break its shards,
And tear at your own breasts;
For I have spoken,’
Says the Lord GOD.

35 “Therefore thus says the Lord GOD:

‘Because you have forgotten Me and cast Me
behind your back,
Therefore you shall bear the *penalty*
Of your lewdness and your harlotry.’ ”

Both Sisters Judged

36 The LORD also said to me: “Son of man, will you judge
Oholah and Oholibah? Then declare to them their
abominations.
37 “For they have committed adultery, and blood *is* on
their hands. They have committed adultery with their idols,
and even sacrificed their sons whom they bore to Me,
passing them through *the fire,* to devour *them*.
38 “Moreover they have done this to Me: They have
defiled My sanctuary on the same day and profaned My
Sabbaths.
39 “For after they had slain their children for their idols,
on the same day they came into My sanctuary to profane it;
and indeed thus they have done in the midst of My house.
40 “Furthermore you sent for men to come from afar, to
whom a messenger *was* sent; and there they came. And you
washed yourself for them, painted your eyes, and adorned
yourself with ornaments.
41 “You sat on a stately couch, with a table prepared
before it, on which you had set My incense and My oil.
42 “The sound of a carefree multitude *was* with her, and
Sabeans *were* brought from the wilderness with men of the
common sort, who put bracelets on their wrists and
beautiful crowns on their heads.
43 “Then I said concerning *her who had grown* old in
adulteries, ‘Will they commit harlotry with her now, and she
with them?’
44 “Yet they went in to her, as men go in to a woman who
plays the harlot; thus they went in to Oholah and Oholibah,
the lewd women.
45 “But righteous men will judge them after the manner of
adulteresses, and after the manner of women who shed
blood, because they *are* adulteresses, and blood *is* on their
hands.

46“For thus says the Lord GOD: ‘Bring up an assembly
against them, give them up to trouble and plunder.
47‘The assembly shall stone them with stones and
execute them with their swords; they shall slay their sons
and their daughters, and burn their houses with fire.
48‘Thus I will cause lewdness to cease from the land, that
all women may be taught not to practice your lewdness.
49‘They shall repay you for your lewdness, and you shall
pay for your idolatrous sins. Then you shall know that I *am*
the Lord GOD.’ ”

Ezekiel 24

Symbol of the Cooking Pot

1 Again, in the ninth year, in the tenth month, on the tenth
day of the month, the word of the LORD came to me,
saying,
2 "Son of man, write down the name of the day, this very
day—the king of Babylon started his siege against
Jerusalem this very day.
3 "And utter a parable to the rebellious house, and say to
them, 'Thus says the Lord GOD:

"Put on a pot, set *it* on,
And also pour water into it. *The Boiling City*
4 Gather pieces *of meat* in it,
Every good piece,
The thigh and the shoulder.
Fill *it* with choice cuts;
5 Take the choice of the flock.
Also pile *fuel* bones under it,
Make it boil well,
And let the cuts simmer in it."

6 'Therefore thus says the Lord GOD:

"Woe to the bloody city,
To the pot whose scum *is* in it,
And whose scum is not gone from it!
Bring it out piece by piece,
On which no lot has fallen.
7 For her blood is in her midst;
She set it on top of a rock;
She did not pour it on the ground,

To cover it with dust.
8That it may raise up fury and take
vengeance,
I have set her blood on top of a rock,
That it may not be covered.”

9“Therefore thus says the Lord GOD:

“Woe to the bloody city!
I too will make the pyre great.
10Heap on the wood,
Kindle the fire;
Cook the meat well,
Mix in the spices,
And let the cuts be burned up.

11“Then set the pot empty on the coals,
That it may become hot and its bronze may
burn,
That its filthiness may be melted in it,
That its scum may be consumed.
12She has grown weary with lies,
And her great scum has not gone from her.
Let her scum *be* in the fire!
13In your filthiness *is* lewdness.
Because I have cleansed you, and you were
not cleansed,
You will not be cleansed of your filthiness
anymore,
Till I have caused My fury to rest upon you.
14I, the LORD, have spoken *it;*
It shall come to pass, and I will do *it;*
I will not hold back,
Nor will I spare,
Nor will I relent;

According to your ways
And according to your deeds
They[a] will judge you,”
Says the Lord GOD.’ ”

The Prophet’s Wife Dies

15Also the word of the LORD came to me, saying,
16“Son of man, behold, I take away from you the desire of your eyes with one stroke; yet you shall neither mourn nor weep, nor shall your tears run down.
17“Sigh in silence, make no mourning for the dead; bind your turban on your head, and put your sandals on your feet; do not cover *your* lips, and do not eat man’s bread *of sorrow*.”
18So I spoke to the people in the morning, and at evening my wife died; and the next morning I did as I was commanded.
19And the people said to me, “Will you not tell us what these *things signify* to us, that you behave so?”
20Then I answered them, “The word of the LORD came to me, saying,
21‘Speak to the house of Israel, “Thus says the Lord GOD: ‘Behold, I will profane My sanctuary, your arrogant boast, the desire of your eyes, the delight of your soul; and your sons and daughters whom you left behind shall fall by the sword.
22‘And you shall do as I have done; you shall not cover *your* lips nor eat man’s bread *of sorrow*.
23‘Your turbans shall be on your heads and your sandals on your feet; you shall neither mourn nor weep, but you shall pine away in your iniquities and mourn with one another.
24‘Thus Ezekiel is a sign to you; according to all that he has done you shall do; and when this comes, you shall know

that I *am* the Lord GOD.’ ”

25 ‘And you, son of man—*will it* not *be* in the day when I take from them their stronghold, their joy and their glory, the desire of their eyes, and that on which they set their minds, their sons and their daughters:

26 ‘on that day one who escapes will come to you to let *you* hear *it* with *your* ears;

27 ‘on that day your mouth will be opened to him who has escaped; you shall speak and no longer be mute. Thus you will be a sign to them, and they shall know that I *am* the LORD.’ ”

Ezekiel 25

Proclamation Against Ammon

1 The word of the LORD came to me, saying,
2 “Son of man, set your face against the Ammonites, and prophesy against them.
3 “Say to the Ammonites, ‘Hear the word of the Lord GOD! Thus says the Lord GOD: “Because you said, ‘Aha!’ against My sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity,
4 “indeed, therefore, I will deliver you as a possession to the men of the East, and they shall set their encampments among you and make their dwellings among you; they shall eat your fruit, and they shall drink your milk.
5 “And I will make Rabbah a stable for camels and Ammon a resting place for flocks. Then you shall know that I *am* the LORD.”
6 ‘For thus says the Lord GOD: “Because you clapped *your* hands, stamped your feet, and rejoiced in heart with all your disdain for the land of Israel,
7 “indeed, therefore, I will stretch out My hand against you, and give you as plunder to the nations; I will cut you off from the peoples, and I will cause you to perish from the countries; I will destroy you, and you shall know that I *am* the LORD.”

Proclamation Against Moab

8 ‘Thus says the Lord GOD: “Because Moab and Seir say, ‘Look! The house of Judah *is* like all the nations,’
9 “therefore, behold, I will clear the territory of Moab of cities, of the cities on its frontier, the glory of the country,

Beth Jeshimoth, Baal Meon, and Kirjathaim.

10 “To the men of the East I will give it as a possession,
together with the Ammonites, that the Ammonites may not
be remembered among the nations.

11 “And I will execute judgments upon Moab, and they
shall know that I *am* the LORD.”

Proclamation Against Edom

12 ‘Thus says the Lord GOD: “Because of what Edom did
against the house of Judah by taking vengeance, and has
greatly offended by avenging itself on them,”

13 ‘therefore thus says the Lord GOD: “I will also stretch
out My hand against Edom, cut off man and beast from it,
and make it desolate from Teman; Dedan shall fall by the
sword.

14 “I will lay My vengeance on Edom by the hand of My
people Israel, that they may do in Edom according to My
anger and according to My fury; and they shall know My
vengeance,” says the Lord GOD.

Proclamation Against Philistia

15 ‘Thus says the Lord GOD: “Because the Philistines
dealt vengefully and took vengeance with a spiteful heart,
to destroy because of the old hatred,”

16 ‘therefore thus says the Lord GOD: “I will stretch out
My hand against the Philistines, and I will cut off the
Cherethites and destroy the remnant of the seacoast.

17 “I will execute great vengeance on them with furious
rebukes; and they shall know that I *am* the LORD, when I
lay My vengeance upon them.” ’ ”

Ezekiel 26

Proclamation Against Tyre

1 And it came to pass in the eleventh year, on the first *day* of
the month, *that* the word of the LORD came to me, saying,
2 "Son of man, because Tyre has said against Jerusalem,
'Aha! She is broken who *was* the gateway of the peoples;
now she is turned over to me; I shall be filled; she is laid
waste.'
3 "Therefore thus says the Lord GOD: 'Behold, I *am*
against you, O Tyre, and will cause many nations to come
up against you, as the sea causes its waves to come up.
4 'And they shall destroy the walls of Tyre and break down
her towers; I will also scrape her dust from her, and make
her like the top of a rock.
5 'It shall be *a place for* spreading nets in the midst of the
sea, for I have spoken,' says the Lord GOD; 'it shall become
plunder for the nations.
6 'Also her daughter *villages* which *are* in the fields shall
be slain by the sword. Then they shall know that I *am* the
LORD.'
7 "For thus says the Lord GOD: 'Behold, I will bring
against Tyre from the north Nebuchadnezzar[a] king of
Babylon, king of kings, with horses, with chariots, and with
horsemen, and an army with many people.
8 'He will slay with the sword your daughter *villages* in
the fields; he will heap up a siege mound against you, build
a wall against you, and raise a defense against you.
9 'He will direct his battering rams against your walls, and
with his axes he will break down your towers.
10 'Because of the abundance of his horses, their dust will
cover you; your walls will shake at the noise of the

horsemen, the wagons, and the chariots, when he enters your gates, as men enter a city that has been breached.

11 ‘With the hooves of his horses he will trample all your streets; he will slay your people by the sword, and your strong pillars will fall to the ground.

12 ‘They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timber, and your soil in the midst of the water.

13 ‘I will put an end to the sound of your songs, and the sound of your harps shall be heard no more.

14 ‘I will make you like the top of a rock; you shall be *a place for* spreading nets, and you shall never be rebuilt, for I the LORD have spoken,’ says the Lord GOD.

15 “Thus says the Lord GOD to Tyre: ‘Will the coastlands not shake at the sound of your fall, when the wounded cry, when slaughter is made in the midst of you?

16 ‘Then all the princes of the sea will come down from their thrones, lay aside their robes, and take off their embroidered garments; they will clothe themselves with trembling; they will sit on the ground, tremble *every* moment, and be astonished at you.

17 ‘And they will take up a lamentation for you, and say to you:

> “How you have perished,
> O one inhabited by seafaring men,
> O renowned city,
> Who was strong at sea,
> She and her inhabitants,
> Who caused their terror *to be* on all her inhabitants!
> 18 Now the coastlands tremble on the day of your fall;

Yes, the coastlands by the sea are troubled
at your departure.” ’

19 “For thus says the Lord GOD: ‘When I make you a
desolate city, like cities that are not inhabited, when I bring
the deep upon you, and great waters cover you,
20 ‘then I will bring you down with those who descend
into the Pit, to the people of old, and I will make you dwell
in the lowest part of the earth, in places desolate from
antiquity, with those who go down to the Pit, so that you
may never be inhabited; and I shall establish glory in the
land of the living.
21 ‘I will make you a terror, and you *shall be* no *more;*
though you are sought for, you will never be found again,’
says the Lord GOD.”

Ezekiel 27

Lamentation for Tyre

1 The word of the LORD came again to me, saying,
2 “Now, son of man, take up a lamentation for Tyre,
3 “and say to Tyre, ‘You who are situated at the entrance of the sea, merchant of the peoples on many coastlands, thus says the Lord GOD:

“O Tyre, you have said,
‘I *am* perfect in beauty.’
4 Your borders *are* in the midst of the seas.
Your builders have perfected your beauty.
5 They made all *your* planks of fir trees from Senir;
They took a cedar from Lebanon to make you a mast.
6 *Of* oaks from Bashan they made your oars;
The company of Ashurites have inlaid your planks
With ivory from the coasts of Cyprus.[a]
7 Fine embroidered linen from Egypt was what you spread for your sail;
Blue and purple from the coasts of Elishah was what covered you.

8 “Inhabitants of Sidon and Arvad were your oarsmen;
Your wise men, O Tyre, were in you;
They became your pilots.
9 Elders of Gebal and its wise men
Were in you to caulk your seams;
All the ships of the sea

And their oarsmen were in you
To market your merchandise.

10"Those from Persia, Lydia,[b] and Libya[c]
Were in your army as men of war;
They hung shield and helmet in you;
They gave splendor to you.
11 Men of Arvad with your army *were* on your
walls *all* around,
And the men of Gammad were in your
towers;
They hung their shields on your walls *all*
around;
They made your beauty perfect.

12"Tarshish *was* your merchant because of your many luxury goods. They gave you silver, iron, tin, and lead for your goods.
13 "Javan, Tubal, and Meshech *were* your traders. They bartered human lives and vessels of bronze for your merchandise.
14 "Those from the house of Togarmah traded for your wares with horses, steeds, and mules.
15 "The men of Dedan *were* your traders; many isles *were* the market of your hand. They brought you ivory tusks and ebony as payment.
16 "Syria *was* your merchant because of the abundance of goods you made. They gave you for your wares emeralds, purple, embroidery, fine linen, corals, and rubies.
17 "Judah and the land of Israel *were* your traders. They traded for your merchandise wheat of Minnith, millet, honey, oil, and balm.
18 "Damascus *was* your merchant because of the abundance of goods you made, because of your many luxury items, with the wine of Helbon and with white wool.

19 “Dan and Javan paid for your wares, traversing back
and forth. Wrought iron, cassia, and cane were among your
merchandise.
20 “Dedan *was* your merchant in saddlecloths for riding.
21 “Arabia and all the princes of Kedar *were* your regular
merchants. They traded with you in lambs, rams, and goats.
22 “The merchants of Sheba and Raamah *were* your
merchants. They traded for your wares the choicest spices,
all kinds of precious stones, and gold.
23 “Haran, Canneh, Eden, the merchants of Sheba,
Assyria, *and* Chilmad *were* your merchants.
24 “These *were* your merchants in choice items—in purple
clothes, in embroidered garments, in chests of multicolored
apparel, in sturdy woven cords, which were in your
marketplace.

25 “The ships of Tarshish were carriers of
your merchandise.
You were filled and very glorious in the
midst of the seas.
26 Your oarsmen brought you into many
waters,
But the east wind broke you in the midst of
the seas.

27 “Your riches, wares, and merchandise,
Your mariners and pilots,
Your caulkers and merchandisers,
All your men of war who *are* in you,
And the entire company which *is* in your
midst,
Will fall into the midst of the seas on the day
of your ruin.
28 The common-land will shake at the sound
of the cry of your pilots.

29 “All who handle the oar,
The mariners,
All the pilots of the sea
Will come down from their ships *and* stand
on the shore.
30 They will make their voice heard because
of you;
They will cry bitterly and cast dust on their
heads;
They will roll about in ashes;
31 They will shave themselves completely
bald because of you,
Gird themselves with sackcloth,
And weep for you
With bitterness of heart *and* bitter wailing.
32 In their wailing for you
They will take up a lamentation,
And lament for you:
‘What *city is* like Tyre,
Destroyed in the midst of the sea?

33 ‘When your wares went out by sea,
You satisfied many people;
You enriched the kings of the earth
With your many luxury goods and your
merchandise.
34 But you are broken by the seas in the
depths of the waters;
Your merchandise and the entire company
will fall in your midst.
35 All the inhabitants of the isles will be
astonished at you;
Their kings will be greatly afraid,
And *their* countenance will be troubled.

[36]The merchants among the peoples will
hiss at you;
You will become a horror, and *be* no more
forever.’ ” ’ ”

Ezekiel 28

Proclamation Against the King of Tyre

1 The word of the LORD came to me again, saying,
2 "Son of man, say to the prince of Tyre, 'Thus says the Lord GOD:

"Because your heart *is* lifted up,
And you say, 'I *am* a god,
I sit *in* the seat of gods,
In the midst of the seas,'
Yet you *are* a man, and not a god,
Though you set your heart as the heart of a god
3 (Behold, you *are* wiser than Daniel!
There is no secret that can be hidden from you!
4 With your wisdom and your understanding
You have gained riches for yourself,
And gathered gold and silver into your treasuries;
5 By your great wisdom in trade you have increased your riches,
And your heart is lifted up because of your riches),"

6 'Therefore thus says the Lord GOD:

"Because you have set your heart as the heart of a god,
7 Behold, therefore, I will bring strangers against you,
The most terrible of the nations;

And they shall draw their swords against the
beauty of your wisdom,
And defile your splendor.
8They shall throw you down into the Pit,
And you shall die the death of the slain
In the midst of the seas.

9“Will you still say before him who slays you,
‘I *am* a god’?
But you *shall be* a man, and not a god,
In the hand of him who slays you.
10You shall die the death of the
uncircumcised
By the hand of aliens;
For I have spoken,” says the Lord GOD.’ ”

Lamentation for the King of Tyre

11Moreover the word of the LORD came to me, saying,
12“Son of man, take up a lamentation for the king of Tyre, and say to him, ‘Thus says the Lord GOD:

“You *were* the seal of perfection,
Full of wisdom and perfect in beauty.
13You were in Eden, the garden of God;
Every precious stone *was* your covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald with gold.
The workmanship of your timbrels and pipes
Was prepared for you on the day you were
created.

14“You *were* the anointed cherub who
covers;
I established you;

You were on the holy mountain of God;
You walked back and forth in the midst of
fiery stones.
15You *were* perfect in your ways from the
day you were created,
Till iniquity was found in you.

16"By the abundance of your trading
You became filled with violence within,
And you sinned;
Therefore I cast you as a profane thing
Out of the mountain of God;
And I destroyed you, O covering cherub,
From the midst of the fiery stones.

17"Your heart was lifted up because of your
beauty;
You corrupted your wisdom for the sake of
your splendor;
I cast you to the ground,
I laid you before kings,
That they might gaze at you.

18"You defiled your sanctuaries
By the multitude of your iniquities,
By the iniquity of your trading;
Therefore I brought fire from your midst;
It devoured you,
And I turned you to ashes upon the earth
In the sight of all who saw you.
19All who knew you among the peoples are
astonished at you;
You have become a horror,
And *shall be* no more forever." ' "

Proclamation Against Sidon

20 Then the word of the LORD came to me, saying,
21 "Son of man, set your face toward Sidon, and prophesy against her,
22 "and say, 'Thus says the Lord GOD:

"Behold, I *am* against you, O Sidon;
I will be glorified in your midst;
And they shall know that I *am* the LORD,
When I execute judgments in her and am hallowed in her.
23 For I will send pestilence upon her,
And blood in her streets;
The wounded shall be judged in her midst
By the sword against her on every side;
Then they shall know that I *am* the LORD.

24 "And there shall no longer be a pricking brier or a painful thorn for the house of Israel from among all *who are* around them, who despise them. Then they shall know that I *am* the Lord GOD."

Israel's Future Blessing

25 'Thus says the Lord GOD: "When I have gathered the house of Israel from the peoples among whom they are scattered, and am hallowed in them in the sight of the Gentiles, then they will dwell in their own land which I gave to My servant Jacob.
26 "And they will dwell safely there, build houses, and plant vineyards; yes, they will dwell securely, when I execute judgments on all those around them who despise them. Then they shall know that I *am* the LORD their God." ' "

Ezekiel 29

Proclamation Against Egypt

1 In the tenth year, in the tenth *month,* on the twelfth *day* of
the month, the word of the LORD came to me, saying,
2 "Son of man, set your face against Pharaoh king of
Egypt, and prophesy against him, and against all Egypt.
3 "Speak, and say, 'Thus says the Lord GOD:

"Behold, I *am* against you,
O Pharaoh king of Egypt,
O great monster who lies in the midst of his
rivers,
Who has said, 'My River[a] *is* my own;
I have made *it* for myself.'
4 But I will put hooks in your jaws,
And cause the fish of your rivers to stick to
your scales;
I will bring you up out of the midst of your
rivers,
And all the fish in your rivers will stick to
your scales.
5 I will leave you in the wilderness,
You and all the fish of your rivers;
You shall fall on the open field;
You shall not be picked up or gathered.[b]
I have given you as food
To the beasts of the field
And to the birds of the heavens.

6 "Then all the inhabitants of Egypt
Shall know that I *am* the LORD,

Because they have been a staff of reed to the
house of Israel.
7 When they took hold of you with the hand,
You broke and tore all their shoulders;[c]
When they leaned on you,
You broke and made all their backs quiver.”

8 Therefore thus says the Lord GOD: “Surely I will bring
a sword upon you and cut off from you man and beast.
9 “And the land of Egypt shall become desolate and waste;
then they will know that I *am* the LORD, because he said,
‘The River *is* mine, and I have made *it*.’
10 “Indeed, therefore, I *am* against you and against your
rivers, and I will make the land of Egypt utterly waste and
desolate, from Migdol[d] *to* Syene, as far as the border of
Ethiopia.
11 “Neither foot of man shall pass through it nor foot of
beast pass through it, and it shall be uninhabited forty
years.
12 “I will make the land of Egypt desolate in the midst of
the countries *that are* desolate; and among the cities *that*
are laid waste, her cities shall be desolate forty years; and I
will scatter the Egyptians among the nations and disperse
them throughout the countries.”
13 Yet, thus says the Lord GOD: “At the end of forty years
I will gather the Egyptians from the peoples among whom
they were scattered.
14 “I will bring back the captives of Egypt and cause them
to return to the land of Pathros, to the land of their origin,
and there they shall be a lowly kingdom.
15 “It shall be the lowliest of kingdoms; it shall never
again exalt itself above the nations, for I will diminish them
so that they will not rule over the nations anymore.

16“No longer shall it be the confidence of the house of Israel, but will remind them of *their* iniquity when they turned to follow them. Then they shall know that I *am* the Lord GOD.” ’ ”

Babylonia Will Plunder Egypt

17And it came to pass in the twenty-seventh year, in the first *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,

18“Son of man, Nebuchadnezzar king of Babylon caused his army to labor strenuously against Tyre; every head *was* made bald, and every shoulder rubbed raw; yet neither he nor his army received wages from Tyre, for the labor which they expended on it.

19“Therefore thus says the Lord GOD: ‘Surely I will give the land of Egypt to Nebuchadnezzar king of Babylon; he shall take away her wealth, carry off her spoil, and remove her pillage; and that will be the wages for his army.

20‘I have given him the land of Egypt *for* his labor, because they worked for Me,’ says the Lord GOD.

21‘In that day I will cause the horn of the house of Israel to spring forth, and I will open your mouth to speak in their midst. Then they shall know that I *am* the LORD.’ ”

Ezekiel 30

Egypt and Her Allies Will Fall

1 The word of the LORD came to me again, saying,
2 “Son of man, prophesy and say, ‘Thus says the Lord GOD:

“Wail, ‘Woe to the day!’
3 For the day *is* near,
Even the day of the LORD *is* near;
It will be a day of clouds, the time of the
Gentiles.
4 The sword shall come upon Egypt,
And great anguish shall be in Ethiopia,
When the slain fall in Egypt,
And they take away her wealth,
And her foundations are broken down.

5 “Ethiopia, Libya,[a] Lydia,[b] all the mingled people, Chub, and the men of the lands who are allied, shall fall with them by the sword.”
6 ‘Thus says the LORD:

“Those who uphold Egypt shall fall,
And the pride of her power shall come down.
From Migdol *to* Syene
Those within her shall fall by the sword,”
Says the Lord GOD.

7 “They shall be desolate in the midst of the
desolate countries,
And her cities shall be in the midst of the
cities *that are* laid waste.

8 Then they will know that I *am* the LORD,
When I have set a fire in Egypt
And all her helpers are destroyed.
9 On that day messengers shall go forth from
Me in ships
To make the careless Ethiopians afraid,
And great anguish shall come upon them,
As on the day of Egypt;
For indeed it is coming!”

10 ‘Thus says the Lord GOD:

“I will also make a multitude of Egypt to
cease
By the hand of Nebuchadnezzar king of
Babylon.
11 He and his people with him, the most
terrible of the nations,
Shall be brought to destroy the land;
They shall draw their swords against Egypt,
And fill the land with the slain.
12 I will make the rivers dry,
And sell the land into the hand of the
wicked;
I will make the land waste, and all that is in
it,
By the hand of aliens.
I, the LORD, have spoken.”

13 ‘Thus says the Lord GOD:

“I will also destroy the idols,
And cause the images to cease from Noph;[c]
There shall no longer be princes from the
land of Egypt;

I will put fear in the land of Egypt.
14 I will make Pathros desolate,
Set fire to Zoan,
And execute judgments in No.[d]
15 I will pour My fury on Sin,[e] the strength of
Egypt;
I will cut off the multitude of No,
16 And set a fire in Egypt;
Sin shall have great pain,
No shall be split open,
And Noph *shall be in* distress daily.
17 The young men of Aven[f] and Pi Beseth
shall fall by the sword,
And these *cities* shall go into captivity.
18 At Tehaphnehes[g] the day shall also be
darkened,[h]
When I break the yokes of Egypt there.
And her arrogant strength shall cease in her;
As for her, a cloud shall cover her,
And her daughters shall go into captivity.
19 Thus I will execute judgments on Egypt,
Then they shall know that I *am* the
LORD.” ’ ”

Proclamation Against Pharaoh

20 And it came to pass in the eleventh year, in the first *month,* on the seventh *day* of the month, *that* the word of the LORD came to me, saying,

21 “Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not been bandaged for healing, nor a splint put on to bind it, to make it strong enough to hold a sword.

22 “Therefore thus says the Lord GOD: ‘Surely I *am* against Pharaoh king of Egypt, and will break his arms,

both the strong one and the one that was broken; and I will make the sword fall out of his hand.

23 ‘I will scatter the Egyptians among the nations, and disperse them throughout the countries.

24 ‘I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh’s arms, and he will groan before him with the groanings of a mortally wounded *man*.

25 ‘Thus I will strengthen the arms of the king of Babylon, but the arms of Pharaoh shall fall down; they shall know that I *am* the LORD, when I put My sword into the hand of the king of Babylon and he stretches it out against the land of Egypt.

26 ‘I will scatter the Egyptians among the nations and disperse them throughout the countries. Then they shall know that I *am* the LORD.’ ”

Ezekiel 31

Egypt Cut Down Like a Great Tree

1 Now it came to pass in the eleventh year, in the third *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,

2 “Son of man, say to Pharaoh king of Egypt and to his multitude:

‘Whom are you like in your greatness?
3 Indeed Assyria *was* a cedar in Lebanon,
With fine branches that shaded the forest,
And of high stature;
And its top was among the thick boughs.
4 The waters made it grow;
Underground waters gave it height,
With their rivers running around the place where it was planted,
And sent out rivulets to all the trees of the field.

5 ‘Therefore its height was exalted above all the trees of the field;
Its boughs were multiplied,
And its branches became long because of the abundance of water,
As it sent them out.
6 All the birds of the heavens made their nests in its boughs;
Under its branches all the beasts of the field brought forth their young;
And in its shadow all great nations made their home.

7 ‘Thus it was beautiful in greatness and in
the length of its branches,
Because its roots reached to abundant
waters.
8 The cedars in the garden of God could not
hide it;
The fir trees were not like its boughs,
And the chestnut[a] trees were not like its
branches;
No tree in the garden of God was like it in
beauty.
9 I made it beautiful with a multitude of
branches,
So that all the trees of Eden envied it,
That *were* in the garden of God.’

10 “Therefore thus says the Lord GOD: ‘Because you have increased in height, and it set its top among the thick boughs, and its heart was lifted up in its height,
11 ‘therefore I will deliver it into the hand of the mighty one of the nations, and he shall surely deal with it; I have driven it out for its wickedness.
12 ‘And aliens, the most terrible of the nations, have cut it down and left it; its branches have fallen on the mountains and in all the valleys; its boughs lie broken by all the rivers of the land; and all the peoples of the earth have gone from under its shadow and left it.

13 ‘On its ruin will remain all the birds of the
heavens,
And all the beasts of the field will come to its
branches—

14 ‘So that no trees by the waters may ever again exalt themselves for their height, nor set their tops among the

thick boughs, that no tree which drinks water may ever be high enough to reach up to them.

> ‘For they have all been delivered to death,
> To the depths of the earth,
> Among the children of men who go down to
> the Pit.’

15 “Thus says the Lord GOD: ‘In the day when it went down to hell, I caused mourning. I covered the deep because of it. I restrained its rivers, and the great waters were held back. I caused Lebanon to mourn for it, and all the trees of the field wilted because of it.

16 ‘I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the depths of the earth.

17 ‘They also went down to hell with it, with those *slain* by the sword; and *those who were* its *strong* arm dwelt in its shadows among the nations.

18 ‘To which of the trees in Eden will you then be likened in glory and greatness? Yet you shall be brought down with the trees of Eden to the depths of the earth; you shall lie in the midst of the uncircumcised, with *those* slain by the sword. This *is* Pharaoh and all his multitude,’ says the Lord GOD.”

Ezekiel 32

Lamentation for Pharaoh and Egypt

1 And it came to pass in the twelfth year, in the twelfth *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,

2 "Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him:

> 'You are like a young lion among the nations,
> And you *are* like a monster in the seas,
> Bursting forth in your rivers,
> Troubling the waters with your feet,
> And fouling their rivers.'

3 "Thus says the Lord GOD:

> 'I will therefore spread My net over you with
> a company of many people,
> And they will draw you up in My net.
> 4 Then I will leave you on the land;
> I will cast you out on the open fields,
> And cause to settle on you all the birds of
> the heavens.
> And with you I will fill the beasts of the
> whole earth.
> 5 I will lay your flesh on the mountains,
> And fill the valleys with your carcass.
>
> 6 'I will also water the land with the flow of
> your blood,
> *Even* to the mountains;
> And the riverbeds will be full of you.

7 When *I* put out your light,
I will cover the heavens, and make its stars dark;
I will cover the sun with a cloud,
And the moon shall not give her light.
8 All the bright lights of the heavens I will make dark over you,
And bring darkness upon your land,'
Says the Lord GOD.

9 'I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known.
10 'Yes, I will make many peoples astonished at you, and their kings shall be horribly afraid of you when I brandish My sword before them; and they shall tremble *every* moment, every man for his own life, in the day of your fall.'
11 "For thus says the Lord GOD: 'The sword of the king of Babylon shall come upon you.
12 'By the swords of the mighty warriors, all of them the most terrible of the nations, I will cause your multitude to fall.

'They shall plunder the pomp of Egypt,
And all its multitude shall be destroyed.
13 Also I will destroy all its animals
From beside its great waters;
The foot of man shall muddy them no more,
Nor shall the hooves of animals muddy them.
14 Then I will make their waters clear,
And make their rivers run like oil,'
Says the Lord GOD.

15 'When I make the land of Egypt desolate,

And the country is destitute of all that once
filled it,
When I strike all who dwell in it,
Then they shall know that I *am* the LORD.

16‘This *is* the lamentation
With which they shall lament her;
The daughters of the nations shall lament
her;
They shall lament for her, for Egypt,
And for all her multitude,’
Says the Lord GOD.”

Egypt and Others Consigned to the Pit

17It came to pass also in the twelfth year, on the fifteenth *day* of the month, *that* the word of the LORD came to me, saying:

18“Son of man, wail over the multitude of
Egypt,
And cast them down to the depths of the
earth,
Her and the daughters of the famous
nations,
With those who go down to the Pit:
19‘Whom do you surpass in beauty?
Go down, be placed with the uncircumcised.’

20“They shall fall in the midst of *those* slain
by the sword;
She is delivered to the sword,
Drawing her and all her multitudes.
21The strong among the mighty
Shall speak to him out of the midst of hell
With those who help him:

‘They have gone down,
They lie with the uncircumcised, slain by the sword.’

22“Assyria *is* there, and all her company,
With their graves all around her,
All of them slain, fallen by the sword.
23Her graves are set in the recesses of the Pit,
And her company is all around her grave,
All of them slain, fallen by the sword,
Who caused terror in the land of the living.

24“There *is* Elam and all her multitude,
All around her grave,
All of them slain, fallen by the sword,
Who have gone down uncircumcised to the lower parts of the earth,
Who caused their terror in the land of the living;
Now they bear their shame with those who go down to the Pit.
25They have set her bed in the midst of the slain,
With all her multitude,
With her graves all around it,
All of them uncircumcised, slain by the sword;
Though their terror was caused
In the land of the living,
Yet they bear their shame
With those who go down to the Pit;
It was put in the midst of the slain.

26“There *are* Meshech and Tubal and all
their multitudes,
With all their graves around it,
All of them uncircumcised, slain by the
sword,
Though they caused their terror in the land
of the living.
27They do not lie with the mighty
Who are fallen of the uncircumcised,
Who have gone down to hell with their
weapons of war;
They have laid their swords under their
heads,
But their iniquities will be on their bones,
Because of the terror of the mighty in the
land of the living.
28Yes, you shall be broken in the midst of the
uncircumcised,
And lie with *those* slain by the sword.

29“There *is* Edom,
Her kings and all her princes,
Who despite their might
Are laid beside *those* slain by the sword;
They shall lie with the uncircumcised,
And with those who go down to the Pit.
30There *are* the princes of the north,
All of them, and all the Sidonians,
Who have gone down with the slain
In shame at the terror which they caused by
their might;
They lie uncircumcised with *those* slain by
the sword,
And bear their shame with those who go
down to the Pit.

31“Pharaoh will see them
And be comforted over all his multitude,
Pharaoh and all his army,
Slain by the sword,”
Says the Lord GOD.

32“For I have caused My terror in the land of
the living;
And he shall be placed in the midst of the
uncircumcised
With *those* slain by the sword,
Pharaoh and all his multitude,”
Says the Lord GOD.

Ezekiel 33

The Watchman and His Message

1 Again the word of the LORD came to me, saying,

2 “Son of man, speak to the children of your people, and say to them: ‘When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman,

3 ‘when he sees the sword coming upon the land, if he blows the trumpet and warns the people,

4 ‘then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his *own* head.

5 ‘He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life.

6 ‘But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes *any* person from among them, he is taken away in his iniquity; but his blood I will require at the watchman’s hand.’

7 “So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me.

8 “When I say to the wicked, ‘O wicked *man,* you shall surely die!’ and you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood I will require at your hand.

9 “Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.

10 “Therefore you, O son of man, say to the house of
Israel: ‘Thus you say, “If our transgressions and our sins *lie*
upon us, and we pine away in them, how can we then
live?” ’
11 “Say to them: ‘*As* I live,’ says the Lord GOD, ‘I have no
pleasure in the death of the wicked, but that the wicked
turn from his way and live. Turn, turn from your evil ways!
For why should you die, O house of Israel?’

The Fairness of God’s Judgment

12 “Therefore you, O son of man, say to the children of
your people: ‘The righteousness of the righteous man shall
not deliver him in the day of his transgression; as for the
wickedness of the wicked, he shall not fall because of it in
the day that he turns from his wickedness; nor shall the
righteous be able to live because of *his righteousness* in the
day that he sins.’
13 “When I say to the righteous *that* he shall surely live,
but he trusts in his own righteousness and commits
iniquity, none of his righteous works shall be remembered;
but because of the iniquity that he has committed, he shall
die.
14 “Again, when I say to the wicked, ‘You shall surely die,’
if he turns from his sin and does what is lawful and right,
15 “*if* the wicked restores the pledge, gives back what he
has stolen, and walks in the statutes of life without
committing iniquity, he shall surely live; he shall not die.
16 “None of his sins which he has committed shall be
remembered against him; he has done what is lawful and
right; he shall surely live.
17 “Yet the children of your people say, ‘The way of the
LORD is not fair.’ But it is their way which is not fair!
18 “When the righteous turns from his righteousness and
commits iniquity, he shall die because of it.

19 “But when the wicked turns from his wickedness and
does what is lawful and right, he shall live because of it.
20 “Yet you say, ‘The way of the LORD is not fair.’ O house
of Israel, I will judge every one of you according to his own
ways.”

The Fall of Jerusalem

21 And it came to pass in the twelfth year of our captivity,
in the tenth *month,* on the fifth *day* of the month, *that* one
who had escaped from Jerusalem came to me and said,
“The city has been captured!”
22 Now the hand of the LORD had been upon me the
evening before the man came who had escaped. And He
had opened my mouth; so when he came to me in the
morning, my mouth was opened, and I was no longer mute.

The Cause of Judah’s Ruin

23 Then the word of the LORD came to me, saying:
24 “Son of man, they who inhabit those ruins in the land of
Israel are saying, ‘Abraham was only one, and he inherited
the land. But we *are* many; the land has been given to us as
a possession.’
25 “Therefore say to them, ‘Thus says the Lord GOD: “You
eat *meat* with blood, you lift up your eyes toward your
idols, and shed blood. Should you then possess the land?
26 “You rely on your sword, you commit abominations, and
you defile one another’s wives. Should you then possess the
land?” ’
27 “Say thus to them, ‘Thus says the Lord GOD: “*As* I live,
surely those who *are* in the ruins shall fall by the sword,
and the one who *is* in the open field I will give to the beasts
to be devoured, and those who *are* in the strongholds and
caves shall die of the pestilence.

28 “For I will make the land most desolate, her arrogant
strength shall cease, and the mountains of Israel shall be so
desolate that no one will pass through.
29 “Then they shall know that I *am* the LORD, when I have
made the land most desolate because of all their
abominations which they have committed.” ’

Hearing and Not Doing

30 “As for you, son of man, the children of your people are
talking about you beside the walls and in the doors of the
houses; and they speak to one another, everyone saying to
his brother, ‘Please come and hear what the word is that
comes from the LORD.’ *Faith as Entertainment*
31 “So they come to you as people do, they sit before you
as My people, and they hear your words, but they do not do
them; for with their mouth they show much love, *but* their
hearts pursue their *own* gain.
32 “Indeed you *are* to them as a very lovely song of one
who has a pleasant voice and can play well on an
instrument; for they hear your words, but they do not do
them.
33 “And when this comes to pass—surely it will come—
then they will know that a prophet has been among them.”

Ezekiel 34

Irresponsible Shepherds

1 And the word of the LORD came to me, saying, *Lead with Care*

2 “Son of man, prophesy against the shepherds of Israel,
prophesy and say to them, ‘Thus says the Lord GOD to the
shepherds: “Woe to the shepherds of Israel who feed
themselves! Should not the shepherds feed the flocks?

3 “You eat the fat and clothe yourselves with the wool; you
slaughter the fatlings, *but* you do not feed the flock.

4 “The weak you have not strengthened, nor have you
healed those who were sick, nor bound up the broken, nor
brought back what was driven away, nor sought what was
lost; but with force and cruelty you have ruled them.

5 “So they were scattered because *there was* no shepherd;
and they became food for all the beasts of the field when
they were scattered.

6 “My sheep wandered through all the mountains, and on
every high hill; yes, My flock was scattered over the whole
face of the earth, and no one was seeking or searching *for
them*.”

7 ‘Therefore, you shepherds, hear the word of the LORD:

8 “*As* I live,” says the Lord GOD, “surely because My flock
became a prey, and My flock became food for every beast of
the field, because *there was* no shepherd, nor did My
shepherds search for My flock, but the shepherds fed
themselves and did not feed My flock”—

9 ‘therefore, O shepherds, hear the word of the LORD!

10 ‘Thus says the Lord GOD: “Behold, I *am* against the
shepherds, and I will require My flock at their hand; I will
cause them to cease feeding the sheep, and the shepherds
shall feed themselves no more; for I will deliver My flock

from their mouths, that they may no longer be food for them.”

God, the True Shepherd

11 ‘For thus says the Lord GOD: “Indeed I Myself will
search for My sheep and seek them out.
12 “As a shepherd seeks out his flock on the day he is
among his scattered sheep, so will I seek out My sheep and
deliver them from all the places where they were scattered
on a cloudy and dark day.
13 “And I will bring them out from the peoples and gather
them from the countries, and will bring them to their own
land; I will feed them on the mountains of Israel, in the
valleys and in all the inhabited places of the country.
14 “I will feed them in good pasture, and their fold shall
be on the high mountains of Israel. There they shall lie
down in a good fold and feed in rich pasture on the
mountains of Israel.
15 “I will feed My flock, and I will make them lie down,”
says the Lord GOD.
16 “I will seek what was lost and bring back what was
driven away, bind up the broken and strengthen what was
sick; but I will destroy the fat and the strong, and feed
them in judgment.”
17 ‘And *as for* you, O My flock, thus says the Lord GOD:
“Behold, I shall judge between sheep and sheep, between
rams and goats.
18 “*Is it* too little for you to have eaten up the good
pasture, that you must tread down with your feet the
residue of your pasture—and to have drunk of the clear
waters, that you must foul the residue with your feet?
19 “And *as for* My flock, they eat what you have trampled
with your feet, and they drink what you have fouled with
your feet.”

20 ‘Therefore thus says the Lord GOD to them: “Behold, I
Myself will judge between the fat and the lean sheep.
21 “Because you have pushed with side and shoulder,
butted all the weak ones with your horns, and scattered
them abroad,
22 “therefore I will save My flock, and they shall no longer
be a prey; and I will judge between sheep and sheep.
23 “I will establish one shepherd over them, and he shall
feed them—My servant David. He shall feed them and be
their shepherd.
24 “And I, the LORD, will be their God, and My servant
David a prince among them; I, the LORD, have spoken.
25 “I will make a covenant of peace with them, and cause
wild beasts to cease from the land; and they will dwell
safely in the wilderness and sleep in the woods.
26 “I will make them and the places all around My hill a
blessing; and I will cause showers to come down in their
season; there shall be showers of blessing.
27 “Then the trees of the field shall yield their fruit, and
the earth shall yield her increase. They shall be safe in
their land; and they shall know that I *am* the LORD, when I
have broken the bands of their yoke and delivered them
from the hand of those who enslaved them.
28 “And they shall no longer be a prey for the nations, nor
shall beasts of the land devour them; but they shall dwell
safely, and no one shall make *them* afraid.
29 “I will raise up for them a garden of renown, and they
shall no longer be consumed with hunger in the land, nor
bear the shame of the Gentiles anymore.
30 “Thus they shall know that I, the LORD their God, *am*
with them, and they, the house of Israel, *are* My people,”
says the Lord GOD.’ ”
31 “You are My flock, the flock of My pasture; you *are*
men, *and* I *am* your God,” says the Lord GOD.

Ezekiel 35

Judgment on Mount Seir

1 Moreover the word of the LORD came to me, saying,
2 “Son of man, set your face against Mount Seir and prophesy against it,
3 “and say to it, ‘Thus says the Lord GOD:

> “Behold, O Mount Seir, I *am* against you;
> I will stretch out My hand against you,
> And make you most desolate;
> 4 I shall lay your cities waste,
> And you shall be desolate.
> Then you shall know that I *am* the LORD.

5 “Because you have had an ancient hatred, and have shed *the blood of* the children of Israel by the power of the sword at the time of their calamity, *when* their iniquity *came to an* end,
6 “therefore, *as* I live,” says the Lord GOD, “I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you.
7 “Thus I will make Mount Seir most desolate, and cut off from it the one who leaves and the one who returns.
8 “And I will fill its mountains with the slain; on your hills and in your valleys and in all your ravines those who are slain by the sword shall fall.
9 “I will make you perpetually desolate, and your cities shall be uninhabited; then you shall know that I *am* the LORD.
10 “Because you have said, ‘These two nations and these two countries shall be mine, and we will possess them,’ although the LORD was there,

11 “therefore, *as* I live,” says the Lord GOD, “I will do
according to your anger and according to the envy which
you showed in your hatred against them; and I will make
Myself known among them when I judge you.
12 “Then you shall know that I *am* the LORD. I have heard
all your blasphemies which you have spoken against the
mountains of Israel, saying, ‘They are desolate; they are
given to us to consume.’
13 “Thus with your mouth you have boasted against Me
and multiplied your words against Me; I have heard *them*.”
14 ‘Thus says the Lord GOD: “The whole earth will rejoice
when I make you desolate.
15 “As you rejoiced because the inheritance of the house
of Israel was desolate, so I will do to you; you shall be
desolate, O Mount Seir, as well as all of Edom—all of it!
Then they shall know that I *am* the LORD.” ’

Ezekiel 36

Blessing on Israel

1 “And you, son of man, prophesy to the mountains of Israel,
and say, ‘O mountains of Israel, hear the word of the LORD!
2 ‘Thus says the Lord GOD: “Because the enemy has said
of you, ‘Aha! The ancient heights have become our
possession,’ ” ’
3 “therefore prophesy, and say, ‘Thus says the Lord GOD:
“Because they made *you* desolate and swallowed you up on
every side, so that you became the possession of the rest of
the nations, and you are taken up by the lips of talkers and
slandered by the people”—
4 ‘therefore, O mountains of Israel, hear the word of the
Lord GOD! Thus says the Lord GOD to the mountains, the
hills, the rivers, the valleys, the desolate wastes, and the
cities that have been forsaken, which became plunder and
mockery to the rest of the nations all around—
5 ‘therefore thus says the Lord GOD: “Surely I have
spoken in My burning jealousy against the rest of the
nations and against all Edom, who gave My land to
themselves as a possession, with wholehearted joy *and*
spiteful minds, in order to plunder its open country.” ’
6 “Therefore prophesy concerning the land of Israel, and
say to the mountains, the hills, the rivers, and the valleys,
‘Thus says the Lord GOD: “Behold, I have spoken in My
jealousy and My fury, because you have borne the shame of
the nations.”
7 ‘Therefore thus says the Lord GOD: “I have raised My
hand in an oath that surely the nations that *are* around you
shall bear their own shame.

8 “But you, O mountains of Israel, you shall shoot forth
your branches and yield your fruit to My people Israel, for
they are about to come.
9 “For indeed I *am* for you, and I will turn to you, and you
shall be tilled and sown.
10 “I will multiply men upon you, all the house of Israel,
all of it; and the cities shall be inhabited and the ruins
rebuilt.
11 “I will multiply upon you man and beast; and they shall
increase and bear young; I will make you inhabited as in
former times, and do better *for you* than at your
beginnings. Then you shall know that I *am* the LORD.
12 “Yes, I will cause men to walk on you, My people Israel;
they shall take possession of you, and you shall be their
inheritance; no more shall you bereave them *of children*.”
13 Thus says the Lord GOD: “Because they say to you,
‘You devour men and bereave your nation *of children,*’
14 “therefore you shall devour men no more, nor bereave
your nation anymore,” says the Lord GOD.
15 “Nor will I let you hear the taunts of the nations
anymore, nor bear the reproach of the peoples anymore,
nor shall you cause your nation to stumble anymore,” says
the Lord GOD.’ ”

The Renewal of Israel

16 Moreover the word of the LORD came to me, saying:
17 “Son of man, when the house of Israel dwelt in their
own land, they defiled it by their own ways and deeds; to
Me their way was like the uncleanness of a woman in her
customary impurity.
18 “Therefore I poured out My fury on them for the blood
they had shed on the land, and for their idols *with which*
they had defiled it.

19 “So I scattered them among the nations, and they were
dispersed throughout the countries; I judged them
according to their ways and their deeds.
20 “When they came to the nations, wherever they went,
they profaned My holy name—when they said of them,
‘These *are* the people of the LORD, *and* yet they have gone
out of His land.’
21 “But I had concern for My holy name, which the house
of Israel had profaned among the nations wherever they
went.
22 “Therefore say to the house of Israel, ‘Thus says the
Lord GOD: “I do not do *this* for your sake, O house of
Israel, but for My holy name’s sake, which you have
profaned among the nations wherever you went.
23 “And I will sanctify My great name, which has been
profaned among the nations, which you have profaned in
their midst; and the nations shall know that I *am* the
LORD,” says the Lord GOD, “when I am hallowed in you
before their eyes.
24 “For I will take you from among the nations, gather you
out of all countries, and bring you into your own land.
25 “Then I will sprinkle clean water on you, and you shall
be clean; I will cleanse you from all your filthiness and from
all your idols.
26 “I will give you a new heart and put a new spirit within
you; I will take the heart of stone out of your flesh and give
you a heart of flesh.
27 “I will put My Spirit within you and cause you to walk
in My statutes, and you will keep My judgments and do
them.
28 “Then you shall dwell in the land that I gave to your
fathers; you shall be My people, and I will be your God.
29 “I will deliver you from all your uncleannesses. I will
call for the grain and multiply it, and bring no famine upon

you.
30 “And I will multiply the fruit of your trees and the
increase of your fields, so that you need never again bear
the reproach of famine among the nations.
31 “Then you will remember your evil ways and your
deeds that *were* not good; and you will loathe yourselves in
your own sight, for your iniquities and your abominations.
32 “Not for your sake do I do *this,*” says the Lord GOD,
“let it be known to you. Be ashamed and confounded for
your own ways, O house of Israel!”
33 ‘Thus says the Lord GOD: “On the day that I cleanse
you from all your iniquities, I will also enable *you* to dwell
in the cities, and the ruins shall be rebuilt.
34 “The desolate land shall be tilled instead of lying
desolate in the sight of all who pass by.
35 “So they will say, ‘This land that was desolate has
become like the garden of Eden; and the wasted, desolate,
and ruined cities *are now* fortified *and* inhabited.’
36 “Then the nations which are left all around you shall
know that I, the LORD, have rebuilt the ruined places *and*
planted what was desolate. I, the LORD, have spoken *it,*
and I will do *it*.”
37 ‘Thus says the Lord GOD: “I will also let the house of
Israel inquire of Me to do this for them: I will increase their
men like a flock.
38 “Like a flock *offered as* holy *sacrifices,* like the flock at
Jerusalem on its feast days, so shall the ruined cities be
filled with flocks of men. Then they shall know that I *am* the
LORD.” ’ ”

Ezekiel 37

The Dry Bones Live

1 The hand of the LORD came upon me and brought me out
in the Spirit of the LORD, and set me down in the midst of
the valley; and it *was* full of bones.
2 Then He caused me to pass by them all around, and
behold, *there were* very many in the open valley; and
indeed *they were* very dry.
3 And He said to me, “Son of man, can these bones live?”
So I answered, “O Lord GOD, You know.”
4 Again He said to me, “Prophesy to these bones, and say
to them, ‘O dry bones, hear the word of the LORD!
5 ‘Thus says the Lord GOD to these bones: “Surely I will
cause breath to enter into you, and you shall live.
6 “I will put sinews on you and bring flesh upon you, cover
you with skin and put breath in you; and you shall live.
Then you shall know that I *am* the LORD.” ’ ”
7 So I prophesied as I was commanded; and as I
prophesied, there was a noise, and suddenly a rattling; and
the bones came together, bone to bone.
8 Indeed, as I looked, the sinews and the flesh came upon
them, and the skin covered them over; but *there was* no
breath in them.
9 Also He said to me, “Prophesy to the breath, prophesy,
son of man, and say to the breath, ‘Thus says the Lord
GOD: “Come from the four winds, O breath, and breathe on
these slain, that they may live.” ’ ”
10 So I prophesied as He commanded me, and breath
came into them, and they lived, and stood upon their feet,
an exceedingly great army.

11Then He said to me, “Son of man, these bones are the
whole house of Israel. They indeed say, ‘Our bones are dry,
our hope is lost, and we ourselves are cut off!’
12“Therefore prophesy and say to them, ‘Thus says the
Lord GOD: “Behold, O My people, I will open your graves
and cause you to come up from your graves, and bring you
into the land of Israel.
13“Then you shall know that I *am* the LORD, when I have
opened your graves, O My people, and brought you up from
your graves.
14“I will put My Spirit in you, and you shall live, and I will
place you in your own land. Then you shall know that I, the
LORD, have spoken *it* and performed *it,*” says the LORD.’ ”

One Kingdom, One King

15Again the word of the LORD came to me, saying,
16“As for you, son of man, take a stick for yourself and
write on it: ‘For Judah and for the children of Israel, his
companions.’ Then take another stick and write on it, ‘For
Joseph, the stick of Ephraim, and *for* all the house of Israel,
his companions.’
17“Then join them one to another for yourself into one
stick, and they will become one in your hand.
18“And when the children of your people speak to you,
saying, ‘Will you not show us what you *mean* by these?’—
19“say to them, ‘Thus says the Lord GOD: “Surely I will
take the stick of Joseph, which *is* in the hand of Ephraim,
and the tribes of Israel, his companions; and I will join
them with it, with the stick of Judah, and make them one
stick, and they will be one in My hand.” ’
20“And the sticks on which you write will be in your hand
before their eyes.
21“Then say to them, ‘Thus says the Lord GOD: “Surely I
will take the children of Israel from among the nations,

wherever they have gone, and will gather them from every side and bring them into their own land;

22 “and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.

23 “They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.

24 “David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

25 “Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David *shall be* their prince forever.

26 “Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

27 “My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

28 “The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.” ’ ”

Ezekiel 38

Gog and Allies Attack Israel

1 Now the word of the LORD came to me, saying,

2 “Son of man, set your face against Gog, of the land of Magog, the prince of Rosh,[a] Meshech, and Tubal, and prophesy against him,

3 “and say, ‘Thus says the Lord GOD: “Behold, I *am* against you, O Gog, the prince of Rosh, Meshech, and Tubal.

4 “I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company *with* bucklers and shields, all of them handling swords.

5 “Persia, Ethiopia,[b] and Libya[c] are with them, all of them *with* shield and helmet;

6 “Gomer and all its troops; the house of Togarmah *from* the far north and all its troops—many people *are* with you.

7 “Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them.

8 “After many days you will be visited. In the latter years you will come into the land of those brought back from the sword *and* gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely.

9 “You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you.”

10 ‘Thus says the Lord GOD: “On that day it shall come to pass *that* thoughts will arise in your mind, and you will make an evil plan:

11 “You will say, ‘I will go up against a land of unwalled
villages; I will go to a peaceful people, who dwell safely, all
of them dwelling without walls, and having neither bars nor
gates’—
12 “to take plunder and to take booty, to stretch out your
hand against the waste places *that are again* inhabited, and
against a people gathered from the nations, who have
acquired livestock and goods, who dwell in the midst of the
land.
13 “Sheba, Dedan, the merchants of Tarshish, and all their
young lions will say to you, ‘Have you come to take
plunder? Have you gathered your army to take booty, to
carry away silver and gold, to take away livestock and
goods, to take great plunder?’ ” ’
14 “Therefore, son of man, prophesy and say to Gog, ‘Thus
says the Lord GOD: “On that day when My people Israel
dwell safely, will you not know *it?*
15 “Then you will come from your place out of the far
north, you and many peoples with you, all of them riding on
horses, a great company and a mighty army.
16 “You will come up against My people Israel like a cloud,
to cover the land. It will be in the latter days that I will
bring you against My land, so that the nations may know
Me, when I am hallowed in you, O Gog, before their eyes.”
17 ‘Thus says the Lord GOD: “Are *you* he of whom I have
spoken in former days by My servants the prophets of
Israel, who prophesied for years in those days that I would
bring you against them?

Judgment on Gog

18 “And it will come to pass at the same time, when Gog
comes against the land of Israel,” says the Lord GOD, “*that*
My fury will show in My face.

19 “For in My jealousy *and* in the fire of My wrath I have
spoken: ‘Surely in that day there shall be a great
earthquake in the land of Israel,
20 ‘so that the fish of the sea, the birds of the heavens, the
beasts of the field, all creeping things that creep on the
earth, and all men who *are* on the face of the earth shall
shake at My presence. The mountains shall be thrown
down, the steep places shall fall, and every wall shall fall to
the ground.’
21 “I will call for a sword against Gog throughout all My
mountains,” says the Lord GOD. “Every man’s sword will
be against his brother.
22 “And I will bring him to judgment with pestilence and
bloodshed; I will rain down on him, on his troops, and on
the many peoples who *are* with him, flooding rain, great
hailstones, fire, and brimstone.
23 “Thus I will magnify Myself and sanctify Myself, and I
will be known in the eyes of many nations. Then they shall
know that I *am* the LORD.” ’

Ezekiel 39

Gog's Armies Destroyed

1 "And you, son of man, prophesy against Gog, and say,
'Thus says the Lord GOD: "Behold, I *am* against you, O
Gog, the prince of Rosh,[a] Meshech, and Tubal;
2 "and I will turn you around and lead you on, bringing
you up from the far north, and bring you against the
mountains of Israel.
3 "Then I will knock the bow out of your left hand, and
cause the arrows to fall out of your right hand.
4 "You shall fall upon the mountains of Israel, you and all
your troops and the peoples who *are* with you; I will give
you to birds of prey of every sort and *to* the beasts of the
field to be devoured.
5 "You shall fall on the open field; for I have spoken," says
the Lord GOD.
6 "And I will send fire on Magog and on those who live in
security in the coastlands. Then they shall know that I *am*
the LORD.
7 "So I will make My holy name known in the midst of My
people Israel, and I will not *let them* profane My holy name
anymore. Then the nations shall know that *I am* the LORD,
the Holy One in Israel.
8 "Surely it is coming, and it shall be done," says the Lord
GOD. "This *is* the day of which I have spoken.
9 "Then those who dwell in the cities of Israel will go out
and set on fire and burn the weapons, both the shields and
bucklers, the bows and arrows, the javelins and spears; and
they will make fires with them for seven years.
10 "They will not take wood from the field nor cut down
any from the forests, because they will make fires with the

weapons; and they will plunder those who plundered them, and pillage those who pillaged them," says the Lord GOD.

The Burial of Gog

11 "It will come to pass in that day *that* I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call *it* the Valley of Hamon Gog.[b]

12 "For seven months the house of Israel will be burying them, in order to cleanse the land.

13 "Indeed all the people of the land will be burying, and they will gain renown for it on the day that I am glorified," says the Lord GOD.

14 "They will set apart men regularly employed, with the help of a search party,[c] to pass through the land and bury those bodies remaining on the ground, in order to cleanse it. At the end of seven months they will make a search.

15 "The search party will pass through the land; and *when anyone* sees a man's bone, he shall set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog.

16 "*The* name of *the* city *will* also *be* Hamonah. Thus they shall cleanse the land." '

A Triumphant Festival

17 "And as for you, son of man, thus says the Lord GOD, 'Speak to every sort of bird and to every beast of the field:

> "Assemble yourselves and come;
> Gather together from all sides to My sacrificial meal
> Which I am sacrificing for you,
> A great sacrificial meal on the mountains of Israel,

That you may eat flesh and drink blood.
18 You shall eat the flesh of the mighty,
Drink the blood of the princes of the earth,
Of rams and lambs,
Of goats and bulls,
All of them fatlings of Bashan.
19 You shall eat fat till you are full,
And drink blood till you are drunk,
At My sacrificial meal
Which I am sacrificing for you.
20 You shall be filled at My table
With horses and riders,
With mighty men
And with all the men of war," says the Lord GOD.

Israel Restored to the Land

21 "I will set My glory among the nations; all the nations shall see My judgment which I have executed, and My hand which I have laid on them.

22 "So the house of Israel shall know that I *am* the LORD their God from that day forward.

23 "The Gentiles shall know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell by the sword.

24 "According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them." '

25 "Therefore thus says the Lord GOD: 'Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name—

26 ‘after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their *own* land and no one made *them* afraid.

27 ‘When I have brought them back from the peoples and gathered them out of their enemies’ lands, and I am hallowed in them in the sight of many nations,

28 ‘then they shall know that I *am* the LORD their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer.

29 ‘And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,’ says the Lord GOD.”

Ezekiel 40

A New City, a New Temple

1 In the twenty-fifth year of our captivity, at the beginning of
the year, on the tenth *day* of the month, in the fourteenth
year after the city was captured, on the very same day the
hand of the LORD was upon me; and He took me there.
2 In the visions of God He took me into the land of Israel
and set me on a very high mountain; on it toward the south
was something like the structure of a city.
3 He took me there, and behold, *there was* a man whose
appearance *was* like the appearance of bronze. He had a
line of flax and a measuring rod in his hand, and he stood in
the gateway.
4 And the man said to me, "Son of man, look with your
eyes and hear with your ears, and fix your mind on
everything I show you; for you *were* brought here so that I
might show *them* to you. Declare to the house of Israel
everything you see."
5 Now there was a wall all around the outside of the
temple.[a] In the man's hand was a measuring rod six cubits
long, each being a cubit and a handbreadth; and he
measured the width of the wall structure, one rod; and the
height, one rod.

The Eastern Gateway of the Temple

6 Then he went to the gateway which faced east; and he
went up its stairs and measured the threshold of the
gateway, *which was* one rod wide, and the other threshold
was one rod wide.
7 Each gate chamber *was* one rod long and one rod wide;
between the gate chambers *was a space of* five cubits; and

the threshold of the gateway by the vestibule of the inside gate *was* one rod.

8 He also measured the vestibule of the inside gate, one rod.

9 Then he measured the vestibule of the gateway, eight cubits; and the gateposts, two cubits. The vestibule of the gate *was* on the inside.

10 In the eastern gateway *were* three gate chambers on one side and three on the other; the three *were* all the same size; also the gateposts were of the same size on this side and that side.

11 He measured the width of the entrance to the gateway, ten cubits; *and* the length of the gate, thirteen cubits.

12 *There was* a space in front of the gate chambers, one cubit *on this side* and one cubit on that side; the gate chambers *were* six cubits on this side and six cubits on that side.

13 Then he measured the gateway from the roof of *one* gate chamber to the roof of the other; the width *was* twenty-five cubits, as door faces door.

14 He measured the gateposts, sixty cubits high, and the court all around the gateway *extended* to the gatepost.

15 *From* the front of the entrance gate to the front of the vestibule of the inner gate *was* fifty cubits.

16 *There were* beveled window *frames* in the gate chambers and in their intervening archways on the inside of the gateway all around, and likewise in the vestibules. *There were* windows all around on the inside. And on each gatepost *were* palm trees.

The Outer Court

17 Then he brought me into the outer court; and *there were* chambers and a pavement made all around the court; thirty chambers faced the pavement.

18 The pavement was by the side of the gateways,
corresponding to the length of the gateways; *this was* the
lower pavement.
19 Then he measured the width from the front of the lower
gateway to the front of the inner court exterior, one
hundred cubits toward the east and the north.

The Northern Gateway

20 On the outer court was also a gateway facing north,
and he measured its length and its width.
21 Its gate chambers, three on this side and three on that
side, its gateposts and its archways, had the same
measurements as the first gate; its length *was* fifty cubits
and its width twenty-five cubits.
22 Its windows and those of its archways, and also its
palm trees, *had* the same measurements as the gateway
facing east; it was ascended by seven steps, and its
archway *was* in front of it.
23 A gate of the inner court was opposite the northern
gateway, just as the eastern *gateway;* and he measured
from gateway to gateway, one hundred cubits.

The Southern Gateway

24 After that he brought me toward the south, and there a
gateway was facing south; and he measured its gateposts
and archways according to these same measurements.
25 *There were* windows in it and in its archways all
around like those windows; its length *was* fifty cubits and
its width twenty-five cubits.
26 Seven steps led up to it, and its archway *was* in front of
them; and it had palm trees on its gateposts, one on this
side and one on that side.
27 *There was* also a gateway on the inner court, facing
south; and he measured from gateway to gateway toward

the south, one hundred cubits.

Gateways of the Inner Court

28Then he brought me to the inner court through the
southern gateway; he measured the southern gateway
according to these same measurements.
29Also its gate chambers, its gateposts, and its archways
were according to these same measurements; *there were*
windows in it and in its archways all around; *it was* fifty
cubits long and twenty-five cubits wide.
30*There were* archways all around, twenty-five cubits
long and five cubits wide.
31Its archways faced the outer court, palm trees *were* on
its gateposts, and going up to it *were* eight steps.
32And he brought me into the inner court facing east; he
measured the gateway according to these same
measurements.
33Also its gate chambers, its gateposts, and its archways
were according to these same measurements; and *there*
were windows in it and in its archways all around; *it was*
fifty cubits long and twenty-five cubits wide.
34Its archways faced the outer court, and palm trees
were on its gateposts on this side and on that side; and
going up to it *were* eight steps.
35Then he brought me to the north gateway and
measured *it* according to these same measurements—
36also its gate chambers, its gateposts, and its archways.
It had windows all around; its length *was* fifty cubits and its
width twenty-five cubits.
37Its gateposts faced the outer court, palm trees *were* on
its gateposts on this side and on that side, and going up to
it *were* eight steps.

Where Sacrifices Were Prepared

38 *There was* a chamber and its entrance by the gateposts
of the gateway, where they washed the burnt offering.
39 In the vestibule of the gateway *were* two tables on this
side and two tables on that side, on which to slay the burnt
offering, the sin offering, and the trespass offering.
40 At the outer side of the vestibule, as one goes up to the
entrance of the northern gateway, *were* two tables; and on
the other side of the vestibule of the gateway *were* two
tables.
41 Four tables *were* on this side and four tables on that
side, by the side of the gateway, eight tables on which they
slaughtered *the sacrifices*.
42 *There were* also four tables of hewn stone for the burnt
offering, one cubit and a half long, one cubit and a half
wide, and one cubit high; on these they laid the
instruments with which they slaughtered the burnt offering
and the sacrifice.
43 Inside *were* hooks, a handbreadth wide, fastened all
around; and the flesh of the sacrifices *was* on the tables.

Chambers for Singers and Priests

44 Outside the inner gate *were* the chambers for the
singers in the inner court, one facing south at the side of
the northern gateway, and the other facing north at the
side of the southern gateway.[b]
45 Then he said to me, "This chamber which faces south *is*
for the priests who have charge of the temple.
46 "The chamber which faces north *is* for the priests who
have charge of the altar; these *are* the sons of Zadok, from
the sons of Levi, who come near the LORD to minister to
Him."

Dimensions of the Inner Court and Vestibule

47And he measured the court, one hundred cubits long
and one hundred cubits wide, foursquare. The altar *was* in
front of the temple.
48Then he brought me to the vestibule of the temple and
measured the doorposts of the vestibule, five cubits on this
side and five cubits on that side; and the width of the
gateway was three cubits on this side and three cubits on
that side.
49The length of the vestibule *was* twenty cubits, and the
width eleven cubits; and by the steps which led up to it
there were pillars by the doorposts, one on this side and
another on that side.

Ezekiel 41

Dimensions of the Sanctuary

1 Then he brought me into the sanctuary[a] and measured the
doorposts, six cubits wide on one side and six cubits wide
on the other side—the width of the tabernacle.
2 The width of the entryway *was* ten cubits, and the side
walls of the entrance *were* five cubits on this side and five
cubits on the other side; and he measured its length, forty
cubits, and its width, twenty cubits.
3 Also he went inside and measured the doorposts, two
cubits; and the entrance, six cubits *high;* and the width of
the entrance, seven cubits.
4 He measured the length, twenty cubits; and the width,
twenty cubits, beyond the sanctuary; and he said to me,
"This *is* the Most Holy *Place*."

The Side Chambers on the Wall

5 Next, he measured the wall of the temple, six cubits.
The width of each side chamber all around the temple *was*
four cubits on every side.
6 The side chambers *were* in three stories, one above the
other, thirty chambers in each story; they rested on ledges
which *were* for the side chambers all around, that they
might be supported, but not fastened to the wall of the
temple.
7 As one went up from story to story, the side chambers
became wider all around, because their supporting ledges
in the wall of the temple ascended like steps; therefore the
width of the structure increased as one went up *from* the
lowest *story* to the highest by way of the middle one.

8 I also saw an elevation all around the temple; it was the
foundation of the side chambers, a full rod, *that is,* six
cubits *high*.
9 The thickness of the outer wall of the side chambers *was*
five cubits, and so also the remaining terrace by the place
of the side chambers of the temple.
10 And between *it and* the *wall* chambers was a width of
twenty cubits all around the temple on every side.
11 The doors of the side chambers opened on the terrace,
one door toward the north and another toward the south;
and the width of the terrace *was* five cubits all around.

The Building at the Western End

12 The building that faced the separating courtyard at its
western end *was* seventy cubits wide; the wall of the
building *was* five cubits thick all around, and its length
ninety cubits.

Dimensions and Design of the Temple Area

13 So he measured the temple, one hundred cubits long;
and the separating courtyard with the building and its walls
was one hundred cubits long;
14 also the width of the eastern face of the temple,
including the separating courtyard, *was* one hundred
cubits.
15 He measured the length of the building behind it,
facing the separating courtyard, with its galleries on the
one side and on the other side, one hundred cubits, as well
as the inner temple and the porches of the court,
16 their doorposts and the beveled window frames. And
the galleries all around their three stories opposite the
threshold were paneled with wood from the ground to the
windows—the windows were covered—

17 from the space above the door, even to the inner room,[b]
as well as outside, and on every wall all around, inside and
outside, by measure.
18 And *it was* made with cherubim and palm trees, a palm
tree between cherub and cherub. *Each* cherub had two
faces,
19 so that the face of a man *was* toward a palm tree on
one side, and the face of a young lion toward a palm tree on
the other side; thus *it was* made throughout the temple all
around.
20 From the floor to the space above the door, and on the
wall of the sanctuary, cherubim and palm trees *were*
carved.
21 The doorposts of the temple *were* square, *as was* the
front of the sanctuary; their appearance was similar.
22 The altar *was* of wood, three cubits high, and its length
two cubits. Its corners, its length, and its sides *were* of
wood; and he said to me, "This *is* the table that *is* before
the LORD."
23 The temple and the sanctuary had two doors.
24 The doors had two panels *apiece,* two folding panels:
two *panels* for one door and two panels for the other *door*.
25 Cherubim and palm trees *were* carved on the doors of
the temple just as they *were* carved on the walls. A wooden
canopy *was* on the front of the vestibule outside.
26 *There were* beveled window *frames* and palm trees on
one side and on the other, on the sides of the vestibule—
also on the side chambers of the temple and on the
canopies.

Ezekiel 42

The Chambers for the Priests

1 Then he brought me out into the outer court, by the way
toward the north; and he brought me into the chamber
which *was* opposite the separating courtyard, and which
was opposite the building toward the north.
2 Facing the length, *which was* one hundred cubits (the
width was fifty cubits), was the north door.
3 Opposite the inner court of twenty *cubits,* and opposite
the pavement of the outer court, *was* gallery against gallery
in three *stories*.
4 In front of the chambers, toward the inside, *was* a walk
ten cubits wide, at a distance of one cubit; and their doors
faced north.
5 Now the upper chambers *were* shorter, because the
galleries took away *space* from them more than from the
lower and middle stories of the building.
6 For they *were* in three *stories* and did not have pillars
like the pillars of the courts; therefore *the upper level* was
shortened more than the lower and middle levels from the
ground up.
7 And a wall which *was* outside ran parallel to the
chambers, at the front of the chambers, toward the outer
court; its length *was* fifty cubits.
8 The length of the chambers toward the outer court *was*
fifty cubits, whereas that facing the temple *was* one
hundred cubits.
9 At the lower chambers *was* the entrance on the east
side, as one goes into them from the outer court.
10 Also *there were* chambers in the thickness of the wall
of the court toward the east, opposite the separating

courtyard and opposite the building.

11 *There was* a walk in front of them also, and their appearance *was* like the chambers which *were* toward the north; they *were* as long and as wide as the others, and all their exits and entrances *were* according to plan.

12 And corresponding to the doors of the chambers that *were* facing south, as one enters them, *there was* a door in front of the walk, the way directly in front of the wall toward the east.

13 Then he said to me, "The north chambers *and* the south chambers, which *are* opposite the separating courtyard, *are* the holy chambers where the priests who approach the LORD shall eat the most holy offerings. There they shall lay the most holy offerings—the grain offering, the sin offering, and the trespass offering—for the place *is* holy.

14 "When the priests enter them, they shall not go out of the holy *chamber* into the outer court; but there they shall leave their garments in which they minister, for they *are* holy. They shall put on other garments; then they may approach *that* which *is* for the people."

Outer Dimensions of the Temple

15 Now when he had finished measuring the inner temple, he brought me out through the gateway that faces toward the east, and measured it all around.

16 He measured the east side with the measuring rod,[a] five hundred rods by the measuring rod all around.

17 He measured the north side, five hundred rods by the measuring rod all around.

18 He measured the south side, five hundred rods by the measuring rod.

19 He came around to the west side *and* measured five hundred rods by the measuring rod.

[20]He measured it on the four sides; it had a wall all around, five hundred *cubits* long and five hundred wide, to separate the holy areas from the common.

Ezekiel 43

The Temple, the LORD's Dwelling Place

1 Afterward he brought me to the gate, the gate that faces
toward the east.
2 And behold, the glory of the God of Israel came from the
way of the east. His voice *was* like the sound of many
waters; and the earth shone with His glory.
3 *It was* like the appearance of the vision which I saw—
like the vision which I saw when I[a] came to destroy the city.
The visions *were* like the vision which I saw by the River
Chebar; and I fell on my face.
4 And the glory of the LORD came into the temple by way
of the gate which faces toward the east.
5 The Spirit lifted me up and brought me into the inner
court; and behold, the glory of the LORD filled the temple.
6 Then I heard *Him* speaking to me from the temple, while
a man stood beside me.
7 And He said to me, "Son of man, *this is* the place of My
throne and the place of the soles of My feet, where I will
dwell in the midst of the children of Israel forever. No more
shall the house of Israel defile My holy name, they nor their
kings, by their harlotry or with the carcasses of their kings
on their high places.
8 "When they set their threshold by My threshold, and
their doorpost by My doorpost, with a wall between them
and Me, they defiled My holy name by the abominations
which they committed; therefore I have consumed them in
My anger.
9 "Now let them put their harlotry and the carcasses of
their kings far away from Me, and I will dwell in their midst
forever.

10“Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.

11“And if they are ashamed of all that they have done, make known to them the design of the temple and its arrangement, its exits and its entrances, its entire design and all its ordinances, all its forms and all its laws. Write *it* down in their sight, so that they may keep its whole design and all its ordinances, and perform them.

12“This *is* the law of the temple: The whole area surrounding the mountaintop *is* most holy. Behold, this *is* the law of the temple.

Dimensions of the Altar

13“These are the measurements of the altar in cubits (the *cubit is* one cubit and a handbreadth): the base one cubit high and one cubit wide, with a rim all around its edge of one span. This *is* the height of the altar:

14“from the base on the ground to the lower ledge, two cubits; the width of the ledge, one cubit; from the smaller ledge to the larger ledge, four cubits; and the width of the ledge, *one* cubit.

15“The altar hearth *is* four cubits high, with four horns extending upward from the hearth.

16“The altar hearth *is* twelve cubits long, twelve wide, square at its four corners;

17“the ledge, fourteen *cubits* long and fourteen wide on its four sides, with a rim of half a cubit around it; its base, one cubit all around; and its steps face toward the east.”

Consecrating the Altar

18And He said to me, “Son of man, thus says the Lord GOD: ‘These *are* the ordinances for the altar on the day

when it is made, for sacrificing burnt offerings on it, and for sprinkling blood on it.

19 ‘You shall give a young bull for a sin offering to the priests, the Levites, who are of the seed of Zadok, who approach Me to minister to Me,’ says the Lord GOD.

20 ‘You shall take some of its blood and put *it* on the four horns of the altar, on the four corners of the ledge, and on the rim around it; thus you shall cleanse it and make atonement for it.

21 ‘Then you shall also take the bull of the sin offering, and burn it in the appointed place of the temple, outside the sanctuary.

22 ‘On the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull.

23 ‘When you have finished cleansing *it,* you shall offer a young bull without blemish, and a ram from the flock without blemish.

24 ‘When you offer them before the LORD, the priests shall throw salt on them, and they will offer them up *as* a burnt offering to the LORD.

25 ‘Every day for seven days you shall prepare a goat *for* a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish.

26 ‘Seven days they shall make atonement for the altar and purify it, and so consecrate *it*.

27 ‘When these days are over it shall be, on the eighth day and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; and I will accept you,’ says the Lord GOD.”

Ezekiel 44

The East Gate and the Prince

1Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it *was* shut.

2And the LORD said to me, “This gate shall be shut; it shall not be opened, and no man shall enter by it, because the LORD God of Israel has entered by it; therefore it shall be shut.

3“*As for* the prince, *because* he *is* the prince, he may sit in it to eat bread before the LORD; he shall enter by way of the vestibule of the gateway, and go out the same way.”

Those Admitted to the Temple

4Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of the LORD filled the house of the LORD; and I fell on my face.

5And the LORD said to me, “Son of man, mark well, see with your eyes and hear with your ears, all that I say to you concerning all the ordinances of the house of the LORD and all its laws. Mark well who may enter the house and all who go out from the sanctuary.

6“Now say to the rebellious, to the house of Israel, ‘Thus says the Lord GOD: “O house of Israel, let Us have no more of all your abominations.

7“When you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to defile it—My house—and when you offered My food, the fat and the blood, then they broke My covenant because of all your abominations.

8“And you have not kept charge of My holy things, but you have set *others* to keep charge of My sanctuary for

you.”

9 “Thus says the Lord GOD: “No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who *is* among the children of Israel.

Laws Governing Priests

10 “And the Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity.

11 “Yet they shall be ministers in My sanctuary, *as* gatekeepers of the house and ministers of the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

12 “Because they ministered to them before their idols and caused the house of Israel to fall into iniquity, therefore I have raised My hand in an oath against them,” says the Lord GOD, “that they shall bear their iniquity.

13 “And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy *Place;* but they shall bear their shame and their abominations which they have committed.

14 “Nevertheless I will make them keep charge of the temple, for all its work, and for all that has to be done in it.

15 “But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood,” says the Lord GOD.

16 “They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge.

17 “And it shall be, whenever they enter the gates of the
inner court, that they shall put on linen garments; no wool
shall come upon them while they minister within the gates
of the inner court or within the house.
18 “They shall have linen turbans on their heads and linen
trousers on their bodies; they shall not clothe themselves
with *anything that causes* sweat.
19 “When they go out to the outer court, to the *outer* court
to the people, they shall take off their garments in which
they have ministered, leave them in the holy chambers, and
put on other garments; and in their holy garments they
shall not sanctify the people.
20 “They shall neither shave their heads nor let their hair
grow long, but they shall keep their hair well trimmed.
21 “No priest shall drink wine when he enters the inner
court.
22 “They shall not take as wife a widow or a divorced
woman, but take virgins of the descendants of the house of
Israel, or widows of priests.
23 “And they shall teach My people *the difference* between
the holy and the unholy, and cause them to discern between
the unclean and the clean.
24 “In controversy they shall stand as judges, *and* judge it
according to My judgments. They shall keep My laws and
My statutes in all My appointed meetings, and they shall
hallow My Sabbaths.
25 “They shall not defile *themselves* by coming near a
dead person. Only for father or mother, for son or daughter,
for brother or unmarried sister may they defile themselves.
26 “After he is cleansed, they shall count seven days for
him.
27 “And on the day that he goes to the sanctuary to
minister in the sanctuary, he must offer his sin offering in
the inner court,” says the Lord GOD.

28“It shall be, in regard to their inheritance, *that* I *am* their inheritance. You shall give them no possession in Israel, for I *am* their possession.

29“They shall eat the grain offering, the sin offering, and the trespass offering; every dedicated thing in Israel shall be theirs.

30“The best of all firstfruits of any kind, and every sacrifice of any kind from all your sacrifices, shall be the priest’s; also you shall give to the priest the first of your ground meal, to cause a blessing to rest on your house.

31“The priests shall not eat anything, bird or beast, that died naturally or was torn *by wild beasts*.

Ezekiel 45

The Holy District

1 “Moreover, when you divide the land by lot into
inheritance, you shall set apart a district for the LORD, a
holy section of the land; its length *shall be* twenty-five
thousand *cubits,* and the width ten thousand. It *shall be*
holy throughout its territory all around. *Holiness Is More Than a Place*

2 “Of this there shall be a square plot for the sanctuary,
five hundred by five hundred *rods,* with fifty cubits around
it for an open space.

3 “So this is the district you shall measure: twenty-five
thousand *cubits* long and ten thousand wide; in it shall be
the sanctuary, the Most Holy *Place*.

4 “It shall be a holy *section* of the land, belonging to the
priests, the ministers of the sanctuary, who come near to
minister to the LORD; it shall be a place for their houses
and a holy place for the sanctuary.

5 “*An area* twenty-five thousand *cubits* long and ten
thousand wide shall belong to the Levites, the ministers of
the temple; they shall have twenty chambers as a
possession.[a]

Properties of the City and the Prince

6 “You shall appoint as the property of the city *an area*
five thousand *cubits* wide and twenty-five thousand long,
adjacent to the district of the holy *section;* it shall belong to
the whole house of Israel.

7 “The prince shall have *a section* on one side and the
other of the holy district and the city’s property; and
bordering on the holy district and the city’s property,
extending westward on the west side and eastward on the

east side, the length *shall be* side by side with one of the *tribal* portions, from the west border to the east border.

8 “The land shall be his possession in Israel; and My princes shall no more oppress My people, but they shall give *the rest of* the land to the house of Israel, according to their tribes.”

Laws Governing the Prince

9 Thus says the Lord GOD: “Enough, O princes of Israel! Remove violence and plundering, execute justice and righteousness, and stop dispossessing My people,” says the Lord GOD.

10 “You shall have honest scales, an honest ephah, and an honest bath.

11 “The ephah and the bath shall be of the same measure, so that the bath contains one-tenth of a homer, and the ephah one-tenth of a homer; their measure shall be according to the homer.

12 “The shekel *shall be* twenty gerahs; twenty shekels, twenty-five shekels, *and* fifteen shekels shall be your mina.

13 “This *is* the offering which you shall offer: you shall give one-sixth of an ephah from a homer of wheat, and one-sixth of an ephah from a homer of barley.

14 “The ordinance concerning oil, the bath of oil, *is* one-tenth of a bath from a kor. *A kor is* a homer or ten baths, for ten baths *are* a homer.

15 “And one lamb shall be given from a flock of two hundred, from the rich pastures of Israel. These shall be for grain offerings, burnt offerings, and peace offerings, to make atonement for them,” says the Lord GOD.

16 “All the people of the land shall give this offering for the prince in Israel.

17 “Then it shall be the prince’s part *to give* burnt offerings, grain offerings, and drink offerings, at the feasts,

the New Moons, the Sabbaths, and at all the appointed seasons of the house of Israel. He shall prepare the sin offering, the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel.”

Keeping the Feasts

18 “Thus says the Lord GOD: “In the first *month,* on the first *day* of the month, you shall take a young bull without blemish and cleanse the sanctuary.

19 “The priest shall take some of the blood of the sin offering and put *it* on the doorposts of the temple, on the four corners of the ledge of the altar, and on the gateposts of the gate of the inner court.

20 “And so you shall do on the seventh *day* of the month for everyone who has sinned unintentionally or in ignorance. Thus you shall make atonement for the temple.

21 “In the first *month,* on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten.

22 “And on that day the prince shall prepare for himself and for all the people of the land a bull *for* a sin offering.

23 “On the seven days of the feast he shall prepare a burnt offering to the LORD, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily *for* a sin offering.

24 “And he shall prepare a grain offering of one ephah for each bull and one ephah for each ram, together with a hin of oil for each ephah.

25 “In the seventh *month,* on the fifteenth day of the month, at the feast, he shall do likewise for seven days, according to the sin offering, the burnt offering, the grain offering, and the oil.”

Ezekiel 46

The Manner of Worship

1 “Thus says the Lord GOD: “The gateway of the inner court
that faces toward the east shall be shut the six working
days; but on the Sabbath it shall be opened, and on the day
of the New Moon it shall be opened.
2 “The prince shall enter by way of the vestibule of the
gateway from the outside, and stand by the gatepost. The
priests shall prepare his burnt offering and his peace
offerings. He shall worship at the threshold of the gate.
Then he shall go out, but the gate shall not be shut until
evening.
3 “Likewise the people of the land shall worship at the
entrance to this gateway before the LORD on the Sabbaths
and the New Moons.
4 “The burnt offering that the prince offers to the LORD
on the Sabbath day *shall be* six lambs without blemish, and
a ram without blemish;
5 “and the grain offering *shall be one* ephah for a ram,
and the grain offering for the lambs, as much as he wants
to give, as well as a hin of oil with every ephah.
6 “On the day of the New Moon *it shall be* a young bull
without blemish, six lambs, and a ram; they shall be
without blemish.
7 “He shall prepare a grain offering of an ephah for a bull,
an ephah for a ram, as much as he wants to give for the
lambs, and a hin of oil with every ephah.
8 “When the prince enters, he shall go in by way of the
vestibule of the gateway, and go out the same way.
9 “But when the people of the land come before the LORD
on the appointed feast days, whoever enters by way of the

north gate to worship shall go out by way of the south gate; and whoever enters by way of the south gate shall go out by way of the north gate. He shall not return by way of the gate through which he came, but shall go out through the opposite gate.

10 “The prince shall then be in their midst. When they go in, he shall go in; and when they go out, he shall go out.

11 “At the festivals and the appointed feast days the grain offering shall be an ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a hin of oil with every ephah.

12 “Now when the prince makes a voluntary burnt offering or voluntary peace offering to the LORD, the gate that faces toward the east shall then be opened for him; and he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. Then he shall go out, and after he goes out the gate shall be shut.

13 “You shall daily make a burnt offering to the LORD *of* a lamb of the first year without blemish; you shall prepare it every morning.

14 “And you shall prepare a grain offering with it every morning, a sixth of an ephah, and a third of a hin of oil to moisten the fine flour. This grain offering is a perpetual ordinance, to be made regularly to the LORD.

15 “Thus they shall prepare the lamb, the grain offering, and the oil, *as* a regular burnt offering every morning.”

The Prince and Inheritance Laws

16 “Thus says the Lord GOD: “If the prince gives a gift *of some* of his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance.

17 “But if he gives a gift of some of his inheritance to one of his servants, it shall be his until the year of liberty, after

which it shall return to the prince. But his inheritance shall belong to his sons; it shall become theirs.

18 “Moreover the prince shall not take any of the people’s inheritance by evicting them from their property; he shall provide an inheritance for his sons from his own property, so that none of My people may be scattered from his property.” ’ ”

How the Offerings Were Prepared

19 Now he brought me through the entrance, which *was* at the side of the gate, into the holy chambers of the priests which face toward the north; and there a place *was* situated at their extreme western end.

20 And he said to me, “This *is* the place where the priests shall boil the trespass offering and the sin offering, *and* where they shall bake the grain offering, so that they do not bring *them* out into the outer court to sanctify the people.”

21 Then he brought me out into the outer court and caused me to pass by the four corners of the court; and in fact, in every corner of the court *there was another* court.

22 In the four corners of the court *were* enclosed courts, forty *cubits* long and thirty wide; all four corners *were* the same size.

23 *There was* a row *of building stones* all around in them, all around the four of them; and cooking hearths were made under the rows of stones all around.

24 And he said to me, “These *are* the kitchens where the ministers of the temple shall boil the sacrifices of the people.”

Ezekiel 47

The Healing Waters and Trees

1 Then he brought me back to the door of the temple; and
there was water, flowing from under the threshold of the
temple toward the east, for the front of the temple faced
east; the water was flowing from under the right side of the
temple, south of the altar.

2 He brought me out by way of the north gate, and led me
around on the outside to the outer gateway that faces east;
and there was water, running out on the right side.

3 And when the man went out to the east with the line in
his hand, he measured one thousand cubits, and he brought
me through the waters; the water *came up to my* ankles.

4 Again he measured one thousand and brought me
through the waters; the water *came up to my* knees. Again
he measured one thousand and brought me through; the
water *came up to my* waist.

5 Again he measured one thousand, *and it was* a river that
I could not cross; for the water was too deep, water in
which one must swim, a river that could not be crossed.

6 He said to me, "Son of man, have you seen *this?*" Then
he brought me and returned me to the bank of the river.

7 When I returned, there, along the bank of the river, *were*
very many trees on one side and the other.

8 Then he said to me: "This water flows toward the
eastern region, goes down into the valley, and enters the
sea. *When it* reaches the sea, *its* waters are healed.

9 "And it shall be *that* every living thing that moves,
wherever the rivers go, will live. There will be a very great
multitude of fish, because these waters go there; for they

will be healed, and everything will live wherever the river goes.

10 “It shall be *that* fishermen will stand by it from En Gedi to En Eglaim; they will be *places* for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.

11 “But its swamps and marshes will not be healed; they will be given over to salt.

12 “Along the bank of the river, on this side and that, will grow all *kinds of* trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.”

Borders of the Land

13 Thus says the Lord GOD: “These *are* the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. Joseph *shall have two* portions.

14 “You shall inherit it equally with one another; for I raised My hand in an oath to give it to your fathers, and this land shall fall to you as your inheritance.

15 “This *shall be* the border of the land on the north: from the Great Sea, *by* the road to Hethlon, as one goes to Zedad,

16 “Hamath, Berothah, Sibraim (which *is* between the border of Damascus and the border of Hamath), to Hazar Hatticon (which *is* on the border of Hauran).

17 “Thus the boundary shall be from the Sea to Hazar Enan, the border of Damascus; and as for the north, northward, it is the border of Hamath. *This is* the north side.

18 “On the east side you shall mark out the border from between Hauran and Damascus, and between Gilead and

the land of Israel, along the Jordan, and along the eastern side of the sea. *This is* the east side.

19 “The south side, toward the South,[a] *shall be* from Tamar to the waters of Meribah by Kadesh, along the brook to the Great Sea. *This is* the south side, toward the South.

20 “The west side *shall be* the Great Sea, from the *southern* boundary until one comes to a point opposite Hamath. This *is* the west side.

21 “Thus you shall divide this land among yourselves according to the tribes of Israel.

22 “It shall be that you will divide it by lot as an inheritance for yourselves, and for the strangers who dwell among you and who bear children among you. They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel.

23 “And it shall be *that* in whatever tribe the stranger dwells, there you shall give *him* his inheritance,” says the Lord GOD.

Ezekiel 48

Division of the Land

1 “Now these *are* the names of the tribes: From the
northern border along the road to Hethlon at the entrance
of Hamath, to Hazar Enan, the border of Damascus
northward, in the direction of Hamath, *there shall be* one
section for Dan from its east to its west side;
2 “by the border of Dan, from the east side to the west,
one *section for* Asher;
3 “by the border of Asher, from the east side to the west,
one *section for* Naphtali;
4 “by the border of Naphtali, from the east side to the
west, one *section for* Manasseh;
5 “by the border of Manasseh, from the east side to the
west, one *section for* Ephraim;
6 “by the border of Ephraim, from the east side to the
west, one *section for* Reuben;
7 “by the border of Reuben, from the east side to the west,
one *section for* Judah;
8 “by the border of Judah, from the east side to the west,
shall be the district which you shall set apart, twenty-five
thousand *cubits* in width, and *in* length the same as one of
the *other* portions, from the east side to the west, with the
sanctuary in the center.
9 “The district that you shall set apart for the LORD *shall
be* twenty-five thousand *cubits* in length and ten thousand
in width.
10 “To these—to the priests—the holy district shall belong:
on the north twenty-five thousand *cubits in length,* on the
west ten thousand in width, on the east ten thousand in

width, and on the south twenty-five thousand in length. The sanctuary of the LORD shall be in the center.

11 “*It shall be* for the priests of the sons of Zadok, who are sanctified, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.

12 “And *this* district of land that is set apart shall be to them a thing most holy by the border of the Levites.

13 “Opposite the border of the priests, the Levites *shall have an area* twenty-five thousand *cubits* in length and ten thousand in width; its entire length *shall be* twenty-five thousand and its width ten thousand.

14 “And they shall not sell or exchange any of it; they may not alienate this best *part* of the land, for *it is* holy to the LORD.

15 “The five thousand *cubits* in width that remain, along the edge of the twenty-five thousand, shall be for general use by the city, for dwellings and common-land; and the city shall be in the center.

16 “These *shall be* its measurements: the north side four thousand five hundred *cubits,* the south side four thousand five hundred, the east side four thousand five hundred, and the west side four thousand five hundred.

17 “The common-land of the city shall be: to the north two hundred and fifty *cubits,* to the south two hundred and fifty, to the east two hundred and fifty, and to the west two hundred and fifty.

18 “The rest of the length, alongside the district of the holy *section, shall be* ten thousand *cubits* to the east and ten thousand to the west. It shall be adjacent to the district of the holy *section,* and its produce shall be food for the workers of the city.

19 “The workers of the city, from all the tribes of Israel, shall cultivate it.

20 “The entire district *shall be* twenty-five thousand *cubits* by twenty-five thousand *cubits,* foursquare. You shall set apart the holy district with the property of the city.

21 “The rest *shall belong* to the prince, on one side and on the other of the holy district and of the city’s property, next to the twenty-five thousand *cubits* of the *holy* district as far as the eastern border, and westward next to the twenty-five thousand as far as the western border, adjacent to the *tribal* portions; *it shall belong* to the prince. It shall be the holy district, and the sanctuary of the temple *shall be* in the center.

22 “Moreover, apart from the possession of the Levites and the possession of the city *which are* in the midst of what *belongs* to the prince, *the area* between the border of Judah and the border of Benjamin shall belong to the prince.

23 “As for the rest of the tribes, from the east side to the west, Benjamin *shall have* one *section;*

24 “by the border of Benjamin, from the east side to the west, Simeon *shall have* one *section;*

25 “by the border of Simeon, from the east side to the west, Issachar *shall have* one *section;*

26 “by the border of Issachar, from the east side to the west, Zebulun *shall have* one *section;*

27 “by the border of Zebulun, from the east side to the west, Gad *shall have* one *section;*

28 “by the border of Gad, on the south side, toward the South,[a] the border shall be from Tamar *to* the waters of Meribah *by* Kadesh, along the brook to the Great Sea.

29 “This *is* the land which you shall divide by lot as an inheritance among the tribes of Israel, and these *are* their portions,” says the Lord GOD.

The Gates of the City and Its Name

30 “These *are* the exits of the city. On the north side, measuring four thousand five hundred *cubits* *The Perfect City*

31 “(the gates of the city *shall be* named after the tribes of Israel), the three gates northward: one gate for Reuben, one gate for Judah, and one gate for Levi;

32 “on the east side, four thousand five hundred *cubits,* three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan;

33 “on the south side, measuring four thousand five hundred *cubits,* three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun;

34 “on the west side, four thousand five hundred *cubits* with their three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali.

35 “All the way around *shall be* eighteen thousand *cubits;* and the name of the city from *that* day *shall be:* THE LORD *IS* THERE.” [b]

Ezekiel

Ezek. 1:1

Name means: “God Will Strengthen.”

Also called: “Son of man,” a term used 93 times in the Book of Ezekiel.

Home: Tel Abib, near the Chebar River in Babylon.

Family: Son of Buzi, probably a priest in the line of Zadok; married to an unnamed woman who died at the beginning of the final siege of Jerusalem (c. 588 B.C.).

Occupation: Priest and prophet.

Best known for: His extraordinary visions that appear at the beginning and end of the Book of Ezekiel. His prophecies, often laden with props and theatricality, were met with stubborn resistance from his original hearers but greatly influenced later readers.

Think About It: *Thank God for the ordinary ways He communicates with you: through the Bible (including the Book of Ezekiel), through peace, through conviction of what to do and not to do, and through deep-seated contentment.*

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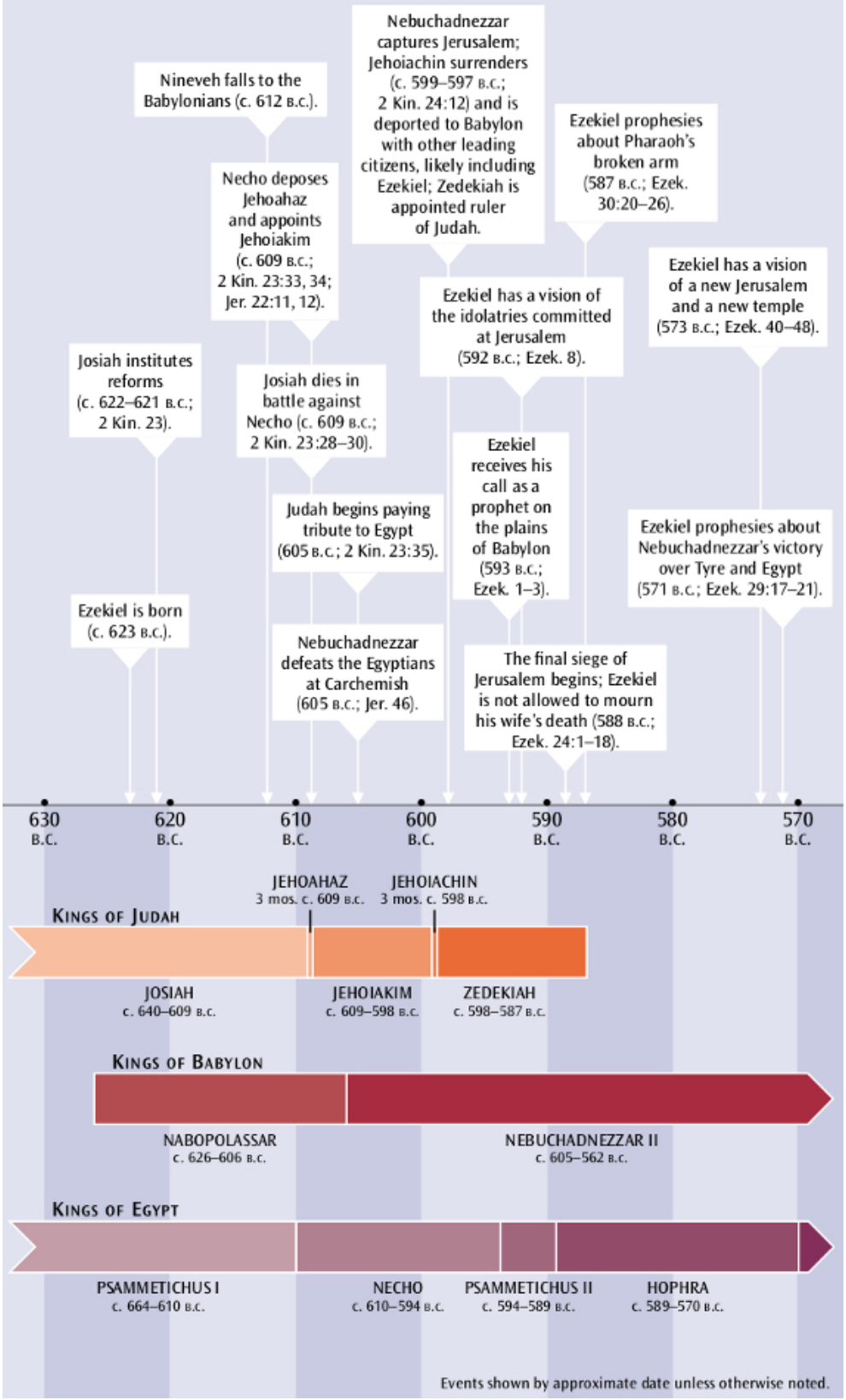
The Life and Times of Ezekiel
(Ezekiel 1:1)

THE LIFE AND TIMES OF EZEKIEL (Ezekiel 1:1)



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Different Callings, Same Purpose

Ezek. 2:1–5

Few people experience a calling as dramatic as did the prophet Ezekiel (see "The Christian's Calling" at Heb. 3:1). Nevertheless, all Christians experience a calling. God has called all of His followers to serve Him with all of their lives (see "All Christians Are Called, in All of Life" at 1 Sam. 3:1–21). This call impacts every part of our existence—family, identity, faith, relationships, career, even our outlook on the future.

People in the Bible experienced a wide variety of callings. Yet the same God invited them to the same purpose—to devote themselves to Him.

Person	Occupation When Called	Outcome of God's Call
Abraham	Unknown	Left his homeland and relocated to Canaan (Gen. 11:31–12:4; Acts 7:2–5).
Isaac	Wealthy livestock owner	Remained in Canaan, where he carried on his father's faith and work (Gen. 26:2–6).
Jacob	Wealthy livestock owner	Lived with the hope that the God of his father and grandfather would bring him back to Canaan (Gen. 28:12–29:1; 33:18–20).
Moses	Adopted son of the royal family of Egypt; shepherd in Midian	Became the liberator and leader of the Israelites (Ex. 3:1–12; 5:1).
Nehemiah	Cupbearer to	Negotiated with the king to lead a group

	the Persian king Artaxerxes I	of Jews back to Jerusalem to rebuild the city and its walls (Neh. 1:1–2:10).
Esther	Wife of King Ahasuerus of Persia	Intervened to save the Jews, her people, from a genocidal plot (Esth. 4:1–6:10).
Ezekiel	Priest	Became a prophet who spoke God's message to the Jewish exiles in Babylon (Ezek. 2:1–5).
Daniel	A youth deported to Babylon	Became an advisor to kings and a prophet (Dan. 1:19; 7:1).
Jonah	Unknown	After initially running from the Lord, went to Nineveh and warned them of God's judgment, bringing the city to repentance (Jon. 1:1–3; 3:1–10).
Rich Young Ruler	Member of Israel's upper class	Turned from Jesus because he could not part with his possessions (Matt. 19:16–21).
Barnabas	Unknown	Became a friend and mentor to young believers, including Saul (Acts 9:26, 27; 11:25, 26 and John Mark (15:36–39).
Saul	Tentmaker; Pharisee dedicated to persecuting Christians	Served as God's principal spokesman during the latter part of the first century A.D. (Acts 9:15).
Believers in General	Varied	Are brought to salvation and a transformed lifestyle through faith in Christ (Rom. 1:6, 7; 8:28–30; 12:1, 2).

More: *God's call is evident in His giving people unique abilities that fit them for specific purposes. For more, see "Called by Name" at Ex. 31:1–11 and "You Are Unique" at Ps. 33:15.*

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Parables Performed

Ezek. 4:1

During the years of his prophetic ministry, Ezekiel acted out numerous symbolic dramas to communicate his message.

Drama	Significance
Laid siege to a clay tablet (Ezek. 4:1–3).	Symbolized the Babylonians' impending siege of Jerusalem.
Lay on his left side for 390 days and on his right side for 40 days (Ezek. 4:4–8).	Represented the number of years that Israel and Judah would endure God's judgment.
Ate bread cooked over unclean fuel (Ezek. 4:9–16).	Symbolized the dispersion of the Jews among the Gentiles as well as famine conditions during the siege of Jerusalem.
Shaved his head, weighed the hair, and disposed of it in various ways (Ezek. 5:1–4).	Symbolized the suffering of Jerusalem's inhabitants (Ezek. 5:11, 12).
Dug a tunnel and prepared for flight (Ezek. 12:1–16).	Represented the breach of Jerusalem's walls, the capture of King Zedekiah, and the exile of survivors to Babylon.
Ate and drank with trembling (Ezek. 12:1–16).	Signified the dread that would fall on Judah.
Sighed loudly (Ezek. 21:6, 7).	Signified news of the Lord's impending judgment.
Erected a signpost at a fork in a road (Ezek. 21:18–24).	Indicated the two paths that Nebuchadnezzar's army would take to Jerusalem and Ammon.
Refrained from mourning the death of his wife (Ezek. 24:15–24).	Represented the silent grief that the exiles would feel after Jerusalem's fall.
Joined two sticks together (Ezek. 37:15–28).	Symbolized the Jews enjoying a reunited kingdom under God's leadership.

More: *Using drama to communicate prophecy is common in Scripture. Symbolic acts were also performed by the prophets Ahijah (1 Kin. 11:29–39), Zedekiah (1 Kin. 22:11), Elisha (2 Kin. 13:15–19), Isaiah (Is. 20:1–6), Jeremiah (Jer. 13:1–14; 19:1–13), and Agabus (Acts 21:10, 11).*

Think About It: *We like watching drama because it shows us how to do life. What real life drama—the way you treat people in your home, at your workplace, in your community—shows what God is like and why He is a trustworthy guide to life? What misrepresents God?*

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You Shall Know That I Am the Lord

Ezek. 6:7

The Lord sent Ezekiel with His words to the Judean captives in Babylon (Ezek. 2:1–5; 3:14, 15). The Babylonians had twice invaded Judah in fulfillment of Jeremiah's warnings, yet the exiles still did not grasp why God had allowed these calamities to occur or why they had been deported to Babylon. They still did not understand that the nation's troubles came as a result of their idolatry and other sins against God.

Through Ezekiel, the Lord endeavored to open His people's eyes to this truth. Over a period of at least twenty years, the prophet repeatedly detailed the people's sins and warned of the certainty of God's wrath. Nevertheless, the people remained willfully blind to their condition.

This stubbornness explains why the phrase "You [or they] shall know that I am the LORD" is repeated more than sixty times in the Book of Ezekiel (6:7, 10, 13, 14). These declarations often fall in the middle of a promise of God's wrath: "The slain shall fall" (6:7); "I would bring this calamity" (6:10); "thus will I spend My fury" (6:12); "I will . . . make the land desolate" (6:14).

The choice is ours whether we know the Lord's grace and mercy, or His wrath and fury. We choose with each word, each attitude, and each action whether to honor God or to snub him. We truly can

choose how we feel, because when we do rightly, good feelings follow.

Regardless of how we respond, God is determined to be heard. Sooner or later all will know that He is the Lord. Why not know Him in the happier ways?

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A Mark of Mercy

Ezek. 9:4

In Ezekiel's vision of Jerusalem, the Lord commanded angels to mark the foreheads of all who quit taking part in "abominations," leaving the rest to be slain. The people's sins—bloodshed and idolatry—were "exceedingly great" (Ezek. 9:9). But all who demonstrated concern for holiness were shown mercy.

This vision recalls the killing of the firstborn in Egypt, when the Hebrews were spared because they had marked their doorposts with blood according to the Lord's command (Ex. 12:1–36). God marked some for mercy even at the height of His judgment.

Amazingly, the mark Ezekiel mentioned is *Tau*, the last letter of the Hebrew alphabet. *Tau* is the equivalent of the letter *T* in the modern English alphabet, but in Jeremiah's day it was written like the English letter *X* and was often used as a signature (Job 31:35). Early Christians noticed the similarity between Ezekiel's "mark" and the sign of the cross. Both were symbols of God's mercy and sinners' redemption.

The judgment foreseen by Ezekiel demonstrates that even as God executes judgment, He always looks for repentance. Those who resist Him and continue in their willful rebellion can expect His wrath. But those who "sigh and cry" over their sins and the sins of others will know His comfort (Ezek. 9:4; compare James 4:8–10). They can then start anew to create goodness and happiness. Forgiveness requires repentance, but it is available to all.

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Parted from His Presence
Ezek. 10:18

Ezekiel 10 draws us in with a spectacular vision of cherubim and wheels within wheels. But the real story in this passage is the Lord's departure from His temple. Given the temple's history and significance, Judah could suffer nothing more tragic.

The temple was the "house of the LORD" designed by David and built by Solomon (2 Chr. 5:1), a place God met in a special way with His people. God blessed the magnificent structure by filling it with His glory and presence (5:14). The temple was revered as a hallowed symbol of God's presence (6:20).

Yet Ezekiel watched God depart from the temple. There is no question why the Lord left. Because the Hebrews had turned the "house of the LORD" into a home of idolatrous abominations, God chose to leave His temple and go "far away" from His people (Ezek. 8:6–17; compare 11:23). Judah's end was at hand.

There is no greater heartbreak than the loss of the Lord's presence (compare Gen. 4:13, 14). Ezekiel's vision appeals to us to repent and not to allow ourselves to be separated by sin from our God. We can make no bigger misstep than driving God away when He longs to bless us with His presence (Heb. 6:4–12).

More: *God departed from the temple but did not abandon His people. As He scattered them throughout the world, He assured those who feared Him that He would be a "little sanctuary" for them wherever they went. See "A Little Sanctuary" at Ezek. 11:16. Brother Lawrence, author of* The Practice of the Presence of God*, wrote that his soul was in a "habitual, silent, secret conversation with God."*

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Stand for Truth

Ezek. 11:2, 3

Ezekiel's listeners deluded themselves with appealing falsities that took on an air of truth. Ezekiel spoke out against these misconceptions just as Peter denounced scoffers who ridiculed the promise of Christ's return (2 Pet. 3:3–13).

Scripture asserts that it is better for God's people to honor His truth than to bend to the shifting winds of public opinion. In the case of Ezekiel, the Bible records four specific examples of God calling the prophet to go against popular thought:

- God told Ezekiel to stand against twenty-five elders of Jerusalem who claimed that the city would never be taken (Ezek. 11:2–4).
- God told Ezekiel to rebuke the people for dismissing his prophecies as forecasts of a distant future rather than Judah's imminent fall (Ezek. 12:26–28).
- God told Ezekiel to denounce false prophets, whose lies were overlooked because of a popular maxim that their words could be ignored since no one lived long enough to see prophecies come to pass (12:21–25; compare Deut. 18:22).
- God told Ezekiel to oppose the claim that the present generation was innocent and that whatever troubles they faced were the fault of past generations (18:2).

Delivering a hard truth means risking that people will discard our message—and they may also reject us as its messengers. But if we go along with others when we know that they are mistaken, we fail to demonstrate God's true love and His love of truth.

More: *Sojourner Truth, born Isabella Baumfree, experienced a vision in which God gave her the name Sojourner because she was to travel in spreading the gospel, and He gave her the name Truth because she was to "declare the truth to the people."*

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A Little Sanctuary

Ezek. 11:16

The captives were far from home. They felt torn from the temple, where God's presence dwelled. Like others the Lord had scattered across the ancient world, they lived with a crushing sense of isolation.

The scattering of God's people was a major theme for the prophet Ezekiel, who repeatedly declared that the Lord would send His people abroad (Ezek. 5:10, 12; 6:8; 11:16; 12:15; 20:23; 21:15; 34:6; 36:19)

Yet wherever these refugees went, the Lord promised to be their "little sanctuary." Furthermore, He vowed to eventually bring them home to Israel (11:17; 20:34, 41; 28:25; 34:13; 36:24; 37:21; 38:8, 12; 39:27).

Wherever God's followers go, God goes with them. The assurance of His presence comforts us when we find ourselves alone among people who neither know nor honor God. Whatever the circumstances around us, we can call on Him. Wherever we go, the Lord is with us.

More: *God promised to be a "little sanctuary" for Old Testament followers, but in the New Testament, the Christian is described as a "temple" for God. See "Called Alongside" at John 14:16–18 and read 1 Cor. 6:19, 20.*

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A Gift of the Exile

Ezek. 14:1

The Babylonian exile became a blessing in disguise by encouraging a form of Judaism that was more mobile, cross-cultural, and well-informed than that which had existed in Judah. The synagogue was a key factor in this development.

In Judah the Lord's people had looked to Jerusalem's temple as the center of their cultural and religious life. But the temple's destruction in 587 B.C. called for new ways of maintaining Jewish identity. Faced with the impossibility of constructing a temple in

Babylon, the captives began to meet in local assemblies for worship, education, and political discussion. It was likely leaders from one or more of these groups who came before Ezekiel to inquire of the Lord (Ezek. 14:1; 20:1).

Known to us by their Greek name as synagogues ("gatherings" or "assemblies"), these groups began to assume formal responsibilities as Jewish exile communities vested them with authority. Synagogues were led by laity and could be organized by as few as ten laymen. Synagogues did not continue the animal sacrifices of the temple, but they enabled the people to worship the Lord and gather under a shared identity.

When the Exile ended, the former captives carried the synagogue model back to Judah, where it competed for loyalty with the new temple and its priests. Synagogues also spread to Jewish enclaves throughout the ancient world. The rapid expansion of the Christian faith during the first century was significantly aided by synagogues, which existed almost everywhere the gospel was preached.

The Babylonians had assumed that destroying the temple would extinguish the Jewish faith. But they unintentionally helped spread the faith of Abraham by forcing the development of new methods and structures for religious worship and community. The synagogue was a gift of the Exile.

More: *Synagogues were well-established throughout Israel by Jesus' time. See "The Synagogue" at Mark 1:21. The scattering of God's people also resulted in the creation of the Septuagint, the Greek translation of the Old Testament. See "The Septuagint" at Acts 18:24.*

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Idolatry of the Heart

Ezek. 14:4–8

An idol is more than a figure crafted by human hands as an object of prayer and sacrifice. The Lord defined an idol as anything set up in a way that causes a person to stumble into sin. It is any godless craving or commitment that rules a human heart. It can look

perfectly innocent, but be twisted from its original purpose by severing it from God. For example, a romance is good but when that romance is based in anything but both persons honoring God, the romance becomes an idol.

The people of Ezekiel's day served these "idols of the heart" even as they engaged in rituals prescribed by God. They gave themselves to ungodly worship but still expected the prophets to reveal messages from the Lord. God promised to set Himself against these hypocrites, who would become an example to the people of the consequences of sin.

This is a sobering condemnation. It is possible to commit ourselves to beliefs and practices utterly opposed to God yet expect blessings even as we pursue those things. For the Lord to show us favor in our hypocrisy would be a terrible act. We would find ourselves forever ensnared by worthless loyalties rather than liberated to enjoy the genuine goodness of the living God.

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Salvation by Proxy

Ezek. 14:14

The people of Ezekiel's day assumed that God would never destroy Jerusalem because a handful of godly residents held back His judgment. Most of the population flaunted God's standards but figured they could evade God's wrath because it would be "unfair" to their righteous neighbors if the entire city fell.

This flawed philosophy ignored individual accountability for sin (Ezek. 33:20) and failed to recognize the ubiquity of evil. Although the presence of ten righteous people might have saved Sodom (Gen. 18:32), a thorough search revealed that Jerusalem contained not a single good person (see "Not One Righteous Person" at Jer. 5:1). Judgment was certain and imminent.

We might count on benefits to come our way because someone close to us loves and follows God—a family member, a friend, a pastor, or a community figure. But it is foolish to count on another person's good deeds and prayers as a substitute for our own faith

and obedience. The lives of others make a difference—but only to a point. Eventually we each face God alone.

More: *The only Person whose righteousness can substitute for our own is Christ. See "Salvation: Past, Present, and Future" at Rom. 5:6–11.*

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The Parables of Ezekiel

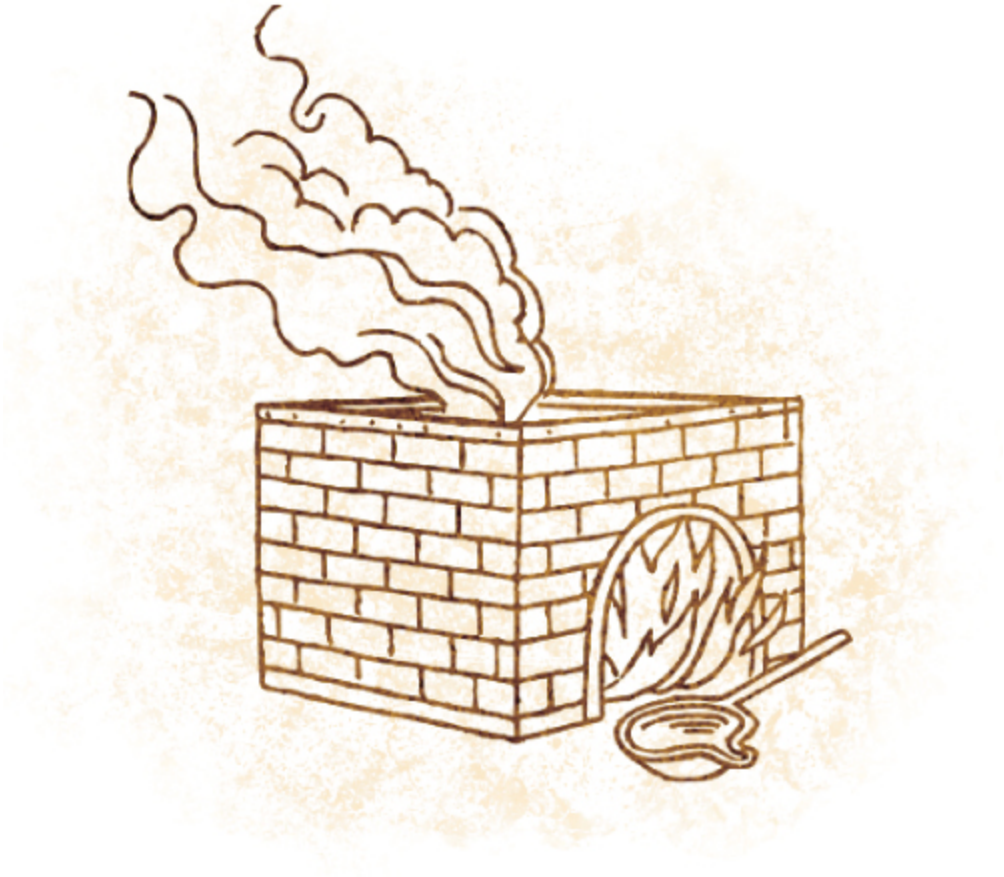
Ezek. 15:1–8

A parable is a truth wrapped in a memorable story or word picture. Jesus delivered much of His teaching through parables (see "The Parables of Jesus" at Luke 8:4), as did several Old Testament prophets, including Ezekiel.

1. The Wood of the Vine (Ezek. 15:1–8)
Symbolized how Judah had become useless and now served no other purpose than to be burned up.

2. The Foundling (ch. 16)
Illustrated the nation’s betrayal of God’s love and compassion.

3. The Eagles and the Cedar (ch. 17)
Illustrated the foolishness of King Zedekiah, whose rebellion invited Nebuchadnezzar’s troops to destroy Jerusalem.



4. The Fiery Furnace (22:17–22)
Foretold that God would purify His people through the siege of Jerusalem.

5. The Two Harlots (ch. 23)
Symbolized the spiritual adultery of Israel and Judah.

6. The Cooking Pot (24:1–14)
Symbolized how God would use the “heat” of hardship to purge Jerusalem of its impurities.

7. The Shipwreck (ch. 27)
Foretold the judgment of Tyre.

8. The Irresponsible Shepherds (ch. 34)

Revealed how God would deal with Jerusalem’s poor leaders.

9. The Dry Bones (ch. 37)
Symbolized the spiritual renewal of Israel.

More: *Jeremiah and Zechariah also used parables to communicate their message. See “The Parables of Jeremiah” at Jer. 18:1–10 and “The Parables of Zechariah” at Zech. 5:1–4.*

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Skeletons in the Closet

Ezek. 16:3

God rebuked the people of Jerusalem and the surrounding country by delivering three symbolic statements that called their proud self-image into question. The Lord said . . .

- *They were born to Canaanite parents* (Ezek. 16:3). The Lord had commanded the Israelites to drive the idolatrous Canaanites from the Promised Land (see "Abominations: How Not to Act" at Lev. 18:24–30 and "The Gods of the Canaanites" at Deut. 32:39; see also 2 Kin. 17:7–19). The Israelites failed to carry out this charge; instead, they disobeyed the Law by intermarrying with the Canaanites and adopting their idolatrous practices (for example, Judg. 3:5, 6; 1 Chr. 2:3; 1 Kin. 11:1, 5, 7; Ezra 9:1). Thus the Lord reminded Israel of its sins, illustrating their need of forgiveness.
- *They were abandoned at birth* (Ezek. 16:4, 5). This emotional passage reminded the Israelites of their humble origins. Their patriarch Abraham and his family were outsiders in Canaan (Gen. 23:4; Heb. 11:9–10). His descendants were slaves in Egypt and sojourners in the desert until God gave them a land. Israel was the "least of all peoples" when God called them (Deut. 7:7), and it was God alone who watched over them.
- *They were adopted* (Ezek. 16:6, 7). In His sovereign grace, the Lord chose the Hebrews to be His people. He revealed Himself to Abraham, a native of the Sumerian city of Ur in southern Mesopotamia, then chose Abraham and his wife Sarah to give birth to a people through whom He would bless "all the families of the earth" (Gen. 12:1–3). All of the Israelites' blessings, from the beginning, had come from the Lord, their adoptive Father.

The Lord raised these issues to challenge His people's self-righteousness and guide them toward humility. We can also find ourselves in these words. We, too, were born outside God's family. We, too, are lost apart from His grace. We, too, have been adopted into God's family. And we, too, need to evaluate whether we live with humility and gratitude, honoring the Lord in thought, word, and deed. To live any other way is to forget that we owe every good thing to God. Only He can sweep away the skeletons in our closets, forgiving yesterday's mistakes and clearing the way for a brighter tomorrow.

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Three Sinful Sisters

Ezek. 16:44–47

Just as we say "Like father, like son," the people of Ezekiel's day apparently said "Like mother, like daughter." Ezekiel applied that proverb to Jerusalem, implying that it was born to a Hittite mother and an Amorite father.

Ezekiel did not claim that the Israelites had literally descended from a Canaanite couple; he knew that God's people traced their family line to Abraham and Sarah, who were Arameans (Deut. 26:5, where "Syrian" means Aramean). Ezekiel meant that, because of their extensive idolatry, the Israelites might as well be children of the notoriously idolatrous Canaanites (see "Abominations: How Not to Act" at Lev. 18:24–30).

Ezekiel also linked Jerusalem to two other symbols of sin and idolatry, the cities of Sodom and Samaria. Like these "sisters," Jerusalem tolerated so many evils that it would eventually be destroyed. Sodom (see Sodom and Gomorrah's profile at Gen. 18:20) and her four daughter cities were consumed by brimstone and fire for sins that included sexual immorality (Jude 7) and unjust treatment of the poor in an environment of incredible wealth (Ezek. 16:49). The northern Israelite capital Samaria (see the city's profile at 1 Kin. 16:24) and her daughter cities fell to the Assyrians in 722 B.C. as a reprimand for their entrenched idolatry (2 Kin. 17).

The Judeans who thought that God would overlook their idols were wrong. They had created their downfall. Devastating wrath was coming because Jerusalem had outdone her sinful sister cities in turning to other gods (Ezek. 16:48–52).

We often see ourselves as separate from others who have fallen because of their errors. But we endanger ourselves if we adopt the spiritual attitudes and practices of cultures that disobey, dishonor, or disbelieve God. We might as well be members of the same broken family.

More: *Do you know the spiritual roots of your own family and ancestors? "Researching Your Religious Roots" at Heb. 13:24 offers some suggestions for ways to discover your spiritual heritage.*

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Blaming Parents

Ezek. 18:2

The children of Ezekiel's day had good reason to complain about their parents. They were growing up as exiles in a foreign land because their parents and grandparents had forsaken God. The younger generation had a saying that blamed parents for children's troubles.

God declared that His people should quit talking that way (Ezek. 18:3), explaining at length that sin and righteousness are not inherited. Every person reaps what he or she sows. Each individual is responsible for his or her own choices regarding matters like idolatry (18:6, 12, 15), sexuality (18:6, 11, 15), the use or abuse of money (18:7, 8, 13, 16, 17), and the treatment of the poor (18:7, 12, 16, 17).

Blame for wrongdoing falls to no one but the perpetrator. God warned that those who sin will pay the penalty (18:4, 13, 18), while those who honor Him will be rewarded for their righteousness (18:21–29).

The decisions of our parents do not diminish our own accountability. Even if our families give us a bad start, God calls us to take responsibility for our own lives. Even with a difficult background, we can enjoy the Lord's forgiveness, healing, and righteousness. God delights to give fresh starts.

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Life Is Not Fair

Ezek. 18:25

As they reacted to God's declarations about guilt and innocence, Ezekiel's hearers sang a sad song of injustice: "It's not fair!"

Their protest displayed a human tendency to determine right and wrong based on what we personally experience. But our own satisfaction with how we are treated is a limited, subjective standard that can never make life fairer for all. Only God's broader perspective can bring true and ultimate justice.

This principle appears throughout Scripture. People of great faith such as Noah (Gen. 6), Deborah (Judg. 4), and Daniel (Dan. 1) ignored their surrounding culture and conducted themselves according to God's standards. In contrast, the Bible's most colossal moral failures occurred when people lived by their own rules—for example, Korah (Num. 16), Samson (Judg. 13–16), and Jezebel (1 Kin. 19, 21).

Every person answers to God for his or her response to the Lord's absolute standards. Ezekiel offered three possibilities:

- *A person lives righteously and serves others justly* (Ezek. 18:5–9). Not many people in Judah fit that description, but the nation could look back on recent righteous figures such as King Hezekiah (2 Chr. 29:1, 2) and the prophetess Huldah (34:21, 22).
- *A person is born to righteous parents but grows up to pursue evil* (Ezek. 18:10–13). Many Judeans fit that category, including Hezekiah's son Manasseh (2 Chr. 33:1, 2) and Josiah's son Jehoahaz (2 Kin. 23:31, 32).
- *A person is born to wicked parents but grows up to live righteously* (Ezek. 18:14–18). Few people matched that description, but Manasseh's grandson Josiah is one impressive example (2 Chr. 34:1, 2).

When we focus on the negative experiences, life will always feel unfair. But if we are genuinely concerned with justice, then we will work for it for others as well as for ourselves. We will also submit to God's objective and absolute standards.

We see these standards in action when principled judges run honest courtrooms, unbiased referees apply rules impartially, and even-handed regulators ensure that all businesses abide by the law. In a far more perfect way, God has established absolute standards of justice and love. By living according to His commands, we pursue justice for all people.

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Our Conduct Puts God's Reputation at Stake

Ezek. 20:9

Aside from what the Lord revealed in Scripture and through the life and work of Jesus Christ, His primary way of making Himself known is through men and women who live committed to Him and His commands. They are the light of the world, and their good works shine the way to the Lord (Matt. 5:14–16)—which means that our conduct puts God's reputation at stake.

The Lord made a covenant with Israel to be His people (Ezek. 20:5, 6). Yet even before the escaped slaves arrived at the Promised Land, they went back on their commitment and worshiped idols they had served in Egypt—not once, but on three occasions. The Lord threatened to pour out His fury (20:8, 13, 21), but He spared them for one reason: He wanted the world's nations to know who He is (20:9, 14, 22).

If Israel were destroyed, the nations would lose a crucial witness to the living God. Moses pointed this out at Mount Sinai, when the Lord wanted to destroy the idol-loving Israelites and make Moses the father of a new nation. Moses argued that the Egyptians and other nations would misinterpret God's purpose for leading the people out of Egypt (Ex. 32:9–14).

We should scrutinize our own reputations and ask ourselves whether our lifestyles make us faithful witnesses for God. Do our actions attract people to Him? Are our lives appealing? Are we caring, honest, and chock-full of integrity? Is God honored by the things we do and say?

More: *If our actions keep others from God, we need to repent before attempting to evangelize others in any significant way. See "Repentance and Evangelism" at Jer. 3:17. Daniel Defoe explored the poignant experience of true repentance in his novel* Robinson Crusoe.

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Faith in Context

Ezek. 22:15

The Bible presents an extensive range of people who faced widely varying circumstances. Each had opportunity to respond well to God in those very different circumstances. They showed that no matter the need we can exercise faith, or deny it, in ways that fit who and where we are.

Ezekiel ministered in a foreign land among exiles who were prisoners of war. Faith had to take into account the sobering reality that God had judged them and scattered them from Judah. Just as they had to discern how to live for God in their unique setting, other people in Scripture were compelled to find distinctive ways to live out their faith:

- *Agrarian settlers*. God placed the Bible's first family—Adam and Eve and their sons—in the Garden of Eden and gave them responsibility to manage it (Gen. 2:15). The family later relocated but remained farmers (3:23–4:2). Note that after Adam and Eve's sin, God came to them while "walking in the garden" (3:8).
- *Nomadic herders*. The Bible's early chapters suggest that Abraham and Sarah, Isaac and Rebekah, and Jacob and Rachel were all livestock owners who moved frequently. Their dealings with God often took place on the way to and from temporary settlements (13:14; 26:1, 2; 28:10–12).
- *Oppressed slaves*. The faith of the Hebrews in Egypt was marked by cries for justice and deliverance (Ex. 3:7). It involved finding ways to survive and overcome tyranny, including civil disobedience (1:15–21).
- *Wandering refugees*. After escaping from Egypt, the Israelites spent forty years traveling through the Sinai Desert. Issues of survival and community surfaced as the community developed into an organized society. The stress of the journey produced tests of faith, some of which the people failed.
- *Citizens of a powerful empire*. Under David and Solomon, Israel became an international power in politics and trade. Government and commercial systems were established more officially than under the judges. The nation's religious life became formalized as a temple was built and staffed.

- *Citizens of a nation in conflict*. Israel's split into northern and southern kingdoms was more than political. It tore at the nation's faith. Idolatry became even more widespread, and prophets became prominent. Faith directly impacted international relations as Egypt, Assyria, and Babylonia dominated the Middle East.
- *Displaced settlers*. After Assyria overran Israel and Babylon conquered Judah, most survivors were deported east to southern Mesopotamia. Ezekiel prophesied to a group of these displaced settlers. Many stories of faith that emerge from this context are of minority Jews working their way into influential positions in the majority culture—Nehemiah, Esther, and Daniel, for example.
- *Angry inhabitants of an occupied territory*. In the Gospels we see Israel occupied by the Romans and the people exhibiting all the marks of an angry populace under military control: political factions and infighting, class warfare, ethnic hostility, and a constant fever of insurrection. When Jesus came along with His claim of Messiahship, the people wondered if He would liberate them from the Romans. Jesus' teaching pointed to a new way of dealing with conflict—love instead of violence, prayer instead of curses—and a new measure for spirituality—the spirit of the Law, not just its letter.
- *A persecuted movement*. The early church suffered intense persecution almost from its beginning. The situation was complicated as the movement spread beyond Palestine. Key themes of faith under these circumstances were suffering, community, prayer, and qualifications for membership in the movement.
- *Urban dwellers*. An additional context for many, if not most, first-century followers of Jesus was their life in the city. Faith had to handle questions of business and trade, law, money, taxes, ethnic and racial differences, authority, and other issues common to cities everywhere. New Testament Christianity thrived in this urban context (see "Churches Unlock Communities" at Acts 11:22).

Each of these contexts remains a challenge in the modern world, and people of faith are found in each. Considering settings where God's people live trains us to appreciate our differences—the various ways to live out loyalty to God. Yet no matter where we find ourselves, our one Lord will equip us to live the one faith.

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The Go-Between

Ezek. 22:30

The Lord was looking for a strong and righteous person to lead His people out of trouble. But as He surveyed Judah and listed His people's sins, He told Ezekiel that He had searched in vain for someone who could "stand in the gap" between the people's guilt and His righteous wrath. He found no worthy go-between.

The Lord's search recalls Jeremiah's futile attempt to locate even one righteous person whose presence would save Jerusalem (see "Not One Righteous Person" at Jer. 5:1). There was not a single individual who was not guilty of abandoning God's ways.

Ultimately, only Christ is righteous enough to connect a holy God and sinful humanity (1 Tim. 2:5; Heb. 9:15). Apart from Him, none of us would be free of God's wrath, for all of us have sinned (Rom. 3:21–26). Because Jesus took on Himself the judgment for our sin, we can have unimpeded access to God.

But we can also become go-betweens in this troubled world, standing in the gap to bridge chasms of prejudice and indifference. We can do a great deal to halt evil and inform others of the opportunity to know God through Christ. And we can intercede moment by moment in prayer.

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The Boiling City

Ezek. 24:3–5

The Babylonians began a two-year siege of Jerusalem around 588 B.C., with one brief respite. The attack culminated in the fall of the city. Hundreds of miles away in Babylon, the Lord told Ezekiel to tell the people a parable about a pot of stew. Jerusalem was a cauldron

full of water, spices, and choice meats, with logs or "fuel bones" blazing underneath.

Some believe that Ezekiel based his parable on a folk song that was sung as food was prepared. The parable began with a recipe for stew. But just as sin made God's people odious and distasteful, scum or rust in the pot spoiled the stew and made it inedible (Ezek. 24:6). The Lord's remedy was to "turn up the heat" (24:9) to make the water evaporate, the meat burn up, the pot red hot, and the scum melt away (24:10, 11). God would thus cleanse the city of impurities. That was what the Babylonian siege accomplished.

If a modern community is relatively healthy, it can stand some heat. But a community perishes if it ignores problems and lets spiritual and moral decline go unchecked. Jerusalem did not survive the heat they created. Our task is to prevent a similar fate for our communities.

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Faith as Entertainment

Ezek. 33:30–33

Ezekiel must have had quite a following. When it appeared that the Lord was about to reveal something through him, news of the event raced through the community. His prophecies were like a performance, with his listeners hanging on every word.

But when the show was over, so was the people's interest. They heard Ezekiel's words but did nothing to put them into action. They enjoyed the presentation but ignored the message. Even when they talked as if they exhibited real concern for others, they continued to live for their own interests. Their curiosity about Ezekiel's sermons did not change their lives.

When faith becomes more about entertainment than genuine commitment, we become spectators rather than players, concerned more with *What is the latest word from God?* than *What am I going to do with what God has said?* If we only hear the word and never put it into practice, we deceive ourselves (James 1:22).

Self-deception is the worst thing about a faith that exalts entertainment. True conversion and true obedience involve not just

expanded knowledge about spiritual things or good feelings toward God, but changed purposes, commitments, and actions. As Jesus pointed out, true love for God means living according to His will (John 14:15, 21, 23, 24).

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Lead with Care

Ezek. 34:1, 2

Each of us has a measure of influence. Attend to the way you lead. Ezekiel's prophecy against Israel's leaders pointed out a critical truth: if those led are neglected or suffering, their so-called leader is probably incompetent or evil.

God found that Israel's "shepherds" fed themselves instead of their flock (Ezek. 34:2–8), giving the people nothing but leftovers (34:18, 19). The shepherds not only neglected the most vulnerable—the weak, the sick, the broken, the refugees—they actively exploited them (34:4–6, 21). Removing these leaders was the only remedy (34:9, 10). God Himself would heal the hurting, restore the scattered, and feed His flock (34:11–16).

Centuries later, Jesus prescribed "shepherd leadership" for one of His followers (John 21:15–19). As the Good Shepherd, Jesus modeled this true leadership by laying down His life for His sheep (10:11–17). As we exercise authority at home, work, church, or in community, our task is to put those we lead before ourselves, giving our utmost as we tend to their needs. They are not resources for us to use. They are people with needs for whom we are responsible.

More: *For more on biblical leadership, see "Leaders Serve" at Matt. 20:25–28 and "Lessons in Leadership" at Heb. 5:1–14.*

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Holiness Is More Than a Place

Ezek. 45:1–5

God called the Israelites at various times in history to dedicate places and people in a way that reminded God's followers that they were His own. Monuments, the tabernacle, the temple, and mountains—along with leaders, priests, and prophets—were designated as holy: consecrated or set apart to God.

This pattern continued in Ezekiel's vision of the new temple. Access to this holy place was highly restricted (Ezek. 44:1–9), and a holy district was to be established in the restored land.

Yet although holiness is often associated with certain places, the call to holy living is never confined to one location or another. All of life is to be holy—good as defined by God—no matter where we are. Ezekiel pinpoints some very practical dimensions of holiness:

- To stop violence and oppression (45:9).
- To cease evictions (45:9).
- To restore honesty in business, using high standards of integrity and trustworthiness (45:10–12).
- To donate part of each business transaction to God, whether a merchant is wealthy or poor (45:13–17).
- To mark life with monthly festivals and celebrations that include everyone (45:18–25).
- To restore a six-day work week and protect the Sabbath, with the prince providing for this observance (46:1–15).
- To be careful with inheritances and boundaries, treating aliens and strangers fairly (46:16–18; 47:13–23).
- To provide an area for ordinary people, for homes and shared space (48:15–20).
- To name each of the commercial centers—the exits or gates of the city—after groups of citizens (48:30–35).
- To name the city itself "THE LORD IS THERE," communicating the true extent of holiness: everything in the city is connected to the Lord (48:35).

We may conduct ourselves with more reverence in certain settings and on certain occasions, but we are neither more nor less holy when we enter or exit a particular place. Reverence matters everywhere. Jesus Christ has already invited us into the Most Holy Place, allowing us to live as His set-apart people in everything we do (Heb. 9:11–15; 10:19–25).

More: *The patriarchs believed that wherever God had visited the world, that place had become holy. See "Sacred Space" at Gen. 28:22. John Wesley, founder of the Methodist Church, strived to live a holy lifestyle through spiritual disciplines such as the regular study of Scripture.*

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The Perfect City

Ezek. 48:30–35

Scripture gives us only the barest glimpses of heaven. But we know with certainty that God will be there and that we will never be separated from Him again. With this bright vision of eternity, Ezekiel's book of prophecy draws to a close.

Just as the apostle John saw the New Jerusalem descend from heaven (Rev. 21), so Ezekiel envisioned the day when the city of God would finally be made perfect and complete in every way. Both prophets saw twelve gates facing the four corners of the earth (Ezek. 48:31–34; Rev. 21:12, 13), an indication of accessibility for everyone. Inscribed with the names of Israel's twelve tribes, the gates suggest inclusion, restoration, and fulfillment of everything that God has promised His covenant people. In John's vision, this image is strengthened by the fact that these gates never shut (Rev. 21:25).

The name of this ideal city is "THE LORD IS THERE." This is a fitting climax not only to the Book of Ezekiel but to John's Revelation and to the Bible itself. It shows that a reversal has occurred. Ezekiel saw the Lord withdraw from His temple because of the people's sinfulness (Ezek. 10:18), but now He has returned to a new temple to live among His people forever. And while fellowship with God was cut off by sin in Eden (Gen. 3:22–24), it becomes permanently accessible in the New Jerusalem (Rev. 21:2, 3).

In this life we may at times feel distant from God. We might question whether He knows who we are. But Scripture assures us that one day we will no longer wonder where God is or how much He loves us. We will dwell with Him, enjoying the fulfillment of His perfect grace, forever.

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Ezekiel 1

a **1:1** Following Masoretic Text, Septuagint, and Vulgate; Syriac and Targum read *a vision.*
b **1:3** Or *Babylonians,* and so elsewhere in this book
c **1:20** Literally *living creature;* Septuagint and Vulgate read *spirit of life;* Targum reads *creatures.*
d **1:21** Literally *living creature;* Septuagint and Vulgate read *spirit of life;* Targum reads *creatures*.
e **1:22** Following Septuagint, Targum, and Vulgate; Masoretic Text reads *living creature*.

Ezekiel 5

a **5:7** Following Masoretic Text, Septuagint, Targum, and Vulgate; many Hebrew manuscripts and Syriac read *but have done* (compare 11:12).
b **5:15** Septuagint, Syriac, Targum, and Vulgate read *you*.

Ezekiel 9

a **9:3** Literally *house*

Ezekiel 10

a **10:3** Literally *house,* also in verses 4 and 18
b **10:17** Literally *they*
c **10:17** Literally *they*
d **10:17** Literally *they*

Ezekiel 11

a **11:19** Literally *you*
b **11:24** Or *Babylon,* and so elsewhere in this book

Ezekiel 13

a **13:18** Literally *over all the joints of My hands;* Vulgate reads *under every elbow;* Septuagint and Targum read *on all elbows of the hands*.

Ezekiel 16

a **16:43** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *were agitated with Me*.
b **16:50** Vulgate reads *you saw;* Septuagint reads *he saw;* Targum reads *as was revealed to Me*.
c **16:57** Following Masoretic Text, Septuagint, Targum, and Vulgate; many Hebrew manuscripts and Syriac read *Edom*.

Ezekiel 17

a **17:7** Following Septuagint, Syriac, and Vulgate; Masoretic Text and Targum read *one*.
b **17:21** Following Masoretic Text and Vulgate; many Hebrew manuscripts and Syriac read *choice men;* Targum reads *mighty men;* Septuagint omits *All his fugitives*.

Ezekiel 18

a **18:17** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *iniquity* (compare verse 8).

Ezekiel 19

a **19:7** Septuagint reads *He stood in insolence;* Targum reads *He destroyed its palaces;* Vulgate reads *He learned to make widows*.
b **19:10** Literally *blood,* following Masoretic Text, Syriac, and Vulgate; Septuagint reads *like a flower on a pomegranate tree;* Targum reads *in your likeness*.

Ezekiel 20

a **20:6** Exodus 3:8
b **20:11** Leviticus 18:5
c **20:13** Leviticus 18:5
d **20:15** Exodus 3:8
e **20:21** Leviticus 18:5
f **20:29** Literally *High Place*
g **20:46** Hebrew *Negev*

Ezekiel 22

a **22:24** Following Masoretic Text, Syriac, and Vulgate; Septuagint reads *showered upon*.
b **22:25** Following Masoretic Text and Vulgate; Septuagint reads *princes;* Targum reads *scribes*.

Ezekiel 23

a **23:4** Literally *Her Own Tabernacle*
b **23:4** Literally *My Tabernacle Is in Her*

Ezekiel 24

a **24:14** Septuagint, Syriac, Targum, and Vulgate read *I*.

Ezekiel 26

a **26:7** Hebrew *Nebuchadrezzar,* and so elsewhere in this book

Ezekiel 27

a **27:6** Hebrew *Kittim,* western lands, especially Cyprus
b **27:10** Hebrew *Lud*
c **27:10** Hebrew *Put*

Ezekiel 29

a **29:3** That is, the Nile
b **29:5** Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Targum read *buried*.

c **29:7** Following Masoretic Text and Vulgate; Septuagint and Syriac read *hand*.
d **29:10** Or *tower*

Ezekiel 30

a **30:5** Hebrew *Put*
b **30:5** Hebrew *Lud*
c **30:13** That is, ancient Memphis
d **30:14** That is, ancient Thebes
e **30:15** That is, ancient Pelusium
f **30:17** That is, ancient On (Heliopolis)
g **30:18** Spelled *Tahpanhes* in Jeremiah 43:7 and elsewhere
h **30:18** Following many Hebrew manuscripts, Bomberg, Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *refrained*.

Ezekiel 31

a **31:8** Hebrew *armon*

Ezekiel 38

a **38:2** Targum, Vulgate, and Aquila read *chief prince of* (also verse 3).
b **38:5** Hebrew *Cush*
c **38:5** Hebrew *Put*

Ezekiel 39

a **39:1** Targum, Vulgate and Aquila read *chief prince of*.
b **39:11** Literally *The Multitude of Gog*
c **39:14** Literally *those who pass through*

Ezekiel 40

a **40:5** Literally *house,* and so elsewhere in this book
b **40:44** Following Septuagint; Masoretic Text and Vulgate read *eastern*.

Ezekiel 41

a **41:1** Hebrew *heykal,* here the main room of the temple, sometimes called the *holy place* (compare Exodus 26:33)
b **41:17** Literally *house,* here *the Most Holy Place*

Ezekiel 42

a **42:16** Compare 40:5

Ezekiel 43

a **43:3** Some Hebrew manuscripts and Vulgate read *He*.

Ezekiel 45

a **45:5** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *a possession, cities of dwelling*.

Ezekiel 47

a **47:19** Hebrew *Negev*

Ezekiel 48

a **48:28** Hebrew *Negev*
b **48:35** Hebrew *YHWH Shammah*

Daniel is the only prophet known to have lived the vast majority of his life in a pagan society. Probably born in Jerusalem, he was deported to Babylon in 605 B.C., where he was immediately placed in a reeducation program to prepare him to serve in the same government that destroyed Jerusalem. He likely became the most powerful Jew of the Exile and its aftermath, serving at least three kings and two governments in a career that spanned nearly seventy years.

Daniel powerfully models how to live and work among people who do not follow God. Although Christians can be found at every level of our own society, we often do not profoundly influence the people around us. We are often *where* we should be, but we are not always *what* we should be.

Daniel lived up to the courage of his convictions. In a thoroughly godless culture, after decades of working at the highest levels of government, he could be accused of nothing worse than continuing to honor his God.

The Book of Daniel comprises two distinct sections. Chapters 1–6 offer historical highlights from the lives of Daniel and three other Jewish captives, Shadrach, Meshach, and Abed-Nego. Chapters 7–12 record visions of future events given to Daniel beginning about 553 B.C.

These prophecies are often seen as a panoramic world history from Daniel's time to the Second Coming, although some argue that his prophecies were fulfilled in the centuries soon after Daniel's lifetime. No matter how we interpret these visions, they point to the fundamental truth that God is Lord of the nations.

Although much of this book refers to Daniel in the third person, he is nevertheless believed to be its author. There is no narration of Daniel's call to be a prophet, but we observe that he had a supernatural ability to interpret dreams and visions (Dan. 1:17; 2:19–23) and that God gave him visions (chs. 7–12). His career gives a time frame for the book of 605 to 539 B.C. Daniel lived almost all of his life in Babylon, but his prophecies are worldwide in scope.

Key Events in Daniel

- Daniel and his three friends refuse to eat the king's food (Dan. 1).
- Daniel interprets Nebuchadnezzar's dream (Dan. 2).
- Daniel's three friends are thrown into a fiery furnace (Dan. 3).
- Nebuchadnezzar is reduced to living like a wild animal (Dan. 4).
- Daniel interprets the writing on the wall (Dan. 5).
- Daniel is protected in a lions' den (Dan. 6).
- Daniel sees visions of the future (Dan. 7–12).

Daniel 1

Daniel and His Friends Obey God

1In the third year of the reign of Jehoiakim king of Judah,
Nebuchadnezzar king of Babylon came to Jerusalem and
besieged it.

2And the Lord gave Jehoiakim king of Judah into his
hand, with some of the articles of the house of God, which
he carried into the land of Shinar to the house of his god;
and he brought the articles into the treasure house of his
god.

3Then the king instructed Ashpenaz, the master of his
eunuchs, to bring some of the children of Israel and some
of the king's descendants and some of the nobles,

4young men in whom *there was* no blemish, but good-
looking, gifted in all wisdom, possessing knowledge and
quick to understand, who *had* ability to serve in the king's
palace, and whom they might teach the language and
literature of the Chaldeans. *A Secular Education*

5And the king appointed for them a daily provision of the
king's delicacies and of the wine which he drank, and three
years of training for them, so that at the end of *that time*
they might serve before the king.

6Now from among those of the sons of Judah were Daniel,
Hananiah, Mishael, and Azariah. *Daniel*

7To them the chief of the eunuchs gave names: he gave
Daniel *the name* Belteshazzar; to Hananiah, Shadrach; to
Mishael, Meshach; and to Azariah, Abed-Nego.

8But Daniel purposed in his heart that he would not defile
himself with the portion of the king's delicacies, nor with
the wine which he drank; therefore he requested of the

chief of the eunuchs that he might not defile himself. *Stand for Right*

9 Now God had brought Daniel into the favor and goodwill
of the chief of the eunuchs.

10 And the chief of the eunuchs said to Daniel, “I fear my
lord the king, who has appointed your food and drink. For
why should he see your faces looking worse than the young
men who *are* your age? Then you would endanger my head
before the king.”

11 So Daniel said to the steward[a] whom the chief of the
eunuchs had set over Daniel, Hananiah, Mishael, and
Azariah,

12 “Please test your servants for ten days, and let them
give us vegetables to eat and water to drink.

13 “Then let our appearance be examined before you, and
the appearance of the young men who eat the portion of
the king’s delicacies; and as you see fit, *so* deal with your
servants.”

14 So he consented with them in this matter, and tested
them ten days.

15 And at the end of ten days their features appeared
better and fatter in flesh than all the young men who ate
the portion of the king’s delicacies.

16 Thus the steward took away their portion of delicacies
and the wine that they were to drink, and gave them
vegetables.

17 As for these four young men, God gave them
knowledge and skill in all literature and wisdom; and
Daniel had understanding in all visions and dreams. *Native Talent and Supernatural Ability*

18 Now at the end of the days, when the king had said
that they should be brought in, the chief of the eunuchs
brought them in before Nebuchadnezzar.

19 Then the king interviewed[b] them, and among them all
none was found like Daniel, Hananiah, Mishael, and
Azariah; therefore they served before the king. *Daniel: Advisor to Kings*
20 And in all matters of wisdom *and* understanding about
which the king examined them, he found them ten times
better than all the magicians *and* astrologers who *were* in
all his realm.
21 Thus Daniel continued until the first year of King
Cyrus.

Daniel 2

Nebuchadnezzar's Dream

1 Now in the second year of Nebuchadnezzar's reign,
Nebuchadnezzar had dreams; and his spirit was *so* troubled
that his sleep left him.
2 Then the king gave the command to call the magicians,
the astrologers, the sorcerers, and the Chaldeans to tell the
king his dreams. So they came and stood before the king. *A Kingdom of Sorcerers*
3 And the king said to them, "I have had a dream, and my
spirit is anxious to know the dream."
4 Then the Chaldeans spoke to the king in Aramaic,[a] "O
king, live forever! Tell your servants the dream, and we will
give the interpretation."
5 The king answered and said to the Chaldeans, "My
decision is firm: if you do not make known the dream to me,
and its interpretation, you shall be cut in pieces, and your
houses shall be made an ash heap.
6 "However, if you tell the dream and its interpretation,
you shall receive from me gifts, rewards, and great honor.
Therefore tell me the dream and its interpretation."
7 They answered again and said, "Let the king tell his
servants the dream, and we will give its interpretation."
8 The king answered and said, "I know for certain that you
would gain time, because you see that my decision is firm:
9 "if you do not make known the dream to me, *there is only* one decree for you! For you have agreed to speak lying
and corrupt words before me till the time has changed.
Therefore tell me the dream, and I shall know that you can
give me its interpretation."

10 The Chaldeans answered the king, and said, “There is
not a man on earth who can tell the king’s matter;
therefore no king, lord, or ruler has *ever* asked such things
of any magician, astrologer, or Chaldean.
11 “*It is* a difficult thing that the king requests, and there
is no other who can tell it to the king except the gods,
whose dwelling is not with flesh.”
12 For this reason the king was angry and very furious,
and gave the command to destroy all the wise *men* of
Babylon.
13 So the decree went out, and they began killing the wise
men; and they sought Daniel and his companions, to kill
them.

God Reveals Nebuchadnezzar’s Dream

14 Then with counsel and wisdom Daniel answered
Arioch, the captain of the king’s guard, who had gone out
to kill the wise *men* of Babylon;
15 he answered and said to Arioch the king’s captain,
“Why is the decree from the king so urgent?” Then Arioch
made the decision known to Daniel.
16 So Daniel went in and asked the king to give him time,
that he might tell the king the interpretation.
17 Then Daniel went to his house, and made the decision
known to Hananiah, Mishael, and Azariah, his companions,
18 that they might seek mercies from the God of heaven
concerning this secret, so that Daniel and his companions
might not perish with the rest of the wise *men* of Babylon.
19 Then the secret was revealed to Daniel in a night
vision. So Daniel blessed the God of heaven.
20 Daniel answered and said:

“Blessed be the name of God forever and
ever,

For wisdom and might are His.
21And He changes the times and the seasons;
He removes kings and raises up kings;
He gives wisdom to the wise
And knowledge to those who have understanding.
22He reveals deep and secret things;
He knows what *is* in the darkness,
And light dwells with Him.

23"I thank You and praise You,
O God of my fathers;
You have given me wisdom and might,
And have now made known to me what we asked of You,
For You have made known to us the king's demand."

Daniel Explains the Dream

24Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise *men* of Babylon. He went and said thus to him: "Do not destroy the wise *men* of Babylon; take me before the king, and I will tell the king the interpretation."

25Then Arioch quickly brought Daniel before the king, and said thus to him, "I have found a man of the captives[b] of Judah, who will make known to the king the interpretation."

26The king answered and said to Daniel, whose name *was* Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"

27Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise *men,*

the astrologers, the magicians, and the soothsayers cannot declare to the king.

28 “But there is a God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, were these:

29 “As for you, O king, thoughts came *to* your *mind while* on your bed, *about* what would come to pass after this; and He who reveals secrets has made known to you what will be.

30 “But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for *our* sakes who make known the interpretation to the king, and that you may know the thoughts of your heart.

31 “You, O king, were watching; and behold, a great image! This great image, whose splendor *was* excellent, stood before you; and its form *was* awesome.

32 “This image’s head *was* of fine gold, its chest and arms of silver, its belly and thighs[c] of bronze,

33 “its legs of iron, its feet partly of iron and partly of clay.[d]

34 “You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.

35 “Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

36 “This *is* the dream. Now we will tell the interpretation of it before the king.

37 “You, O king, *are* a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory;

38 “and wherever the children of men dwell, or the beasts
of the field and the birds of the heaven, He has given *them*
into your hand, and has made you ruler over them all—you
are this head of gold.
39 “But after you shall arise another kingdom inferior to
yours; then another, a third kingdom of bronze, which shall
rule over all the earth.
40 “And the fourth kingdom shall be as strong as iron,
inasmuch as iron breaks in pieces and shatters everything;
and like iron that crushes, *that kingdom* will break in
pieces and crush all the others.
41 “Whereas you saw the feet and toes, partly of potter’s
clay and partly of iron, the kingdom shall be divided; yet
the strength of the iron shall be in it, just as you saw the
iron mixed with ceramic clay.
42 “And *as* the toes of the feet *were* partly of iron and
partly of clay, *so* the kingdom shall be partly strong and
partly fragile.
43 “As you saw iron mixed with ceramic clay, they will
mingle with the seed of men; but they will not adhere to
one another, just as iron does not mix with clay.
44 “And in the days of these kings the God of heaven will
set up a kingdom which shall never be destroyed; and the
kingdom shall not be left to other people; it shall break in
pieces and consume all these kingdoms, and it shall stand
forever.
45 “Inasmuch as you saw that the stone was cut out of the
mountain without hands, and that it broke in pieces the
iron, the bronze, the clay, the silver, and the gold—the
great God has made known to the king what will come to
pass after this. The dream is certain, and its interpretation
is sure.”

Daniel and His Friends Promoted

46Then King Nebuchadnezzar fell on his face, prostrate
before Daniel, and commanded that they should present an
offering and incense to him.
47The king answered Daniel, and said, “Truly your God *is*
the God of gods, the Lord of kings, and a revealer of
secrets, since you could reveal this secret.”
48Then the king promoted Daniel and gave him many
great gifts; and he made him ruler over the whole province
of Babylon, and chief administrator over all the wise *men* of
Babylon. *Models of Faith in Hostile Societies*
49Also Daniel petitioned the king, and he set Shadrach,
Meshach, and Abed-Nego over the affairs of the province of
Babylon; but Daniel *sat* in the gate[e] of the king.

Daniel 3

The Image of Gold

1 Nebuchadnezzar the king made an image of gold, whose
height *was* sixty cubits *and* its width six cubits. He set it up
in the plain of Dura, in the province of Babylon.

2 And King Nebuchadnezzar sent *word* to gather together
the satraps, the administrators, the governors, the
counselors, the treasurers, the judges, the magistrates, and
all the officials of the provinces, to come to the dedication
of the image which King Nebuchadnezzar had set up.

3 So the satraps, the administrators, the governors, the
counselors, the treasurers, the judges, the magistrates, and
all the officials of the provinces gathered together for the
dedication of the image that King Nebuchadnezzar had set
up; and they stood before the image that Nebuchadnezzar
had set up.

4 Then a herald cried aloud: "To you it is commanded, O
peoples, nations, and languages,

5 "*that* at the time you hear the sound of the horn, flute,
harp, lyre, *and* psaltery, in symphony with all kinds of
music, you shall fall down and worship the gold image that
King Nebuchadnezzar has set up;

6 "and whoever does not fall down and worship shall be
cast immediately into the midst of a burning fiery furnace."

7 So at that time, when all the people heard the sound of
the horn, flute, harp, *and* lyre, in symphony with all kinds of
music, all the people, nations, and languages fell down *and*
worshiped the gold image which King Nebuchadnezzar had
set up. *Bowing to God Alone*

Daniel's Friends Disobey the King

8Therefore at that time certain Chaldeans came forward and accused the Jews.

9They spoke and said to King Nebuchadnezzar, “O king, live forever!

10“You, O king, have made a decree that everyone who hears the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, shall fall down and worship the gold image;

11“and whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace.

12“There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up.” *SHADRACH, MESHACH, AND ABED-NEGO*

13Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king.

14Nebuchadnezzar spoke, saying to them, “*Is it* true, Shadrach, Meshach, and Abed-Nego, *that* you do not serve my gods or worship the gold image which I have set up?

15“Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, *good!* But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who *is* the god who will deliver you from my hands?”

16Shadrach, Meshach, and Abed-Nego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter.

17“If that *is the case,* our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver *us* from your hand, O king.

18“But if not, let it be known to you, O king, that we do
not serve your gods, nor will we worship the gold image
which you have set up.”

Saved in Fiery Trial

19Then Nebuchadnezzar was full of fury, and the
expression on his face changed toward Shadrach, Meshach,
and Abed-Nego. He spoke and commanded that they heat
the furnace seven times more than it was usually heated.
20And he commanded certain mighty men of valor who
were in his army to bind Shadrach, Meshach, and Abed-
Nego, *and* cast *them* into the burning fiery furnace.
21Then these men were bound in their coats, their
trousers, their turbans, and their *other* garments, and were
cast into the midst of the burning fiery furnace.
22Therefore, because the king’s command was urgent,
and the furnace exceedingly hot, the flame of the fire killed
those men who took up Shadrach, Meshach, and Abed-
Nego.
23And these three men, Shadrach, Meshach, and Abed-
Nego, fell down bound into the midst of the burning fiery
furnace.
24Then King Nebuchadnezzar was astonished; and he
rose in haste *and* spoke, saying to his counselors, “Did we
not cast three men bound into the midst of the fire?” They
answered and said to the king, “True, O king.”
25“Look!” he answered, “I see four men loose, walking in
the midst of the fire; and they are not hurt, and the form of
the fourth is like the Son of God.”[a]

Nebuchadnezzar Praises God

26Then Nebuchadnezzar went near the mouth of the
burning fiery furnace *and* spoke, saying, “Shadrach,
Meshach, and Abed-Nego, servants of the Most High God,

come out, and come *here*." Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire.

27 And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

28 Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel[b] and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!

29 "Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can deliver like this."

30 Then the king promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.

Daniel 4

Nebuchadnezzar's Second Dream

1 Nebuchadnezzar the king,

To all peoples, nations, and languages that dwell in all the earth:
Peace be multiplied to you. *The Reign of Nebuchadnezzar*
2 I thought it good to declare the signs and wonders that the Most High God has worked for me.

> 3 How great *are* His signs,
> And how mighty His wonders!
> His kingdom *is* an everlasting kingdom,
> And His dominion *is* from generation to generation.

4 I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace.
5 I saw a dream which made me afraid, and the thoughts on my bed and the visions of my head troubled me.
6 Therefore I issued a decree to bring in all the wise *men* of Babylon before me, that they might make known to me the interpretation of the dream.
7 Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in, and I told them the dream; but they did not make known to me its interpretation.
8 But at last Daniel came before me (his name *is* Belteshazzar, according to the name of my god; in him *is* the Spirit of the Holy God), and I told the dream before him, *saying:*

9“Belteshazzar, chief of the magicians, because I know
that the Spirit of the Holy God *is* in you, and no secret
troubles you, explain to me the visions of my dream
that I have seen, and its interpretation.

10“These *were* the visions of my head *while* on my
bed:

I was looking, and behold,
A tree in the midst of the earth,
And its height was great.
11The tree grew and became strong;
Its height reached to the heavens,
And it could be seen to the ends of all the
earth.
12Its leaves *were* lovely,
Its fruit abundant,
And in it *was* food for all.
The beasts of the field found shade under it,
The birds of the heavens dwelt in its
branches,
And all flesh was fed from it.

13“I saw in the visions of my head *while* on my bed,
and there was a watcher, a holy one, coming down
from heaven.
14He cried aloud and said thus:

‘Chop down the tree and cut off its branches,
Strip off its leaves and scatter its fruit.
Let the beasts get out from under it,
And the birds from its branches.
15Nevertheless leave the stump and roots in
the earth,
Bound with a band of iron and bronze,

In the tender grass of the field.
Let it be wet with the dew of heaven,
And *let* him graze with the beasts
On the grass of the earth.
16 Let his heart be changed from *that of* a man,
Let him be given the heart of a beast,
And let seven times[a] pass over him.

17 ‘This decision *is* by the decree of the watchers,
And the sentence by the word of the holy ones,
In order that the living may know
That the Most High rules in the kingdom of men,
Gives it to whomever He will,
And sets over it the lowest of men.’

18 “This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation, since all the wise *men* of my kingdom are not able to make known to me the interpretation; but you *are* able, for the Spirit of the Holy God *is* in you.”

Daniel Explains the Second Dream

19 Then Daniel, whose name was Belteshazzar, was astonished for a time, and his thoughts troubled him. *So* the king spoke, and said, “Belteshazzar, do not let the dream or its interpretation trouble you.”

Belteshazzar answered and said, “My lord, *may* the dream concern those who hate you, and its interpretation concern your enemies!
20 The tree that you saw, which grew and became strong, whose height reached to the heavens and

which *could be seen* by all the earth,
21whose leaves *were* lovely and its fruit abundant, in which *was* food for all, under which the beasts of the field dwelt, and in whose branches the birds of the heaven had their home—
22it *is* you, O king, who have grown and become strong; for your greatness has grown and reaches to the heavens, and your dominion to the end of the earth.
23And inasmuch as the king saw a watcher, a holy one, coming down from heaven and saying, ‘Chop down the tree and destroy it, but leave its stump and roots in the earth, *bound* with a band of iron and bronze in the tender grass of the field; let it be wet with the dew of heaven, and let him graze with the beasts of the field, till seven times pass over him’;
24this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king:
25They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.
26And inasmuch as they gave the command to leave the stump *and* roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules. *Heaven Rules*
27Therefore, O king, let my advice be acceptable to you; break off your sins by *being* righteous, and your iniquities by showing mercy to *the* poor. Perhaps there may be a lengthening of your prosperity.” *God at Work for His People*

Nebuchadnezzar's Humiliation

28All *this* came upon King Nebuchadnezzar.
29At the end of the twelve months he was walking
about the royal palace of Babylon.
30The king spoke, saying, "Is not this great Babylon,
that I have built for a royal dwelling by my mighty
power and for the honor of my majesty?"
31While the word *was still* in the king's mouth, a voice
fell from heaven: "King Nebuchadnezzar, to you it is
spoken: the kingdom has departed from you!
32And they shall drive you from men, and your
dwelling *shall be* with the beasts of the field. They
shall make you eat grass like oxen; and seven times
shall pass over you, until you know that the Most High
rules in the kingdom of men, and gives it to whomever
He chooses."
33That very hour the word was fulfilled concerning
Nebuchadnezzar; he was driven from men and ate
grass like oxen; his body was wet with the dew of
heaven till his hair had grown like eagles' *feathers*
and his nails like birds' *claws*.

Nebuchadnezzar Praises God

34And at the end of the time[b] I, Nebuchadnezzar,
lifted my eyes to heaven, and my understanding
returned to me; and I blessed the Most High and
praised and honored Him who lives forever:

> For His dominion *is* an everlasting dominion,
> And His kingdom *is* from generation to
> generation.
> 35All the inhabitants of the earth *are* reputed
> as nothing;

He does according to His will in the army of
heaven
And *among* the inhabitants of the earth.
No one can restrain His hand
Or say to Him, “What have You done?”

36At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me. My counselors and nobles resorted to me, I was restored to my kingdom, and excellent majesty was added to me.
37Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works *are* truth, and His ways justice. And those who walk in pride He is able to put down.

Daniel 5

Belshazzar's Feast

1 Belshazzar the king made a great feast for a thousand of
his lords, and drank wine in the presence of the thousand.
2 While he tasted the wine, Belshazzar gave the command
to bring the gold and silver vessels which his father
Nebuchadnezzar had taken from the temple which *had*
been in Jerusalem, that the king and his lords, his wives,
and his concubines might drink from them.
3 Then they brought the gold vessels that had been taken
from the temple of the house of God which *had been* in
Jerusalem; and the king and his lords, his wives, and his
concubines drank from them.
4 They drank wine, and praised the gods of gold and
silver, bronze and iron, wood and stone.
5 In the same hour the fingers of a man's hand appeared
and wrote opposite the lampstand on the plaster of the wall
of the king's palace; and the king saw the part of the hand
that wrote.
6 Then the king's countenance changed, and his thoughts
troubled him, so that the joints of his hips were loosened
and his knees knocked against each other.
7 The king cried aloud to bring in the astrologers, the
Chaldeans, and the soothsayers. The king spoke, saying to
the wise *men* of Babylon, "Whoever reads this writing, and
tells me its interpretation, shall be clothed with purple and
have a chain of gold around his neck; and he shall be the
third ruler in the kingdom." *Third-in-Command*
8 Now all the king's wise *men* came, but they could not
read the writing, or make known to the king its
interpretation.

9 Then King Belshazzar was greatly troubled, his
countenance was changed, and his lords were astonished.
10 The queen, because of the words of the king and his
lords, came to the banquet hall. The queen spoke, saying,
“O king, live forever! Do not let your thoughts trouble you,
nor let your countenance change.
11 “There is a man in your kingdom in whom *is* the Spirit
of the Holy God. And in the days of your father, light and
understanding and wisdom, like the wisdom of the gods,
were found in him; and King Nebuchadnezzar your father—
your father the king—made him chief of the magicians,
astrologers, Chaldeans, *and* soothsayers. *Government Employees in the Bible*
12 “Inasmuch as an excellent spirit, knowledge,
understanding, interpreting dreams, solving riddles, and
explaining enigmas[a] were found in this Daniel, whom the
king named Belteshazzar, now let Daniel be called, and he
will give the interpretation.”

The Writing on the Wall Explained

13 Then Daniel was brought in before the king. The king
spoke, and said to Daniel, “*Are* you that Daniel who is one
of the captives[b] from Judah, whom my father the king
brought from Judah?
14 “I have heard of you, that the Spirit of God *is* in you,
and *that* light and understanding and excellent wisdom are
found in you.
15 “Now the wise *men,* the astrologers, have been brought
in before me, that they should read this writing and make
known to me its interpretation, but they could not give the
interpretation of the thing.
16 “And I have heard of you, that you can give
interpretations and explain enigmas. Now if you can read
the writing and make known to me its interpretation, you

shall be clothed with purple and *have* a chain of gold around your neck, and shall be the third ruler in the kingdom.”

17Then Daniel answered, and said before the king, “Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.

18“O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor.

19“And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down.

20“But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

21“Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling *was* with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.

22“But you his son, Belshazzar, have not humbled your heart, although you knew all this.

23“And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who *holds* your breath in His hand and owns all your ways, you have not glorified. *A Competition of Gods*

24 “Then the fingers[c] of the hand were sent from Him, and
this writing was written.
25 “And this is the inscription that was written:

MENE,[d] MENE, TEKEL,[e] UPHARSIN.[f]

26 “This *is* the interpretation of *each* word. MENE: God has
numbered your kingdom, and finished it;
27 “TEKEL: You have been weighed in the balances, and
found wanting;
28 “PERES: Your kingdom has been divided, and given to
the Medes and Persians.”[g]
29 Then Belshazzar gave the command, and they clothed
Daniel with purple and *put* a chain of gold around his neck,
and made a proclamation concerning him that he should be
the third ruler in the kingdom.

Belshazzar’s Fall

30 That very night Belshazzar, king of the Chaldeans, was
slain.
31 And Darius the Mede received the kingdom, *being*
about sixty-two years old. *Darius the Mede*

Daniel 6

The Plot Against Daniel

1It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom; *Integrity Incites Jealousy, and Respect*

2and over these, three governors, of whom Daniel *was* one, that the satraps might give account to them, so that the king would suffer no loss.

3Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit *was* in him; and the king gave thought to setting him over the whole realm.

4So the governors and satraps sought to find *some* charge against Daniel concerning the kingdom; but they could find no charge or fault, because he *was* faithful; nor was there any error or fault found in him.

5Then these men said, “We shall not find any charge against this Daniel unless we find *it* against him concerning the law of his God.”

6So these governors and satraps thronged before the king, and said thus to him: “King Darius, live forever!

7“All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.

8“Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter.”

9Therefore King Darius signed the written decree.

Daniel in the Lions' Den

10 Now when Daniel knew that the writing was signed, he
went home. And in his upper room, with his windows open
toward Jerusalem, he knelt down on his knees three times
that day, and prayed and gave thanks before his God, as
was his custom since early days.

11 Then these men assembled and found Daniel praying
and making supplication before his God.

12 And they went before the king, and spoke concerning
the king's decree: "Have you not signed a decree that every
man who petitions any god or man within thirty days,
except you, O king, shall be cast into the den of lions?" The
king answered and said, "The thing *is* true, according to
the law of the Medes and Persians, which does not alter."

13 So they answered and said before the king, "That
Daniel, who is one of the captives[a] from Judah, does not
show due regard for you, O king, or for the decree that you
have signed, but makes his petition three times a day."

14 And the king, when he heard *these* words, was greatly
displeased with himself, and set *his* heart on Daniel to
deliver him; and he labored till the going down of the sun
to deliver him.

15 Then these men approached the king, and said to the
king, "Know, O king, that *it is* the law of the Medes and
Persians that no decree or statute which the king
establishes may be changed."

16 So the king gave the command, and they brought
Daniel and cast *him* into the den of lions. *But* the king
spoke, saying to Daniel, "Your God, whom you serve
continually, He will deliver you."

17 Then a stone was brought and laid on the mouth of the
den, and the king sealed it with his own signet ring and
with the signets of his lords, that the purpose concerning
Daniel might not be changed.

Daniel Saved from the Lions

18Now the king went to his palace and spent the night fasting; and no musicians[b] were brought before him. Also his sleep went from him.

19Then the king arose very early in the morning and went in haste to the den of lions.

20And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, “Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?”

21Then Daniel said to the king, “O king, live forever!

22“My God sent His angel and shut the lions’ mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you.”

23Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God.

Darius Honors God

24And the king gave the command, and they brought those men who had accused Daniel, and they cast *them* into the den of lions—them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.

25Then King Darius wrote:

> To all peoples, nations, and languages that dwell in all the earth:
> Peace be multiplied to you.
> 26I make a decree that in every dominion of my kingdom *men must* tremble and fear before the God of

Daniel.

For He *is* the living God,
And steadfast forever;
His kingdom *is the one* which shall not be destroyed,
And His dominion *shall endure* to the end.
27 He delivers and rescues,
And He works signs and wonders
In heaven and on earth,
Who has delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

Daniel 7

Vision of the Four Beasts

1 In the first year of Belshazzar king of Babylon, Daniel had
a dream and visions of his head *while* on his bed. Then he
wrote down the dream, telling the main facts.[a]

2 Daniel spoke, saying, “I saw in my vision by night, and
behold, the four winds of heaven were stirring up the Great
Sea.

3 “And four great beasts came up from the sea, each
different from the other.

4 “The first *was* like a lion, and had eagle’s wings. I
watched till its wings were plucked off; and it was lifted up
from the earth and made to stand on two feet like a man,
and a man’s heart was given to it.

5 “And suddenly another beast, a second, like a bear. It
was raised up on one side, and *had* three ribs in its mouth
between its teeth. And they said thus to it: ‘Arise, devour
much flesh!’

6 “After this I looked, and there was another, like a
leopard, which had on its back four wings of a bird. The
beast also had four heads, and dominion was given to it.

7 “After this I saw in the night visions, and behold, a
fourth beast, dreadful and terrible, exceedingly strong. It
had huge iron teeth; it was devouring, breaking in pieces,
and trampling the residue with its feet. It *was* different
from all the beasts that *were* before it, and it had ten
horns.

8 “I was considering the horns, and there was another
horn, a little one, coming up among them, before whom
three of the first horns were plucked out by the roots. And
there, in this horn, *were* eyes like the eyes of a man, and a
mouth speaking pompous words.

Vision of the Ancient of Days

9 “I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment *was* white as snow,
And the hair of His head *was* like pure wool.
His throne *was* a fiery flame,
Its wheels a burning fire;
10 A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood
before Him.
The court[b] was seated,
And the books were opened.

11 “I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

12 “As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

13 “I was watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
14 Then to Him was given dominion and glory
and a kingdom,
That all peoples, nations, and languages
should serve Him.
His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*

Which shall not be destroyed.

Daniel's Visions Interpreted

15 "I, Daniel, was grieved in my spirit within *my* body, and
the visions of my head troubled me.
16 "I came near to one of those who stood by, and asked
him the truth of all this. So he told me and made known to
me the interpretation of these things:
17 'Those great beasts, which are four, *are* four kings[c]
which arise out of the earth.
18 'But the saints of the Most High shall receive the
kingdom, and possess the kingdom forever, even forever
and ever.'
19 "Then I wished to know the truth about the fourth
beast, which was different from all the others, exceedingly
dreadful, *with* its teeth of iron and its nails of bronze, *which*
devoured, broke in pieces, and trampled the residue with
its feet;
20 "and the ten horns that *were* on its head, and the other
horn which came up, before which three fell, namely, that
horn which had eyes and a mouth which spoke pompous
words, whose appearance *was* greater than his fellows.
21 "I was watching; and the same horn was making war
against the saints, and prevailing against them,
22 "until the Ancient of Days came, and a judgment was
made *in favor* of the saints of the Most High, and the time
came for the saints to possess the kingdom.
23 "Thus he said:

'The fourth beast shall be
A fourth kingdom on earth,
Which shall be different from all *other*
kingdoms,
And shall devour the whole earth,

Trample it and break it in pieces.
24 The ten horns *are* ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first *ones,*
And shall subdue three kings.
25 He shall speak *pompous* words against the
Most High,
Shall persecute[d] the saints of the Most High,
And shall intend to change times and law.
Then *the saints* shall be given into his hand
For a time and times and half a time.

26 'But the court shall be seated,
And they shall take away his dominion,
To consume and destroy *it* forever.
27 Then the kingdom and dominion,
And the greatness of the kingdoms under the
whole heaven,
Shall be given to the people, the saints of the
Most High.
His kingdom *is* an everlasting kingdom,
And all dominions shall serve and obey Him.'

28 "This *is* the end of the account.[e] As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."

Daniel 8

Vision of a Ram and a Goat

1 In the third year of the reign of King Belshazzar a vision
appeared *to* me—to me, Daniel—after the one that
appeared to me the first time.
2 I saw in the vision, and it so happened while I was
looking, that I *was* in Shushan, the citadel, which *is* in the
province of Elam; and I saw in the vision that I was by the
River Ulai.
3 Then I lifted my eyes and saw, and there, standing
beside the river, was a ram which had two horns, and the
two horns *were* high; but one *was* higher than the other,
and the higher *one* came up last.
4 I saw the ram pushing westward, northward, and
southward, so that no animal could withstand him; nor *was*
there any that could deliver from his hand, but he did
according to his will and became great.
5 And as I was considering, suddenly a male goat came
from the west, across the surface of the whole earth,
without touching the ground; and the goat *had* a notable
horn between his eyes.
6 Then he came to the ram that had two horns, which I
had seen standing beside the river, and ran at him with
furious power.
7 And I saw him confronting the ram; he was moved with
rage against him, attacked the ram, and broke his two
horns. There was no power in the ram to withstand him,
but he cast him down to the ground and trampled him; and
there was no one that could deliver the ram from his hand.
8 Therefore the male goat grew very great; but when he
became strong, the large horn was broken, and in place of

it four notable ones came up toward the four winds of heaven.

9And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious *Land*.

10And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them.

11He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down.

12Because of transgression, an army was given over *to the horn* to oppose the daily *sacrifices;* and he cast truth down to the ground. He did *all this* and prospered.

13Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

14And he said to me, "For two thousand three hundred days;[a] then the sanctuary shall be cleansed."

Gabriel Interprets the Vision

15Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man.

16And I heard a man's voice between *the banks of* the Ulai, who called, and said, "Gabriel, make this *man* understand the vision."

17So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, that the vision *refers* to the time of the end."

18 Now, as he was speaking with me, I was in a deep sleep
with my face to the ground; but he touched me, and stood
me upright.
19 And he said, “Look, I am making known to you what
shall happen in the latter time of the indignation; for at the
appointed time the end *shall be*.
20 “The ram which you saw, having the two horns—*they*
are the kings of Media and Persia.
21 “And the male goat *is* the kingdom[b] of Greece. The
large horn that *is* between its eyes *is* the first king.
22 “As for the broken *horn* and the four that stood up in its
place, four kingdoms shall arise out of that nation, but not
with its power.

23 “And in the latter time of their kingdom,
When the transgressors have reached their
fullness,
A king shall arise,
Having fierce features,
Who understands sinister schemes.
24 His power shall be mighty, but not by his
own power;
He shall destroy fearfully,
And shall prosper and thrive;
He shall destroy the mighty, and *also* the
holy people.

25 “Through his cunning
He shall cause deceit to prosper under his
rule;[c]
And he shall exalt *himself* in his heart.
He shall destroy many in *their* prosperity.
He shall even rise against the Prince of
princes;

But he shall be broken without *human*
means.[d]

26 “And the vision of the evenings and
mornings
Which was told is true;
Therefore seal up the vision,
For *it refers* to many days *in the future*.”

27 And I, Daniel, fainted and was sick for days; afterward I arose and went about the king’s business. I was astonished by the vision, but no one understood it.

Daniel 9

Daniel's Prayer for the People

1In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans— *Understanding Prophecy*

2in the first year of his reign I, Daniel, understood by the books the number of the years *specified* by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

3Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

4And I prayed to the LORD my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,

5"we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.

6"Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.

7"O Lord, righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

8"O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against You.

9“To the Lord our God *belong* mercy and forgiveness,
though we have rebelled against Him.
10“We have not obeyed the voice of the LORD our God, to
walk in His laws, which He set before us by His servants
the prophets.
11“Yes, all Israel has transgressed Your law, and has
departed so as not to obey Your voice; therefore the curse
and the oath written in the Law of Moses the servant of
God have been poured out on us, because we have sinned
against Him.
12“And He has confirmed His words, which He spoke
against us and against our judges who judged us, by
bringing upon us a great disaster; for under the whole
heaven such has never been done as what has been done to
Jerusalem.
13“As *it is* written in the Law of Moses, all this disaster
has come upon us; yet we have not made our prayer before
the LORD our God, that we might turn from our iniquities
and understand Your truth.
14“Therefore the LORD has kept the disaster in mind, and
brought it upon us; for the LORD our God *is* righteous in all
the works which He does, though we have not obeyed His
voice.
15“And now, O Lord our God, who brought Your people
out of the land of Egypt with a mighty hand, and made
Yourself a name, as *it is* this day—we have sinned, we have
done wickedly!
16“O Lord, according to all Your righteousness, I pray, let
Your anger and Your fury be turned away from Your city
Jerusalem, Your holy mountain; because for our sins, and
for the iniquities of our fathers, Jerusalem and Your people
are a reproach to all *those* around us.
17“Now therefore, our God, hear the prayer of Your
servant, and his supplications, and for the Lord’s sake

cause Your face to shine on Your sanctuary, which is desolate.

18 “O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.

19 “O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.”

The Seventy-Weeks Prophecy

20 Now while I *was* speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God,

21 yes, while I *was* speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

22 And he informed *me,* and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand.

23 “At the beginning of your supplications the command went out, and I have come to tell *you,* for you *are* greatly beloved; therefore consider the matter, and understand the vision:

24 “Seventy weeks[a] are determined
For your people and for your holy city,
To finish the transgression,
To make an end of[b] sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,

To seal up vision and prophecy,
And to anoint the Most Holy. *Daniel's Prayer Patterns*

25 "Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street[c] shall be built again, and the wall,[d]
Even in troublesome times.

26 "And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it *shall be* with a flood,
And till the end of the war desolations are determined.
27 Then he shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate."

Daniel 10

Vision of the Glorious Man

1 In the third year of Cyrus king of Persia a message was
revealed to Daniel, whose name was called Belteshazzar.
The message *was* true, but the appointed time *was* long;[a]
and he understood the message, and had understanding of
the vision.

2 In those days I, Daniel, was mourning three full weeks.

3 I ate no pleasant food, no meat or wine came into my
mouth, nor did I anoint myself at all, till three whole weeks
were fulfilled.

4 Now on the twenty-fourth day of the first month, as I
was by the side of the great river, that *is,* the Tigris,[b]

5 I lifted my eyes and looked, and behold, a certain man
clothed in linen, whose waist *was* girded with gold of
Uphaz!

6 His body *was* like beryl, his face like the appearance of
lightning, his eyes like torches of fire, his arms and feet like
burnished bronze in color, and the sound of his words like
the voice of a multitude.

7 And I, Daniel, alone saw the vision, for the men who
were with me did not see the vision; but a great terror fell
upon them, so that they fled to hide themselves.

8 Therefore I was left alone when I saw this great vision,
and no strength remained in me; for my vigor was turned to
frailty in me, and I retained no strength.

9 Yet I heard the sound of his words; and while I heard the
sound of his words I was in a deep sleep on my face, with
my face to the ground.

Prophecies Concerning Persia and Greece

10Suddenly, a hand touched me, which made me tremble on my knees and *on* the palms of my hands.

11And he said to me, “O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you.” While he was speaking this word to me, I stood trembling.

12Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.

13“But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

14“Now I have come to make you understand what will happen to your people in the latter days, for the vision *refers* to *many* days yet *to come*.”

15When he had spoken such words to me, I turned my face toward the ground and became speechless.

16And suddenly, *one* having the likeness of the sons[c] of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, “My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength.

17“For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me.”

18Then again, *the one* having the likeness of a man touched me and strengthened me.

19And he said, “O man greatly beloved, fear not! Peace *be* to you; be strong, yes, be strong!” So when he spoke to me I was strengthened, and said, “Let my lord speak, for you have strengthened me.”

[20]Then he said, “Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come.

[21]“But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.

Daniel 11

1 “Also in the first year of Darius the Mede, I, *even* I, stood
up to confirm and strengthen him.)
2 “And now I will tell you the truth: Behold, three more
kings will arise in Persia, and the fourth shall be far richer
than *them* all; by his strength, through his riches, he shall
stir up all against the realm of Greece.
3 “Then a mighty king shall arise, who shall rule with
great dominion, and do according to his will.
4 “And when he has arisen, his kingdom shall be broken
up and divided toward the four winds of heaven, but not
among his posterity nor according to his dominion with
which he ruled; for his kingdom shall be uprooted, even for
others besides these.

Warring Kings of North and South

5 “Also the king of the South shall become strong, as well
as *one* of his princes; and he shall gain power over him and
have dominion. His dominion *shall be* a great dominion.
6 “And at the end of *some* years they shall join forces, for
the daughter of the king of the South shall go to the king of
the North to make an agreement; but she shall not retain
the power of her authority,[a] and neither he nor his
authority[b] shall stand; but she shall be given up, with those
who brought her, and with him who begot her, and with him
who strengthened her in *those* times.
7 “But from a branch of her roots *one* shall arise in his
place, who shall come with an army, enter the fortress of
the king of the North, and deal with them and prevail.
8 “And he shall also carry their gods captive to Egypt, with
their princes[c] *and* their precious articles of silver and gold;

and he shall continue *more* years than the king of the North.

9 “Also *the king of the North* shall come to the kingdom of the king of the South, but shall return to his own land.

10 “However his sons shall stir up strife, and assemble a multitude of great forces; and *one* shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife.

11 “And the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his *enemy*.

12 “When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail.

13 “For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.

14 “Now in those times many shall rise up against the king of the South. Also, violent men[d] of your people shall exalt themselves in fulfillment of the vision, but they shall fall.

15 “So the king of the North shall come and build a siege mound, and take a fortified city; and the forces[e] of the South shall not withstand *him*. Even his choice troops *shall have* no strength to resist.

16 “But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.[f]

17 “He shall also set his face to enter with the strength of his whole kingdom, and upright ones[g] with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand *with him,* or be for him.

18 “After this he shall turn his face to the coastlands, and
shall take many. But a ruler shall bring the reproach
against them to an end; and with the reproach removed, he
shall turn back on him.
19 “Then he shall turn his face toward the fortress of his
own land; but he shall stumble and fall, and not be found.
20 “There shall arise in his place one who imposes taxes
on the glorious kingdom; but within a few days he shall be
destroyed, but not in anger or in battle.
21 “And in his place shall arise a vile person, to whom they
will not give the honor of royalty; but he shall come in
peaceably, and seize the kingdom by intrigue.
22 “With the force[h] of a flood they shall be swept away
from before him and be broken, and also the prince of the
covenant.
23 “And after the league *is made* with him he shall act
deceitfully, for he shall come up and become strong with a
small *number of* people.
24 “He shall enter peaceably, even into the richest places
of the province; and he shall do *what* his fathers have not
done, nor his forefathers: he shall disperse among them the
plunder, spoil, and riches; and he shall devise his plans
against the strongholds, but *only* for a time.
25 “He shall stir up his power and his courage against the
king of the South with a great army. And the king of the
South shall be stirred up to battle with a very great and
mighty army; but he shall not stand, for they shall devise
plans against him.
26 “Yes, those who eat of the portion of his delicacies shall
destroy him; his army shall be swept away, and many shall
fall down slain.
27 “Both these kings’ hearts *shall be* bent on evil, and they
shall speak lies at the same table; but it shall not prosper,
for the end *will* still *be* at the appointed time.

28 “While returning to his land with great riches, his heart
shall be *moved* against the holy covenant; so he shall do
damage and return to his own land.

The Northern King’s Blasphemies

29 “At the appointed time he shall return and go toward
the south; but it shall not be like the former or the latter.
30 “For ships from Cyprus[i] shall come against him;
therefore he shall be grieved, and return in rage against
the holy covenant, and do *damage*. So he shall return and
show regard for those who forsake the holy covenant.
31 “And forces[j] shall be mustered by him, and they shall
defile the sanctuary fortress; then they shall take away the
daily *sacrifices,* and place *there* the abomination of
desolation.
32 “Those who do wickedly against the covenant he shall
corrupt with flattery; but the people who know their God
shall be strong, and carry out *great exploits*.
33 “And those of the people who understand shall instruct
many; yet *for many* days they shall fall by sword and flame,
by captivity and plundering.
34 “Now when they fall, they shall be aided with a little
help; but many shall join with them by intrigue.
35 “And *some* of those of understanding shall fall, to refine
them, purify *them,* and make *them* white, *until* the time of
the end; because *it is* still for the appointed time.
36 “Then the king shall do according to his own will: he
shall exalt and magnify himself above every god, shall
speak blasphemies against the God of gods, and shall
prosper till the wrath has been accomplished; for what has
been determined shall be done.
37 “He shall regard neither the God[k] of his fathers nor the
desire of women, nor regard any god; for he shall exalt
himself above *them* all.

38 “But in their place he shall honor a god of fortresses;
and a god which his fathers did not know he shall honor
with gold and silver, with precious stones and pleasant
things.
39 “Thus he shall act against the strongest fortresses with
a foreign god, which he shall acknowledge, *and* advance *its*
glory; and he shall cause them to rule over many, and
divide the land for gain.

The Northern King’s Conquests

40 “At the time of the end the king of the South shall
attack him; and the king of the North shall come against
him like a whirlwind, with chariots, horsemen, and with
many ships; and he shall enter the countries, overwhelm
them, and pass through.
41 “He shall also enter the Glorious Land, and many
countries shall be overthrown; but these shall escape from
his hand: Edom, Moab, and the prominent people of
Ammon.
42 “He shall stretch out his hand against the countries,
and the land of Egypt shall not escape.
43 “He shall have power over the treasures of gold and
silver, and over all the precious things of Egypt; also the
Libyans and Ethiopians *shall follow* at his heels.
44 “But news from the east and the north shall trouble
him; therefore he shall go out with great fury to destroy
and annihilate many.
45 “And he shall plant the tents of his palace between the
seas and the glorious holy mountain; yet he shall come to
his end, and no one will help him.

Daniel 12

Prophecy of the End Time

[1]“At that time Michael shall stand up,
The great prince who stands *watch* over the
sons of your people;
And there shall be a time of trouble,
Such as never was since there was a nation,
Even to that time.
And at that time your people shall be
delivered,
Every one who is found written in the book.
[2]And many of those who sleep in the dust of
the earth shall awake,
Some to everlasting life,
Some to shame *and* everlasting contempt.
[3]Those who are wise shall shine
Like the brightness of the firmament,
And those who turn many to righteousness
Like the stars forever and ever.

[4]“But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.”

5Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank.

[6]And *one* said to the man clothed in linen, who *was* above the waters of the river, “How long shall the fulfillment of these wonders *be?*”

[7]Then I heard the man clothed in linen, who *was* above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that *it shall be* for a time, times, and half *a time;*

and when the power of the holy people has been completely shattered, all these *things* shall be finished.

8 Although I heard, I did not understand. Then I said, “My lord, what *shall be* the end of these *things?*”

9 And he said, “Go *your way,* Daniel, for the words *are* closed up and sealed till the time of the end.

10 “Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

11 “And from the time *that* the daily *sacrifice* is taken away, and the abomination of desolation is set up, *there shall be* one thousand two hundred and ninety days.

12 “Blessed *is* he who waits, and comes to the one thousand three hundred and thirty-five days.

13 “But you, go *your way* till the end; for you shall rest, and will arise to your inheritance at the end of the days.”

A Secular Education

Dan. 1:4

As a young noble, Daniel was deported to Babylon and placed in a program to learn the "language and literature of the Chaldeans," a curriculum that exposed him to practical skills that included mathematics and glassmaking. It also covered subjects opposed to God: sorcery, astrology, and other occult arts; myths, legends, and lore from ancient Chaldea; and prayers and hymns to Babylonian gods. It was a systematic course of study based on a polytheistic and idolatrous worldview.

The purpose of this three-year program was to develop Daniel to "serve before the king" (Dan. 1:5). Daniel was undergoing preparation for a lifetime of employment within a pagan government, a vast departure from the teaching he would have received during the days of godly King Josiah.

As we struggle to understand how Daniel's situation might apply to how we prepare Christian youth to live and work in a secular society, there are several points to keep in mind:

1. *Daniel began in a godly environment*. Although not explicit in the Bible account, there is little question Daniel came from a family that revered God and obeyed the Law. Daniel would have had to have learned his bold, resolute, godly convictions somewhere (1:8). Given what we know about ancient Jewish culture, the most plausible explanation is he had been raised in a spiritually nurturing family. Whatever choices we make about our children's education, training in God's ways begins at home. Formal education may or may not build on that foundation, but it can never replace it.
2. *Daniel had God-given intelligence and discernment*. Daniel was a person of great intelligence, a gift that enabled him to discern how to serve God and how to make the most of a superb education. This fact implies that parents today should consider their children's talents and God-given bent as they choose between educational alternatives.
3. *Daniel's Babylonian education occurred in a secondary setting*. Daniel was likely about fifteen or sixteen years old when he was deported to Babylon. His training in the king's

service was in preparation for a specific career, similar to modern vocational, college, and graduate programs. He formed his fundamental views about the world as a young boy in Judah. He brought with him to Babylon a worldview based on God's law. This foundation enabled him to test his Babylonian education against God's absolute truth.

4. *Daniel was exposed to Babylonian culture but did not succumb to it*. Daniel maintained distinctive beliefs and values even after a lifetime in the service of pagan kings (6:4, 5, 10, 22). Christians face a challenge to remain *in* the world but not *of* the world (John 17:15, 16). If we compromise our beliefs the minute we encounter competing belief systems, the world will see no modern-day Daniels.
5. *Daniel did not altogether reject Babylonian culture*. While Daniel objected to eating the king's food (Dan. 1:8), he apparently did not protest reading the king's books, listening to the king's instructors, or thinking about the king's ideas. We might argue that he had little choice but to cooperate, but the incident with the food shows otherwise. It seems Daniel was able to reject what was unworthy and keep what was useful. He not only survived but thrived.
6. *Daniel did not act alone*. Three other like-minded youths shared Daniel's challenges of living under Babylonian rule (1:6). Standing against ungodly aspects of our surrounding culture is easier to do alongside other followers of God. Going it alone means forgoing support, encouragement, and prayer that are vital to resisting conformity.

These observations imply Christians have freedom to actively participate in culture even when parts of that culture oppose God. Much of modern culture may be irrelevant, but much is not. Wise followers of God learn to discern the difference and act appropriately.

More: *Moses and Paul were other leaders whose educations helped shape how God would use them. See "The Value of Preparation" at Ex. 2:11 and "Answering the Intellectuals" at Acts 17:15–34. Johannes Kepler, Michael Polanyi, and George Washington Carver were all brilliant scientists who also followed God.*

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Daniel
Dan. 1:6

Name means: "God Is My Judge."

Also known as: Belteshazzar ("Bel Protect His Life"; Dan. 1:7).

Not to be confused with: A man who returned to Jerusalem in Ezra's time (Ezra 8:2; Neh. 10:6).

Home: Probably Jerusalem until he was deported to Babylon (c. 605 B.C.).

Occupation: Advisor to Babylonian and Median rulers; prophet of the Lord.

Noted for: His extraordinary wisdom and ability to interpret dreams by God's power (Dan. 1:17, 20; 2:47; 4:18).

Best known as: The source of one of the Old Testament's four major prophetic books and as a man who stood for God in a sometimes hostile culture.

More: *Jeremiah and Ezekiel were Daniel's contemporaries. For perspective on this chaotic period of Judah's history, see "The Life and Times of Jeremiah" at Jer. 1:3 and "The Life and Times of Ezekiel" at Ezek. 1:1.*

Think About It: *How will you imitate Daniel as you live as a God-follower within your culture? See "A Secular Education" at Dan. 1:4 for ideas.*

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Stand for Right

Dan. 1:8

Right from the start of their careers, Daniel and his three companions made up their minds to stand for God's values. As ambassadors-in-training in Babylon, they declined to eat the specially prepared food provided by the government.

Scripture does not explain the motives behind their decision. The food may have been offered to idols or blessed by pagan priests, making it ritually unclean according to Jewish law and thus a compromise of their faith. Accepting the royal food may have been a sign of loyalty to King Nebuchadnezzar and a means of obligating the four men to his service. Or the youths may have deemed the rich food and drink of the king's table excessively indulgent.

The important point is that once the four friends realized that eating the king's provisions would result in "defilement," they took a stand. They refused to just go along.

Discerning right from wrong is a matter of intellect and truth. But correct thinking must be paired with courage to do right, which is a matter of the will. Ethics and morality often have less to do with the head than with the heart. Based on well-reasoned principles, Daniel and his friends committed their hearts to what they should or should not do. Then they carried out their plan with determination.

As we face ethical choices, we can choose to stand for right, certain that God will give us strength to deal with whatever consequences come our way. The cost of losing our integrity is infinitely greater than whatever it costs to keep it.

More: *Psalm 15 lists ten marks of integrity. See "An Inventory of Integrity" at Ps. 15:1. Scripture tells us to "abhor what is evil" and "cling to what is good" (Rom. 12:9) even if that means speaking out against hidden wrongs. See "Blowing the Whistle with Wisdom" at Jer. 37:13, 14.*

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Native Talent and Supernatural Ability

Dan. 1:17

The statement that God gave four young men unusual intellectual and spiritual abilities may make us wonder if we should ask God to give us abilities that we do not ordinarily possess.

God can do whatever He wants. Scripture records cases in which faith took people far beyond what they were naturally capable of doing. Frightened people trusted God, for example, and "out of weakness were made strong" (Heb. 11:34). But unusual abilities given by God seem to be consistent with a person's general bent and make use of abilities already present. Daniel and his friends offer an example of this. God gave them unusual insight, even to the point of interpreting visions and dreams. But they had always been smart and quick to learn (Dan. 1:4).

This connection between native talent and supernatural ability is consistent with God crafting us to carry out His special purposes for our life. Our prayers should start with looking for ways to use what the Lord has already given us, but we can always leave room for God to surprise us with unusual—even supernatural—results.

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Daniel: Advisor to Kings

Dan. 1:19

Scripture presents Daniel as the only Hebrew prophet to spend his career working as a public servant in pagan empires outside of Israel. He served at least three kings and two governments over nearly seventy years—from around 605 B.C. to at least 539 B.C. Throughout his life, Daniel maintained a reputation for unimpeachable integrity and commitment to God.

If scholars are correct that Daniel was born around 620 B.C., he would have grown up under King Josiah's spiritual and political reforms (c. 640–609 B.C.). Little else is known of Daniel's background except that his family probably had connections to Judah's royal court (Dan. 1:3). This noble status would explain his place among the first Jews deported to Babylon.

Daniel may have been no more than fifteen or sixteen years old at the time of his deportation, but his extraordinary intelligence and wisdom (1:4, 17) distinguished him from fellow exiles. He later used these God-given gifts to advise kings and interpret dreams, but his motivation for work always seemed to come less from displaying intellectual prowess than from furthering God's purposes. He had a heart for the Lord (1:8), which he maintained through a habit of prayer (2:17, 18; 6:10; 9:3, 4).

Daniel's spiritual commitment and strategic placement enabled him to boldly confront kings with God's truths (2:28; 4:26, 34–36; 5:23; 6:22). In effect, he served as an evangelist to his people's captors.

Daniel had to overcome prejudice, persecution, and temptation to remain loyal to God. His life demonstrates that it is not only permissible but also possible to work in the world of governments and business and still honor God (6:4, 5).

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A Kingdom of Sorcerers

Dan. 2:2

Many ancient cultures engaged in occult practices, but the Babylonians stood out for institutionalizing magical arts as part of their government. They were especially known for their extensive use of astrology, which was one of the reasons God severely condemned Babylon. Scripture repeatedly warns God's people against the occult. See "The Seduction of Spirits" at Deuteronomy 18:9–14.

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Models of Faith in Hostile Societies

Dan. 2:48, 49

There is no single correct way for how God's people should respond to a culture hostile to faith. In the Old Testament, God called the Israelites to develop their own society. He designed laws to keep out pagan influences. But He also sent many Old Testament and New Testament followers into the world to impact unbelieving cultures.

As we reflect on our relationship to societies that are hostile to Christian faith, it helps to consider Old Testament figures who found ways to honor God even after they were plucked from safety and placed in unfriendly circumstances:

Joseph (Gen. 37–47)	• Sold as a slave and taken to Egypt but maintained his godly character despite recurring setbacks. • A model of integrity during both adversity and prosperity.
Daniel, Shadrach, Meshach, and Abed-Nego (Dan. 1–6)	• Taken to Babylon as prisoners of war and trained for service in a pagan government. • Models of integrity and commitment to the Lord while serving unbelievers.
Nehemiah (Neh. 1–6)	• A strategically placed official in the Persian court who was allowed to rebuild Jerusalem's wall. • A model of leveraging position to accomplish God's purposes while overcoming opposition.
Esther and Mordecai (the Book of Esther)	• Members of an ethnic minority who found themselves in a position to influence a godless king. • Models of acting courageously and wisely in order to withstand evil.

The people in the table above had several things in common:

- *They were all laypeople*. They were not among the priests or Levites, so they had no vocational imperative for exercising faith in their day-to-day work. Yet they carried out God's purposes faithfully.
- *They were all believers living in foreign lands*. These followers of God did a better job of obeying the Lord in antagonistic

societies than some of their contemporaries did back in a Judean society that had been formed around a covenant with God.

- *They all remained committed to God, His people, and His Word*. The pressures of surrounding cultures deepened their spiritual commitments. They were aware of a larger purpose beyond their immediate circumstances, which enabled them to act wisely. While others surrendered to their culture, these followers of God held on to their fundamental convictions.

More: *Esther John secretly converted from Islam to Christianity after reading God's promise of a suffering Servant in Is. 53, and soon became a victim of a hostile society when her new faith was discovered as she engaged in ministry. Today a statue of her stands at the center of ten martyrs of the twentieth century at Westminster Abbey.*

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Bowing to God Alone

Dan. 3:7

The Bible calls us to obey earthly authorities (Rom. 13:1–7). But it also holds up examples of godly people who resisted human orders that violated God's commands (Acts 4:13–22). There is no simple formula to relieve this tension; the inherent conflict requires us to rely on God rather than on a list of dos and don'ts.

If we never feel tension between the authority of God and the mandates of human beings, we should wonder where our commitments lie. Apparently hardly anyone in Babylon felt any anxiety about bowing down to Nebuchadnezzar's ninety-foot-tall golden image (Dan. 3:8–12), or if they did, they feared the fiery furnace (3:6) more than anything else.

But Shadrach, Meshach, and Abed-Nego would not submit. They refused to violate the first and second commandments' prohibitions against idolatry (Ex. 20:3–5). The refusal of these provincial governors to bow so outraged the king that he immediately threw

the men into a superheated furnace (3:19–23). This brazen act of disloyalty to the king was a courageous act of loyalty to the Lord.

A similar incident occurred years later, during the reign of Darius. Informers exposed Daniel for violating a decree against praying to any god or ruler except the king (6:6–13). The outcome was similar. Daniel was thrown to the lions (6:16).

On both occasions, God delivered His faithful followers from death—though not from the threat of death. Their courageous stand influenced others to fear God and also resulted in suppressing their enemies (3:26–29; 6:21–27).

Is this how Christians today should respond to laws they disagree with? Again, there are no simple answers. But the following questions may help us discover God's will:

1. Is this truly a matter of biblical principle—or preference, taste, or style?
2. Why do I take issue with what I am being asked to do? Is it an issue of conscience and morality—or something else, such as a personality conflict or simple discomfort?
3. Have I made an effort to understand what is required of me? Have I checked my perceptions by telling those in authority what I think I heard?
4. Do I understand how this conflicts with godly values? Have I studied God's Word, prayed for insight, and thought things through?
5. Is this an either/or situation, or are there alternatives that might satisfy everyone involved? Like Daniel, can I come up with a creative alternative to my superior's command (1:8–16)?

More: *Óscar Romero, archbishop of El Salvador rightly took a stand against his hostile society in order to bow to God alone. He fiercely protested rampant poverty, oppression, and violence (including state-supported death squads).*

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SHADRACH, MESHACH, AND ABED-NEGO

Dan. 3:12

Names mean: “Command of [the God] Aku” (Shadrach); “The Shadow of the Prince” (Meshach); “Servant of Nebo” (Abed-Nego).

Also known as: Hananiah (“The Lord Is Gracious”—Shadrach); Mishael (“Who Is What God Is?”—Meshach); Azariah (“The Lord Has Helped”—Abed-Nego).

Home: Probably Jerusalem until they were deported to Babylon (c. 605 B.C.).

Occupation: Officials who served the Babylonian king (Dan. 1:19; 2:49; 3:12).

Best known as: Daniel’s close friends who refused to bow to an idolatrous gold image set up by King Nebuchadnezzar; they were cast into a fiery furnace but delivered by the Lord (3:1–30).

Think About It: *How, specifically, do you show friendship to another believer? Include names and places. How does your friendship strengthen this believer to obey God?*

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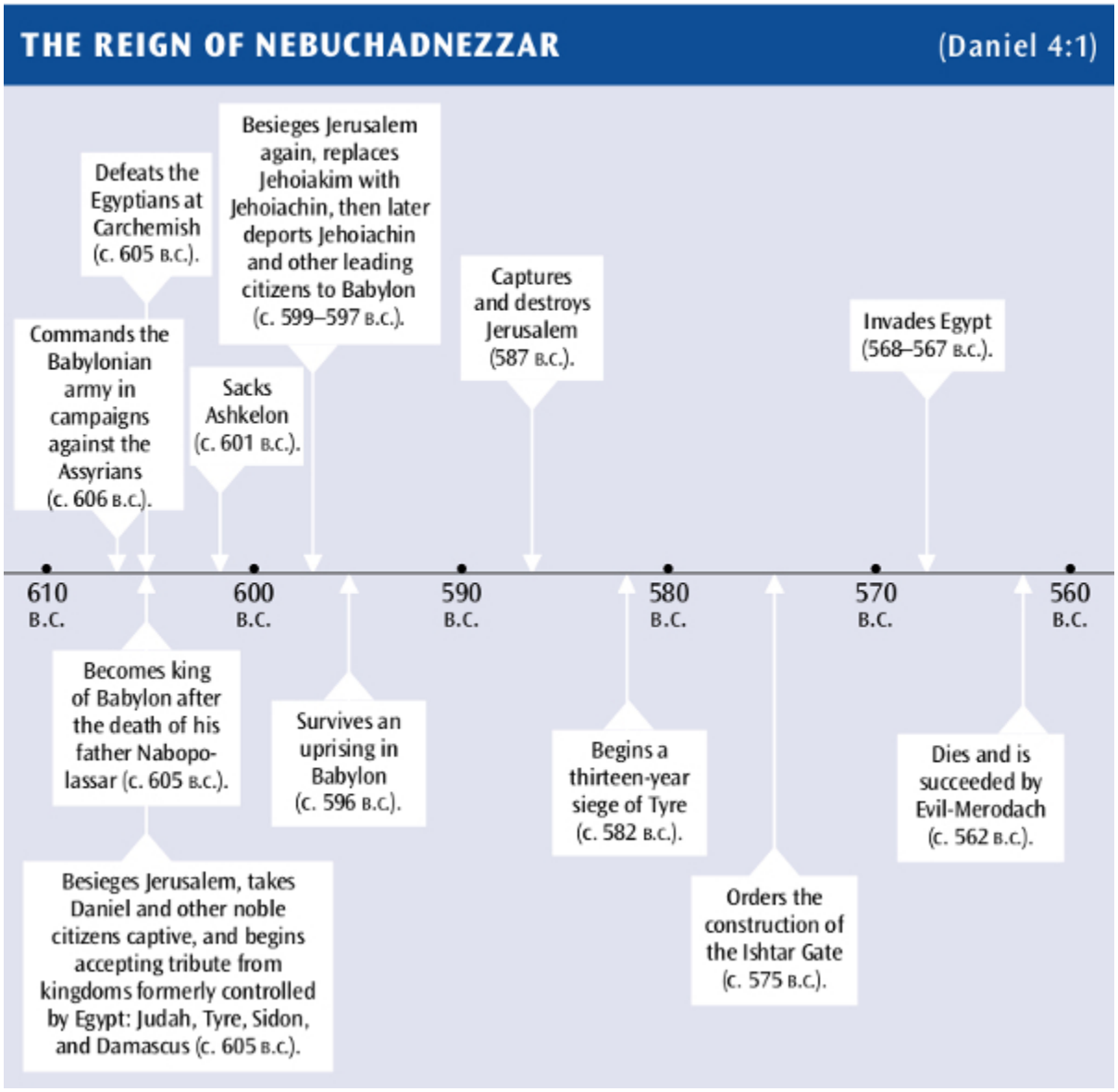
The Reign of Nebuchadnezzar

(Daniel 4:1)



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Heaven Rules

Dan. 4:26, 27

The spiritual health of a society can be seen in its treatment of the poor. Those that honor God show kindness to and provide tools for the weak and disadvantaged. Those that have abandoned His commands abuse them.

King Nebuchadnezzar had plenty of reasons to be proud. He won countless military battles. His empire spanned the Middle East. He reigned over a grand capital city that was home to one of the Seven Wonders of the Ancient World. Wealth, power, and prestige were his. But all of these factors caused his heart to so swell with pride that he forgot a basic truth: “Heaven rules.”

God used King Nebuchadnezzar’s dreams to warn that judgment was coming (Dan. 4:1–26), and Daniel challenged the king to change his ways before it was too late. He told the king: “Break off your sins by being righteous, and your iniquities by showing mercy to the poor” (4:27).

The king apparently disregarded Daniel’s advice, persisting in arrogance and ignoring God. The Lord soon took away his position and power (4:33) until he admitted that Heaven rules (4:34, 35). He subsequently instituted a reign based on truth, justice, and humility (4:36, 37).

What are our attitudes toward the poor? Do we work to ensure them justice? How can we demonstrate that commitment at home, at work, and in our communities?

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God at Work for His People

Dan. 4:27

Most of the Jews deported to Babylon resettled along the Chebar River, a canal northeast of the capital city. They were likely conscripted for labor on Nebuchadnezzar’s vast building projects. The Jews were free to live in their own communities but depended on the Babylonians for work. In other words, the situation left them poor and with little hope of changing their circumstances. They lived in enclaves with few freedoms, resources, or advocates.

But Daniel fought for the poor within the government. We do not know how much contact he had with the exiles. They may have been

unaware of him, but he was never unmindful of them. God was at work on behalf of the Jews even if they were unaware of it.

God has His people everywhere, in places and positions that we may never imagine. Daniel's strategic placement demonstrates that God never leaves Himself without a means of accomplishing His purposes. He has a way of putting the right person at the right place at the right time.

More: *Joseph was another Old Testament figure strategically placed by God to accomplish His purposes. See "Work in the Real World" at Gen. 41:42–46 and "Feeding the World" at Gen. 41:57.*

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Third-in-Command

Dan. 5:7

Terrified by the appearance of a hand and its cryptic message on the wall, Belshazzar offered to elevate anyone able to interpret the message to the position of "third ruler in the kingdom." Third-in-command may have been the best he could offer; Belshazzar may have regarded himself as second-in-command of the empire. His father Nabonidus was the supreme ruler of Babylon between about 555 B.C. and 539 B.C., but he left the capital in the hands of his son while he waged military campaigns for ten years in Arabia. Belshazzar allowed the kingdom to slip into the hands of the Persians, and Nabonidus was captured on his return to the city.

Think About It: *Terror can be a good learning motivation. But then we can forget the lessons when we no longer feel scared. What have you learned during a frightening time that still nurtures the way you serve God?*

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Government Employees in the Bible

Dan. 5:11, 12

Daniel spent most of his career in the highest levels of the Babylonian government working as King Nebuchadnezzar's chief advisor (compare Dan. 1:18–21). The Bible tells of others who served God in government positions:

Joseph (Gen. 39–50)	Sold into slavery by his jealous brothers and taken to Egypt, where God arranged for him to eventually become second only to Pharaoh.
Caleb (Num. 13–14)	Spied for Moses when the Israelites prepared to enter Canaan. Years later, he helped divide the land.
Joshua (Num. 13–14; Josh. 1:1–3:17)	Served alongside Caleb and later succeeded Moses as Israel's leader.
Deborah (Judg. 4–5)	Ruled as Israel's only female judge. She helped her military commander achieve victory in battle and led her people in song.
David (1 Sam. 16–31; 2 Sam. 1–24)	Rose from obscurity as a shepherd to become Israel's preeminent king.
Solomon (1 Kin. 3–11)	Succeeded his father David as king. He was best known for wisdom but also succeeded in trade, building, and amassing wealth. He wrote much of Proverbs, Ecclesiastes, and probably the Song of Solomon.
Hezekiah (2 Kin. 18–20; 2 Chr. 29–32)	Overcame his birth into the family of evil King Ahaz to rule Judah with unexpected righteousness. He built a strategic water supply system for Jerusalem.
Nehemiah (Neh. 1–6)	Held captive in Babylon but served as cupbearer to King Artaxerxes I. He secured royal support for returning to Jerusalem to lead its redevelopment.
Esther (the	An orphan raised by an older cousin, selected as queen

Book of Esther)	for King Ahasuerus of Persia. She used her position to foil a genocidal plot against her people.
Matthew (Matt. 9:9)	Shunned by his people for collecting taxes for the occupying Roman government. Jesus called him to leave his position and follow Him.
Zacchaeus (Luke 19:1–9)	Worked as Jericho's chief tax collector. After dining with Jesus, he repaid everyone he had cheated and gave half his riches to the poor.
A Roman Centurion (Matt. 27:54)	Oversaw the crucifixion of Jesus but came to believe that Jesus was the Son of God.
The Treasurer of Ethiopia (Acts 8:26–40)	Official under the Ethiopian queen. He met the evangelist Philip and learned the way of salvation in Christ.
Cornelius (Acts 10)	Roman military commander stationed in Caesarea who obeyed God by inviting Peter to his home. He and his household became the first known Gentile followers of Jesus.
The Philippian Jailer (Acts 16:20–36)	Panic-stricken after an earthquake opened cell doors in the jail where he worked, he was amazed to discover Paul and Silas had not escaped. After hearing the gospel, he and his family converted to Christianity.

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A Competition of Gods

Dan. 5:23

Victorious armies in the ancient Middle East often subdued conquered peoples by destroying religious shrines and taking idols and relics back to their own houses of worship (1 Sam. 4:10, 11; 5:1, 2). These acts asserted that the gods of the triumphant were more powerful than the gods of the vanquished.

Following this tradition, the Babylonian king Nebuchadnezzar looted the Israelites' temple following the siege of Jerusalem. He took untold riches back to Babylon, including sacred objects carefully set apart for Israel's most holy worship rituals (2 Kin. 25:13–17). Years later, many of these spoils were brought out at the request of drunken Belshazzar and used as tableware at a drinking party (Dan. 5:2–4). Like his predecessor Nebuchadnezzar, Belshazzar apparently thought he had won a game between gods.

But the Lord turned the tables on this foolish king. As Daniel predicted, Belshazzar's city was captured that night, its mighty ziggurats pulled down, its gods removed, and its king killed (5:30).

There is only one true God (Deut. 6:4; 1 Tim. 2:5). Nations may choose to serve other gods. But in the end, the God of heaven will prevail. He has said, "My name shall be great among the Gentiles" (or nations; Mal. 1:11).

More: *The phrase "the writing's on the wall" came from this event (Dan. 5:5). The Lord won similar contests over other gods when He defeated Pharaoh in Egypt and burned up the altar Elijah built on Mount Carmel. See "Pharaoh's Submission" at Ex. 12:29.*

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Darius the Mede

Dan. 5:31

Not to be confused with: The later Persian king Darius I Hystaspis (522–485 B.C.; Ezra 4:5), who helped the Jews who returned from Babylon to Jerusalem (6:1–12).

Family: Son of Ahasuerus, a Mede (Dan. 9:1).

Occupation: King of Babylon after it fell to the Medes and Persians (539 B.C.; 5:31; 9:1).

Best known as: The ruler who threw Daniel to the lions (ch. 6). Some have challenged the biblical account because no known extrabiblical sources mention Darius the Mede. An alternative translation of Dan. 6:28 suggests that Darius may have actually been Cyrus the Persian.

Think About It: *Darius admired Daniel but let his staff talk him into an assassination attempt against Daniel. Why? What keeps you doing right no matter who tries to dissuade you?*

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Integrity Incites Jealousy, and Respect

Dan. 6:1–5

When Darius the Mede conquered Babylon, he needed experienced managers to maintain civil order, collect taxes, and stimulate trade. He selected 120 provincial governors known as *satraps*, or protectors of the kingdom. Over these he placed three governors, including Daniel.

Darius chose Daniel "because an excellent spirit was in him," that is, he was trustworthy. His reputation was above reproach, and he was known for refusing to participate in bribery or extortion. Daniel's character so distinguished him from other officials that Darius intended to place him over the whole realm. When Daniel's proven leadership resulted in his advancement, his rivals plotted against him. But the only "fault" they found in Daniel was that he was too faithful to God.

God calls us to develop this same "excellent spirit" of trustworthiness and integrity. We honor the Lord, and other people, whenever we carry out our responsibilities with conscientious service—no matter how we are viewed by others. Ultimately we'll win respect. Regularly people will be cared for. Daily we'll like living with ourselves. But during all the good that comes from integrity, some will act jealously.

More: *For more on ways that faith can impact one's management style, see "Codes of Conduct for the Christian Worker" at Col. 3:22–*

4:1.

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Understanding Prophecy

Dan. 9:1–7

The meaning and significance of biblical prophecy unfolds when we understand that the prophets were less concerned with prediction than with revelation—that is, whether or not a prophecy pertains to the future, a word from God is significant because it reveals something that He wants His people to know and do today. Prophecy is not just *fore*telling the future; it is *forth*telling the word of the Lord.

Daniel's response to Jeremiah's prophecies demonstrates this point. When Babylon fell to the Persians, Daniel recognized that more than political change was taking place. He perceived God's hand at work. The Bible tells us that he had access to Jeremiah's prophecies. Perhaps he had a copy of Jeremiah's letter to the exiles telling them to expect a seventy-year captivity (Jer. 29:10).

Daniel's careful reflection on this information moved him to repentance. This is a remarkable response. He could have hailed Babylon's fall as a prophetic signal of the end of Judah's captivity. He could have approached Darius and demanded his people's immediate release, in the style of Moses.

He could have become complacent in his duties, figuring that he was on his way home. Instead, Daniel repented. He focused not on dates and timetables but on what was right, and on his own need for heart change. He was less concerned with when the captivity would end than with why it would end. He wondered not *How soon will we go home?* but *Are we ready to go home?* The purpose of studying prophecy is to hear God and respond to His words.

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Daniel's Prayer Patterns

Dan. 9:24, 25

Daniel talked with God no matter what. This regular communication was likely central to the character Daniel developed. Some observations:

- *Daniel prayed after studying Scripture*. Daniel's prayer came "in the first year of Darius," around 539 B.C. (Dan. 9:1), the year that Babylon fell to the Persians. This astounding event must have sent Daniel to the Scriptures for insight. As he studied the Law, he found reasons for Judah's exile (9:11–13; compare Lev. 26; Deut. 27–28). He also found promises of restoration—if the people repented of their sins (Lev. 26:40–45).
- *Daniel confessed his people's sins*. Daniel lived with integrity both before and after his deportation to Babylon. Despite his personal innocence in many areas, he confessed sins as a member of God's wayward people. Four times he told the Lord, "We have sinned" (Dan. 9:5, 8, 11, 15). This exemplifies corporate confession, accepting one's personal responsibility for a people's failings (see "Corporate Confession" at Lam. 1:18).
- *Daniel fasted and repented*. Daniel demonstrated remorse by wearing sackcloth and smearing himself with ashes, communicating to God that he was sorry for his people's sins. Only after this prolonged confession did Daniel ask for mercy (9:16, 17). He did not raise the possibility of restoration, despite God's promises and Daniel's awareness of Jeremiah's prophecies (9:2). He asked only that the Lord would act according to His own interests (9:18, 19).

Not long after Daniel asked this, Cyrus issued a decree allowing the Jews to return to Jerusalem and rebuild the temple (2 Chr. 36:22, 23). Gabriel indicates that there was a connection between Daniel's prayer, Cyrus's decree, and Jeremiah's prophecies (Dan. 9:23–25).

Prayer does not convince or coerce God to give us what we want. It acknowledges our situation and admits our need for His help. And it connects us to Him.

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Daniel 1

a **1:11** Hebrew *Melzar,* also in verse 16
b **1:19** Literally *talked with them*

Daniel 2

a **2:4** The original language of Daniel 2:4b through 7:28 is Aramaic.
b **2:25** Literally *of the sons of the captivity*
c **2:32** Or *sides*
d **2:33** Or *baked clay,* and so in verses 34, 35, and 42
e **2:49** That is, the king's court

Daniel 3

a **3:25** Or *a son of the gods*
b **3:28** Or *angel*

Daniel 4

a **4:16** Possibly *seven years,* and so in verses 23, 25, and 32
b **4:34** Literally *days*

Daniel 5

a **5:12** Literally *untying knots,* and so in verse 16
b **5:13** Literally *of the sons of the captivity*
c **5:24** Literally *palm*
d **5:25** Literally *a mina* (50 shekels) from the verb "to number"
e **5:25** Literally *a shekel* from the verb "to weigh"
f **5:25** Literally *and half-shekels* from the verb "to divide"
g **5:28** Aramaic *Paras,* consonant with *Peres*

Daniel 6

a **6:13** Literally *of the sons of the captivity*
b **6:18** Exact meaning unknown

Daniel 7

a **7:1** Literally *the head* (or *chief*) *of the words*
b **7:10** Or *judgment*
c **7:17** Representing their kingdoms (compare verse 23)
d **7:25** Literally *wear out*
e **7:28** Literally *the word*

Daniel 8

a **8:14** Literally *evening-mornings*
b **8:21** Literally *king,* representing his kingdom (compare 7:17, 23)
c **8:25** Literally *hand*

d **8:25** Literally *hand*

Daniel 9

a **9:24** Literally *sevens,* and so throughout the chapter
b **9:24** Following Qere, Septuagint, Syriac, and Vulgate; Kethib and Theodotion read *To seal up*.
c **9:25** Or *open square*
d **9:25** Or *moat*

Daniel 10

a **10:1** Or *and of great conflict*
b **10:4** Hebrew *Hiddekel*
c **10:16** Theodotion and Vulgate read *the son;* Septuagint reads *a hand*.

Daniel 11

a **11:6** Literally *arm*
b **11:6** Literally *arm*
c **11:8** Or *molded images*
d **11:14** Or *robbers,* literally *sons of breakage*
e **11:15** Literally *arms*
f **11:16** Literally *hand*
g **11:17** Or *bring equitable terms*
h **11:22** Literally *arms*
i **11:30** Hebrew *Kittim,* western lands, especially Cyprus
j **11:31** Literally *arms*
k **11:37** Or *gods*

The prophet Hosea heard and obeyed one of Scripture's most disconcerting commands—an instruction from the Lord to take for himself "a wife of harlotry" (Hos. 1:2). Hosea married a woman named Gomer, who bore him two sons and a daughter, then left the family and resumed her adulterous lifestyle (1:1–2:5). When Hosea found her in the marketplace on sale as a slave, he bought her and brought her home, showing her relentless love (3:2).

Hosea preached to the northern kingdom of Israel during years of temporary prosperity. Although four of the six kings who reigned during this period were assassinated, Assyrian weakness enabled Israel to expand its territory and reinvigorate its financial systems. What was good for the nation's economy, however, was bad for its spiritual life. In the midst of affluence, people rejected God and turned to idolatry as never before. The nation found itself in a pattern of chronic rebellion against the Lord.

The kingdom casually refused to heed the prophet Hosea's message.

But Hosea endured his wife's infidelity as an illustration of God's love for wayward Israel. Through the prophet's life and pleading messages, we see and hear the impact of human infidelity toward God. There is more at stake than unkept commands. God is a brokenhearted husband who longs for a pure relationship with His people. He vows, "I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in lovingkindness and mercy" (2:19).

Hosea proclaimed his prophecies during the last thirty years before Samaria fell and Israel was taken captive by

the Assyrians (722 B.C.). The book sometimes refers to Israel as Ephraim, which was the largest tribe among the ten tribes of the northern kingdom (5:3, 5, 11, 13).

Key Verses in Hosea

- "You are sons of the living God" (Hos. 1:10).
- "I will say to those who were not My people, 'You are My people!' " (Hos. 2:23).
- "I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings" (Hos. 6:6).
- "Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for it is time to seek the LORD, till He comes and rains righteousness on you" (Hos. 10:12).
- "O Death, I will be your plagues! O Grave, I will be your destruction!" (Hos. 13:14).

Hosea 1

1 The word of the LORD that came to Hosea the son of
Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah,
kings of Judah, and in the days of Jeroboam the son of
Joash, king of Israel. *Hosea*

The Family of Hosea

2 When the LORD began to speak by Hosea, the LORD said
to Hosea:

"Go, take yourself a wife of harlotry
And children of harlotry,
For the land has committed great harlotry
By departing from the LORD."

3 So he went and took Gomer the daughter of Diblaim,
and she conceived and bore him a son.

4 Then the LORD said to him:

"Call his name Jezreel,
For in a little *while*
I will avenge the bloodshed of Jezreel on the
house of Jehu,
And bring an end to the kingdom of the
house of Israel.
5 It shall come to pass in that day
That I will break the bow of Israel in the
Valley of Jezreel."

6 And she conceived again and bore a daughter. Then *God*
said to him:

"Call her name Lo-Ruhamah,[a]

For I will no longer have mercy on the house
of Israel,
But I will utterly take them away.[b]
7 Yet I will have mercy on the house of Judah,
Will save them by the LORD their God,
And will not save them by bow,
Nor by sword or battle,
By horses or horsemen."

8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son.
9 Then *God* said:

"Call his name Lo-Ammi,[c]
For you *are* not My people,
And I will not be your *God*.

The Restoration of Israel

10 "Yet the number of the children of Israel
Shall be as the sand of the sea,
Which cannot be measured or numbered.
And it shall come to pass
In the place where it was said to them,
'You *are* not My people,'[d]
There it shall be said to them,
'You *are* sons of the living God.'
11 Then the children of Judah and the
children of Israel
Shall be gathered together,
And appoint for themselves one head;
And they shall come up out of the land,
For great *will be* the day of Jezreel!

Hosea 2

1 Say to your brethren, ‘My people,’[a]
And to your sisters, ‘Mercy[b] *is shown*.’

God’s Unfaithful People

2 “Bring charges against your mother, bring charges;
For she *is* not My wife, nor *am* I her Husband!
Let her put away her harlotries from her sight,
And her adulteries from between her breasts; *Prodigal Wife, Prodigal People*
3 Lest I strip her naked
And expose her, as in the day she was born,
And make her like a wilderness,
And set her like a dry land,
And slay her with thirst.

4 “I will not have mercy on her children,
For they *are* the children of harlotry.
5 For their mother has played the harlot;
She who conceived them has behaved shamefully.
For she said, ‘I will go after my lovers,
Who give *me* my bread and my water,
My wool and my linen,
My oil and my drink.’

6 “Therefore, behold,
I will hedge up your way with thorns,
And wall her in,

So that she cannot find her paths.
7She will chase her lovers,
But not overtake them;
Yes, she will seek them, but not find *them*.
Then she will say,
‘I will go and return to my first husband,
For then *it was* better for me than now.’
8For she did not know
That I gave her grain, new wine, and oil,
And multiplied her silver and gold—
Which they prepared for Baal.

9“Therefore I will return and take away
My grain in its time
And My new wine in its season,
And will take back My wool and My linen,
Given to cover her nakedness.
10Now I will uncover her lewdness in the sight of her lovers,
And no one shall deliver her from My hand.
11I will also cause all her mirth to cease,
Her feast days,
Her New Moons,
Her Sabbaths—
All her appointed feasts.

12“And I will destroy her vines and her fig trees,
Of which she has said,
‘These *are* my wages that my lovers have given me.’
So I will make them a forest,
And the beasts of the field shall eat them.
13I will punish her

For the days of the Baals to which she
burned incense.
She decked herself with her earrings and
jewelry,
And went after her lovers;
But Me she forgot," says the LORD.

God's Mercy on His People

14"Therefore, behold, I will allure her,
Will bring her into the wilderness,
And speak comfort to her.
15I will give her her vineyards from there,
And the Valley of Achor as a door of hope;
She shall sing there,
As in the days of her youth,
As in the day when she came up from the
land of Egypt.

16"And it shall be, in that day,"
Says the LORD,
"*That* you will call Me 'My Husband,'[c]
And no longer call Me 'My Master,'[d]
17For I will take from her mouth the names
of the Baals,
And they shall be remembered by their name
no more.
18In that day I will make a covenant for them
With the beasts of the field,
With the birds of the air,
And *with* the creeping things of the ground.
Bow and sword of battle I will shatter from
the earth,
To make them lie down safely.

19"I will betroth you to Me forever;

Yes, I will betroth you to Me
In righteousness and justice,
In lovingkindness and mercy;
20 I will betroth you to Me in faithfulness,
And you shall know the LORD.

21 "It shall come to pass in that day
That I will answer," says the LORD;
"I will answer the heavens,
And they shall answer the earth.
22 The earth shall answer
With grain,
With new wine,
And with oil;
They shall answer Jezreel.[e]
23 Then I will sow her for Myself in the earth,
And I will have mercy on *her who had* not obtained mercy;[f]
Then I will say to *those who were* not My people,[g]
'You *are* My people!'
And they shall say, *'You are* my God!' "

Hosea 3

Israel Will Return to God

1 Then the LORD said to me, “Go again, love a woman *who*
is loved by a lover[a] and is committing adultery, just like the
love of the LORD for the children of Israel, who look to
other gods and love *the* raisin cakes *of the pagans*.” *Love Is a*
Choice

2 So I bought her for myself for fifteen *shekels* of silver,
and one and one-half homers of barley.

3 And I said to her, “You shall stay with me many days;
you shall not play the harlot, nor shall you have a man—so,
too, *will* I *be* toward you.”

4 For the children of Israel shall abide many days without
king or prince, without sacrifice or sacred pillar, without
ephod or teraphim.

5 Afterward the children of Israel shall return and seek
the LORD their God and David their king. They shall fear
the LORD and His goodness in the latter days.

Hosea 4

God's Charge Against Israel

1 Hear the word of the LORD,
You children of Israel,
For the LORD *brings* a charge against the
inhabitants of the land:

"There is no truth or mercy
Or knowledge of God in the land.
2 *By* swearing and lying,
Killing and stealing and committing adultery,
They break all restraint,
With bloodshed upon bloodshed.
3 Therefore the land will mourn;
And everyone who dwells there will waste
away
With the beasts of the field
And the birds of the air;
Even the fish of the sea will be taken away.

4 "Now let no man contend, or rebuke
another;
For your people *are* like those who contend
with the priest.
5 Therefore you shall stumble in the day;
The prophet also shall stumble with you in
the night;
And I will destroy your mother.
6 My people are destroyed for lack of
knowledge.
Because you have rejected knowledge,

I also will reject you from being priest for
Me;
Because you have forgotten the law of your
God,
I also will forget your children.

7 "The more they increased,
The more they sinned against Me;
I will change[a] their glory[b] into shame. *The Nature of Sin*

8 They eat up the sin of My people;
They set their heart on their iniquity.
9 And it shall be: like people, like priest.
So I will punish them for their ways,
And reward them for their deeds.
10 For they shall eat, but not have enough;
They shall commit harlotry, but not increase;
Because they have ceased obeying the
LORD.

The Idolatry of Israel

11 "Harlotry, wine, and new wine enslave the
heart.
12 My people ask counsel from their wooden
idols,
And their staff informs them.
For the spirit of harlotry has caused *them* to
stray,
And they have played the harlot against
their God.
13 They offer sacrifices on the mountaintops,
And burn incense on the hills,
Under oaks, poplars, and terebinths,
Because their shade *is* good.

Therefore your daughters commit harlotry,
And your brides commit adultery.

14 “I will not punish your daughters when
they commit harlotry,
Nor your brides when they commit adultery;
For *the men* themselves go apart with
harlots,
And offer sacrifices with a ritual harlot.[c]
Therefore people *who* do not understand will
be trampled.

15 “Though you, Israel, play the harlot,
Let not Judah offend.
Do not come up to Gilgal,
Nor go up to Beth Aven,
Nor swear an oath, *saying,* ‘As the LORD
lives’—

16 “For Israel is stubborn
Like a stubborn calf;
Now the LORD will let them forage
Like a lamb in open country.

17 “Ephraim *is* joined to idols,
Let him alone.
18 Their drink is rebellion,
They commit harlotry continually.
Her rulers dearly[d] love dishonor.
19 The wind has wrapped her up in its wings,
And they shall be ashamed because of their
sacrifices.

Hosea 5

Impending Judgment on Israel and Judah

1 “Hear this, O priests!
Take heed, O house of Israel!
Give ear, O house of the king!
For yours *is* the judgment,
Because you have been a snare to Mizpah
And a net spread on Tabor.
2 The revolters are deeply involved in
slaughter,
Though I rebuke them all.
3 I know Ephraim,
And Israel is not hidden from Me;
For now, O Ephraim, you commit harlotry;
Israel is defiled.

4 “They do not direct their deeds
Toward turning to their God,
For the spirit of harlotry is in their midst,
And they do not know the LORD.
5 The pride of Israel testifies to his face;
Therefore Israel and Ephraim stumble in
their iniquity;
Judah also stumbles with them.

6 “With their flocks and herds
They shall go to seek the LORD,
But they will not find *Him;*
He has withdrawn Himself from them.
7 They have dealt treacherously with the
LORD,
For they have begotten pagan children.

Now a New Moon shall devour them and
their heritage.

8“Blow the ram’s horn in Gibeah,
The trumpet in Ramah!
Cry aloud *at* Beth Aven,
‘*Look* behind you, O Benjamin!’
9Ephraim shall be desolate in the day of
rebuke;
Among the tribes of Israel I make known
what is sure.

10“The princes of Judah are like those who
remove a landmark;
I will pour out My wrath on them like water.
11Ephraim is oppressed *and* broken in
judgment,
Because he willingly walked by *human*
precept.
12Therefore I *will be* to Ephraim like a moth,
And to the house of Judah like rottenness.

13“When Ephraim saw his sickness,
And Judah *saw* his wound,
Then Ephraim went to Assyria
And sent to King Jareb;
Yet he cannot cure you,
Nor heal you of your wound.
14For I *will be* like a lion to Ephraim,
And like a young lion to the house of Judah.
I, *even* I, will tear *them* and go away;
I will take *them* away, and no one shall
rescue.
15I will return again to My place
Till they acknowledge their offense.

Then they will seek My face;
In their affliction they will earnestly seek Me.”

Hosea 6

A Call to Repentance

1 Come, and let us return to the LORD;
For He has torn, but He will heal us;
He has stricken, but He will bind us up.
2 After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.
3 Let us know,
Let us pursue the knowledge of the LORD.
His going forth is established as the morning;
He will come to us like the rain,
Like the latter *and* former rain to the earth.

Impenitence of Israel and Judah

4 "O Ephraim, what shall I do to you?
O Judah, what shall I do to you?
For your faithfulness is like a morning cloud,
And like the early dew it goes away.
5 Therefore I have hewn *them* by the prophets,
I have slain them by the words of My mouth;
And your judgments *are like* light *that* goes forth.
6 For I desire mercy and not sacrifice,
And the knowledge of God more than burnt offerings.

7 "But like men[a] they transgressed the covenant;
There they dealt treacherously with Me.

[8]Gilead *is* a city of evildoers
And defiled with blood.
[9]As bands of robbers lie in wait for a man,
So the company of priests murder on the way to Shechem;
Surely they commit lewdness.
[10]I have seen a horrible thing in the house of Israel:
There *is* the harlotry of Ephraim;
Israel is defiled.
[11]Also, O Judah, a harvest is appointed for you,
When I return the captives of My people.

Hosea 7

1 “When I would have healed Israel,
Then the iniquity of Ephraim was uncovered,
And the wickedness of Samaria.
For they have committed fraud;
A thief comes in;
A band of robbers takes spoil outside.
2 They do not consider in their hearts
That I remember all their wickedness;
Now their own deeds have surrounded them;
They are before My face.
3 They make a king glad with their
wickedness,
And princes with their lies.

4 “They *are* all adulterers.
Like an oven heated by a baker—
He ceases stirring *the fire* after kneading the
dough,
Until it is leavened.
5 In the day of our king
Princes have made *him* sick, inflamed with
wine;
He stretched out his hand with scoffers.
6 They prepare their heart like an oven,
While they lie in wait;
Their baker[a] sleeps all night;
In the morning it burns like a flaming fire.
7 They are all hot, like an oven,
And have devoured their judges;
All their kings have fallen.
None among them calls upon Me.

8“Ephraim has mixed himself among the peoples;
Ephraim is a cake unturned. *The Decline of Israel*
9Aliens have devoured his strength,
But he does not know *it;*
Yes, gray hairs are here and there on him,
Yet he does not know *it*.
10And the pride of Israel testifies to his face,
But they do not return to the LORD their God,
Nor seek Him for all this.

Futile Reliance on the Nations

11“Ephraim also is like a silly dove, without sense—
They call to Egypt,
They go to Assyria.
12Wherever they go, I will spread My net on them;
I will bring them down like birds of the air;
I will chastise them
According to what their congregation has heard.

13“Woe to them, for they have fled from Me!
Destruction to them,
Because they have transgressed against Me!
Though I redeemed them,
Yet they have spoken lies against Me.
14They did not cry out to Me with their heart
When they wailed upon their beds.

“They assemble together for[b] grain and new wine,

They rebel against Me;[c]
15 Though I disciplined *and* strengthened
their arms,
Yet they devise evil against Me;
16 They return, *but* not to the Most High;[d]
They are like a treacherous bow.
Their princes shall fall by the sword
For the cursings of their tongue.
This *shall be* their derision in the land of
Egypt.

Hosea 8

The Apostasy of Israel

1 “*Set* the trumpet[a] to your mouth!
He shall come like an eagle against the
house of the LORD,
Because they have transgressed My
covenant
And rebelled against My law.
2 Israel will cry to Me,
‘My God, we know You!’
3 Israel has rejected the good;
The enemy will pursue him.

4 “They set up kings, but not by Me;
They made princes, but I did not
acknowledge *them*.
From their silver and gold
They made idols for themselves—
That they might be cut off.
5 Your calf is rejected, O Samaria!
My anger is aroused against them—
How long until they attain to innocence?
6 For from Israel *is* even this:
A workman made it, and it *is* not God;
But the calf of Samaria shall be broken to
pieces.

7 “They sow the wind,
And reap the whirlwind.
The stalk has no bud;
It shall never produce meal.
If it should produce,

Aliens would swallow it up.
8 Israel is swallowed up;
Now they are among the Gentiles
Like a vessel in which *is* no pleasure.
9 For they have gone up to Assyria,
Like a wild donkey alone by itself;
Ephraim has hired lovers.
10 Yes, though they have hired among the
nations,
Now I will gather them;
And they shall sorrow a little,[b]
Because of the burden[c] of the king of
princes.

11 "Because Ephraim has made many altars
for sin,
They have become for him altars for sinning.
12 I have written for him the great things of
My law,
But they were considered a strange thing.
13 *For* the sacrifices of My offerings they
sacrifice flesh and eat *it,*
But the LORD does not accept them.
Now He will remember their iniquity and
punish their sins.
They shall return to Egypt.

14 "For Israel has forgotten his Maker,
And has built temples;[d]
Judah also has multiplied fortified cities;
But I will send fire upon his cities,
And it shall devour his palaces."

Hosea 9

Judgment of Israel's Sin

1 Do not rejoice, O Israel, with joy like *other* peoples,
For you have played the harlot against your God.
You have made love *for* hire on every threshing floor.
2 The threshing floor and the winepress
Shall not feed them,
And the new wine shall fail in her.

3 They shall not dwell in the LORD's land,
But Ephraim shall return to Egypt,
And shall eat unclean *things* in Assyria.
4 They shall not offer wine *offerings* to the LORD,
Nor shall their sacrifices be pleasing to Him.
It shall be like bread of mourners to them;
All who eat it shall be defiled.
For their bread *shall be* for their *own* life;
It shall not come into the house of the LORD.

5 What will you do in the appointed day,
And in the day of the feast of the LORD?
6 For indeed they are gone because of destruction.
Egypt shall gather them up;
Memphis shall bury them.
Nettles shall possess their valuables of silver;
Thorns *shall be* in their tents.

7The days of punishment have come;
The days of recompense have come.
Israel knows!
The prophet *is* a fool,
The spiritual man *is* insane,
Because of the greatness of your iniquity
and great enmity.
8The watchman of Ephraim *is* with my God;
But the prophet *is* a fowler's[a] snare in all his
ways—
Enmity in the house of his God.
9They are deeply corrupted,
As in the days of Gibeah.
He will remember their iniquity;
He will punish their sins.

10"I found Israel
Like grapes in the wilderness;
I saw your fathers
As the firstfruits on the fig tree in its first
season.
But they went to Baal Peor,
And separated themselves *to that* shame;
They became an abomination like the thing
they loved.
11*As for* Ephraim, their glory shall fly away
like a bird—
No birth, no pregnancy, and no conception!
12Though they bring up their children,
Yet I will bereave them to the last man.
Yes, woe to them when I depart from them!
13Just as I saw Ephraim like Tyre, planted in
a pleasant place,
So Ephraim will bring out his children to the
murderer."

14 Give them, O LORD—
What will You give?
Give them a miscarrying womb
And dry breasts!

15 “All their wickedness *is* in Gilgal,
For there I hated them.
Because of the evil of their deeds
I will drive them from My house;
I will love them no more.
All their princes *are* rebellious.
16 Ephraim is stricken,
Their root is dried up;
They shall bear no fruit.
Yes, were they to bear children,
I would kill the darlings of their womb.”

17 My God will cast them away,
Because they did not obey Him;
And they shall be wanderers among the nations.

Hosea 10

Israel's Sin and Captivity

1 Israel empties *his* vine;
He brings forth fruit for himself.
According to the multitude of his fruit
He has increased the altars;
According to the bounty of his land
They have embellished *his* sacred pillars.
2 Their heart is divided;
Now they are held guilty.
He will break down their altars;
He will ruin their sacred pillars.

3 For now they say,
"We have no king,
Because we did not fear the LORD.
And as for a king, what would he do for us?"
4 They have spoken words,
Swearing falsely in making a covenant.
Thus judgment springs up like hemlock in
the furrows of the field.

5 The inhabitants of Samaria fear
Because of the calf[a] of Beth Aven.
For its people mourn for it,
And its priests shriek for it—
Because its glory has departed from it. *From Holiness to Harlotry*
6 *The idol* also shall be carried to Assyria
As a present for King Jareb.
Ephraim shall receive shame,

And Israel shall be ashamed of his own
counsel.

7 *As for* Samaria, her king is cut off
Like a twig on the water.
8 Also the high places of Aven, the sin of
Israel,
Shall be destroyed.
The thorn and thistle shall grow on their
altars;
They shall say to the mountains, “Cover us!”
And to the hills, “Fall on us!”

9 “O Israel, you have sinned from the days of
Gibeah;
There they stood.
The battle in Gibeah against the children of
iniquity[b]
Did not overtake them.
10 When *it is* My desire, I will chasten them.
Peoples shall be gathered against them
When I bind them for their two
transgressions.[c]
11 Ephraim *is* a trained heifer
That loves to thresh *grain;*
But I harnessed her fair neck,
I will make Ephraim pull *a plow*.
Judah shall plow;
Jacob shall break his clods.”

12 Sow for yourselves righteousness;
Reap in mercy;
Break up your fallow ground,
For *it is* time to seek the LORD,

Till He comes and rains righteousness on you.

13 You have plowed wickedness;
You have reaped iniquity.
You have eaten the fruit of lies,
Because you trusted in your own way,
In the multitude of your mighty men.
14 Therefore tumult shall arise among your people,
And all your fortresses shall be plundered
As Shalman plundered Beth Arbel in the day of battle—
A mother dashed in pieces upon *her* children.
15 Thus it shall be done to you, O Bethel,
Because of your great wickedness.
At dawn the king of Israel
Shall be cut off utterly.

Hosea 11

God's Continuing Love for Israel

1 "When Israel *was* a child, I loved him,
And out of Egypt I called My son.
2 *As* they called them,[a]
So they went from them;[b]
They sacrificed to the Baals,
And burned incense to carved images.

3 "I taught Ephraim to walk,
Taking them by their arms;[c]
But they did not know that I healed them.
4 I drew them with gentle cords,[d]
With bands of love,
And I was to them as those who take the yoke from their neck.[e]
I stooped *and* fed them.

5 "He shall not return to the land of Egypt;
But the Assyrian shall be his king,
Because they refused to repent.
6 And the sword shall slash in his cities,
Devour his districts,
And consume *them,*
Because of their own counsels.
7 My people are bent on backsliding from Me.
Though they call to the Most High,[f]
None at all exalt *Him*.

8 "How can I give you up, Ephraim?
How can I hand you over, Israel?

How can I make you like Admah?
How can I set you like Zeboiim?
My heart churns within Me;
My sympathy is stirred.
9I will not execute the fierceness of My
anger;
I will not again destroy Ephraim.
For I *am* God, and not man,
The Holy One in your midst;
And I will not come with terror.[g]

10"They shall walk after the LORD.
He will roar like a lion.
When He roars,
Then *His* sons shall come trembling from the
west;
11They shall come trembling like a bird from
Egypt,
Like a dove from the land of Assyria.
And I will let them dwell in their houses,"
Says the LORD.

God's Charge Against Ephraim

12"Ephraim has encircled Me with lies,
And the house of Israel with deceit;
But Judah still walks with God,
Even with the Holy One[h] *who is* faithful.

Hosea 12

1 “Ephraim feeds on the wind,
And pursues the east wind;
He daily increases lies and desolation.
Also they make a covenant with the Assyrians,
And oil is carried to Egypt.

2 “The LORD also *brings* a charge against Judah,
And will punish Jacob according to his ways;
According to his deeds He will recompense him.
3 He took his brother by the heel in the womb,
And in his strength he struggled with God.[a]
4 Yes, he struggled with the Angel and prevailed;
He wept, and sought favor from Him.
He found Him *in* Bethel,
And there He spoke to us—
5 That is, the LORD God of hosts.
The LORD *is* His memorable name.
6 So you, by *the help of* your God, return;
Observe mercy and justice,
And wait on your God continually.

7 “A cunning Canaanite!
Deceitful scales *are* in his hand;
He loves to oppress.
8 And Ephraim said,
‘Surely I have become rich,

I have found wealth for myself;
In all my labors
They shall find in me no iniquity that *is* sin.’

9 “But I *am* the LORD your God,
Ever since the land of Egypt;
I will again make you dwell in tents,
As in the days of the appointed feast.
10 I have also spoken by the prophets,
And have multiplied visions;
I have given symbols through the witness of the prophets.”

11 Though Gilead *has* idols—
Surely they are vanity—
Though they sacrifice bulls in Gilgal,
Indeed their altars *shall be* heaps in the furrows of the field.

12 Jacob fled to the country of Syria;
Israel served for a spouse,
And for a wife he tended *sheep*.
13 By a prophet the LORD brought Israel out of Egypt,
And by a prophet he was preserved.
14 Ephraim provoked *Him* to anger most bitterly;
Therefore his Lord will leave the guilt of his bloodshed upon him,
And return his reproach upon him.

Hosea 13

Relentless Judgment on Israel

1When Ephraim spoke, trembling,
He exalted *himself* in Israel;
But when he offended through Baal *worship*,
he died.
2Now they sin more and more,
And have made for themselves molded images,
Idols of their silver, according to their skill;
All of it *is* the work of craftsmen.
They say of them,
"Let the men who sacrifice[a] kiss the calves!"
3Therefore they shall be like the morning cloud
And like the early dew that passes away,
Like chaff blown off from a threshing floor
And like smoke from a chimney.

4"Yet I *am* the LORD your God
Ever since the land of Egypt,
And you shall know no God but Me;
For *there is* no savior besides Me.
5I knew you in the wilderness,
In the land of great drought.
6When they had pasture, they were filled;
They were filled and their heart was exalted;
Therefore they forgot Me.

7"So I will be to them like a lion;
Like a leopard by the road I will lurk;

8 I will meet them like a bear deprived *of her cubs;*
I will tear open their rib cage,
And there I will devour them like a lion.
The wild beast shall tear them.

9 "O Israel, you are destroyed,[b]
But your help[c] *is* from Me.
10 I will be your King;[d]
Where *is any other,*
That he may save you in all your cities?
And your judges to whom you said,
'Give me a king and princes'?
11 I gave you a king in My anger,
And took *him* away in My wrath.

12 "The iniquity of Ephraim *is* bound up;
His sin *is* stored up.
13 The sorrows of a woman in childbirth shall come upon him.
He *is* an unwise son,
For he should not stay long where children are born.

14 "I will ransom them from the power of the grave;[e]
I will redeem them from death.
O Death, I will be your plagues![f]
O Grave,[g] I will be your destruction![h]
Pity is hidden from My eyes." *God's Power Over Death*

15 Though he is fruitful among *his* brethren,
An east wind shall come;

The wind of the LORD shall come up from
the wilderness.
Then his spring shall become dry,
And his fountain shall be dried up.
He shall plunder the treasury of every
desirable prize.
16 Samaria is held guilty,[i]
For she has rebelled against her God.
They shall fall by the sword,
Their infants shall be dashed in pieces,
And their women with child ripped open.

Hosea 14

Israel Restored at Last

1 O Israel, return to the LORD your God,
For you have stumbled because of your iniquity;
2 Take words with you,
And return to the LORD.
Say to Him,
"Take away all iniquity;
Receive *us* graciously,
For we will offer the sacrifices[a] of our lips.
3 Assyria shall not save us,
We will not ride on horses,
Nor will we say anymore to the work of our hands,
'*You are* our gods.'
For in You the fatherless finds mercy."

4 "I will heal their backsliding,
I will love them freely,
For My anger has turned away from him.
5 I will be like the dew to Israel;
He shall grow like the lily,
And lengthen his roots like Lebanon.
6 His branches shall spread;
His beauty shall be like an olive tree,
And his fragrance like Lebanon.
7 Those who dwell under his shadow shall return;
They shall be revived *like* grain,
And grow like a vine.

Their scent[b] *shall be* like the wine of
Lebanon.

8"Ephraim *shall say,*
'What have I to do anymore with idols?'
I have heard and observed him.
I *am* like a green cypress tree;
Your fruit is found in Me."

9Who *is* wise?
Let him understand these things.
Who is prudent?
Let him know them.
For the ways of the LORD *are* right;
The righteous walk in them,
But transgressors stumble in them.

Hosea
Hos. 1:1

Name means: “Deliverance.”

Home: Probably Israel, perhaps Samaria.

Family: Son of Beeri; husband of Gomer; father of two sons, Jezreel (“God Scatters”) and Lo-Ammi (“Not-My-People”), and a daughter, Lo-Ruhamah (“No-Mercy”).

Occupation: Prophet (c. 755–710 B.C.).

Best known as: The principal prophet to Israel in the years just prior to its fall to Assyria (722 B.C.).

Think About It: *Hosea’s life modeled God’s pursuing love. What feature of God most shines through your actions and attitudes?*

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Prodigal Wife, Prodigal People
Hos. 2:2

The Lord called Hosea to an unusual marriage, commanding him to take “a wife of harlotry” (Hos. 1:2). Gomer may have been unfaithful to a previous husband, or she may have worked as a prostitute, possibly as a participant in the idolatrous rites practiced by Israel.

Gomer symbolized Israel's spiritual adultery. Israel had almost entirely abandoned worship as prescribed in the Law. The people had adopted the religions of surrounding cultures, particularly the Canaanites, Phoenicians, and Moabites, whose fertility cults involved ritual sexual intercourse with prostitutes attached to pagan temples (see "Abominations: How Not to Act" at Lev. 18:24–30).

God rejected these practices, labeling them "harlotries." The Lord, not the Canaanite god Baal, ruled the land. He was Israel's faithful lover and bountiful provider (Hos. 2:8).

Like Israel, Gomer left her loving husband and returned to her unfaithfulness. She apparently ended up on the slave market, put up for sale by another lover. Hosea bought her back for fifteen shekels and some barley (3:2). This was the common price of a slave, a fairly minor expense. But the purchase represented a costly and painful sacrifice by Hosea, who had been exposed to personal agony and public humiliation by Gomer's wandering ways. The prophet mirrored God's love for His prodigal people, illustrating the reconciliation that would someday take place (3:4, 5).

The New Testament likens the relationship between believers and Christ to marriage (Eph. 5:25–33). When Christians abandon Christ and practice values, practices, and rituals unworthy of Him, they engage in the same unfaithfulness that Israel committed against the Lord (2 Cor. 11:2–4).

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Love Is a Choice

Hos. 3:1–3

God called Hosea to pursue a love far deeper than emotional attraction or sexual passion. This love was a conscious choice by Hosea to devote himself to Gomer regardless of her response. Hosea's marriage was a living picture of God's marriage to the spiritually adulterous nation of Israel.

The Old Testament explores all the stages of Israel's relationship with God using the metaphor of marriage. Prophecies by Jeremiah and Ezekiel add to the lessons seen in Hosea:

Stage	Israel's Prophets	Hosea's Marriage
Betrothal	Jer. 2:2	Hos. 1:2
Marriage	Ezek. 16:8–14	Hos. 1:3
Adultery	Jer. 5:7; Ezek. 16:15–34	Hos. 3:1
Estrangement	Jer. 3:8–10; Ezek. 16:35–52	Hos. 3:3, 4
Restoration	Ezek. 16:53–63	Hos. 3:5

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The Nature of Sin

Hos. 4:7

Sin can be subtle and or bold, but its outcomes always prove devastating. Hosea attempted to shock God's people into an awareness of the dangers of their patterns of sin and disobedience. Throughout the Book of Hosea, the prophet gives vivid insights into sin's nature and impact.

- *Sin brings severe consequences*. The pain of sin may not be immediate but it is nevertheless inevitable. The names of Hosea's children illustrate sin's tragic results: Jezreel ("God Scatters"), named for the Valley of Jezreel, where the Lord vowed to punish the nation's transgressions (Hos. 1:3–5); Lo-Ruhamah ("No-Mercy"), indicating that mercy is thwarted by habitual sin (1:6, 7); and Lo-Ammi ("Not-My-People"), indicating the separation that sin causes between people and their Creator (1:8–10).
- *Sin deludes and enslaves*. Sin causes bondage similar to lust or addiction (4:11–13). The habit of sin is one of the hardest ones to break.
- *Sin is each person's responsibility*. Wrongdoing cannot be attributed to someone or something else, as with children blaming their parents (see "Blaming Parents" at Ezek. 18:2) or anyone blaming the source of temptation (Hos. 4:14).

- *Sin separates a person from God*. Uncontrolled appetites distract a person from seeking God (5:4).
- *Sin erodes a person's moral resolve*. Sin eats away at a person's integrity, self-control, and ability to keep commitments (6:4–11).
- *Sin makes life futile*. No matter how successful a person may appear on the outside, sin produces nothing of lasting significance (8:7–10).

More: *Scripture is straightforward about sin's devastation, but it also reveals God's solution. See "Salvation: Past, Present, and Future" at Rom. 5:6–11.*

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The Decline of Israel

Hos. 7:8–10

Those who warn of modern society's moral and spiritual decline should study Hosea's approach to speaking up. He used metaphors to help his nation see its spiritual condition. He described Israel as:

- *Half-baked* (Hos. 7:8). An unturned cake was like a pancake burned on one side and runny on the other. Israel was half-baked because it was concerned with material issues but not with spiritual ones.
- *Contaminated* (Hos. 7:8). Israel allowed the pagan religions of surrounding nations to pollute its spirituality. The people shamelessly violated the first and second Commandments (Ex. 20:3, 4) and set up defenses through political alliances instead of relying on the Lord (for example, 2 Kin. 16:5, 6).
- *Weakened and feeble* (7:9). The "aliens" (Hebrew: *zarim*) Hosea refers to were allies like Assyria and Egypt who only appeared to be friends (2 Kin. 15:17–20; 17:3, 4). These enemy nations "devoured" Israel's strength by requiring heavy tribute. Yet their insidious attack occurred imperceptibly over a period of about forty years, so that the Israelites barely noticed their own decline.

- *Arrogant* (7:10). Despite many setbacks that took place between the prosperous reign of Jeroboam II (c. 782–753 B.C.) and the foolish reign of Hoshea, Israel's last king (c. 732–722 B.C.), the nation lived under the illusion that it remained strong. The people arrogantly resisted God right up to the end of their kingdom (2 Kin. 17:13–18).

Israel's experience shows that material prosperity cannot sustain a nation forever. Without godliness at the core, moral weakness will hasten a society's collapse.

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From Holiness to Harlotry

Hos. 10:5–8

After Solomon's death, Jeroboam I founded the northern kingdom of Israel. Fearing that his people might return to Judah if they made religious pilgrimages to Jerusalem, he set up rival worship centers at Bethel in the south and Dan in the north (1 Kin. 12:28–33). Bethel ("House of God") became so infamous as an idolatrous shrine that it was renamed Beth Aven ("House of Harlotry").

Bethel's transformation from holiness to harlotry was a tragic reversal of the city's legacy. The early Israelites often built an altar to mark a sacred place where God had intervened in human history and fulfilled His promises. Abraham and Jacob had erected pillars at or near ancient Bethel to mark their covenant with God and His promises of blessing (Gen. 12:8; 28:22; 31:13). Under Jeroboam, this sacred space was defiled.

Yet a downward spiral can be reversed. As part of a campaign of sweeping reforms, King Josiah of Judah tore down Jeroboam's idols and high places (2 Kin. 23:15). He proved that with God's help, change can happen for the better. Our communities constantly rise or fall. Our aim is to create cities that deserve names of honor.

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God's Power Over Death

Hos. 13:14

The Bible's pages are filled with accounts of dying and death—of the good and the evil, the powerful and the weak, kings and peasants, faithful and sinners. Even God confronted death's painful reality in the crucifixion of His Son Jesus.

But the Bible challenges death's ultimate victory. Hosea, for example, promised that God would ransom His faithful people from the power of the grave: "I will redeem them from death," the Lord vowed. The prophet's declaration is delivered in a taunting song that ridicules death's power. Other biblical writers also affirm God's power over death:

- Adam and Eve's sin in the Garden of Eden allowed death to enter the world. But the words of God's curse also included a word of hope: the tempter who brought sin and death into the world would be conquered (Gen. 3:14, 15). Death will not have the final word.
- Isaiah promised that God will "swallow up death forever, and the Lord GOD will wipe away tears from all faces" (Is. 25:8).
- Even as Jeremiah lamented the tragic death of the holy city, he reminded his listeners that God's mercies are "new every morning." They can "hope in Him" because salvation is from the Lord (Lam. 3:22–27).
- Paul echoed Hosea when he asked, "O Death, where is your sting? O Hades, where is your victory?" He added, "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:55–57).

- John foresaw the end of death in his vision of a new heaven and new earth (Rev. 21:1, 4).

Because Christ offers everlasting life in His presence to those who believe in Him (John 11:25, 26), Christians can grieve with hope at the funerals of fellow believers. Even as mourners lament the loss of loved ones in this life, they can confidently rest in the certain expectation of reuniting with them in heaven.

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Hosea 1

a **1:6** Literally *No-Mercy*
b **1:6** Or *That I may forgive them at all*
c **1:9** Literally *Not-My-People*
d **1:10** Hebrew *lo-ammi* (compare verse 9)

Hosea 2

a **2:1** Hebrew *Ammi* (compare 1:9, 10)
b **2:1** Hebrew *Ruhamah* (compare 1:6)
c **2:16** Hebrew *Ishi*
d **2:16** Hebrew *Baali*
e **2:22** Literally *God Will Sow*
f **2:23** Hebrew *lo-ruhamah*
g **2:23** Hebrew *lo-ammi*

Hosea 3

a **3:1** Literally *friend* or *husband*

Hosea 4

a **4:7** Following Masoretic Text, Septuagint, and Vulgate; scribal tradition, Syriac, and Targum read *They will change*.
b **4:7** Following Masoretic Text, Septuagint, Syriac, Targum, and Vulgate; scribal tradition reads *My glory*.
c **4:14** Compare Deuteronomy 23:18
d **4:18** Hebrew is difficult; a Jewish tradition reads *Her rulers shamefully love, 'Give!'*

Hosea 6

a **6:7** Or *like Adam*

Hosea 7

a **7:6** Following Masoretic Text and Vulgate; Syriac and Targum read *Their anger;* Septuagint reads *Ephraim*.
b **7:14** Following Masoretic Text and Targum; Vulgate reads *thought upon;* Septuagint reads *slashed themselves for* (compare 1 Kings 18:28).
c **7:14** Following Masoretic Text, Syriac, and Targum; Septuagint omits *They rebel against Me;* Vulgate reads *They departed from Me.*
d **7:16** Or *upward*

Hosea 8

a **8:1** Hebrew *shophar,* ram's horn
b **8:10** Or *begin to diminish*
c **8:10** Or *oracle*
d **8:14** Or *palaces*

Hosea 9

a **9:8** That is, one who catches birds in a trap or snare

Hosea 10

a **10:5** Literally *calves*
b **10:9** So read many Hebrew manuscripts, Septuagint, and Vulgate; Masoretic Text reads *unruliness.*
c **10:10** Or *in their two habitations*

Hosea 11

a **11:2** Following Masoretic Text and Vulgate; Septuagint reads *Just as I called them;* Targum interprets as *I sent prophets to a thousand of them*.
b **11:2** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *from My face*.
c **11:3** Some Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *My arms*.
d **11:4** Literally *cords of a man*
e **11:4** Literally *jaws*
f **11:7** Or *upward*
g **11:9** Or *I will not enter a city*
h **11:12** Or *holy ones*

Hosea 12

a **12:3** Compare Genesis 32:28

Hosea 13

a **13:2** Or *those who offer human sacrifice*
b **13:9** Literally *it* or *he destroyed you*
c **13:9** Literally *in your help*
d **13:10** Septuagint, Syriac, Targum, and Vulgate read *Where is your king?*
e **13:14** Or *Sheol*
f **13:14** Septuagint reads *where is your punishment?*
g **13:14** Or *Sheol*
h **13:14** Septuagint reads *where is your sting?*
i **13:16** Septuagint reads *shall be disfigured*

Hosea 14

a **14:2** Literally *bull calves;* Septuagint reads *fruit.*
b **14:7** Literally *remembrance*

Joel's listeners enjoyed an easy life until they were caught unaware by devastation unlike anything they or their ancestors had ever seen. Ravenous locusts swarmed across the land and stripped crops bare, with a severe drought further cutting off the people's supply of food and water.

This nationwide disaster pointed to an even greater catastrophe looming on the horizon. What the prophets called "the day of the LORD" would cause calamity far surpassing that of the locust plague. The exact timing of this judgment was unknown, but its arrival was certain. Bible writers describe "the day of the LORD" in a variety of ways, and even within the Book of Joel it carries several distinct meanings.

This imminent judgment called God's people to repent, for the repentant receive the Lord's mercy (2:12–14). Joel promised a restoration for God's humbled people (2:28–32) that included the Lord pouring out His Spirit "on all flesh" (2:28). This promise was fulfilled centuries later when the Holy Spirit descended on early followers of Jesus during the feast of Pentecost (Acts 2:1–4, 16–21).

Joel prophesied to the southern nation of Judah. It is unknown exactly when he lived, but he may have preached during the reign of King Joash of Judah (835–796 B.C.; 2 Kin. 11:4–12:21). Other scholars date him to the time of the prophet Zephaniah, in the years just before Jerusalem was conquered by the Babylonians in 587 B.C.

Key Verses in Joel

- “For the day of the LORD is coming . . . a day of darkness and gloominess, a day of clouds and thick darkness” (Joel 2:1, 2).
- “I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28).
- “The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD” (Joel 2:31).
- “Whoever calls on the name of the LORD shall be saved” (Joel 2:32).
- “Beat your plowshares into swords and your pruning hooks into spears; let the weak say, ‘I am strong’ ” (Joel 3:10).
- “Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision” (Joel 3:14).

Joel 1

[1]The word of the LORD that came to Joel the son of Pethuel. *Joel*

The Land Laid Waste

2Hear this, you elders,
And give ear, all you inhabitants of the land!
Has *anything like* this happened in your days,
Or even in the days of your fathers?
[3]Tell your children about it,
Let your children *tell* their children,
And their children another generation. *Sharing the Story*

4What the chewing locust[a] left, the swarming locust has eaten;
What the swarming locust left, the crawling locust has eaten;
And what the crawling locust left, the consuming locust has eaten.

5Awake, you drunkards, and weep;
And wail, all you drinkers of wine,
Because of the new wine,
For it has been cut off from your mouth.
[6]For a nation has come up against My land,
Strong, and without number;
His teeth *are* the teeth of a lion,
And he has the fangs of a fierce lion.
[7]He has laid waste My vine,
And ruined My fig tree;

He has stripped it bare and thrown *it* away;
Its branches are made white.

8Lament like a virgin girded with sackcloth
For the husband of her youth.
9The grain offering and the drink offering
Have been cut off from the house of the LORD;
The priests mourn, who minister to the LORD.
10The field is wasted,
The land mourns;
For the grain is ruined,
The new wine is dried up,
The oil fails.

11Be ashamed, you farmers,
Wail, you vinedressers,
For the wheat and the barley;
Because the harvest of the field has perished.
12The vine has dried up,
And the fig tree has withered;
The pomegranate tree,
The palm tree also,
And the apple tree—
All the trees of the field are withered;
Surely joy has withered away from the sons of men.

Mourning for the Land

13Gird yourselves and lament, you priests;
Wail, you who minister before the altar;
Come, lie all night in sackcloth,
You who minister to my God;

For the grain offering and the drink offering
Are withheld from the house of your God.
14 Consecrate a fast,
Call a sacred assembly;
Gather the elders
And all the inhabitants of the land
Into the house of the LORD your God,
And cry out to the LORD.

15 Alas for the day!
For the day of the LORD *is* at hand;
It shall come as destruction from the Almighty.
16 Is not the food cut off before our eyes,
Joy and gladness from the house of our God?
17 The seed shrivels under the clods,
Storehouses are in shambles;
Barns are broken down,
For the grain has withered.
18 How the animals groan!
The herds of cattle are restless,
Because they have no pasture;
Even the flocks of sheep suffer punishment.[b]

19 O LORD, to You I cry out;
For fire has devoured the open pastures,
And a flame has burned all the trees of the field.
20 The beasts of the field also cry out to You,
For the water brooks are dried up,
And fire has devoured the open pastures.

Joel 2

The Day of the LORD

1 Blow the trumpet in Zion,
And sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble;
For the day of the LORD is coming,
For it is at hand:
2 A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning *clouds* spread over the
mountains.
A people *come,* great and strong,
The like of whom has never been;
Nor will there ever be any *such* after them,
Even for many successive generations.

3 A fire devours before them,
And behind them a flame burns;
The land *is* like the Garden of Eden before
them,
And behind them a desolate wilderness;
Surely nothing shall escape them.
4 Their appearance is like the appearance of
horses;
And like swift steeds, so they run.
5 With a noise like chariots
Over mountaintops they leap,
Like the noise of a flaming fire that devours
the stubble,
Like a strong people set in battle array.

6 Before them the people writhe in pain;

All faces are drained of color.[a]
7 They run like mighty men,
They climb the wall like men of war;
Every one marches in formation,
And they do not break ranks.
8 They do not push one another;
Every one marches in his own column.[b]
Though they lunge between the weapons,
They are not cut down.[c]
9 They run to and fro in the city,
They run on the wall;
They climb into the houses,
They enter at the windows like a thief.

10 The earth quakes before them,
The heavens tremble;
The sun and moon grow dark,
And the stars diminish their brightness.
11 The LORD gives voice before His army,
For His camp is very great;
For strong *is the One* who executes His word.
For the day of the LORD *is* great and very terrible;
Who can endure it?

A Call to Repentance

12 "Now, therefore," says the LORD,
"Turn to Me with all your heart,
With fasting, with weeping, and with mourning." *A Sorrow unto Repentance*
13 So rend your heart, and not your garments;
Return to the LORD your God,

For He *is* gracious and merciful,
Slow to anger, and of great kindness;
And He relents from doing harm.
14 Who knows *if* He will turn and relent,
And leave a blessing behind Him—
A grain offering and a drink offering
For the LORD your God?

15 Blow the trumpet in Zion,
Consecrate a fast,
Call a sacred assembly;
16 Gather the people,
Sanctify the congregation,
Assemble the elders,
Gather the children and nursing babes;
Let the bridegroom go out from his chamber,
And the bride from her dressing room.
17 Let the priests, who minister to the LORD,
Weep between the porch and the altar;
Let them say, “Spare Your people, O LORD,
And do not give Your heritage to reproach,
That the nations should rule over them.
Why should they say among the peoples,
‘Where *is* their God?’ ”

The Land Refreshed

18 Then the LORD will be zealous for His land,
And pity His people. *Lord of the Land*
19 The LORD will answer and say to His people,
“Behold, I will send you grain and new wine and oil,
And you will be satisfied by them;

I will no longer make you a reproach among
the nations.

20 “But I will remove far from you the
northern *army,*
And will drive him away into a barren and
desolate land,
With his face toward the eastern sea
And his back toward the western sea;
His stench will come up,
And his foul odor will rise,
Because he has done monstrous things.”

21 Fear not, O land;
Be glad and rejoice,
For the LORD has done marvelous things!
22 Do not be afraid, you beasts of the field;
For the open pastures are springing up,
And the tree bears its fruit;
The fig tree and the vine yield their strength.
23 Be glad then, you children of Zion,
And rejoice in the LORD your God;
For He has given you the former rain
faithfully,[d]
And He will cause the rain to come down for
you—
The former rain,
And the latter rain in the first *month*.
24 The threshing floors shall be full of wheat,
And the vats shall overflow with new wine
and oil.

25 “So I will restore to you the years that the
swarming locust has eaten,
The crawling locust,

The consuming locust,
And the chewing locust,[e]
My great army which I sent among you.
26 You shall eat in plenty and be satisfied,
And praise the name of the LORD your God,
Who has dealt wondrously with you;
And My people shall never be put to shame.
27 Then you shall know that I *am* in the midst
of Israel:
I *am* the LORD your God
And there is no other.
My people shall never be put to shame.

God's Spirit Poured Out

28 "And it shall come to pass afterward
That I will pour out My Spirit on all flesh;
Your sons and your daughters shall
prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
29 And also on *My* menservants and on *My*
maidservants
I will pour out My Spirit in those days.

30 "And I will show wonders in the heavens
and in the earth:
Blood and fire and pillars of smoke.
31 The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome
day of the LORD.
32 And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.

For in Mount Zion and in Jerusalem there
shall be deliverance,
As the LORD has said,
Among the remnant whom the LORD calls.

Joel 3

God Judges the Nations

1 “For behold, in those days and at that time,
When I bring back the captives of Judah and
Jerusalem,
2 I will also gather all nations,
And bring them down to the Valley of
Jehoshaphat;
And I will enter into judgment with them
there
On account of My people, My heritage
Israel,
Whom they have scattered among the
nations;
They have also divided up My land.
3 They have cast lots for My people,
Have given a boy *as payment* for a harlot,
And sold a girl for wine, that they may drink.

4 “Indeed, what have you to do with Me,
O Tyre and Sidon, and all the coasts of
Philistia?
Will you retaliate against Me?
But if you retaliate against Me,
Swiftly and speedily I will return your
retaliation upon your own head;
5 Because you have taken My silver and My
gold,
And have carried into your temples My
prized possessions.
6 Also the people of Judah and the people of
Jerusalem

You have sold to the Greeks,
That you may remove them far from their borders.

7 “Behold, I will raise them
Out of the place to which you have sold them,
And will return your retaliation upon your own head.
8 I will sell your sons and your daughters
Into the hand of the people of Judah,
And they will sell them to the Sabeans,[a]
To a people far off;
For the LORD has spoken.”

9 Proclaim this among the nations:
“Prepare for war!
Wake up the mighty men,
Let all the men of war draw near,
Let them come up.
10 Beat your plowshares into swords
And your pruning hooks into spears;
Let the weak say, ‘I *am* strong.’ ”
11 Assemble and come, all you nations,
And gather together all around.
Cause Your mighty ones to go down there, O LORD.

12 “Let the nations be wakened, and come up to the Valley of Jehoshaphat;
For there I will sit to judge all the surrounding nations.
13 Put in the sickle, for the harvest is ripe.
Come, go down;
For the winepress is full,

The vats overflow—
For their wickedness *is* great.”

14 Multitudes, multitudes in the valley of
decision!
For the day of the LORD *is* near in the valley
of decision.
15 The sun and moon will grow dark,
And the stars will diminish their brightness.
16 The LORD also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
But the LORD will be a shelter for His
people,
And the strength of the children of Israel.

17 “So you shall know that I *am* the LORD
your God,
Dwelling in Zion My holy mountain.
Then Jerusalem shall be holy,
And no aliens shall ever pass through her
again.”

God Blesses His People

18 And it will come to pass in that day
That the mountains shall drip with new wine,
The hills shall flow with milk,
And all the brooks of Judah shall be flooded
with water;
A fountain shall flow from the house of the
LORD
And water the Valley of Acacias.

19 “Egypt shall be a desolation,
And Edom a desolate wilderness,

Because of violence *against* the people of
Judah,
For they have shed innocent blood in their
land.
20 But Judah shall abide forever,
And Jerusalem from generation to
generation.
21 For I will acquit them of the guilt of
bloodshed, whom I had not acquitted;
For the LORD dwells in Zion.”

Joel
Joel 1:1

Name means: “The Lord Is God.”

Not to be confused with: Thirteen other men of the same name in the Old Testament, including a son of Samuel (1 Sam. 8:2) and a Levite who helped cleanse the temple during the reign of King Hezekiah of Judah (2 Chr. 29:12).

Home: Possibly Jerusalem.

Family: Son of Pethuel.

Occupation: Unknown, although his many allusions to agriculture may point to a background in farming; later called to be a prophet.

Best known as: The man who prophesied the outpouring of God’s Spirit (Joel 2:28–32).

Think About It: *Name several daily expressions of the outpouring of God’s Spirit in your life (such as being able to hold your temper, calmness during a crisis, and other events only explainable by the power of God).*

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Sharing the Story
Joel 1:3

Joel urged Judah's elders to tell their descendants about the important, special things that God had done among them. Today, God's people should continue this tradition. Passing along stories of what God has done in our societies and individual journeys requires us first to discern His work, then communicate it well to subsequent generations. We must tell the good and the bad of what we have experienced, the unpleasant along with the pleasant. Our openness will equip our children to walk wisely with God when the time comes for them to "prophesy" and "dream dreams" (Joel 2:28).

Several biblical figures emphasized the importance of older generations passing along their wisdom and experience.

- *Joseph* engaged in theological reflection, looking back on life and contemplating what God had accomplished (see "Discovering God's Purpose for You" at Gen. 45:5–8).
- *Moses* coached the Israelites to teach their children and grandchildren what they had seen, heard, and experienced (Deut. 4:9–10). He offered suggestions for teaching God's ways to the young (see "The Faith of Our Children" at Deut. 6:7–9).
- *Solomon* called children a "heritage," implying that ancestors exert a weighty influence on their descendants. While every individual has the free will to make his or her own choices, one's roots can greatly influence life's most important choices (see "Researching Your Religious Roots" at Heb. 13:24).
- *The author of Proverbs* (Prov. 2) describes a home in which parents impart valuable wisdom, self-appreciation, understanding, and humility (see also "Learning at Home" at Prov. 4:3, 4).
- *Paul* urged Timothy to pass on "the things that you have heard from me" to faithful learners who would pass them on to others. This is an example of the far-reaching potential of a mentor relationship (see "Kingdom-Style Mentoring" at 2 Tim. 2:2).

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A Sorrow unto Repentance

Joel 2:12–17

Terrifying punishments seem to fill page after page of the Old Testament. The God who hates evil (Ps. 45:7) condemns it whenever and wherever He sees it. The New Testament promises that one day He will halt evil altogether (Rev. 21:4, 5).

The Bible does not shrink from detailing these realities. But it is important to note that these warnings of judgment always leave room for repentance. After Joel's spine-tingling description of "the day of the LORD" (Joel 2:1–11) comes a call to turn to the Lord "with all your heart, with fasting, with weeping, and with mourning" (2:12).

God wants no one to fall into condemnation and face His judgment (2 Pet. 3:9). He warns people ahead of time so that they will recognize their sin and experience the "godly sorrow" that leads to repentance (2 Cor. 7:10) and then to the joy of behaving with love. The God of judgment is also the God of mercy, the one who teaches us how to live well, "slow to anger, and of great kindness" (Joel 2:13).

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Lord of the Land

Joel 2:18

"The day of the LORD" is a day of desolation for the earth (Joel 2:1–11). Yet after the destruction, God will clean up the damage. Joel tells the land to rejoice rather than to fear, because God will restore health to nature, bring about new life, and cause the revived land to yield abundant produce (2:19–27). The passage illustrates the close connection between God's redemptive and creative works.

If God is concerned with all of life—the natural as well as the spiritual—then God's people should share that concern. The Lord gives us reason to preserve and wisely manage the environment. He appoints us as His agents "to tend and keep" the earth (Gen. 2:15), and we will one day give an account of this work to our Lord, who cares about the land as well as the people who fill it.

More: *For more about the Lord's watchful care of the earth, see "God and the Environment" at Ps. 104:14–23, 35.*

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Joel 1

a **1:4** Exact identity of these locusts is unknown.
b **1:18** Septuagint and Vulgate read *are made desolate.*

Joel 2

a **2:6** Septuagint, Targum, and Vulgate read *gather blackness.*
b **2:8** Literally *his own highway*
c **2:8** That is, they are not halted by losses
d **2:23** Or *the teacher of righteousness*
e **2:25** Compare 1:4

Joel 3

a **3:8** Literally *Shebaites* (compare Isaiah 60:6 and Ezekiel 27:22)

The Book of Amos reports that the prophet for whom the book is named was also a sheepbreeder and cultivator of sycamore figs (Amos 7:14). Probably not a wealthy man, Amos herded his own sheep (7:15), perhaps leading them into the highlands in late summer where he could undertake the tedious and time-consuming task of piercing a small hole in thousands of figs to help them ripen. Tekoa, Amos's hometown (1:1), was a short walk from Jerusalem, the capital of the southern kingdom of Judah.

Yet Amos left his flocks and fields and marched to the northern kingdom of Israel to deliver a stinging call for justice. He was a hardworking man, and his messages were full of energy.

Amos preached during a period of renewed economic prosperity and military success for Israel, made possible by a brief era of Egyptian and Assyrian weakness. But Israel's wealthy elite were rich because they exploited the poor and ignored their suffering. Furthermore, the nation had grown dependent on its military prowess and no longer looked to God as their ultimate protection.

Amos probably only preached for a few days, but he took his message directly to the top of Israelite society. He spoke to political leaders and religious authorities and demanded they repent and reform. Within thirty years of ignoring Amos's warnings of judgment, Israel was conquered by the Assyrians, its people killed or led into captivity. Amos prophesied to Israel around 760 B.C., making him slightly older than his contemporaries Hosea and Jonah.

Key Verses in Amos

- “They sell the righteous for silver, and the poor for a pair of sandals” (Amos 2:6).
- “Can two walk together, unless they are agreed?” (Amos 3:3).
- “Prepare to meet your God” (Amos 4:12).
- “Seek Me and live” (Amos 5:4).
- “Let justice run down like water, and righteousness like a mighty stream” (Amos 5:24).

Amos 1

1 The words of Amos, who was among the sheepbreeders[a] of
Tekoa, which he saw concerning Israel in the days of
Uzziah king of Judah, and in the days of Jeroboam the son
of Joash, king of Israel, two years before the earthquake.

Amos

2 And he said:

"The LORD roars from Zion,
And utters His voice from Jerusalem;
The pastures of the shepherds mourn,
And the top of Carmel withers."

Judgment on the Nations

3 Thus says the LORD:

"For three transgressions of Damascus, and
for four,
I will not turn away its *punishment,*
Because they have threshed Gilead with
implements of iron.
4 But I will send a fire into the house of
Hazael,
Which shall devour the palaces of Ben-
Hadad.
5 I will also break the *gate* bar of Damascus,
And cut off the inhabitant from the Valley of
Aven,
And the one who holds the scepter from
Beth Eden.
The people of Syria shall go captive to Kir,"
Says the LORD.

6Thus says the LORD:

"For three transgressions of Gaza, and for four,
I will not turn away its *punishment,*
Because they took captive the whole captivity
To deliver *them* up to Edom.
7But I will send a fire upon the wall of Gaza,
Which shall devour its palaces.
8I will cut off the inhabitant from Ashdod,
And the one who holds the scepter from Ashkelon;
I will turn My hand against Ekron,
And the remnant of the Philistines shall perish,"
Says the Lord GOD.

9Thus says the LORD:

"For three transgressions of Tyre, and for four,
I will not turn away its *punishment,*
Because they delivered up the whole captivity to Edom,
And did not remember the covenant of brotherhood.
10But I will send a fire upon the wall of Tyre,
Which shall devour its palaces."

11Thus says the LORD:

"For three transgressions of Edom, and for four,
I will not turn away its *punishment,*

Because he pursued his brother with the
sword,
And cast off all pity;
His anger tore perpetually,
And he kept his wrath forever.
12 But I will send a fire upon Teman,
Which shall devour the palaces of Bozrah.”

13 Thus says the LORD:

“For three transgressions of the people of
Ammon, and for four,
I will not turn away its *punishment,*
Because they ripped open the women with
child in Gilead,
That they might enlarge their territory.
14 But I will kindle a fire in the wall of
Rabbah,
And it shall devour its palaces,
Amid shouting in the day of battle,
And a tempest in the day of the whirlwind.
15 Their king shall go into captivity,
He and his princes together,”
Says the LORD.

Amos 2

1 Thus says the LORD:

"For three transgressions of Moab, and for four,
I will not turn away its *punishment,*
Because he burned the bones of the king of Edom to lime.
2 But I will send a fire upon Moab,
And it shall devour the palaces of Kerioth;
Moab shall die with tumult,
With shouting *and* trumpet sound.
3 And I will cut off the judge from its midst,
And slay all its princes with him,"
Says the LORD.

Judgment on Judah

4 Thus says the LORD:

"For three transgressions of Judah, and for four,
I will not turn away its *punishment,*
Because they have despised the law of the LORD,
And have not kept His commandments.
Their lies lead them astray,
Lies which their fathers followed. *Led Astray by Lies*
5 But I will send a fire upon Judah,
And it shall devour the palaces of Jerusalem."

Judgment on Israel

6Thus says the LORD:

"For three transgressions of Israel, and for four,
I will not turn away its *punishment,*
Because they sell the righteous for silver,
And the poor for a pair of sandals.
7They pant after[a] the dust of the earth *which is* on the head of the poor,
And pervert the way of the humble.
A man and his father go in to the *same* girl,
To defile My holy name.
8They lie down by every altar on clothes taken in pledge,
And drink the wine of the condemned *in* the house of their god.

9"Yet *it was* I *who* destroyed the Amorite before them,
Whose height *was* like the height of the cedars,
And he *was as* strong as the oaks;
Yet I destroyed his fruit above
And his roots beneath.
10Also *it was* I *who* brought you up from the land of Egypt,
And led you forty years through the wilderness,
To possess the land of the Amorite.
11I raised up some of your sons as prophets,
And some of your young men as Nazirites.
Is it not so, O you children of Israel?"
Says the LORD.

12 “But you gave the Nazirites wine to drink,
And commanded the prophets saying,
‘Do not prophesy!’

13 “Behold, I am weighed down by you,
As a cart full of sheaves is weighed down.
14 Therefore flight shall perish from the swift,
The strong shall not strengthen his power,
Nor shall the mighty deliver himself;
15 He shall not stand who handles the bow,
The swift of foot shall not escape,
Nor shall he who rides a horse deliver himself.
16 The most courageous men of might
Shall flee naked in that day,”
Says the LORD.

Amos 3

Authority of the Prophet's Message

1 Hear this word that the LORD has spoken against you, O
children of Israel, against the whole family which I brought
up from the land of Egypt, saying:

2 "You only have I known of all the families of
the earth;
Therefore I will punish you for all your
iniquities."

3 Can two walk together, unless they are
agreed?
4 Will a lion roar in the forest, when he has
no prey?
Will a young lion cry out of his den, if he has
caught nothing?
5 Will a bird fall into a snare on the earth,
where there is no trap for it?
Will a snare spring up from the earth, if it
has caught nothing at all?
6 If a trumpet is blown in a city, will not the
people be afraid?
If there is calamity in a city, will not the
LORD have done *it?*

7 Surely the Lord GOD does nothing,
Unless He reveals His secret to His servants
the prophets.
8 A lion has roared!
Who will not fear?
The Lord GOD has spoken!

Who can but prophesy?

Punishment of Israel's Sins

9"Proclaim in the palaces at Ashdod,[a]
And in the palaces in the land of Egypt, and say:
'Assemble on the mountains of Samaria;
See great tumults in her midst,
And the oppressed within her.
10For they do not know to do right,'
Says the LORD,
'Who store up violence and robbery in their palaces.' " *Agents of Conscience*

11Therefore thus says the Lord GOD:

"An adversary *shall be* all around the land;
He shall sap your strength from you,
And your palaces shall be plundered."

12Thus says the LORD:

"As a shepherd takes from the mouth of a lion
Two legs or a piece of an ear,
So shall the children of Israel be taken out
Who dwell in Samaria—
In the corner of a bed and on the edge[b] of a couch!
13Hear and testify against the house of Jacob,"
Says the Lord GOD, the God of hosts,
14"That in the day I punish Israel for their transgressions,

I will also visit *destruction* on the altars of
Bethel;
And the horns of the altar shall be cut off
And fall to the ground.
15 I will destroy the winter house along with
the summer house;
The houses of ivory shall perish,
And the great houses shall have an end,”
Says the LORD.

Amos 4

[1]Hear this word, you cows of Bashan, who
are on the mountain of Samaria,
Who oppress the poor,
Who crush the needy,
Who say to your husbands,[a] "Bring *wine,* let
us drink!"
[2]The Lord GOD has sworn by His holiness:
"Behold, the days shall come upon you
When He will take you away with fishhooks,
And your posterity with fishhooks.
[3]You will go out *through* broken *walls,*
Each one straight ahead of her,
And you will be cast into Harmon,"
Says the LORD.

4"Come to Bethel and transgress,
At Gilgal multiply transgression;
Bring your sacrifices every morning,
Your tithes every three days.[b]
[5]Offer a sacrifice of thanksgiving with
leaven,
Proclaim *and* announce the freewill
offerings;
For this you love,
You children of Israel!"
Says the Lord GOD.

Israel Did Not Accept Correction

6"Also I gave you cleanness of teeth in all
your cities.
And lack of bread in all your places;

Yet you have not returned to Me,”
Says the LORD.

7“I also withheld rain from you,
When *there were* still three months to the harvest.
I made it rain on one city,
I withheld rain from another city.
One part was rained upon,
And where it did not rain the part withered.
8So two *or* three cities wandered to another city to drink water,
But they were not satisfied;
Yet you have not returned to Me,”
Says the LORD.

9“I blasted you with blight and mildew.
When your gardens increased,
Your vineyards,
Your fig trees,
And your olive trees,
The locust devoured *them;*
Yet you have not returned to Me,”
Says the LORD.

10“I sent among you a plague after the manner of Egypt;
Your young men I killed with a sword,
Along with your captive horses;
I made the stench of your camps come up into your nostrils;
Yet you have not returned to Me,”
Says the LORD.

11“I overthrew *some* of you,
As God overthrew Sodom and Gomorrah,

And you were like a firebrand plucked from
the burning;
Yet you have not returned to Me,”
Says the LORD.

12“Therefore thus will I do to you, O Israel;
Because I will do this to you,
Prepare to meet your God, O Israel!”

13For behold,
He who forms mountains,
And creates the wind,
Who declares to man what his[c] thought *is,*
And makes the morning darkness,
Who treads the high places of the earth—
The LORD God of hosts *is* His name.

Amos 5

A Lament for Israel

1 Hear this word which I take up against you, a lamentation,
O house of Israel:

2 The virgin of Israel has fallen;
She will rise no more.
She lies forsaken on her land;
There is no one to raise her up.

3 For thus says the Lord GOD:

"The city that goes out by a thousand
Shall have a hundred left,
And that which goes out by a hundred
Shall have ten left to the house of Israel."

A Call to Repentance

4 For thus says the LORD to the house of Israel:

"Seek Me and live;
5 But do not seek Bethel,
Nor enter Gilgal,
Nor pass over to Beersheba;
For Gilgal shall surely go into captivity,
And Bethel shall come to nothing.
6 Seek the LORD and live,
Lest He break out like fire *in* the house of Joseph,
And devour *it,*
With no one to quench *it* in Bethel—
7 You who turn justice to wormwood,

And lay righteousness to rest in the earth!”

8He made the Pleiades and Orion;
He turns the shadow of death into morning
And makes the day dark as night;
He calls for the waters of the sea
And pours them out on the face of the earth;
The LORD *is* His name.
9He rains ruin upon the strong,
So that fury comes upon the fortress.

10They hate the one who rebukes in the gate,
And they abhor the one who speaks uprightly.
11Therefore, because you tread down the poor
And take grain taxes from him,
Though you have built houses of hewn stone,
Yet you shall not dwell in them;
You have planted pleasant vineyards,
But you shall not drink wine from them.
12For I know your manifold transgressions
And your mighty sins:
Afflicting the just *and* taking bribes;
Diverting the poor *from justice* at the gate.
13Therefore the prudent keep silent at that time,
For it *is* an evil time.

14Seek good and not evil,
That you may live;
So the LORD God of hosts will be with you,
As you have spoken. *Justice in the Gate*
15Hate evil, love good;

Establish justice in the gate.
It may be that the LORD God of hosts
Will be gracious to the remnant of Joseph.

The Day of the LORD

16 Therefore the LORD God of hosts, the Lord, says this:

"*There shall be* wailing in all streets,
And they shall say in all the highways,
'Alas! Alas!'
They shall call the farmer to mourning,
And skillful lamenters to wailing.
17 In all vineyards *there shall be* wailing,
For I will pass through you,"
Says the LORD.

18 Woe to you who desire the day of the LORD!
For what good *is* the day of the LORD to you?
It *will be* darkness, and not light.
19 It *will be* as though a man fled from a lion,
And a bear met him!
Or *as though* he went into the house,
Leaned his hand on the wall,
And a serpent bit him!
20 *Is* not the day of the LORD darkness, and not light?
Is it not very dark, with no brightness in it?

21 "I hate, I despise your feast days,
And I do not savor your sacred assemblies.
22 Though you offer Me burnt offerings and your grain offerings,
I will not accept *them,*

Nor will I regard your fattened peace
offerings.
23 Take away from Me the noise of your
songs,
For I will not hear the melody of your
stringed instruments.
24 But let justice run down like water,
And righteousness like a mighty stream.

25 "Did you offer Me sacrifices and offerings
In the wilderness forty years, O house of
Israel?
26 You also carried Sikkuth[a] your king[b]
And Chiun,[c] your idols,
The star of your gods,
Which you made for yourselves.
27 Therefore I will send you into captivity
beyond Damascus,"
Says the LORD, whose name *is* the God of
hosts.

Amos 6

Warnings to Zion and Samaria

1 Woe to you *who are* at ease in Zion,
And trust in Mount Samaria,
Notable persons in the chief nation,
To whom the house of Israel comes!
2 Go over to Calneh and see;
And from there go to Hamath the great;
Then go down to Gath of the Philistines.
Are you better than these kingdoms?
Or is their territory greater than your territory?

3 *Woe to* you who put far off the day of doom,
Who cause the seat of violence to come near;

Evaluating Our Self-Indulgence

4 Who lie on beds of ivory,
Stretch out on your couches,
Eat lambs from the flock
And calves from the midst of the stall;
5 Who sing idly to the sound of stringed instruments,
And invent for yourselves musical instruments like David;
6 Who drink wine from bowls,
And anoint yourselves with the best ointments,
But are not grieved for the affliction of Joseph.
7 Therefore they shall now go captive as the first of the captives,

And those who recline at banquets shall be
removed.

8The Lord GOD has sworn by Himself,
The LORD God of hosts says:
“I abhor the pride of Jacob,
And hate his palaces;
Therefore I will deliver up *the* city
And all that is in it.”

9Then it shall come to pass, that if ten men remain in one house, they shall die.

10And when a relative *of the dead,* with one who will burn *the bodies,* picks up the bodies[a] to take them out of the house, he will say to one inside the house, “*Are there* any more with you?” Then someone will say, “None.” And he will say, “Hold your tongue! For we dare not mention the name of the LORD.”

11For behold, the LORD gives a command:
He will break the great house into bits,
And the little house into pieces.

12Do horses run on rocks?
Does *one* plow *there* with oxen?
Yet you have turned justice into gall,
And the fruit of righteousness into
wormwood,
13You who rejoice over Lo Debar,[b]
Who say, “Have we not taken Karnaim[c] for
ourselves
By our own strength?”

14“But, behold, I will raise up a nation
against you,

O house of Israel,”
Says the LORD God of hosts;
“And they will afflict you from the entrance
of Hamath
To the Valley of the Arabah.”

Amos 7

Vision of the Locusts

1 Thus the Lord GOD showed me: Behold, He formed locust
swarms at the beginning of the late crop; indeed *it was* the
late crop after the king's mowings.
2 And so it was, when they had finished eating the grass
of the land, that I said:

"O Lord GOD, forgive, I pray!
Oh, that Jacob may stand,
For he *is* small!"
3 *So* the LORD relented concerning this.
"It shall not be," said the LORD.

Vision of the Fire

4 Thus the Lord GOD showed me: Behold, the Lord GOD
called for conflict by fire, and it consumed the great deep
and devoured the territory.
5 Then I said:

"O Lord GOD, cease, I pray!
Oh, that Jacob may stand,
For he *is* small!"
6 *So* the LORD relented concerning this.
"This also shall not be," said the Lord GOD.

Vision of the Plumb Line

7 Thus He showed me: Behold, the Lord stood on a wall
made with a plumb line, with a plumb line in His hand.
8 And the LORD said to me, "Amos, what do you see?"
And I said, "A plumb line." Then the Lord said:

“Behold, I am setting a plumb line
In the midst of My people Israel;
I will not pass by them anymore.
9The high places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste.
I will rise with the sword against the house of Jeroboam.”

Amaziah’s Complaint

10Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words. *Jeroboam II*
11“For thus Amos has said:

‘Jeroboam shall die by the sword,
And Israel shall surely be led away captive
From their own land.’ ”

12Then Amaziah said to Amos:

“Go, you seer!
Flee to the land of Judah.
There eat bread,
And there prophesy.
13But never again prophesy at Bethel,
For it *is* the king’s sanctuary,
And it *is* the royal residence.”

14Then Amos answered, and said to Amaziah:

“I *was* no prophet,
Nor *was* I a son of a prophet,
But I *was* a sheepbreeder[a]

And a tender of sycamore fruit.
15 Then the LORD took me as I followed the
flock,
And the LORD said to me,
‘Go, prophesy to My people Israel.’
16 Now therefore, hear the word of the
LORD:
You say, ‘Do not prophesy against Israel,
And do not spout against the house of Isaac.’

17 “Therefore thus says the LORD:

‘Your wife shall be a harlot in the city;
Your sons and daughters shall fall by the
sword;
Your land shall be divided by *survey* line;
You shall die in a defiled land;
And Israel shall surely be led away captive
From his own land.’ ”

Amos 8

Vision of the Summer Fruit

1 Thus the Lord GOD showed me: Behold, a basket of
summer fruit.
2 And He said, “Amos, what do you see?” So I said, “A
basket of summer fruit.” Then the LORD said to me:

“The end has come upon My people Israel;
I will not pass by them anymore.
3 And the songs of the temple
Shall be wailing in that day,”
Says the Lord GOD—
“Many dead bodies everywhere,
They shall be thrown out in silence.”

4 Hear this, you who swallow up[a] the needy,
And make the poor of the land fail,

5 Saying:

“When will the New Moon be past,
That we may sell grain?
And the Sabbath,
That we may trade wheat?
Making the ephah small and the shekel
large,
Falsifying the scales by deceit,
6 That we may buy the poor for silver,
And the needy for a pair of sandals—
Even sell the bad wheat?”

7 The LORD has sworn by the pride of Jacob:

“Surely I will never forget any of their
works.
8Shall the land not tremble for this,
And everyone mourn who dwells in it?
All of it shall swell like the River,[b]
Heave and subside
Like the River of Egypt.

9“And it shall come to pass in that day,” says
the Lord GOD,
“That I will make the sun go down at noon,
And I will darken the earth in broad
daylight;
10I will turn your feasts into mourning,
And all your songs into lamentation;
I will bring sackcloth on every waist,
And baldness on every head;
I will make it like mourning for an only *son,*
And its end like a bitter day.

11“Behold, the days are coming,” says the
Lord GOD,
“That I will send a famine on the land,
Not a famine of bread,
Nor a thirst for water,
But of hearing the words of the LORD.
12They shall wander from sea to sea,
And from north to east;
They shall run to and fro, seeking the word
of the LORD,
But shall not find *it*.

13“In that day the fair virgins
And strong young men
Shall faint from thirst.

14 Those who swear by the sin[c] of Samaria,
Who say,
‘As your god lives, O Dan!’
And, ‘As the way of Beersheba lives!’
They shall fall and never rise again.”

Amos 9

The Destruction of Israel

1 I saw the Lord standing by the altar, and He said:

"Strike the doorposts, that the thresholds
may shake,
And break them on the heads of them all.
I will slay the last of them with the sword.
He who flees from them shall not get away,
And he who escapes from them shall not be
delivered.

2 "Though they dig into hell,[a]
From there My hand shall take them;
Though they climb up to heaven,
From there I will bring them down;
3 And though they hide themselves on top of
Carmel,
From there I will search and take them;
Though they hide from My sight at the
bottom of the sea,
From there I will command the serpent, and
it shall bite them;
4 Though they go into captivity before their
enemies,
From there I will command the sword,
And it shall slay them.
I will set My eyes on them for harm and not
for good."

5 The Lord GOD of hosts,
He who touches the earth and it melts,

And all who dwell there mourn;
All of it shall swell like the River,[b]
And subside like the River of Egypt.
6He who builds His layers in the sky,
And has founded His strata in the earth;
Who calls for the waters of the sea,
And pours them out on the face of the earth
—
The LORD *is* His name.

7"*Are* you not like the people of Ethiopia to
Me,
O children of Israel?" says the LORD.
"Did I not bring up Israel from the land of
Egypt,
The Philistines from Caphtor,
And the Syrians from Kir?

8"Behold, the eyes of the Lord GOD *are* on
the sinful kingdom,
And I will destroy it from the face of the
earth;
Yet I will not utterly destroy the house of
Jacob,"
Says the LORD.

9"For surely I will command,
And will sift the house of Israel among all
nations,
As *grain* is sifted in a sieve;
Yet not the smallest grain shall fall to the
ground.
10All the sinners of My people shall die by
the sword,

Who say, ‘The calamity shall not overtake
nor confront us.’

Israel Will Be Restored

11 “On that day I will raise up
The tabernacle[c] of David, which has fallen
down,
And repair its damages;
I will raise up its ruins,
And rebuild it as in the days of old;
12 That they may possess the remnant of
Edom,[d]
And all the Gentiles who are called by My
name,”
Says the LORD who does this thing.

13 “Behold, the days are coming,” says the
LORD,
“When the plowman shall overtake the
reaper,
And the treader of grapes him who sows
seed;
The mountains shall drip with sweet wine,
And all the hills shall flow *with it*.
14 I will bring back the captives of My people
Israel;
They shall build the waste cities and inhabit
them;
They shall plant vineyards and drink wine
from them;
They shall also make gardens and eat fruit
from them.
15 I will plant them in their land,
And no longer shall they be pulled up
From the land I have given them,”

Says the LORD your God.

Amos

Amos 1:1

Name means: “Burden Bearer.”

Home: Tekoa, a town about 10 miles south of Jerusalem.

Occupation: Sheepbreeder, sycamore cultivator (Amos 7:14), and prophet during the reign of Jeroboam II (c. 782–753 B.C.).

Best known as: A prophet who denounced the northern kingdom of Israel for its idolatry, injustice, corruption, and oppression of the poor. Amos’s warnings of the Lord’s judgment came to pass when Assyria overran Israel a generation later.

More: *As a sheepbreeder, Amos worked in one of the most common occupations in Israel.*

Think About It: *Corruption and oppression are two sins we don’t see much ranting about. How will you refuse each of the sins Amos warned against?*

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Led Astray by Lies

Amos 2:4

Deception always leads people astray, and Amos warned that his listeners were already in trouble largely because they were living according to their ancestors' lies. Israel's history shows that patterns of deceit can cause suffering for generations.

We often deceive ourselves about the true nature of lying. Euphemisms like "shading the truth," "telling a white lie," or "skirting the issue" can cloud the issue or even suggest that lying is normal, inevitable, and excusable. The greatest tragedy is when we end up telling and believing lies about God (Rom. 1:25) and ourselves (1 John 1:10).

Lying is not an inescapable fact of human nature. God does not lie (Num. 23:19; Titus 1:2), and in the Ten Commandments He instructs His people not to speak falsehoods (Ex. 20:16). Paul urged Christians not to lie to one another (Eph. 4:25; Col. 3:9). It is possible to speak and live with honesty, and it is self-defeating to practice deception. Sooner or later liars trust no one, including themselves.

More: *Scripture is clear that deceit tends to turn on its source. See "The Trouble with Lies" at Jer. 28:15–17.*

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Agents of Conscience

Amos 3:10

Amos observed an alarming fact about Israel: "They do not know to do right." The nation had discarded its conscience. Its people no longer bothered to discern between right and wrong. And so the nation was in dire trouble. In Israel's case, enemies awaited just around the corner (Amos 3:11, 12).

When people lose their conscience—misplace their ability to tell right from wrong or become apathetic about questions of morality—then we have a responsibility to act as agents of conscience. We can challenge the people around us to consider the consequences of their actions, and we can apprise them of their responsibility to reverence God. We will not always be well received, but God will honor us for standing up for His ways.

Even more valuable, we can examine our own lives for places we might have dulled our consciences.

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Justice in the Gate

Amos 5:14, 15

Christian thinking has long asserted that social reform comes from spiritual rebirth—that is, people become more just and loving toward others after experiencing inner change through salvation in Christ. Grace, in other words, leads to justice. But Amos told the Israelites that if they acted more just and loving, God might change His plans to destroy their society. In short, justice would lead to grace.

Amos mandated a threefold formula for change: "hate evil, love good; establish justice in the gate." The "gate" was where civic and commercial matters were handled, the ancient equivalent of city hall (Ruth 4:1; Esth. 2:19–21; Prov. 31:23; see also "The Gates of Hell" at Matt. 16:18). To establish "justice in the gate" meant to do business, enact and enforce laws, and conduct public transactions in ways that honored God and served His people.

The Israelites did the opposite. They loved evil, hated good, and institutionalized injustice (Amos 2:6; 5:11, 12; 8:4–6). Amos demanded that God's people do better. He cried, "Let justice run down like water, and righteousness like a mighty stream" (5:24).

As we ponder our own impact on society, we should consider how our public acts might open people to receive God's grace. Grace does lead to justice; people transformed by Christ treat others in ways that reflect Him (for example, see "Startling Change" at Luke 19:1–10). And when we work toward a just society, we give people hope and earn a hearing for our message of Christ's love.

More: *For the Old Testament prophets, true religion and worship were clearly associated with public justice. For example, see "What Is Religion?" at Jer. 7:2–4.*

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Evaluating Our Self-Indulgence

Amos 6:3–7

The affluent people addressed by Amos enjoyed a selfish lifestyle causing or blessing violence in the process. Their self-indulgence deadened their sensitivity to God.

Amos pushes us to evaluate our own self-indulgence—to consider whether we have constructed our lives to make ourselves feel good, with little thought about others' needs or God's concerns. We can challenge ourselves by carefully reading Amos's description of the Israelites' lifestyle and contemplate the following questions. The point is to focus on how we treat others:

1. Am I solving problems or causing them?
2. What kind of home do I live in? Do I aim to endlessly upgrade or to make others envious? How do I use my home to benefit others?
3. Who do I think about most? Do I spend more on clothing or dining out than I do on helping others? Who benefits from my disposable income?
4. What percentage of my income do I donate to church, religious organizations, or charities? Is my giving increasing or decreasing? How much is my giving determined by tax advantages or other benefits I derive?
5. How much do I spend on pampering myself—hair care, manicures, pedicures, massages, cosmetics?
6. How much do I spend on entertaining myself—movies, television and magazine subscriptions, video games, rich foods?
7. How do I spend my leisure hours? How much time, energy, and money do I give to kindness?

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Jeroboam II

Amos 7:10

Name means: “Let the Kinsman Plead.”

Not to be confused with: Jeroboam I, the first king of the northern kingdom of Israel.

Home: Samaria.

Family: Son of Joash (Jehoash); father of Zechariah, his successor.

Occupation: King of Israel (c. 782–753 B.C.).

Best known as: The king who extended Israel’s borders almost to where they stood under Solomon (1 Kin. 14:25). Yet the prophet Amos denounced him for permitting severe injustices during his 40-year reign. Amos’s grim prophecy of the Lord’s sword rising against Jeroboam’s family (Amos 7:9) was fulfilled when an assassin named Shallum killed Zechariah and briefly seized control of Israel (2 Kin. 15:10, 13).

More: *Jeroboam was Israel’s last gasp of greatness. A succession of mediocre kings followed, and within a few short decades Israel was overrun by the Assyrians.*

Think About It: *Why do we excuse injustices?*

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Amos 1

a **1:1** Compare 2 Kings 3:4

Amos 2

a **2:7** Or *trample on*

Amos 3

a **3:9** Following Masoretic Text; Septuagint reads *Assyria.*
b **3:12** The Hebrew is uncertain.

Amos 4

a **4:1** Literally *their lords* or *their masters*
b **4:4** Or *years* (compare Deuteronomy 14:28)
c **4:13** Or *His*

Amos 5

a **5:26** A pagan deity
b **5:26** Septuagint and Vulgate read *tabernacle of Moloch.*
c **5:26** A pagan deity

Amos 6

a **6:10** Literally *bones*
b **6:13** Literally *Nothing*
c **6:13** Literally *Horns,* symbol of strength

Amos 7

a **7:14** Compare 2 Kings 3:4

Amos 8

a **8:4** Or *trample on* (compare 2:7)
b **8:8** That is, the Nile; some Hebrew manuscripts, Septuagint, Syriac, Targum, and Vulgate read *River;* Masoretic Text reads *the light.*
c **8:14** Or *Ashima,* a Syrian goddess

Amos 9

a **9:2** Or *Sheol*
b **9:5** That is, the Nile
c **9:11** Literally *booth,* figure of a deposed dynasty
d **9:12** Septuagint reads *mankind.*

Obadiah is the Old Testament's shortest book, but it tells a story of mountainous proportions, spanning the Bible from the era of the patriarchs to the last days of the Old Testament, and even into the New Testament era. What began in the womb as a rivalry between twins matured into a long-standing feud between two nations—Israel and Edom.

Bloodshed between the Israelites and the Edomites began during the early days of Israel's monarchy and continued into the era of the divided kingdom until the time when the Lord began to punish His people for their persistent rebellion and idolatry. The Assyrian empire eventually overran Israel (722 B.C.), and the Babylonians gradually took Judah into captivity, finally destroying Jerusalem after a long siege (587 B.C.).

The Edomites reacted to Judah's downfall with great celebration (Ps. 137:7). They gloated over Jerusalem's destruction and derided survivors. Having already eaten away at Judah's territory during the years of Babylonian domination, they gladly seized more of its lands with permission of King Nebuchadnezzar of Babylon.

It may be this delight in Judah's misfortunes that Obadiah condemns in his prophecy (Obad. 12). Certainly Jeremiah alludes to this period when he predicts that soon it will be Edom's turn for judgment (Jer. 49:17, 18; Lam. 4:21).

Almost nothing is known about the prophet Obadiah. Most scholars believe he was from Judah. Some date his prophecy after the fall of Jerusalem, possibly in the fifth century B.C., while others assign it a ninth-century date.

The nation of Edom lies in the mountainous region south of the Dead Sea.

Key Verses in Obadiah

- “You who dwell in the clefts of the rock, whose habitation is high; you who say in your heart, ‘Who will bring me down to the ground?’ Though you ascend as high as the eagle, and though you set your nest among the stars, from there I will bring you down” (Obad. 3, 4).
- “As you have done, it shall be done to you” (Obad. 15).

Obadiah 1

The Coming Judgment on Edom

[1]The vision of Obadiah.

Thus says the Lord GOD concerning Edom
(We have heard a report from the LORD,
And a messenger has been sent among the nations, *saying,*
"Arise, and let us rise up against her for battle"): *Obadiah*

[2]"Behold, I will make you small among the nations;
You shall be greatly despised.
[3]The pride of your heart has deceived you,
You who dwell in the clefts of the rock,
Whose habitation is high;
You who say in your heart,
'Who will bring me down to the ground?'
[4]Though you ascend *as* high as the eagle,
And though you set your nest among the stars,
From there I will bring you down," says the LORD.

5"If thieves had come to you,
If robbers by night—
Oh, how you will be cut off!—
Would they not have stolen till they had enough?
If grape-gatherers had come to you,
Would they not have left *some* gleanings?

6 “Oh, how Esau shall be searched out!
How his hidden treasures shall be sought
after!
7 All the men in your confederacy
Shall force you to the border;
The men at peace with you
Shall deceive you *and* prevail against you.
Those who eat your bread shall lay a trap[a]
for you.
No one is aware of it.

8 “Will I not in that day,” says the LORD,
“Even destroy the wise *men* from Edom,
And understanding from the mountains of
Esau?
9 Then your mighty men, O Teman, shall be
dismayed,
To the end that everyone from the mountains
of Esau
May be cut off by slaughter.

Edom Mistreated His Brother

10 “For violence against your brother Jacob,
Shame shall cover you,
And you shall be cut off forever. *The Lessons of Obadiah*
11 In the day that you stood on the other side
—
In the day that strangers carried captive his
forces,
When foreigners entered his gates
And cast lots for Jerusalem—
Even you *were* as one of them.

12 “But you should not have gazed on the day
of your brother
In the day of his captivity;[b]
Nor should you have rejoiced over the
children of Judah
In the day of their destruction;
Nor should you have spoken proudly
In the day of distress.
13 You should not have entered the gate of
My people
In the day of their calamity.
Indeed, you should not have gazed on their
affliction
In the day of their calamity,
Nor laid *hands* on their substance
In the day of their calamity.
14 You should not have stood at the
crossroads
To cut off those among them who escaped;
Nor should you have delivered up those
among them who remained
In the day of distress.

15 “For the day of the LORD upon all the
nations *is* near;
As you have done, it shall be done to you;
Your reprisal shall return upon your own
head.
16 For as you drank on My holy mountain,
So shall all the nations drink continually;
Yes, they shall drink, and swallow,
And they shall be as though they had never
been.

Israel’s Final Triumph

17 “But on Mount Zion there shall be
deliverance,
And there shall be holiness;
The house of Jacob shall possess their
possessions.
18 The house of Jacob shall be a fire,
And the house of Joseph a flame;
But the house of Esau *shall be* stubble;
They shall kindle them and devour them,
And no survivor shall *remain* of the house of
Esau,”
For the LORD has spoken.

19 The South[c] shall possess the mountains of
Esau,
And the Lowland shall possess Philistia.
They shall possess the fields of Ephraim
And the fields of Samaria.
Benjamin *shall possess* Gilead.
20 And the captives of this host of the
children of Israel
Shall possess the land of the Canaanites
As far as Zarephath.
The captives of Jerusalem who are in
Sepharad
Shall possess the cities of the South.[d]
21 Then saviors[e] shall come to Mount Zion
To judge the mountains of Esau,
And the kingdom shall be the LORD’s.

Obadiah
Obad. 1

Name means: “Servant of the Lord.”

Not to be confused with: Eleven other men in the Old Testament with the same name, including an official in charge of Ahab’s palace (1 Kin. 18:3–16).

Occupation: Prophet, and possibly other occupations.

Best known as: The prophet whose vision of the Lord’s judgment on Edom is contained in the shortest book of the Old Testament.

Think About It: *Many words are not required for strong messages. What verse in Obadiah gives you the greatest insight into how to live for God? What similarly short messages could you communicate?*

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The Lessons of Obadiah
Obad. 10–21

1. *Nations are brothers and sisters*. Obadiah condemned Edom for betraying a family member. What began as a temporary estrangement between brothers became a permanent rift between two nations. Interpersonal conflicts can still shape history today if we allow them to escalate into policies and

systems that destroy relations between nations and ethnic groups. (See "Pain That Leads to Prejudice" at Num. 20:14–21.)

2. *Foreign policy must be tempered by concern for civil and human rights*. Woe to any nation that chooses political expediency or commercial gain over human rights and the value of people. Scripture commands nations as well as individuals to resist their natural tendency to act only in their own self-interests. Rather, they must treat others as they want to be treated. The Edom-Israel conflict illustrates the proverb that what goes around comes around (Obad. 15). According to Obadiah's prophecy, entire nations will be judged by the way they treat other peoples.
3. *Injustice and oppression are intolerable*. Edom ignored Judah's cries for help. In fact, they celebrated when the Babylonians decimated their enemy. The Lord rebuked the Edomites for aiding and abetting the plunderers of His people (vv. 11–14; see also "Gloating" at Lam. 4:21).
4. *Bitter memories die hard*. The rivalry between Israel and Edom lasted for centuries, making reconciliation difficult at best. With each successive insult, the Israelites and Edomites further doomed their children to repeating an age-old conflict. Countless conflicts today reflect a similar history of hatred. (See "Brutality Repeats Itself" at 2 Sam. 8:13, 14.)
5. *Our security must not be in earthly defenses but in God*. The Edomites felt secure in the stony clefts of Petra, but the Lord eventually allowed them to be driven out and absorbed by other ethnic groups. By contrast, after the Jews seemed to have perished as a nation, the Lord brought a remnant back to the land. He also brought to pass His promises of a Messiah despite the attempt of Herod to thwart His plan (Matt. 2:1–18). The "mountains of Esau" would be judged, but "on Mount Zion there shall be deliverance" (Obad. 17, 21). God is the author of justice and mercy, and the Lord of history.

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Obadiah 1

a **7** Or *wound,* or *plot*
b **12** Literally *On the day he became a foreigner*
c **19** Hebrew *Negev*
d **20** Hebrew *Negev*
e **21** Or *deliverers*

The extraordinary story of Jonah being swallowed by a great fish is one of the most well-known stories in the Old Testament and, indeed, in all of ancient literature. Although many modern readers struggle with the historicity of the account, the New Testament accepts the reality of Jonah's journey in the belly of a fish. Jesus used the dark voyage as an illustration of His own passage through death and resurrection (Matt. 12:39–41), and also referenced Jonah's preaching in Nineveh in one of His sermons (Luke 11:29–32).

The Book of Jonah has much to teach us about sin, forgiveness, and the astonishing lengths God goes to in order to bring us into right relationship with Him. God never relishes judgment. His love reaches to the farthest corners of the earth, extending compassion to sinful people no matter who they are or where they live. He is a "gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm" (Jon. 4:2).

When the Lord commanded Jonah to preach repentance to the people of Nineveh, Jonah fled fast and far in the opposite direction (see "Why Jonah Ran" at Jon. 1:10). But a deadly storm and subsequent journey inside a fish convinced Jonah to head in the right direction. Nineveh was the capital of Assyria, a violent pagan nation despised by the Israelites. Yet the Ninevites repented when they heard Jonah's warnings of God's impending judgment, while the Israelites continued to ignore similar messages sent to them.

Thus the Book of Jonah challenged the self-righteous and self-important attitudes of the Israelites. And it continues to prompt us today to look beyond ourselves and practice God's compassion with everyone we meet.

Scholars are unsure whether Jonah wrote the book that bears his name. The book's events date to the eighth century B.C., perhaps during the reign of Jeroboam II over the northern kingdom of Israel.

Key Events in Jonah

- Jonah is swallowed by a great fish (Jon. 1:17).
- Jonah preaches to Nineveh, and the city repents (Jon. 3:1–10).
- God teaches Jonah about compassion (Jon. 4:1–11).

The Geography of Jonah

The Lord told Jonah to preach in the Assyrian capital of Nineveh (Jon. 1:2), about 550 miles northeast of Israel. Jonah instead boarded a ship bound for Tarshish a destination that may have been as far as 2,500 miles in the opposite direction.

Jonah 1

Jonah's Disobedience

1 Now the word of the LORD came to Jonah the son of
Amittai, saying, *Jonah*
2 "Arise, go to Nineveh, that great city, and cry out against
it; for their wickedness has come up before Me."
3 But Jonah arose to flee to Tarshish from the presence of
the LORD. He went down to Joppa, and found a ship going
to Tarshish; so he paid the fare, and went down into it, to
go with them to Tarshish from the presence of the LORD.

The Storm at Sea

4 But the LORD sent out a great wind on the sea, and
there was a mighty tempest on the sea, so that the ship was
about to be broken up.
5 Then the mariners were afraid; and every man cried out
to his god, and threw the cargo that *was* in the ship into the
sea, to lighten the load.[a] But Jonah had gone down into the
lowest parts of the ship, had lain down, and was fast
asleep. *Jonah and the Sailors*
6 So the captain came to him, and said to him, "What do
you mean, sleeper? Arise, call on your God; perhaps your
God will consider us, so that we may not perish."
7 And they said to one another, "Come, let us cast lots,
that we may know for whose cause this trouble *has come*
upon us." So they cast lots, and the lot fell on Jonah.
8 Then they said to him, "Please tell us! For whose cause
is this trouble upon us? What is your occupation? And
where do you come from? What is your country? And of
what people are you?"

9So he said to them, “I *am* a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry *land*.”

Jonah Thrown into the Sea

10Then the men were exceedingly afraid, and said to him, “Why have you done this?” For the men knew that he fled from the presence of the LORD, because he had told them.

Why Jonah Ran

11Then they said to him, “What shall we do to you that the sea may be calm for us?”—for the sea was growing more tempestuous.

12And he said to them, “Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest *is* because of me.”

13Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them.

14Therefore they cried out to the LORD and said, “We pray, O LORD, please do not let us perish for this man’s life, and do not charge us with innocent blood; for You, O LORD, have done as it pleased You.”

15So they picked up Jonah and threw him into the sea, and the sea ceased from its raging.

16Then the men feared the LORD exceedingly, and offered a sacrifice to the LORD and took vows.

Jonah’s Prayer and Deliverance

17Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah 2

[1]Then Jonah prayed to the LORD his God from the fish's belly.

[2]And he said:

"I cried out to the LORD because of my affliction,
And He answered me.

"Out of the belly of Sheol I cried,
And You heard my voice.
[3]For You cast me into the deep,
Into the heart of the seas,
And the floods surrounded me;
All Your billows and Your waves passed over me.
[4]Then I said, 'I have been cast out of Your sight;
Yet I will look again toward Your holy temple.'
[5]The waters surrounded me, *even* to my soul;
The deep closed around me;
Weeds were wrapped around my head.
[6]I went down to the moorings of the mountains;
The earth with its bars *closed* behind me forever;
Yet You have brought up my life from the pit,
O LORD, my God.

[7]"When my soul fainted within me,
I remembered the LORD;

And my prayer went *up* to You,
Into Your holy temple.

8 “Those who regard worthless idols
Forsake their own Mercy.
9 But I will sacrifice to You
With the voice of thanksgiving;
I will pay what I have vowed.
Salvation *is* of the LORD.”

10 So the LORD spoke to the fish, and it vomited Jonah onto dry *land*.

Jonah 3

Jonah Preaches at Nineveh

1 Now the word of the LORD came to Jonah the second
time, saying,
2 "Arise, go to Nineveh, that great city, and preach to it
the message that I tell you."
3 So Jonah arose and went to Nineveh, according to the
word of the LORD. Now Nineveh was an exceedingly great
city, a three-day journey[a] *in extent*.
4 And Jonah began to enter the city on the first day's walk.
Then he cried out and said, "Yet forty days, and Nineveh
shall be overthrown!"

The People of Nineveh Believe

5 So the people of Nineveh believed God, proclaimed a
fast, and put on sackcloth, from the greatest to the least of
them.
6 Then word came to the king of Nineveh; and he arose
from his throne and laid aside his robe, covered *himself*
with sackcloth and sat in ashes.
7 And he caused *it* to be proclaimed and published
throughout Nineveh by the decree of the king and his
nobles, saying,

> Let neither man nor beast, herd nor flock, taste
> anything; do not let them eat, or drink water. *Why Nineveh*
>
> *Repented*
> 8 But let man and beast be covered with sackcloth, and
> cry mightily to God; yes, let every one turn from his
> evil way and from the violence that is in his hands.

9 Who can tell *if* God will turn and relent, and turn
away from His fierce anger, so that we may not
perish?

10 Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.

Jonah 4

Jonah's Anger and God's Kindness

1 But it displeased Jonah exceedingly, and he became angry.
2 So he prayed to the LORD, and said, "Ah, LORD, was not
this what I said when I was still in my country? Therefore I
fled previously to Tarshish; for I know that You *are* a
gracious and merciful God, slow to anger and abundant in
lovingkindness, One who relents from doing harm.
3 "Therefore now, O LORD, please take my life from me,
for *it is* better for me to die than to live!"
4 Then the LORD said, "*Is it* right for you to be angry?"
5 So Jonah went out of the city and sat on the east side of
the city. There he made himself a shelter and sat under it in
the shade, till he might see what would become of the city.
6 And the LORD God prepared a plant[a] and made it come
up over Jonah, that it might be shade for his head to deliver
him from his misery. So Jonah was very grateful for the
plant.
7 But as morning dawned the next day God prepared a
worm, and it *so* damaged the plant that it withered.
8 And it happened, when the sun arose, that God prepared
a vehement east wind; and the sun beat on Jonah's head, so
that he grew faint. Then he wished death for himself, and
said, "*It is* better for me to die than to live."
9 Then God said to Jonah, "*Is it* right for you to be angry
about the plant?" And he said, "*It is* right for me to be
angry, even to death!" *Jonah and the Plant*
10 But the LORD said, "You have had pity on the plant for
which you have not labored, nor made it grow, which came
up in a night and perished in a night.

11 “And should I not pity Nineveh, that great city, in which
are more than one hundred and twenty thousand persons
who cannot discern between their right hand and their left
—and much livestock?” *The Rest of Nineveh’s Story*

Jonah
Jon. 1:1

Name means: "A Dove."

Not to be confused with: The father of Simon Peter (Matt. 16:17).

Home: Gath Hepher (2 Kin. 14:25), a city about 15 miles west of the Sea of Galilee in the tribal territory of Zebulun.

Family: Son of Amittai.

Occupation: Prophet in Israel during the reign of Jeroboam II (c. 782–753 B.C.).

Best known as: The prophet who survived being swallowed by a fish before obeying God by prophesying to the corrupt city of Nineveh.

Think About It: *Jonah's feelings make sense. Disobeying God does not. With what words do you talk with God when you don't want to do something He's commanded? How does He help you harmonize your feelings with what needs to be done?*

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Jonah and the Sailors
Jon. 1:5–16

The prophet Jonah awoke in the midst of a deadly storm, surrounded by pagan sailors crying out to their gods (Jon. 1:4, 5). The captain berated the rebellious prophet for sleeping rather than praying (1:6). Compared to the mariners' misguided but sincere faith, Jonah's trust in the Lord came up short. These men lacked Jonah's experience of the one true God, yet in a moment of crisis they displayed far more spiritual awareness. In the end, they also extended more compassion to Jonah than Jonah showed to Nineveh's inhabitants.

It is not unusual to find non-Christians who exhibit more faith than Christians, and Jonah's experience is a humbling reminder that people who hold other beliefs can be more spiritually attuned than God's people. God is real. God is true. So people are drawn toward Him. When we find ourselves ignoring these realities, we should follow Jonah's example of confession (1:9) and repentance (2:1, 9), followed by behavior change. Our sincere return to God will restore our vital connection to the Lord who governs every moment of our lives.

Jonah	The Sailors
An Israelite with a rich experience of the Lord's faithfulness.	Gentiles with no known history with the Lord God.
A monotheist who believed in the one true God (Jon. 1:9).	Polytheists who worshiped many false gods (Jon. 1:5).
Related to God as a member of Israel.	Distant from the Lord.
Spiritually insensitive and running from God (Jon. 1:3, 5).	Spiritually sensitive in their prayers (Jon. 1:5), vows, and sacrifices (1:16).
Indifferent toward God's will despite knowing Him.	Concerned about God in spite of little or no knowledge of Him.
Showed no compassion toward Nineveh (Jon. 1:3; 4:1–3).	Showed deep compassion toward Jonah (Jon. 1:11–14).
Rebellious and therefore disciplined although not destroyed (Jon. 1:17).	Persuaded to worship and commit themselves to God (Jon. 1:16).

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Why Jonah Ran

Jon. 1:10

Scripture does not explain why Jonah ran from God's presence (Jon. 1:3, 10), though it does note that he was acutely aware of the Lord's compassion toward repentant sinners (4:2). Jonah possibly had seen the wickedness of the Assyrians and did not want them to have a second chance; so he fled perhaps because he wanted nothing to do with helping Nineveh escape God's judgment.

Practical concerns may also have driven Jonah to flee. The Assyrians had long menaced Israel, but in Jonah's day, internal strife had reduced Assyria's influence over nations to the west, enabling the Israelites to expand their borders and enjoy a renewed prosperity—an outcome that Jonah had predicted (2 Kin. 14:25). Jonah perhaps recognized that if the Assyrians repented, they would likely reassert their dominance over Israel. So the prophet may have fled to avoid strengthening a potential enemy (or simply to avoid its scorn for a foreign prophet).

Alternatively, Jonah may have acted to avoid being shunned by his own people, who would know it was Jonah who had brought their archenemies to repentance.

Yet another possibility is that Jonah acted in order to avoid the risk of negating his previously fulfilled prophecy about Israel's renewed prosperity—he may have been placing his credibility among peers before his responsibility to his Lord.

Jonah's own lack of compassion may have kept him from overcoming his prejudices.

Yet another factor may have prompted Jonah's flight. Hosea and Amos were active as prophets during the same period of history. Both denounced the Israelites for widespread idolatry and arrogant rebellion against God. In spite of these pointed challenges, however, the Israelites never repented. Jonah may have run from the Lord out of a sense of shame, dreading that the Assyrians were likely to repent even though his own people were not.

Regardless of Jonah's motivation for running, one thing is clear: it wasn't a good enough reason. Nothing can stand as an obstacle to God's grace, which He freely offers to all. We are wise to pray and ask God to help us never disobey Him. We must keep from becoming a hindrance to the extension of His mercy to all mankind.

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Why Nineveh Repented

Jon. 3:7

Like Saul of Tarsus in the New Testament (Acts 9:1–22), the Ninevites seemed unlikely candidates for abandoning sin and turning to God. Yet when Jonah arrived and began declaring imminent judgment (Jon. 3:4), they believed God's message and immediately proclaimed a fast to show their sincere sorrow for their wickedness and idolatry (3:5–9).

The fast called by Nineveh's king was an astonishing display of authentic repentance. An entire nation humbled itself before God. Every man, woman, child, and animal was forbidden to eat or drink (3:7), and all were urged to turn from evil and violence (3:8). The fast was not an external religious show but an expression of heartfelt transformation in attitude and actions.

The Ninevites' sudden change of heart may have been due to the fact that the Assyrian empire was facing a temporary decline caused by uprisings among vassal states as well as political unrest at home.

While the exact date of Jonah's visit is unknown, it is believed to have occurred around 759 B.C., following with several important events:

- The death of the young King Shalmaneser IV (c. 773 B.C.), whose passing without a successor created political instability.
- Recurring famine in Nineveh (c. 765 and c. 759 B.C.).
- A military defeat (c. 763 B.C.) that coincided with a total solar eclipse, an event the Assyrians interpreted as a bad omen.
- Floods that followed the eclipse.
- An earthquake that reportedly occurred around the same time.

Like the sailors in the storm who cried out to whatever gods might save them (1:5, 6), the Ninevites were probably ready to try anything to return stability to their land. When they listened to Jonah and heeded God's warning, He relented from judgment (4:10).

God draws people to Himself in many ways, and He often arranges events so people are more likely to turn to Him. As we take a message of repentance and salvation to our family, friends, and the world beyond, we might find our efforts more effective with people who have been prepared to hear a message of grace.

More: *God responds with compassion to people who genuinely abandon their sins and turn to Him. See "Confessions That Bring Healing" at 1 Sam. 15:24.*

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Jonah and the Plant

Jon. 4:9–11

Hatred makes otherwise kind and compassionate people vicious and vindictive.

Unresolved animosity between individuals or nations distorts values, making issues such as wealth, or national or ethnic pride seem more important than human beings.

When God called Jonah to preach hope to the people of Nineveh, Jonah resisted going to these bitter enemies of his people (see "Why Jonah Ran" at Jon. 1:10). Only a near-death experience in the belly of an enormous fish convinced the unwilling prophet to obey (1:17–3:3). But even after his preaching had succeeded and an entire metropolis had been transformed, Jonah's core values remained unchanged. He was bitter about the Ninevites' repentance (4:1–3). He would still have preferred to see them die.

God used a shade plant to open the prophet's eyes to his distorted attitude, explaining that he cared more about a dead plant than the plight of a people God was determined to save:

Jonah and the Plant	God and the People of Nineveh
Jonah cared about a plant.	God cared about the people of Nineveh.

Jonah was concerned about himself.	God was concerned about the welfare of others.
Jonah did not create the plant.	God created all the people, plants, and animals in Nineveh.
Jonah did nothing for the plant.	God took care of Nineveh.
The plant had comparatively small value.	Nineveh's people had far greater spiritual value.
Jonah's main concern was his own personal comfort.	God's main concern was for human life and spiritual reconciliation with Him.
Jonah's values displayed selfishness and a corrupted perspective on life.	God's values displayed His selfless love and a correct perspective on life.

Our attitudes toward others—especially our enemies—reveal our values. If we have allowed our priorities to become distorted by hatred and animosity, we'll find freedom when we step back and think hard about what God holds dear. The Lord wants us to care about what matters to Him and realign our lives with His values.

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The Rest of Nineveh's Story

Jon. 4:11

Nineveh's repentance was apparently short-lived. Outside of the Book of Jonah, no other evidence indicates a spiritual awakening among the Assyrians. This suggests that despite sincere remorse and prayers for mercy (Jon. 3:5–9), the nation quickly returned to its old ways.

This fact is clear from the prophecies of Nahum, who predicted God's judgment on Nineveh about one hundred years after Jonah (Nah. 1:1). Jonah's visit to the city is believed to have occurred around 759 B.C., during the reign of Ashur-dan III. Within a few decades, the Assyrians had grown powerful once again and began a

series of campaigns in Palestine (c. 734 B.C.). They overran Israel (722 B.C.) and made it an Assyrian province.

Yet even as Assyria was deporting Jews from Palestine and replacing them with citizens of other conquered lands, the Lord was raising up an even more powerful empire. The Babylonians ultimately captured Nineveh (c. 612 B.C.), delivering the judgment that the Ninevites had originally avoided by responding to Jonah's message.

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Jonah 1

a **1:5** Literally *from upon them*

Jonah 3

a **3:3** Exact meaning unknown

Jonah 4

a **4:6** Hebrew *kikayon,* exact identity unknown

Micah prophesied that God would reduce the northern kingdom of Israel to ruins (Mic. 1:6), a message fulfilled when Assyrian forces captured Samaria, the capital of Israel (722 B.C.). The city's inhabitants were killed or taken into captivity, and the nation was destroyed forever.

Judah, Micah declared, was next in line for God's judgment. Jerusalem held off a siege by King Sennacherib of Assyria (701 B.C.) only through God's intervention, a response to the prayers of godly King Hezekiah (2 Kin. 19:20). As Micah continued to predict catastrophe, religious leaders assumed that their pompous spirituality and the presence of the temple would protect them. But their confidence, founded on outward signs rather than inward ones, had been placed amiss. When disaster struck, even their house of worship would fall (Mic. 3:12).

Micah aimed his prophecies primarily against leaders, denouncing them for using their power and privilege to exploit the poor, mislead the people, compromise God's Word, and persecute the prophets.

Yet in the midst of words of judgment, Micah also spoke words of hope. He named Bethlehem as the birthplace of the Messiah (5:2) some seven hundred years before Christ's birth (Matt. 2:1). Micah also taught God's people how to live out their faith in a rebellious world by behaving justly, loving mercy, and walking humbly with God (Mic. 6:8). His words still offer us a simple outline for serving God in the real world.

Micah was a contemporary of four other prophets of the eighth century B.C.: Isaiah, Amos, Hosea, and Jonah. His

ministry extended through the reign of three kings (see "The Three Kings of Micah" at Mic. 1:1).

Key Verses in Micah

- "The mountains will melt under Him, and the valleys will split like wax before the fire" (Mic. 1:4).
- "Woe to those who devise iniquity, and work out evil on their beds!" (Mic. 2:1).
- "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Mic. 4:3).
- "Arise, plead your case before the mountains, and let the hills hear your voice" (Mic. 6:1).
- "He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?" (Mic. 6:8).

Micah 1

1 The word of the LORD that came to Micah of Moresheth in
the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah,
which he saw concerning Samaria and Jerusalem. *Micah* *The Three Kings of Micah*

The Coming Judgment on Israel

2 Hear, all you peoples!
Listen, O earth, and all that is in it!
Let the Lord GOD be a witness against you,
The Lord from His holy temple.

3 For behold, the LORD is coming out of His
place;
He will come down
And tread on the high places of the earth.
4 The mountains will melt under Him,
And the valleys will split
Like wax before the fire,
Like waters poured down a steep place.
5 All this is for the transgression of Jacob
And for the sins of the house of Israel.
What *is* the transgression of Jacob?
Is it not Samaria?
And what *are* the high places of Judah?
Are they not Jerusalem?

6 "Therefore I will make Samaria a heap of
ruins in the field,
Places for planting a vineyard;
I will pour down her stones into the valley,
And I will uncover her foundations.

7 All her carved images shall be beaten to
pieces,
And all her pay as a harlot shall be burned
with the fire;
All her idols I will lay desolate,
For she gathered *it* from the pay of a harlot,
And they shall return to the pay of a harlot.”

Mourning for Israel and Judah

8 Therefore I will wail and howl,
I will go stripped and naked;
I will make a wailing like the jackals
And a mourning like the ostriches,
9 For her wounds *are* incurable.
For it has come to Judah;
It has come to the gate of My people—
To Jerusalem.

10 Tell *it* not in Gath,
Weep not at all;
In Beth Aphrah[a]
Roll yourself in the dust.
11 Pass by in naked shame, you inhabitant of
Shaphir;
The inhabitant of Zaanan[b] does not go out.
Beth Ezel mourns;
Its place to stand is taken away from you.

12 For the inhabitant of Maroth pined[c] for
good,
But disaster came down from the LORD
To the gate of Jerusalem.
13 O inhabitant of Lachish,
Harness the chariot to the swift steeds

(She *was* the beginning of sin to the
daughter of Zion),
For the transgressions of Israel were found
in you.

14 Therefore you shall give presents to
Moresheth Gath;[d]
The houses of Achzib[e] *shall be* a lie to the
kings of Israel.
15 I will yet bring an heir to you, O inhabitant
of Mareshah;[f]
The glory of Israel shall come to Adullam.
16 Make yourself bald and cut off your hair,
Because of your precious children;
Enlarge your baldness like an eagle,
For they shall go from you into captivity.

Micah 2

Woe to Evildoers

1 Woe to those who devise iniquity,
And work out evil on their beds!
At morning light they practice it,
Because it is in the power of their hand.
2 They covet fields and take *them* by violence,
Also houses, and seize *them*.
So they oppress a man and his house,
A man and his inheritance. *Full Pockets, Empty Hearts*

3 Therefore thus says the LORD:

"Behold, against this family I am devising disaster,
From which you cannot remove your necks;
Nor shall you walk haughtily,
For this *is* an evil time.
4 In that day *one* shall take up a proverb against you,
And lament with a bitter lamentation, saying:
'We are utterly destroyed!
He has changed the heritage of my people;
How He has removed *it* from me!
To a turncoat He has divided our fields.' "

5 Therefore you will have no one to determine boundaries[a] by lot
In the assembly of the LORD.

Lying Prophets

6 "Do not prattle," *you say to those* who
prophesy.
So they shall not prophesy to you;[b]
They shall not return insult for insult.[c]
7 *You who are* named the house of Jacob:
"Is the Spirit of the LORD restricted?
Are these His doings?
Do not My words do good
To him who walks uprightly?

8 "Lately My people have risen up as an
enemy—
You pull off the robe with the garment
From those who trust *you,* as they pass by,
Like men returned from war.
9 The women of My people you cast out
From their pleasant houses;
From their children
You have taken away My glory forever.

10 "Arise and depart,
For this *is* not *your* rest;
Because it is defiled, it shall destroy,
Yes, with utter destruction.
11 If a man should walk in a false spirit
And speak a lie, *saying,*
'I will prophesy to you of wine and drink,'
Even he would be the prattler of this people.

Israel Restored

12 "I will surely assemble all of you, O Jacob,
I will surely gather the remnant of Israel;

I will put them together like sheep of the
fold,[d]
Like a flock in the midst of their pasture;
They shall make a loud noise because of *so*
many people.
13 The one who breaks open will come up
before them;
They will break out,
Pass through the gate,
And go out by it;
Their king will pass before them,
With the LORD at their head.”

Micah 3

Wicked Rulers and Prophets

1 And I said:

"Hear now, O heads of Jacob,
And you rulers of the house of Israel:
Is it not for you to know justice?
2 You who hate good and love evil;
Who strip the skin from My people,[a]
And the flesh from their bones;
3 Who also eat the flesh of My people,
Flay their skin from them,
Break their bones,
And chop *them* in pieces
Like *meat* for the pot,
Like flesh in the caldron."

4 Then they will cry to the LORD,
But He will not hear them;
He will even hide His face from them at that time,
Because they have been evil in their deeds.

5 Thus says the LORD concerning the prophets
Who make my people stray;
Who chant "Peace"
While they chew with their teeth,
But who prepare war against him
Who puts nothing into their mouths:
6 "Therefore you shall have night without vision,

And you shall have darkness without
divination;
The sun shall go down on the prophets,
And the day shall be dark for them.
7So the seers shall be ashamed,
And the diviners abashed;
Indeed they shall all cover their lips;
For *there is* no answer from God.”

8But truly I am full of power by the Spirit of
the LORD,
And of justice and might,
To declare to Jacob his transgression
And to Israel his sin.
9Now hear this,
You heads of the house of Jacob
And rulers of the house of Israel,
Who abhor justice
And pervert all equity,
10Who build up Zion with bloodshed
And Jerusalem with iniquity:
11Her heads judge for a bribe,
Her priests teach for pay,
And her prophets divine for money.
Yet they lean on the LORD, and say,
“Is not the LORD among us?
No harm can come upon us.” *When We Sell Our Souls*
12Therefore because of you
Zion shall be plowed *like* a field,
Jerusalem shall become heaps of ruins,
And the mountain of the temple[b]
Like the bare hills of the forest.

Micah 4

The LORD's Reign in Zion

1 Now it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And peoples shall flow to it. *The Serenity of Trust*
2 Many nations shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion the law shall go forth,
And the word of the LORD from Jerusalem.
3 He shall judge between many peoples,
And rebuke strong nations afar off;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.[a]

4 But everyone shall sit under his vine and under his fig tree,
And no one shall make *them* afraid;
For the mouth of the LORD of hosts has spoken.
5 For all people walk each in the name of his god,

But we will walk in the name of the LORD
our God
Forever and ever.

Zion's Future Triumph

6"In that day," says the LORD,
"I will assemble the lame,
I will gather the outcast
And those whom I have afflicted;
7I will make the lame a remnant,
And the outcast a strong nation;
So the LORD will reign over them in Mount
Zion
From now on, even forever.
8And you, O tower of the flock,
The stronghold of the daughter of Zion,
To you shall it come,
Even the former dominion shall come,
The kingdom of the daughter of Jerusalem."

9Now why do you cry aloud?
Is there no king in your midst?
Has your counselor perished?
For pangs have seized you like a woman in
labor.
10Be in pain, and labor to bring forth,
O daughter of Zion,
Like a woman in birth pangs.
For now you shall go forth from the city,
You shall dwell in the field,
And to Babylon you shall go.
There you shall be delivered;
There the LORD will redeem you
From the hand of your enemies.

11 Now also many nations have gathered
against you,
Who say, “Let her be defiled,
And let our eye look upon Zion.”
12 But they do not know the thoughts of the
LORD,
Nor do they understand His counsel;
For He will gather them like sheaves to the
threshing floor.

13 “Arise and thresh, O daughter of Zion;
For I will make your horn iron,
And I will make your hooves bronze;
You shall beat in pieces many peoples;
I will consecrate their gain to the LORD,
And their substance to the Lord of the whole
earth.”

Micah 5

[1]Now gather yourself in troops,
O daughter of troops;
He has laid siege against us;
They will strike the judge of Israel with a rod
on the cheek.

The Coming Messiah

2"But you, Bethlehem Ephrathah,
Though you are little among the thousands
of Judah,
Yet out of you shall come forth to Me
The One to be Ruler in Israel,
Whose goings forth *are* from of old,
From everlasting."

[3]Therefore He shall give them up,
Until the time *that* she who is in labor has
given birth;
Then the remnant of His brethren
Shall return to the children of Israel. *Life for the Faithful Few*
[4]And He shall stand and feed *His flock*
In the strength of the LORD,
In the majesty of the name of the LORD His
God;
And they shall abide,
For now He shall be great
To the ends of the earth;
[5]And this *One* shall be peace.

Judgment on Israel's Enemies

When the Assyrian comes into our land,
And when he treads in our palaces,
Then we will raise against him
Seven shepherds and eight princely men.
6They shall waste with the sword the land of
Assyria,
And the land of Nimrod at its entrances;
Thus He shall deliver *us* from the Assyrian,
When he comes into our land
And when he treads within our borders.

7Then the remnant of Jacob
Shall be in the midst of many peoples,
Like dew from the LORD,
Like showers on the grass,
That tarry for no man
Nor wait for the sons of men.
8And the remnant of Jacob
Shall be among the Gentiles,
In the midst of many peoples,
Like a lion among the beasts of the forest,
Like a young lion among flocks of sheep,
Who, if he passes through,
Both treads down and tears in pieces,
And none can deliver.
9Your hand shall be lifted against your
adversaries,
And all your enemies shall be cut off.

10"And it shall be in that day," says the
LORD,
"That I will cut off your horses from your
midst
And destroy your chariots.
11I will cut off the cities of your land

And throw down all your strongholds.
12 I will cut off sorceries from your hand,
And you shall have no soothsayers.
13 Your carved images I will also cut off,
And your sacred pillars from your midst;
You shall no more worship the work of your hands;
14 I will pluck your wooden images[a] from your midst;
Thus I will destroy your cities.
15 And I will execute vengeance in anger and fury
On the nations that have not heard."[b]

Micah 6

God Pleads with Israel

1 Hear now what the LORD says:

"Arise, plead your case before the mountains,
And let the hills hear your voice.
2 Hear, O you mountains, the LORD's complaint,
And you strong foundations of the earth;
For the LORD has a complaint against His people,
And He will contend with Israel.

3 "O My people, what have I done to you?
And how have I wearied you?
Testify against Me.
4 For I brought you up from the land of Egypt,
I redeemed you from the house of bondage;
And I sent before you Moses, Aaron, and Miriam.
5 O My people, remember now
What Balak king of Moab counseled,
And what Balaam the son of Beor answered him,
From Acacia Grove[a] to Gilgal,
That you may know the righteousness of the LORD."

6 With what shall I come before the LORD,
And bow myself before the High God?

Shall I come before Him with burnt
offerings,
With calves a year old?
7Will the LORD be pleased with thousands of
rams,
Ten thousand rivers of oil?
Shall I give my firstborn *for* my
transgression,
The fruit of my body *for* the sin of my soul?

8He has shown you, O man, what *is* good;
And what does the LORD require of you
But to do justly,
To love mercy,
And to walk humbly with your God? *Three-Dimensional Spirituality*

Punishment of Israel's Injustice

9The LORD's voice cries to the city—
Wisdom shall see Your name:

"Hear the rod!
Who has appointed it?
10Are there yet the treasures of wickedness
In the house of the wicked,
And the short measure *that is* an
abomination?
11Shall I count pure *those* with the wicked
scales,
And with the bag of deceitful weights?
12For her rich men are full of violence,
Her inhabitants have spoken lies,
And their tongue is deceitful in their mouth.

13 “Therefore I will also make *you* sick by striking you,
By making *you* desolate because of your sins.
14 You shall eat, but not be satisfied;
Hunger[b] *shall be* in your midst.
[c]You may carry *some* away, but shall not save *them;*
And what you do rescue I will give over to the sword.

15 “You shall sow, but not reap;
You shall tread the olives, but not anoint yourselves with oil;
And *make* sweet wine, but not drink wine.
16 For the statutes of Omri are kept;
All the works of Ahab’s house *are done;*
And you walk in their counsels,
That I may make you a desolation,
And your inhabitants a hissing.
Therefore you shall bear the reproach of My people.”[d]

Micah 7

Sorrow for Israel's Sins

1 Woe is me!
For I am like those who gather summer fruits,
Like those who glean vintage grapes;
There is no cluster to eat
Of the first-ripe fruit *which* my soul desires.
2 The faithful *man* has perished from the earth,
And *there is* no one upright among men.
They all lie in wait for blood;
Every man hunts his brother with a net.

Leaning on the Lord

3 That they may successfully do evil with both hands—
The prince asks *for gifts,*
The judge *seeks* a bribe,
And the great *man* utters his evil desire;
So they scheme together.
4 The best of them *is* like a brier;
The most upright *is sharper* than a thorn hedge;
The day of your watchman and your punishment comes;
Now shall be their perplexity.

5 Do not trust in a friend;
Do not put your confidence in a companion;
Guard the doors of your mouth
From her who lies in your bosom.

6 For son dishonors father,
Daughter rises against her mother,
Daughter-in-law against her mother-in-law;
A man's enemies *are* the men of his own household.
7 Therefore I will look to the LORD;
I will wait for the God of my salvation;
My God will hear me.

Israel's Confession and Comfort

8 Do not rejoice over me, my enemy;
When I fall, I will arise;
When I sit in darkness,
The LORD *will be* a light to me.
9 I will bear the indignation of the LORD,
Because I have sinned against Him,
Until He pleads my case
And executes justice for me.
He will bring me forth to the light;
I will see His righteousness.
10 Then *she who is* my enemy will see,
And shame will cover her who said to me,
"Where is the LORD your God?"
My eyes will see her;
Now she will be trampled down
Like mud in the streets.

11 *In* the day when your walls are to be built,
In that day the decree shall go far and wide.[a]
12 *In* that day they[b] shall come to you
From Assyria and the fortified cities,[c]
From the fortress[d] to the River,[e]
From sea to sea,
And mountain *to* mountain.

13 Yet the land shall be desolate
Because of those who dwell in it,
And for the fruit of their deeds.

God Will Forgive Israel

14 Shepherd Your people with Your staff,
The flock of Your heritage,
Who dwell solitarily *in* a woodland,
In the midst of Carmel;
Let them feed *in* Bashan and Gilead,
As in days of old.

15 "As in the days when you came out of the
land of Egypt,
I will show them[f] wonders."

16 The nations shall see and be ashamed of
all their might;
They shall put *their* hand over *their* mouth;
Their ears shall be deaf.
17 They shall lick the dust like a serpent;
They shall crawl from their holes like snakes
of the earth.
They shall be afraid of the LORD our God,
And shall fear because of You.
18 Who *is* a God like You,
Pardoning iniquity
And passing over the transgression of the
remnant of His heritage?

He does not retain His anger forever,
Because He delights *in* mercy.
19 He will again have compassion on us,
And will subdue our iniquities.

You will cast all our[g] sins
Into the depths of the sea.
20 You will give truth to Jacob
And mercy to Abraham,
Which You have sworn to our fathers
From days of old.

Micah

Mic. 1:1

Name means: “Who Is Like the Lord?”

Not to be confused with: Micah the Ephraimite (Judg. 17–18) or Micaiah, a prophet during Ahab’s reign (1 Kin. 22:8–28; 2 Chr. 18:3–27).

Home: Moresheth, possibly the same as Moresheth Gath (Mic. 1:14), a city in the lowlands of Judah about 22 miles southwest of Jerusalem.

Occupation: Prophet in Judah during the reigns of Jotham (c. 740–731 B.C.), Ahaz (c. 731–715 B.C.), and Hezekiah (c. 715–686 B.C.).

Best known as: A contemporary of Isaiah who denounced Judah for adopting Israel’s idolatrous ways and who criticized Jerusalem’s leaders for oppressing rural citizens.

More: *For perspective on the period when Micah lived, see “The Life and Times of Isaiah” at Is. 1:1.*

Think About It: *Memorize Micah 6:8. Then every day this month do all three of those actions. Let them become God-fed habits.*

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The Three Kings of Micah

Mic. 1:1

Micah delivered prophecies to Judah under three different rulers. Two revered the Lord, but one did not. Here are the men who set the spiritual tone of the nation that Micah addressed:

- *Jotham* (c. 740–731 B.C.) came to power even before he was crowned king when his father Uzziah (Azariah) was struck with leprosy (2 Kin. 15:5; see also Uzziah's profile at 2 Chr. 26:1). Like his father, Jotham feared God. He extended Judah's borders, built and fortified cities, and fought off the Ammonites (2 Kin. 15:32–38; 2 Chr. 27:1–9).
- *Ahaz* (c. 731–715 B.C.), the son of Jotham, committed extreme evil. After his father died, he brought back idolatrous practices, including child sacrifice, and served the gods of the Syrians, who had allied with the Israelites to slaughter and capture untold thousands of his rebellious subjects (2 Chr. 28:1–25). His appeal to the Assyrians for help made Judah a tributary of Tiglath-Pileser. Not even Isaiah's warnings could assuage Ahaz's evil habits (Is. 7:10–17).
- *Hezekiah* (c. 715–686 B.C.) was a virtuous ruler despite his upbringing as Ahaz's son (see Hezekiah's profile at 2 Chr. 29:1). He combined exceptional faith with effective political leadership and spiritual reforms (2 Kin. 18–20; 2 Chr. 29–32). He survived a siege of Assyrian troops sent by King Sennacherib and miraculously recovered from a terminal illness (Is. 38:1–8).

Think About It: *How do you suppose Micah did things the same and differently when addressing each of these kings?*

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Full Pockets, Empty Hearts

Mic. 2:2

Imagine a society in which powerful citizens seize whatever land and property they want, especially from people too weak or

impoverished to defend themselves. This was the situation Micah observed. The wealthy and influential took control of real estate owned by others, using any means necessary (Mic. 2:2; 3:10). Leaders denied justice to the poor and left violence unchecked in order to enrich themselves (3:3, 10; compare Prov. 22:16). The prophet rightly denounced their thieving and murderous practices.

By seizing land assigned by God to fellow Israelites, Judah's wealthy elite violated key principles of the Law. They broke the Ten Commandments (Ex. 20:13, 15, 17), the law of redemption (Lev. 25:23–28), and the law against changing landmarks (Deut. 19:14). In retaliation for defying these laws, the Lord promised to let foreigners steal Judah's lands (Mic. 2:4).

The justice that the Lord expected in Judah is the same justice that He expects today. The New Testament strongly warns against covetousness (Eph. 5:5; James 4:1–5), because longing for more and more things quickly leads to a sinful craving for what belongs to others. An insatiable appetite for material things can lead us to commit all kinds of injustices; even if we stop short of breaking the law, we will find ourselves sacrificing the things that truly matter for those that mean nothing in the long run.

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When We Sell Our Souls

Mic. 3:11

A country where justice is for sale will suffer rampant injustice. A nation where truth depends on what a person can afford has lost touch with God. When morality is defined in terms of money, a society is in dire trouble.

Micah saw that his society had sold its soul, and he was appalled. The services of judges, priests, and prophets were all up for the highest bidder. The fact that these people received income was not the issue; they needed to earn a living like anyone else. But Micah observed that they had become corrupt, letting money distort their decisions. Instead of declaring what was true, right, and just, they said whatever they were paid to say. They grew wealthy by exploiting their positions and lost their integrity in the process.

Amazingly, these so-called leaders believed that God would continue to back their hypocritical words. They brushed off prophetic warnings of an impending foreign invasion. “Is not the LORD among us?” they replied. “No harm can come upon us.”

They were badly mistaken. The Lord would judge their impenitence. He was not about to allow them to continue violating His law in peaceful affluence.

When we are in leadership positions—especially where we render moral or ethical decisions or give advice—the Lord calls us to evaluate if we have sold our souls for profit or other personal benefit. If we let anything taint our responsibilities, we have been warned. God does not tolerate corrupt leaders.

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The Serenity of Trust

Mic. 4:1–7

Micah offered words of hope to a people living in fear of attack. Because they felt defenseless, their possessions—weapons and food in particular—took on an inflated value. Their energies were consumed by holding on to what little they had left. Micah envisioned a time without war or the weaponry (Mic. 4:3), an era of peace and security when everyone would have plenty of food (4:4).

This was actually God’s original design for the world (Gen. 1:27–31). Humanity’s sinful rebellion initiated the struggle for material well-being that so often leads to conflict (3:17–19; 4:3–14). But according to Micah’s prophecy, the Lord will ultimately resolve issues of war and access to adequate resources. Humanity will live in peace, abundance, and joy (compare Rev. 21:1–5; 22:1–5).

Micah’s encouraging vision reminds us that we can trust God to provide safety, food, and a better future. And because He provides for our needs, we can live as sources of hope to others, sharing the gifts that have been given to us.

More: *To learn more about God’s plan for the future and how it impacts life today, see “The King Declares His Kingdom” at Matt. 4:17.*

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Life for the Faithful Few

Mic. 5:3

Holding on to Christian faith and values can make us feel out of step with the society that surrounds us. But rather than make us a member of a lonely minority, this gives us membership in the few and the faithful.

We find longed-for purpose. The Bible describes many followers of God who experienced this purpose even among disconnectedness. Micah and other Old Testament writers referred to these faithful few as a "remnant" (Mic. 5:3, 7, 8).

The term *remnant* describes survivors who remain after a devastating calamity and form the nucleus of a new community. In the case of Israel, the remnant was made up of people who held on to their faith in the face of opposition at home and persecution abroad. Because of the remnant, faith was preserved until Jesus came into the world.

The Bible frequently addresses how God's followers should live as a minority people, often highlighting the Lord's intent to preserve a godly remnant:

- *Moses* warned the Israelites that they would be scattered among the nations if they disobeyed God. But the Lord would not completely abandon His people. He would hear their prayers when they finally turned back to Him, and He would not forget His covenant with them (Deut. 4:27–31).
- *Isaiah* foresaw a day when a remnant of Israel would depend on the Lord instead of on pagan governments (Is. 10:20–23).
- *Amos* urged his listeners to change their practices in business and government to cause the Lord to be "gracious to the remnant of Joseph" (Amos 5:14, 15).
- *Jesus* announced God's kingdom and began training His disciples, warning that His followers would encounter opposition and persecution (Matt. 5:1–16).
- *Peter* wrote primarily to Christians of Jewish descent living in cultures opposed to their beliefs and values. He reminded them of their calling to holiness and pointed out that they

were “sojourners and pilgrims” (1 Pet. 1:15, 16; 2:11, 12). In a second letter, he said that “the Lord knows how to deliver the godly out of temptations,” supporting his point with the examples of Noah and Lot, faithful men who lived in corrupt societies (2 Pet. 2:4–11).

- *Paul* described the church as a “remnant according to the election of grace” that was not unlike the seven thousand faithful Israelites in Elijah’s day (Rom. 11:2–5). He urged Philippian Christians not to be terrified by their adversaries as they suffered for the sake of Christ but to maintain conduct worthy of their Lord (Phil. 1:27–30).

Following God often brings trouble from people who do not know Him. But the trouble is greater if we attempt to travel through life without Him.

More: *For more about living in tension with your surrounding culture, see “Cocooning” at Heb. 4:14–16 and “Christians Against the System” at 1 Pet. 5:13.*

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Three-Dimensional Spirituality

Mic. 6:8–12

Micah memorably summed up what it means to know and follow the Lord: we are to do justice, love mercy, and walk humbly with our God. This three-dimensional approach encompasses all of life. For example:

- To act with justice keeps us in the real world rather than mired in religious abstractions that cause us to ignore oppression and injustice.
- To love mercy keeps us in touch with the grace of a faithful God rather than in bondage to results-oriented spirituality that produces legalism, weariness, and burnout.
- To walk humbly with God makes us reliant on God’s resources rather than on human solutions, which often put unrealistic pressure on individuals and institutions.

Micah's soaring statement of spiritual virtues is the high point of his book. However, it is important to notice the context of community where we are to live out these values. It is not enough to do justice, love mercy, or walk humbly with God in private. The demands of living publicly are always with us. Justice requires honest business practices and openhandedness with our resources (Mic. 6:10–12). God promises sickness, dissatisfaction, captivity, and death to people who resist His ways (6:13, 14). Clearly, the Lord means for us not merely to admire godly principles but to put them into action in everyday life.

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Leaning on the Lord

Mic. 7:2–7

Micah may have felt both brave and lonely as he faced down Jerusalem's proud people. Like Elijah (1 Kin. 19:10), he might have concluded that he was the last faithful person on earth. Wherever the prophet turned, he found people who were corrupt, deceitful, and violent. From domineering rulers and judges to close friends and family, he found no one he could trust.

Surrounded by a hostile world, Micah stayed true to God who takes care of His children no matter what others do (Mic. 7:7). This truth offers hope when we find ourselves among people who do not know or honor God. God will give help us carry life's burdens. And as Micah found, we can always count on God (Heb. 13:8).

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Micah 1

a **1:10** Literally *House of Dust*
b **1:11** Literally *Going Out*
c **1:12** Literally *was sick*
d **1:14** Literally *Possession of Gath*
e **1:14** Literally *Lie*
f **1:15** Literally *Inheritance*

Micah 2

a **2:5** Literally *one casting a surveyor's line*
b **2:6** Literally *to these*
c **2:6** Vulgate reads *He shall not take shame.*
d **2:12** Hebrew *Bozrah*

Micah 3

a **3:2** Literally *them*
b **3:12** Literally *house*

Micah 4

a **4:3** Compare Isaiah 2:2–4

Micah 5

a **5:14** Hebrew *Asherim,* Canaanite deities
b **5:15** Or *obeyed*

Micah 6

a **6:5** Hebrew *Shittim* (compare Numbers 25:1; Joshua 2:1; 3:1)
b **6:14** Or *Emptiness* or *Humiliation*
c **6:14** Targum and Vulgate read *You shall take hold.*
d **6:16** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *of nations*.

Micah 7

a **7:11** Or *the boundary shall be extended*
b **7:12** Literally *he,* collective of the captives
c **7:12** Hebrew *arey mazor,* possibly *cities of Egypt*
d **7:12** Hebrew *mazor*, possibly *Egypt*
e **7:12** That is, the Euphrates
f **7:15** Literally *him,* collective for the captives
g **7:19** Literally *their*

God’s wrath fell on Nineveh around 612 B.C. when a coalition of Babylonians, Scythians, and Medes breached the city’s seemingly impenetrable defenses after sudden floods eroded the walls (Nah. 2:6–8). The invaders quickly turned Nineveh—capital of Assyria and second in size only to Babylon among the cities of the region—into a mass of smoking rubble.

This event came nearly 150 years after the Lord sent Jonah to warn the Ninevites of their impending judgment (c. 759 B.C.; Jon. 3). It took a deadly storm and a journey inside the belly of a fish to persuade the reluctant prophet to preach to his enemies (1:11–2:10). But Nineveh’s residents responded to the prophet’s dire warnings with eager repentance, turning from their wickedness and idolatry with sackcloth and fasting. They cried out to God for mercy, and the Lord stayed His hand.

But this spiritual awakening was short-lived. Nineveh resumed its cruelties in war as its armies marched across the Middle East, demolishing the northern kingdom of Israel (722 B.C.; 2 Kin. 17:6) and relenting from its attack on Jerusalem only through God’s miraculous intervention (701 B.C.; 2 Kin. 19:35, 36).

The time for this unrepentant nation had run out. Possibly speaking from southern Judah, Nahum predicted the city’s downfall. To illustrate what Nineveh’s demise would be like, Nahum pointed to No Amon (Thebes) in Egypt (Nah. 3:8–10), a well-defended city destroyed by the Assyrians themselves.

Countless biblical passages teach us the advantages of accepting God’s grace. The Book of Nahum illustrates the

dangers of refusing it. Choosing to live for God is the wisest decision we can ever make, but there is nothing more reckless than spurning God's mercy.

Nahum's prophecy was given sometime between 663 and 612 B.C. The prophet's world was essentially the same as that of his predecessor Jonah (see the map below and the map at the introduction to Jonah).

Key Verses in Nahum

- "The LORD is slow to anger" (Nah. 1:3).
- "Behold, on the mountains the feet of him who brings good tidings, who proclaims peace!" (Nah. 1:15).
- "Woe to the bloody city!" (Nah. 3:1).

Nahum 1

1 The burden[a] against Nineveh. The book of the vision of
Nahum the Elkoshite. *Nahum*

God's Wrath on His Enemies

2 God *is* jealous, and the LORD avenges;
The LORD avenges and *is* furious.
The LORD will take vengeance on His
adversaries,
And He reserves *wrath* for His enemies;
3 The LORD *is* slow to anger and great in
power,
And will not at all acquit *the wicked*.

The LORD has His way
In the whirlwind and in the storm,
And the clouds *are* the dust of His feet. *Slow to Anger, Great in Power*
4 He rebukes the sea and makes it dry,
And dries up all the rivers.
Bashan and Carmel wither,
And the flower of Lebanon wilts.
5 The mountains quake before Him,
The hills melt,
And the earth heaves[b] at His presence,
Yes, the world and all who dwell in it.

6 Who can stand before His indignation?
And who can endure the fierceness of His
anger?
His fury is poured out like fire,
And the rocks are thrown down by Him.

7 The LORD *is* good,
A stronghold in the day of trouble;
And He knows those who trust in Him.
8 But with an overflowing flood
He will make an utter end of its place,
And darkness will pursue His enemies.

9 What do you conspire against the LORD?
He will make an utter end *of it*.
Affliction will not rise up a second time.
10 For while tangled *like* thorns,
And while drunken *like* drunkards,
They shall be devoured like stubble fully dried.
11 From you comes forth *one*
Who plots evil against the LORD,
A wicked counselor.

12 Thus says the LORD:

"Though *they are* safe, and likewise many,
Yet in this manner they will be cut down
When he passes through.
Though I have afflicted you,
I will afflict you no more;
13 For now I will break off his yoke from you,
And burst your bonds apart."

14 The LORD has given a command concerning you:
"Your name shall be perpetuated no longer.
Out of the house of your gods
I will cut off the carved image and the molded image.
I will dig your grave,

For you are vile.”

15Behold, on the mountains
The feet of him who brings good tidings,
Who proclaims peace!
O Judah, keep your appointed feasts,
Perform your vows.
For the wicked one shall no more pass
through you;
He is utterly cut off.

Nahum 2

The Destruction of Nineveh

1 He who scatters[a] has come up before your
face.
Man the fort!
Watch the road!
Strengthen *your* flanks!
Fortify *your* power mightily.

2 For the LORD will restore the excellence of
Jacob
Like the excellence of Israel,
For the emptiers have emptied them out
And ruined their vine branches.

3 The shields of his mighty men *are* made
red,
The valiant men *are* in scarlet.
The chariots *come* with flaming torches
In the day of his preparation,
And the spears are brandished.[b]
4 The chariots rage in the streets,
They jostle one another in the broad roads;
They seem like torches,
They run like lightning.

5 He remembers his nobles;
They stumble in their walk;
They make haste to her walls,
And the defense is prepared.
6 The gates of the rivers are opened,
And the palace is dissolved.

7 It is decreed:[c]
She shall be led away captive,
She shall be brought up;
And her maidservants shall lead *her* as with
the voice of doves,
Beating their breasts.

8 Though Nineveh of old *was* like a pool of
water,
Now they flee away.
"Halt! Halt!" *they cry;*
But no one turns back.
9 Take spoil of silver!
Take spoil of gold!
There is no end of treasure,
Or wealth of every desirable prize.
10 She is empty, desolate, and waste!
The heart melts, and the knees shake;
Much pain *is* in every side,
And all their faces are drained of color.[d]

11 Where *is* the dwelling of the lions,
And the feeding place of the young lions,
Where the lion walked, the lioness *and* lion's
cub,
And no one made *them* afraid?
12 The lion tore in pieces enough for his
cubs,
Killed for his lionesses,
Filled his caves with prey,
And his dens with flesh.

13 "Behold, I *am* against you," says the LORD of hosts, "I will burn your[e] chariots in smoke, and the sword shall devour your young lions; I will cut off your prey from the

earth, and the voice of your messengers shall be heard no more.”

Nahum 3

The Woe of Nineveh

1 Woe to the bloody city!
It *is* all full of lies *and* robbery.
Its victim never departs.
2 The noise of a whip
And the noise of rattling wheels,
Of galloping horses,
Of clattering chariots!
3 Horsemen charge with bright sword and
glittering spear.
There is a multitude of slain,
A great number of bodies,
Countless corpses—
They stumble over the corpses—
4 Because of the multitude of harlotries of
the seductive harlot,
The mistress of sorceries,
Who sells nations through her harlotries,
And families through her sorceries.

5 "Behold, I *am* against you," says the LORD
of hosts;
"I will lift your skirts over your face,
I will show the nations your nakedness,
And the kingdoms your shame.
6 I will cast abominable filth upon you,
Make you vile,
And make you a spectacle.
7 It shall come to pass *that* all who look upon
you
Will flee from you, and say,

‘Nineveh is laid waste!
Who will bemoan her?’
Where shall I seek comforters for you?”

8Are you better than No Amon[a]
That was situated by the River,[b]
That had the waters around her,
Whose rampart *was* the sea,
Whose wall *was* the sea?
9Ethiopia and Egypt *were* her strength,
And *it was* boundless;
Put and Lubim were your[c] helpers.
10Yet she *was* carried away,
She went into captivity;
Her young children also were dashed to pieces
At the head of every street;
They cast lots for her honorable men,
And all her great men were bound in chains.
11You also will be drunk;
You will be hidden;
You also will seek refuge from the enemy.

12All your strongholds *are* fig trees with ripened figs:
If they are shaken,
They fall into the mouth of the eater.
13Surely, your people in your midst *are* women!
The gates of your land are wide open for your enemies;
Fire shall devour the bars of your *gates*.

14Draw your water for the siege!
Fortify your strongholds!

Go into the clay and tread the mortar!
Make strong the brick kiln!
15There the fire will devour you,
The sword will cut you off;
It will eat you up like a locust.

Make yourself many—like the locust!
Make yourself many—like the *swarming* locusts!
16You have multiplied your merchants more than the stars of heaven.
The locust plunders and flies away.
17Your commanders *are* like *swarming* locusts,
And your generals like great grasshoppers,
Which camp in the hedges on a cold day;
When the sun rises they flee away,
And the place where they *are* is not known.

18Your shepherds slumber, O king of Assyria;
Your nobles rest *in the dust*.
Your people are scattered on the mountains,
And no one gathers them.
19Your injury *has* no healing,
Your wound is severe.
All who hear news of you
Will clap *their* hands over you,
For upon whom has not your wickedness passed continually?

Nahum
Nah. 1:1

Name means: “Compassionate.”

Home: Elkosh, possibly a city in southern Judah, although other locations have been suggested.

Occupation: Prophet.

Best known for: Prophesying the downfall of Nineveh, capital of the Assyrian empire. He spoke sometime after the fall of the Egyptian city of No Amon (Thebes; c. 663 B.C.; Nah. 3:8). His prediction was fulfilled when a coalition of Babylonians, Scythians, and Medes destroyed Nineveh (c. 612 B.C.).

Think About It: *Delivering bad news can lead to good changes. Ponder a time you received difficult words in a way that led to good change (perhaps someone spoke honestly with you about a habit you needed to break).*

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Slow to Anger, Great in Power
Nah. 1:3

The Book of Nahum points out the limits of short-term repentance. God’s grace is free, but it is not cheap. It does not allow people to go

on doing whatever they wish, without guilt or consequence. The Lord leaves rebellious sinners unpunished for only so long (Ex. 34:6, 7). He would not forever allow the lying, killing, abuse, and idolatry of the Assyrians (Nah. 3:1–4). And today, He will never turn His back on cruel injustice or ignore victims' prayers (compare 1:12, 15). Maybe not immediately, but certainly reliably, He will intervene.

The people of Nineveh had experienced God's forgiveness as a result of Jonah's preaching, and their understanding of His mercy made them all the more responsible. To whom much is given—or forgiven—much will be required (Luke 12:48). In the days of Jonah, the Lord had forgiven Nineveh's enormous sins. Yet the Assyrians did not follow through on their repentance with lasting changes, especially in terms of how they acted toward their enemies. If they had, there would have been no reason for Nahum's woeful message.

God will not allow evil to go unchecked forever. Sooner or later, He deals with people who persist in sin. And when He does, His wrath often comes swiftly (Gen. 19:24; 2 Pet. 3:10).

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Nahum 1

a **1:1** Or *oracle*
b **1:5** Targum reads *burns.*

Nahum 2

a **2:1** Vulgate reads *He who destroys.*
b **2:3** Literally *the cypresses are shaken;* Septuagint and Syriac read *the horses rush about;* Vulgate reads *the drivers are stupefied*.
c **2:7** Hebrew *Huzzab*
d **2:10** Compare Joel 2:6
e **2:13** Literally *her*

Nahum 3

a **3:8** That is, ancient Thebes; Targum and Vulgate read *populous Alexandria.*
b **3:8** Literally *rivers,* that is, the Nile and the surrounding canals
c **3:9** Septuagint reads *her.*

Habakkuk asks questions that resonate deep in our souls. Why do good people suffer? Where is God when evil people succeed? Why doesn't He more quickly put an end to pain and suffering, injustice and oppression, war and disease? If God really exists, why doesn't He show Himself? If He is powerful, why doesn't He act? If He is loving, why doesn't He intervene?

This ancient book shows that perplexing questions like these are nothing new. And we can find encouragement in the fact that God never reproached His servant for asking what was on his mind.

The Lord's care for honest questioners might even be conveyed in the prophet's name, thought to mean "Embrace." In the end, the Lord provided some answers to His servant Habakkuk but also urged the prophet to trust Him to watch over His people and ultimately establish justice, even if His methods are not always easy to understand.

Habakkuk's reference to the Chaldeans (Hab. 1:6, where "Chaldeans" refers to the Babylonians) suggests that his words date to the late seventh century B.C., perhaps shortly after the Battle of Carchemish (605 B.C.). If this is accurate, Habakkuk would have been a contemporary of the prophets Jeremiah and Ezekiel, speaking at a time when the Babylonian empire was on the rise and preparing to march against the nations along the Mediterranean coast.

This atmosphere of political turmoil under the leadership of people who have rejected God's ways may sound familiar. Yet God showed Habakkuk, just as He shows us today, that He can work and will work.

Key Verses in Habakkuk

- “The just shall live by his faith” (Hab. 2:4).
- “Woe to him who builds a town with bloodshed, who establishes a city by iniquity!” (Hab. 2:12).
- “For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Hab. 2:14).
- “The LORD is in His holy temple. Let all the earth keep silence before Him” (Hab. 2:20).
- “Though the fig tree may not blossom, nor fruit be on the vines . . . yet I will rejoice in the LORD” (Hab. 3:17, 18).
- “He will make my feet like deer’s feet, and He will make me walk on my high hills” (Hab. 3:19).

Habakkuk 1

1 The burden[a] which the prophet Habakkuk saw. *Habakkuk*

The Prophet's Question

2 O LORD, how long shall I cry,
And You will not hear?
Even cry out to You, "Violence!"
And You will not save. *The Prophet's Complaints*
3 Why do You show me iniquity,
And cause *me* to see trouble?
For plundering and violence *are* before me;
There is strife, and contention arises.
4 Therefore the law is powerless,
And justice never goes forth.
For the wicked surround the righteous;
Therefore perverse judgment proceeds.

The LORD's Reply

5 "Look among the nations and watch—
Be utterly astounded!
For *I will* work a work in your days
Which you would not believe, though it were
told *you*.
6 For indeed I am raising up the Chaldeans,
A bitter and hasty nation
Which marches through the breadth of the
earth,
To possess dwelling places *that are* not
theirs.
7 They are terrible and dreadful;

Their judgment and their dignity proceed
from themselves.
8 Their horses also are swifter than leopards,
And more fierce than evening wolves.
Their chargers charge ahead;
Their cavalry comes from afar;
They fly as the eagle *that* hastens to eat.

9 "They all come for violence;
Their faces are set *like* the east wind.
They gather captives like sand.
10 They scoff at kings,
And princes are scorned by them.
They deride every stronghold,
For they heap up earthen *mounds* and seize
it.
11 Then *his* mind[b] changes, and he
transgresses;
He commits offense,
Ascribing this power to his god."

The Prophet's Second Question

12 Are You not from everlasting,
O LORD my God, my Holy One?
We shall not die.
O LORD, You have appointed them for
judgment;
O Rock, You have marked them for
correction.
13 *You are* of purer eyes than to behold evil,
And cannot look on wickedness.
Why do You look on those who deal
treacherously,
And hold Your tongue when the wicked
devours

A *person* more righteous than he?
14 *Why* do You make men like fish of the sea,
Like creeping things *that have* no ruler over
them?

15 They take up all of them with a hook,
They catch them in their net,
And gather them in their dragnet.
Therefore they rejoice and are glad.
16 Therefore they sacrifice to their net,
And burn incense to their dragnet;
Because by them their share *is* sumptuous
And their food plentiful.
17 Shall they therefore empty their net,
And continue to slay nations without pity?

Habakkuk 2

1 I will stand my watch
And set myself on the rampart,
And watch to see what He will say to me,
And what I will answer when I am corrected.

The Just Live by Faith

2 Then the LORD answered me and said:

"Write the vision
And make *it* plain on tablets,
That he may run who reads it.
3 For the vision *is* yet for an appointed time;
But at the end it will speak, and it will not lie.
Though it tarries, wait for it;
Because it will surely come,
It will not tarry.

4 "Behold the proud,
His soul is not upright in him;
But the just shall live by his faith. *Living by Faith*

Woe to the Wicked

5 "Indeed, because he transgresses by wine,
He is a proud man,
And he does not stay at home.
Because he enlarges his desire as hell,[a]
And he *is* like death, and cannot be satisfied,
He gathers to himself all nations
And heaps up for himself all peoples. *Crimes of an Evil Nation*

6 “Will not all these take up a proverb
against him,
And a taunting riddle against him, and say,
‘Woe to him who increases
What is not his—how long?
And to him who loads himself with many
pledges’?[b]
7 Will not your creditors[c] rise up suddenly?
Will they not awaken who oppress you?
And you will become their booty.
8 Because you have plundered many nations,
All the remnant of the people shall plunder
you,
Because of men’s blood
And the violence of the land *and* the city,
And of all who dwell in it.

9 “Woe to him who covets evil gain for his
house,
That he may set his nest on high,
That he may be delivered from the power of
disaster!
10 You give shameful counsel to your house,
Cutting off many peoples,
And sin *against* your soul.
11 For the stone will cry out from the wall,
And the beam from the timbers will answer
it.

12 “Woe to him who builds a town with
bloodshed,
Who establishes a city by iniquity!
13 Behold, *is it* not of the LORD of hosts
That the peoples labor to feed the fire,[d]
And nations weary themselves in vain?

14 For the earth will be filled
With the knowledge of the glory of the LORD,
As the waters cover the sea.

15 "Woe to him who gives drink to his neighbor,
Pressing[e] *him to* your bottle,
Even to make *him* drunk,
That you may look on his nakedness!
16 You are filled with shame instead of glory.
You also—drink!
And be exposed as uncircumcised![f]
The cup of the LORD's right hand *will be* turned against you,
And utter shame will be on your glory.
17 For the violence *done to* Lebanon will cover you,
And the plunder of beasts *which* made them afraid,
Because of men's blood
And the violence of the land *and* the city,
And of all who dwell in it.

18 "What profit is the image, that its maker should carve it,
The molded image, a teacher of lies,
That the maker of its mold should trust in it,
To make mute idols?
19 Woe to him who says to wood, 'Awake!'
To silent stone, 'Arise! It shall teach!'
Behold, it is overlaid with gold and silver,
Yet in it there is no breath at all.

20 "But the LORD is in His holy temple.

Let all the earth keep silence before Him.”

Let All the Earth Keep Silence

Habakkuk 3

The Prophet's Prayer

1 A prayer of Habakkuk the prophet, on Shigionoth.[a] *A Song of Trust*

2 O LORD, I have heard Your speech *and* was afraid;
O LORD, revive Your work in the midst of the years!
In the midst of the years make *it* known;
In wrath remember mercy.

3 God came from Teman,
The Holy One from Mount Paran. Selah

His glory covered the heavens,
And the earth was full of His praise.
4 *His* brightness was like the light;
He had rays *flashing* from His hand,
And there His power *was* hidden.
5 Before Him went pestilence,
And fever followed at His feet.

6 He stood and measured the earth;
He looked and startled the nations.
And the everlasting mountains were scattered,
The perpetual hills bowed.
His ways *are* everlasting.
7 I saw the tents of Cushan in affliction;
The curtains of the land of Midian trembled.

8O LORD, were *You* displeased with the rivers,
Was Your anger against the rivers,
Was Your wrath against the sea,
That You rode on Your horses,
Your chariots of salvation?
9Your bow was made quite ready;
Oaths were sworn over *Your* arrows.[b] Selah

You divided the earth with rivers.
10The mountains saw You *and* trembled;
The overflowing of the water passed by.
The deep uttered its voice,
And lifted its hands on high.
11The sun and moon stood still in their habitation;
At the light of Your arrows they went,
At the shining of Your glittering spear.

12You marched through the land in indignation;
You trampled the nations in anger.
13You went forth for the salvation of Your people,
For salvation with Your Anointed.
You struck the head from the house of the wicked,
By laying bare from foundation to neck. Selah

14You thrust through with his own arrows
The head of his villages.
They came out like a whirlwind to scatter me;

Their rejoicing was like feasting on the poor
in secret.
15 You walked through the sea with Your
horses,
Through the heap of great waters.

16 When I heard, my body trembled;
My lips quivered at *the* voice;
Rottenness entered my bones;
And I trembled in myself,
That I might rest in the day of trouble.
When he comes up to the people,
He will invade them with his troops.

A Hymn of Faith

17 Though the fig tree may not blossom,
Nor fruit be on the vines;
Though the labor of the olive may fail,
And the fields yield no food;
Though the flock may be cut off from the
fold,
And there be no herd in the stalls—
18 Yet I will rejoice in the LORD,
I will joy in the God of my salvation.

19 The LORD God[c] is my strength;
He will make my feet like deer's *feet,*
And He will make me walk on my high hills.

To the Chief Musician. With my stringed instruments.

Habakkuk

Hab. 1:1

Name means: “Embrace.”

Occupation: Prophet of the Lord and possibly also a temple musician or singer (see “A Song of Trust” at Hab. 3:1–19).

Best known as: The prophet whose “burden” (Hab. 1:1) is given in the Book of Habakkuk, possibly written around the same time as the Battle of Carchemish (605 B.C.).

Think About It: *Habakkuk taught that good guys may finish last, but ultimately they’re the only ones to finish well. Why do you keep doing the right thing no matter what? Or what right things will you begin doing based on this reality?*

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The Prophet’s Complaints

Hab. 1:2–4; 1:12–2:1

Habakkuk felt deeply disturbed by the evil he witnessed in the world around him. With an anguished heart he lodged his complaint before God: “O LORD,” he said, “how long shall I cry, and You will not hear? Even cry out to You, ‘Violence!’ and You will not save” (Hab. 1:2). The prophet saw injustice and violence at every turn, the righteous hemmed in by the wicked. Why was the Lord so unresponsive?

But this time the Lord was quick to answer. He would soon send His judgment through the Babylonians (here called Chaldeans). Their fierce military might would bring a swift end to the evil Habakkuk observed.

For the prophet this raised another question. How could God use the vicious and idolatrous Babylonians to execute judgment on His chosen people? Habakkuk prayed, "Why do You look on those who deal treacherously, and hold Your tongue when the wicked devours a person more righteous than he?" (Hab. 1:13).

When the Lord answered again, it was clear that the Babylonians' victory was not to be the end of the story. Rather, the Lord vowed to punish the punishers at an appointed time, putting an end to the cycle of evil. The Babylonians would face the consequences of their crimes just as the Israelites had faced the consequences of theirs. No one is exempt from God's judgment.

More: *To learn more about this turbulent period of history, see "The Life and Times of Jeremiah" at Jer. 1:3 and "The Life and Times of Ezekiel" at Ezek. 1:1.*

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Living by Faith

Hab. 2:4

The Lord's announcement to Habakkuk that "the just shall live by his faith" came as the prelude to the prophet's brutally honest words about the corruption and ultimate demise of Babylon. The Lord declared that He would judge the Babylonians because of their pride and failure to fear Him, while people who were "just," or righteous, would receive God's approval and blessing because of their humility and fear (or holy reverence) of Him.

The Hebrew word translated here as "faith," *emunah*, means "steadfastness" or "faithfulness." In the New Testament, the apostle Paul built on this idea, explaining that living by faith doesn't entail a mere outward observance of the Law, as many Jewish teachers of Paul's day assumed (Rom. 1:17; Gal. 3:10–12). Rather, it involves a heart commitment to the Lord and the recognition that Christ alone

makes people righteous. It establishes a proper basis for believers to then live faithful, godly lives. Because we are justified by faith, we can live out our faith in life action. When we are justified by faith and brought into right relationship with God, He empowers us to break free from sin and live virtuous lives.

Martin Luther adopted Habakkuk 2:4 as his watchword during the Protestant Reformation, reclaiming this essential perspective for believers of his day. Many people had forgotten the vital connection between faith and obedience. Their religion boiled down to empty ritual, legalistic standards, and attempts to buy God's favor and forgiveness with money. Luther recovered the powerful truth that God announced to Habakkuk: The just shall live by faith—faith alone!

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Crimes of an Evil Nation

Hab. 2:5–19

Because the Babylonians arrogantly lived as if their own interests were all that mattered, God's prophet delivered to them a song of five stanzas, each beginning with a "woe" predicting the affliction that would be paid back to each according to his due. These warnings deserve our attention because all nations—and their citizens—will ultimately answer to God for violating His commands.

1. **"Woe to him who increases what is not his" (Hab. 2:6).**
   The Babylonians grew wealthy through extortion and robbery, plundering Jerusalem, for example, and carting temple treasures back to Babylon (2 Kin. 25:11–17, Dan. 5:1–4).
2. **"Woe to him who covets evil gain for his house" (Hab. 2:9).**
   The Babylonians ensured their own security by conquering surrounding nations and thus enlarging their borders, using outlying districts as buffer zones between themselves and potential enemies.
3. **"Woe to him who builds a town with bloodshed" (Hab. 2:12).**

The Babylonians built impressive cities, including structures said to be among the wonders of the world. But God denounced these extravagant architectural accomplishments because they were financed through violence and built for the sake of vanity.

4. **"Woe to him who gives drink to his neighbor . . . that you may look on his nakedness" (Hab. 2:15).**
   The Babylonians exploited other nations by diluting their cultures, ravaging their resources, and setting up economic dependencies. King Nebuchadnezzar so severely deforested Lebanon (2:17) that later attempts by the Romans to irrigate and reseed the region were unsuccessful (see "The Cedar Trade" at 1 Kin. 7:2).
5. **"Woe to him who says to wood, " 'Awake!' " (Hab. 2:19).**
   Along with most of their neighbors in the ancient world, the Babylonians reaped God's judgment for worshiping idols and practicing astrology and magic.

These dire pronouncements still serve as sober warnings to individuals, institutions, corporations, governments, and other alliances. They remind us not to cut moral and ethical corners for any reason. God promises that victims will eventually rise up and retaliate, turning the table on their oppressors (2:7, 8).

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Let All the Earth Keep Silence

Hab. 2:20

Worship leaders often use Habakkuk 2:20 to call congregations to reverent silence before God. Yet this passage doesn't merely reflect the respectful silence of a church service. It expresses awe at the awareness of God's judgment. Though we are welcome to bring our honest questions and grievances before the Lord, silence is the only appropriate response to His final judgment. It's a silence based in deep respect and inexpressible awe.

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A Song of Trust

Hab. 3:1–19

As Habakkuk observed the epidemic of evil around him, he questioned why God let it happen. Indeed it is right to grieve over evil. When Habakkuk heard God's answers, he feared his nation's fall to the Babylonians.

Habakkuk learned that the Lord sometimes uses unexpected channels to accomplish His purposes. Due to God's character, Habakkuk decided to trust God no matter how desperate things might appear.

God isn't afraid of our doubts, complaints, and questions. While He might not explain everything to our satisfaction—nor are we always capable of understanding everything He might tell us—He assures us that He is good and righteous, and that furthermore, "the just shall live by his faith" (Hab. 2:4). In the end, the ultimate answer to all of our questions is to put our trust in God and to live faithfully toward Him.

Living by faith means living with God's perspective on the troubles around us. When evil forces temporarily triumph, or when financial crises, poor health, or difficult relationships attack us, we can trust that God still reigns. He will show us what to do. We need not fear that life will come undone. Indeed, we need not fear death itself.

The third chapter of Habakkuk is called a "prayer" (Hab. 3:1), but it also appears to be a psalm, a musical composition sung to the accompaniment of instruments (3:19). Habakkuk's psalm expresses not only his reverence for the Lord but also the peace he has found as a result of placing unconditional trust in Him. Even when trees bear no fruit, even when fields are bare, even when no animals fill the barn—even when all seems bleak and hopeless—God will bring us joy. Regardless of how treacherous the journey may seem, He gives us sure footing and enables us to dance on the heights.

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Habakkuk 1

a **1:1** Or *oracle*
b **1:11** Literally *spirit* or *wind*

Habakkuk 2

a **2:5** Or *Sheol*
b **2:6** Syriac and Vulgate read *thick clay.*
c **2:7** Literally *those who bite you*
d **2:13** Literally *for what satisfies fire,* that is, for what is of no lasting value
e **2:15** Literally *Attaching* or *Joining*
f **2:16** Dead Sea Scrolls and Septuagint read *And reel!;* Syriac and Vulgate read *And fall fast asleep!*

Habakkuk 3

a **3:1** Exact meaning unknown
b **3:9** Literally *rods* or *tribes* (compare verse 14)
c **3:19** Hebrew *YHWH Adonai*

By the time the prophet Zephaniah arrived on the scene, the northern kingdom of Israel had been overthrown for nearly a hundred years (since the Assyrian invasion in 722 B.C.; 2 Kin. 17:6). Meanwhile, its neighbor Judah had suffered under the reigns of evil kings such as Manasseh (686–642 B.C.) and Amon (642–640 B.C.). It looked as though the southern kingdom would soon suffer the same fate as the north.

Yet for a time, the nation recovered. Zephaniah began his prophetic work sometime around the reign of Josiah, a magnanimous monarch (c. 640–609 B.C.). The prophet was likely a cousin of the young king, who instituted rigorous spiritual reforms after the rediscovery of the lost Book of the Law, found while repairs were being made to the temple at Jerusalem (2 Kin. 22:8). Throughout Judah and extending into the northern kingdom of Israel, Josiah tore down idols and pagan worship sites (2 Kin. 21:23–23:30), leading his people in spiritual renewal by bringing his predecessors' evil practices to an end.

Although Zephaniah's life and prophecy may have ended before Josiah's reforms, Zephaniah was part of the process of pushing the nation to change. He spoke against the false gods Baal and Milcom as well as the ritual prostitution and child sacrifice that accompanied their worship (Zeph. 1:3–6). He warned that God would not sit back and do nothing; the Lord is never complacent in the face of injustice (1:12). Like his contemporary Jeremiah, Zephaniah prophesied of imminent judgment, focusing on what he called "the day of the LORD." This time of accountability would begin with wrath (1:2–3:8) but eventually give way to joy (3:9–20).

Zephaniah urged God's people to seek the Lord and the righteousness and humility that would allow them to remain "hidden" from God's anger (2:3). Nevertheless, after Josiah's death, Judah rapidly returned to its idolatrous ways, and within a few decades the nation was routed and destroyed by the Babylonians (587 B.C.; 2 Kin. 25:1–21).

Key Verses in Zephaniah

- "Be silent in the presence of the Lord GOD; for the day of the LORD is at hand" (Zeph. 1:7).
- "That day is a day of wrath . . . a day of clouds and thick darkness" (Zeph. 1:15).
- "Seek the LORD, all you meek of the earth, who have upheld His justice. Seek righteousness, seek humility. It may be that you will be hidden in the day of the LORD's anger" (Zeph. 2:3).
- "This is the rejoicing city . . . that said in her heart, 'I am it, and there is none besides me' " (Zeph. 2:15).
- "The LORD your God in your midst, the Mighty One, will save" (Zeph. 3:17).

Zephaniah 1

1 The word of the LORD which came to Zephaniah the son
of Cushi, the son of Gedaliah, the son of Amariah, the son
of Hezekiah, in the days of Josiah the son of Amon, king of
Judah. *Zephaniah*

The Great Day of the LORD

2 "I will utterly consume everything
From the face of the land,"
Says the LORD;
3 "I will consume man and beast;
I will consume the birds of the heavens,
The fish of the sea,
And the stumbling blocks[a] along with the
wicked.
I will cut off man from the face of the land,"
Says the LORD.

4 "I will stretch out My hand against Judah,
And against all the inhabitants of Jerusalem.
I will cut off every trace of Baal from this
place,
The names of the idolatrous priests[b] with the
pagan priests—
5 Those who worship the host of heaven on
the housetops;
Those who worship and swear *oaths* by the
LORD,
But who *also* swear by Milcom;[c]
6 Those who have turned back from *following*
the LORD,

And have not sought the LORD, nor inquired
of Him."

7 Be silent in the presence of the Lord GOD;
For the day of the LORD *is* at hand,
For the LORD has prepared a sacrifice;
He has invited[d] His guests. *The Day of the Lord in Zephaniah*

8 "And it shall be,
In the day of the LORD's sacrifice,
That I will punish the princes and the king's
children,
And all such as are clothed with foreign
apparel.
9 In the same day I will punish
All those who leap over the threshold,[e]
Who fill their masters' houses with violence
and deceit.

10 "And there shall be on that day," says the
LORD,
"The sound of a mournful cry from the Fish
Gate,
A wailing from the Second Quarter,
And a loud crashing from the hills.
11 Wail, you inhabitants of Maktesh![f]
For all the merchant people are cut down;
All those who handle money are cut off.

12 "And it shall come to pass at that time
That I will search Jerusalem with lamps,
And punish the men
Who are settled in complacency,[g]
Who say in their heart,

‘The LORD will not do good,
Nor will He do evil.’
13Therefore their goods shall become booty,
And their houses a desolation;
They shall build houses, but not inhabit *them;*
They shall plant vineyards, but not drink their wine.”

14The great day of the LORD *is* near;
It is near and hastens quickly.
The noise of the day of the LORD is bitter;
There the mighty men shall cry out.
15That day *is* a day of wrath,
A day of trouble and distress,
A day of devastation and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
16A day of trumpet and alarm
Against the fortified cities
And against the high towers.

17“I will bring distress upon men,
And they shall walk like blind men,
Because they have sinned against the LORD;
Their blood shall be poured out like dust,
And their flesh like refuse.”

18Neither their silver nor their gold
Shall be able to deliver them
In the day of the LORD’s wrath;
But the whole land shall be devoured
By the fire of His jealousy,
For He will make speedy riddance
Of all those who dwell in the land.

Zephaniah 2

A Call to Repentance

1 Gather yourselves together, yes, gather
together,
O undesirable[a] nation,
2 Before the decree is issued,
Or the day passes like chaff,
Before the LORD's fierce anger comes upon
you,
Before the day of the LORD's anger comes
upon you! *An Opportunity to Repent*
3 Seek the LORD, all you meek of the earth,
Who have upheld His justice.
Seek righteousness, seek humility.
It may be that you will be hidden
In the day of the LORD's anger.

Judgment on Nations

4 For Gaza shall be forsaken,
And Ashkelon desolate;
They shall drive out Ashdod at noonday,
And Ekron shall be uprooted.
5 Woe to the inhabitants of the seacoast,
The nation of the Cherethites!
The word of the LORD *is* against you,
O Canaan, land of the Philistines:
"I will destroy you;
So there shall be no inhabitant."

6 The seacoast shall be pastures,
With shelters[b] for shepherds and folds for
flocks.

7 The coast shall be for the remnant of the
house of Judah;
They shall feed *their* flocks there;
In the houses of Ashkelon they shall lie down
at evening.
For the LORD their God will intervene for
them,
And return their captives.

8 "I have heard the reproach of Moab,
And the insults of the people of Ammon,
With which they have reproached My
people,
And made arrogant threats against their
borders.
9 Therefore, as I live,"
Says the LORD of hosts, the God of Israel,
"Surely Moab shall be like Sodom,
And the people of Ammon like Gomorrah—
Overrun with weeds and saltpits,
And a perpetual desolation.
The residue of My people shall plunder
them,
And the remnant of My people shall possess
them."

10 This they shall have for their pride,
Because they have reproached and made
arrogant threats
Against the people of the LORD of hosts.
11 The LORD *will be* awesome to them,
For He will reduce to nothing all the gods of
the earth;
People shall worship Him,
Each one from his place,

Indeed all the shores of the nations.

12"You Ethiopians also,
You shall be slain by My sword."

13And He will stretch out His hand against
the north,
Destroy Assyria,
And make Nineveh a desolation,
As dry as the wilderness.
14The herds shall lie down in her midst,
Every beast of the nation.
Both the pelican and the bittern
Shall lodge on the capitals *of* her *pillars;*
Their voice shall sing in the windows;
Desolation *shall be* at the threshold;
For He will lay bare the cedar work.
15This is the rejoicing city
That dwelt securely,
That said in her heart,
"I *am it,* and *there is* none besides me."
How has she become a desolation,
A place for beasts to lie down!
Everyone who passes by her
Shall hiss and shake his fist.

Zephaniah 3

The Wickedness of Jerusalem

1 Woe to her who is rebellious and polluted,
To the oppressing city!
2 She has not obeyed *His* voice,
She has not received correction;
She has not trusted in the LORD,
She has not drawn near to her God.

3 Her princes in her midst *are* roaring lions;
Her judges *are* evening wolves
That leave not a bone till morning.
4 Her prophets are insolent, treacherous
people;
Her priests have polluted the sanctuary,
They have done violence to the law.
5 The LORD *is* righteous in her midst,
He will do no unrighteousness.
Every morning He brings His justice to light;
He never fails,
But the unjust knows no shame.

6 "I have cut off nations,
Their fortresses are devastated;
I have made their streets desolate,
With none passing by.
Their cities are destroyed;
There is no one, no inhabitant. *Loud and Clear*
7 I said, 'Surely you will fear Me,
You will receive instruction'—
So that her dwelling would not be cut off,
Despite everything for which I punished her.

But they rose early and corrupted all their deeds.

A Faithful Remnant

8“Therefore wait for Me,” says the LORD,
“Until the day I rise up for plunder;[a]
My determination *is* to gather the nations
To My assembly of kingdoms,
To pour on them My indignation,
All My fierce anger;
All the earth shall be devoured
With the fire of My jealousy.

9“For then I will restore to the peoples a pure language,
That they all may call on the name of the LORD,
To serve Him with one accord.
10From beyond the rivers of Ethiopia
My worshipers,
The daughter of My dispersed ones,
Shall bring My offering.
11In that day you shall not be shamed for any of your deeds
In which you transgress against Me;
For then I will take away from your midst
Those who rejoice in your pride,
And you shall no longer be haughty
In My holy mountain.
12I will leave in your midst
A meek and humble people,
And they shall trust in the name of the LORD.
13The remnant of Israel shall do no unrighteousness

And speak no lies,
Nor shall a deceitful tongue be found in their mouth;
For they shall feed *their* flocks and lie down,
And no one shall make *them* afraid.”

Joy in God’s Faithfulness

14Sing, O daughter of Zion!
Shout, O Israel!
Be glad and rejoice with all *your* heart,
O daughter of Jerusalem!
15The LORD has taken away your judgments,
He has cast out your enemy.
The King of Israel, the LORD, *is* in your midst;
You shall see[b] disaster no more.

16In that day it shall be said to Jerusalem:
“Do not fear;
Zion, let not your hands be weak.
17The LORD your God in your midst,
The Mighty One, will save;
He will rejoice over you with gladness,
He will quiet *you* with His love,
He will rejoice over you with singing.”

18“I will gather those who sorrow over the appointed assembly,
Who are among you,
To whom its reproach *is* a burden.
19Behold, at that time
I will deal with all who afflict you;
I will save the lame,
And gather those who were driven out;

I will appoint them for praise and fame
In every land where they were put to shame.
20 At that time I will bring you back,
Even at the time I gather you;
For I will give you fame and praise
Among all the peoples of the earth,
When I return your captives before your eyes,”
Says the LORD.

Zephaniah

Zeph. 1:1

Name means: "The Lord Has Hidden," possibly reflecting Zephaniah's birth during the dark days of King Manasseh (c. 686–642 B.C.).

Home: Probably Jerusalem.

Family: Descendant of Hezekiah, probably King Hezekiah of Judah (c. 715–686 B.C.); son of Cushi; likely a cousin and contemporary of King Josiah (c. 640–609 B.C.).

Occupation: Prophet in Judah during the early reign of King Josiah, probably before the spiritual reforms of 621 B.C. (2 Kin. 23:4–20).

Best known as: A prophet from Judah's royal family who warned that the nation's immorality and idolatry made judgment inevitable (Zeph. 1:4–13; 3:1–7). He also predicted that a penitent remnant would survive the coming judgment and enjoy the Lord's blessings (2:1–3; 3:8–20).

Think About It: *As you read this Bible book, focus on what Zephaniah can teach you about penitence and enjoying the Lord's blessings.*

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The Day of the Lord in Zephaniah

Zeph. 1:7

Although the Book of Zephaniah has only fifty-three verses, it contains eighteen references to "the day of the LORD." Like other Old Testament prophets, Zephaniah sees this coming day from a range of perspectives:

- As a day of sacrifice (Zeph. 1:7, 8). Zephaniah refers to "sacrifice" ironically, because the sacrifice turns out to be people—idolaters of Judah who worship Baal, Milcom, or astronomical objects (1:4, 5). The "guests" at this sacrificial meal are the Babylonians, who do the honor of "eating" the sacrifice.
- As a day of wrath or judgment (1:14–2:3; 3:8). As the Lord bursts forth in anger to halt evil, the world spins into chaos and people cry out in terror (1:2, 3, 15–18). Nations are consumed (1:2, 3; 2:4–15), as is Jerusalem (3:1–7).
- As a new day of hope and joy (3:9–20). Once the wrath subsides and the noise of judgment fades, the Lord will restore a righteous people to the world.

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An Opportunity to Repent
Zeph. 2:2, 3

Whenever God moves to correct sin, He leaves an escape: the opportunity to repent. Scripture reveals that God is consistently merciful to all who recognize their wrongdoing, confess their sin, and reorient their lives toward Him (see "A Sorrow unto Repentance" at Joel 2:12–17). As Zephaniah described the "great day of the LORD," a looming event of terrifying wrath (Zeph. 1:14, 15), he paused to offer a way out. By seeking the Lord, righteousness, and humility, anyone could hide from God's anger, covered over by His forgiveness.

Zephaniah had strong precedents for offering these terms:

- In response to Jonah's preaching (c. 759 B.C.; Jon. 3), the Ninevites had humbled themselves with fasting, sackcloth, ashes, and prayer, repenting of their immorality and idolatry. The Lord withheld His judgment of the city.
- King Hezekiah (c. 715–686 B.C.) had responded with repentance to God's warnings in the days of Micah the prophet, and the Lord stayed His hand from striking Judah (Jer. 26:17–19).

King Josiah and his fellow Judeans took Zephaniah up on his offer. They enacted extensive spiritual reforms, including widespread demolition of idols and a restoration of true worship (2 Kin. 23:1–25).

These reforms may have already been underway when Zephaniah spoke, but whatever the timing, the Lord delayed His judgment until after Josiah died (22:15–20; 23:26, 27). Even when the Babylonians eventually obliterated Jerusalem (587 B.C.), people who reverenced God survived the ordeal, just as Zephaniah and other prophets had predicted. These survivors included the prophet Jeremiah (Jer. 40:1–6) and an official named Ebed-Melech (38:7–13; 39:15–18).

God's wrath against sin is still real today (Rom. 1:18). If we want to escape His judgment, we are welcome to accept the Lord's mercy much like the people of Zephaniah's day: in repentance from sin and obedience to God. When we trust in Jesus and turn from sin, we can be confident that we will be "hidden in the day of the LORD's anger" (Zeph. 2:3; compare Acts 17:30, 31; 1 Thess. 1:9, 10).

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Loud and Clear

Zeph. 3:6, 7

The people who heard Zephaniah preach had grown so complacent to the Lord's warnings that He occasionally took extreme actions to shake them out of their complacency. He "cut off" entire nations and cities—including Israel—as an example of the judgment that was poised to fall. Perhaps His people would "receive instruction" before it was too late. But in spite of the Lord's best efforts, Judah remained

stubbornly “rebellious and polluted,” refusing to receive correction (Zeph. 3:1, 2). Rulers, prophets, judges, and priests persisted in doing evil, shutting out God’s urgent warnings (3:3, 4).

Many people—even entire nations—ignore God’s alarms. How are you contributing to a people who listen, and obey our God?

More: *Zephaniah’s prophecy was one of many messages in which God warned His people against turning from Him. When judgment finally fell, the people were without excuse.*

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Zephaniah 1

a **1:3** Figurative of idols
b **1:4** Hebrew *chemarim*
c **1:5** Or *Malcam,* an Ammonite god, also called *Molech* (compare Leviticus 18:21)
d **1:7** Literally *set apart, consecrated*
e **1:9** Compare 1 Samuel 5:5
f **1:11** Literally *Mortar,* a market district of Jerusalem
g **1:12** Literally *on their lees,* that is, settled like the dregs of wine

Zephaniah 2

a **2:1** Or *shameless*
b **2:6** Literally *excavations,* either underground huts or cisterns

Zephaniah 3

a **3:8** Septuagint and Syriac read *for witness;* Targum reads *for the day of My revelation for judgment;* Vulgate reads *for the day of My resurrection that is to come*.
b **3:15** Some Hebrew manuscripts, Septuagint, and Bomberg read *see;* Masoretic Text and Vulgate read *fear.*

Some fifty thousand people returned to Jerusalem from Babylon (Ezra 2:64, 65; 8:1–14) after King Cyrus of Persia declared the Hebrews' liberation from captivity. After seventy years in exile, the Jews could finally rebuild the temple of their city to honor their God (1:2–4). These returnees enthusiastically laid the new foundation with great fanfare.

Then the work stopped.

And for sixteen years (4:24), not a stone was added to the temple.

Appalled that the temple lay in ruins while God's people lived in fine houses, the prophet Haggai arrived on the scene with a pointed rebuke from the Lord (Hag. 1:4). The people's lack of dedication resulted in famine and frustration. God would no longer allow His people to be sidetracked by small-minded, worldly concerns. He urged them, "Consider your ways!" (1:5, 7).

Like the people of Haggai's day, we often become preoccupied with money and fine living, forsaking or delaying God's work while we chase after personal gratification.

The Book of Habakkuk challenges us to confront our misplaced priorities, reminding us that inaction can cause as much harm as action. For the Jews, the neglected ruin of the temple at Jerusalem stood as a powerful symbol of their spiritual decay.

Haggai prophesied from August through December of 520 B.C. (Hag. 1:1, 15; 2:1, 10, 20), about eighteen years after Cyrus permitted the Jews to return to their homeland.

Haggai's contemporaries included Zerubbabel, Ezra, Nehemiah, Zechariah, and perhaps Malachi.

Key Verses in Haggai

- "Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?" (Hag. 1:4).
- "Consider your ways! You have sown much, and bring in little; you eat, but do not have enough; you drink, but you are not filled with drink; you clothe yourselves, but no one is warm; and he who earns wages, earns wages to put into a bag with holes" (Hag. 1:5, 6).
- "I am with you, says the LORD" (Hag. 1:13).
- "My Spirit remains among you; do not fear!" (Hag. 2:5).
- "I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory" (Hag. 2:7).

Haggai 1

The Command to Build God's House

1 In the second year of King Darius, in the sixth month, on
the first day of the month, the word of the LORD came by
Haggai the prophet to Zerubbabel the son of Shealtiel,
governor of Judah, and to Joshua the son of Jehozadak, the
high priest, saying, *Haggai*

2 "Thus speaks the LORD of hosts, saying: 'This people
says, "The time has not come, the time that the LORD's
house should be built." ' "

3 Then the word of the LORD came by Haggai the
prophet, saying,

4 "*Is it* time for you yourselves to dwell in your paneled
houses, and this temple[a] *to lie* in ruins?"

5 Now therefore, thus says the LORD of hosts: "Consider
your ways!

6 "You have sown much, and bring in little;
You eat, but do not have enough;
You drink, but you are not filled with drink;
You clothe yourselves, but no one is warm;
And he who earns wages,
Earns wages *to put* into a bag with holes." *Do Things in Order*

7 Thus says the LORD of hosts: "Consider your ways!

8 "Go up to the mountains and bring wood and build the
temple, that I may take pleasure in it and be glorified," says
the LORD.

9 "*You* looked for much, but indeed *it came to* little; and
when you brought it home, I blew it away. Why?" says the

LORD of hosts. “Because of My house that *is in* ruins, while every one of you runs to his own house.

10 “Therefore the heavens above you withhold the dew,
and the earth withholds its fruit.

11 “For I called for a drought on the land and the mountains, on the grain and the new wine and the oil, on whatever the ground brings forth, on men and livestock, and on all the labor of *your* hands.”

The People’s Obedience

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared the presence of the LORD.

13 Then Haggai, the LORD’s messenger, spoke the LORD’s message to the people, saying, “I *am* with you, says the LORD.”

14 So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God,

15 on the twenty-fourth day of the sixth month, in the second year of King Darius. *Short-Term v. Long-Term*

Haggai 2

The Coming Glory of God's House

1 In the seventh *month,* on the twenty-first of the month, the
word of the LORD came by Haggai the prophet, saying:
2 "Speak now to Zerubbabel the son of Shealtiel, governor
of Judah, and to Joshua the son of Jehozadak, the high
priest, and to the remnant of the people, saying:
3 'Who is left among you who saw this temple[a] in its
former glory? And how do you see it now? In comparison
with it, *is this* not in your eyes as nothing? *Here and Now*
4 'Yet now be strong, Zerubbabel,' says the LORD; 'and be
strong, Joshua, son of Jehozadak, the high priest; and be
strong, all you people of the land,' says the LORD, 'and
work; for I *am* with you,' says the LORD of hosts.
5 'According *to* the word that I covenanted with you when
you came out of Egypt, so My Spirit remains among you; do
not fear!'
6 "For thus says the LORD of hosts: 'Once more (it *is* a
little while) I will shake heaven and earth, the sea and dry
land; *Shaking the Nations*
7 'and I will shake all nations, and they shall come to the
Desire of All Nations,[b] and I will fill this temple with glory,'
says the LORD of hosts.
8 'The silver *is* Mine, and the gold *is* Mine,' says the LORD
of hosts.
9 'The glory of this latter temple shall be greater than the
former,' says the LORD of hosts. 'And in this place I will
give peace,' says the LORD of hosts."

The People Are Defiled

10On the twenty-fourth *day* of the ninth *month,* in the second year of Darius, the word of the LORD came by Haggai the prophet, saying,

11"Thus says the LORD of hosts: 'Now, ask the priests *concerning the* law, saying,

12"If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" ' " Then the priests answered and said, "No."

13And Haggai said, "If *one who is* unclean *because* of a dead body touches any of these, will it be unclean?" So the priests answered and said, "It shall be unclean."

14Then Haggai answered and said, " 'So is this people, and so is this nation before Me,' says the LORD, 'and so is every work of their hands; and what they offer there is unclean.

Promised Blessing

15'And now, carefully consider from this day forward: from before stone was laid upon stone in the temple of the LORD—

16'since those *days,* when *one* came to a heap of twenty ephahs, there were *but* ten; when *one* came to the wine vat to draw out fifty baths from the press, there were *but* twenty.

17'I struck you with blight and mildew and hail in all the labors of your hands; yet you did not *turn* to Me,' says the LORD.

18'Consider now from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the LORD's temple was laid—consider it:

19'Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded *fruit*. *But* from this day I will bless *you*.' "

Zerubbabel Chosen as a Signet

20And again the word of the LORD came to Haggai on the twenty-fourth day of the month, saying,
21"Speak to Zerubbabel, governor of Judah, saying:

> 'I will shake heaven and earth.
> 22I will overthrow the throne of kingdoms;
> I will destroy the strength of the Gentile kingdoms.
> I will overthrow the chariots
> And those who ride in them;
> The horses and their riders shall come down,
> Every one by the sword of his brother.

23'In that day,' says the LORD of hosts, 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a signet *ring;* for I have chosen you,' says the LORD of hosts."

Haggai

Hag. 1:1

Name means: “Festive.”

Home: Possibly born in Babylon; relocated to Jerusalem in 538 B.C.

Occupation: Prophet in postexilic Jerusalem.

Best known for: His eagerness to complete temple construction, in contrast to the apathy of many of his neighbors.

Think About It: *What does Haggai teach you about how to overcome apathy?*

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Do Things in Order

Hag. 1:6

The Jews who left Babylon for Jerusalem struggled like any refugees in the aftermath of war. They were poor, and they lacked basic necessities. Much of their former home lay wrecked and desolate. They faced the arduous task of rebuilding their cities and recovering their heritage. For the Babylonian exiles, this included the reconstruction of the temple, the spiritual hub of their community.

At first the returnees enthusiastically rallied around the temple project. Within a year or two, however, they gave up. For the next

sixteen years, temple construction came to a halt while everyone devoted themselves to reestablishing an economy.

To a large extent, they succeeded. Scripture reports that the inhabitants of Jerusalem built paneled houses (Hag. 1:4), a sign of increased wealth. They worked hard, reclaiming and replanting fields and vineyards. But the time for spiritual renewal had been put off for far too long. The Lord sent the prophet Haggai to tell the people to get back to work on the temple, asking, "Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?" (1:4).

The people's work in and of itself was not wrong, but it was out of order given the temple's disrepair (1:6). The people's priorities were misplaced. They were sating their material hungers but starving themselves spiritually. They needed to finish what they had begun: establishing a gathering place for worship (1:9–11).

God longs for us to put first things first, guarding and promoting our spiritual health over any worldly consideration.

More: *Solomon learned the truth about material possessions and spiritual poverty the hard way. Read his conclusions in Eccl. 2. Haggai's message does not devalue hard work. We are to work diligently and faithfully, as though working for Christ Himself. See "The Lord's Employees" at Col. 3:22–24 and "People at Work" at Ps. 8:6.*

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Short-Term v. Long-Term

Hag. 1:15

The prophet Haggai spent four months restarting the stalled project of rebuilding the temple.

Date	Accomplishment
August 29, 520 B.C.	Presented a status report on the situation and helped people see why their failure to complete the temple was a problem (Hag. 1:1–11).

September 21, 520 B.C.	Reaffirmed the Lord's commitment to assist His people; restarted construction (Hag. 1:12–15).
October 17, 520 B.C.	Reviewed the project's long-term significance, promising that the new temple would be more glorious than the old (Hag. 2:1–9).
December 18, 520 B.C.	Announced that God would begin blessing the people again in light of their hard work (Hag. 2:10–19).
December 18, 520 B.C.	Presented a message to Zerubbabel concerning God's plan to "shake heaven and earth," and the news that the Lord had chosen Zerubbabel to play a part in His plan (Hag. 2:20–23).

Haggai's job was to keep the leaders of Jerusalem and their workers focused on the task at hand. But he also had to help them see the larger value of serving God instead of chasing their own comfort (Hag. 1:6–9). Haggai encouraged the people to exchange their short-term view for a long-term view. Often, what makes us happy today can make us miserable later, but what requires sacrifice in the short term leads to happiness and other rewards in the long term (Matt. 6:19–21).

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Here and Now

Hag. 2:3–5

As a new temple began to rise on the site where the original house of God had stood, some of the elderly among Jerusalem's citizens remembered the "former glory" of the first temple. Its exquisite cedar paneling, gold overlays, and magnificent furnishings made the new temple seem "as nothing."

The Lord did not stop these people from honoring the past, but He did urge them not to neglect the present. He challenged leaders and laborers to "be strong . . . and work; for I am with you" (Hag. 2:4).

The new structure would not restore Solomon's gilded glories, but it would do something much more important: provide a gathering place for worship and the revitalization of God's community.

Scripture repeatedly encourages people of all ages to remember and honor the past. But it also urges people of all ages to face the reality of the present. God is at work today just as much as yesterday. When we cooperate with what God is doing here and now, who knows what wonders we will accomplish?

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Shaking the Nations

Hag. 2:6, 7

Haggai predicted that the Lord planned to rock the nations. Twice he said that God would "shake heaven and earth" (Hag. 2:6, 7, 21, 22). But these twin messages seem to refer to two completely different events, or at least two completely different sides to one event. One deals with salvation, while the other concerns God's judgment:

Salvation (Hag. 2:6, 7)	Judgment (Hag. 2:21, 22)
"Once more . . . I will shake heaven and earth, the sea and dry land; and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory."	"I will shake heaven and earth. I will overthrow the throne of kingdoms; I will destroy the strength of the Gentile kingdoms. I will overthrow the chariots and those who ride in them; the horses and their riders shall come down, every one by the sword of his brother."

These passages show that God sets before the world a choice similar to what Moses put to Israel just before entering the Promised Land—a choice between blessing and curse, salvation and judgment, life and death (Deut. 30:19).

Just as Moses encouraged the Israelites to choose life, God also invites all nations to choose life. When the Lord judges the nations, His judgment will be final. So He "shakes" the earth. He wants everyone to repent of evil and turn toward Him, the "Desire of All Nations." If we persist in turning away, He allows us to self-destruct, "every one by the sword of his brother" (Hag. 2:22).

God judges all people by the same righteous standard. He does not play favorites. His invitation today is the same as in Haggai's day—to turn to Him and find life to live each and every day.

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Haggai 1

a **1:4** Literally *house,* and so in verse 8

Haggai 2

a **2:3** Literally *house,* and so in verses 7 and 9
b **2:7** Or *the desire of all nations*

Zechariah was probably a child when the Jews began returning from Babylon to Jerusalem in 538 B.C. As he began delivering prophetic messages around 520 B.C., he worked closely with the prophet Haggai (see his profile at Hag. 1:1), the governor Zerubbabel, and especially the scribe Ezra.

All of these spiritual leaders had one goal in mind: to reestablish God's people in their homeland. The exiles who had returned to Jerusalem wept when they saw the rubble that was once a glorious temple and holy city. They enthusiastically committed to rebuilding the temple and restoring their religious practices and sense of community. Fierce opposition from outsiders and the people's own preoccupation with material wealth caused their efforts to lag, and construction halted for sixteen years (Ezra 4; Hag. 1:4). Two months after the prophet Haggai began to prod the people to resume their work, Zechariah also began to speak.

Zechariah's visions and prophecies encouraged the returnees to obey God and enjoy His blessings (Zech. 1:3). He promoted the completion of the temple (1:16; 6:15), and he looked ahead to a Messiah who would one day rule God's people. The Book of Zechariah is second only to the Book of Isaiah for its volume of prophecies that foreshadow Jesus.

Zechariah 1:1 attributes the book to the prophet for whom the book is named, Zechariah son of Berechiah, the son of Iddo the prophet. The book is set in Jerusalem, but the prophet's message touches on God's work across the

world and throughout time. Zechariah 1–8 is believed to be contemporaneous with Ezra 5–6.

Key Verses in Zechariah

- " 'Return to Me,' says the LORD of hosts, 'and I will return to you' " (Zech. 1:3).
- " 'Not by might nor by power, but by My Spirit,' says the LORD of hosts" (Zech. 4:6).
- "The eyes of the LORD . . . scan to and fro throughout the whole earth" (Zech. 4:10).
- "Behold, your King is coming to you; He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey" (Zech. 9:9).
- "Then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son" (Zech. 12:10).
- "Strike the Shepherd, and the sheep will be scattered" (Zech. 13:7).
- "And the Mount of Olives shall be split in two, from east to west" (Zech. 14:4).
- "In that day 'HOLINESS TO THE LORD' shall be engraved on the bells of the horses" (Zech. 14:20).

Zechariah 1

A Call to Repentance

1 In the eighth month of the second year of Darius, the word
of the LORD came to Zechariah the son of Berechiah, the
son of Iddo the prophet, saying, *Zechariah*

2 "The LORD has been very angry with your fathers.

3 "Therefore say to them, 'Thus says the LORD of hosts:
"Return to Me," says the LORD of hosts, "and I will return
to you," says the LORD of hosts.

4 "Do not be like your fathers, to whom the former
prophets preached, saying, 'Thus says the LORD of hosts:
"Turn now from your evil ways and your evil deeds." ' But
they did not hear nor heed Me," says the LORD.

5 "Your fathers, where *are* they?
And the prophets, do they live forever?
6 Yet surely My words and My statutes,
Which I commanded My servants the
prophets,
Did they not overtake your fathers?

"So they returned and said:

'Just as the LORD of hosts determined to do
to us,
According to our ways and according to our
deeds,
So He has dealt with us.' " ' "

Vision of the Horses

7 On the twenty-fourth day of the eleventh month, which
is the month Shebat, in the second year of Darius, the word

of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet:

8 I saw by night, and behold, a man riding on a red horse,
and it stood among the myrtle trees in the hollow; and
behind him *were* horses: red, sorrel, and white.

9 Then I said, “My lord, what *are* these?” So the angel
who talked with me said to me, “I will show you what they
are.”

10 And the man who stood among the myrtle trees
answered and said, “These *are the ones* whom the LORD
has sent to walk to and fro throughout the earth.”

11 So they answered the Angel of the LORD, who stood
among the myrtle trees, and said, “We have walked to and
fro throughout the earth, and behold, all the earth is
resting quietly.”

The LORD Will Comfort Zion

12 Then the Angel of the LORD answered and said, “O
LORD of hosts, how long will You not have mercy on
Jerusalem and on the cities of Judah, against which You
were angry these seventy years?”

13 And the LORD answered the angel who talked to me,
with good *and* comforting words.

14 So the angel who spoke with me said to me, “Proclaim,
saying, ‘Thus says the LORD of hosts:

> “I am zealous for Jerusalem
> And for Zion with great zeal.
> 15 I am exceedingly angry with the nations at
> ease;
> For I was a little angry,
> And they helped—*but* with evil *intent*.”

16 ‘Therefore thus says the LORD:

“I am returning to Jerusalem with mercy;
My house shall be built in it,” says the LORD
of hosts,
“And a *surveyor’s* line shall be stretched out
over Jerusalem.” ’

17 “Again proclaim, saying, ‘Thus says the LORD of hosts:

“My cities shall again spread out through
prosperity;
The LORD will again comfort Zion,
And will again choose Jerusalem.” ’ ”

Vision of the Horns

18 Then I raised my eyes and looked, and there *were* four horns.

19 And I said to the angel who talked with me, “What *are* these?” So he answered me, “These *are* the horns that have scattered Judah, Israel, and Jerusalem.”

20 Then the LORD showed me four craftsmen.

21 And I said, “What are these coming to do?” So he said, “These *are* the horns that scattered Judah, so that no one could lift up his head; but the craftsmen[a] are coming to terrify them, to cast out the horns of the nations that lifted up *their* horn against the land of Judah to scatter it.”

Zechariah 2

Vision of the Measuring Line

1 Then I raised my eyes and looked, and behold, a man with
a measuring line in his hand.
2 So I said, “Where are you going?” And he said to me, “To
measure Jerusalem, to see what *is* its width and what *is* its
length.”
3 And there *was* the angel who talked with me, going out;
and another angel was coming out to meet him,
4 who said to him, “Run, speak to this young man, saying:
‘Jerusalem shall be inhabited *as* towns without walls,
because of the multitude of men and livestock in it. *A World Without Walls*
5 ‘For I,’ says the LORD, ‘will be a wall of fire all around
her, and I will be the glory in her midst.’ ”

Future Joy of Zion and Many Nations

6 “Up, up! Flee from the land of the north,” says the
LORD; “for I have spread you abroad like the four winds of
heaven,” says the LORD.
7 “Up, Zion! Escape, you who dwell with the daughter of
Babylon.”
8 For thus says the LORD of hosts: “He sent Me after
glory, to the nations which plunder you; for he who touches
you touches the apple of His eye.
9 “For surely I will shake My hand against them, and they
shall become spoil for their servants. Then you will know
that the LORD of hosts has sent Me.
10 “Sing and rejoice, O daughter of Zion! For behold, I am
coming and I will dwell in your midst,” says the LORD.

11 “Many nations shall be joined to the LORD in that day,
and they shall become My people. And I will dwell in your
midst. Then you will know that the LORD of hosts has sent
Me to you.
12 “And the LORD will take possession of Judah as His
inheritance in the Holy Land, and will again choose
Jerusalem.
13 “Be silent, all flesh, before the LORD, for He is aroused
from His holy habitation!”

Zechariah 3

Vision of the High Priest

1 Then he showed me Joshua the high priest standing before
the Angel of the LORD, and Satan standing at his right
hand to oppose him.
2 And the LORD said to Satan, "The LORD rebuke you,
Satan! The LORD who has chosen Jerusalem rebuke you! *Is*
this not a brand plucked from the fire?" *Satan the Schemer*
3 Now Joshua was clothed with filthy garments, and was
standing before the Angel.
4 Then He answered and spoke to those who stood before
Him, saying, "Take away the filthy garments from him."
And to him He said, "See, I have removed your iniquity
from you, and I will clothe you with rich robes."
5 And I said, "Let them put a clean turban on his head."
So they put a clean turban on his head, and they put the
clothes on him. And the Angel of the LORD stood by.

The Coming Branch

6 Then the Angel of the LORD admonished Joshua, saying,
7 "Thus says the LORD of hosts:

> 'If you will walk in My ways,
> And if you will keep My command,
> Then you shall also judge My house,
> And likewise have charge of My courts;
> I will give you places to walk
> Among these who stand here.
>
> 8 'Hear, O Joshua, the high priest,

You and your companions who sit before
you,
For they are a wondrous sign;
For behold, I am bringing forth My Servant
the BRANCH.
9For behold, the stone
That I have laid before Joshua:
Upon the stone *are* seven eyes.
Behold, I will engrave its inscription,’
Says the LORD of hosts,
‘And I will remove the iniquity of that land in
one day.
10In that day,’ says the LORD of hosts,
‘Everyone will invite his neighbor
Under his vine and under his fig tree.’ ”

Zechariah 4

Vision of the Lampstand and Olive Trees

1 Now the angel who talked with me came back and
wakened me, as a man who is wakened out of his sleep.
2 And he said to me, “What do you see?” So I said, “I am
looking, and there *is* a lampstand of solid gold with a bowl
on top of it, and on the *stand* seven lamps with seven pipes
to the seven lamps.
3 “Two olive trees *are* by it, one at the right of the bowl
and the other at its left.”
4 So I answered and spoke to the angel who talked with
me, saying, “What *are* these, my lord?”
5 Then the angel who talked with me answered and said
to me, “Do you not know what these are?” And I said, “No,
my lord.”
6 So he answered and said to me:

> “This *is* the word of the LORD to
> Zerubbabel:
> ‘Not by might nor by power, but by My
> Spirit,’
> Says the LORD of hosts. *Speaking the Truth*
> 7 ‘Who *are* you, O great mountain?
> Before Zerubbabel *you shall become* a plain!
> And he shall bring forth the capstone
> With shouts of “Grace, grace to it!” ’ ”

8 Moreover the word of the LORD came to me, saying:

> 9 “The hands of Zerubbabel
> Have laid the foundation of this temple;[a]
> His hands shall also finish *it*.

Then you will know
That the LORD of hosts has sent Me to you.
10For who has despised the day of small
things?
For these seven rejoice to see
The plumb line in the hand of Zerubbabel.
They are the eyes of the LORD,
Which scan to and fro throughout the whole
earth.”

11Then I answered and said to him, “What *are* these two olive trees—at the right of the lampstand and at its left?”

12And I further answered and said to him, “What *are these* two olive branches that *drip* into the receptacles[b] of the two gold pipes from which the golden *oil* drains?”

13Then he answered me and said, “Do you not know what these *are?*” And I said, “No, my lord.”

14So he said, “These *are* the two anointed ones, who stand beside the Lord of the whole earth.”

Zechariah 5

Vision of the Flying Scroll

1 Then I turned and raised my eyes, and saw there a flying
scroll. *The Parables of Zechariah*
2 And he said to me, “What do you see?” So I answered, “I
see a flying scroll. Its length *is* twenty cubits and its width
ten cubits.”
3 Then he said to me, “This *is* the curse that goes out over
the face of the whole earth: ‘Every thief shall be expelled,’
according *to* this side of *the scroll;* and, ‘Every perjurer
shall be expelled,’ according *to* that side of it.”

4 “I will send out *the curse,*” says the LORD
of hosts;
“It shall enter the house of the thief
And the house of the one who swears falsely
by My name.
It shall remain in the midst of his house
And consume it, with its timber and stones.”

Vision of the Woman in a Basket

5 Then the angel who talked with me came out and said to
me, “Lift your eyes now, and see what this *is* that goes
forth.”
6 So I asked, “What *is* it?” And he said, “It *is* a basket[a]
that is going forth.” He also said, “This *is* their resemblance
throughout the earth:
7 “Here *is* a lead disc lifted up, and this *is* a woman sitting
inside the basket”;
8 then he said, “This *is* Wickedness!” And he thrust her
down into the basket, and threw the lead cover[b] over its

mouth.

9 Then I raised my eyes and looked, and there *were* two
women, coming with the wind in their wings; for they had
wings like the wings of a stork, and they lifted up the
basket between earth and heaven.

10 So I said to the angel who talked with me, “Where are
they carrying the basket?”

11 And he said to me, “To build a house for it in the land of
Shinar;[c] when it is ready, *the basket* will be set there on its
base.”

Zechariah 6

Vision of the Four Chariots

1 Then I turned and raised my eyes and looked, and behold,
four chariots *were* coming from between two mountains,
and the mountains *were* mountains of bronze.
2 With the first chariot *were* red horses, with the second
chariot black horses,
3 with the third chariot white horses, and with the fourth
chariot dappled horses—strong *steeds*.
4 Then I answered and said to the angel who talked with
me, "What *are* these, my lord?"
5 And the angel answered and said to me, "These *are* four
spirits of heaven, who go out from *their* station before the
Lord of all the earth.
6 "The one with the black horses is going to the north
country, the white are going after them, and the dappled
are going toward the south country."
7 Then the strong *steeds* went out, eager to go, that they
might walk to and fro throughout the earth. And He said,
"Go, walk to and fro throughout the earth." So they walked
to and fro throughout the earth.
8 And He called to me, and spoke to me, saying, "See,
those who go toward the north country have given rest to
My Spirit in the north country."

The Command to Crown Joshua

9 Then the word of the LORD came to me, saying:
10 "Receive *the gift* from the captives—from Heldai,
Tobijah, and Jedaiah, who have come from Babylon—and go
the same day and enter the house of Josiah the son of
Zephaniah.

11 “Take the silver and gold, make an elaborate crown,
and set *it* on the head of Joshua the son of Jehozadak, the
high priest.
12 “Then speak to him, saying, ‘Thus says the LORD of
hosts, saying:

> “Behold, the Man whose name *is* the
> BRANCH!
> From His place He shall branch out,
> And He shall build the temple of the LORD;
> 13 Yes, He shall build the temple of the
> LORD.
> He shall bear the glory,
> And shall sit and rule on His throne;
> So He shall be a priest on His throne,
> And the counsel of peace shall be between
> them both.” ’

14 “Now the elaborate crown shall be for a memorial in
the temple of the LORD for Helem,[a] Tobijah, Jedaiah, and
Hen the son of Zephaniah.
15 “Even those from afar shall come and build the temple
of the LORD. Then you shall know that the LORD of hosts
has sent Me to you. And *this* shall come to pass if you
diligently obey the voice of the LORD your God.”

Zechariah 7

Obedience Better than Fasting

1 Now in the fourth year of King Darius it came to pass *that*
the word of the LORD came to Zechariah, on the fourth day
of the ninth month, Chislev,
2 when *the people*[a] sent Sherezer,[b] with Regem-Melech
and his men, *to* the house of God,[c] to pray before the
LORD,
3 *and* to ask the priests who *were* in the house of the
LORD of hosts, and the prophets, saying, "Should I weep in
the fifth month and fast as I have done for so many years?"
4 Then the word of the LORD of hosts came to me, saying,
5 "Say to all the people of the land, and to the priests:
'When you fasted and mourned in the fifth and seventh
months during those seventy years, did you really fast for
Me—for Me? *Food for the Fasting*
6 'When you eat and when you drink, do you not eat and
drink *for yourselves?*
7 '*Should you* not *have obeyed* the words which the LORD
proclaimed through the former prophets when Jerusalem
and the cities around it were inhabited and prosperous, and
the South[d] and the Lowland were inhabited?' "

Disobedience Resulted in Captivity

8 Then the word of the LORD came to Zechariah, saying,
9 "Thus says the LORD of hosts:

'Execute true justice,
Show mercy and compassion
Everyone to his brother.

[10]Do not oppress the widow or the
fatherless,
The alien or the poor.
Let none of you plan evil in his heart
Against his brother.’

[11]“But they refused to heed, shrugged their shoulders, and stopped their ears so that they could not hear.
[12]“Yes, they made their hearts like flint, refusing to hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets. Thus great wrath came from the LORD of hosts.
[13]“Therefore it happened, *that* just as He proclaimed and they would not hear, so they called out and I would not listen,” says the LORD of hosts.
[14]“But I scattered them with a whirlwind among all the nations which they had not known. Thus the land became desolate after them, so that no one passed through or returned; for they made the pleasant land desolate.”

Zechariah 8

Jerusalem, Holy City of the Future

1 Again the word of the LORD of hosts came, saying,
2 “Thus says the LORD of hosts:

‘I am zealous for Zion with great zeal;
With great fervor I am zealous for her.’

3 “Thus says the LORD:

‘I will return to Zion,
And dwell in the midst of Jerusalem.
Jerusalem shall be called the City of Truth,
The Mountain of the LORD of hosts,
The Holy Mountain.’

4 “Thus says the LORD of hosts:

‘Old men and old women shall again sit
In the streets of Jerusalem,
Each one with his staff in his hand
Because of great age.
5 The streets of the city
Shall be full of boys and girls
Playing in its streets.’

6 “Thus says the LORD of hosts:

‘If it is marvelous in the eyes of the remnant
of this people in these days,
Will it also be marvelous in My eyes?’
Says the LORD of hosts.

7 “Thus says the LORD of hosts:

‘Behold, I will save My people from the land
of the east
And from the land of the west;
8 I will bring them *back,*
And they shall dwell in the midst of
Jerusalem.
They shall be My people
And I will be their God,
In truth and righteousness.’

9 “Thus says the LORD of hosts:

‘Let your hands be strong,
You who have been hearing in these days
These words by the mouth of the prophets,
Who *spoke* in the day the foundation was
laid
For the house of the LORD of hosts,
That the temple might be built.
10 For before these days
There were no wages for man nor any hire
for beast;
There was no peace from the enemy for
whoever went out or came in;
For I set all men, everyone, against his
neighbor.

11 ‘But now I *will* not *treat* the remnant of this people as in the former days,’ says the LORD of hosts.

12 ‘For the seed *shall be* prosperous,
The vine shall give its fruit,
The ground shall give her increase,
And the heavens shall give their dew—

I will cause the remnant of this people
To possess all these.
13And it shall come to pass
That just as you were a curse among the nations,
O house of Judah and house of Israel,
So I will save you, and you shall be a blessing.
Do not fear,
Let your hands be strong.’

14“For thus says the LORD of hosts:

‘Just as I determined to punish you
When your fathers provoked Me to wrath,’
Says the LORD of hosts,
‘And I would not relent,
15So again in these days
I am determined to do good
To Jerusalem and to the house of Judah.
Do not fear.
16These *are* the things you shall do:
Speak each man the truth to his neighbor;
Give judgment in your gates for truth, justice, and peace;
17Let none of you think evil in your[a] heart against your neighbor;
And do not love a false oath.
For all these *are things* that I hate,’
Says the LORD.”

18Then the word of the LORD of hosts came to me, saying,
19“Thus says the LORD of hosts:

‘The fast of the fourth *month,*
The fast of the fifth,
The fast of the seventh,
And the fast of the tenth,
Shall be joy and gladness and cheerful feasts
For the house of Judah.
Therefore love truth and peace.’

20 “Thus says the LORD of hosts:

‘Peoples shall yet come,
Inhabitants of many cities;
21 The inhabitants of one *city* shall go to another, saying,
“Let us continue to go and pray before the LORD,
And seek the LORD of hosts.
I myself will go also.”
22 Yes, many peoples and strong nations
Shall come to seek the LORD of hosts in Jerusalem,
And to pray before the LORD.’

23 “Thus says the LORD of hosts: ‘In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, “Let us go with you, for we have heard *that* God *is* with you.” ’ ”

Zechariah 9

Israel Defended Against Enemies

1 The burden[a] of the word of the LORD
Against the land of Hadrach,
And Damascus its resting place
(For the eyes of men
And all the tribes of Israel
Are on the LORD);
2 Also *against* Hamath, *which* borders on it,
And *against* Tyre and Sidon, though they are
very wise.

3 For Tyre built herself a tower,
Heaped up silver like the dust,
And gold like the mire of the streets.
4 Behold, the LORD will cast her out;
He will destroy her power in the sea,
And she will be devoured by fire.

5 Ashkelon shall see *it* and fear;
Gaza also shall be very sorrowful;
And Ekron, for He dried up her expectation.
The king shall perish from Gaza,
And Ashkelon shall not be inhabited.

6 "A mixed race shall settle in Ashdod,
And I will cut off the pride of the Philistines.
7 I will take away the blood from his mouth,
And the abominations from between his
teeth.
But he who remains, even he *shall be* for our
God,

And shall be like a leader in Judah,
And Ekron like a Jebusite.
8I will camp around My house
Because of the army,
Because of him who passes by and him who returns.
No more shall an oppressor pass through them,
For now I have seen with My eyes.

The Coming King

9"Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He *is* just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.
10I will cut off the chariot from Ephraim
And the horse from Jerusalem;
The battle bow shall be cut off.
He shall speak peace to the nations;
His dominion *shall be* 'from sea to sea,
And from the River to the ends of the earth.'[b]

God Will Save His People

11"As for you also,
Because of the blood of your covenant,
I will set your prisoners free from the waterless pit.
12Return to the stronghold,
You prisoners of hope.
Even today I declare
That I will restore double to you.
13For I have bent Judah, My *bow,*

Fitted the bow with Ephraim,
And raised up your sons, O Zion,
Against your sons, O Greece,
And made you like the sword of a mighty man.”

14 Then the LORD will be seen over them,
And His arrow will go forth like lightning.
The Lord GOD will blow the trumpet,
And go with whirlwinds from the south.
15 The LORD of hosts will defend them;
They shall devour and subdue with slingstones.
They shall drink *and* roar as if with wine;
They shall be filled *with blood* like basins,
Like the corners of the altar.
16 The LORD their God will save them in that day,
As the flock of His people.
For they *shall be like* the jewels of a crown,
Lifted like a banner over His land—
17 For how great is its[c] goodness
And how great[d] its beauty!
Grain shall make the young men thrive,
And new wine the young women.

Zechariah 10

Restoration of Judah and Israel

1 Ask the LORD for rain
In the time of the latter rain.[a]
The LORD will make flashing clouds;
He will give them showers of rain,
Grass in the field for everyone.

2 For the idols[b] speak delusion;
The diviners envision lies,
And tell false dreams;
They comfort in vain.
Therefore *the people* wend their way like
sheep;
They are in trouble because *there is* no
shepherd.

3 "My anger is kindled against the
shepherds,
And I will punish the goatherds.
For the LORD of hosts will visit His flock,
The house of Judah,
And will make them as His royal horse in the
battle.
4 From him comes the cornerstone,
From him the tent peg,
From him the battle bow,
From him every ruler[c] together.
5 They shall be like mighty men,
Who tread down *their enemies*
In the mire of the streets in the battle.

They shall fight because the LORD is with
them,
And the riders on horses shall be put to
shame.

6 “I will strengthen the house of Judah,
And I will save the house of Joseph.
I will bring them back,
Because I have mercy on them.
They shall be as though I had not cast them
aside;
For I *am* the LORD their God,
And I will hear them.
7 *Those of* Ephraim shall be like a mighty
man,
And their heart shall rejoice as if with wine.
Yes, their children shall see *it* and be glad;
Their heart shall rejoice in the LORD.
8 I will whistle for them and gather them,
For I will redeem them;
And they shall increase as they once
increased.

9 “I will sow them among the peoples,
And they shall remember Me in far
countries;
They shall live, together with their children,
And they shall return.
10 I will also bring them back from the land
of Egypt,
And gather them from Assyria.
I will bring them into the land of Gilead and
Lebanon,
Until no *more room* is found for them.

11 He shall pass through the sea with affliction,
And strike the waves of the sea:
All the depths of the River[d] shall dry up.
Then the pride of Assyria shall be brought down,
And the scepter of Egypt shall depart.

12 “So I will strengthen them in the LORD,
And they shall walk up and down in His name,”
Says the LORD.

Zechariah 11

Desolation of Israel

1 Open your doors, O Lebanon,
That fire may devour your cedars.
2 Wail, O cypress, for the cedar has fallen,
Because the mighty *trees* are ruined.
Wail, O oaks of Bashan,
For the thick forest has come down.
3 *There is* the sound of wailing shepherds!
For their glory is in ruins.
There is the sound of roaring lions!
For the pride[a] of the Jordan is in ruins.

Prophecy of the Shepherds

4 Thus says the LORD my God, "Feed the flock for slaughter,
5 "whose owners slaughter them and feel no guilt; those who sell them say, 'Blessed be the LORD, for I am rich'; and their shepherds do not pity them.
6 "For I will no longer pity the inhabitants of the land," says the LORD. "But indeed I will give everyone into his neighbor's hand and into the hand of his king. They shall attack the land, and I will not deliver *them* from their hand."
7 So I fed the flock for slaughter, in particular the poor of the flock.[b] I took for myself two staffs: the one I called Beauty,[c] and the other I called Bonds;[d] and I fed the flock.
8 I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me.
9 Then I said, "I will not feed you. Let what is dying die, and what is perishing perish. Let those that are left eat

each other’s flesh.”

10 And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples.

11 So it was broken on that day. Thus the poor[e] of the flock, who were watching me, knew that it *was* the word of the LORD.

12 Then I said to them, “If it is agreeable to you, give *me* my wages; and if not, refrain.” So they weighed out for my wages thirty *pieces* of silver.

13 And the LORD said to me, “Throw it to the potter”—that princely price they set on me. So I took the thirty *pieces* of silver and threw them into the house of the LORD for the potter.

14 Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.

15 And the LORD said to me, “Next, take for yourself the implements of a foolish shepherd.

16 “For indeed I will raise up a shepherd in the land *who* will not care for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in pieces.

17 “Woe to the worthless shepherd,
Who leaves the flock!
A sword *shall be* against his arm
And against his right eye;
His arm shall completely wither,
And his right eye shall be totally blinded.”

Zechariah 12

The Coming Deliverance of Judah

1 The burden[a] of the word of the LORD against Israel. Thus
says the LORD, who stretches out the heavens, lays the
foundation of the earth, and forms the spirit of man within
him:
2 "Behold, I will make Jerusalem a cup of drunkenness to
all the surrounding peoples, when they lay siege against
Judah and Jerusalem.
3 "And it shall happen in that day that I will make
Jerusalem a very heavy stone for all peoples; all who would
heave it away will surely be cut in pieces, though all
nations of the earth are gathered against it.
4 "In that day," says the LORD, "I will strike every horse
with confusion, and its rider with madness; I will open My
eyes on the house of Judah, and will strike every horse of
the peoples with blindness.
5 "And the governors of Judah shall say in their heart, 'The
inhabitants of Jerusalem *are* my strength in the LORD of
hosts, their God.'
6 "In that day I will make the governors of Judah like a
firepan in the woodpile, and like a fiery torch in the
sheaves; they shall devour all the surrounding peoples on
the right hand and on the left, but Jerusalem shall be
inhabited again in her own place—Jerusalem.
7 "The LORD will save the tents of Judah first, so that the
glory of the house of David and the glory of the inhabitants
of Jerusalem shall not become greater than that of Judah.
8 "In that day the LORD will defend the inhabitants of
Jerusalem; the one who is feeble among them in that day

shall be like David, and the house of David *shall be* like God, like the Angel of the LORD before them.

9 "It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

Mourning for the Pierced One

10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son,* and grieve for Him as one grieves for a firstborn.

11 "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.[b]

12 "And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

13 "the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves;

14 "all the families that remain, every family by itself, and their wives by themselves.

Zechariah 13

Idolatry Cut Off

1 “In that day a fountain shall be opened for the house of
David and for the inhabitants of Jerusalem, for sin and for
uncleanness.

2 “It shall be in that day,” says the LORD of hosts, “*that* I
will cut off the names of the idols from the land, and they
shall no longer be remembered. I will also cause the
prophets and the unclean spirit to depart from the land.

3 “It shall come to pass *that* if anyone still prophesies,
then his father and mother who begot him will say to him,
‘You shall not live, because you have spoken lies in the
name of the LORD.’ And his father and mother who begot
him shall thrust him through when he prophesies.

4 “And it shall be in that day *that* every prophet will be
ashamed of his vision when he prophesies; they will not
wear a robe of coarse hair to deceive.

5 “But he will say, ‘I *am* no prophet, I *am* a farmer; for a
man taught me to keep cattle from my youth.’

6 “And *one* will say to him, ‘What are these wounds
between your arms?’[a] Then he will answer, ‘*Those* with
which I was wounded in the house of my friends.’

The Shepherd Savior

7 “Awake, O sword, against My Shepherd,
Against the Man who is My Companion,”
Says the LORD of hosts.
“Strike the Shepherd,
And the sheep will be scattered;
Then I will turn My hand against the little
ones. *Jesus and the Minor Prophets*

8 And it shall come to pass in all the land,”
Says the LORD,
“*That* two-thirds in it shall be cut off *and* die,
But *one*-third shall be left in it:
9 I will bring the *one*-third through the fire,
Will refine them as silver is refined,
And test them as gold is tested.
They will call on My name,
And I will answer them.
I will say, ‘This *is* My people’;
And each one will say, ‘The LORD *is* my God.’ ”

Zechariah 14

The Day of the LORD

1 Behold, the day of the LORD is coming,
And your spoil will be divided in your midst.
2 For I will gather all the nations to battle
against Jerusalem;
The city shall be taken,
The houses rifled,
And the women ravished.
Half of the city shall go into captivity,
But the remnant of the people shall not be
cut off from the city.

3 Then the LORD will go forth
And fight against those nations,
As He fights in the day of battle.
4 And in that day His feet will stand on the
Mount of Olives,
Which faces Jerusalem on the east.
And the Mount of Olives shall be split in two,
From east to west,
Making a very large valley;
Half of the mountain shall move toward the
north
And half of it toward the south.

5 Then you shall flee *through* My mountain
valley,
For the mountain valley shall reach to Azal.
Yes, you shall flee
As you fled from the earthquake
In the days of Uzziah king of Judah.

Thus the LORD my God will come,
And all the saints with You.[a]

6 It shall come to pass in that day
That there will be no light;
The lights will diminish.
7 It shall be one day
Which is known to the LORD—
Neither day nor night.
But at evening time it shall happen
That it will be light.

8 And in that day it shall be
That living waters shall flow from Jerusalem,
Half of them toward the eastern sea
And half of them toward the western sea;
In both summer and winter it shall occur.
9 And the LORD shall be King over all the earth.
In that day it shall be—
"The LORD *is* one,"[b]
And His name one.

10 All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. *Jerusalem*[c] shall be raised up and inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner Gate, and *from* the Tower of Hananel to the king's winepresses.

11 *The people* shall dwell in it;
And no longer shall there be utter destruction,
But Jerusalem shall be safely inhabited.

12And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem:

Their flesh shall dissolve while they stand on
their feet,
Their eyes shall dissolve in their sockets,
And their tongues shall dissolve in their
mouths.

13It shall come to pass in that day
That a great panic from the LORD will be
among them.
Everyone will seize the hand of his neighbor,
And raise his hand against his neighbor's
hand;
14Judah also will fight at Jerusalem.
And the wealth of all the surrounding
nations
Shall be gathered together:
Gold, silver, and apparel in great abundance.

15Such also shall be the plague
On the horse *and* the mule,
On the camel and the donkey,
And on all the cattle that will be in those
camps.
So *shall* this plague *be*.

The Nations Worship the King

16And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.

17And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the

LORD of hosts, on them there will be no rain.

18 If the family of Egypt will not come up and enter in,
they *shall have* no *rain;* they shall receive the plague with
which the LORD strikes the nations who do not come up to
keep the Feast of Tabernacles.

19 This shall be the punishment of Egypt and the
punishment of all the nations that do not come up to keep
the Feast of Tabernacles.

20 In that day “HOLINESS TO THE LORD” shall be
engraved on the bells of the horses. The pots in the LORD’s
house shall be like the bowls before the altar.

21 Yes, every pot in Jerusalem and Judah shall be holiness
to the LORD of hosts.[d] Everyone who sacrifices shall come
and take them and cook in them. In that day there shall no
longer be a Canaanite in the house of the LORD of hosts.

Zechariah
Zech. 1:1

Name means: “The Lord Remembers.”

Not to be confused with: At least 27 other men of the same name in the Bible, including the son and successor of Jeroboam II (2 Kin. 14:29; 15:8) and the father of John the Baptist (Zacharias; Luke 1:5).

Home: Probably born in Babylon; relocated to Jerusalem, possibly in the return of 538 B.C.

Family: Grandson of Iddo; son of Berechiah.

Occupation: Probably a Levite (if Neh. 12:16 refers to him); a prophet in postexilic Jerusalem.

Best known for: His eight apocalyptic visions and two prophecies that reprimanded Jerusalem’s citizens and urged them to finish rebuilding the temple.

Think About It: *What would Zechariah say are the secrets to staying with a long term project?*

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A World Without Walls
Zech. 2:4

Zechariah saw a new Jerusalem "without walls," a state unthinkable in that day, when walls were a city's first (and sometimes only) line of defense (see "Five Ways to Capture a Walled City" at 2 Kin. 25:1–4). At the time Zechariah spoke these words (519 B.C.), Jerusalem itself was in "great distress and reproach" (Neh. 1:3), with its walls still in ruins after the Babylonian siege decades earlier.

Walls imply the presence of a hostile world, a world divided into "them" and "us." Yet because God pledged Himself as a "wall of fire all around her" (Zech. 2:5), the new Jerusalem would stand secure. Zechariah echoed prophecies of Isaiah, Haggai, and others who have foreseen that God's new kingdom will be open to all who bow to God no matter their background (Is. 66:18–23; Hag. 2:6, 7). Believers from all nations will reinhabit the holy city and dwell there in peace and safety (Zech. 14:10–11, 16, 17). Because we'll live together for eternity, how can we people of all nations express togetherness on earth?

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Satan the Schemer

Zech. 3:2

Scripture presents Satan as a fallen angel in constant and total antagonism to God, creation, and human beings. He is not idle, moreover, but actively pursues our destruction. While we need not cower from Satan, we do need to keep our distance from him. We should be aware of his existence and stay alert to his schemes so that we are not caught off guard by them.

- Satan accuses the faithful, attempting to overload them with guilt (Job 1:6–11; Eph. 4:27; 6:11; Rev. 12:10). The term *the devil* means "false witness" or "malicious accuser," and appears thirty-five times in the New King James translation of the Bible, always in the New Testament.
- Satan specializes in deceit (Gen. 3:1–7), masquerading as an "angel of light" as if he represents God (2 Cor. 11:14). Jesus called him the father of lies (John 8:44).

- Satan tempts people to do wrong, intending to cause them pain and incite them to break God's commands (Matt. 4:1–11; 1 Cor. 10:13; 1 Thess. 3:5).
- Satan exercises significant influence. Three times Jesus described him in Scripture as the "ruler of this world" (John 12:31; 14:30; 16:11). Paul used similar expressions (2 Cor. 4:4; Eph. 2:2).

The Bible teaches us how to respond to this dangerous enemy:

- We can rejoice that Christ has defeated Satan. We therefore have no reason to submit to the devil or fear him (Heb. 2:14, 15; 1 John 3:8; Rev. 20:10). Jesus met the devil's temptations head on—and won (Luke 4:1–13; Heb. 4:15).
- We need to lean on God for power to recognize and escape Satan's enticements (Eph. 6:11; 1 Cor. 10:13).
- We must stay alert against Satan's schemes. Our battle with Satan is a life-and-death struggle that can result in real casualties (1 Tim. 3:7; 1 Pet. 5:8; Jude 9).
- We flee from Satan, but when he corners us we stand against Satan and cause him to flee (1 Pet. 5:8, 9; James 4:7).
- We must equip ourselves for this constant battle (Eph. 6:13–18).

More: *The Bible uses a range of descriptive titles to reveal Satan's evil character. See "Names for Satan in the New Testament" at Rev. 9:11.*

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Speaking the Truth

Zech. 4:6–10

Few people enjoy being challenged with facts or ideas that contradict their wishes or their established opinions. Even so the Old Testament prophets had to constantly confront people with realities that were hard to accept.

As God's messengers, their job was to speak truth even when it conflicted with their listeners' perceptions. For example, Zechariah

gave the governor Zerubbabel a word from the Lord that conflicted on several points with what everyone accepted as truth. He said:

- God does not accomplish His work through worldly force. God's Spirit empowers His causes in the world (Zech. 4:6). Human energy, creativity, and planning can contribute to His work, but they count for little without spiritual strength (compare Ezek. 37:1–14).
- Small things show off God's work (Zech. 4:9, 10). Zerubbabel and his people undertook a project that would never be as glorious as the temple of Solomon's day. Yet God's presence made the building just as significant.
- God determines true standards (4:10). Like a carpenter with a plumb line, the Lord evaluates the whole earth. This truth from Zechariah is similar to Amos's description of God measuring His people's worship and integrity (Amos 7:7–9; compare 2 Kin. 21:13).
- Grace can move enormous mountains, reducing peaks to plains (Zech. 4:7). Zerubbabel saw this firsthand when God removed opponents who stood in the way of the temple's completion (Ezra 4:1–6:12).

The prophets and, indeed, all the Scriptures provide us with revelation from God that equips us to do life. God's revelation is a disclosure of truth that we would otherwise fail to perceive because sin blinds us (Job 42:3; Rom. 1:16–20; Heb. 1:1, 2). God's Word challenges and corrects our misperceptions. Humility enables us to accept that God is right and that we are often wrong. And accepting truth leads to life (Prov. 3:5–8).

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The Parables of Zechariah

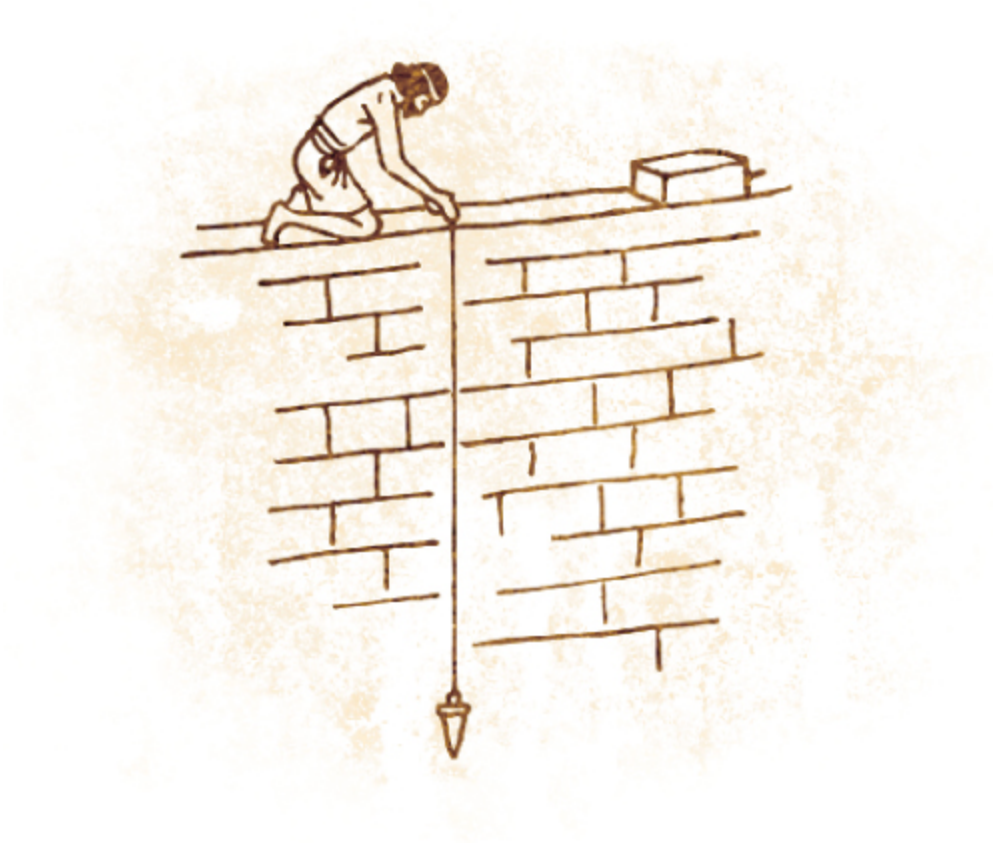
Zech. 5:1–4

A parable is a truth wrapped in a memorable story or word picture. A parable can be fictional, dramatized, or the result of a vision. Jesus delivered much of His teaching through parables (see "The Parables

of Jesus" at Luke 8:4), as did several Old Testament prophets, including Zechariah with his eight visions:

1. The Man and Horses Among Myrtle Trees (Zech. 1:8–17)
Indicated that God would again show mercy to Jerusalem.

2. The Four Horns and the Four Craftsmen (1:18–20)
Revealed that the Babylonians and others who scattered Judah would be cast out.



3. The Man with a Measuring Line (2:1, 2)
Promised that God would be a protective wall of fire around Jerusalem.

4. The Cleansing of Joshua’s Garments (3:1–10)
Illustrated God’s redemptive work for His people.

5. The Golden Lampstand and Olive Trees (4:1–14)
Symbolized how God would empower His people through the Holy Spirit.

6. The Flying Scroll (5:1–4)
Showed the curse that comes to dishonesty.

7. The Woman in the Basket (5:5–11)
Illustrated a removal of wickedness.

8. The Four Chariots (6:1–8)
Revealed that heavenly beings would execute judgment on the whole earth.

More: *Jeremiah and Ezekiel also used parables to communicate their message. See "The Parables of Jeremiah" at Jer. 18:1–10 and "The Parables of Ezekiel" at Ezek. 15:1–8.*

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Food for the Fasting

Zech. 7:5

Fasting is a spiritual discipline that can be especially meaningful for the prosperous. Zechariah called for fasting during a season of financial growth. As the citizens of Jerusalem rebuilt their city, they were making money and moving up the economic ladder. Zechariah challenged these people with fasting within the context of community development and social justice (Zech. 7:6–10). Fasting helps us . . .

1. Feel what it is like to live with hunger.
2. Rely on God's spiritual resources to sustain us.
3. Focus on the Lord.
4. Identify with and gain compassion for the poor.

Scripture teaches us that just as our bodies hunger and thirst for food and drink, so our souls hunger and thirst for the Lord. Jesus promised that those who "hunger and thirst for righteousness . . . will be filled" (Matt. 5:6). Psalm 107:9 proclaims that God "satisfies the longing soul, and fills the hungry soul with goodness." While fasting is not a mandatory practice for modern believers, it can be a valuable method for better understanding our spiritual hunger and the spiritual nourishment our God provides.

More: *Scripture also suggests a number of other purposes for fasting. See "The Value of Fasting" at 1 Chr. 10:12.*

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Jesus and the Minor Prophets

Zech. 13:7

Although many hundreds of years separated Jesus from the minor prophets, He frequently cited their words and ideas. Five centuries after Zechariah spoke (c. 520 B.C.), Jesus applied to Himself the prophet's ancient words about a Shepherd being struck and His sheep scattered (Matt. 26:31). Note Christ's other references to the messages of the minor prophets:

- Pointing out that loyalty to Him might divide families, Jesus referred to Micah's words about parents and children set

against each other (Matt. 10:35, 36; Mic. 7:6).

- Defending John the Baptist's role as the forerunner of His arrival, He quoted Malachi: "Behold I send a messenger . . . who will prepare Your way before You" (Matt. 11:10; Mal. 3:1).
- Explaining the kind of faith that He expected from His followers, Jesus quoted Hosea: "I desire mercy and not sacrifice" (Matt. 12:7; Hos. 6:6).
- Revealing His coming death, burial, and resurrection, He alluded to Jonah's experience of "three days and three nights in the belly of the great fish." Then He gave notice: "A greater than Jonah is here" (Matt. 12:40, 41; Jon. 1:17; 3:5–9).
- Denouncing a demand by Pharisees and Sadducees for miraculous signs, He said they would only be given the "sign of the prophet Jonah" (Matt. 16:1–4).
- Responding to a Jewish high priest's query about whether He was the Christ, Jesus cited Daniel: "I am. And you will see the Son of Man . . . coming with the clouds of heaven" (Mark 14:62; Dan. 7:13; Daniel is considered a major prophet, a classification based solely on book length).
- Describing people's grief in reaction to His execution, Jesus quoted a passage from Hosea: "They will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" ' " (Luke 23:30; Hos. 10:8).

The New Testament shows that Jesus fulfilled the prophets' insights that God would send His Messiah both to save and to judge. These internal confirmations within Scripture give us reason to take God's Word seriously. We can trust the Bible's revelation of this astonishing Savior and the new life He offers.

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Zechariah 1

a **1:21** Literally *these*

Zechariah 4

a **4:9** Literally *house*
b **4:12** Literally *into the hands of*

Zechariah 5

a **5:6** Hebrew *ephah,* a measuring container, and so elsewhere
b **5:8** Literally *stone*
c **5:11** That is, Babylon

Zechariah 6

a **6:14** Following Masoretic Text, Targum, and Vulgate; Syriac reads *for Heldai* (compare verse 10); Septuagint reads *for the patient ones*.

Zechariah 7

a **7:2** Literally *they* (compare verse 5)
b **7:2** Or *Sar-Ezer*
c **7:2** Hebrew *Bethel*
d **7:7** Hebrew *Negev*

Zechariah 8

a **8:17** Literally *his*

Zechariah 9

a **9:1** Or *oracle*
b **9:10** Psalm 72:8
c **9:17** Or *His*
d **9:17** Or *His*

Zechariah 10

a **10:1** That is, spring rain
b **10:2** Hebrew *teraphim*
c **10:4** Or *despot*
d **10:11** That is, the Nile

Zechariah 11

a **11:3** Or *floodplain, thicket*
b **11:7** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *for the Canaanites.*
c **11:7** Or *Grace,* and so in verse 10

d **11:7** [10]Or *Unity,* and so in verse 14
e **11:11** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *the Canaanites*.

Zechariah 12

a **12:1** Or *oracle*
b **12:11** Hebrew *Megiddon*

Zechariah 13

a **13:6** Or *hands*

Zechariah 14

a **14:5** Or *you;* Septuagint, Targum, and Vulgate read *Him.*
b **14:9** Compare Deuteronomy 6:4
c **14:10** Literally *She*
d **14:21** Or *on every pot . . . shall be (engraved) "HOLINESS TO THE LORD OF HOSTS"*

The last prophet before the New Testament era, Malachi spoke to a people who felt betrayed. The Judeans were part of a movement to rebuild life in and around Jerusalem after decades of captivity in Babylon. But for all their hard work, they were dissatisfied with the outcome. At least some of the people remained impoverished. Relationships were strained. Faith seemed to bring no benefit to everyday life.

What Malachi revealed was that the people were the source of their own problems. When God reminded them of His love, they rejected His tender words (Mal. 1:2, 3). They brought blemished offerings before the Lord (1:8), and they sneered at worship (1:13). Corrupt priests had deserted their responsibility of leading the people to know God and follow His law (2:1, 6–8). The people abandoned their spouses (2:16), failed to pay tithes (3:8), and even accused God of loving evil (2:17).

After rebuking these sins, God revealed His plan to send a messenger to prepare for His own arrival (3:1). The Lord would come and consume sinners—adulterers, liars, unjust employers, and all who fail to stand up for widows, orphans, and foreigners. But for those who fear God, this "Sun of Righteousness" would arise and bring healing. His people would "go out and grow fat like stall-fed calves" (4:2). God would judge the wicked, but He would never abandon His followers (3:16).

With Malachi's words, the prophets fell silent until the arrival of John the Baptist, the promised forerunner to Jesus, the "Sun of Righteousness" of Malachi's prophecy.

Because the name Malachi means "My Messenger," some scholars have suggested that Malachi is not the prophet's

name but a descriptive title of the book's author (Mal. 1:1). Whatever his identity, Malachi probably lived in Jerusalem after the second temple was built, sometime in the fifth century B.C., perhaps around the same time as Nehemiah.

Key Verses in Malachi

- "From the rising of the sun, even to its going down . . . My name shall be great among the nations" (Mal. 1:11).
- "Have we not all one Father? Has not one God created us?" (Mal. 2:10).
- "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple" (Mal. 3:1).
- "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire" (Mal. 3:2).
- "The Sun of Righteousness shall arise with healing in His wings" (Mal. 4:2).
- "Behold, I will send you Elijah the prophet. . . . And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers" (Mal. 4:5, 6).

Malachi 1

1 The burden[a] of the word of the LORD to Israel by Malachi.

Malachi

Israel Beloved of God

2 "I have loved you," says the LORD.
"Yet you say, 'In what way have You loved us?'
Was not Esau Jacob's brother?"
Says the LORD.
"Yet Jacob I have loved; *Jacob I Loved, Esau I Hated*
3 But Esau I have hated,
And laid waste his mountains and his heritage
For the jackals of the wilderness."

4 Even though Edom has said,
"We have been impoverished,
But we will return and build the desolate places,"

Thus says the LORD of hosts:

"They may build, but I will throw down;
They shall be called the Territory of Wickedness,
And the people against whom the LORD will have indignation forever.
5 Your eyes shall see,
And you shall say,
'The LORD is magnified beyond the border of Israel.'

Polluted Offerings

6 “A son honors *his* father,
And a servant *his* master.
If then I am the Father,
Where *is* My honor?
And if I *am* a Master,
Where *is* My reverence?
Says the LORD of hosts
To you priests who despise My name.
Yet you say, ‘In what way have we despised
Your name?’

7 “You offer defiled food on My altar,
But say,
‘In what way have we defiled You?’
By saying,
‘The table of the LORD is contemptible.’
8 And when you offer the blind as a sacrifice,
Is it not evil?
And when you offer the lame and sick,
Is it not evil?
Offer it then to your governor!
Would he be pleased with you?
Would he accept you favorably?”
Says the LORD of hosts.

9 “But now entreat God’s favor,
That He may be gracious to us.
While this is being *done* by your hands,
Will He accept you favorably?”
Says the LORD of hosts.
10 “Who *is there* even among you who would
shut the doors,
So that you would not kindle fire *on* My altar
in vain?

I have no pleasure in you,”
Says the LORD of hosts,
“Nor will I accept an offering from your hands.
11For from the rising of the sun, even to its going down,
My name *shall be* great among the Gentiles;
In every place incense *shall be* offered to My name,
And a pure offering;
For My name shall be great among the nations,”
Says the LORD of hosts. *Great Among the Nations*

12“But you profane it,
In that you say,
‘The table of the LORD[b] is defiled;
And its fruit, its food, *is* contemptible.’
13You also say,
‘Oh, what a weariness!’
And you sneer at it,”
Says the LORD of hosts.
“And you bring the stolen, the lame, and the sick;
Thus you bring an offering!
Should I accept this from your hand?”
Says the LORD.
14“But cursed *be* the deceiver
Who has in his flock a male,
And takes a vow,
But sacrifices to the Lord what is blemished —
For I *am* a great King,”
Says the LORD of hosts,

“And My name *is to be* feared among the nations.

Malachi 2

Corrupt Priests

1 “And now, O priests, this commandment is
for you.
2 If you will not hear,
And if you will not take *it* to heart,
To give glory to My name,”
Says the LORD of hosts,
“I will send a curse upon you,
And I will curse your blessings.
Yes, I have cursed them already,
Because you do not take *it* to heart.

3 “Behold, I will rebuke your descendants
And spread refuse on your faces,
The refuse of your solemn feasts;
And *one* will take you away with it.
4 Then you shall know that I have sent this
commandment to you,
That My covenant with Levi may continue,”
Says the LORD of hosts.
5 “My covenant was with him, *one* of life and
peace,
And I gave them to him *that he might* fear
Me;
So he feared Me
And was reverent before My name.
6 The law of truth[a] was in his mouth,
And injustice was not found on his lips.
He walked with Me in peace and equity,
And turned many away from iniquity.

7 “For the lips of a priest should keep
knowledge,
And *people* should seek the law from his
mouth;
For he is the messenger of the LORD of
hosts.
8 But you have departed from the way;
You have caused many to stumble at the law.
You have corrupted the covenant of Levi,”
Says the LORD of hosts.
9 “Therefore I also have made you
contemptible and base
Before all the people,
Because you have not kept My ways
But have shown partiality in the law.”

Treachery of Infidelity

10 Have we not all one Father?
Has not one God created us?
Why do we deal treacherously with one
another
By profaning the covenant of the fathers?
11 Judah has dealt treacherously,
And an abomination has been committed in
Israel and in Jerusalem,
For Judah has profaned
The LORD’s holy *institution* which He loves:
He has married the daughter of a foreign
god.
12 May the LORD cut off from the tents of
Jacob
The man who does this, being awake and
aware,[b]

Yet who brings an offering to the LORD of
hosts!

13And this is the second thing you do:
You cover the altar of the LORD with tears,
With weeping and crying;
So He does not regard the offering anymore,
Nor receive *it* with goodwill from your
hands.
14Yet you say, “For what reason?”
Because the LORD has been witness
Between you and the wife of your youth,
With whom you have dealt treacherously;
Yet she is your companion
And your wife by covenant. *Divorce and Spirituality*
15But did He not make *them* one,
Having a remnant of the Spirit?
And why one?
He seeks godly offspring.
Therefore take heed to your spirit,
And let none deal treacherously with the
wife of his youth.

16“For the LORD God of Israel says
That He hates divorce,
For it covers one’s garment with violence,”
Says the LORD of hosts.
“Therefore take heed to your spirit,
That you do not deal treacherously.”

17You have wearied the LORD with your
words;
Yet you say,
“In what way have we wearied *Him?*”
In that you say,

“Everyone who does evil
Is good in the sight of the LORD,
And He delights in them,”
Or, “Where *is* the God of justice?”

Malachi 3

The Coming Messenger

1 “Behold, I send My messenger,
And he will prepare the way before Me.
And the Lord, whom you seek,
Will suddenly come to His temple,
Even the Messenger of the covenant,
In whom you delight.
Behold, He is coming,”
Says the LORD of hosts.

2 “But who can endure the day of His coming?
And who can stand when He appears?
For He *is* like a refiner’s fire
And like launderers’ soap.
3 He will sit as a refiner and a purifier of silver;
He will purify the sons of Levi,
And purge them as gold and silver,
That they may offer to the LORD
An offering in righteousness.

4 “Then the offering of Judah and Jerusalem
Will be pleasant to the LORD,
As in the days of old,
As in former years.
5 And I will come near you for judgment;
I will be a swift witness
Against sorcerers,
Against adulterers,
Against perjurers,

Against those who exploit wage earners and
widows and orphans,
And against those who turn away an alien—
Because they do not fear Me,”
Says the LORD of hosts.

6“For I *am* the LORD, I do not change;
Therefore you are not consumed, O sons of
Jacob.
7Yet from the days of your fathers
You have gone away from My ordinances
And have not kept *them*.
Return to Me, and I will return to you,”
Says the LORD of hosts.
“But you said,
‘In what way shall we return?’

Do Not Rob God

8“Will a man rob God?
Yet you have robbed Me!
But you say,
‘In what way have we robbed You?’
In tithes and offerings. *Social Faith*
9You are cursed with a curse,
For you have robbed Me,
Even this whole nation.
10Bring all the tithes into the storehouse,
That there may be food in My house,
And try Me now in this,”
Says the LORD of hosts,
“If I will not open for you the windows of
heaven
And pour out for you *such* blessing
That *there will* not *be room* enough *to*
receive it. *Bible Principles for Managing Money*

11 “And I will rebuke the devourer for your
sakes,
So that he will not destroy the fruit of your
ground,
Nor shall the vine fail to bear fruit for you in
the field,”
Says the LORD of hosts;
12 “And all nations will call you blessed,
For you will be a delightful land,”
Says the LORD of hosts.

The People Complain Harshly

13 “Your words have been harsh against Me,”
Says the LORD,
“Yet you say,
‘What have we spoken against You?’
14 You have said,
‘It is useless to serve God;
What profit *is it* that we have kept His
ordinance,
And that we have walked as mourners
Before the LORD of hosts?
15 So now we call the proud blessed,
For those who do wickedness are raised up;
They even tempt God and go free.’ ”

A Book of Remembrance

16 Then those who feared the LORD spoke to
one another,
And the LORD listened and heard *them;*
So a book of remembrance was written
before Him
For those who fear the LORD
And who meditate on His name.

17 “They shall be Mine,” says the LORD of
hosts,
“On the day that I make them My jewels.[a]
And I will spare them
As a man spares his own son who serves
him.”
18 Then you shall again discern
Between the righteous and the wicked,
Between one who serves God
And one who does not serve Him.

Malachi 4

The Great Day of God

1 “For behold, the day is coming,
Burning like an oven,
And all the proud, yes, all who do wickedly
will be stubble.
And the day which is coming shall burn them
up,”
Says the LORD of hosts,
“That will leave them neither root nor
branch.
2 But to you who fear My name
The Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.
3 You shall trample the wicked,
For they shall be ashes under the soles of
your feet
On the day that I do *this,*”
Says the LORD of hosts.

4 “Remember the Law of Moses, My servant,
Which I commanded him in Horeb for all
Israel,
With the statutes and judgments.
5 Behold, I will send you Elijah the prophet
Before the coming of the great and dreadful
day of the LORD.
6 And he will turn
The hearts of the fathers to the children,

And the hearts of the children to their fathers,
Lest I come and strike the earth with a curse.”

Malachi
Mal. 1:1

Name means: “My Messenger.”

Home: Probably Jerusalem.

Occupation: Prophet in postexilic Judah, possibly during the time of Nehemiah, given that he addressed many similar sins mentioned by Nehemiah (Mal. 1:6–14; 2:14–16; 3:8–11; compare Neh. 13:7–31).

Best known as: The last prophet in the Old Testament. Some 400 years of silence passed between Malachi and God’s next messenger John the Baptist, who was prophesied by Malachi (Mal. 3:1).

Think About It: *If you had to be the lone voice for 400 years, what do you suppose God would have you say? How would you illustrate this message with your life?*

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Jacob I Loved, Esau I Hated
Mal. 1:2, 3

The Book of Malachi opens with God speaking to Judah. “I have loved you,” He declares. But the people refuse to believe Him. Their reply essentially says, “Prove it!” Then the Lord affirms His love with an intriguing statement: “Jacob I have loved; but Esau I have hated.”

Nowhere else does the Bible say that God despised Esau. The oldest son of Isaac and Rebekah may have turned from God, but the Lord never turned from him. He even made Esau the father of a nation, the Edomites (Gen. 25:23; 36:1–43). And Esau was the first to approach Jacob for reconciliation between the brothers.

Malachi seems to refer not to Esau the person but to his descendants, the Edomites—just as the name Jacob means not the man but his progeny. The Edomites had feuded with the Israelites for centuries. Malachi may have been alluding to Ezekiel's prophecy about Edom's treachery (Ezek. 35:1–15).

The Lord demonstrated His love for Judah by protecting the nation from Edomite hostility (see "The Edomites: Perpetual Enemies of Israel" at Gen. 36:9). He hated Edom's long-standing bitterness, and when the Edomites refused to repent of this sin, they fell under His judgment.

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Great Among the Nations

Mal. 1:11

Malachi leaves no doubt about what God is doing in human history. The Lord says, "My name shall be great among the Gentiles [or nations]." This is His overarching plan for us and our world.

God spreads His name behind the scenes by orchestrating the rise and fall of governments and rulers. They may assume that their power is their own, and the rest of the world may think that they hold sway. But God sovereignly installs and removes rulers to move His plan forward (see "Governmental Authority" at Rom. 13:1–7).

God also spreads news of His name openly through the words and acts of Christians. Jesus sent us to make disciples of all "nations" (ethnē, "peoples"; see "To Every Nation" at Matt. 28:19). We are to take the gospel to the ends of the earth, and live out the gospel right where we are—in our homes, workplaces, and communities.

God will bring His name honor among the nations, because that is His purpose throughout history. One day, when history draws to a close, every person on earth will know the Lord's name. Everyone will admit, either reverently or with reluctant submission, that He

alone is Lord (Phil. 2:10, 11). The ending has already been decided. Our choice lies in whether we will help God's cause—or stand in His way.

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Divorce and Spirituality
Mal. 2:14–16

Ezra and Nehemiah challenged Judah's men to "put away" their foreign wives (Ezra 9–10; Neh. 13:23–27). These divorces were aimed at spiritually cleansing the nation and renewing the people's covenant with God.

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Social Faith
Mal. 3:8–10

God commanded the Israelites to give tithes ("a tenth part") of their produce or income for three reasons: to celebrate God's abundant provision (Deut. 14:22–26), to support the Levites (14:27; Num. 18:20–24), and to provide for the poor (Deut. 14:28, 29).

The postexilic Jews who withheld their tithes and offerings not only stole from God but from people who sorely needed assistance. Malachi tried to reawaken corporate responsibility for public worship and for the needy. Obedience to God involved more than a private faith. Our relationship with God has social implications, including giving part of our income to those who need it.

More: *Christians are not bound by the law of the tithe, but its principles still apply. Find out more in "Celebrating Abundance" at*

Deut. 14:22–26.

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Bible Principles for Managing Money
Mal. 3:10

Money makes a wonderful servant but a horrible master. The love of money can motivate us to exploit others (Mal. 3:5) and rob God (3:8, 9). It unleashes all kinds of evil and grief (Ps. 52:1–7; Matt. 13:22; 1 Tim. 6:6–10; Rev. 3:17). But the Bible offers practical help for overcoming money's seductive power:

- Guard yourself against committing oppression and robbery; do not set your heart on riches (Ps. 62:10; James 5:1–6).
- Be content with what you have rather than envious of what others have (Ex. 20:17; Heb. 13:5).
- Thank God for whatever resources you have, and honor Him by giving to others freely (Deut. 8:11, 17, 18; Prov. 3:9, 10; Matt. 10:8; Acts 20:35).
- Avoid the devastating results of building your reputation with money (Acts 5:1–11).
- Accept wealth as a gift from God with thanksgiving, generosity, and a spirit of stewardship rather than ownership (1 Tim. 6:17, 18; 2 Cor. 8, 9).

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Malachi 1

a **1:1** Or *oracle*
b **1:12** Following Bomberg; Masoretic Text reads *Lord.*

Malachi 2

a **2:6** Or *true instruction*
b **2:12** Talmud and Vulgate read *teacher and student.*

Malachi 3

a **3:17** Literally *special treasure*

The New Testament

Words of Christ in Red

For centuries, Jews had anxiously waited for the Messiah, basing their dreams and expectations on a multitude of Old Testament promises. To Abraham, the father of the nation of Israel, God promised that through him "all the families of the earth [would] be blessed" (Gen. 12:3). To David, Israel's most beloved ruler, God likewise promised an enduring kingdom (2 Sam. 7:16). Through the prophets, God renewed this promise by providing details about the One who would fulfill it (for example, Is. 7:14; 9:6, 7; Dan. 2:44; 7:13, 14).

Over the years, various figures came and went. Some claimed to be the Messiah; some were regarded as likely candidates. But none proved convincing or fulfilled the expectations either of scholars who carefully studied the Scriptures, or of everyday people who developed their own ideas about what the Chosen One would accomplish.

Then along came Jesus. He claimed to be God's Son. He performed extraordinary miracles that seemed to indicate divine power. This rabbi, or teacher, spoke with unprecedented authority and attracted followers from unexpected walks of life. Yet He was largely rejected by the nation's spiritual leaders. He died a criminal's death. How could He be the fulfillment of God's promises? Was He really Israel's Messiah?

Matthew's Gospel answers with a resounding yes! Matthew's account is filled with Old Testament prophecies that point to Jesus as God's Chosen One (Matt. 1:23; 2:6, 15, 18, 23, to mention just a few). The disciple wanted his fellow Jews to study the Scriptures and see that Jesus is the

Christ, the Son of David, the Son of Abraham, and the Son of God.

However, while this book speaks to Old Testament prophecies, it is more than merely a Jewish Gospel. It is a global Gospel. In Jesus, all peoples of the world may find hope regardless of their ethnic or religious background. All are eligible for God's blessing. All can participate in His salvation. Every human being is welcome to the unparalleled joy of God's ways, love, and values through His Son, Jesus the Messiah.

As a tax collector, Matthew was a member of a group detested by other Jews. Tax collectors were perceived not only as cheats but as mercenaries serving the Romans. Condemned by religious leaders as unrighteous and ostracized by the general public as frauds and traitors, they found friends only among prostitutes, criminals, and other outcasts.

Yet Jesus selected Matthew to follow Him (9:9). Scripture gives no indication why Jesus chose Matthew, but it does record the Lord's comment, "Go and learn what this means: 'I desire mercy and not sacrifice' [Hos. 6:6]. For I did not come to call the righteous, but sinners, to repentance" (Matt. 9:13). Apparently the call of Matthew was an act of mercy—a decision that outraged smug religionists like the Pharisees. Jesus never condoned nor glorified sinful choices, but He reached out to people who knew that they were sick and lost. The Book of Matthew shows that Jesus can save anyone—that is, anyone who admits he needs saving.

Early church tradition identifies Matthew as the author of this book. But the Gospel itself does not name its writer, and it is curious that a man who followed Jesus as closely as Matthew did would rely so heavily on the work of Mark, who was not among the Twelve. (The Gospel of Matthew repeats 601 of the 678 verses in the Gospel of Mark, which is believed to have been the first Gospel written.) One

possibility is that Matthew collected Jesus' teachings, especially the five discourses that form the structure of the account, but left it to someone else to combine these sayings with much of Mark's Gospel in order to produce what we know as the Gospel of Matthew. However the book came to be written, it was probably completed well before the end of the first century A.D.

Key Events in Matthew

- Wise men search for the King of the Jews and find Jesus (Matt. 2:1–12).
- King Herod orders the execution of all baby boys in and around Bethlehem in an attempt to kill the infant Jesus (Matt. 2:13–18).
- Jesus is tested by Satan in the wilderness (Matt. 4:1–11).
- Jesus delivers the Sermon on the Mount (Matt. 5–7).
- Jesus calls Matthew to follow Him (Matt. 9:9).
- Jesus feeds the five thousand (Matt. 14:13–21).
- Peter confesses that Jesus is the Christ, the Son of God (Matt. 16:13–28).
- Peter, James, and John witness the transfiguration of Jesus and the appearance of Moses and Elijah (Matt. 17:1–9).
- Crowds cheer as Jesus enters Jerusalem on a donkey (Matt. 21:1–11).
- Pontius Pilate washes his hands, saying he is innocent of Jesus' blood since the multitude is determined to kill Him (Matt. 27:24).
- Jesus is crucified between two thieves (Matt. 27:35–54).
- Jesus rises from the dead (Matt. 28:1–10).
- Jesus commands His followers to make disciples of the nations (Matt. 28:16–20).

THE LAND OF THE GOSPELS
Area of Detail
LEBANON
Beirut
Sidon
PHOENICIA
Litani River
Damascus
Tyre
Golan Heights
SYRIA
Capernaum
GALILEE
Nazareth
Caesarea
West Bank
DECAPOLIS
Jordan River
Tel Aviv
Mediterranean Sea
SAMARIA
PEREA
Amman
Jerusalem
Bethlehem
Gaza
Dead Sea
JUDEA
IDUMEA
ISRAEL
JORDAN
EGYPT
Sinai
denotes modern day
denotes New Testament
0
25
50
75
MILES
N

Matthew 1

The Genealogy of Jesus Christ

1 The book of the genealogy of Jesus Christ, the Son of
David, the Son of Abraham: *Matthew Jesus' Family Tree*
2 Abraham begot Isaac, Isaac begot Jacob, and Jacob
begot Judah and his brothers.
3 Judah begot Perez and Zerah by Tamar, Perez begot
Hezron, and Hezron begot Ram. *The Women in Jesus' Genealogy*
4 Ram begot Amminadab, Amminadab begot Nahshon,
and Nahshon begot Salmon.
5 Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth,
Obed begot Jesse,
6 and Jesse begot David the king.
David the king begot Solomon by her *who had been the wife*[a] of Uriah.
7 Solomon begot Rehoboam, Rehoboam begot Abijah, and
Abijah begot Asa.[b]
8 Asa begot Jehoshaphat, Jehoshaphat begot Joram, and
Joram begot Uzziah.
9 Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz
begot Hezekiah.
10 Hezekiah begot Manasseh, Manasseh begot Amon,[c] and
Amon begot Josiah.
11 Josiah begot Jeconiah and his brothers about the time
they were carried away to Babylon.
12 And after they were brought to Babylon, Jeconiah
begot Shealtiel, and Shealtiel begot Zerubbabel.
13 Zerubbabel begot Abiud, Abiud begot Eliakim, and
Eliakim begot Azor.

14 Azor begot Zadok, Zadok begot Achim, and Achim
begot Eliud.
15 Eliud begot Eleazar, Eleazar begot Matthan, and
Matthan begot Jacob.
16 And Jacob begot Joseph the husband of Mary, of whom
was born Jesus who is called Christ.
17 So all the generations from Abraham to David *are*
fourteen generations, from David until the captivity in
Babylon *are* fourteen generations, and from the captivity in
Babylon until the Christ *are* fourteen generations.

Christ Born of Mary

18 Now the birth of Jesus Christ was as follows: After His
mother Mary was betrothed to Joseph, before they came
together, she was found with child of the Holy Spirit. *A Month-Long Journey with Jesus*
19 Then Joseph her husband, being a just *man,* and not
wanting to make her a public example, was minded to put
her away secretly.
20 But while he thought about these things, behold, an
angel of the Lord appeared to him in a dream, saying,
"Joseph, son of David, do not be afraid to take to you Mary
your wife, for that which is conceived in her is of the Holy
Spirit.
21 "And she will bring forth a Son, and you shall call His
name JESUS, for He will save His people from their sins."
22 So all this was done that it might be fulfilled which was
spoken by the Lord through the prophet, saying:
23 *"Behold, the virgin shall be with child, and bear a Son,
and they shall call His name Immanuel,"*[d] which is
translated, "God with us." *God-With-Us*
24 Then Joseph, being aroused from sleep, did as the
angel of the Lord commanded him and took to him his wife,

25 and did not know her till she had brought forth her firstborn Son.[e] And he called His name JESUS.

Matthew 2

Wise Men from the East

1 Now after Jesus was born in Bethlehem of Judea in the
days of Herod the king, behold, wise men from the East
came to Jerusalem,
2 saying, “Where is He who has been born King of the
Jews? For we have seen His star in the East and have come
to worship Him.”
3 When Herod the king heard *this,* he was troubled, and
all Jerusalem with him.
4 And when he had gathered all the chief priests and
scribes of the people together, he inquired of them where
the Christ was to be born.
5 So they said to him, “In Bethlehem of Judea, for thus it is
written by the prophet:

> 6 *‘But you, Bethlehem, in the land of Judah,*
> *Are not the least among the rulers of Judah;*
> *For out of you shall come a Ruler*
> *Who will shepherd My people Israel.’* ”[a]

7 Then Herod, when he had secretly called the wise men,
determined from them what time the star appeared.
8 And he sent them to Bethlehem and said, “Go and
search carefully for the young Child, and when you have
found *Him,* bring back word to me, that I may come and
worship Him also.”
9 When they heard the king, they departed; and behold,
the star which they had seen in the East went before them,
till it came and stood over where the young Child was.
10 When they saw the star, they rejoiced with exceedingly
great joy.

11 And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

The Gifts of the Magi

12 Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

The Flight into Egypt

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." *Jesus the Refugee*

14 When he arose, he took the young Child and His mother by night and departed for Egypt,

15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, *"Out of Egypt I called My Son."*[b]

Massacre of the Innocents

16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. *Grieving the Loss of a Child*

17 Then was fulfilled what was spoken by Jeremiah the prophet, saying:

> 18 *"A voice was heard in Ramah,*
> *Lamentation, weeping, and great mourning,*
> *Rachel weeping for her children,*

Refusing to be comforted,
Because they are no more.”[c]

The Home in Nazareth

19 Now when Herod was dead, behold, an angel of the
Lord appeared in a dream to Joseph in Egypt,
20 saying, “Arise, take the young Child and His mother,
and go to the land of Israel, for those who sought the young
Child’s life are dead.”
21 Then he arose, took the young Child and His mother,
and came into the land of Israel.
22 But when he heard that Archelaus was reigning over
Judea instead of his father Herod, he was afraid to go
there. And being warned by God in a dream, he turned
aside into the region of Galilee.
23 And he came and dwelt in a city called Nazareth, that it
might be fulfilled which was spoken by the prophets, “He
shall be called a Nazarene.”

Matthew 3

John the Baptist Prepares the Way

1 In those days John the Baptist came preaching in the
wilderness of Judea,
2 and saying, “Repent, for the kingdom of heaven is at
hand!”
3 For this is he who was spoken of by the prophet Isaiah,
saying:

> *“The voice of one crying in the wilderness:*
> *‘Prepare the way of the LORD;*
> *Make His paths straight.’ ”*[a]

4 Now John himself was clothed in camel’s hair, with a
leather belt around his waist; and his food was locusts and
wild honey.
5 Then Jerusalem, all Judea, and all the region around the
Jordan went out to him
6 and were baptized by him in the Jordan, confessing their
sins.
7 But when he saw many of the Pharisees and Sadducees
coming to his baptism, he said to them, “Brood of vipers!
Who warned you to flee from the wrath to come?
8 “Therefore bear fruits worthy of repentance,
9 “and do not think to say to yourselves, ‘We have
Abraham as *our* father.’ For I say to you that God is able to
raise up children to Abraham from these stones.
10 “And even now the ax is laid to the root of the trees.
Therefore every tree which does not bear good fruit is cut
down and thrown into the fire.

11“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.[b] *The Purpose of Strength*

12“His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

John Baptizes Jesus

13Then Jesus came from Galilee to John at the Jordan to be baptized by him.

14And John *tried to* prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

15But Jesus answered and said to him, “Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him.

16When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He[c] saw the Spirit of God descending like a dove and alighting upon Him.

17And suddenly a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

Matthew 4

Satan Tempts Jesus

1 Then Jesus was led up by the Spirit into the wilderness to
be tempted by the devil.
2 And when He had fasted forty days and forty nights,
afterward He was hungry.
3 Now when the tempter came to Him, he said, "If You are
the Son of God, command that these stones become bread."

Real Temptation

4 But He answered and said, "It is written, *'Man shall not
live by bread alone, but by every word that proceeds from
the mouth of God.'* "[a]
5 Then the devil took Him up into the holy city, set Him on
the pinnacle of the temple,
6 and said to Him, "If You are the Son of God, throw
Yourself down. For it is written:

'He shall give His angels charge over you,'

and,

'In their hands they shall bear you up,
Lest you dash your foot against a stone.' "[b]

7 Jesus said to him, "It is written again, *'You shall not
tempt the LORD your God.'* "[c]
8 Again, the devil took Him up on an exceedingly high
mountain, and showed Him all the kingdoms of the world
and their glory. *Money Temptations*
9 And he said to Him, "All these things I will give You if
You will fall down and worship me."

10 Then Jesus said to him, “Away with you,[d] Satan! For it is written, *‘You shall worship the LORD your God, and Him only you shall serve.’* ”[e]
11 Then the devil left Him, and behold, angels came and ministered to Him.

Jesus Begins His Galilean Ministry

12 Now when Jesus heard that John had been put in prison, He departed to Galilee.
13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,
14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

> 15 *“The land of Zebulun and the land of Naphtali,*
> *By the way of the sea, beyond the Jordan,*
> *Galilee of the Gentiles:*
> 16 *The people who sat in darkness have seen a great light,*
> *And upon those who sat in the region and shadow of death*
> *Light has dawned.”*[f]

17 From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.” *The King Declares His Kingdom*

Four Fishermen Called as Disciples

18 And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

19 Then He said to them, “Follow Me, and I will make you
fishers of men.”
20 They immediately left *their* nets and followed Him.
21 Going on from there, He saw two other brothers, James
the son of Zebedee, and John his brother, in the boat with
Zebedee their father, mending their nets. He called them,
22 and immediately they left the boat and their father, and
followed Him.

Jesus Heals a Great Multitude

23 And Jesus went about all Galilee, teaching in their
synagogues, preaching the gospel of the kingdom, and
healing all kinds of sickness and all kinds of disease among
the people.
24 Then His fame went throughout all Syria; and they
brought to Him all sick people who were afflicted with
various diseases and torments, and those who were demon-
possessed, epileptics, and paralytics; and He healed them.
25 Great multitudes followed Him—from Galilee, and *from*
Decapolis, Jerusalem, Judea, and beyond the Jordan.

Matthew 5

The Beatitudes

1 And seeing the multitudes, He went up on a mountain, and
when He was seated His disciples came to Him. *The Sermon on the Mount*
2 Then He opened His mouth and taught them, saying:

3 "Blessed *are* the poor in spirit,
For theirs is the kingdom of heaven. *The Way Up Is Down*
4 Blessed *are* those who mourn,
For they shall be comforted.
5 Blessed *are* the meek,
For they shall inherit the earth.
6 Blessed *are* those who hunger and thirst for righteousness,
For they shall be filled.
7 Blessed *are* the merciful,
For they shall obtain mercy.
8 Blessed *are* the pure in heart,
For they shall see God.
9 Blessed *are* the peacemakers,
For they shall be called sons of God.
10 Blessed *are* those who are persecuted for righteousness' sake,
For theirs is the kingdom of heaven.

11 "Blessed are you when they revile and persecute you,
and say all kinds of evil against you falsely for My sake.
12 "Rejoice and be exceedingly glad, for great *is* your
reward in heaven, for so they persecuted the prophets who

were before you.

Believers Are Salt and Light

13 “You are the salt of the earth; but if the salt loses its
flavor, how shall it be seasoned? It is then good for nothing
but to be thrown out and trampled underfoot by men. *Salt and*

Light
14 “You are the light of the world. A city that is set on a
hill cannot be hidden.
15 “Nor do they light a lamp and put it under a basket, but
on a lampstand, and it gives light to all *who are* in the
house.
16 “Let your light so shine before men, that they may see
your good works and glorify your Father in heaven.

Christ Fulfills the Law

17 “Do not think that I came to destroy the Law or the
Prophets. I did not come to destroy but to fulfill. *You Have Heard*

That It Was Said
18 “For assuredly, I say to you, till heaven and earth pass
away, one jot or one tittle will by no means pass from the
law till all is fulfilled.
19 “Whoever therefore breaks one of the least of these
commandments, and teaches men so, shall be called least
in the kingdom of heaven; but whoever does and teaches
them, he shall be called great in the kingdom of heaven.
20 “For I say to you, that unless your righteousness
exceeds *the righteousness* of the scribes and Pharisees, you
will by no means enter the kingdom of heaven.

Murder Begins in the Heart

21 “You have heard that it was said to those of old, *‘You
shall not murder,*[a] and whoever murders will be in danger

of the judgment.’
22 “But I say to you that whoever is angry with his brother
without a cause[b] shall be in danger of the judgment. And
whoever says to his brother, ‘Raca!’ shall be in danger of
the council. But whoever says, ‘You fool!’ shall be in danger
of hell fire.
23 “Therefore if you bring your gift to the altar, and there
remember that your brother has something against you,
24 “leave your gift there before the altar, and go your way.
First be reconciled to your brother, and then come and
offer your gift.
25 “Agree with your adversary quickly, while you are on
the way with him, lest your adversary deliver you to the
judge, the judge hand you over to the officer, and you be
thrown into prison.
26 “Assuredly, I say to you, you will by no means get out of
there till you have paid the last penny.

Adultery in the Heart

27 “You have heard that it was said to those of old,[c] *‘You
shall not commit adultery.’*[d]
28 “But I say to you that whoever looks at a woman to lust
for her has already committed adultery with her in his
heart.
29 “If your right eye causes you to sin, pluck it out and
cast *it* from you; for it is more profitable for you that one of
your members perish, than for your whole body to be cast
into hell.
30 “And if your right hand causes you to sin, cut it off and
cast *it* from you; for it is more profitable for you that one of
your members perish, than for your whole body to be cast
into hell.

Marriage Is Sacred and Binding

31 “Furthermore it has been said, ‘Whoever divorces his
wife, let him give her a certificate of divorce.’
32 “But I say to you that whoever divorces his wife for any
reason except sexual immorality[e] causes her to commit
adultery; and whoever marries a woman who is divorced
commits adultery.

Jesus Forbids Oaths

33 “Again you have heard that it was said to those of old,
‘You shall not swear falsely, but shall perform your oaths to
the Lord.’
34 “But I say to you, do not swear at all: neither by
heaven, for it is God’s throne;
35 “nor by the earth, for it is His footstool; nor by
Jerusalem, for it is the city of the great King.
36 “Nor shall you swear by your head, because you cannot
make one hair white or black.
37 “But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For
whatever is more than these is from the evil one.

Go the Second Mile

38 “You have heard that it was said, *‘An eye for an eye and
a tooth for a tooth.’*[f] *An Eye for an Eye*
39 “But I tell you not to resist an evil person. But whoever
slaps you on your right cheek, turn the other to him also.
40 “If anyone wants to sue you and take away your tunic,
let him have *your* cloak also.
41 “And whoever compels you to go one mile, go with him
two.
42 “Give to him who asks you, and from him who wants to
borrow from you do not turn away.

Love Your Enemies

43 “You have heard that it was said, *‘You shall love your neighbor*[g] and hate your enemy.’ *Meeting God’s Expectations*

44 “But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,[h]

45 “that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

46 “For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

47 “And if you greet your brethren[i] only, what do you do more *than others?* Do not even the tax collectors[j] do so?

48 “Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 6

Do Good to Please God

1 “Take heed that you do not do your charitable deeds
before men, to be seen by them. Otherwise you have no
reward from your Father in heaven. *Anonymous Givers*
2 “Therefore, when you do a charitable deed, do not sound
a trumpet before you as the hypocrites do in the
synagogues and in the streets, that they may have glory
from men. Assuredly, I say to you, they have their reward.
3 “But when you do a charitable deed, do not let your left
hand know what your right hand is doing,
4 “that your charitable deed may be in secret; and your
Father who sees in secret will Himself reward you openly.[a]

The Model Prayer

5 “And when you pray, you shall not be like the hypocrites.
For they love to pray standing in the synagogues and on the
corners of the streets, that they may be seen by men.
Assuredly, I say to you, they have their reward.
6 “But you, when you pray, go into your room, and when
you have shut your door, pray to your Father who *is* in the
secret *place;* and your Father who sees in secret will
reward you openly.[b]
7 “And when you pray, do not use vain repetitions as the
heathen *do*. For they think that they will be heard for their
many words.
8 “Therefore do not be like them. For your Father knows
the things you have need of before you ask Him.
9 “In this manner, therefore, pray:

Our Father in heaven,

Hallowed be Your name.
10 Your kingdom come.
Your will be done
On earth as *it is* in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts,
As we forgive our debtors.
13 And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power and
the glory forever. Amen.[c]

14 "For if you forgive men their trespasses, your heavenly Father will also forgive you.
15 "But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Fasting to Be Seen Only by God

16 "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.
17 "But you, when you fast, anoint your head and wash your face,
18 "so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.[d]

Lay Up Treasures in Heaven

19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; *Stop Worry*
20 "but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not

break in and steal.
21 “For where your treasure is, there your heart will be also.

The Lamp of the Body

22 “The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.
23 “But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

You Cannot Serve God and Riches

24 “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

Do Not Worry

25 “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?
26 “Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?
27 “Which of you by worrying can add one cubit to his stature?
28 “So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;
29 “and yet I say to you that even Solomon in all his glory was not arrayed like one of these.
30 “Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not

much more *clothe* you, O you of little faith?
31 “Therefore do not worry, saying, ‘What shall we eat?’ or
‘What shall we drink?’ or ‘What shall we wear?’
32 “For after all these things the Gentiles seek. For your
heavenly Father knows that you need all these things.
33 “But seek first the kingdom of God and His
righteousness, and all these things shall be added to you.
34 “Therefore do not worry about tomorrow, for tomorrow
will worry about its own things. Sufficient for the day *is* its
own trouble.

Matthew 7

Do Not Judge

1 “Judge not, that you be not judged. *Judge Not*
2 “For with what judgment you judge, you will be judged;
and with the measure you use, it will be measured back to
you.
3 “And why do you look at the speck in your brother’s eye,
but do not consider the plank in your own eye?
4 “Or how can you say to your brother, ‘Let me remove the
speck from your eye’; and look, a plank *is* in your own eye?
5 “Hypocrite! First remove the plank from your own eye,
and then you will see clearly to remove the speck from your
brother’s eye.
6 “Do not give what is holy to the dogs; nor cast your
pearls before swine, lest they trample them under their
feet, and turn and tear you in pieces.

Keep Asking, Seeking, Knocking

7 “Ask, and it will be given to you; seek, and you will find;
knock, and it will be opened to you.
8 “For everyone who asks receives, and he who seeks
finds, and to him who knocks it will be opened.
9 “Or what man is there among you who, if his son asks
for bread, will give him a stone?
10 “Or if he asks for a fish, will he give him a serpent?
11 “If you then, being evil, know how to give good gifts to
your children, how much more will your Father who is in
heaven give good things to those who ask Him!
12 “Therefore, whatever you want men to do to you, do
also to them, for this is the Law and the Prophets.

The Narrow Way

13 "Enter by the narrow gate; for wide *is* the gate and
broad *is* the way that leads to destruction, and there are
many who go in by it.
14 "Because[a] narrow *is* the gate and difficult *is* the way
which leads to life, and there are few who find it.

You Will Know Them by Their Fruits

15 "Beware of false prophets, who come to you in sheep's
clothing, but inwardly they are ravenous wolves.
16 "You will know them by their fruits. Do men gather
grapes from thornbushes or figs from thistles?
17 "Even so, every good tree bears good fruit, but a bad
tree bears bad fruit.
18 "A good tree cannot bear bad fruit, nor *can* a bad tree
bear good fruit.
19 "Every tree that does not bear good fruit is cut down
and thrown into the fire.
20 "Therefore by their fruits you will know them.

I Never Knew You

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter
the kingdom of heaven, but he who does the will of My
Father in heaven.
22 "Many will say to Me in that day, 'Lord, Lord, have we
not prophesied in Your name, cast out demons in Your
name, and done many wonders in Your name?'
23 "And then I will declare to them, 'I never knew you;
depart from Me, you who practice lawlessness!'

Build on the Rock

24 "Therefore whoever hears these sayings of Mine, and
does them, I will liken him to a wise man who built his

house on the rock:
25 “and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.
26 “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:
27 “and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”
28 And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching,
29 for He taught them as one having authority, and not as the scribes. *Jesus’ Authority*

Matthew 8

Jesus Cleanses a Leper

1When He had come down from the mountain, great multitudes followed Him.

2And behold, a leper came and worshiped Him, saying, “Lord, if You are willing, You can make me clean.”

3Then Jesus put out *His* hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed.

4And Jesus said to him, “See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

Jesus Heals a Centurion’s Servant

5Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, *Effective Leaders*

6saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”

7And Jesus said to him, “I will come and heal him.”

8The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.

9“For I also am a man under authority, having soldiers under me. And I say to this *one,* ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.”

10When Jesus heard *it,* He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! *A Savior for the Whole World*

11“And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the

kingdom of heaven.
12 “But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”
13 Then Jesus said to the centurion, “Go your way; and as you have believed, *so* let it be done for you.” And his servant was healed that same hour.

Peter’s Mother-in-Law Healed

14 Now when Jesus had come into Peter’s house, He saw his wife’s mother lying sick with a fever.
15 So He touched her hand, and the fever left her. And she arose and served them.[a]

Many Healed in the Evening

16 When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,
17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

> *“He Himself took our infirmities*
> *And bore our sicknesses.”*[b]

The Cost of Discipleship

18 And when Jesus saw great multitudes about Him, He gave a command to depart to the other side.
19 Then a certain scribe came and said to Him, “Teacher, I will follow You wherever You go.”
20 And Jesus said to him, “Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head.”
21 Then another of His disciples said to Him, “Lord, let me first go and bury my father.”

22 But Jesus said to him, “Follow Me, and let the dead
bury their own dead.”

Wind and Wave Obey Jesus

23 Now when He got into a boat, His disciples followed
Him.
24 And suddenly a great tempest arose on the sea, so that
the boat was covered with the waves. But He was asleep.
25 Then His disciples came to *Him* and awoke Him,
saying, “Lord, save us! We are perishing!”
26 But He said to them, “Why are you fearful, O you of
little faith?” Then He arose and rebuked the winds and the
sea, and there was a great calm.
27 So the men marveled, saying, “Who can this be, that
even the winds and the sea obey Him?”

Two Demon-Possessed Men Healed

28 When He had come to the other side, to the country of
the Gergesenes,[c] there met Him two demon-possessed *men,*
coming out of the tombs, exceedingly fierce, so that no one
could pass that way.
29 And suddenly they cried out, saying, “What have we to
do with You, Jesus, You Son of God? Have You come here to
torment us before the time?” *Angels and Demons*
30 Now a good way off from them there was a herd of
many swine feeding.
31 So the demons begged Him, saying, “If You cast us out,
permit us to go away[d] into the herd of swine.”
32 And He said to them, “Go.” So when they had come out,
they went into the herd of swine. And suddenly the whole
herd of swine ran violently down the steep place into the
sea, and perished in the water.

33 Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men*.

34 And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region.

Matthew 9

Jesus Forgives and Heals a Paralytic

1So He got into a boat, crossed over, and came to His own
city.
2Then behold, they brought to Him a paralytic lying on a
bed. When Jesus saw their faith, He said to the paralytic,
"Son, be of good cheer; your sins are forgiven you."
3And at once some of the scribes said within themselves,
"This Man blasphemes!"
4But Jesus, knowing their thoughts, said, "Why do you
think evil in your hearts? *The Power of Forgiveness*
5"For which is easier, to say, 'Your sins are forgiven you,'
or to say, 'Arise and walk'?
6"But that you may know that the Son of Man has power
on earth to forgive sins"—then He said to the paralytic,
"Arise, take up your bed, and go to your house."
7And he arose and departed to his house.
8Now when the multitudes saw *it,* they marveled[a] and
glorified God, who had given such power to men.

Matthew the Tax Collector

9As Jesus passed on from there, He saw a man named
Matthew sitting at the tax office. And He said to him,
"Follow Me." So he arose and followed Him.
10Now it happened, as Jesus sat at the table in the house,
that behold, many tax collectors and sinners came and sat
down with Him and His disciples. *Tax Collectors*
11And when the Pharisees saw *it,* they said to His
disciples, "Why does your Teacher eat with tax collectors
and sinners?"

12 When Jesus heard *that,* He said to them, “Those who
are well have no need of a physician, but those who are
sick.
13 “But go and learn what *this* means: *‘I desire mercy and
not sacrifice.’*[b] For I did not come to call the righteous, but
sinners, to repentance.”[c]

Jesus Is Questioned About Fasting

14 Then the disciples of John came to Him, saying, “Why
do we and the Pharisees fast often,[d] but Your disciples do
not fast?”
15 And Jesus said to them, “Can the friends of the
bridegroom mourn as long as the bridegroom is with them?
But the days will come when the bridegroom will be taken
away from them, and then they will fast.
16 “No one puts a piece of unshrunk cloth on an old
garment; for the patch pulls away from the garment, and
the tear is made worse.
17 “Nor do they put new wine into old wineskins, or else
the wineskins break, the wine is spilled, and the wineskins
are ruined. But they put new wine into new wineskins, and
both are preserved.”

A Girl Restored to Life and a Woman Healed

18 While He spoke these things to them, behold, a ruler
came and worshiped Him, saying, “My daughter has just
died, but come and lay Your hand on her and she will live.”
19 So Jesus arose and followed him, and so *did* His
disciples.
20 And suddenly, a woman who had a flow of blood for
twelve years came from behind and touched the hem of His
garment. *The Bleeding Woman*
21 For she said to herself, “If only I may touch His
garment, I shall be made well.”

22 But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” And the woman was made well from that hour.
23 When Jesus came into the ruler’s house, and saw the flute players and the noisy crowd wailing,
24 He said to them, “Make room, for the girl is not dead, but sleeping.” And they ridiculed Him.
25 But when the crowd was put outside, He went in and took her by the hand, and the girl arose.
26 And the report of this went out into all that land.

Two Blind Men Healed

27 When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!”
28 And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.”
29 Then He touched their eyes, saying, “According to your faith let it be to you.”
30 And their eyes were opened. And Jesus sternly warned them, saying, “See *that* no one knows *it.*”
31 But when they had departed, they spread the news about Him in all that country.

A Mute Man Speaks

32 As they went out, behold, they brought to Him a man, mute and demon-possessed.
33 And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!”
34 But the Pharisees said, “He casts out demons by the ruler of the demons.”

The Compassion of Jesus

35 Then Jesus went about all the cities and villages,
teaching in their synagogues, preaching the gospel of the
kingdom, and healing every sickness and every disease
among the people.[e] *Jesus' Urban Ministry*

36 But when He saw the multitudes, He was moved with
compassion for them, because they were weary[f] and
scattered, like sheep having no shepherd.

37 Then He said to His disciples, "The harvest truly *is*
plentiful, but the laborers *are* few.

38 "Therefore pray the Lord of the harvest to send out
laborers into His harvest."

Matthew 10

The Twelve Apostles

1 And when He had called His twelve disciples to *Him,* He
gave them power *over* unclean spirits, to cast them out,
and to heal all kinds of sickness and all kinds of disease.
2 Now the names of the twelve apostles are these: first,
Simon, who is called Peter, and Andrew his brother; James
the *son* of Zebedee, and John his brother;
3 Philip and Bartholomew; Thomas and Matthew the tax
collector; James the *son* of Alphaeus, and Lebbaeus, whose
surname was[a] Thaddaeus;
4 Simon the Cananite,[b] and Judas Iscariot, who also
betrayed Him.

Sending Out the Twelve

5 These twelve Jesus sent out and commanded them,
saying: "Do not go into the way of the Gentiles, and do not
enter a city of the Samaritans.
6 "But go rather to the lost sheep of the house of Israel.
7 "And as you go, preach, saying, 'The kingdom of heaven
is at hand.'
8 "Heal the sick, cleanse the lepers, raise the dead,[c] cast
out demons. Freely you have received, freely give.
9 "Provide neither gold nor silver nor copper in your
money belts,
10 "nor bag for *your* journey, nor two tunics, nor sandals,
nor staffs; for a worker is worthy of his food.
11 "Now whatever city or town you enter, inquire who in it
is worthy, and stay there till you go out.
12 "And when you go into a household, greet it.

13 “If the household is worthy, let your peace come upon
it. But if it is not worthy, let your peace return to you.
14 “And whoever will not receive you nor hear your words,
when you depart from that house or city, shake off the dust
from your feet.
15 “Assuredly, I say to you, it will be more tolerable for the
land of Sodom and Gomorrah in the day of judgment than
for that city!

Persecutions Are Coming

16 “Behold, I send you out as sheep in the midst of wolves.
Therefore be wise as serpents and harmless as doves.
17 “But beware of men, for they will deliver you up to
councils and scourge you in their synagogues.
18 “You will be brought before governors and kings for My
sake, as a testimony to them and to the Gentiles.
19 “But when they deliver you up, do not worry about how
or what you should speak. For it will be given to you in that
hour what you should speak;
20 “for it is not you who speak, but the Spirit of your
Father who speaks in you.
21 “Now brother will deliver up brother to death, and a
father *his* child; and children will rise up against parents
and cause them to be put to death.
22 “And you will be hated by all for My name’s sake. But
he who endures to the end will be saved.
23 “When they persecute you in this city, flee to another.
For assuredly, I say to you, you will not have gone through
the cities of Israel before the Son of Man comes.
24 “A disciple is not above *his* teacher, nor a servant above
his master.
25 “It is enough for a disciple that he be like his teacher,
and a servant like his master. If they have called the master

of the house Beelzebub,[d] how much more *will they call* those of his household!

26 “Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

Jesus Teaches the Fear of God

27 “Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

28 “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

29 “Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will.

30 “But the very hairs of your head are all numbered.

31 “Do not fear therefore; you are of more value than many sparrows.

Confess Christ Before Men

32 “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.

33 “But whoever denies Me before men, him I will also deny before My Father who is in heaven.

Christ Brings Division

34 “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

35 “For I have come to *‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’*;

36 “and *‘a man’s enemies will be those of his own household.’*[e]

37 “He who loves father or mother more than Me is not
worthy of Me. And he who loves son or daughter more than
Me is not worthy of Me.
38 “And he who does not take his cross and follow after
Me is not worthy of Me.
39 “He who finds his life will lose it, and he who loses his
life for My sake will find it.

A Cup of Cold Water

40 “He who receives you receives Me, and he who
receives Me receives Him who sent Me.
41 “He who receives a prophet in the name of a prophet
shall receive a prophet’s reward. And he who receives a
righteous man in the name of a righteous man shall receive
a righteous man’s reward.
42 “And whoever gives one of these little ones only a cup
of cold *water* in the name of a disciple, assuredly, I say to
you, he shall by no means lose his reward.”

Matthew 11

John the Baptist Sends Messengers to Jesus

1 Now it came to pass, when Jesus finished commanding His
twelve disciples, that He departed from there to teach and
to preach in their cities.
2 And when John had heard in prison about the works of
Christ, he sent two of[a] his disciples *Evidence of God*
3 and said to Him, "Are You the Coming One, or do we
look for another?"
4 Jesus answered and said to them, "Go and tell John the
things which you hear and see:
5 "*The* blind see and *the* lame walk; *the* lepers are
cleansed and *the* deaf hear; *the* dead are raised up and *the*
poor have the gospel preached to them.
6 "And blessed is he who is not offended because of Me."
7 As they departed, Jesus began to say to the multitudes
concerning John: "What did you go out into the wilderness
to see? A reed shaken by the wind?
8 "But what did you go out to see? A man clothed in soft
garments? Indeed, those who wear soft *clothing* are in
kings' houses.
9 "But what did you go out to see? A prophet? Yes, I say to
you, and more than a prophet.
10 "For this is *he* of whom it is written:

'Behold, I send My messenger before Your face,
Who will prepare Your way before You.'[b]

11 "Assuredly, I say to you, among those born of women
there has not risen one greater than John the Baptist; but

he who is least in the kingdom of heaven is greater than he.
12 “And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.
13 “For all the prophets and the law prophesied until John.
14 “And if you are willing to receive *it,* he is Elijah who is to come.
15 “He who has ears to hear, let him hear!
16 “But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions,
17 “and saying:

‘We played the flute for you,
And you did not dance;
We mourned to you,
And you did not lament.’

18 “For John came neither eating nor drinking, and they say, ‘He has a demon.’
19 “The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”[c]

Woe to the Impenitent Cities

20 Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent:
21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 “But I say to you, it will be more tolerable for Tyre and
Sidon in the day of judgment than for you.
23 “And you, Capernaum, who are exalted to heaven, will
be[d] brought down to Hades; for if the mighty works which
were done in you had been done in Sodom, it would have
remained until this day.
24 “But I say to you that it shall be more tolerable for the
land of Sodom in the day of judgment than for you.”

Jesus Gives True Rest

25 At that time Jesus answered and said, “I thank You,
Father, Lord of heaven and earth, that You have hidden
these things from *the* wise and prudent and have revealed
them to babes.
26 “Even so, Father, for so it seemed good in Your sight.
27 “All things have been delivered to Me by My Father,
and no one knows the Son except the Father. Nor does
anyone know the Father except the Son, and *the one* to
whom the Son wills to reveal *Him*.
28 “Come to Me, all *you* who labor and are heavy laden,
and I will give you rest.
29 “Take My yoke upon you and learn from Me, for I am
gentle and lowly in heart, and you will find rest for your
souls.
30 “For My yoke *is* easy and My burden is light.”

Matthew 12

Jesus Is Lord of the Sabbath

1 At that time Jesus went through the grainfields on the
Sabbath. And His disciples were hungry, and began to
pluck heads of grain and to eat.
2 And when the Pharisees saw *it,* they said to Him, "Look,
Your disciples are doing what is not lawful to do on the
Sabbath!"
3 But He said to them, "Have you not read what David did
when he was hungry, he and those who were with him:
4 "how he entered the house of God and ate the
showbread which was not lawful for him to eat, nor for
those who were with him, but only for the priests?
5 "Or have you not read in the law that on the Sabbath the
priests in the temple profane the Sabbath, and are
blameless?
6 "Yet I say to you that in this place there is *One* greater
than the temple.
7 "But if you had known what *this* means, *'I desire mercy
and not sacrifice,'*[a] you would not have condemned the
guiltless.
8 "For the Son of Man is Lord even[b] of the Sabbath."

Healing on the Sabbath

9 Now when He had departed from there, He went into
their synagogue.
10 And behold, there was a man who had a withered hand.
And they asked Him, saying, "Is it lawful to heal on the
Sabbath?"—that they might accuse Him.
11 Then He said to them, "What man is there among you
who has one sheep, and if it falls into a pit on the Sabbath,

will not lay hold of it and lift *it* out?
12 “Of how much more value then is a man than a sheep?
Therefore it is lawful to do good on the Sabbath.”
13 Then He said to the man, “Stretch out your hand.” And
he stretched *it* out, and it was restored as whole as the
other.
14 Then the Pharisees went out and plotted against Him,
how they might destroy Him. *Political Intrigue*

Behold, My Servant

15 But when Jesus knew *it,* He withdrew from there. And
great multitudes[c] followed Him, and He healed them all.
16 Yet He warned them not to make Him known,
17 that it might be fulfilled which was spoken by Isaiah
the prophet, saying:

> 18 *“Behold! My Servant whom I have chosen,*
> *My Beloved in whom My soul is well pleased!*
> *I will put My Spirit upon Him,*
> *And He will declare justice to the Gentiles.*
> 19 *He will not quarrel nor cry out,*
> *Nor will anyone hear His voice in the streets.*
> 20 *A bruised reed He will not break,*
> *And smoking flax He will not quench,*
> *Till He sends forth justice to victory;*
> 21 *And in His name Gentiles will trust.”*[d]

A House Divided Cannot Stand

22 Then one was brought to Him who was demon-
possessed, blind and mute; and He healed him, so that the
blind and[e] mute man both spoke and saw.

23 And all the multitudes were amazed and said, “Could this be the Son of David?”

24 Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub,[f] the ruler of the demons.”

25 But Jesus knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

26 “If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

27 “And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.

28 “But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

29 “Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

30 “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

The Unpardonable Sin

31 “Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men. *The Unpardonable Sin*

32 “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.

A Tree Known by Its Fruit

33 “Either make the tree good and its fruit good, or else
make the tree bad and its fruit bad; for a tree is known by
its fruit.
34 “Brood of vipers! How can you, being evil, speak good
things? For out of the abundance of the heart the mouth
speaks.
35 “A good man out of the good treasure of his heart[g]
brings forth good things, and an evil man out of the evil
treasure brings forth evil things.
36 “But I say to you that for every idle word men may
speak, they will give account of it in the day of judgment.
37 “For by your words you will be justified, and by your
words you will be condemned.”

The Scribes and Pharisees Ask for a Sign

38 Then some of the scribes and Pharisees answered,
saying, “Teacher, we want to see a sign from You.”
39 But He answered and said to them, “An evil and
adulterous generation seeks after a sign, and no sign will
be given to it except the sign of the prophet Jonah.
40 “For as Jonah was three days and three nights in the
belly of the great fish, so will the Son of Man be three days
and three nights in the heart of the earth.
41 “The men of Nineveh will rise up in the judgment with
this generation and condemn it, because they repented at
the preaching of Jonah; and indeed a greater than Jonah *is*
here.
42 “The queen of the South will rise up in the judgment
with this generation and condemn it, for she came from the
ends of the earth to hear the wisdom of Solomon; and
indeed a greater than Solomon *is* here.

An Unclean Spirit Returns

43 “When an unclean spirit goes out of a man, he goes
through dry places, seeking rest, and finds none.
44 “Then he says, ‘I will return to my house from which I
came.’ And when he comes, he finds *it* empty, swept, and
put in order.
45 “Then he goes and takes with him seven other spirits
more wicked than himself, and they enter and dwell there;
and the last *state* of that man is worse than the first. So
shall it also be with this wicked generation.”

Jesus’ Mother and Brothers Send for Him

46 While He was still talking to the multitudes, behold,
His mother and brothers stood outside, seeking to speak
with Him.
47 Then one said to Him, “Look, Your mother and Your
brothers are standing outside, seeking to speak with You.”
48 But He answered and said to the one who told Him,
“Who is My mother and who are My brothers?”
49 And He stretched out His hand toward His disciples
and said, “Here are My mother and My brothers!
50 “For whoever does the will of My Father in heaven is
My brother and sister and mother.”

Matthew 13

The Parable of the Sower

1 On the same day Jesus went out of the house and sat by
the sea. *Workplace Analogies*
2 And great multitudes were gathered together to Him, so
that He got into a boat and sat; and the whole multitude
stood on the shore.
3 Then He spoke many things to them in parables, saying:
"Behold, a sower went out to sow.
4 "And as he sowed, some *seed* fell by the wayside; and
the birds came and devoured them.
5 "Some fell on stony places, where they did not have
much earth; and they immediately sprang up because they
had no depth of earth.
6 "But when the sun was up they were scorched, and
because they had no root they withered away.
7 "And some fell among thorns, and the thorns sprang up
and choked them.
8 "But others fell on good ground and yielded a crop:
some a hundredfold, some sixty, some thirty.
9 "He who has ears to hear, let him hear!"

The Purpose of Parables

10 And the disciples came and said to Him, "Why do You
speak to them in parables?"
11 He answered and said to them, "Because it has been
given to you to know the mysteries of the kingdom of
heaven, but to them it has not been given.
12 "For whoever has, to him more will be given, and he
will have abundance; but whoever does not have, even
what he has will be taken away from him.

13 “Therefore I speak to them in parables, because seeing
they do not see, and hearing they do not hear, nor do they
understand.
14 “And in them the prophecy of Isaiah is fulfilled, which
says:

‘Hearing you will hear and shall not
understand,
And seeing you will see and not perceive;
15 *For the hearts of this people have grown*
dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and
hear with their ears,
Lest they should understand with their
hearts and turn,
So that I should[a] *heal them.’*[b]

16 “But blessed *are* your eyes for they see, and your ears
for they hear;
17 “for assuredly, I say to you that many prophets and
righteous *men* desired to see what you see, and did not see
it, and to hear what you hear, and did not hear *it*.

The Parable of the Sower Explained

18 “Therefore hear the parable of the sower:
19 “When anyone hears the word of the kingdom, and
does not understand *it,* then the wicked *one* comes and
snatches away what was sown in his heart. This is he who
received seed by the wayside.
20 “But he who received the seed on stony places, this is
he who hears the word and immediately receives it with
joy;

21 “yet he has no root in himself, but endures only for a
while. For when tribulation or persecution arises because
of the word, immediately he stumbles.
22 “Now he who received seed among the thorns is he
who hears the word, and the cares of this world and the
deceitfulness of riches choke the word, and he becomes
unfruitful.
23 “But he who received seed on the good ground is he
who hears the word and understands *it,* who indeed bears
fruit and produces: some a hundredfold, some sixty, some
thirty.”

The Parable of the Wheat and the Tares

24 Another parable He put forth to them, saying: “The
kingdom of heaven is like a man who sowed good seed in
his field;
25 “but while men slept, his enemy came and sowed tares
among the wheat and went his way.
26 “But when the grain had sprouted and produced a crop,
then the tares also appeared.
27 “So the servants of the owner came and said to him,
‘Sir, did you not sow good seed in your field? How then
does it have tares?’
28 “He said to them, ‘An enemy has done this.’ The
servants said to him, ‘Do you want us then to go and gather
them up?’
29 “But he said, ‘No, lest while you gather up the tares
you also uproot the wheat with them.
30 ‘Let both grow together until the harvest, and at the
time of harvest I will say to the reapers, “First gather
together the tares and bind them in bundles to burn them,
but gather the wheat into my barn.” ’ ”

The Parable of the Mustard Seed

31 Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field,
32 “which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.”

The Parable of the Leaven

33 Another parable He spoke to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures[c] of meal till it was all leavened.”

Prophecy and the Parables

34 All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,
35 that it might be fulfilled which was spoken by the prophet, saying:

> *“I will open My mouth in parables;*
> *I will utter things kept secret from the foundation of the world.”*[d]

The Parable of the Tares Explained

36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”
37 He answered and said to them: “He who sows the good seed is the Son of Man.
38 “The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*.
39 “The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.
40 “Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

41 “The Son of Man will send out His angels, and they will
gather out of His kingdom all things that offend, and those
who practice lawlessness,
42 “and will cast them into the furnace of fire. There will
be wailing and gnashing of teeth.
43 “Then the righteous will shine forth as the sun in the
kingdom of their Father. He who has ears to hear, let him
hear!

The Parable of the Hidden Treasure

44 “Again, the kingdom of heaven is like treasure hidden
in a field, which a man found and hid; and for joy over it he
goes and sells all that he has and buys that field.

The Parable of the Pearl of Great Price

45 “Again, the kingdom of heaven is like a merchant
seeking beautiful pearls,
46 “who, when he had found one pearl of great price, went
and sold all that he had and bought it.

The Parable of the Dragnet

47 “Again, the kingdom of heaven is like a dragnet that
was cast into the sea and gathered some of every kind,
48 “which, when it was full, they drew to shore; and they
sat down and gathered the good into vessels, but threw the
bad away.
49 “So it will be at the end of the age. The angels will
come forth, separate the wicked from among the just,
50 “and cast them into the furnace of fire. There will be
wailing and gnashing of teeth.”
51 Jesus said to them,[e] “Have you understood all these
things?” They said to Him, “Yes, Lord.”[f]

52 Then He said to them, “Therefore every scribe
instructed concerning[g] the kingdom of heaven is like a
householder who brings out of his treasure *things* new and
old.” *Treasures Old and New*

Jesus Rejected at Nazareth

53 Now it came to pass, when Jesus had finished these
parables, that He departed from there.
54 When He had come to His own country, He taught them
in their synagogue, so that they were astonished and said,
“Where did this *Man* get this wisdom and *these* mighty
works?
55 “Is this not the carpenter’s son? Is not His mother
called Mary? And His brothers James, Joses,[h] Simon, and
Judas?
56 “And His sisters, are they not all with us? Where then
did this *Man* get all these things?”
57 So they were offended at Him. But Jesus said to them,
“A prophet is not without honor except in his own country
and in his own house.”
58 Now He did not do many mighty works there because
of their unbelief.

Matthew 14

John the Baptist Beheaded

1 At that time Herod the tetrarch heard the report about
Jesus
2 and said to his servants, “This is John the Baptist; he is
risen from the dead, and therefore these powers are at
work in him.”
3 For Herod had laid hold of John and bound him, and put
him in prison for the sake of Herodias, his brother Philip’s
wife. *Hateful Herodias*
4 Because John had said to him, “It is not lawful for you to
have her.”
5 And although he wanted to put him to death, he feared
the multitude, because they counted him as a prophet.
6 But when Herod’s birthday was celebrated, the
daughter of Herodias danced before them and pleased
Herod.
7 Therefore he promised with an oath to give her
whatever she might ask.
8 So she, having been prompted by her mother, said, “Give
me John the Baptist’s head here on a platter.”
9 And the king was sorry; nevertheless, because of the
oaths and because of those who sat with him, he
commanded *it* to be given to *her*.
10 So he sent and had John beheaded in prison.
11 And his head was brought on a platter and given to the
girl, and she brought *it* to her mother.
12 Then his disciples came and took away the body and
buried it, and went and told Jesus.

Feeding the Five Thousand

13When Jesus heard *it,* He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. *Public Faith*

14And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick.

15When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.”

16But Jesus said to them, “They do not need to go away. You give them something to eat.”

17And they said to Him, “We have here only five loaves and two fish.”

18He said, “Bring them here to Me.”

19Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

20So they all ate and were filled, and they took up twelve baskets full of the fragments that remained.

21Now those who had eaten were about five thousand men, besides women and children.

Jesus Walks on the Sea

22Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

23And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there.

24But the boat was now in the middle of the sea,[a] tossed by the waves, for the wind was contrary.

25 Now in the fourth watch of the night Jesus went to
them, walking on the sea.
26 And when the disciples saw Him walking on the sea,
they were troubled, saying, “It is a ghost!” And they cried
out for fear.
27 But immediately Jesus spoke to them, saying, “Be of
good cheer! It is I; do not be afraid.”
28 And Peter answered Him and said, “Lord, if it is You,
command me to come to You on the water.”
29 So He said, “Come.” And when Peter had come down
out of the boat, he walked on the water to go to Jesus.
30 But when he saw that the wind *was* boisterous,[b] he was
afraid; and beginning to sink he cried out, saying, “Lord,
save me!”
31 And immediately Jesus stretched out *His* hand and
caught him, and said to him, “O you of little faith, why did
you doubt?”
32 And when they got into the boat, the wind ceased.
33 Then those who were in the boat came and[c] worshiped
Him, saying, “Truly You are the Son of God.”

Many Touch Him and Are Made Well

34 When they had crossed over, they came to the land of[d]
Gennesaret.
35 And when the men of that place recognized Him, they
sent out into all that surrounding region, brought to Him all
who were sick,
36 and begged Him that they might only touch the hem of
His garment. And as many as touched *it* were made
perfectly well.

Matthew 15

Defilement Comes from Within

1 Then the scribes and Pharisees who were from Jerusalem
came to Jesus, saying, *Evaluating Tradition*
2 "Why do Your disciples transgress the tradition of the
elders? For they do not wash their hands when they eat
bread."
3 He answered and said to them, "Why do you also
transgress the commandment of God because of your
tradition?
4 "For God commanded, saying, *'Honor your father and
your mother'*;[a] and, *'He who curses father or mother, let
him be put to death.'*[b]
5 "But you say, 'Whoever says to his father or mother,
"Whatever profit you might have received from me *is* a gift
to God"—
6 'then he need not honor his father or mother.'[c] Thus you
have made the commandment[d] of God of no effect by your
tradition.
7 "Hypocrites! Well did Isaiah prophesy about you, saying:

> 8 *'These people draw near to Me with their
> mouth,*
> *And*[e] *honor Me with their lips,*
> *But their heart is far from Me.*
> 9 *And in vain they worship Me,*
> *Teaching as doctrines the commandments of
> men.' "*[f]

10 When He had called the multitude to *Himself,* He said
to them, "Hear and understand:

11 “Not what goes into the mouth defiles a man; but what
comes out of the mouth, this defiles a man.”
12 Then His disciples came and said to Him, “Do You know
that the Pharisees were offended when they heard this
saying?”
13 But He answered and said, “Every plant which My
heavenly Father has not planted will be uprooted.
14 “Let them alone. They are blind leaders of the blind.
And if the blind leads the blind, both will fall into a ditch.”
15 Then Peter answered and said to Him, “Explain this
parable to us.”
16 So Jesus said, “Are you also still without
understanding?
17 “Do you not yet understand that whatever enters the
mouth goes into the stomach and is eliminated?
18 “But those things which proceed out of the mouth come
from the heart, and they defile a man.
19 “For out of the heart proceed evil thoughts, murders,
adulteries, fornications, thefts, false witness, blasphemies.
20 “These are *the things* which defile a man, but to eat
with unwashed hands does not defile a man.”

A Gentile Shows Her Faith

21 Then Jesus went out from there and departed to the
region of Tyre and Sidon.
22 And behold, a woman of Canaan came from that region
and cried out to Him, saying, “Have mercy on me, O Lord,
Son of David! My daughter is severely demon-possessed.”
23 But He answered her not a word. And His disciples
came and urged Him, saying, “Send her away, for she cries
out after us.”
24 But He answered and said, “I was not sent except to
the lost sheep of the house of Israel.” *No Racial Division*

25 Then she came and worshiped Him, saying, “Lord, help me!”

26 But He answered and said, “It is not good to take the children’s bread and throw *it* to the little dogs.”

27 And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.”

28 Then Jesus answered and said to her, “O woman, great *is* your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

Jesus Heals Great Multitudes

29 Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there.

30 Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ feet, and He healed them.

31 So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

Feeding the Four Thousand

32 Now Jesus called His disciples to *Himself* and said, “I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way.”

33 Then His disciples said to Him, “Where could we get enough bread in the wilderness to fill such a great multitude?”

34 Jesus said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

35 So He commanded the multitude to sit down on the ground.

36 And He took the seven loaves and the fish and gave
thanks, broke *them* and gave *them* to His disciples; and the
disciples *gave* to the multitude.
37 So they all ate and were filled, and they took up seven
large baskets full of the fragments that were left.
38 Now those who ate were four thousand men, besides
women and children.
39 And He sent away the multitude, got into the boat, and
came to the region of Magdala.[g]

Matthew 16

The Pharisees and Sadducees Seek a Sign

1 Then the Pharisees and Sadducees came, and testing Him
asked that He would show them a sign from heaven. *Political Parties of Jesus' Day*

2 He answered and said to them, "When it is evening you
say, *'It will be* fair weather, for the sky is red';

3 "and in the morning, *'It will be* foul weather today, for
the sky is red and threatening.' Hypocrites![a] You know how
to discern the face of the sky, but you cannot *discern* the
signs of the times.

4 "A wicked and adulterous generation seeks after a sign,
and no sign shall be given to it except the sign of the
prophet[b] Jonah." And He left them and departed.

The Leaven of the Pharisees and Sadducees

5 Now when His disciples had come to the other side, they
had forgotten to take bread.

6 Then Jesus said to them, "Take heed and beware of the
leaven of the Pharisees and the Sadducees."

7 And they reasoned among themselves, saying, "*It is*
because we have taken no bread."

8 But Jesus, being aware of *it,* said to them, "O you of little
faith, why do you reason among yourselves because you
have brought no bread?[c]

9 "Do you not yet understand, or remember the five loaves
of the five thousand and how many baskets you took up?

10 "Nor the seven loaves of the four thousand and how
many large baskets you took up?

11 "How is it you do not understand that I did not speak to
you concerning bread?—*but* to beware of the leaven of the

Pharisees and Sadducees.”

12 Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Peter Confesses Jesus as the Christ

13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

14 So they said, “Some *say* John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

15 He said to them, “But who do you say that I am?”

16 Simon Peter answered and said, “You are the Christ, the Son of the living God.”

17 Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.

18 “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. *The Gates of Hell*

19 “And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed[d] in heaven.”

20 Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

Jesus Predicts His Death and Resurrection

21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

22 Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to

You!” *Grow On Up*

23 But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”

Take Up the Cross and Follow Him

24 Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

25 “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

26 “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

27 “For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

28 “Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

Matthew 17

Jesus Transfigured on the Mount

1 Now after six days Jesus took Peter, James, and John his
brother, led them up on a high mountain by themselves;
2 and He was transfigured before them. His face shone
like the sun, and His clothes became as white as the light.
3 And behold, Moses and Elijah appeared to them, talking
with Him.
4 Then Peter answered and said to Jesus, “Lord, it is good
for us to be here; if You wish, let us[a] make here three
tabernacles: one for You, one for Moses, and one for
Elijah.”
5 While he was still speaking, behold, a bright cloud
overshadowed them; and suddenly a voice came out of the
cloud, saying, “This is My beloved Son, in whom I am well
pleased. Hear Him!” *The Names of Jesus*
6 And when the disciples heard *it,* they fell on their faces
and were greatly afraid.
7 But Jesus came and touched them and said, “Arise, and
do not be afraid.”
8 When they had lifted up their eyes, they saw no one but
Jesus only.
9 Now as they came down from the mountain, Jesus
commanded them, saying, “Tell the vision to no one until
the Son of Man is risen from the dead.”
10 And His disciples asked Him, saying, “Why then do the
scribes say that Elijah must come first?”
11 Jesus answered and said to them, “Indeed, Elijah is
coming first[b] and will restore all things.
12 “But I say to you that Elijah has come already, and they
did not know him but did to him whatever they wished.

Likewise the Son of Man is also about to suffer at their hands."

13 Then the disciples understood that He spoke to them of John the Baptist.

A Boy Is Healed

14 And when they had come to the multitude, a man came to Him, kneeling down to Him and saying,

15 "Lord, have mercy on my son, for he is an epileptic[c] and suffers severely; for he often falls into the fire and often into the water.

16 "So I brought him to Your disciples, but they could not cure him."

17 Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me."

18 And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

20 So Jesus said to them, "Because of your unbelief;[d] for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

21 "However, this kind does not go out except by prayer and fasting."[e]

Jesus Again Predicts His Death and Resurrection

22 Now while they were staying[f] in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men,

23 "and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

Peter and His Master Pay Their Taxes

24 When they had come to Capernaum,[g] those who
received the *temple* tax came to Peter and said, "Does your
Teacher not pay the *temple* tax?"

25 He said, "Yes." And when he had come into the house,
Jesus anticipated him, saying, "What do you think, Simon?
From whom do the kings of the earth take customs or
taxes, from their sons or from strangers?"

26 Peter said to Him, "From strangers." Jesus said to him,
"Then the sons are free.

27 "Nevertheless, lest we offend them, go to the sea, cast
in a hook, and take the fish that comes up first. And when
you have opened its mouth, you will find a piece of money;[h]
take that and give it to them for Me and you."

Matthew 18

Who Is the Greatest?

1 At that time the disciples came to Jesus, saying, “Who
then is greatest in the kingdom of heaven?”
2 Then Jesus called a little child to Him, set him in the
midst of them,
3 and said, “Assuredly, I say to you, unless you are
converted and become as little children, you will by no
means enter the kingdom of heaven.
4 “Therefore whoever humbles himself as this little child
is the greatest in the kingdom of heaven.
5 “Whoever receives one little child like this in My name
receives Me.

Jesus Warns of Offenses

6 “But whoever causes one of these little ones who believe
in Me to sin, it would be better for him if a millstone were
hung around his neck, and he were drowned in the depth of
the sea.
7 “Woe to the world because of offenses! For offenses
must come, but woe to that man by whom the offense
comes!
8 “If your hand or foot causes you to sin, cut it off and cast
it from you. It is better for you to enter into life lame or
maimed, rather than having two hands or two feet, to be
cast into the everlasting fire.
9 “And if your eye causes you to sin, pluck it out and cast
it from you. It is better for you to enter into life with one
eye, rather than having two eyes, to be cast into hell fire.

The Parable of the Lost Sheep

10 “Take heed that you do not despise one of these little
ones, for I say to you that in heaven their angels always see
the face of My Father who is in heaven.
11 “For the Son of Man has come to save that which was
lost.[a]
12 “What do you think? If a man has a hundred sheep, and
one of them goes astray, does he not leave the ninety-nine
and go to the mountains to seek the one that is straying?
13 “And if he should find it, assuredly, I say to you, he
rejoices more over that *sheep* than over the ninety-nine
that did not go astray.
14 “Even so it is not the will of your Father who is in
heaven that one of these little ones should perish.

Dealing with a Sinning Brother

15 “Moreover if your brother sins against you, go and tell
him his fault between you and him alone. If he hears you,
you have gained your brother.
16 “But if he will not hear, take with you one or two more,
that *‘by the mouth of two or three witnesses every word
may be established.’*[b]
17 “And if he refuses to hear them, tell *it* to the church.
But if he refuses even to hear the church, let him be to you
like a heathen and a tax collector.
18 “Assuredly, I say to you, whatever you bind on earth
will be bound in heaven, and whatever you loose on earth
will be loosed in heaven.
19 “Again I say[c] to you that if two of you agree on earth
concerning anything that they ask, it will be done for them
by My Father in heaven.
20 “For where two or three are gathered together in My
name, I am there in the midst of them.”

The Parable of the Unforgiving Servant

21 Then Peter came to Him and said, “Lord, how often
shall my brother sin against me, and I forgive him? Up to
seven times?”
22 Jesus said to him, “I do not say to you, up to seven
times, but up to seventy times seven.
23 “Therefore the kingdom of heaven is like a certain king
who wanted to settle accounts with his servants.
24 “And when he had begun to settle accounts, one was
brought to him who owed him ten thousand talents.
25 “But as he was not able to pay, his master commanded
that he be sold, with his wife and children and all that he
had, and that payment be made.
26 “The servant therefore fell down before him, saying,
‘Master, have patience with me, and I will pay you all.’
27 “Then the master of that servant was moved with
compassion, released him, and forgave him the debt.
28 “But that servant went out and found one of his fellow
servants who owed him a hundred denarii; and he laid
hands on him and took *him* by the throat, saying, ‘Pay me
what you owe!’
29 “So his fellow servant fell down at his feet[d] and begged
him, saying, ‘Have patience with me, and I will pay you
all.’[e]
30 “And he would not, but went and threw him into prison
till he should pay the debt.
31 “So when his fellow servants saw what had been done,
they were very grieved, and came and told their master all
that had been done.
32 “Then his master, after he had called him, said to him,
‘You wicked servant! I forgave you all that debt because
you begged me.
33 ‘Should you not also have had compassion on your
fellow servant, just as I had pity on you?’

34 “And his master was angry, and delivered him to the
torturers until he should pay all that was due to him.
35 “So My heavenly Father also will do to you if each of
you, from his heart, does not forgive his brother his
trespasses.”[f]

Matthew 19

Marriage and Divorce

1 Now it came to pass, when Jesus had finished these
sayings, *that* He departed from Galilee and came to the
region of Judea beyond the Jordan.
2 And great multitudes followed Him, and He healed them
there.
3 The Pharisees also came to Him, testing Him, and saying
to Him, "Is it lawful for a man to divorce his wife for *just*
any reason?"
4 And He answered and said to them, "Have you not read
that He who made[a] *them* at the beginning *'made them male
and female,'*[b]
5 "and said, *'For this reason a man shall leave his father
and mother and be joined to his wife, and the two shall
become one flesh'*?[c]
6 "So then, they are no longer two but one flesh.
Therefore what God has joined together, let not man
separate."
7 They said to Him, "Why then did Moses command to
give a certificate of divorce, and to put her away?"
8 He said to them, "Moses, because of the hardness of
your hearts, permitted you to divorce your wives, but from
the beginning it was not so.
9 "And I say to you, whoever divorces his wife, except for
sexual immorality,[d] and marries another, commits adultery;
and whoever marries her who is divorced commits
adultery."
10 His disciples said to Him, "If such is the case of the
man with *his* wife, it is better not to marry."

Jesus Teaches on Celibacy

11 But He said to them, "All cannot accept this saying, but only *those* to whom it has been given:

12 "For there are eunuchs who were born thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it,* let him accept *it.*"

Jesus Blesses Little Children

13 Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them.

14 But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."

Jesus Valued Children

15 And He laid *His* hands on them and departed from there.

Jesus Counsels the Rich Young Ruler

16 Now behold, one came and said to Him, "Good[e] Teacher, what good thing shall I do that I may have eternal life?"

17 So He said to him, "Why do you call Me good?[f] No one *is* good but One, *that is,* God.[g] But if you want to enter into life, keep the commandments."

18 He said to Him, "Which ones?" Jesus said, " *'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'*

19 *'Honor your father and your mother,'*[h] and, *'You shall love your neighbor as yourself.'* "[i]

20 The young man said to Him, "All these things I have kept from my youth.[j] What do I still lack?"

21 Jesus said to him, “If you want to be perfect, go, sell
what you have and give to the poor, and you will have
treasure in heaven; and come, follow Me.”
22 But when the young man heard that saying, he went
away sorrowful, for he had great possessions.

With God All Things Are Possible

23 Then Jesus said to His disciples, “Assuredly, I say to you
that it is hard for a rich man to enter the kingdom of
heaven.
24 “And again I say to you, it is easier for a camel to go
through the eye of a needle than for a rich man to enter the
kingdom of God.”
25 When His disciples heard *it,* they were greatly
astonished, saying, “Who then can be saved?”
26 But Jesus looked at *them* and said to them, “With men
this is impossible, but with God all things are possible.”
27 Then Peter answered and said to Him, “See, we have
left all and followed You. Therefore what shall we have?”
28 So Jesus said to them, “Assuredly I say to you, that in
the regeneration, when the Son of Man sits on the throne
of His glory, you who have followed Me will also sit on
twelve thrones, judging the twelve tribes of Israel.
29 “And everyone who has left houses or brothers or
sisters or father or mother or wife[k] or children or lands, for
My name’s sake, shall receive a hundredfold, and inherit
eternal life.
30 “But many *who are* first will be last, and the last first.

Matthew 20

The Parable of the Workers in the Vineyard

1 “For the kingdom of heaven is like a landowner who went
out early in the morning to hire laborers for his vineyard.

Wages and Grace

2 “Now when he had agreed with the laborers for a
denarius a day, he sent them into his vineyard.
3 “And he went out about the third hour and saw others
standing idle in the marketplace,
4 “and said to them, ‘You also go into the vineyard, and
whatever is right I will give you.’ So they went.
5 “Again he went out about the sixth and the ninth hour,
and did likewise.
6 “And about the eleventh hour he went out and found
others standing idle,[a] and said to them, ‘Why have you been
standing here idle all day?’
7 “They said to him, ‘Because no one hired us.’ He said to
them, ‘You also go into the vineyard, and whatever is right
you will receive.’[b]
8 “So when evening had come, the owner of the vineyard
said to his steward, ‘Call the laborers and give them *their*
wages, beginning with the last to the first.’
9 “And when those came who *were hired* about the
eleventh hour, they each received a denarius.
10 “But when the first came, they supposed that they
would receive more; and they likewise received each a
denarius.
11 “And when they had received *it,* they complained
against the landowner,
12 “saying, ‘These last *men* have worked *only* one hour,
and you made them equal to us who have borne the burden

and the heat of the day.’
13“But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?
14‘Take *what is* yours and go your way. I wish to give to this last man *the same* as to you.
15‘Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’
16“So the last will be first, and the first last. For many are called, but few chosen.”[c]

Jesus a Third Time Predicts His Death and Resurrection

17Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,
18“Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,
19“and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.”

Greatness Is Serving

20Then the mother of Zebedee’s sons came to Him with her sons, kneeling down and asking something from Him.
21And He said to her, “What do you wish?” She said to Him, “Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom.”
22But Jesus answered and said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”[d] They said to Him, “We are able.”
23So He said to them, “You will indeed drink My cup, and be baptized with the baptism that I am baptized with;[e] but

to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father."

24 And when the ten heard *it,* they were greatly displeased with the two brothers.

25 But Jesus called them to *Himself* and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. *Leaders Serve*

26 "Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.

27 "And whoever desires to be first among you, let him be your slave—

28 "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Two Blind Men Receive Their Sight

29 Now as they went out of Jericho, a great multitude followed Him.

30 And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, Son of David!"

31 Then the multitude warned them that they should be quiet; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!"

32 So Jesus stood still and called them, and said, "What do you want Me to do for you?"

33 They said to Him, "Lord, that our eyes may be opened."

34 So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

Matthew 21

The Triumphal Entry

1 Now when they drew near Jerusalem, and came to
Bethphage,[a] at the Mount of Olives, then Jesus sent two
disciples, *A Humble Parade*
2 saying to them, "Go into the village opposite you, and
immediately you will find a donkey tied, and a colt with her.
Loose *them* and bring *them* to Me.
3 "And if anyone says anything to you, you shall say, 'The
Lord has need of them,' and immediately he will send
them."
4 All[b] this was done that it might be fulfilled which was
spoken by the prophet, saying:

> 5 *"Tell the daughter of Zion,*
> *'Behold, your King is coming to you,*
> *Lowly, and sitting on a donkey,*
> *A colt, the foal of a donkey.' "*[c]

6 So the disciples went and did as Jesus commanded
them.
7 They brought the donkey and the colt, laid their clothes
on them, and set *Him*[d] on them.
8 And a very great multitude spread their clothes on the
road; others cut down branches from the trees and spread
them on the road.
9 Then the multitudes who went before and those who
followed cried out, saying:

> "Hosanna to the Son of David!
> *'Blessed is He who comes in the name of the*
> *LORD!'*[e]

Hosanna in the highest!”

10 And when He had come into Jerusalem, all the city was
moved, saying, “Who is this?”
11 So the multitudes said, “This is Jesus, the prophet from
Nazareth of Galilee.”

Jesus Cleanses the Temple

12 Then Jesus went into the temple of God[f] and drove out
all those who bought and sold in the temple, and
overturned the tables of the money changers and the seats
of those who sold doves.
13 And He said to them, “It is written, *‘My house shall be
called a house of prayer,’*[g] but you have made it a *‘den of
thieves.’ ”*[h]
14 Then *the* blind and *the* lame came to Him in the temple,
and He healed them.
15 But when the chief priests and scribes saw the
wonderful things that He did, and the children crying out in
the temple and saying, “Hosanna to the Son of David!” they
were indignant
16 and said to Him, “Do You hear what these are saying?”
And Jesus said to them, “Yes. Have you never read,

*‘Out of the mouth of babes and nursing
infants
You have perfected praise’?”*[i]

17 Then He left them and went out of the city to Bethany,
and He lodged there.

The Fig Tree Withered

18 Now in the morning, as He returned to the city, He was
hungry.

19 And seeing a fig tree by the road, He came to it and
found nothing on it but leaves, and said to it, "Let no fruit
grow on you ever again." Immediately the fig tree withered
away.

The Lesson of the Withered Fig Tree

20 And when the disciples saw *it,* they marveled, saying,
"How did the fig tree wither away so soon?"
21 So Jesus answered and said to them, "Assuredly, I say
to you, if you have faith and do not doubt, you will not only
do what was done to the fig tree, but also if you say to this
mountain, 'Be removed and be cast into the sea,' it will be
done.
22 "And whatever things you ask in prayer, believing, you
will receive."

Jesus' Authority Questioned

23 Now when He came into the temple, the chief priests
and the elders of the people confronted Him as He was
teaching, and said, "By what authority are You doing these
things? And who gave You this authority?" *A Challenge to Authority*
24 But Jesus answered and said to them, "I also will ask
you one thing, which if you tell Me, I likewise will tell you
by what authority I do these things:
25 "The baptism of John—where was it from? From heaven
or from men?" And they reasoned among themselves,
saying, "If we say, 'From heaven,' He will say to us, 'Why
then did you not believe him?'
26 "But if we say, 'From men,' we fear the multitude, for
all count John as a prophet."
27 So they answered Jesus and said, "We do not know."
And He said to them, "Neither will I tell you by what
authority I do these things.

The Parable of the Two Sons

28 “But what do you think? A man had two sons, and he
came to the first and said, ‘Son, go, work today in my
vineyard.’
29 “He answered and said, ‘I will not,’ but afterward he
regretted it and went.
30 “Then he came to the second and said likewise. And he
answered and said, ‘I *go,* sir,’ but he did not go.
31 “Which of the two did the will of *his* father?” They said
to Him, “The first.” Jesus said to them, “Assuredly, I say to
you that tax collectors and harlots enter the kingdom of
God before you. *Harlots Enter the Kingdom*
32 “For John came to you in the way of righteousness, and
you did not believe him; but tax collectors and harlots
believed him; and when you saw *it,* you did not afterward
relent and believe him.

The Parable of the Wicked Vinedressers

33 “Hear another parable: There was a certain landowner
who planted a vineyard and set a hedge around it, dug a
winepress in it and built a tower. And he leased it to
vinedressers and went into a far country.
34 “Now when vintage-time drew near, he sent his
servants to the vinedressers, that they might receive its
fruit.
35 “And the vinedressers took his servants, beat one,
killed one, and stoned another.
36 “Again he sent other servants, more than the first, and
they did likewise to them.
37 “Then last of all he sent his son to them, saying, ‘They
will respect my son.’
38 “But when the vinedressers saw the son, they said
among themselves, ‘This is the heir. Come, let us kill him

and seize his inheritance.’
39“So they took him and cast *him* out of the vineyard and killed *him*.
40“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?”
41They said to Him, “He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons.”
42Jesus said to them, “Have you never read in the Scriptures:

> *‘The stone which the builders rejected*
> *Has become the chief cornerstone.*
> *This was the LORD’s doing,*
> *And it is marvelous in our eyes’*?[j]

43“Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.
44“And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”
45Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.
46But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

Matthew 22

The Parable of the Wedding Feast

1 And Jesus answered and spoke to them again by parables and said:

2 “The kingdom of heaven is like a certain king who arranged a marriage for his son,

3 “and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

4 “Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.” ’

5 “But they made light of it and went their ways, one to his own farm, another to his business.

6 “And the rest seized his servants, treated *them* spitefully, and killed *them*.

7 “But when the king heard *about it,* he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

8 “Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy.

9 ‘Therefore go into the highways, and as many as you find, invite to the wedding.’

10 “So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

11 “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

12 “So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.

13 “Then the king said to the servants, ‘Bind him hand and
foot, take him away, and[a] cast *him* into outer darkness;
there will be weeping and gnashing of teeth.’
14 “For many are called, but few *are* chosen.”

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

15 Then the Pharisees went and plotted how they might
entangle Him in *His* talk.
16 And they sent to Him their disciples with the
Herodians, saying, “Teacher, we know that You are true,
and teach the way of God in truth; nor do You care about
anyone, for You do not regard the person of men.
17 “Tell us, therefore, what do You think? Is it lawful to
pay taxes to Caesar, or not?”
18 But Jesus perceived their wickedness, and said, “Why
do you test Me, *you* hypocrites?
19 “Show Me the tax money.” So they brought Him a
denarius.
20 And He said to them, “Whose image and inscription *is*
this?”
21 They said to Him, “Caesar’s.” And He said to them,
“Render therefore to Caesar the things that are Caesar’s,
and to God the things that are God’s.”
22 When they had heard *these words,* they marveled, and
left Him and went their way.

The Sadducees: What About the Resurrection?

23 The same day the Sadducees, who say there is no
resurrection, came to Him and asked Him, *Trick Questions*
24 saying: “Teacher, Moses said that if a man dies, having
no children, his brother shall marry his wife and raise up
offspring for his brother.

25 “Now there were with us seven brothers. The first died
after he had married, and having no offspring, left his wife
to his brother.
26 “Likewise the second also, and the third, even to the
seventh.
27 “Last of all the woman died also.
28 “Therefore, in the resurrection, whose wife of the seven
will she be? For they all had her.”
29 Jesus answered and said to them, “You are mistaken,
not knowing the Scriptures nor the power of God.
30 “For in the resurrection they neither marry nor are
given in marriage, but are like angels of God[b] in heaven.
31 “But concerning the resurrection of the dead, have you
not read what was spoken to you by God, saying,
32 *‘I am the God of Abraham, the God of Isaac, and the
God of Jacob’*?[c] God is not the God of the dead, but of the
living.”
33 And when the multitudes heard *this,* they were
astonished at His teaching.

The Scribes: Which Is the First Commandment of All?

34 But when the Pharisees heard that He had silenced the
Sadducees, they gathered together. *What Kind of Love?*
35 Then one of them, a lawyer, asked *Him a question,*
testing Him, and saying,
36 “Teacher, which *is* the great commandment in the law?”
37 Jesus said to him, “ *‘You shall love the LORD your God
with all your heart, with all your soul, and with all your
mind.’*[d]
38 “This is *the* first and great commandment.
39 “And *the* second *is* like it: *‘You shall love your neighbor
as yourself.’*[e]

40 “On these two commandments hang all the Law and
the Prophets.”

Jesus: How Can David Call His Descendant Lord?

41 While the Pharisees were gathered together, Jesus
asked them,
42 saying, “What do you think about the Christ? Whose
Son is He?” They said to Him, “The *Son* of David.”
43 He said to them, “How then does David in the Spirit
call Him *‘Lord,’* saying:

> 44 *‘The LORD said to my Lord,*
> *“Sit at My right hand,*
> *Till I make Your enemies Your footstool” ’?*[f]

45 “If David then calls Him *‘Lord,’* how is He his Son?”
46 And no one was able to answer Him a word, nor from
that day on did anyone dare question Him anymore.

Matthew 23

Woe to the Scribes and Pharisees

1 Then Jesus spoke to the multitudes and to His disciples,
2 saying: “The scribes and the Pharisees sit in Moses’
seat.
3 “Therefore whatever they tell you to observe,[a] *that*
observe and do, but do not do according to their works; for
they say, and do not do.
4 “For they bind heavy burdens, hard to bear, and lay
them on men’s shoulders; but they *themselves* will not
move them with one of their fingers.
5 “But all their works they do to be seen by men. They
make their phylacteries broad and enlarge the borders of
their garments.
6 “They love the best places at feasts, the best seats in the
synagogues,
7 “greetings in the marketplaces, and to be called by men,
‘Rabbi, Rabbi.’
8 “But you, do not be called ‘Rabbi’; for One is your
Teacher, the Christ,[b] and you are all brethren.
9 “Do not call anyone on earth your father; for One is your
Father, He who is in heaven.
10 “And do not be called teachers; for One is your Teacher,
the Christ.
11 “But he who is greatest among you shall be your
servant.
12 “And whoever exalts himself will be humbled, and he
who humbles himself will be exalted.
13 “But woe to you, scribes and Pharisees, hypocrites! For
you shut up the kingdom of heaven against men; for you

neither go in *yourselves,* nor do you allow those who are entering to go in.

14 “Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.[c]

15 “Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

16 “Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it*.’

17 “Fools and blind! For which is greater, the gold or the temple that sanctifies[d] the gold?

18 “And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it*.’

19 “Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

20 “Therefore he who swears by the altar, swears by it and by all things on it.

21 “He who swears by the temple, swears by it and by Him who dwells[e] in it.

22 “And he who swears by heaven, swears by the throne of God and by Him who sits on it.

23 “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. *Tithing*

24 “Blind guides, who strain out a gnat and swallow a camel!

25 “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are

full of extortion and self-indulgence.[f]
26 “Blind Pharisee, first cleanse the inside of the cup and
dish, that the outside of them may be clean also.
27 “Woe to you, scribes and Pharisees, hypocrites! For you
are like whitewashed tombs which indeed appear beautiful
outwardly, but inside are full of dead *men’s* bones and all
uncleanness. *Whitewashed Tombs*
28 “Even so you also outwardly appear righteous to men,
but inside you are full of hypocrisy and lawlessness.
29 “Woe to you, scribes and Pharisees, hypocrites!
Because you build the tombs of the prophets and adorn the
monuments of the righteous,
30 “and say, ‘If we had lived in the days of our fathers, we
would not have been partakers with them in the blood of
the prophets.’
31 “Therefore you are witnesses against yourselves that
you are sons of those who murdered the prophets.
32 “Fill up, then, the measure of your fathers’ *guilt*.
33 “Serpents, brood of vipers! How can you escape the
condemnation of hell?
34 “Therefore, indeed, I send you prophets, wise men, and
scribes: *some* of them you will kill and crucify, and *some* of
them you will scourge in your synagogues and persecute
from city to city,
35 “that on you may come all the righteous blood shed on
the earth, from the blood of righteous Abel to the blood of
Zechariah, son of Berechiah, whom you murdered between
the temple and the altar.
36 “Assuredly, I say to you, all these things will come upon
this generation.

Jesus Laments over Jerusalem

37 “O Jerusalem, Jerusalem, the one who kills the
prophets and stones those who are sent to her! How often I

wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

Jerusalem

38 “See! Your house is left to you desolate;

39 “for I say to you, you shall see Me no more till you say, *‘Blessed is He who comes in the name of the LORD!’* ”[g]

Matthew 24

Jesus Predicts the Destruction of the Temple

1 Then Jesus went out and departed from the temple, and
His disciples came up to show Him the buildings of the
temple.
2 And Jesus said to them, "Do you not see all these things?
Assuredly, I say to you, not *one* stone shall be left here
upon another, that shall not be thrown down."

The Signs of the Times and the End of the Age

3 Now as He sat on the Mount of Olives, the disciples
came to Him privately, saying, "Tell us, when will these
things be? And what *will be* the sign of Your coming, and of
the end of the age?"
4 And Jesus answered and said to them: "Take heed that
no one deceives you.
5 "For many will come in My name, saying, 'I am the
Christ,' and will deceive many.
6 "And you will hear of wars and rumors of wars. See that
you are not troubled; for all[a] *these things* must come to
pass, but the end is not yet.
7 "For nation will rise against nation, and kingdom against
kingdom. And there will be famines, pestilences,[b] and
earthquakes in various places.
8 "All these *are* the beginning of sorrows.
9 "Then they will deliver you up to tribulation and kill you,
and you will be hated by all nations for My name's sake.
10 "And then many will be offended, will betray one
another, and will hate one another.
11 "Then many false prophets will rise up and deceive
many.

12 “And because lawlessness will abound, the love of many
will grow cold.
13 “But he who endures to the end shall be saved.
14 “And this gospel of the kingdom will be preached in all
the world as a witness to all the nations, and then the end
will come.

The Great Tribulation

15 “Therefore when you see the *‘abomination of
desolation,’*[c] spoken of by Daniel the prophet, standing in
the holy place” (whoever reads, let him understand),
16 “then let those who are in Judea flee to the mountains.
17 “Let him who is on the housetop not go down to take
anything out of his house.
18 “And let him who is in the field not go back to get his
clothes.
19 “But woe to those who are pregnant and to those who
are nursing babies in those days!
20 “And pray that your flight may not be in winter or on
the Sabbath.
21 “For then there will be great tribulation, such as has
not been since the beginning of the world until this time,
no, nor ever shall be.
22 “And unless those days were shortened, no flesh would
be saved; but for the elect’s sake those days will be
shortened.
23 “Then if anyone says to you, ‘Look, here *is* the Christ!’
or ‘There!’ do not believe *it*.
24 “For false christs and false prophets will rise and show
great signs and wonders to deceive, if possible, even the
elect.
25 “See, I have told you beforehand.

26 “Therefore if they say to you, ‘Look, He is in the
desert!’ do not go out; *or* ‘Look, *He is* in the inner rooms!’
do not believe *it*.
27 “For as the lightning comes from the east and flashes
to the west, so also will the coming of the Son of Man be.
28 “For wherever the carcass is, there the eagles will be
gathered together.

The Coming of the Son of Man

29 “Immediately after the tribulation of those days the sun
will be darkened, and the moon will not give its light; the
stars will fall from heaven, and the powers of the heavens
will be shaken.
30 “Then the sign of the Son of Man will appear in heaven,
and then all the tribes of the earth will mourn, and they will
see the Son of Man coming on the clouds of heaven with
power and great glory.
31 “And He will send His angels with a great sound of a
trumpet, and they will gather together His elect from the
four winds, from one end of heaven to the other.

The Parable of the Fig Tree

32 “Now learn this parable from the fig tree: When its
branch has already become tender and puts forth leaves,
you know that summer *is* near.
33 “So you also, when you see all these things, know that
it[d] is near—at the doors!
34 “Assuredly, I say to you, this generation will by no
means pass away till all these things take place.
35 “Heaven and earth will pass away, but My words will by
no means pass away.

No One Knows the Day or Hour

36 “But of that day and hour no one knows, not even the
angels of heaven,[e] but My Father only.
37 “But as the days of Noah *were,* so also will the coming
of the Son of Man be.
38 “For as in the days before the flood, they were eating
and drinking, marrying and giving in marriage, until the
day that Noah entered the ark,
39 “and did not know until the flood came and took them
all away, so also will the coming of the Son of Man be.
40 “Then two *men* will be in the field: one will be taken
and the other left.
41 “Two *women will be* grinding at the mill: one will be
taken and the other left.
42 “Watch therefore, for you do not know what hour[f] your
Lord is coming.
43 “But know this, that if the master of the house had
known what hour the thief would come, he would have
watched and not allowed his house to be broken into.
44 “Therefore you also be ready, for the Son of Man is
coming at an hour you do not expect.

The Faithful Servant and the Evil Servant

45 “Who then is a faithful and wise servant, whom his
master made ruler over his household, to give them food in
due season?
46 “Blessed *is* that servant whom his master, when he
comes, will find so doing.
47 “Assuredly, I say to you that he will make him ruler over
all his goods.
48 “But if that evil servant says in his heart, ‘My master is
delaying his coming,’[g]
49 “and begins to beat *his* fellow servants, and to eat and
drink with the drunkards,

50 “the master of that servant will come on a day when he
is not looking for *him* and at an hour that he is not aware
of,
51 “and will cut him in two and appoint *him* his portion
with the hypocrites. There shall be weeping and gnashing
of teeth.

Matthew 25

The Parable of the Wise and Foolish Virgins

1 “Then the kingdom of heaven shall be likened to ten
virgins who took their lamps and went out to meet the
bridegroom.
2 “Now five of them were wise, and five *were* foolish.
3 “Those who *were* foolish took their lamps and took no oil
with them,
4 “but the wise took oil in their vessels with their lamps.
5 “But while the bridegroom was delayed, they all
slumbered and slept.
6 “And at midnight a cry was *heard:* ‘Behold, the
bridegroom is coming;[a] go out to meet him!’
7 “Then all those virgins arose and trimmed their lamps.
8 “And the foolish said to the wise, ‘Give us *some* of your
oil, for our lamps are going out.’
9 “But the wise answered, saying, ‘*No,* lest there should
not be enough for us and you; but go rather to those who
sell, and buy for yourselves.’
10 “And while they went to buy, the bridegroom came, and
those who were ready went in with him to the wedding; and
the door was shut.
11 “Afterward the other virgins came also, saying, ‘Lord,
Lord, open to us!’
12 “But he answered and said, ‘Assuredly, I say to you, I do
not know you.’
13 “Watch therefore, for you know neither the day nor the
hour[b] in which the Son of Man is coming.

The Parable of the Talents

14 “For *the kingdom of heaven is* like a man traveling to a
far country, *who* called his own servants and delivered his
goods to them. *Quality, Not Quantity*
15 “And to one he gave five talents, to another two, and to
another one, to each according to his own ability; and
immediately he went on a journey.
16 “Then he who had received the five talents went and
traded with them, and made another five talents.
17 “And likewise he who *had received* two gained two
more also.
18 “But he who had received one went and dug in the
ground, and hid his lord’s money.
19 “After a long time the lord of those servants came and
settled accounts with them.
20 “So he who had received five talents came and brought
five other talents, saying, ‘Lord, you delivered to me five
talents; look, I have gained five more talents besides them.’
21 “His lord said to him, ‘Well *done,* good and faithful
servant; you were faithful over a few things, I will make you
ruler over many things. Enter into the joy of your lord.’
22 “He also who had received two talents came and said,
‘Lord, you delivered to me two talents; look, I have gained
two more talents besides them.’
23 “His lord said to him, ‘Well *done,* good and faithful
servant; you have been faithful over a few things, I will
make you ruler over many things. Enter into the joy of your
lord.’
24 “Then he who had received the one talent came and
said, ‘Lord, I knew you to be a hard man, reaping where
you have not sown, and gathering where you have not
scattered seed.
25 ‘And I was afraid, and went and hid your talent in the
ground. Look, *there* you have *what is* yours.’

26 “But his lord answered and said to him, ‘You wicked
and lazy servant, you knew that I reap where I have not
sown, and gather where I have not scattered seed.
27 ‘So you ought to have deposited my money with the
bankers, and at my coming I would have received back my
own with interest.
28 ‘So take the talent from him, and give *it* to him who has
ten talents.
29 ‘For to everyone who has, more will be given, and he
will have abundance; but from him who does not have, even
what he has will be taken away.
30 ‘And cast the unprofitable servant into the outer
darkness. There will be weeping and gnashing of teeth.’

The Son of Man Will Judge the Nations

31 “When the Son of Man comes in His glory, and all the
holy[c] angels with Him, then He will sit on the throne of His
glory.
32 “All the nations will be gathered before Him, and He
will separate them one from another, as a shepherd divides
his sheep from the goats.
33 “And He will set the sheep on His right hand, but the
goats on the left.
34 “Then the King will say to those on His right hand,
‘Come, you blessed of My Father, inherit the kingdom
prepared for you from the foundation of the world:
35 ‘for I was hungry and you gave Me food; I was thirsty
and you gave Me drink; I was a stranger and you took Me
in;
36 ‘I *was* naked and you clothed Me; I was sick and you
visited Me; I was in prison and you came to Me.’
37 “Then the righteous will answer Him, saying, ‘Lord,
when did we see You hungry and feed *You,* or thirsty and
give *You* drink?

38 ‘When did we see You a stranger and take *You* in, or
naked and clothe *You?*
39 ‘Or when did we see You sick, or in prison, and come to
You?’
40 “And the King will answer and say to them, ‘Assuredly, I
say to you, inasmuch as you did *it* to one of the least of
these My brethren, you did *it* to Me.’
41 “Then He will also say to those on the left hand,
‘Depart from Me, you cursed, into the everlasting fire
prepared for the devil and his angels:
42 ‘for I was hungry and you gave Me no food; I was
thirsty and you gave Me no drink;
43 ‘I was a stranger and you did not take Me in, naked and
you did not clothe Me, sick and in prison and you did not
visit Me.’
44 “Then they also will answer Him,[d] saying, ‘Lord, when
did we see You hungry or thirsty or a stranger or naked or
sick or in prison, and did not minister to You?’
45 “Then He will answer them, saying, ‘Assuredly, I say to
you, inasmuch as you did not do *it* to one of the least of
these, you did not do *it* to Me.’
46 “And these will go away into everlasting punishment,
but the righteous into eternal life.”

Matthew 26

The Plot to Kill Jesus

1 Now it came to pass, when Jesus had finished all these
sayings, *that* He said to His disciples,
2 "You know that after two days is the Passover, and the
Son of Man will be delivered up to be crucified."
3 Then the chief priests, the scribes,[a] and the elders of the
people assembled at the palace of the high priest, who was
called Caiaphas, *The Religious Power Broker*
4 and plotted to take Jesus by trickery and kill *Him*.
5 But they said, "Not during the feast, lest there be an
uproar among the people."

The Anointing at Bethany

6 And when Jesus was in Bethany at the house of Simon
the leper, *Waste or Worship?*
7 a woman came to Him having an alabaster flask of very
costly fragrant oil, and she poured *it* on His head as He sat
at the table.
8 But when His disciples saw *it,* they were indignant,
saying, "Why this waste?
9 "For this fragrant oil might have been sold for much and
given to *the* poor."
10 But when Jesus was aware of *it,* He said to them, "Why
do you trouble the woman? For she has done a good work
for Me.
11 "For you have the poor with you always, but Me you do
not have always.
12 "For in pouring this fragrant oil on My body, she did *it*
for My burial.

13 “Assuredly, I say to you, wherever this gospel is
preached in the whole world, what this woman has done
will also be told as a memorial to her.”

Judas Agrees to Betray Jesus

14 Then one of the twelve, called Judas Iscariot, went to
the chief priests *Judas’s Betrayal*
15 and said, “What are you willing to give me if I deliver
Him to you?” And they counted out to him thirty pieces of
silver.
16 So from that time he sought opportunity to betray Him.

Jesus Celebrates Passover with His Disciples

17 Now on the first day of the *Feast* of the Unleavened
Bread the disciples came to Jesus, saying to Him, “Where
do You want us to prepare for You to eat the Passover?”
18 And He said, “Go into the city to a certain man, and say
to him, ‘The Teacher says, “My time is at hand; I will keep
the Passover at your house with My disciples.” ’ ”
19 So the disciples did as Jesus had directed them; and
they prepared the Passover.
20 When evening had come, He sat down with the twelve.
21 Now as they were eating, He said, “Assuredly, I say to
you, one of you will betray Me.”
22 And they were exceedingly sorrowful, and each of them
began to say to Him, “Lord, is it I?”
23 He answered and said, “He who dipped *his* hand with
Me in the dish will betray Me.
24 “The Son of Man indeed goes just as it is written of
Him, but woe to that man by whom the Son of Man is
betrayed! It would have been good for that man if he had
not been born.”

25 Then Judas, who was betraying Him, answered and said, “Rabbi, is it I?” He said to him, “You have said it.”

Jesus Institutes the Lord’s Supper

26 And as they were eating, Jesus took bread, blessed[b] and broke *it,* and gave *it* to the disciples and said, “Take, eat; this is My body.”

27 Then He took the cup, and gave thanks, and gave *it* to them, saying, “Drink from it, all of you.

28 “For this is My blood of the new[c] covenant, which is shed for many for the remission of sins.

29 “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

30 And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter’s Denial

31 Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written:

> *‘I will strike the Shepherd,*
> *And the sheep of the flock will be scattered.’*[d]

32 “But after I have been raised, I will go before you to Galilee.”

33 Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.”

34 Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.”

35 Peter said to Him, “Even if I have to die with You, I will
not deny You!” And so said all the disciples. *Unlikely Leaders*

The Prayer in the Garden

36 Then Jesus came with them to a place called
Gethsemane, and said to the disciples, “Sit here while I go
and pray over there.”
37 And He took with Him Peter and the two sons of
Zebedee, and He began to be sorrowful and deeply
distressed.
38 Then He said to them, “My soul is exceedingly
sorrowful, even to death. Stay here and watch with Me.”
39 He went a little farther and fell on His face, and
prayed, saying, “O My Father, if it is possible, let this cup
pass from Me; nevertheless, not as I will, but as You *will*.”
40 Then He came to the disciples and found them
sleeping, and said to Peter, “What? Could you not watch
with Me one hour?
41 “Watch and pray, lest you enter into temptation. The
spirit indeed *is* willing, but the flesh *is* weak.”
42 Again, a second time, He went away and prayed,
saying, “O My Father, if this cup cannot pass away from Me
unless[e] I drink it, Your will be done.”
43 And He came and found them asleep again, for their
eyes were heavy.
44 So He left them, went away again, and prayed the third
time, saying the same words.
45 Then He came to His disciples and said to them, “Are
you still sleeping and resting? Behold, the hour is at hand,
and the Son of Man is being betrayed into the hands of
sinners.
46 “Rise, let us be going. See, My betrayer is at hand.”

Betrayal and Arrest in Gethsemane

47And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

48Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.”

49Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him.

50But Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus and took Him.

51And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

52But Jesus said to him, “Put your sword in its place, for all who take the sword will perish[f] by the sword.

53“Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?

54“How then could the Scriptures be fulfilled, that it must happen thus?”

55In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.

56“But all this was done that the Scriptures of the prophets might be fulfilled.” Then all the disciples forsook Him and fled.

Jesus Faces the Sanhedrin

57And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58But Peter followed Him at a distance to the high priest’s courtyard. And he went in and sat with the servants to see the end.

59 Now the chief priests, the elders,[g] and all the council
sought false testimony against Jesus to put Him to death,
60 but found none. Even though many false witnesses
came forward, they found none.[h] But at last two false
witnesses[i] came forward
61 and said, “This *fellow* said, ‘I am able to destroy the
temple of God and to build it in three days.’ ”
62 And the high priest arose and said to Him, “Do You
answer nothing? What *is it* these men testify against You?”
63 But Jesus kept silent. And the high priest answered and
said to Him, “I put You under oath by the living God: Tell us
if You are the Christ, the Son of God!”
64 Jesus said to him, “*It is as* you said. Nevertheless, I say
to you, hereafter you will see the Son of Man sitting at the
right hand of the Power, and coming on the clouds of
heaven.”
65 Then the high priest tore his clothes, saying, “He has
spoken blasphemy! What further need do we have of
witnesses? Look, now you have heard His blasphemy!
66 “What do you think?” They answered and said, “He is
deserving of death.”
67 Then they spat in His face and beat Him; and others
struck *Him* with the palms of their hands,
68 saying, “Prophesy to us, Christ! Who is the one who
struck You?”

Peter Denies Jesus, and Weeps Bitterly

69 Now Peter sat outside in the courtyard. And a servant
girl came to him, saying, “You also were with Jesus of
Galilee.”
70 But he denied it before *them* all, saying, “I do not know
what you are saying.”
71 And when he had gone out to the gateway, another *girl*
saw him and said to those *who were* there, “This *fellow* also

was with Jesus of Nazareth.”

72But again he denied with an oath, “I do not know the Man!”

73And a little later those who stood by came up and said to Peter, “Surely you also are *one* of them, for your speech betrays you.”

74Then he began to curse and swear, *saying,* “I do not know the Man!” Immediately a rooster crowed.

75And Peter remembered the word of Jesus who had said to him, “Before the rooster crows, you will deny Me three times.” So he went out and wept bitterly.

Matthew 27

Jesus Handed Over to Pontius Pilate

1When morning came, all the chief priests and elders of the
people plotted against Jesus to put Him to death.
2And when they had bound Him, they led Him away and
delivered Him to Pontius[a] Pilate the governor.

Judas Hangs Himself

3Then Judas, His betrayer, seeing that He had been
condemned, was remorseful and brought back the thirty
pieces of silver to the chief priests and elders,
4saying, “I have sinned by betraying innocent blood.” And
they said, “What *is that* to us? You see *to it*!”
5Then he threw down the pieces of silver in the temple
and departed, and went and hanged himself.
6But the chief priests took the silver pieces and said, “It
is not lawful to put them into the treasury, because they are
the price of blood.”
7And they consulted together and bought with them the
potter’s field, to bury strangers in.
8Therefore that field has been called the Field of Blood to
this day.
9Then was fulfilled what was spoken by Jeremiah the
prophet, saying, *“And they took the thirty pieces of silver,
the value of Him who was priced,* whom they of the
children of Israel priced,
10 *“and gave them for the potter’s field, as the LORD
directed me.”*[b]

Jesus Faces Pilate

11Now Jesus stood before the governor. And the governor asked Him, saying, “Are You the King of the Jews?” Jesus said to him, “*It is as* you say.”

12And while He was being accused by the chief priests and elders, He answered nothing.

13Then Pilate said to Him, “Do You not hear how many things they testify against You?”

14But He answered him not one word, so that the governor marveled greatly.

Taking the Place of Barabbas

15Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished.

16And at that time they had a notorious prisoner called Barabbas.[c]

17Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?”

18For he knew that they had handed Him over because of envy.

19While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.”

20But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

21The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!”

22Pilate said to them, “What then shall I do with Jesus who is called Christ?” *They* all said to him, “Let Him be crucified!”

23 Then the governor said, “Why, what evil has He done?”
But they cried out all the more, saying, “Let Him be
crucified!”
24 When Pilate saw that he could not prevail at all, but
rather *that* a tumult was rising, he took water and washed
his hands before the multitude, saying, “I am innocent of
the blood of this just Person.[d] You see *to it*.”
25 And all the people answered and said, “His blood *be* on
us and on our children.”
26 Then he released Barabbas to them; and when he had
scourged Jesus, he delivered *Him* to be crucified.

The Soldiers Mock Jesus

27 Then the soldiers of the governor took Jesus into the
Praetorium and gathered the whole garrison around Him.
28 And they stripped Him and put a scarlet robe on Him.
29 When they had twisted a crown of thorns, they put *it* on
His head, and a reed in His right hand. And they bowed the
knee before Him and mocked Him, saying, “Hail, King of
the Jews!”
30 Then they spat on Him, and took the reed and struck
Him on the head.
31 And when they had mocked Him, they took the robe off
Him, put His *own* clothes on Him, and led Him away to be
crucified.

The King on a Cross

32 Now as they came out, they found a man of Cyrene,
Simon by name. Him they compelled to bear His cross.

Ordinary People at the Cross

33 And when they had come to a place called Golgotha,
that is to say, Place of a Skull,

34they gave Him sour[e] wine mingled with gall to drink. But when He had tasted *it,* He would not drink.

35Then they crucified Him, and divided His garments, casting lots,[f] that it might be fulfilled which was spoken by the prophet:

> *"They divided My garments among them,*
> *And for My clothing they cast lots."*[g]

36Sitting down, they kept watch over Him there.

37And they put up over His head the accusation written against Him:

THIS IS JESUS THE KING OF THE JEWS.

38Then two robbers were crucified with Him, one on the right and another on the left.

39And those who passed by blasphemed Him, wagging their heads

40and saying, "You who destroy the temple and build *it* in three days, save Yourself! If You are the Son of God, come down from the cross."

41Likewise the chief priests also, mocking with the scribes and elders,[h] said,

42"He saved others; Himself He cannot save. If He is the King of Israel,[i] let Him now come down from the cross, and we will believe Him.[j]

43"He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' "

44Even the robbers who were crucified with Him reviled Him with the same thing.

Jesus Dies on the Cross

45Now from the sixth hour until the ninth hour there was darkness over all the land.

46And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, *"My God, My God, why have You forsaken Me?"*[k]

47Some of those who stood there, when they heard *that,* said, "This Man is calling for Elijah!"

48Immediately one of them ran and took a sponge, filled *it* with sour wine and put *it* on a reed, and offered it to Him to drink.

49The rest said, "Let Him alone; let us see if Elijah will come to save Him."

50And Jesus cried out again with a loud voice, and yielded up His spirit.

51Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

52and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

53and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

54So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

55And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar,

56among whom were Mary Magdalene, Mary the mother of James and Joses,[l] and the mother of Zebedee's sons.

Jesus Buried in Joseph's Tomb

57Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also

become a disciple of Jesus. *Wealthy People in the New Testament*

58This man went to Pilate and asked for the body of
Jesus. Then Pilate commanded the body to be given to him.
59When Joseph had taken the body, he wrapped it in a
clean linen cloth,
60and laid it in his new tomb which he had hewn out of
the rock; and he rolled a large stone against the door of the
tomb, and departed.
61And Mary Magdalene was there, and the other Mary,
sitting opposite the tomb.

Pilate Sets a Guard

62On the next day, which followed the Day of
Preparation, the chief priests and Pharisees gathered
together to Pilate,
63saying, “Sir, we remember, while He was still alive, how
that deceiver said, ‘After three days I will rise.’
64“Therefore command that the tomb be made secure
until the third day, lest His disciples come by night[m] and
steal Him *away,* and say to the people, ‘He has risen from
the dead.’ So the last deception will be worse than the
first.”
65Pilate said to them, “You have a guard; go your way,
make *it* as secure as you know how.”
66So they went and made the tomb secure, sealing the
stone and setting the guard.

Matthew 28

He Is Risen

1Now after the Sabbath, as the first *day* of the week began
to dawn, Mary Magdalene and the other Mary came to see
the tomb.
2And behold, there was a great earthquake; for an angel
of the Lord descended from heaven, and came and rolled
back the stone from the door,[a] and sat on it.
3His countenance was like lightning, and his clothing as
white as snow.
4And the guards shook for fear of him, and became like
dead *men*.
5But the angel answered and said to the women, "Do not
be afraid, for I know that you seek Jesus who was crucified.
6"He is not here; for He is risen, as He said. Come, see
the place where the Lord lay. *Surprised by God*
7"And go quickly and tell His disciples that He is risen
from the dead, and indeed He is going before you into
Galilee; there you will see Him. Behold, I have told you."
8So they went out quickly from the tomb with fear and
great joy, and ran to bring His disciples word.

The Women Worship the Risen Lord

9And as they went to tell His disciples,[b] behold, Jesus met
them, saying, "Rejoice!" So they came and held Him by the
feet and worshiped Him.
10Then Jesus said to them, "Do not be afraid. Go *and* tell
My brethren to go to Galilee, and there they will see Me."

The Soldiers Are Bribed

11 Now while they were going, behold, some of the guard
came into the city and reported to the chief priests all the
things that had happened.
12 When they had assembled with the elders and
consulted together, they gave a large sum of money to the
soldiers,
13 saying, "Tell them, 'His disciples came at night and
stole Him *away* while we slept.'
14 "And if this comes to the governor's ears, we will
appease him and make you secure."
15 So they took the money and did as they were
instructed; and this saying is commonly reported among
the Jews until this day.

The Great Commission

16 Then the eleven disciples went away into Galilee, to the
mountain which Jesus had appointed for them.
17 When they saw Him, they worshiped Him; but some
doubted.
18 And Jesus came and spoke to them, saying, "All
authority has been given to Me in heaven and on earth.
19 "Go therefore[c] and make disciples of all the nations,
baptizing them in the name of the Father and of the Son
and of the Holy Spirit, *To Every Nation*
20 "teaching them to observe all things that I have
commanded you; and lo, I am with you always, *even* to the
end of the age." Amen.[d]

Matthew
Matt. 1:1

Name means: “Gift of the Lord.”

Also known as: Levi.

Home: Capernaum, the headquarters of Jesus’ ministry; later, Damascus.

Family: Son of Alphaeus.

Occupation: Tax collector; later, a writer and pastor in Damascus.

Special interests: Collecting Jesus’ sermons and stories. He preserved them in a book regarded by some as a new Torah because it shows Jesus fulfilling Old Testament prophecy and reshaping Mosaic law.

Best known as: The author of the Book of Matthew.

Think About It: *What obstacles do you suppose Matthew faced by switching occupations from disreputable tax collector to more honorable work? How might he have managed these?*

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Jesus’ Family Tree
Matt. 1:1–16

Genealogies may seem irrelevant, but they serve multiple important purposes. Matthew opens his book with Jesus' family tree to demonstrate at least three crucial facts:

1. Jesus was God's Son yet a flesh-and-blood human being. This is a difficult concept but central reality (see "Jesus' Family Line" at Luke 3:23–38). We worship a God who actually knows what it's like to live as a human being (see Heb. 2:17–18; 4:14–16).
2. Jesus was Israel's long-awaited Messiah. Note how prominently David and Abraham appear.
3. Jesus is Savior of every tribe and every nation. His genealogy reaches beyond the Jews to include other ethnic groups (see "The Women in Jesus' Genealogy" at Matt. 1:3–6). Jesus came to "make disciples of all the nations" (28:19).

More: *See "The Purpose of Genealogies" at Gen. 5:1 and "Genealogies: Records of God's Grace" at 1 Chr. 1:29.*

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The Women in Jesus' Genealogy

Matt. 1:3–6

Matthew's genealogy highlights four women in Jesus' background in addition to His mother Mary. Each was touched by scandal, and all were remembered in part as sinners and foreigners. Their inclusion shows that Jesus is the Messiah for women as well as men, and for people disparaged by others for their bloodlines or past behavior. He is the Messiah for all people, regardless of gender, ethnicity, or past mistakes.

Tamar (Matt. 1:3; Gen. 38:1–30)

- Widowed by Er, Judah's firstborn son.
- Married Onan, Judah's second son, who refused to consummate their marriage. His death left her childless and with no means of support.

- Sent home to her own village by her father-in-law Judah, who shirked his responsibility to provide another husband.
- Prostituted herself to trick Judah into fathering an heir to provide for her. The child continued the family line that led to Jesus. Judah acknowledged that Tamar was "more righteous than I" (Gen. 38:26).

Rahab (Matt. 1:5; Josh. 2:1–24; 6:22–25)

- A Canaanite prostitute in Jericho.
- Sheltered two Hebrew spies in exchange for protection from Israelites surrounding the city.
- Married a Hebrew and gave birth to Boaz, David's great-grandfather.
- Praised for her trust (Heb. 11:31) and for putting faith into action (James 2:25).

Ruth (Matt. 1:5; the Book of Ruth)

- A woman from Moab, a nation born through Lot's incest with his daughters (Gen. 19:30–38); Moab was a bitter enemy of Israel.
- Left alone and childless when her Hebrew husband died.
- Migrated to Israel with her mother-in-law Naomi.
- Married Boaz (Rahab's son) and gave birth to Obed, making her David's great-grandmother. Ruth and Boaz's marriage joined hostile nations—Israel and Moab—to accomplish God's will.

Uriah's Wife (Matt. 1:6; 2 Sam. 11:1–12:25)

- Unnamed by Matthew but named in the Old Testament: Bathsheba, wife of Uriah the Hittite.
- Attracted King David's interest while she was taking a bath on her roof.
- Summoned by King David, who committed adultery with her.
- Endured David's murder of her husband and the death of the child she conceived by David as a result of their adultery.
- Married David and gave birth to a second child, David's successor Solomon. If Bathsheba was a Hittite like Uriah, then Solomon was half-Jew, half-Gentile. However, she was more likely a Hebrew who had married a Hittite sojourner.

More: *See Tamar's profile at Gen. 38:6; Rahab's profile at Josh. 2:3; and Ruth's profile at Ruth 1:4. To learn more about Bathsheba, see*

"Admit Early, Don't Cover Up" at *2 Sam. 11:4, 5*.

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A Month-Long Journey with Jesus
Matt. 1:18–2:23

The most important thing *Apply the Word Study Bible* can do is help people know Jesus Christ. Nothing matters more than our relationship with Him. These 31 readings, listed in the order of their occurrence in the New Testament, are a good way to begin getting acquainted with our Savior.

Day 1
Matt. 1:18–2:23
Jesus is born, then becomes a refugee as an evil king seeks to kill Him. Finally, His family returns home.

Day 2
Matt. 4:1–11
Jesus confronts very real temptations.

Day 3
Matt. 13:54–58
Jesus faces rejection based on His family, their work, and the small size of His hometown.

Day 4
Matt. 23:1–39
Jesus speaks out against deceit, pride, and hypocrisy.

Day 5
Matt. 25:31–46
Jesus judges mankind according to mercy and compassion rather than outward displays of spirituality.

Day 6
Mark 4:1–41

Jesus begins to explain the kingdom of God, using stories and images from the workplace.

Day 7
Luke 2:1–52
Luke describes events connected with Jesus' birth and tells of an incident during a boyhood trip to Jerusalem.

Day 8
Luke 4:14–37
Jesus goes public with His purpose and immediately encounters opposition.

Day 9
Luke 6:17–49
Jesus teaches basic truths about attitudes, charity, evaluating others, and making wise decisions.

Day 10
Luke 9:18–36
Jesus talks with His followers about who He is.

Day 11
Luke 22:1–24:53
Jesus is betrayed, judged, executed, buried, resurrected, and reconnected with His followers.

Day 12
John 1:1–18
John, one of Jesus' followers, describes how God became a man through Christ, who is full of grace and truth.

Day 13
John 5:19–47
Jesus explains His relationship with His Father and its implications for us.

Day 14
John 6:35–51
Jesus teaches that He is the Bread of Life and shares how people can find Him.

Day 15
John 8:12–30
Jesus announces that He is the Light of the World.

Day 16
John 10:1–18
Jesus asserts that He is the Good Shepherd who seeks His Father's lost sheep.

Day 17
John 11:1–12:8
Jesus describes His relationship with some of His friends and their profound love and care for each other.

Day 18
John 14:1–15:8
Jesus explains that He is the Way, the Truth, and the Life.

Day 19
John 21:15–25
Jesus loves Peter, even though he had denied Him and was jealous of another disciple.

Day 20
Acts 2:22–42
Peter explains Jesus to a massive crowd in Jerusalem and welcomes 3,000 people into the faith.

Day 21
Rom. 5:1–21
Paul explains how Jesus sets people free from sin and makes them acceptable to God.

Day 22
1 Cor. 15:1–28
Paul teaches about Jesus' resurrection and the destruction of our enemy, death.

Day 23
Eph. 1:3–14
Paul describes Jesus' work for us from three vantage points: before creation, in the present, and in eternity.

Day 24
Phil. 2:5–16
Paul explains the choices Jesus made in order to become a man, as well as the choices we should make in following Him.

Day 25
Col. 1:15–22

Paul states that Jesus is Lord of all—yesterday, today, and tomorrow.

Day 26
1 Thess. 4:13–5:11
Paul testifies that Jesus will return and bring history to its culmination.

Day 27
Heb. 1:1–2:18
The author of Hebrews describes Jesus' complete and wonderful work on our behalf.

Day 28
Heb. 4:14–5:10
The author of Hebrews asserts that Jesus has experienced every kind of test or trial we will ever face.

Day 29
Heb. 9:23–10:18
Jesus takes away sin, once and for all. Forgiveness is ours in Him.

Day 30
1 Pet. 1:1–12
Peter explains that our salvation in Jesus is a reality that even the angels and Old Testament prophets did not understand.

Day 31
Rev. 5:1–14; 22:1–21
Jesus will rule heaven and earth and will welcome believers to eternal life with Him in heaven.

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God-With-Us
Matt. 1:23

Jesus is Immanuel, "God-With-Us" (Is. 7:14). Rather than demand that we attempt the impossible task of reaching Him, God came to us as a human being and took up residence in our world (John 1:14). He showed us how to live. He brought a salvation that invites us not to escape the world but to engage our surroundings. Because God is with us, we can undertake the tasks He has for us right where we live and work. Since He is with us, we have the power to face the world (see "You Shall Receive Power" at Acts 1:8). And rather than taking us out of the turmoil of life in this world, Jesus walks with us through it.

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The Gifts of the Magi

Matt. 2:11

Scripture does not say what happened to the gifts that the wise men presented to Jesus. Their "gold, frankincense, and myrrh" were an expression of the Magi's worship of the newborn King. Some have supposed that the costly gifts may have enabled Jesus' family's flight to Egypt (Matt. 2:13–15).

The angel's warning to Joseph was sudden and unexpected. There was no time to save money for the journey, if saving was even an option. Jesus' family was indisputably poor (see "A Lowly Sacrifice for the Highest" at Luke 2:22–24), and the gifts they received from the wise men probably represented more wealth than Joseph and Mary would see in a lifetime. God promises to care for His children's needs (Matt. 6:19–34), and in this case, the offerings of strangers may have paid for a new life in a foreign land.

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Jesus the Refugee

Matt. 2:13–15

The nativity story in Matthew shows Jesus as a refugee fleeing certain death in His homeland. The family found political sanctuary in Egypt, avoiding the infanticide ordered by King Herod, the ruthless ruler of Palestine.

The text does not divulge where exactly the family stayed. They may have found refuge among the one million Jews estimated to have lived in Alexandria at the time. We do know that Jesus, perhaps close to two years old at the start of the journey (Matt. 2:16), spent at least some of His formative years in Africa. When the family migrated back to Palestine (2:22, 23), they settled not in a privileged neighborhood but in Nazareth, a small town in rural Galilee.

Jesus identifies with the displaced peoples of the world. He is a worldwide Savior who understands the trauma of being forced to emigrate due to natural disasters, famine, or political unrest.

More: *Africans played a significant role in biblical history. See "Africans in the Bible" at Jer. 38:7.*

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Grieving the Loss of a Child

Matt. 2:16–18

In Matthew 2:18, Matthew quotes the prophet Jeremiah's description of Rachel as wailing over the exiled tribes (Jer. 31:15). Rachel had lots of experience with tears. Her father tricked her fiancé into marrying her sister. After she did finally get married, she remained childless for years (Gen. 29:1–30:24). And just as Rachel could not be comforted, the weeping in Bethlehem could not have been quickly silenced. The murdered babies of Bethlehem and the scattered exiles of Israel shared a common bond: in both cases, innocent people suffered as a result of the proud, ungodly acts of the powerful.

The tragic account in Matthew 2 shows a wickedly jealous king slaughtering a village's baby boys in order to protect his throne. The scene reminds us that adult sins still take the lives of countless children. Like Rachel, mothers all over the world weep for their children—many in developing nations and abusive homes.

Jesus offers comfort to all who grieve the loss of a child. The deaths of the infant boys of Bethlehem must have been a pain He carried throughout His life and onto the cross. Significantly, Jesus went out of His way to affirm and bless children, and warn adults of the perils of misleading them (Matt. 18:6, 7; 19:13–15). "Let the little children come to Me," Jesus said, "for of such is the kingdom of heaven" (19:14).

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The Purpose of Strength

Matt. 3:11

If we think that strength is nothing more than the power to dominate, we will always be intimidated by those who seem to have more than us—more expertise, experience, energy, intelligence. But John the Baptist had a different understanding of strength. It was a gift from God to be used for His purposes. John's humility gave him remarkable energy (Matt. 3:5) to welcome and to serve others—in this case, the Son of God.

More: *Like John, Paul challenged God's people to cultivate humility, an incredibly powerful choice. See "Humility: The Scandalous Virtue" at Phil. 2:3.*

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Real Temptation

Matt. 4:3

The account of Jesus' temptation in Matthew 4:1–11 demonstrates that Jesus understands exactly what we endure, because He faced the same enticements to sin that we encounter in our lives. And because He was able to resist, He can help us do the same (Heb. 2:18). He completely understands our feelings, and He can train us in practical steps toward doing right despite the appeal of doing wrong.

More: *Temptation is not sin, but giving in is. See "Persistent Prayer" at Luke 11:5–13. Few Bible teachings have more practical implications than the truth that people are fallen and continually battle urges to do wrong. See "Escaping Temptation" at 1 Cor. 10:12, 13.*

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Money Temptations
Matt. 4:8–10

As we struggle to follow God in a materialistic culture, we are wise to recognize that a longing for money and all that it symbolizes—prestige, power, luxury, authority—can be a powerful tool in Satan's hands. The devil employed this tool in his attempt to draw Christ away from His mission. When we feel tempted by wealth, whether we have it or yearn for it, Christ's response in verse 10 equips us. He fought off wealth's temptation by recalling that only God is worthy of worship. Serving money will make us a slave. Period.

More: *See "Wealthy People in the New Testament" at Matt. 27:57.*

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The King Declares His Kingdom
Matt. 4:17

Jesus began His public ministry with a simple but urgent call for repentance. It was a familiar message—identical, in fact, to sermons given by John the Baptist, Jesus' forerunner (Matt. 3:2). Both men urged their listeners to change their minds and hearts for the sake of what they called "the kingdom." But what did that mean?

Who Is the King?

Most importantly, the kingdom exists because Jesus is King. He is the Messiah, the Savior promised in the Old Testament (1:22, 23; 2:6; Is. 7:14; Mic. 5:2). He is not only King of Israel but Lord over every nation (see "Jesus' Family Tree" at Matt. 1:1–16 and "A Savior for the Whole World" at Matt. 8:10). At the start of His life, the wise men asked Herod where they could find the King of the Jews (2:2). As Jesus neared His death, the Roman governor Pontius Pilate asked Him, "Are you the King of the Jews?" When Jesus affirmed that He was (27:11, 12), Pilate seized upon His response as reason to crucify Him (27:37).

Where Is the Kingdom?

Foretold by Scripture and announced by John the Baptist, Jesus arrived to establish His rule. But His agenda disappointed many of His contemporaries. They looked back in awe on the brief decades of Israel's prosperous, peaceful monarchy under David and his son Solomon. They read Old Testament prophecies as predictions that the Messiah would reestablish that political kingdom, with some seeing the Messiah's arrival as an opportunity to overthrow Rome's iron rule and set up a free Jewish state. But Jesus told Pilate that His kingdom was not of this world and that no army fought on His behalf (John 18:36). He told the Pharisees that the kingdom was not outwardly observable but was "within" (Luke 17:21).

When Is the Kingdom?

No less puzzling is the question of when the kingdom has or will come. As John the Baptist and Jesus began their ministries, they declared that the kingdom was "at hand" (Matt. 3:2; 4:17). A few years later, when Jesus' followers asked whether He was ready to restore Israel's kingdom, He said that the timing of His reign was something that only His Father could know (Acts 1:6, 7). Sometimes the kingdom seemed to be a present reality (Matt. 12:28; 13:18–23; 21:43). At other times, it seemed to be a future hope (16:28; 20:20–23; 26:29).

Theologians still debate if and in what form the kingdom has already been established, whether it is coming presently or in the future, or if it is coming at all. There is no simple way to understand this essential doctrine. Jesus' followers have puzzled over His statements about the kingdom since the moment He made them. But many agree that Christ's kingdom began with His birth, continues to advance as His people live out the gospel message throughout the world, and will not be ultimately realized until He returns.

What Is the Kingdom?

Although we cannot define Christ's kingdom with precision, we can say that it has to do with Christ's reign—and with all the people, places, and things over which He rules. This is why Jesus initiated His ministry with a call to repentance; the repentance of our sins involves a decided change of mind or purpose. In terms of the kingdom, it involves:

1. *A change of allegiance*. If Christ is the King, He deserves our honor, loyalty, and obedience. We put ourselves under His

authority and power. Whatever He says, we do. That is the essence of our request in the Lord's Prayer for His kingdom to come and His will to be done "on earth as it is in heaven" (6:10). The citizens of Christ's kingdom submit to the King's will.

2. *A change of expectations*. The kingdom can be difficult to perceive when the world seems to grow more distant from God by the day, which makes it tempting to live as if this present life is all that matters. But the Christian hope counts on the fact that there is far more to life than what we presently see. Jesus made extraordinary promises about a future kingdom for all who follow Him as King. The kingdom may not yet be fulfilled completely, but it has been established, is spreading, and will last forever (6:13).
3. *A change of values*. Modern culture prizes individual achievement, success, independence, and high social status. But kingdom ideals reflect what matters to the King. Jesus described many of His values in Matthew 5:3–10, a section of the Sermon on the Mount known as the Beatitudes (or as some call them, the "beautiful attitudes"). Kingdom people adopt the King's values and make choices in line with those values.
4. *A change of priorities*. Kingdom living changes how we spend time and money. Jesus made an inescapable connection between His kingdom and our attitude toward material things (6:24–34). Without disparaging the worth of human labor or the things we need to live in this world, He challenges us to incorporate kingdom values into our pursuit of success. To "seek first the kingdom" (6:33) reshapes our goals, processes, and results.
5. *A change of mission*. Whether we are naturally driven to accomplish great tasks or live from day to day without purpose or direction, Jesus alters our outlook. He gives us a purpose and a mission, commanding us to live as His subjects and promote kingdom values in every part of life. He also wants us to extend His message to the far reaches of earth, giving everyone everywhere the opportunity to bow to Him as their Savior and King (28:18–20).

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The Sermon on the Mount

Matt. 5:1, 2

As Jesus began His public ministry in Galilee, He cried out, “Repent, for the kingdom of heaven is at hand” (Matt. 4:17). His message quickly spread, drawing huge crowds from Galilee, from nearby Syria and the Decapolis, and from as far away as Jerusalem, Judea, and places east of the Jordan River (4:24, 25).

People came to hear about an earthly kingdom. Jesus instead introduced them to a heavenly lifestyle—new attitudes and actions. With perhaps thousands gathered on a hillside or “mountain”—the exact location is unknown—Jesus spelled out the implications of repentance. He required far more than an outward show. He urged His listeners to make such a complete change of heart and action that they would “be perfect, just as your Father in heaven is perfect” (5:48).

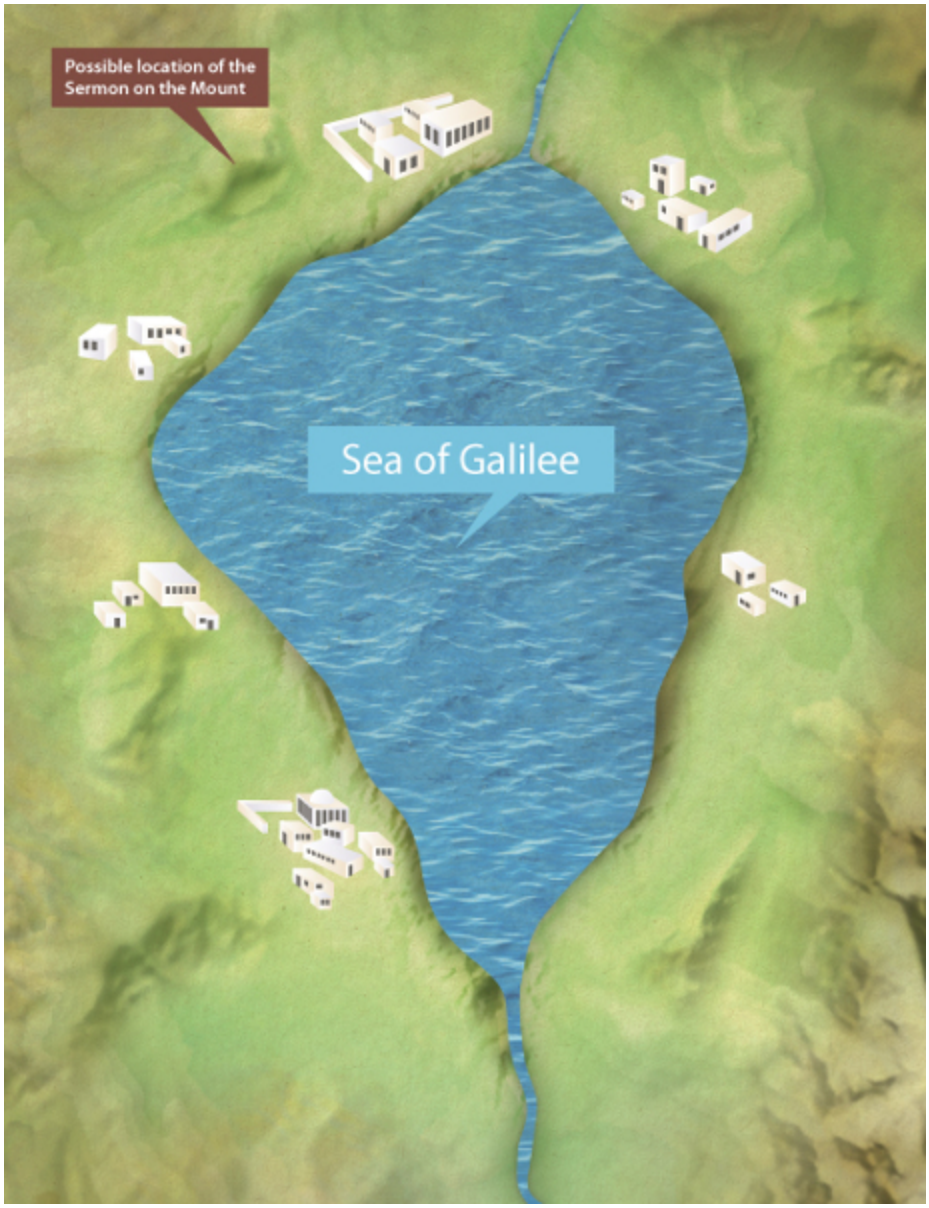
At first glance the Sermon on the Mount appears to be a lengthy speech detailing the kingdom lifestyle, holding it up like a multifaceted jewel to examine from many angles. But Jesus may have delivered the contents of Matthew 5–7 on multiple occasions. Parts of the sermon can be found throughout the Gospels, and like many good teachers, Jesus probably drove home His message by repeating it at other times and places.

The Sermon on the Mount contains the core of Jesus’ moral and ethical teaching:

- *Blessings* (5:3–12). The Beatitudes show true happiness comes through doing life from God’s perspective.
- *Influence* (5:13–16). Jesus wants His followers to be salt and light, to influence the world’s moral and spiritual climate.
- *Morality* (5:17–48). Jesus’ listeners intellectually recognized the Law and the traditions added by generations of rabbis, but Jesus revealed a morality based in the spirit of the Law.
- *Spiritual disciplines* (6:1–18). Real faith is more than an outward show of religion. It reshapes our inner character.
- *Treasures* (6:19–34). Jesus does not denounce earthly possessions, but He explained the nature of true treasures.
- *Right and wrong* (7:1–6). Rather than be quick to point out the moral flaws of others, we should work to remedy our own.
- *Asking and receiving* (7:7–12). We can take all our requests to God, relying on Him to answer us as a loving Father. Moreover, God expects us to extend to others the same kind of love.

- *Obedience* (7:13–29). Jesus wraps up His message with a challenge to obey. Living a lifestyle worthy of the kingdom results in life and joy; disobedience to His way brings death and disaster.

When Jesus finished describing this kingdom lifestyle, the people were "astonished" at His teaching (7:28; literally "overwhelmed" or "stunned"). His voice had the ring of authority (7:29). How does His ring of authority change what you do and what you say?



The Sea of the Sermon

The location where Jesus preached the Sermon on the Mount remains unknown, but the hills near Capernaum are a traditionally accepted site. As Jesus taught He probably looked past His listeners down toward the Sea of Galilee, a setting closely connected with His ministry. Much of His teaching and more than half of His recorded miracles occurred on or around this body of water.

Situated some sixty miles north of Jerusalem, the Sea of Galilee is actually a freshwater lake fed by the Jordan River. Its surface is about seven hundred feet below sea level.

The Sea of Galilee supported a thriving fishing industry. Peter, Andrew, and James and John the sons of Zebedee were among Jesus' followers who made their living as fishermen. To learn more, see "The World of the Fishermen" at Luke 5:1–11.

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The Way Up Is Down

Matt. 5:3

Of all the virtues Christ commended in the Beatitudes, it is significant that the first is humility, being "poor in spirit," a quality that underlies all the others:

- You cannot mourn (Matt. 5:4) without appreciating how insufficient you are to handle life by your own strength.
- You cannot be meek (5:5) unless you have experienced and admitted a need for gentleness.
- You cannot hunger and thirst for righteousness (5:6) if you consider yourself already good. Unlike a Pharisee who boasted of his righteousness, the humble tax collector of one of Jesus' parables prayed, "God, be merciful to me a sinner!" and went away justified (Luke 18:13).
- You cannot be merciful (Matt. 5:7) without recognizing your own need for mercy.
- You cannot be pure in heart (5:8) if your heart is filled with pride.
- You cannot be a peacemaker (5:9) if you believe that you are always right.

- You cannot stand up for Christ in the face of persecution (5:10–12) without putting Him before yourself.

More: *Humility is a mindset completely foreign to our world. See "Humility: The Scandalous Virtue" at Phil. 2:3.*

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Salt and Light
Matt. 5:13–16

Following Jesus goes far beyond private spirituality. It also involves a believer's public life, particularly through work and participation in the community. Jesus used two everyday metaphors to describe how we should impact our world. He called His followers "salt" and "light."

In Jesus' day, salt was used not only to season food but also to preserve it from decay. This implies that Christians help protect society from moral and spiritual decay, especially through work that affects laws and public opinion. By standing up for Jesus' values, we help to prevent the spread of evil.

Jesus also called us "the light of the world." Light is used both to illuminate and communicate. Jesus wants us to shine not to bring attention to ourselves but to act as a beacon, pointing people toward Him. By living in a way that reflects Jesus' values, Christians fulfill this role, attracting people to the gospel through their actions, which become luminous with Christ's love.

More: *It was William Tyndale, in his early English translation of the Bible, who gave us the expression "the salt of the earth" (Matt. 5:13). Spreading Christ's message requires more than broadcasting the facts. See "Faith Impacts the World" at Mark 16:15, 16.*

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You Have Heard That It Was Said

Matt. 5:17–48

Some say Jesus was nothing more than a good teacher who wanted people to love each other. But Jesus was and is the Son of God. Jesus did command us to love our neighbor (Matt. 22:39); He also taught how to do that, through a wide range of complex personal and moral issues.

In this section of the Sermon on the Mount, some of Jesus' statements sound extreme (for example, Matt. 5:22, 30, 37, 39–42), and several are easy to misinterpret.

Understanding this passage begins by realizing that Jesus' references to "the Law" and "the Prophets" (5:17) were references to the Old Testament's moral teaching. Those Scriptures were to govern the moral conduct and character of His Jewish listeners.

Unfortunately, the people had not heard the true words of the Law and the prophets. They had instead learned a heavily doctored version of the Old Testament's teachings. Their rabbis often stressed the letter of the Law rather than its spirit. At times they favored their own traditions over God's actual teaching (12:9–12; 15:1–9). Sometimes they twisted the Law to fit their own agendas (19:3–8). No wonder Jesus labeled these teachers as hypocrites and warned people not to follow their example (23:1–36).

This background helps to explain a phrase that Jesus repeats in His sermon: "You have heard that it was said . . . but I say to you" (5:21, 22, 27, 28, 33, 34, 38, 39, 43, 44). Jesus spoke with integrity and authority about murder (5:21–26), adultery (5:27–32), vows and oaths (5:33–37), vengeance (5:38–42), and love and hate (5:43–47). He began His remarks with an appeal to fulfill the Law (5:17–20) and concluded with a challenge to act as the Father would act (5:48).

We should not blunt the challenges these words present. We should, instead, be careful to interpret them as Jesus intended: as a correction of mistaken understandings of Old Testament law and as a true expression of His kingdom values.

More: *Old Testament law was part of the covenant that set Israel apart as God's people. It governed their worship, their relationship to God, and their social interactions. See "Staying Focused" at Deut. 5:1 and "The Law" at Rom. 2:12.*

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An Eye for an Eye

Matt. 5:38–42

At times Jesus' demands can seem unrealistic: Should God's people not use force in self-defense? Should they not contest a lawsuit? Should they comply with all demands that help people? Should they give and loan without reserve?

In this section of the Sermon on the Mount, it is important to remember that the Lord was addressing issues of justice with allusions to Old Testament laws dealing with *public* vengeance. The Law limited damages in criminal cases to no more than the loss suffered, "an eye for an eye" (Ex. 21:24, 25). However, some of Jesus' hearers had appealed to the same texts to justify *personal* vengeance. Basically, they tried to take the law into their own hands.

Jesus challenged the morality of their approach. He recognized that some circumstances call for resistance and self-defense. The Law sanctioned self-protection when a person was left with no other choice (Ex. 22:2). He Himself protested when He was slapped (John 18:22, 23). But Jesus warned against needless force, particularly for the sake of revenge. Failing to defend ourselves might lead to injury or death. But vengeance inflicts harm after any immediate danger is past. A slap on the cheek is little more than an insult, leaving no reason for a violent response. Vengeance belongs to God alone (Deut. 32:35; compare Rom. 12:19–21), who often uses governing authorities to carry out His judgment (13:4).

In the case of lawsuits (Matt. 5:40), the Law allowed demanding a shirt (tunic) in pledge for a loan but prohibited taking a coat (cloak) overnight, because it was needed for warmth (Ex. 22:26, 27). But in Jesus' day it was common to press for people to inflict heavy damages in court, in effect "suing the pants off each other." Christ's point was that if lawsuits have to go to extremes, it ought to be extremes of charity. Paul made a similar argument in 1 Corinthians 6:1–8.

In the command to go a second mile (Matt. 5:41), the word *compels* means "to requisition or press into service." Ancient Persian law permitted postal carriers to compel private citizens to help carry their loads. The Romans sometimes inflicted similar

demands on bystanders. For example, Roman soldiers compelled Simon of Cyrene to carry Jesus' cross (27:32). Jesus was likely referring to the need to obey those in public positions of authority (see "Governmental Authority" at Rom. 13:1–7) rather than a need to obey anyone who issues a command.

When it comes to the issue of lending, Jesus was likely making a point not merely about personal charity but also about collective, societal issues of debt, loans, and repayment. Old Testament law prohibited charging interest on loans to the poor (Ex. 22:25), required that a person's family be given the opportunity to buy back lands lost due to poverty and persons sold into slavery, and mandated sabbatical and Jubilee years to allow for a regular redistribution of wealth and freedom from servitude (see "The Sabbath Year" at Lev. 25:2–8 and "The Year of Jubilee" at Lev. 25:8–17). These laws were public methods of making room for mercy and justice on behalf of the society's disadvantaged members.

Jesus challenged His followers to respond to injustice in ways that actually stopped it. He urged grace in place of vengeance, integrity in place of self-interest. It is through acts of sacrifice that we are able to become more like Him.

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Meeting God's Expectations

Matt. 5:43–48

Jesus does not expect us to meet His high moral standards unaided. When we belong to Him, we are made into new creatures. The Holy Spirit lives in us and changes us to become more like our Lord. See "New Creatures with New Character" at Galatians 5:22, 23.

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Anonymous Givers

Matt. 6:1–4

Fundraisers know that people are often motivated to donate large sums of money because of the prestige they receive in return. But Jesus denounced that motivation for giving. He much preferred the poor widow who gave the small amount she *could* give to the wealthy people who gave the large amounts they *would* give (Mark 12:41–44). These wealthy men and women may have appeared pious, but Jesus knew that behind the scenes they often neglected "the weightier matters of the law: justice and mercy and faith" (Matt. 23:23).

Here, Jesus suggests that a good way to ensure that we are giving from the right motives is to give anonymously. When the source of our gifts is known only to ourselves and God, Jesus promises that "your Father who sees in secret will Himself reward you openly" (6:4).

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Stop Worry

Matt. 6:19–34

Of all the scriptures on the topics of money and work, Jesus' words from the Sermon on the Mount are often misused to imply Jesus is against money or that He considered everyday work a distraction from spiritual matters.

A careful reading of the text shows that Jesus condemned not work but worry (Matt. 6:25, 27, 28, 31, 34). He did not tell us to quit our daily labors (6:32). God provides for us in many ways—including through our everyday jobs.

God makes us responsible for looking after our physical and material needs. But Jesus urged us not to let worry about these things overtake our minds and corrupt our values. Instead of worrying over what *might* happen, we should work toward everything falling into place. This happens as we "seek first the kingdom of God and His righteousness" (6:33).

More: *God gives work as a gift. See "People at Work" at Ps. 8:6. Despite what many people think, work is not a curse. See "Work Itself Is a Gift from God" at Gen. 3:17–19. Bringing Christ into our everyday work has a far-reaching impact on how we do our jobs. See "Your Workstyle" at Titus 2:9–11.*

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Judge Not
Matt. 7:1–5

People tend to read their own meaning into Jesus' command to "judge not." They may assume it means tolerating anything and everything. Or never calling out untruth. Or considering one belief or behavior as valid as the next.

Those each misapply the Lord's teaching. Jesus was not commanding acceptance of all behavior. He was commanding grace toward others. We should not blame, condemn, or put down others while excusing or exalting ourselves. We need to quit picking at the failings of others and start attending to our own failings.

The very next verses command evaluating others. But we are to approach others as Jesus did—with empathy (Matt. 7:12).

More: *Scripture gives clear guidelines for restoring those who have become entangled in sin. Read Matt. 18:15–17; 1 Cor. 6:1–8; and Gal. 6:1–5.*

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Jesus' Authority
Matt. 7:29

Scribes were members of an educated class in Israel who studied Scripture and tradition and who served as copyists, editors, and teachers. But while they held *positions* of authority, Jesus was the ultimate *Person* of authority. His expertise, credibility, and power were features of who He was, not what He learned. The scribes had the privilege of learning about Jesus and any authority they had was based in Jesus.

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Effective Leaders

Matt. 8:5–13

Like Jesus, the centurion was "a man under authority." The encounter between the two offers essential lessons on authority and leadership:

- *Effective leaders admit when they need help*. The centurion faced a problem beyond his own power. He recruited Jesus to intervene.
- *Effective leaders respond with heart*. The centurion felt compassion for his suffering servant and perceived that Jesus possessed power beyond any physician's skill.
- *Effective leaders show humility*. A Roman officer could have ordered Jesus to act or offered Him money. He instead came in faith, humbly asking for help.
- *Effective leaders recognize the nature of authority*. The centurion understood submission. When he issued a command, his soldiers obeyed. He saw that Jesus had the same authority over illness.
- *Effective leaders notice when someone is worthy of trust*. The centurion's faith was impressive because it was invested in the right person. Leadership based on blind faith is foolhardy, but discernment is a mark of a true leader.

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A Savior for the Whole World

Matt. 8:10

Matthew's Gospel offers insights into Jesus' Jewish roots and His fulfillment of Old Testament prophecies of a Messiah for Israel. But it also presents Jesus as a worldwide Savior. Note Jesus' interracial connections:

Jesus' Roots

Jesus' genealogy includes at least two and possibly three Gentiles:

- David's great-great-grandmother Rahab was a Canaanite (Matt. 1:5; Josh 2:1–24; 6:22–25).
- David's great-grandmother Ruth was a Moabite (Matt. 1:5; the Book of Ruth).
- David's lover (and later wife) Bathsheba, widow of Uriah (Matt. 1:6; 2 Sam. 11:1–12:25), may have been a Hittite like Uriah, although she was more likely a Hebrew married to a Hittite sojourner.

Wise Men from the East

The first worshipers of Jesus to appear in the Book of Matthew were not Jews but Gentiles from the East (Matt. 2:1–12). The wise men may have been astrologers from Persia (modern-day Iran). Whatever the case, it was a group of foreigners who first came looking for the Messiah.

The Flight to Egypt

Egypt provided a refuge for the baby Jesus from an outraged Herod the Great (Matt. 2:13, 14). Centuries before, this Gentile nation saved Jacob's family from starvation and became the land where a family grew into a nation (Gen. 41:46–46:7).

Jesus' Childhood in Galilee

Jesus grew up in Nazareth, a small town of Galilee in the northern part of Palestine (Matt. 2:22, 23). The region's multicultural

population earned it the name “Galilee of the Gentiles” (4:15). Jesus began His ministry in Galilee, and many of His early followers were non-Jews from Syria and the Decapolis, a Gentile region of Palestine (4:23–25).

Living on the Fringes

Matthew shows Jesus breaking His culture’s hardened habits of discrimination by building bonds with Samaritans, Gentiles, and others who lived on the fringes of Jewish society:

Person or Group	Jesus’ Response
A leper, physically diseased and religiously unclean (Matt. 8:2–4)	Touched him when others would not; healed him
A Roman centurion (Matt. 8:5–10)	Healed his servant and praised his faith
Two demon-possessed men from a Gentile region (Matt. 8:28–34)	Delivered them when the town rejected them
Matthew the tax collector and his disreputable friends (Matt. 9:9–13)	Called Matthew as a disciple and dined with his friends
A hemorrhaging woman (Matt. 9:20–22)	Healed her and praised her faith
The Gentile cities of Tyre, Sidon, and Sodom (Matt. 11:20–24)	Said they will be better off than Jewish cities in the judgment because of Jewish unbelief
Nineveh and the queen of the South (Matt. 12:39–42)	Praised their repentance and said they would judge the Jews of His day
The people of Gennesaret, a Gentile region (Matt. 14:34–36)	Healed their sick
A Canaanite woman from the region of Tyre and Sidon (Matt. 15:21–28)	Healed her daughter and praised her faith

More: *The roots of hostility between Jews and Gentiles stretched deep into Israel’s history. See “No Racial Divisions” at Matt. 15:24.*

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Angels and Demons

Matt. 8:29

The Gospels show Jesus' frequent encounters with demons, such as those that possessed the Gergesene men, affirming the reality of potent spiritual forces that exist beyond the visible universe.

Scripture teaches that angels are members of an order of heavenly messengers (Heb. 2:7; 2 Pet. 2:11; see also "Angels" at Rev. 7:1). Unlike God, angels are not all-powerful or all-knowing (Ps. 103:20; 2 Thess. 1:7).

God often sends them to announce good news, such as the birth of Jesus (Luke 1:30, 31). Or they may carry warnings of danger, such as Sodom's looming destruction (Gen. 18:1–19:29).

Angels were involved during the events surrounding Jesus' birth, resurrection, and ascension. They . . .

- Urged Joseph to wed Mary (Matt. 1:20).
- Warned Joseph to flee to Egypt with Mary and infant Jesus (2:13).
- Instructed Joseph to bring his family back to Palestine (2:19).
- Foretold to Zacharias the birth of John the Baptist (Luke 1:11–38).
- Announced to shepherds the birth of Christ (2:8–15).
- Strengthened Jesus in the Garden of Gethsemane (22:43).
- Rolled back the stone from Jesus' tomb (Matt. 28:2).
- Announced Jesus' resurrection to women at the empty tomb (Luke 24:4–7, 23; John 20:12).
- Promised Jesus' return after His ascension (Acts 1:9–11).

The frequency of angelic involvement in human events seems to have lessened since Pentecost, possibly because of the Holy Spirit's expanded role in the lives of Christians.

Demons are angels who rebelled against God and were cast out of heaven. They seek to undermine God's righteous purposes in the world (1 Pet. 3:19, 20; 2 Pet. 2:4; Jude 6; see also "Demons" at Luke 11:14). Scripture gives them a variety of names: "unclean spirits" (Mark 6:7), "wicked or evil spirits" (Luke 7:21; Acts 19:12, 13),

"spirit of divination" (Acts 16:16), "deceiving spirits" (1 Tim. 4:1), and "spirit of error" (1 John 4:6).

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The Power of Forgiveness

Matt. 9:4–8

The crowd that watched Jesus heal a paralytic responded enthusiastically to His dramatic display of power. But they overlooked His more significant ability to forgive sins, an aspect of His authority that deeply troubled the scribes.

Jesus urges us to forgive those who wrong or hurt us (Matt. 6:14, 15; 18:21–35), and in moments of pain and anger we discover the difficulty of authentically extending forgiveness. It can feel almost impossible to lay down our hurt and reach out to pardon an offender. But that powerful act releases our own hearts from bitterness and frees a wrongdoer from paralyzing guilt. It can even change the course of a person's life (James 5:19, 20).

We can forgive others only in Jesus' power.

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Tax Collectors

Matt. 9:10

Tax collectors in ancient times were agents who collected government levies. Some translations incorrectly call them publicans, who were usually wealthy non-Jewish men who contracted with the occupying Romans to take responsibility for a district's taxes. They were often backed by military force. Tax

collectors were hired by publicans to actually collect monies. They were Jews and usually not wealthy.

Tax collectors gathered several different taxes. Depending on the type of rule in a given Jewish province, Rome levied a land tax, a poll tax, even a tax for the operation of the temple (Matt. 17:24–27). Taxes from provinces such as Galilee, which was not under an imperial governor, remained in the province rather than going to the imperial treasury at Rome. Perhaps it was these inequities that prompted the Pharisees in the imperial province of Judea to ask Jesus, "Is it lawful to pay taxes to Caesar, or not?" (22:17).

Tax collectors often demanded more than the government required and pocketed the excess—a practice that John the Baptist specifically condemned (Luke 3:12, 13). Tax collectors were also hated because fellow citizens saw them as mercenaries working for their Roman oppressors. They were altogether despised by their fellow Jews and were often lumped together with other "sinners" (Matt. 9:10, 11; Mark 2:15).

More: *The Jews of Jesus' day were probably paying no less than 30 or 40 percent of their income on taxes and religious dues. See "Taxes" at Mark 12:14. Zacchaeus was called the chief tax collector of Jericho, meaning he may have been a publican. Nevertheless, he responded to Jesus' call. See "Startling Change" at Luke 19:1–10.*

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The Bleeding Woman

Matt. 9:20–22

The woman in Matthew 9:20–22 had been excluded from worship and was an outcast of society for a dozen years. Jews considered women ritually unclean during menstruation, and a woman who experienced bleeding other than during her menstrual cycle was considered unclean until the bleeding stopped. Anyone who touched a menstruating woman was unclean until evening (Lev. 15:19–27).

By approaching Jesus, the woman broke a rule that held her accountable as an unclean person to stay away from others. In her desperation, she reached out and touched Jesus. The Lord perceived

that power had gone out from Him and sought her out. As she explained her disease the crowd probably backed away, not wanting to contaminate themselves. But Jesus did not withdraw. He addressed her with the affectionate term “daughter” and sent her away in peace, healed at last.

When we meet outcasts in the world today, do we back away, or do we embrace them as fellow members of Christ’s family? How can we respond to their needs with Christlike love?

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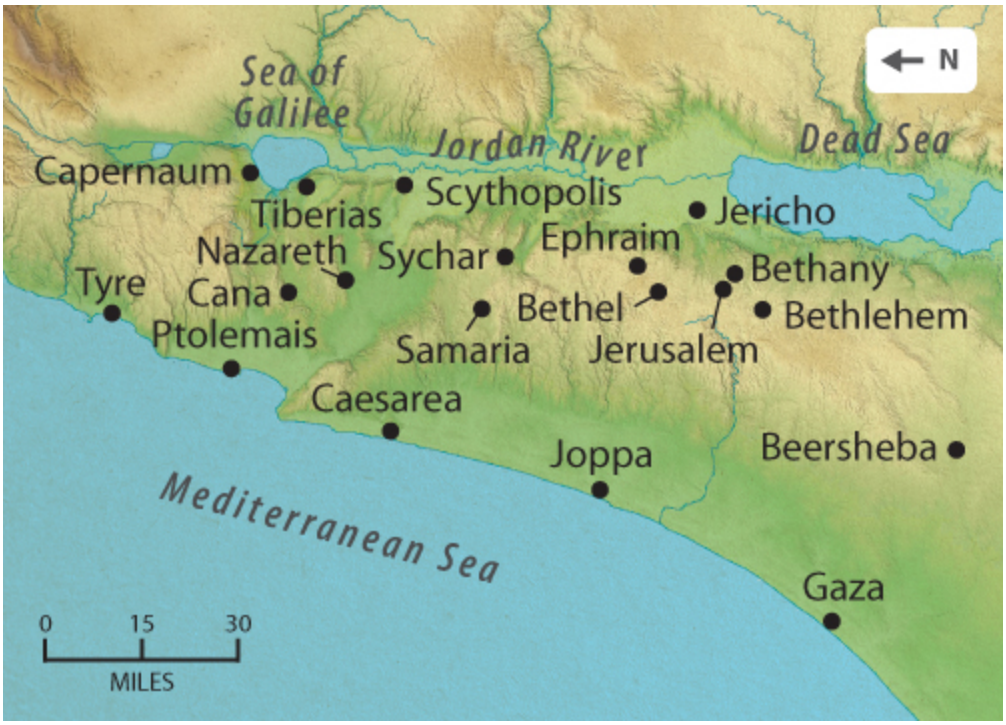
Jesus’ Urban Ministry

Matt. 9:35

Some people imagine Jesus spending His entire life in tiny towns and on long walks in the wilderness. After all, He did begin His life in a manger surrounded by livestock and shepherds. And He seemed to endlessly wander the countryside telling parables with rural themes such as the sower and the seed, the wheat and the weeds, and the lilies of the field. But this image of Jesus—and His world—is simply incorrect.

The Palestine of Jesus’ day experienced rapid urban development. A population of up to three million people lived in preindustrial cities and towns around Jerusalem, the hub of the region. Jerusalem itself had a population that modern scholars conservatively estimate at between fifty-five thousand and ninety thousand. (Josephus, a first-century Jewish historian, placed the number at three million; the Talmud claims an incredible twelve million).

Jesus focused His ministry on Palestine’s cities (Matt. 9:35; 11:1; Luke 4:43; 13:22), and He made at least three visits to Jerusalem. His travels brought Him into contact with a wide variety of people. He attracted large numbers of women, soldiers, religious leaders, the rich, merchants, tax collectors, Gentiles, prostitutes, beggars, and the poor.



Jesus' strategy became a pattern for His followers to imitate. Jesus sent His disciples to preach in cities (Matt. 10:5, 11–14; Luke 10:1, 8–16). The early church later spread throughout the Roman empire by establishing Christian communities in no fewer than forty cities by the close of the first century (see "Churches Unlock Communities" at Acts 11:22).

Jesus cares about urban communities, and His strategy should prompt all of His followers to ask how we are bringing His message to an increasingly urban, multicultural, and pluralistic world. His ministry should be a model for our engagement with the world.

More: *Even in ancient times, Canaan was experiencing urbanization. See "Following God in the City" at Deut. 6:10. For more on the explosive start of the early church, see "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41.*

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Evidence of God
Matt. 11:2–6

When John the Baptist wanted reassurance that Jesus was all that He claimed to be, Jesus replied with a list of things He had done that revealed God's presence, power, and love. The most forceful evidence was His work among the poor and broken.

People all around us watch to see whether Jesus is still alive among His people. Like John, they ask whether those of us who claim to follow Christ truly have insight into who God is—or whether they should look somewhere else. They especially pay attention to our approach to the world's suffering people, whether nearby or far away. Onlookers want to know if we care about our neighbors' material needs as well as their spiritual needs. They want to see unmistakable evidence of Christ working within us to spread His love in every way possible.

More: *Scripture has much to say about our responsibilities to the poor and needy. See "I Have Not Coveted" at Acts 20:33–38; and "Christ Became Poor" at 2 Cor. 8:8, 9. Mother Teresa's and Francis of Assisi's work for the poor has made them some of the most venerated Christians in history.*

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Political Intrigue
Matt. 12:14

The Pharisees feared Jesus as much as they hated Him. They were concerned that His popularity might draw additional Roman troops to the area and end what little independence the nation had. So they plotted to destroy Him. The mastermind of their plans was Caiaphas the high priest, a Sadducee who was equally opposed to Jesus. Learn more in "The Religious Power Broker" at Matthew 26:3–5.

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The Unpardonable Sin

Matt. 12:31, 32

Many people wonder and worry if it is possible to commit a sin so heinous that God cannot or will not forgive it. Scripture says that this is not possible—and that it is.

The blood that Jesus Christ shed on the cross paid for all of the world's sin (John 1:29; Rom. 5:12–21; 8:3), and there is no wrongdoing that God has not overcome through Christ. So no one ever has to be afraid of going beyond the reach of God's grace or restorative power. No matter what our sins may be, God will forgive them if we come to Him in repentance (Acts 2:38; 1 John 1:9).

However, it is possible to put ourselves beyond the reach of God's grace by persisting in rebellion and resisting His call to repentance. That was the sin of the Pharisees and other Jewish leaders (compare Acts 7:51, 52). When Jesus healed a demon-possessed man through the power of the Holy Spirit (Matt. 12:28), His enemies claimed that He was an agent of Satan (12:24, where Satan is called Beelzebub).

The accusation confirmed that these leaders had rejected Jesus. It also slandered the Holy Spirit and revealed that their moral nature had become so perverted that they were beyond any hope of repentance and faith—and therefore beyond forgiveness.

There is no "unpardonable sin" (12:31) for those who cry out like the tax collector in Jesus' parable, "God, be merciful to me a sinner!" (Luke 18:13). But there is no help for those who count on their own self-righteousness, reject Christ, and slander His Holy Spirit.

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Workplace Analogies

Matt. 13:1

Jesus captivated listeners by putting spiritual truths into everyday terms they could understand. He probably spent most of His life working in His family's carpentry business. Although we know little about His youth from adolescence until the start of His public ministry around age thirty, the Bible tells us that His father was a carpenter (Matt. 13:55) and that Jesus also practiced the trade (Mark 6:3). Carpenters worked not only with wood but also with metal and stone to produce household furnishings and farm implements.

Jesus may have continued His occupation even after He began to travel and teach. Rabbis of the day provided for themselves by spending anywhere from one-third to one-half of their time working, usually with their hands. Many of Jesus' opponents were also religious teachers, and while they attacked Jesus on several fronts, they never accused Him of laziness. He was known to them as a carpenter.

That reputation passed on to the early church. One writer described Jesus as "working as a carpenter when among men, making ploughs and yokes, by which He taught the symbols of righteousness and an active life." Jesus' hands-on background stands out in His parables (brief scenes or stories that illustrated moral principles and explained the realities of His kingdom). Matthew 13 collects eight of His workplace analogies that explain His kingdom:

1. *The parable of the sower* (13:1–23) evaluates the openness of people who hear about the kingdom.
2. *The parable of the wheat and the tares (weeds)* (13:24–30) warns that people who pretend to be part of the kingdom cannot fool God.
3. *The parable of the mustard seed* (13:31, 32) promises that the kingdom will become a force to be reckoned with.
4. *The parable of the leaven* (13:33) describes how the kingdom quietly yet effectively expands to accomplish powerful results.
5. *The parable of the hidden treasure* (13:44) says that the kingdom is the most important thing anyone can possess.
6. *The parable of the pearl of great price* (13:45, 46) also declares that the kingdom is worth sacrificing everything to possess.
7. *The parable of the dragnet* (13:47–50) warns that those who accept the kingdom will be separated from those who reject it.
8. *The parable of the householder* (13:51, 52) calls those who understand the kingdom to share their insight with others.

Jesus' stories connected spiritual truth with agriculture (sowing, harvesting, growing), the food industry (baking, fishing), real estate (land purchasing, home ownership), and retail (the sale of pearls). His images and language brought His message to life for ordinary people. He also demonstrated that God takes an interest in the workplace and desires us to serve Him wherever we live and work.

More: *The prophets Jeremiah, Ezekiel, and Zechariah also told parables. See "The Parables of Jeremiah" at Jer. 18:1–10; "The Parables of Ezekiel" at Ezek. 15:1–8; and "The Parables of Zechariah" at Zech. 5:1–4. Like Jesus, the apostle Paul supported himself by means of a secular occupation. See "Paul's Tentmaking" at Acts 18:1–3.*

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Treasures Old and New

Matt. 13:52

Christian truth is inexhaustible. No matter how long we have followed Jesus or how much theology we master, we can never reach the end of what God reveals in Christ and in the Bible—a fact that Jesus addressed in His parable of the householder.

Understanding this parable starts with the question Jesus asked His followers: "Have you understood all these things?" (Matt. 13:51). "These things" refers to the series of kingdom parables that He had just told (13:1–50). The disciples answered yes. They assumed that they had absorbed everything Jesus had to say. But these men could not possibly have grasped all of the practical applications of these stories, much less the implications of an idea as complex as the kingdom of God. Scholars still debate the full meaning of what Jesus said (see "The King Declares His Kingdom" at Matt. 4:17).

Jesus was aware that the disciples thought they had more insight than they actually possessed, and His parable of the householder poked at their perspective. A householder—the head or master of a home—typically brings out family treasures to entertain or impress a visitor. He might unveil a family heirloom or a recent purchase. Jesus said His disciples were like householders. They would tell

people about “old treasures”—the basic tenets of the gospel—and they would tell people about “new treasures”—applications of His teaching to new situations.

His disciples would be like scribes “instructed concerning the kingdom of heaven” (13:52). Scribes were highly educated students of Scripture who worked as copyists, editors, and teachers. They occupied a prestigious position, as only ordained teachers were allowed to transmit and create religious tradition. And just as Jewish scribes taught truths that had been known for centuries as well as fresh insights that applied God’s Word to new situations, the disciples were storing up Jesus’ teaching and would one day repeat and apply His words for the benefit of others. They would pass down “things new and old” (13:52).

The New Testament contains the written record of the disciples’ lifetime of discoveries. Like those early followers, we still uncover treasures both old and new, looking back to fundamental truths that never change and discerning ways to apply biblical principles to new issues.

More: *Becoming a scribe required constant study, often beginning at age 14 and continuing to the age of 40.*

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Hateful Herodias

Matt. 14:3

Herodias enjoyed her privilege and position as the wife of Palestine’s appointed ruler. But she had no control over the outspoken John the Baptist, who had publicly condemned Herodias’s marriage to Herod Antipas. A granddaughter of Herod the Great, Herodias had first married her father’s brother, Herod Philip I. Then she left Philip to marry his half brother Herod Antipas, who divorced his wife to marry Herodias.

When John denounced their immoral behavior, Herodias was determined to silence the troublesome prophet. She persuaded Herod to have John arrested and imprisoned, but she could not bring about an execution until Herod’s promise to give Herodias’s

daughter Salome “whatever she might ask” (Matt. 14:7). Not many people remember Herodias’s name, but her evil cunning and violent revenge are far from forgotten two thousand years after she walked the earth.

Whether or not your name is remembered, your actions will teach —perhaps for generations. What are you teaching?

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Public Faith

Matt. 14:13, 14

Knowing that God seeks a relationship with every individual on earth, many Christians enthusiastically pursue the private side of spirituality, building habits of prayer, private Bible reading, self-examination and confession, personal holiness, acts of charity, and more. But what about the public side of faith? For example:

- How do we live out our faith in public arenas such as work, school, and politics?
- How strategic and energetic is our collective witness as God’s people to a watching world?
- How do we influence our society as a whole—its ideologies, needs, and values?

These far-reaching questions have no quick answers. But the public side of Jesus’ ministry shows that we cannot ignore them. Many in His day withdrew from society to perfect a private spirituality (such as the Essenes; see “Political Parties of Jesus’ Day” at Matt. 16:1). But Jesus actively engaged His culture. He participated in its rituals. He focused on its cities (see “Jesus’ Urban Ministry” at Matt. 9:35). He interacted with its leaders. He welcomed its crowds. He particularly reached out to its poor, both the financially poor and the “poor in spirit” (5:3).

Jesus rules not only our private lives but also our public lives. As His followers we are more than private individuals. We have been made part of a “royal priesthood” and a “holy nation.” We were once “not a people,” but now we are “the people of God” (1 Pet. 2:9, 10).

We must visibly act on our faith as a united community in order to powerfully impact our world.

More: *Jesus used two metaphors to describe a believer's public life, particularly in terms of work and participation in the community. See "Salt and Light" at Matt. 5:13–16.*

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Evaluating Tradition

Matt. 15:1–3

Jesus rebuked the scribes and Pharisees for allowing their traditions to supersede God's clear commands. He specifically called out the stringent rabbinical rules regarding ritual washings for preparing and serving food.

Today we do not follow the rigid pronouncements of a priestly class. Yet there are countless traditions and expectations—many unspoken—that govern our behavior, and sometimes cause us to squabble. As Christians, we are called at times to uphold tradition and at other times to create new patterns of life. There are no simple formulas to guide our decisions, but we can start by reflecting on questions like these:

- What values and principles does a particular tradition seek to embody? How do those align with what Christ wants?
- Why does this tradition exist? Why is it maintained? Are there solid reasons to continue it—or to end it?
- Who benefits and who suffers from maintaining this tradition? Who might be helped or hurt by a change?

More: *Tradition can preserve values and beliefs for future generations. See "Remembering God's Action" at Ex. 12:26, 27.*

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No Racial Division

Matt. 15:24

The roots of social division stretched far back into Israel's history, when a remnant of Jews had come home from captivity in Babylon to rebuild Jerusalem around 458 B.C. Ezra, their leader, commanded them to purify themselves from all pagan influences, particularly marriages to foreign-born wives (Ezra 10:2–4). Later, after centuries of Greek and Roman domination, Jews had developed a hatred for Gentiles so strong that it led them to avoid any and all contact with foreigners if at all possible. According to Tacitus, a Roman historian, "they regard the rest of mankind with all the hatred of enemies" (*Histories*, 5.5).

The Jews who lived in Jesus' day divided the world into two types of people—themselves and everyone else. Jews regarded Gentiles as morally unclean and spiritually lost. Jews were God's people, and they saw all others as outside His family. Peter expressed this attitude when the Lord sent him to meet the Roman centurion Cornelius: "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation," Peter said (Acts 10:28).

Matthew's Gospel shows the tension and the divisions between Jew and Gentile. Jesus was the long-awaited Christ of the Jews (Matt 15:24), the fulfillment of Old Testament messianic prophecies (for example, Matt. 1:23; 2:6, 14, 18, 23). But Jesus also broke down the wall of hatred and separation between Jews and Gentiles. By dealing with both groups alike, Jesus shattered the established systems of His day and shocked His fellow Jews.

Racism and ethnic hatred have no place in God's plan. They originate in sinful human hearts, and Jesus repudiated the evil of bigotry wherever He found it. There is no doubt God will continue to tear down ethnic and racial walls in the modern world. And as His followers, it is our job to lead the way in showing equal acceptance and love for all peoples of the world.

More: *While Matthew's Gospel highlights the Jewish roots of Jesus, it also reveals Him as the Messiah for the whole world. See "A Savior for the Whole World" at Matt. 8:10. Samaritans were treated with scorn by their Jewish cousins because they were half-Jew, half-Gentile. See "The Road Less Traveled" at John 4:4–42.*

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Political Parties of Jesus' Day

Matt. 16:1

Jesus seemed acutely aware of His society's power brokers. He showed remarkable skill at political gamesmanship.

But He functioned in a system completely unlike our own. While we cannot do more than speculate on Jesus' political leanings, we can still grapple with the political dynamics of Palestine during the first half of the first century. Jesus ministered in a tumultuous environment where at least five major political parties flourished among the Jews.

The Herodians: Defenders of the Status Quo

- Took their name from Herod the Great (37–4 B.C.) and his supporters (Acts 12:1, 2).
- Encouraged the spread of Greco-Roman culture and policies in Palestine.
- Favored political autonomy. Fearing military intervention from Rome, they stridently resisted challengers to the status quo, including the Zealots, John the Baptist, Jesus, and the early Christians.
- Joined forces with other parties to eliminate Jesus (Matt. 22:16; Mark 3:6; 12:13).

The Pharisees: Religious Legalists

- Name means "To Separate."
- Held views similar to the Essenes but chose not to flee the larger society. Many chose to study the Law on their own, having lost respect for a corrupt priesthood.
- Many served on the Jewish Council (see "The Council" at Acts 6:12–15).
- Considered the doctors of the Law; scribes were considered laymen.
- Collected and preserved voluminous products of oral tradition and Old Testament commentary.

- Legalistic and fanatically devoted to rabbinic tradition. Some refused to eat with non-Pharisees for fear of contamination from food not ritually cleansed.
- Favored political autonomy.
- Differed with the Sadducees over the doctrine of resurrection.
- Understood the coming kingdom as a literal fulfillment of God's promise to David of a King to reign over Israel forever.
- Developed an elaborate theology of angels and their intervention in human affairs.

The Sadducees: The Urban Elite

- Included many of the aristocrats, priests, merchants, and urban elite in Jerusalem and other cities of Judea.
- Many served on the Jewish Council. Most high priests in the days of Jesus and the early church were Sadducees.
- Denied the existence of angels, a resurrection or life after death, as well as the doctrines of everlasting punishment and a literal kingdom.
- Denied that God controls history, insisting on free will and the responsibility of humans to make wise choices according to the Law.
- Held only to the Law of Moses (the first five books of the Old Testament) as authoritative.

The Zealots: Firebrands of Revolution

- Fervent nationalists who awaited an opportunity to revolt against Rome.
- Resisted paying taxes to Rome or to the temple.
- Their tax revolt led by Judas the Galilean against Rome (6 B.C.) secured Galilee's reputation as a seedbed of revolutionaries.
- Blamed by some for the collapse of Judea to Rome in the war of A.D. 66–70.
- Sided with the Pharisees in supporting the Law.
- Opposed the Herodians and Sadducees, who tried to maintain the political status quo.
- Intolerant of the Essenes and Christians for their tendencies toward nonviolence.
- The Zealots Judas Iscariot and Simon the Canaanite were recruited by Jesus.

The Essenes: Detached Purists

- A sect of ascetics that thrived from the middle of the second century B.C. until the Jewish-Roman war of A.D. 66–70.
- Unlike the Pharisees, they separated from society, withdrawing into monastic communities like Qumran, where the Dead Sea Scrolls were found.
- Known today mostly through secondary sources.
- Lived in groups that held property in common.
- Believed in the immortality of the soul, angels, and an elaborate system of end-times prophecies. Some awaited as many as three different Messiahs.
- Known for celibacy, pacifism, opposition to slavery, caring for their sick and elderly, trading only within their own sect, simple meals and dress, and rejection of all ostentatious display.
- Carefully guarded the Sabbath and paid more attention than the Pharisees to ceremonial purity.
- May have influenced some early Christian practices and rituals.

More: *In addition to the regional politics of Palestine, Jesus and His followers lived under Rome's potent influence.*

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The Gates of Hell

Matt. 16:18

The citizens of ancient cities built walls to protect themselves from invaders. Along the walls they built massive gates that could be opened to allow traffic into the city and closed to deny entry to bandits or attacking armies.

City gates became thoroughfares of commerce and social debate. Bazaars and forums congregated around a city's gates. Goods changed hands and decision-makers gathered to hear news and deliberate. In some cities, these gates continue to serve as a hub for public life today.

During ancient times, gates eventually became a metaphor for the economic and political life of a city. The powerful and influential did

their business “in the gates.” The husband of the virtuous woman of Proverbs 31, for example, is “known in the gates, when he sits among the elders of the land” (Prov. 31:23). Boaz went to the gates to buy a marriage license to marry Ruth (Ruth 4:1–12; compare Deut. 25:7). War plans were drawn up and military treaties were signed in the gates (Judg. 5:8, 11). Kings sat in the gates to address their people (2 Sam. 19:8). Even conspirators hatched their plots and were exposed in the gates (Esth. 2:19–23).

When Jesus mentioned the gates of Hades, His words would have had potent political associations for His listeners, like we might have with the terms *city hall*, *the Capitol*, or *the White House*. The gates of Hades were not a mere spiritual abstraction but real evil forces working through human systems that included government, specifically the Roman government, which was quickly becoming more and more corrupt and anti-Christian.

Jesus alluded to a spiritual warfare of cosmic proportions. His followers battle forces that both attack individual Christians and infiltrate institutions to enlist them in a campaign against Christ. Satan’s guises take many forms (see “Angels and Demons” at Matt. 8:29).

Jesus promised that the gates of Hades will not succeed in the end. He offers hope to all of His followers who cope with challenging situations and battle for good against entities backed by spiritual forces of evil. In the midst of the fight, Jesus has declared, “I will build My church” (16:18).

More: *During this conversation, Jesus and His disciples stood in the shadow of a city named in honor of Rome’s emperor.*

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Grow On Up

Matt. 16:22, 23

Peter liked to take charge and set his own agenda. But he found himself in over his head:

- When Jesus walked on water, Peter tried to confirm Jesus' identity by demanding an invitation to join Him on the water. After a few steps, Peter was overwhelmed by the wind and the waves and sank in fear (Matt. 14:22–32).
- Peter exaggerated his commitment to Christ, claiming that "even if I have to die with You, I will not deny You!" (26:35). Only a few hours later he denied having any connection to Jesus (26:69–75).
- Peter tried to singlehandedly defend Jesus against Roman soldiers who came to arrest Him, even though he had failed to "watch and pray" with Christ (26:36–46; John 18:1–11).
- Peter refused to let Jesus wash his feet at the Last Supper, then begged Him to wash his hands, feet, and head as well (13:5–11).

Peter's leadership impulses were eventually brought under control, and he became a significant figure in the early church. Despite the false starts that resulted from Peter's impetuous nature, Peter grew up. Jesus enlisted this loyal follower to "feed My sheep" (21:17).

Like Peter, our leadership skills may be raw. We might be ready to jump at the first idea that enters our mind. We can instead let Jesus harness our energies and talents for His glory. He has a plan for our growth, and it may require slowing down before speeding up.

More: *Peter was not the only follower of Christ who seemed like an unlikely candidate to become a leader. See "Unlikely Leaders" at Matt. 26:35–74.*

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The Names of Jesus

Matt. 17:5

During the Transfiguration God the Father called Jesus "My beloved Son." Elsewhere, Scripture calls Jesus by names and titles that highlight other aspects of His nature, character, and mission.

Name or Title	Description
Adam (1 Cor. 15:45)	The first Adam's sin brought death to humankind. Jesus, "the last Adam," brought life to humankind.
The Alpha and the Omega (Rev. 21:6)	Jesus is eternal, "The Beginning and the End." Alpha is the first letter of the Greek alphabet, and omega is the last.
Apostle (Heb. 3:1)	Apostle means "messenger." Jesus came to bring the good news of salvation to humanity.
The Bread of Life (John 6:35, 48)	Jesus is the spiritual food God gives to those who ask.
The chief cornerstone (Eph. 2:20)	Jesus is the church's foundation.
The Chief Shepherd (1 Pet. 5:4)	Jesus cares for His flock, the church.
The Christ (Matt. 1:1, 17; 16:16; Luke 2:11; John 1:41)	From the Greek word Christos, "Messiah" or "Anointed One." Jesus fulfills the Old Testament promise of a Messiah for God's people.
The Consolation of Israel (Luke 2:25)	Jesus came to comfort the nation of Israel (Is. 40:1, 2).
The firstborn from the dead (Col. 1:18)	Jesus overcame death to give life to those who believe in Him.
The firstborn over all creation (Col. 1:15)	As God's Son, Jesus rules over everything that exists.
The Good Shepherd (John 10:11, 14; compare Heb. 13:20)	Describes Jesus' relationship to His people.
The head of the body, the church (Eph. 1:22, 23; 4:15, 16; Col. 1:18)	Jesus is His people's leader and their source of life.
High Priest (Heb. 3:1)	Like an Old Testament high priest, Jesus offers an acceptable sacrifice for sin.
The Holy One of God (Mark 1:24; John 6:69)	Jesus is the sinless Messiah promised by God.
I AM (John 8:58)	A name related to the verb "to be," which God used to reveal Himself to Moses

	(Ex. 3:14).
The image of the invisible God (Col. 1:15)	Jesus expresses God in bodily form.
Immanuel (Matt. 1:23)	"God-With-Us" (Is. 7:14).
Jesus (Matt. 1:21; Luke 1:30; Acts 9:5)	The name that God instructed Joseph and Mary to call their Son.
King of kings and Lord of lords (Rev. 19:16)	The formal title that indicates Jesus' supremacy as the one to whom "every knee should bow" (Phil. 2:9–11).
King of the Jews (Matt. 2:2; 27:11, 12; John 19:19)	As the Messiah, Jesus is Israel's King and the fulfillment of God's promises to David (2 Sam. 7:12–16).
The Lamb of God (John 1:29, 35)	Jesus became the atoning sacrifice for sin.
The Light of the World (John 9:5)	Jesus brings truth and hope to light in the midst of spiritual darkness.
Lord (Luke 2:11; 1 Cor. 2:8; Phil. 2:11)	A title indicating ultimate sovereignty.
Mediator between God and men (1 Tim. 2:5)	Jesus reestablishes the relationship between God and humanity.
The only begotten of the Father (John 1:14)	Jesus is God's only Son.
The Prophet (Mark 6:15; John 7:40; Acts 3:22)	Jesus is the leader that God promised to "raise up" like Moses (Deut. 18:15, 18, 19).
Rabbi (John 1:38; 3:2)	Friends and enemies alike recognized Jesus as Teacher.
Savior (Luke 1:47; 2:11)	Jesus came to save people from their sins.
Seed (of Abraham; Gal. 3:16)	God made promises to Abraham and his "Seed," identified by Paul as Christ (Gen. 13:15; 17:8).
The Son of Abraham (Matt. 1:1)	Jesus descended from Abraham and fulfills God's promises to Abraham (Gen. 22:18).
The Son of David (Matt. 1:1)	Jesus descended from David and fulfills God's promises to David (2 Sam. 7:12–16).

The Son of God (John 1:34; 9:35–37)	Jesus is one of three Persons of the Trinity (Father, Son, and Holy Spirit).
The Son of Man (Matt. 18:11; John 1:51)	Though fully God, Jesus took on a human body (compare Phil. 2:5–8).
The Word (John 1:1; Rev. 19:13)	Jesus is fully God and the full expression of God.

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Jesus Valued Children

Matt. 19:14

The warm welcome that Jesus extended to little children spoke loudly about their worth. The disciples who rebuked the mothers for bringing their babies to Jesus (Matt. 19:13) may have reflected the dominant Greco-Roman view of childhood as an insignificant stage of life. Children were necessary for a family's survival but were not valued for their own sake.

Unwanted infants in pagan cultures were routinely abandoned on roadsides and at garbage dumps. Gender and economics often determined an infant's fate: girls were left more often than boys because girls represented a financial burden while boys would eventually contribute to a family's income. Most abandoned infants died. A few were found by others and raised to become slaves, gladiators, or prostitutes. Children were considered so unimportant that professional beggars sometimes mutilated these abandoned children and used their misery to garner sympathy from passersby.

Among the Jews, however, children had traditionally been considered a blessing from God. The Law instructed both fathers and mothers to nurture and care for children, but Jewish fathers had ultimate authority over all aspects of their children's lives. They were obligated to teach their children God's commands and raise them as active members of God's chosen people (Deut. 6:6–8). Children in return were to honor their parents (5:16).

In Jewish culture, mothers usually took care of infants, who typically nursed until the age of two or three. Wealthy Greeks and

Romans employed wet nurses, and as the children grew, their care was turned over to slaves. Poor women worked with babies slung on their backs, and children were taught to help in their parents' work as soon as they were able.

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Wages and Grace
Matt. 20:1–16

Anyone who feels underpaid and undervalued can appreciate the reaction of the workers in the parable about wages. Jesus described an employer who hired some workers for a full day, others for two-thirds of a day, others for half a day, and others for even less. Yet he paid them all the same amount. Those who had worked long and hard in the heat of the day felt abused.

The first thing to notice as we struggle to understand this parable is that none of the workers had a job before the landowner hired them (Matt. 20:3, 6, 7). They found work because of the employer's goodwill and initiative, not because of anything they brought to the situation. Moreover, the landowner promised the first group fair wages for a day's work, which he delivered (20:2), and he offered the rest of the workers an undetermined amount ("whatever is right," 20:4, 7). As it turned out, he paid everyone for a full day. In the kingdom of God, we receive grace because of the nature of the Giver, not because of our own worthiness.

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Leaders Serve
Matt. 20:25–28

When Jesus' disciples quarreled over who among them was greatest, He called their attention to His new style of assessing importance. He told them that attaining greatness required becoming a slave. Leading would mean taking the role of a servant. Jesus' own example shows us what servant-leadership looks like:

- We are called by God to serve and lead.
- We intimately know the people we serve and lead.
- We care deeply about those we serve and lead.
- We willingly sacrifice our own convenience to meet the needs of people we serve and lead.

Nehemiah embraced the kind of servant-leadership that Jesus praised. Learn more in "Leadership Principles from Nehemiah: Leaders Resist Underhanded Politics" at Nehemiah 6:5–9. Discover the powerful image Jesus used when He compared true leadership to slavery in "Who You Serve" at Romans 6:16.

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A Humble Parade

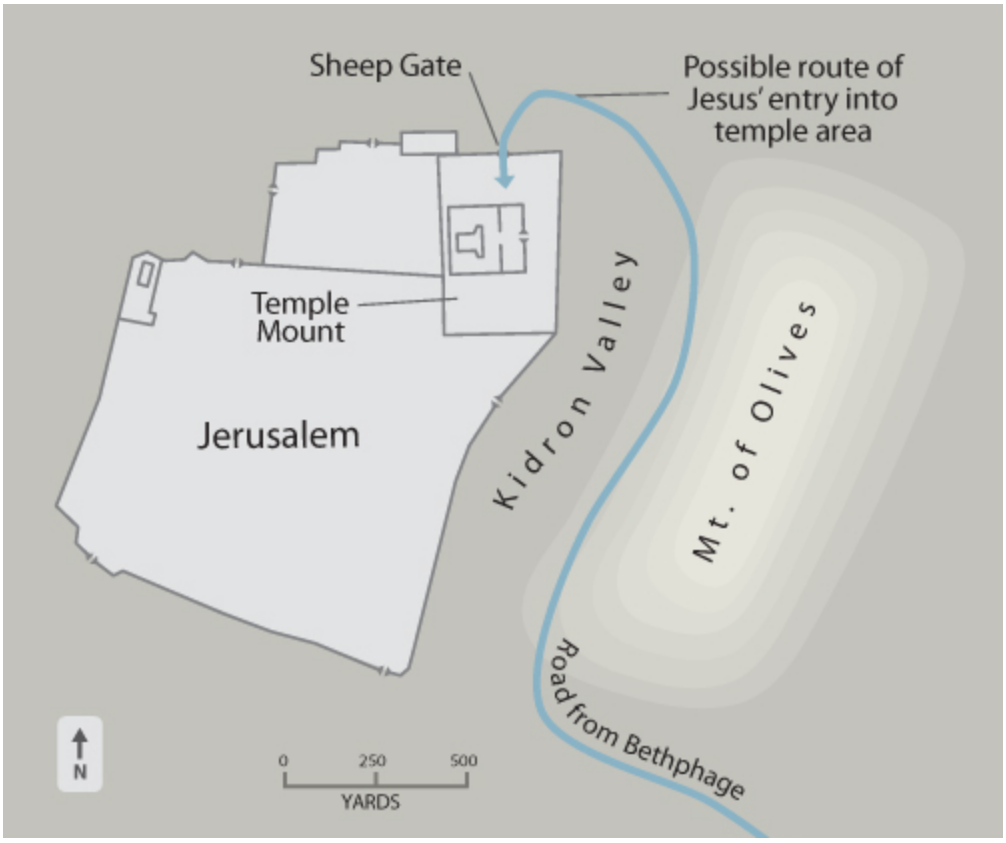
Matt. 21:1–11

Jerusalem was overflowing with an influx of religious pilgrims. The city's preparations for the Passover created the perfect moment for Jesus to enter Jerusalem to the loud cheers of people who were familiar with His ministry. Two prophets had foretold His arrival in Jerusalem (Is. 62:11; Zech. 9:9). But as Jesus entered the city, He demonstrated not pride but humility.

The Messiah did not plan a parade of chariots, trumpets, and orchestrated ceremony. He did not ride into town on a prancing war horse. Rather than walking arm-in-arm with powerful officials and other prominent citizens, He was accompanied by a small band of fishermen, rural Galileans, even a former tax collector. He arrived on a donkey, a common beast of burden.

At the end of the parade route, Jesus did not seek a welcome from city leaders. He marched to the temple, where He overthrew tables of businesses that manipulated the poor and made the house of worship into a place of profit (Matt. 21:12, 13). He focused on the

blind, the lame, and children (21:14–16). And when He completed the day's tasks, He spent the night in a humble house in nearby Bethany (21:17).



As Jesus prepared to die, He focused His final activities on people in need of His love, forgiveness, and hope—people without privilege and power (Luke 4:18).

More: *Jesus surrounded Himself with people who had low social standing and little influence. See "Ordinary People at the Cross" at Matt. 27:32.*

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A Challenge to Authority

Matt. 21:23–27

When Israel's top leaders attacked Jesus with threatening questions, He answered with questions of His own. His interaction with the chief priests and elders reveals two important considerations:

1. *The motives of the challengers*. The scribes and Pharisees were not looking to understand the reach or source of Jesus' authority. They wanted solely to protect their own interests and power. Their behavior prompts us to examine how often we question or resist people in authority simply because we are afraid or jealous of them.
2. *The confidence of Jesus*. The Lord's attackers were unable to force the reaction they wanted from Him because Jesus knew with absolute certainty who He was and whose authority He wielded (Matt. 28:18). His response encourages us to remember that no one can intimidate us without our permission.

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Harlots Enter the Kingdom

Matt. 21:31, 32

Jesus' startling statement about harlots entering the kingdom of God was not an endorsement of their profession but a condemnation of the self-righteousness and unbelief of Israel's religious leaders. Faith was the key to the kingdom, and prostitutes showed more faith in Jesus than those who claimed to be religious.

Despite laws against adultery and bans on the ritual sexual activities that took place in many pagan temples, prostitutes were common in Hebrew society (see "Prostitutes in the Ancient World" at Judg. 16:1). In Jesus' day they endured the scorn of the religious elite, especially the Pharisees, who avoided contact with anyone they regarded as sinful.

By contrast, Jesus was known as a friend of sinners who welcomed people who knew they needed forgiveness (Matt. 11:19; Luke 7:36–50). His words show that people do not have to become good before

they meet God. He responds to faith no matter how troubled our past. Then He guides us as we establish a new life.

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Trick Questions
Matt. 22:23–33

The Sadducees tried to trap Jesus in front of a crowd with a question on serial marriage relationships. They attempted to corner Him regarding His teaching on the resurrection, a belief they rejected.

Jesus exposed their thinly veiled plot and at the same time affirmed the resurrection. He used the very Scriptures they loved to quote (Matt. 22:32 is from Ex. 3:6) and refused to let them twist things to their advantage. He cut to the heart of the matter.

There is nothing wrong with being discreet or stating things subtly and diplomatically. Sometimes we need to plant seeds in another person's thinking and allow time for an idea to take root. But here Jesus challenged selfish manipulation and trickery. The world should know His followers as people who speak the truth.

More: *Speaking the truth in love is one of the main qualities of Christlike character. Read Eph. 4:15.*

Think About It: *What is the difference between manipulation and stating things subtly or diplomatically?*

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What Kind of Love?
Matt. 22:34–40

The Greek language employed by New Testament authors had four different words for *love*:

1. *Erōs* was used in the context of male-female relationships and included physical desire, craving, and longing. This word for love does not appear in the New Testament.
2. *Stergos* denoted affection and was often applied to the mutual love between family members. This word is also not used in the New Testament.
3. *Philos* reflected the concern and care of friends for each other—what we call brotherly love. Peter and Jesus discussed this kind of love when the Lord sent Peter to care for His followers (John 21:15–17).
4. *Agapē* described a supreme love involving a conscious and deliberate choice to do good for another. It is powered by the choice of the one who shows love, not the worthiness of the one who receives it. *Agapē* is best seen in God's love for the world (3:16). It is also the love that God calls His followers to display (1 Cor. 13:1–13).

When Jesus spoke the greatest of the commandments, He called us to *agapē*-love. He commanded an ongoing, conscious choice to graciously serve God and others while expecting nothing in return. As His followers, we learn this kind of love from Him (1 John 3:11–24). His constant care for us empowers us to sustain love as an act of the will rather than as a fleeting expression of emotion. We show love even when we feel weary or rejected. Love is intentional, expresses itself, and includes compassion and grace.

More: *The Bible invites us to discover love's true nature through its portrayal of love from many angles. See "Love Is as Strong as Death" at Song 8:6.*

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Tithing

Matt. 23:23, 24

The word *tithe* means "a tenth part." In the Old Testament, God commanded the Israelites to give tithes—a tenth of their produce or income—for three reasons:

1. to support the Levites, who were responsible for the tabernacle and worship (see "Sharing the Wealth" at Num. 18:20–24);
2. to support feasts and sacrifices (see "Celebrating Abundance" at Deut. 14:22–26); and
3. to set aside resources to assist the poor, orphans, widows, and foreigners (see "The Third-Year Tithe and Government Aid" at Deut. 14:28, 29).

In the New Testament, neither Christ nor the apostles give explicit instructions about tithing. Jesus clearly endorsed the practice, however, as He did all the dictates of the Law (Matt. 5:17–20; 23:23). He denounced the Pharisees for hypocritically ignoring the "weightier matters" of the Law, such as justice, mercy, and faith, but those important issues did not negate other matters such as tithing. As Christians evaluate the practice of tithing today, several principles emerge:

1. Our giving should spring from a love of Christ rather than a sense of obligation. Abraham gave the first tithe (Gen. 14:17–20) as an expression of gratitude when God rescued him in battle. Scripture always puts worship at the heart of tithing.
2. Everything we have ultimately comes from and belongs to God, not only what we give away but also what we keep. God claims 100 percent of our income, not 10 percent.
3. Ten percent is a good starting point for giving.
4. The New Testament is clear that vocational Christian workers have a right to financial support from those to whom they minister (1 Cor. 9:13, 14; Gal. 6:6).
5. Many churches and other ministries assist the needy, and it seems legitimate to encourage members of a Christian community to donate money to those priorities.
6. No matter how much we give or to whom, Jesus indicates that our first priority should be to ensure that justice is carried out around us. We are to show mercy to our neighbors. Rather than just talk about our faith, we are to put it into action.

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Whitewashed Tombs

Matt. 23:27, 28

Jesus drew on a grim image as He denounced the self-righteous Pharisees. At the end of a Jewish funeral procession—a slow march that onlookers were obliged to join—the body was placed in a tomb on a rock shelf. Once the flesh had decomposed, bones were collected and removed, allowing the shelf to be reused. Since Jews were made ritually unclean by touching graves (Num. 19:16), the rocks used to seal tombs were whitewashed as a warning to stay away. The glaze gave the outside of a tomb a clean appearance, even though inside corpses were decomposing.

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Jerusalem

Matt. 23:37

- Palestine's leading city throughout much of the biblical era.
- Well-situated for defense on two triangular ridges that converged to the south, bordered by the Kidron Valley on the east and the Valley of Hinnom on the west.
- Appears in the Bible as early as Abraham (Gen. 14:18), and the site had likely been inhabited for centuries before then.
- Captured by David and made Israel's capital.
- Site of Solomon's temple during the monarchy and Herod's temple during the first century.
- Population in Jesus' day was probably 60,000 to 70,000, though estimates range all the way from 40,000 to 12 million.

- Besieged and destroyed by Rome in A.D. 70.
- Relatively small but densely populated with numerous suburbs.

Long before and after Christ, Jerusalem has been esteemed as far more than an ordinary city. And as the center of Israel's government, culture, and religion, it bore the brunt of Jesus' anguished cry over the Jews' rejection of Him (Matt. 23:37, 38).

Even though Jesus visited Jerusalem several times, most of its population never responded to the Son of God. Nor did the city welcome His followers when they brought the message of His resurrection. The place known as the holy city (4:5) rejected the Holy One of Israel, the Son of God.

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Quality, Not Quantity
Matt. 25:14–30

Jesus' parable of talents offers a vital lesson on success. God measures our achievements not by how much we have but by what we do with what He gives us. We are managers entrusted with resources and responsibilities. He evaluates whether we use those gifts to obey and honor Him. Finding success as our culture measures it, in terms of wealth, prestige, power, or fame, doesn't matter in the long run. What counts is faithfully serving the Lord (Matt. 25:21, 23). We must avoid the fate of the third servant, wasting our lives by failing to carry out our Master's business.

More: *A talent was an immense amount of money. Jesus told a different version of this parable in Luke 19:15–27.*

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The Religious Power Broker
Matt. 26:3–5

As high priest, Caiaphas was the most influential member of the Sanhedrin, the ruling council and supreme court of the Jews (see "The Council" at Acts 6:12–15). The position afforded him vast authority but little job security. High priests served at Rome's pleasure, and between 37 B.C. and A.D. 67, the empire appointed no fewer than twenty-eight men to the position. The fact that Caiaphas kept his job for eighteen years points to his uncommon political savvy. Some have suggested it is evidence of a corrupt alliance with Rome.

Yet even if Caiaphas was in league with Rome, his goal was to protect Israel's interests. He feared that the slightest civil disorder would mobilize Roman troops and crush the nation. When Jesus drew vast crowds and performed astounding miracles—especially His raising of Lazarus from the dead—Caiaphas decided that He would have to be done away with (John 11:45–50).

This led to a well-conceived plot in which Jesus was arrested, brought to an illegal trial, and confronted with false evidence (Matt. 26:3, 4, 57–68). By playing Pilate (the Roman governor) and Herod (the Jewish king) against each other, and by encouraging a mob mentality from the people (Luke 22:66–23:25), Caiaphas successfully orchestrated Jesus' conviction and execution.

Caiaphas was stunned when the movement that he thought he had killed came roaring back to life. The apostles began preaching the gospel in Jerusalem and all over the Roman empire with great success. Like Jesus, they performed miracles that drew the people's attention and prompted a response to the saving message about Christ (Acts 3:1–4:13).

Think About It: *There are always more players than you in any encounter. When are you tempted to be a power broker, just to win? When can political actions be a way to truly work for good?*

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Waste or Worship?

Matt. 26:6–13

The woman who anointed Jesus was Mary, Lazarus's sister (see "Funeral Preparations" at John 12:1–8). As she poured oil on His head, what the disciples saw as waste, the Lord saw as worship. The tension between the two still exists. Christians argue over whether it is right to spend millions on new church facilities when so many poor and homeless sleep in the streets. See also "Sparing No Expense" at 1 Kings 5:5.

More: *Spikenard was a fragrant, costly oil imported from Asia. See "The Fragrance of Love" at Song 1:12–14. Mary's act was the first step in preparing Jesus' body for the grave.*

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Judas's Betrayal
Matt. 26:14–16

The New Testament never mentions Judas Iscariot without a reminder that he was the man who betrayed Jesus (for example, Matt. 10:4; Mark 3:19; John 12:4). To this day the name Judas is a symbol of betrayal.

The Gospels suggest that Judas was motivated to betray Jesus by his greed. But the amount that the priests paid him to hand over Jesus—thirty pieces of silver—was relatively small. Besides, he had access to the disciples' money box and apparently was known for helping himself to its contents (12:6).

Some have suggested that Judas believed that his betrayal would force Jesus to assert His true power and overthrow the Romans. Others say that Judas became convinced that Jesus was a false Messiah and that the true Messiah was yet to come. Or perhaps he was upset by Jesus' seemingly casual attitude toward the Law and didn't like how He associated with sinners or apparently violated the Sabbath. No one can say exactly why Judas turned against Jesus. He remains a shadowy figure, unknown by his companions, unfaithful to his Lord, unmourned in his death.

More: *After Judas took his own life, his death was ironically memorialized with the purchase of a plot of ground for a cemetery. The New Testament mentions several other Judases. One was a brother of Jesus and probably the author of the Book of Jude (Matt. 13:55; see also the introduction to Jude).*

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Unlikely Leaders
Matt. 26:35–74

Jesus was close to the end of His earthly ministry. His life was about to suffer an agonizing finish at the hands of His enemies. Those He had trained to succeed Him would assume leadership of His new movement, a transition that would prove near catastrophic. During those final days and hours, His followers began to fall apart:

- Bravado caused them to overstate their commitment (Matt. 26:35). When the moment of decision came, they deserted their Lord (26:56).
- When Jesus asked them to keep watch with Him during His final hours of freedom, they twice fell asleep (26:40, 43).
- As Jesus endured mockery and beatings, Peter, who had led the others in vowing their loyalty (26:35), denied even knowing his Master (26:69–75).

The disciples hardly seem to have had what was needed to continue the work that Jesus began. But even after an experience of excruciating suffering and glorious resurrection, Jesus returned to these same followers and announced that they were still His chosen leaders to continue His work. He even affirmed His commitment to stick with them to the end (28:19, 20).

Jesus' treatment of the disciples shows that failure is not an unforgivable act. In fact, it seems to be necessary to create character. It is not meant to eliminate but to transform the weak and wavering. Christ does not look for perfect people but for faithful followers who will experience His forgiveness, and move on to learn and grow.

More: *The Twelve were all men, but women also played an important role in Jesus' life and ministry. See "The Women Who Followed Jesus" at Luke 8:1–3. God has always valued devotion over perfection. See "The Hall of Faith" at Heb. 11:1–40.*

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Ordinary People at the Cross

Matt. 27:32

Unlike many who rise to prominence, Jesus never lost touch with normal people. He did not insulate Himself from difficulties by cushioning His life or associating only with the powerful, wealthy, and privileged. His birth, life, and death involved very ordinary people.

Jesus surrounded Himself with people who had little social standing or influence. The events surrounding His birth involved a minor priest and his barren wife, a small-town girl and a poor carpenter, shepherds, an elderly woman, and three foreigners. His closest adult friends were fishermen, and He was known for hanging out with tax collectors and prostitutes. During His final days and hours an ordinary visitor to Jerusalem—a resident of northern Africa—was compelled to carry His cross. Others showed curiosity about Him, demonstrated understanding and loyalty, or acted with compassion. These humble people were uniquely able to perceive His message about true values and needs.

Ordinary People Who Saw Jesus to the Cross

Simon the leper, once an untouchable outcast	Hosted Jesus as his houseguest (Matt. 26:6).
An unnamed woman (probably Mary of Bethany; see "Mary's Devotion" at John 11:2; compare 12:1–8)	Anointed Jesus' head with expensive ointment (Matt. 26:7).
An unnamed homeowner in Jerusalem	Opened his home to Jesus and the Twelve for their last meal together (Matt. 26:18).
The disciples, Jesus' chosen successors from rural Galilee	Proclaimed their faith (Matt. 26:35) and joined Jesus in the Garden of Gethsemane during the final hours before His arrest (26:40, 43, 56).
An unnamed servant girl	Asked Peter about his association with Jesus (Matt. 26:69).
Another girl in the crowd	Also asked Peter about his relationship with Jesus (Matt. 26:71).
Unnamed crowd members	Also inquired if Peter knew Jesus (Matt. 26:71).
Judas	Betrayed Christ; later broke down with guilt and committed suicide (Matt. 27:3–5).

Barabbas, a convicted criminal	Was freed instead of Jesus because of a mob's demands (Matt. 27:16, 26).
Simon of Cyrene, a man in the crowd	Was conscripted to carry Jesus' cross (Matt. 27:32).
Two dying thieves	Were executed with Jesus (Matt. 27:38, 44).
An unnamed crowd member	Offered Jesus a drink as He was in His death throes (Matt. 27:48).
An unnamed Roman centurion	Observed that Jesus must be the Son of God (Matt. 27:54).
Some loyal women from Galilee	Looked on from afar (Matt. 27:55, 56).

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Wealthy People in the New Testament

Matt. 27:57

Unlike Joseph of Arimathea, most of Jesus' followers were not wealthy. But we can learn about the dangers and disciplines of money from other wealthy people noted in the New Testament. Having money is in itself not safe or dangerous, bad or good. But how we handle it can be. Then and now, God calls His followers to use whatever we have at our disposal to show compassion, mercy, and justice to all.

Person(s)	How They Handled Their Wealth	Lessons to Learn
Zacchaeus the tax collector (Luke 19:1–10)	• Before faith, cheated citizens and abused the poor.	• Ill-gotten gain must be repaid. • God saves and changes us—all the way down to

	• After faith, repented and made restitution.	our finances.
Joseph of Arimathea (Matt. 27:57–61; Mark 15:42–46; Luke 23:50–53)	• Prepaid his own funeral. • Donated his tomb for Jesus' burial.	• Forsaking earthly treasures for the lasting kingdom of God will be rewarded.
Female supporters of Christ (Luke 8:1–3*; 23:55–24:10; Mark 15:40; 16:1)	• Supported Jesus' work. • Assisted in Jesus' burial (probably donated expensive perfume).	• Generosity should characterize those who follow Jesus.
Roman centurion who believed (Matt. 8:5–13; Luke 7:1–5)	• Showed kindness toward the Jews. • Paid for the construction of a synagogue. • Showed compassion for his ailing servant.	• Authentic love for others shows in the things we do and the projects we support.
Rich young ruler (Matt. 19:16–30; Mark 10:17–31; Luke 18:18–30)	• Unwilling to part with his wealth when tested by Jesus.	• Those who cling to wealth find it difficult or impossible to enter God's kingdom. • Righteousness cannot be earned and must be received as a gift. • "Many who are first will be last, and the last first" (Matt. 19:30).
Philemon (Philem. 1)	• Owned slaves and other property. • Was urged to forgive a runaway slave and accept him as a brother in Christ.	• People are more valuable than property.
Joseph, called Barnabas (Acts 4:36, 37)	• Sold land and gave the proceeds to other	• Partnership in the gospel means putting your money at the

	followers of Jesus.	disposal of fellow believers in need.
Ananias and Sapphira (Acts 5:1)	• Sold land and tried to deceive the church about the proceeds to gain a good reputation.	• God is not fooled by gracious appearances but sees the heart and acts accordingly.
Rich Christians disapproved of by James (James 2:1–7)	• Exploited the tendency of people to cater to the wealthy. • Dragged other Christians into court and slandered Jesus.	• God favors those who are rich in faith; they will inherit the kingdom.
Lydia (Acts 16:14*, 40)	• Hosted the first European church in her home.	• We should use our homes and resources to accomplish God's purposes.
Cornelius the centurion (Acts 10:1*)	• Generous to the poor. • Sought out Peter concerning the faith.	• Fear of God should prompt us to admit our need for a Savior.
The Ethiopian treasurer (Acts 8:26–40)	• Traveled to Jerusalem to nurture his belief in God. • Invited Philip to explain more about the faith.	• Stewardship of money and study of Scripture go hand in hand—as do business trips and opportunities for worship.
Simon the sorcerer (Acts 8:9–25)	• Craved spiritual power and thought it could be bottled and sold.	• God's gifts cannot be bought.

*See individual profiles at texts indicated.

More: *Wealth is a major topic in the New Testament. Jesus warned about its dangers. Read Matt. 6:24; Mark 10:17–31; and Luke 12:13–*

21. Likewise, Paul challenged believers to use their resources in a Christlike way. See "Christians and Money" at 1 Tim. 6:6–19.

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Surprised by God

Matt. 28:6

The women who went to the tomb on the first Easter Sunday were exceedingly frightened by what they found—or rather, by what they did not find. The tomb was empty!

God understands how it feels when He sends startling spiritual events. He helps us overcome our fears and sort out whatever comes our way. He sent an angel to comfort and enlighten Mary and Mary Magdalene about the truth of Christ's resurrection. He sent an angel to Joseph when he was troubled by Mary's inexplicable pregnancy (Matt. 1:18–25).

Many other people in Scripture were no less troubled by the occurrence of spiritual events and realities. The help they received from God included messages from angels. But He also sent other people, dramatic and even miraculous demonstrations of His power, stirring promises, and the enormous comfort of His Word. God appreciates the impact of spiritual light suddenly shining in a dark world. He helps us overcome the shock not only of *what* He has spoken but also the *fact* that He has spoken.

Will we respond to His message? No matter how uncomfortable we may feel about new adventures in faith, we dare not avoid them. God opens up these uneasy places in our lives to draw us to Him.

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To Every Nation

Matt. 28:19

Jesus sent His followers to make disciples of all the nations (*ethnē*, "peoples"; Matt. 28:19). That mandate may seem obvious to us who know that two thousand years of Christian outreach have been based on this and similar passages. Christianity has spread from its Middle Eastern roots to become a global religion followed by roughly one-third of the world's population.

Modern technology would seem to make expanding that outreach even further a relatively simple task. In many ways, however, we still resemble Jesus' original disciples. They wanted a local hero, a Messiah just for Israel, one who would keep their customs and confirm their prejudices. They were no doubt stunned by the scope and implications of the cross-cultural vision that Jesus presented. He was more than the King of the Jews. He was the global Christ, the Savior of the entire world.

Jesus had tried to open their eyes to this fact since the start of His ministry. Matthew recorded again and again His work among Gentiles (for example, Matt. 8:10; 15:24). He even cited Isaiah 42:1–4, highlighting that Jesus would "declare justice to the Gentiles [nations] . . . and in His name Gentiles will trust" (Matt. 12:14–21). Yet now the disciples had a hard time believing their Lord's words. Could He really be interested in *all* the nations? They certainly were not.

It is easy to nod in agreement with the idea that Jesus cares for the whole world. But it is not as easy to blend real people from varying backgrounds. Even so, what a good adventure it becomes when we intentionally obey God in building friendships.

Culture, after all, is the key. Jesus told His Galilean followers to make disciples, and they did—*Jewish* disciples. They experienced profound culture shock when the Holy Spirit brought new groups into the burgeoning church, including Hellenist disciples (Acts 6:1–7), Samaritan disciples (8:4–25), and eventually Gentile disciples from a variety of backgrounds (10:1–11:18; 15:1–21). As the gospel spread to people of different cultures, there was always the danger of ethnic and racial factions going their separate ways. Paul urged Christians to pursue unity in the body of Christ and charity among the peoples of the world (see "One People" at Rom. 11:13–24).

The bulk of new disciples today are non-Caucasian and non-Western. Not surprisingly, they bring widely different cultural perspectives into the church. One of the greatest challenges we will face as we move together into the future is to delight in these differences. It's the same difficulty that the original disciples faced at the inauguration of the Christian movement: not merely to

acknowledge but to act on, and enjoy, the fact that Jesus truly is Lord of all the nations.

More: *God's plan to make disciples of people throughout the world was part of His overall, long-term objective of making His name great among the nations. See "Great Among the Nations" at Mal. 1:11. The spread of the gospel to the rest of the world began just a few days after Jesus spoke the words recorded in Matt. 28:19.*

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Matthew 1

a **1:6** Words in italic type have been added for clarity. They are not found in the original Greek.
b **1:7** NU-Text reads *Asaph.*
c **1:10** NU-Text reads *Amos.*
d **1:23** Isaiah 7:14. Words in oblique type in the New Testament are quoted from the Old Testament.
e **1:25** NU-Text reads *a Son.*

Matthew 2

a **2:6** Micah 5:2
b **2:15** Hosea 11:1
c **2:18** Jeremiah 31:15

Matthew 3

a **3:3** Isaiah 40:3
b **3:11** M-Text omits *and fire.*
c **3:16** Or *he*

Matthew 4

a **4:4** Deuteronomy 8:3
b **4:6** Psalm 91:11, 12
c **4:7** Deuteronomy 6:16
d **4:10** M-Text reads *Get behind Me.*
e **4:10** Deuteronomy 6:13
f **4:16** Isaiah 9:1, 2

Matthew 5

a **5:21** Exodus 20:13; Deuteronomy 5:17
b **5:22** NU-Text omits *without a cause.*
c **5:27** NU-Text and M-Text omit *to those of old.*
d **5:27** Exodus 20:14; Deuteronomy 5:18
e **5:32** Or *fornication*
f **5:38** Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
g **5:43** Compare Leviticus 19:18
h **5:44** NU-Text omits three clauses from this verse, leaving, *"But I say to you, love your enemies and pray for those who persecute you."*
i **5:47** M-Text reads *friends.*
j **5:47** NU-Text reads *Gentiles.*

Matthew 6

a **6:4** NU-Text omits *openly.*
b **6:6** NU-Text omits *openly.*
c **6:13** NU-Text omits *For Yours* through *Amen.*
d **6:18** NU-Text and M-Text omit *openly.*

Matthew 7

a **7:14** NU-Text and M-Text read *How . . . !*

Matthew 8

a **8:15** NU-Text and M-Text read *Him.*
b **8:17** Isaiah 53:4
c **8:28** NU-Text reads *Gadarenes.*
d **8:31** NU-Text reads *send us.*

Matthew 9

a **9:8** NU-Text reads *were afraid.*
b **9:13** Hosea 6:6
c **9:13** NU-Text omits *to repentance.*
d **9:14** NU-Text brackets *often* as disputed.
e **9:35** NU-Text omits *among the people.*
f **9:36** NU-Text and M-Text read *harassed.*

Matthew 10

a **10:3** NU-Text omits *Lebbaeus, whose surname was.*
b **10:4** NU-Text reads *Cananaean.*
c **10:8** NU-Text reads *raise the dead, cleanse the lepers;* M-Text omits *raise the dead.*
d **10:25** NU-Text and M-Text read *Beelzebul.*
e **10:36** Micah 7:6

Matthew 11

a **11:2** NU-Text reads *by* for *two of.*
b **11:10** Malachi 3:1
c **11:19** NU-Text reads *works.*
d **11:23** NU-Text reads *will you be exalted to heaven? No, you will be.*

Matthew 12

a **12:7** Hosea 6:6
b **12:8** NU-Text and M-Text omit *even.*
c **12:15** NU-Text brackets *multitudes* as disputed.
d **12:21** Isaiah 42:1–4
e **12:22** NU-Text omits *blind and.*
f **12:24** NU-Text and M-Text read *Beelzebul.*
g **12:35** NU-Text and M-Text omit *of his heart.*

Matthew 13

a **13:15** NU-Text and M-Text read *would.*
b **13:15** Isaiah 6:9, 10
c **13:33** Greek *sata,* approximately two pecks in all
d **13:35** Psalm 78:2
e **13:51** NU-Text omits *Jesus said to them.*
f **13:51** NU-Text omits *Lord.*

g **13:52** Or *for*
h **13:55** NU-Text reads *Joseph.*

Matthew 14

a **14:24** NU-Text reads *many furlongs away from the land.*
b **14:30** NU-Text brackets *that* and *boisterous* as disputed.
c **14:33** NU-Text omits *came and.*
d **14:34** NU-Text reads *came to land at.*

Matthew 15

a **15:4** Exodus 20:12; Deuteronomy 5:16
b **15:4** Exodus 21:17
c **15:6** NU-Text omits *or mother.*
d **15:6** NU-Text reads *word.*
e **15:8** NU-Text omits *draw near to Me with their mouth, And.*
f **15:9** Isaiah 29:13
g **15:39** NU-Text reads *Magadan.*

Matthew 16

a **16:3** NU-Text omits *Hypocrites.*
b **16:4** NU-Text omits *the prophet.*
c **16:8** NU-Text reads *you have no bread.*
d **16:19** Or *will have been bound . . . will have been loosed*

Matthew 17

a **17:4** NU-Text reads *I will.*
b **17:11** NU-Text omits *first.*
c **17:15** Literally *moonstruck*
d **17:20** NU-Text reads *little faith.*
e **17:21** NU-Text omits this verse.
f **17:22** NU-Text reads *gathering together.*
g **17:24** NU-Text reads *Capharnaum* (here and elsewhere).
h **17:27** Greek *stater,* the exact amount to pay the temple tax (didrachma) for two

Matthew 18

a **18:11** NU-Text omits this verse.
b **18:16** Deuteronomy 19:15
c **18:19** NU-Text and M-Text read *Again, assuredly, I say.*
d **18:29** NU-Text omits *at his feet.*
e **18:29** NU-Text and M-Text omit *all.*
f **18:35** NU-Text omits *his trespasses.*

Matthew 19

a **19:4** NU-Text reads *created.*
b **19:4** Genesis 1:27; 5:2
c **19:5** Genesis 2:24
d **19:9** Or *fornication*
e **19:16** NU-Text omits *Good.*

f **19:17** NU-Text reads *Why do you ask Me about what is good?*
g **19:17** NU-Text reads *There is One who is good.*
h **19:19** Exodus 20:12–16; Deuteronomy 5:16–20
i **19:19** Leviticus 19:18
j **19:20** NU-Text omits *from my youth.*
k **19:29** NU-Text omits *or wife.*

Matthew 20

a **20:6** NU-Text omits *idle.*
b **20:7** NU-Text omits the last clause of this verse.
c **20:16** NU-Text omits the last sentence of this verse.
d **20:22** NU-Text omits *and be baptized with the baptism that I am baptized with.*
e **20:23** NU-Text omits *and be baptized with the baptism that I am baptized with.*

Matthew 21

a **21:1** M-Text reads *Bethsphage.*
b **21:4** NU-Text omits *All.*
c **21:5** Zechariah 9:9
d **21:7** NU-Text reads *and He sat.*
e **21:9** Psalm 118:26
f **21:12** NU-Text omits *of God.*
g **21:13** Isaiah 56:7
h **21:13** Jeremiah 7:11
i **21:16** Psalm 8:2
j **21:42** Psalm 118:22, 23

Matthew 22

a **22:13** NU-Text omits *take him away, and.*
b **22:30** NU-Text omits *of God.*
c **22:32** Exodus 3:6, 15
d **22:37** Deuteronomy 6:5
e **22:39** Leviticus 19:18
f **22:44** Psalm 110:1

Matthew 23

a **23:3** NU-Text omits *to observe.*
b **23:8** NU-Text omits *the Christ.*
c **23:14** NU-Text omits this verse.
d **23:17** NU-Text reads *sanctified.*
e **23:21** M-Text reads *dwelt.*
f **23:25** M-Text reads *unrighteousness.*
g **23:39** Psalm 118:26

Matthew 24

a **24:6** NU-Text omits *all.*
b **24:7** NU-Text omits *pestilences.*
c **24:15** Daniel 11:31; 12:11
d **24:33** Or *He*
e **24:36** NU-Text adds *nor the Son.*

f **24:42** NU-Text reads *day.*
g **24:48** NU-Text omits *his coming.*

Matthew 25

a **25:6** NU-Text omits *is coming.*
b **25:13** NU-Text omits the rest of this verse.
c **25:31** NU-Text omits *holy.*
d **25:44** NU-Text and M-Text omit *Him.*

Matthew 26

a **26:3** NU-Text omits *the scribes.*
b **26:26** M-Text reads *gave thanks for.*
c **26:28** NU-Text omits *new.*
d **26:31** Zechariah 13:7
e **26:42** NU-Text reads *if this may not pass away unless.*
f **26:52** M-Text reads *die.*
g **26:59** NU-Text omits *the elders.*
h **26:60** NU-Text puts a comma after *but found none,* does not capitalize *Even,* and omits *they found none.*
i **26:60** NU-Text omits *false witnesses.*

Matthew 27

a **27:2** NU-Text omits *Pontius.*
b **27:10** Jeremiah 32:6–9
c **27:16** NU-Text reads *Jesus Barabbas.*
d **27:24** NU-Text omits *just.*
e **27:34** NU-Text omits *sour.*
f **27:35** NU-Text and M-Text omit the rest of this verse.
g **27:35** Psalm 22:18
h **27:41** M-Text reads *with the scribes, the Pharisees, and the elders.*
i **27:42** NU-Text reads *He is the King of Israel!*
j **27:42** NU-Text and M-Text read *we will believe in Him.*
k **27:46** Psalm 22:1
l **27:56** NU-Text reads *Joseph.*
m **27:64** NU-Text omits *by night.*

Matthew 28

a **28:2** NU-Text omits *from the door.*
b **28:9** NU-Text omits the first clause of this verse.
c **28:19** M-Text omits *therefore.*
d **28:20** NU-Text omits *Amen.*

Although the Book of Mark appears second among the four Gospels, it is an ideal starting point for getting to know Jesus. Mark portrays Jesus' life in simple, straightforward, rapidly-paced vignettes. In fact, action is the most obvious feature of the book. Jesus reveals Himself here more by what He does than by what He says. While the Gospels of Matthew and Luke contain many of the scenes reported in this book, Mark reports far fewer of Christ's spoken teachings. The book gets at the fundamental facts about the life, death, and resurrection of Jesus.

The Gospel of Mark opens with a view of the crowds streaming into the wilderness to be baptized by John the Baptist (Mark 1:4, 5). John predicts the coming of the Messiah (1:6–8). Then Jesus appears, and John baptizes Him (1:9–11). In another wilderness setting, Jesus endures a lonely vigil as Satan tests Him, wild beasts haunt Him, and angels attend Him (1:12, 13). Time passes, and arid wilderness gives way to seaside Galilee, where Jesus launches His ministry with an appeal for repentance (1:14, 15). The book continues with Mark heaping up scenes of Christ on the move, traveling and doing His good work.

The overall message is not hard to find: Jesus is the Son of God (1:1, 11; 9:7; 14:61, 62; 15:39), who came not "to be served, but to serve, and to give His life a ransom for many" (10:45). Christ's sacrificial death is a prominent feature of the book. Nearly 40 percent of its contents describe the last week of Jesus' life, offering details of His arrest, crucifixion, and resurrection.

This Gospel's vivid style and attention to detail lend a sense of authenticity and immediacy that could come only

from an author who was an eyewitness to the events recorded. But Mark himself was probably not a participant in the story. And the book never names its author. However, in about A.D. 125, Papias, bishop of Hierapolis in Asia Minor, stated that Mark created this Gospel by writing down Peter's recollections of Jesus' life. Subsequent tradition agrees with Papias in ascribing the book to Mark.

It is possible, then, that the book contains Peter's memories of his years of following Jesus as one of the Twelve. As Mark ministered to Christians in Rome, he may have targeted Gentile Christians who knew little about Old Testament Judaism but who needed grounding in the facts about Jesus, perhaps not only in general but as a source of preparation and comfort leading up to their persecution and even martyrdom by Nero, emperor of Rome (A.D. 54–68).

Mark (sometimes referred to as John Mark; see his profile at Acts 15:37) was a native of Jerusalem, and the church often met for prayer at his mother's house (Acts 12:12). Thanks to his cousin Barnabas (Col. 4:10), he was mentored in the faith (Acts 15:37–39) and became a valued associate of Paul (2 Tim. 4:11) and Peter (1 Pet. 5:13). Mark probably traveled with Peter to Rome, where tradition holds that he composed his Gospel in the early 60s A.D.

Key Events in Mark

- John the Baptist preaches a message of repentance (Mark 1:1–15).
- Jesus calls Simon Peter and other fishermen to follow Him (Mark 1:16–20).
- Jesus tells the parable of the sower (Mark 4:1–20).
- Jesus heals a bleeding woman and raises a girl from the dead (Mark 5:21–43).

- Jesus miraculously feeds a crowd of four thousand (Mark 8:1–10).
- Jesus evicts money changers from the temple (Mark 11:15–19).
- Jesus affirms a widow who contributes the little she has to the temple treasury (Mark 12:41–44).
- Peter vows allegiance to Jesus yet denies Him (Mark 14:27–31, 66–72).
- Jesus is condemned to death and crucified (Mark 15:1–26).
- Jesus rises from death (Mark 16:1–8).

Mark 1

John the Baptist Prepares the Way

1 The beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in the Prophets:[a]

> *"Behold, I send My messenger before Your face,*
> *Who will prepare Your way before You."*[b]
> 3 *"The voice of one crying in the wilderness:*
> *'Prepare the way of the LORD;*
> *Make His paths straight.' "*[c]

4 John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. *A Voice in the Wilderness*

5 Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

6 Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

7 And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

8 "I indeed baptized you with water, but He will baptize you with the Holy Spirit."

John Baptizes Jesus

9 It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the

Jordan.

10 And immediately, coming up from[d] the water, He saw the heavens parting and the Spirit descending upon Him like a dove.

11 Then a voice came from heaven, “You are My beloved Son, in whom I am well pleased.”

Satan Tempts Jesus

12 Immediately the Spirit drove Him into the wilderness.

13 And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

Jesus Begins His Galilean Ministry

14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom[e] of God, *Jesus the Galilean*

15 and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.”

Four Fishermen Called as Disciples

16 And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.

17 Then Jesus said to them, “Follow Me, and I will make you become fishers of men.”

18 They immediately left their nets and followed Him.

19 When He had gone a little farther from there, He saw James the *son* of Zebedee, and John his brother, who also *were* in the boat mending their nets.

20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

Jesus Casts Out an Unclean Spirit

21Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. *The Synagogue*

22And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

23Now there was a man in their synagogue with an unclean spirit. And he cried out,

24saying, “Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”

25But Jesus rebuked him, saying, “Be quiet, and come out of him!”

26And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.

27Then they were all amazed, so that they questioned among themselves, saying, “What is this? What new doctrine *is* this? For with authority[f] He commands even the unclean spirits, and they obey Him.”

28And immediately His fame spread throughout all the region around Galilee.

Peter’s Mother-in-Law Healed

29Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John. *Jewish Homemaking*

30But Simon’s wife’s mother lay sick with a fever, and they told Him about her at once.

31So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

Many Healed After Sabbath Sunset

32At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.
33And the whole city was gathered together at the door.
34Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him.

Preaching in Galilee

35Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.
36And Simon and those *who were* with Him searched for Him.
37When they found Him, they said to Him, "Everyone is looking for You."
38But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth."
39And He was preaching in their synagogues throughout all Galilee, and casting out demons.

Jesus Cleanses a Leper

40Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean."
41Then Jesus, moved with compassion, stretched out *His* hand and touched him, and said to him, "I am willing; be cleansed."
42As soon as He had spoken, immediately the leprosy left him, and he was cleansed.
43And He strictly warned him and sent him away at once,
44and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for

your cleansing those things which Moses commanded, as a testimony to them.”

45However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

Mark 2

Jesus Forgives and Heals a Paralytic

1 And again He entered Capernaum after *some* days, and it
was heard that He was in the house.
2 Immediately[a] many gathered together, so that there was
no longer room to receive *them,* not even near the door.
And He preached the word to them.
3 Then they came to Him, bringing a paralytic who was
carried by four *men*. *Significant Everyday People*
4 And when they could not come near Him because of the
crowd, they uncovered the roof where He was. So when
they had broken through, they let down the bed on which
the paralytic was lying.
5 When Jesus saw their faith, He said to the paralytic,
"Son, your sins are forgiven you."
6 And some of the scribes were sitting there and
reasoning in their hearts,
7 "Why does this *Man* speak blasphemies like this? Who
can forgive sins but God alone?"
8 But immediately, when Jesus perceived in His spirit that
they reasoned thus within themselves, He said to them,
"Why do you reason about these things in your hearts?
9 "Which is easier, to say to the paralytic, '*Your* sins are
forgiven you,' or to say, 'Arise, take up your bed and walk'?
10 "But that you may know that the Son of Man has power
on earth to forgive sins"—He said to the paralytic,
11 "I say to you, arise, take up your bed, and go to your
house."
12 Immediately he arose, took up the bed, and went out in
the presence of them all, so that all were amazed and
glorified God, saying, "We never saw *anything* like this!"

Matthew the Tax Collector

13Then He went out again by the sea; and all the multitude came to Him, and He taught them.

14As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

15Now it happened, as He was dining in *Levi's* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.

16And when the scribes and[b] Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How *is it* that He eats and drinks with tax collectors and sinners?"

17When Jesus heard *it,* He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance."[c]

Jesus Is Questioned About Fasting

18The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

19And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

20"But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

21"No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

22 “And no one puts new wine into old wineskins; or else
the new wine bursts the wineskins, the wine is spilled, and
the wineskins are ruined. But new wine must be put into
new wineskins.”

Jesus Is Lord of the Sabbath

23 Now it happened that He went through the grainfields
on the Sabbath; and as they went His disciples began to
pluck the heads of grain. *No Tolerance for Intolerance*
24 And the Pharisees said to Him, “Look, why do they do
what is not lawful on the Sabbath?”
25 But He said to them, “Have you never read what David
did when he was in need and hungry, he and those with
him:
26 “how he went into the house of God *in the days* of
Abiathar the high priest, and ate the showbread, which is
not lawful to eat except for the priests, and also gave some
to those who were with him?”
27 And He said to them, “The Sabbath was made for man,
and not man for the Sabbath.
28 “Therefore the Son of Man is also Lord of the Sabbath.”

Mark 3

Healing on the Sabbath

1 And He entered the synagogue again, and a man was
there who had a withered hand.
2 So they watched Him closely, whether He would heal
him on the Sabbath, so that they might accuse Him.
3 And He said to the man who had the withered hand,
"Step forward."
4 Then He said to them, "Is it lawful on the Sabbath to do
good or to do evil, to save life or to kill?" But they kept
silent.
5 And when He had looked around at them with anger,
being grieved by the hardness of their hearts, He said to
the man, "Stretch out your hand." And he stretched *it* out,
and his hand was restored as whole as the other.[a]
6 Then the Pharisees went out and immediately plotted
with the Herodians against Him, how they might destroy
Him.

A Great Multitude Follows Jesus

7 But Jesus withdrew with His disciples to the sea. And a
great multitude from Galilee followed Him, and from Judea
8 and Jerusalem and Idumea and beyond the Jordan; and
those from Tyre and Sidon, a great multitude, when they
heard how many things He was doing, came to Him.
9 So He told His disciples that a small boat should be kept
ready for Him because of the multitude, lest they should
crush Him.
10 For He healed many, so that as many as had afflictions
pressed about Him to touch Him.

11 And the unclean spirits, whenever they saw Him, fell
down before Him and cried out, saying, “You are the Son of
God.”
12 But He sternly warned them that they should not make
Him known.

The Twelve Apostles

13 And He went up on the mountain and called to *Him*
those He Himself wanted. And they came to Him.
14 Then He appointed twelve,[b] that they might be with
Him and that He might send them out to preach,
15 and to have power to heal sicknesses and[c] to cast out
demons:
16 Simon,[d] to whom He gave the name Peter;
17 James the *son* of Zebedee and John the brother of
James, to whom He gave the name Boanerges, that is,
“Sons of Thunder”;
18 Andrew, Philip, Bartholomew, Matthew, Thomas, James
the *son* of Alphaeus, Thaddaeus, Simon the Cananite;
19 and Judas Iscariot, who also betrayed Him. And they
went into a house.

A House Divided Cannot Stand

20 Then the multitude came together again, so that they
could not so much as eat bread.
21 But when His own people heard *about this,* they went
out to lay hold of Him, for they said, “He is out of His
mind.”
22 And the scribes who came down from Jerusalem said,
“He has Beelzebub,” and, “By the ruler of the demons He
casts out demons.”
23 So He called them to *Himself* and said to them in
parables: “How can Satan cast out Satan?

24“If a kingdom is divided against itself, that kingdom
cannot stand.
25“And if a house is divided against itself, that house
cannot stand.
26“And if Satan has risen up against himself, and is
divided, he cannot stand, but has an end.
27“No one can enter a strong man’s house and plunder
his goods, unless he first binds the strong man. And then he
will plunder his house.

The Unpardonable Sin

28“Assuredly, I say to you, all sins will be forgiven the
sons of men, and whatever blasphemies they may utter;
29“but he who blasphemes against the Holy Spirit never
has forgiveness, but is subject to eternal condemnation”—
30because they said, “He has an unclean spirit.”

Jesus’ Mother and Brothers Send for Him

31Then His brothers and His mother came, and standing
outside they sent to Him, calling Him.
32And a multitude was sitting around Him; and they said
to Him, “Look, Your mother and Your brothers[e] are outside
seeking You.”
33But He answered them, saying, “Who is My mother, or
My brothers?”
34And He looked around in a circle at those who sat
about Him, and said, “Here are My mother and My
brothers!
35“For whoever does the will of God is My brother and
My sister and mother.”

Mark 4

The Parable of the Sower

1 And again He began to teach by the sea. And a great
multitude was gathered to Him, so that He got into a boat
and sat *in it* on the sea; and the whole multitude was on the
land facing the sea.
2 Then He taught them many things by parables, and said
to them in His teaching: *Parables*
3 "Listen! Behold, a sower went out to sow. *Sharing Our Faith*
4 "And it happened, as he sowed, *that* some *seed* fell by
the wayside; and the birds of the air[a] came and devoured it.
5 "Some fell on stony ground, where it did not have much
earth; and immediately it sprang up because it had no
depth of earth.
6 "But when the sun was up it was scorched, and because
it had no root it withered away.
7 "And some *seed* fell among thorns; and the thorns grew
up and choked it, and it yielded no crop.
8 "But other *seed* fell on good ground and yielded a crop
that sprang up, increased and produced: some thirtyfold,
some sixty, and some a hundred."
9 And He said to them,[b] "He who has ears to hear, let him
hear!"

The Purpose of Parables

10 But when He was alone, those around Him with the
twelve asked Him about the parable.
11 And He said to them, "To you it has been given to know
the mystery of the kingdom of God; but to those who are
outside, all things come in parables,

12 “so that

‘Seeing they may see and not perceive,
And hearing they may hear and not
understand;
Lest they should turn,
And their sins be forgiven them.’ ”[c]

The Parable of the Sower Explained

13 And He said to them, “Do you not understand this
parable? How then will you understand all the parables?
14 “The sower sows the word.
15 “And these are the ones by the wayside where the word
is sown. When they hear, Satan comes immediately and
takes away the word that was sown in their hearts.
16 “These likewise are the ones sown on stony ground
who, when they hear the word, immediately receive it with
gladness;
17 “and they have no root in themselves, and so endure
only for a time. Afterward, when tribulation or persecution
arises for the word’s sake, immediately they stumble.
18 “Now these are the ones sown among thorns; *they are*
the ones who hear the word,
19 “and the cares of this world, the deceitfulness of riches,
and the desires for other things entering in choke the word,
and it becomes unfruitful.
20 “But these are the ones sown on good ground, those
who hear the word, accept *it,* and bear fruit: some
thirtyfold, some sixty, and some a hundred.”

Light Under a Basket

21 Also He said to them, “Is a lamp brought to be put
under a basket or under a bed? Is it not to be set on a
lampstand?

22 “For there is nothing hidden which will not be revealed,
nor has anything been kept secret but that it should come
to light.
23 “If anyone has ears to hear, let him hear.”
24 Then He said to them, “Take heed what you hear. With
the same measure you use, it will be measured to you; and
to you who hear, more will be given.
25 “For whoever has, to him more will be given; but
whoever does not have, even what he has will be taken
away from him.”

The Parable of the Growing Seed

26 And He said, “The kingdom of God is as if a man should
scatter seed on the ground,
27 “and should sleep by night and rise by day, and the
seed should sprout and grow, he himself does not know
how.
28 “For the earth yields crops by itself: first the blade,
then the head, after that the full grain in the head.
29 “But when the grain ripens, immediately he puts in the
sickle, because the harvest has come.”

The Parable of the Mustard Seed

30 Then He said, “To what shall we liken the kingdom of
God? Or with what parable shall we picture it?
31 “*It is* like a mustard seed which, when it is sown on the
ground, is smaller than all the seeds on earth;
32 “but when it is sown, it grows up and becomes greater
than all herbs, and shoots out large branches, so that the
birds of the air may nest under its shade.”

Jesus’ Use of Parables

33And with many such parables He spoke the word to them as they were able to hear *it*. *Faith Unfolding*

34But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

Wind and Wave Obey Jesus

35On the same day, when evening had come, He said to them, "Let us cross over to the other side."

36Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him.

37And a great windstorm arose, and the waves beat into the boat, so that it was already filling.

38But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, "Teacher, do You not care that we are perishing?"

39Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm.

40But He said to them, "Why are you so fearful? How *is it* that you have no faith?"[d]

41And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey Him!"

Mark 5

A Demon-Possessed Man Healed

1 Then they came to the other side of the sea, to the country
of the Gadarenes.[a]
2 And when He had come out of the boat, immediately
there met Him out of the tombs a man with an unclean
spirit,
3 who had *his* dwelling among the tombs; and no one
could bind him,[b] not even with chains,
4 because he had often been bound with shackles and
chains. And the chains had been pulled apart by him, and
the shackles broken in pieces; neither could anyone tame
him.
5 And always, night and day, he was in the mountains and
in the tombs, crying out and cutting himself with stones.
6 When he saw Jesus from afar, he ran and worshiped
Him.
7 And he cried out with a loud voice and said, "What have
I to do with You, Jesus, Son of the Most High God? I
implore You by God that You do not torment me."
8 For He said to him, "Come out of the man, unclean
spirit!"
9 Then He asked him, "What *is* your name?" And he
answered, saying, "My name *is* Legion; for we are many."
10 Also he begged Him earnestly that He would not send
them out of the country.
11 Now a large herd of swine was feeding there near the
mountains.
12 So all the demons begged Him, saying, "Send us to the
swine, that we may enter them."

13And at once Jesus[c] gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

14So those who fed the swine fled, and they told *it* in the city and in the country. And they went out to see what it was that had happened.

15Then they came to Jesus, and saw the one *who had been* demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid.

16And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine.

17Then they began to plead with Him to depart from their region.

18And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.

19However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."

20And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.

A Girl Restored to Life and a Woman Healed

21Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea. *Priority People*

22And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet *Taking Risks*

23and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live."

[24]So *Jesus* went with him, and a great multitude followed Him and thronged Him.
[25]Now a certain woman had a flow of blood for twelve years,
[26]and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.
[27]When she heard about Jesus, she came behind *Him* in the crowd and touched His garment.
[28]For she said, “If only I may touch His clothes, I shall be made well.”
[29]Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the affliction.
[30]And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?”
[31]But His disciples said to Him, “You see the multitude thronging You, and You say, ‘Who touched Me?’ ”
[32]And He looked around to see her who had done this thing.
[33]But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.
[34]And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”
[35]While He was still speaking, *some* came from the ruler of the synagogue’s *house* who said, “Your daughter is dead. Why trouble the Teacher any further?”
[36]As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, “Do not be afraid; only believe.”
[37]And He permitted no one to follow Him except Peter, James, and John the brother of James.

[38]Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly.

[39]When He came in, He said to them, “Why make this commotion and weep? The child is not dead, but sleeping.”

[40]And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those *who were* with Him, and entered where the child was lying.

[41]Then He took the child by the hand, and said to her, “Talitha, cumi,” which is translated, “Little girl, I say to you, arise.”

[42]Immediately the girl arose and walked, for she was twelve years *of age*. And they were overcome with great amazement.

[43]But He commanded them strictly that no one should know it, and said that *something* should be given her to eat.

Mark 6

Jesus Rejected at Nazareth

1 Then He went out from there and came to His own
country, and His disciples followed Him.
2 And when the Sabbath had come, He began to teach in
the synagogue. And many hearing *Him* were astonished,
saying, “Where *did* this Man *get* these things? And what
wisdom *is* this which is given to Him, that such mighty
works are performed by His hands!
3 “Is this not the carpenter, the Son of Mary, and brother
of James, Joses, Judas, and Simon? And are not His sisters
here with us?” So they were offended at Him.
4 But Jesus said to them, “A prophet is not without honor
except in his own country, among his own relatives, and in
his own house.”
5 Now He could do no mighty work there, except that He
laid His hands on a few sick people and healed *them*.
6 And He marveled because of their unbelief. Then He
went about the villages in a circuit, teaching.

Sending Out the Twelve

7 And He called the twelve to *Himself,* and began to send
them out two *by* two, and gave them power over unclean
spirits.
8 He commanded them to take nothing for the journey
except a staff—no bag, no bread, no copper in *their* money
belts—
9 but to wear sandals, and not to put on two tunics.
10 Also He said to them, “In whatever place you enter a
house, stay there till you depart from that place.

11 “And whoever[a] will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them.[b] Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!”

12 So they went out and preached that *people* should repent.

13 And they cast out many demons, and anointed with oil many who were sick, and healed *them*.

John the Baptist Beheaded

14 Now King Herod heard *of Him,* for His name had become well known. And he said, “John the Baptist is risen from the dead, and therefore these powers are at work in him.”

15 Others said, “It is Elijah.” And others said, “It is the Prophet, or[c] like one of the prophets.”

16 But when Herod heard, he said, “This is John, whom I beheaded; he has been raised from the dead!”

17 For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; for he had married her.

18 Because John had said to Herod, “It is not lawful for you to have your brother’s wife.”

19 Therefore Herodias held it against him and wanted to kill him, but she could not;

20 for Herod feared John, knowing that he *was* a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.

21 Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee.

22 And when Herodias’ daughter herself came in and danced, and pleased Herod and those who sat with him, the

king said to the girl, “Ask me whatever you want, and I will give *it* to you.”

23 He also swore to her, “Whatever you ask me, I will give you, up to half my kingdom.”

24 So she went out and said to her mother, “What shall I ask?” And she said, “The head of John the Baptist!”

25 Immediately she came in with haste to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.”

26 And the king was exceedingly sorry; *yet,* because of the oaths and because of those who sat with him, he did not want to refuse her.

27 Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

28 brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

29 When his disciples heard *of it,* they came and took away his corpse and laid it in a tomb.

Feeding the Five Thousand

30 Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught.

31 And He said to them, “Come aside by yourselves to a deserted place and rest a while.” For there were many coming and going, and they did not even have time to eat.

Rest for a While

32 So they departed to a deserted place in the boat by themselves.

33 But the multitudes[d] saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.

34 And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they

were like sheep not having a shepherd. So He began to teach them many things.

35When the day was now far spent, His disciples came to Him and said, “This is a deserted place, and already the hour *is* late.

36“Send them away, that they may go into the surrounding country and villages and buy themselves bread;[e] for they have nothing to eat.”

37But He answered and said to them, “You give them something to eat.” And they said to Him, “Shall we go and buy two hundred denarii worth of bread and give them *something* to eat?”

38But He said to them, “How many loaves do you have? Go and see.” And when they found out they said, “Five, and two fish.”

39Then He commanded them to make them all sit down in groups on the green grass.

40So they sat down in ranks, in hundreds and in fifties.

41And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among *them* all.

42So they all ate and were filled.

43And they took up twelve baskets full of fragments and of the fish.

44Now those who had eaten the loaves were about[f] five thousand men.

Jesus Walks on the Sea

45Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.

46And when He had sent them away, He departed to the mountain to pray.

47 Now when evening came, the boat was in the middle of
the sea; and He *was* alone on the land.
48 Then He saw them straining at rowing, for the wind
was against them. Now about the fourth watch of the night
He came to them, walking on the sea, and would have
passed them by.
49 And when they saw Him walking on the sea, they
supposed it was a ghost, and cried out;
50 for they all saw Him and were troubled. But
immediately He talked with them and said to them, "Be of
good cheer! It is I; do not be afraid."
51 Then He went up into the boat to them, and the wind
ceased. And they were greatly amazed in themselves
beyond measure, and marveled.
52 For they had not understood about the loaves, because
their heart was hardened.

Many Touch Him and Are Made Well

53 When they had crossed over, they came to the land of
Gennesaret and anchored there.
54 And when they came out of the boat, immediately the
people recognized Him,
55 ran through that whole surrounding region, and began
to carry about on beds those who were sick to wherever
they heard He was.
56 Wherever He entered, into villages, cities, or the
country, they laid the sick in the marketplaces, and begged
Him that they might just touch the hem of His garment.
And as many as touched Him were made well.

Mark 7

Defilement Comes from Within

1 Then the Pharisees and some of the scribes came together
to Him, having come from Jerusalem.
2 Now when[a] they saw some of His disciples eat bread
with defiled, that is, with unwashed hands, they found fault.
3 For the Pharisees and all the Jews do not eat unless they
wash *their* hands in a special way, holding the tradition of
the elders.
4 *When they come* from the marketplace, they do not eat
unless they wash. And there are many other things which
they have received and hold, *like* the washing of cups,
pitchers, copper vessels, and couches.
5 Then the Pharisees and scribes asked Him, "Why do
Your disciples not walk according to the tradition of the
elders, but eat bread with unwashed hands?"
6 He answered and said to them, "Well did Isaiah
prophesy of you hypocrites, as it is written:

> *'This people honors Me with their lips,*
> *But their heart is far from Me.*
> 7 *And in vain they worship Me,*
> *Teaching as doctrines the commandments of*
> *men.'*[b]

8 "For laying aside the commandment of God, you hold the
tradition of men[c]—the washing of pitchers and cups, and
many other such things you do."
9 He said to them, "*All too* well you reject the
commandment of God, that you may keep your tradition.

Honor Your Parents

10 “For Moses said, *‘Honor your father and your mother’;*[d] and, *‘He who curses father or mother, let him be put to death.’*[e]

11 “But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me *is* Corban”—’ (that is, a gift *to God*),

12 “then you no longer let him do anything for his father or his mother,

13 “making the word of God of no effect through your tradition which you have handed down. And many such things you do.”

14 When He had called all the multitude to *Himself,* He said to them, “Hear Me, everyone, and understand:

15 “There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

16 “If anyone has ears to hear, let him hear!”[f]

17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable.

18 So He said to them, “Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,

19 “because it does not enter his heart but his stomach, and is eliminated, *thus* purifying all foods?”[g]

20 And He said, “What comes out of a man, that defiles a man.

21 “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 “thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.

23 “All these evil things come from within and defile a man.”

A Gentile Shows Her Faith

24 From there He arose and went to the region of Tyre and Sidon.[h] And He entered a house and wanted no one to know *it,* but He could not be hidden. *Jesus and Ethnicity*

25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.

26 The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.

27 But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."

28 And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."

29 Then He said to her, "For this saying go your way; the demon has gone out of your daughter."

30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Jesus Heals a Deaf-Mute

31 Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.

32 Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him.

33 And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue.

34 Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

35 Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.

[36]Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it*.

[37]And they were astonished beyond measure, saying, “He has done all things well. He makes both the deaf to hear and the mute to speak.”

Mark 8

Feeding the Four Thousand

1In those days, the multitude being very great and having
nothing to eat, Jesus called His disciples *to Him* and said to
them,
2"I have compassion on the multitude, because they have
now continued with Me three days and have nothing to eat.
3"And if I send them away hungry to their own houses,
they will faint on the way; for some of them have come
from afar."
4Then His disciples answered Him, "How can one satisfy
these people with bread here in the wilderness?"
5He asked them, "How many loaves do you have?" And
they said, "Seven."
6So He commanded the multitude to sit down on the
ground. And He took the seven loaves and gave thanks,
broke *them* and gave *them* to His disciples to set before
them; and they set *them* before the multitude.
7They also had a few small fish; and having blessed them,
He said to set them also before *them*.
8So they ate and were filled, and they took up seven large
baskets of leftover fragments.
9Now those who had eaten were about four thousand.
And He sent them away,
10immediately got into the boat with His disciples, and
came to the region of Dalmanutha.

The Pharisees Seek a Sign

11Then the Pharisees came out and began to dispute with
Him, seeking from Him a sign from heaven, testing Him. *The*

Miracles of Jesus

12 But He sighed deeply in His spirit, and said, “Why does
this generation seek a sign? Assuredly, I say to you, no sign
shall be given to this generation.”

Beware of the Leaven of the Pharisees and Herod

13 And He left them, and getting into the boat again,
departed to the other side.
14 Now the disciples[a] had forgotten to take bread, and
they did not have more than one loaf with them in the boat.
15 Then He charged them, saying, “Take heed, beware of
the leaven of the Pharisees and the leaven of Herod.”
16 And they reasoned among themselves, saying, *“It is*
because we have no bread.”
17 But Jesus, being aware of *it,* said to them, “Why do you
reason because you have no bread? Do you not yet perceive
nor understand? Is your heart still[b] hardened?
18 “Having eyes, do you not see? And having ears, do you
not hear? And do you not remember?
19 “When I broke the five loaves for the five thousand,
how many baskets full of fragments did you take up?” They
said to Him, “Twelve.”
20 “Also, when I broke the seven for the four thousand,
how many large baskets full of fragments did you take up?”
And they said, “Seven.”
21 So He said to them, “How *is it* you do not understand?”

A Blind Man Healed at Bethsaida

22 Then He came to Bethsaida; and they brought a blind
man to Him, and begged Him to touch him.
23 So He took the blind man by the hand and led him out
of the town. And when He had spit on his eyes and put His
hands on him, He asked him if he saw anything.

[24]And he looked up and said, “I see men like trees, walking.”
[25]Then He put *His* hands on his eyes again and made him look up. And he was restored and saw everyone clearly.
[26]Then He sent him away to his house, saying, “Neither go into the town, nor tell anyone in the town.”[c]

Peter Confesses Jesus as the Christ

27Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, “Who do men say that I am?”
[28]So they answered, “John the Baptist; but some *say,* Elijah; and others, one of the prophets.”
[29]He said to them, “But who do you say that I am?” Peter answered and said to Him, “You are the Christ.”
[30]Then He strictly warned them that they should tell no one about Him.

Jesus Predicts His Death and Resurrection

31And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.
[32]He spoke this word openly. Then Peter took Him aside and began to rebuke Him.
[33]But when He had turned around and looked at His disciples, He rebuked Peter, saying, “Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.”

Take Up the Cross and Follow Him

34When He had called the people to *Himself,* with His disciples also, He said to them, “Whoever desires to come

after Me, let him deny himself, and take up his cross, and follow Me.
35 “For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.
36 “For what will it profit a man if he gains the whole world, and loses his own soul?
37 “Or what will a man give in exchange for his soul?
38 “For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”

Mark 9

1And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.” *Works in Progress*

Jesus Transfigured on the Mount

2Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.

3His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

4And Elijah appeared to them with Moses, and they were talking with Jesus.

5Then Peter answered and said to Jesus, “Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah”—

6because he did not know what to say, for they were greatly afraid.

7And a cloud came and overshadowed them; and a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!”

8Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

9Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead.

10So they kept this word to themselves, questioning what the rising from the dead meant.

11And they asked Him, saying, “Why do the scribes say that Elijah must come first?”

12 Then He answered and told them, “Indeed, Elijah is
coming first and restores all things. And how is it written
concerning the Son of Man, that He must suffer many
things and be treated with contempt?
13 “But I say to you that Elijah has also come, and they did
to him whatever they wished, as it is written of him.”

A Boy Is Healed

14 And when He came to the disciples, He saw a great
multitude around them, and scribes disputing with them.
15 Immediately, when they saw Him, all the people were
greatly amazed, and running to *Him,* greeted Him.
16 And He asked the scribes, “What are you discussing
with them?”
17 Then one of the crowd answered and said, “Teacher, I
brought You my son, who has a mute spirit.
18 “And wherever it seizes him, it throws him down; he
foams at the mouth, gnashes his teeth, and becomes rigid.
So I spoke to Your disciples, that they should cast it out,
but they could not.”
19 He answered him and said, “O faithless generation,
how long shall I be with you? How long shall I bear with
you? Bring him to Me.”
20 Then they brought him to Him. And when he saw Him,
immediately the spirit convulsed him, and he fell on the
ground and wallowed, foaming at the mouth.
21 So He asked his father, “How long has this been
happening to him?” And he said, “From childhood.
22 “And often he has thrown him both into the fire and
into the water to destroy him. But if You can do anything,
have compassion on us and help us.”
23 Jesus said to him, “If you can believe,[a] all things *are*
possible to him who believes.”

24 Immediately the father of the child cried out and said
with tears, “Lord, I believe; help my unbelief!”
25 When Jesus saw that the people came running together,
He rebuked the unclean spirit, saying to it, “Deaf and dumb
spirit, I command you, come out of him and enter him no
more!”
26 Then *the spirit* cried out, convulsed him greatly, and
came out of him. And he became as one dead, so that many
said, “He is dead.”
27 But Jesus took him by the hand and lifted him up, and
he arose.
28 And when He had come into the house, His disciples
asked Him privately, “Why could we not cast it out?”
29 So He said to them, “This kind can come out by nothing
but prayer and fasting.”[b]

Jesus Again Predicts His Death and Resurrection

30 Then they departed from there and passed through
Galilee, and He did not want anyone to know *it*.
31 For He taught His disciples and said to them, “The Son
of Man is being betrayed into the hands of men, and they
will kill Him. And after He is killed, He will rise the third
day.”
32 But they did not understand this saying, and were
afraid to ask Him.

Who Is the Greatest?

33 Then He came to Capernaum. And when He was in the
house He asked them, “What was it you disputed among
yourselves on the road?”
34 But they kept silent, for on the road they had disputed
among themselves who *would be the* greatest.

35 And He sat down, called the twelve, and said to them,
"If anyone desires to be first, he shall be last of all and
servant of all."
36 Then He took a little child and set him in the midst of
them. And when He had taken him in His arms, He said to
them,
37 "Whoever receives one of these little children in My
name receives Me; and whoever receives Me, receives not
Me but Him who sent Me."

Jesus Forbids Sectarianism

38 Now John answered Him, saying, "Teacher, we saw
someone who does not follow us casting out demons in Your
name, and we forbade him because he does not follow us."
39 But Jesus said, "Do not forbid him, for no one who
works a miracle in My name can soon afterward speak evil
of Me.
40 "For he who is not against us is on our[c] side.
41 "For whoever gives you a cup of water to drink in My
name, because you belong to Christ, assuredly, I say to you,
he will by no means lose his reward.

Jesus Warns of Offenses

42 "But whoever causes one of these little ones who
believe in Me to stumble, it would be better for him if a
millstone were hung around his neck, and he were thrown
into the sea.
43 "If your hand causes you to sin, cut it off. It is better for
you to enter into life maimed, rather than having two
hands, to go to hell, into the fire that shall never be
quenched—
44 "where

'Their worm does not die,

And the fire is not quenched.’[d]

45 “And if your foot causes you to sin, cut it off. It is better
for you to enter life lame, rather than having two feet, to be
cast into hell, into the fire that shall never be quenched—
46 “where

‘Their worm does not die
And the fire is not quenched.’[e]

47 “And if your eye causes you to sin, pluck it out. It is better
for you to enter the kingdom of God with one eye, rather
than having two eyes, to be cast into hell fire—
48 “where

‘Their worm does not die,
And the fire is not quenched.’[f]

Tasteless Salt Is Worthless

49 “For everyone will be seasoned with fire,[g] and every
sacrifice will be seasoned with salt.
50 “Salt *is* good, but if the salt loses its flavor, how will you
season it? Have salt in yourselves, and have peace with one
another.”

Mark 10

Marriage and Divorce

1 Then He arose from there and came to the region of Judea
by the other side of the Jordan. And multitudes gathered to
Him again, and as He was accustomed, He taught them
again.
2 The Pharisees came and asked Him, “Is it lawful for a
man to divorce *his* wife?” testing Him.
3 And He answered and said to them, “What did Moses
command you?”
4 They said, “Moses permitted *a man* to write a certificate
of divorce, and to dismiss *her*.”
5 And Jesus answered and said to them, “Because of the
hardness of your heart he wrote you this precept.
6 “But from the beginning of the creation, God *‘made
them male and female.’*[a]
7 *‘For this reason a man shall leave his father and mother
and be joined to his wife,*
8 *‘and the two shall become one flesh’;*[b] so then they are
no longer two, but one flesh.
9 “Therefore what God has joined together, let not man
separate.”
10 In the house His disciples also asked Him again about
the same *matter*.
11 So He said to them, “Whoever divorces his wife and
marries another commits adultery against her.
12 “And if a woman divorces her husband and marries
another, she commits adultery.”

Jesus Blesses Little Children

13Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them*.

14But when Jesus saw *it,* He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.

15"Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

16And He took them up in His arms, laid *His* hands on them, and blessed them.

Jesus Counsels the Rich Young Ruler

17Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" *The Man Who Almost Had It All*

18So Jesus said to him, "Why do you call Me good? No one *is* good but One, *that is,* God.

19"You know the commandments: *'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,'* 'Do not defraud,' *'Honor your father and your mother.'* "[c]

20And he answered and said to Him, "Teacher, all these things I have kept from my youth."

21Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

22But he was sad at this word, and went away sorrowful, for he had great possessions.

With God All Things Are Possible

23Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God!”

24And the disciples were astonished at His words. But Jesus answered again and said to them, “Children, how hard it is for those who trust in riches[d] to enter the kingdom of God!

25“It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

26And they were greatly astonished, saying among themselves, “Who then can be saved?”

27But Jesus looked at them and said, “With men *it is* impossible, but not with God; for with God all things are possible.”

28Then Peter began to say to Him, “See, we have left all and followed You.”

29So Jesus answered and said, “Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife[e] or children or lands, for My sake and the gospel’s,

30“who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.

31“But many *who are* first will be last, and the last first.”

Jesus a Third Time Predicts His Death and Resurrection

32Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: *No Better Than Gentiles*

33“Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;
34“and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again.”

Greatness Is Serving

35Then James and John, the sons of Zebedee, came to Him, saying, “Teacher, we want You to do for us whatever we ask.”
36And He said to them, “What do you want Me to do for you?”
37They said to Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.”
38But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?”
39They said to Him, “We are able.” So Jesus said to them, “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;
40“but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared.”
41And when the ten heard *it,* they began to be greatly displeased with James and John.
42But Jesus called them to *Himself* and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.
43“Yet it shall not be so among you; but whoever desires to become great among you shall be your servant.
44“And whoever of you desires to be first shall be slave of all.

45“For even the Son of Man did not come to be served,
but to serve, and to give His life a ransom for many.”

Jesus Heals Blind Bartimaeus

46Now they came to Jericho. As He went out of Jericho
with His disciples and a great multitude, blind Bartimaeus,
the son of Timaeus, sat by the road begging.
47And when he heard that it was Jesus of Nazareth, he
began to cry out and say, “Jesus, Son of David, have mercy
on me!”
48Then many warned him to be quiet; but he cried out all
the more, “Son of David, have mercy on me!”
49So Jesus stood still and commanded him to be called.
Then they called the blind man, saying to him, “Be of good
cheer. Rise, He is calling you.”
50And throwing aside his garment, he rose and came to
Jesus.
51So Jesus answered and said to him, “What do you want
Me to do for you?” The blind man said to Him, “Rabboni,
that I may receive my sight.”
52Then Jesus said to him, “Go your way; your faith has
made you well.” And immediately he received his sight and
followed Jesus on the road.

Mark 11

The Triumphal Entry

1 Now when they drew near Jerusalem, to Bethphage[a] and
Bethany, at the Mount of Olives, He sent two of His
disciples;
2 and He said to them, "Go into the village opposite you;
and as soon as you have entered it you will find a colt tied,
on which no one has sat. Loose it and bring *it*.
3 "And if anyone says to you, 'Why are you doing this?'
say, 'The Lord has need of it,' and immediately he will send
it here."
4 So they went their way, and found the[b] colt tied by the
door outside on the street, and they loosed it.
5 But some of those who stood there said to them, "What
are you doing, loosing the colt?"
6 And they spoke to them just as Jesus had commanded.
So they let them go.
7 Then they brought the colt to Jesus and threw their
clothes on it, and He sat on it.
8 And many spread their clothes on the road, and others
cut down leafy branches from the trees and spread *them* on
the road.
9 Then those who went before and those who followed
cried out, saying:

"Hosanna!
'Blessed is He who comes in the name of the
LORD!'[c]
10 Blessed *is* the kingdom of our father David
That comes in the name of the Lord![d]
Hosanna in the highest!"

11 And Jesus went into Jerusalem and into the temple. So
when He had looked around at all things, as the hour was
already late, He went out to Bethany with the twelve.

The Fig Tree Withered

12 Now the next day, when they had come out from
Bethany, He was hungry. *The Fig Tree and the Mountain*
13 And seeing from afar a fig tree having leaves, He went
to see if perhaps He would find something on it. When He
came to it, He found nothing but leaves, for it was not the
season for figs.
14 In response Jesus said to it, "Let no one eat fruit from
you ever again." And His disciples heard *it*.

Jesus Cleanses the Temple

15 So they came to Jerusalem. Then Jesus went into the
temple and began to drive out those who bought and sold
in the temple, and overturned the tables of the money
changers and the seats of those who sold doves.
16 And He would not allow anyone to carry wares through
the temple.
17 Then He taught, saying to them, "Is it not written, *'My
house shall be called a house of prayer for all nations'*?[e] But
you have made it a *'den of thieves.'* "[f]
18 And the scribes and chief priests heard it and sought
how they might destroy Him; for they feared Him, because
all the people were astonished at His teaching.
19 When evening had come, He went out of the city.

The Lesson of the Withered Fig Tree

20 Now in the morning, as they passed by, they saw the fig
tree dried up from the roots.

21 And Peter, remembering, said to Him, “Rabbi, look! The
fig tree which You cursed has withered away.”
22 So Jesus answered and said to them, “Have faith in
God.
23 “For assuredly, I say to you, whoever says to this
mountain, ‘Be removed and be cast into the sea,’ and does
not doubt in his heart, but believes that those things he
says will be done, he will have whatever he says.
24 “Therefore I say to you, whatever things you ask when
you pray, believe that you receive *them,* and you will have
them.

Forgiveness and Prayer

25 “And whenever you stand praying, if you have anything
against anyone, forgive him, that your Father in heaven
may also forgive you your trespasses.
26 “But if you do not forgive, neither will your Father in
heaven forgive your trespasses.”[g]

Jesus’ Authority Questioned

27 Then they came again to Jerusalem. And as He was
walking in the temple, the chief priests, the scribes, and
the elders came to Him.
28 And they said to Him, “By what authority are You doing
these things? And who gave You this authority to do these
things?”
29 But Jesus answered and said to them, “I also will ask
you one question; then answer Me, and I will tell you by
what authority I do these things:
30 “The baptism of John—was it from heaven or from
men? Answer Me.”
31 And they reasoned among themselves, saying, “If we
say, ‘From heaven,’ He will say, ‘Why then did you not
believe him?’

32 “But if we say, ‘From men’ ”—they feared the people,
for all counted John to have been a prophet indeed.
33 So they answered and said to Jesus, “We do not know.”
And Jesus answered and said to them, “Neither will I tell
you by what authority I do these things.”

Mark 12

The Parable of the Wicked Vinedressers

1 Then He began to speak to them in parables: “A man
planted a vineyard and set a hedge around *it,* dug *a place*
for the wine vat and built a tower. And he leased it to
vinedressers and went into a far country.
2 “Now at vintage-time he sent a servant to the
vinedressers, that he might receive some of the fruit of the
vineyard from the vinedressers.
3 “And they took *him* and beat him and sent *him* away
empty-handed.
4 “Again he sent them another servant, and at him they
threw stones,[a] wounded *him* in the head, and sent *him*
away shamefully treated.
5 “And again he sent another, and him they killed; and
many others, beating some and killing some.
6 “Therefore still having one son, his beloved, he also sent
him to them last, saying, ‘They will respect my son.’
7 “But those vinedressers said among themselves, ‘This is
the heir. Come, let us kill him, and the inheritance will be
ours.’
8 “So they took him and killed *him* and cast *him* out of the
vineyard.
9 “Therefore what will the owner of the vineyard do? He
will come and destroy the vinedressers, and give the
vineyard to others.
10 “Have you not even read this Scripture:

‘The stone which the builders rejected
Has become the chief cornerstone.
11 *This was the LORD’s doing,*

And it is marvelous in our eyes'? "[b]

12 And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

13 Then they sent to Him some of the Pharisees and the Herodians, to catch Him in *His* words.

14 When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not? *Taxes*

15 "Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see *it*."

16 So they brought *it*. And He said to them, "Whose image and inscription *is* this?" They said to Him, "Caesar's."

17 And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him.

The Sadducees: What About the Resurrection?

18 Then *some* Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

19 "Teacher, Moses wrote to us that if a man's brother dies, and leaves *his* wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

20 "Now there were seven brothers. The first took a wife; and dying, he left no offspring.

21 "And the second took her, and he died; nor did he leave any offspring. And the third likewise.

22 “So the seven had her and left no offspring. Last of all
the woman died also.
23 “Therefore, in the resurrection, when they rise, whose
wife will she be? For all seven had her as wife.”
24 Jesus answered and said to them, “Are you not
therefore mistaken, because you do not know the
Scriptures nor the power of God?
25 “For when they rise from the dead, they neither marry
nor are given in marriage, but are like angels in heaven.
26 “But concerning the dead, that they rise, have you not
read in the book of Moses, in the *burning* bush *passage,*
how God spoke to him, saying, *‘I am the God of Abraham,*
the God of Isaac, and the God of Jacob’?[c]
27 “He is not the God of the dead, but the God of the
living. You are therefore greatly mistaken.”

The Scribes: Which Is the First Commandment of All?

28 Then one of the scribes came, and having heard them
reasoning together, perceiving[d] that He had answered them
well, asked Him, “Which is the first commandment of all?”
29 Jesus answered him, “The first of all the
commandments *is: ‘Hear, O Israel, the LORD our God, the*
LORD is one.
30 *‘And you shall love the LORD your God with all your*
heart, with all your soul, with all your mind, and with all
your strength.’[e] This *is* the first commandment.[f]
31 “And the second, like *it, is* this: *‘You shall love your*
neighbor as yourself.’[g] There is no other commandment
greater than these.”
32 So the scribe said to Him, “Well *said,* Teacher. You have
spoken the truth, for there is one God, and there is no other
but He.

33 “And to love Him with all the heart, with all the
understanding, with all the soul,[h] and with all the strength,
and to love one’s neighbor as oneself, is more than all the
whole burnt offerings and sacrifices.”
34 Now when Jesus saw that he answered wisely, He said
to him, “You are not far from the kingdom of God.” But
after that no one dared question Him.

Jesus: How Can David Call His Descendant Lord?

35 Then Jesus answered and said, while He taught in the
temple, “How *is it* that the scribes say that the Christ is the
Son of David?
36 “For David himself said by the Holy Spirit:

> *‘The LORD said to my Lord,*
> *“Sit at My right hand,*
> *Till I make Your enemies Your footstool.”* [i]

37 “Therefore David himself calls Him *‘Lord’*; how is He
then his Son?” And the common people heard Him gladly.

Beware of the Scribes

38 Then He said to them in His teaching, “Beware of the
scribes, who desire to go around in long robes, *love*
greetings in the marketplaces,
39 “the best seats in the synagogues, and the best places
at feasts,
40 “who devour widows’ houses, and for a pretense make
long prayers. These will receive greater condemnation.”

The Widow’s Two Mites

41 Now Jesus sat opposite the treasury and saw how the
people put money into the treasury. And many *who were*
rich put in much. *Moral Value of Offerings*

42 Then one poor widow came and threw in two mites,[j] which make a quadrans.
43 So He called His disciples to *Himself* and said to them, “Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;
44 “for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.”

Mark 13

Jesus Predicts the Destruction of the Temple

1 Then as He went out of the temple, one of His disciples
said to Him, “Teacher, see what manner of stones and what
buildings *are here!*” *Preparing for Doomsday*

2 And Jesus answered and said to him, “Do you see these
great buildings? Not *one* stone shall be left upon another,
that shall not be thrown down.”

The Signs of the Times and the End of the Age

3 Now as He sat on the Mount of Olives opposite the
temple, Peter, James, John, and Andrew asked Him
privately,

4 “Tell us, when will these things be? And what *will be* the
sign when all these things will be fulfilled?”

5 And Jesus, answering them, began to say: “Take heed
that no one deceives you.

6 “For many will come in My name, saying, ‘I am *He,*’ and
will deceive many.

7 “But when you hear of wars and rumors of wars, do not
be troubled; for *such things* must happen, but the end *is*
not yet.

8 “For nation will rise against nation, and kingdom against
kingdom. And there will be earthquakes in various places,
and there will be famines and troubles.[a] These *are* the
beginnings of sorrows.

9 “But watch out for yourselves, for they will deliver you
up to councils, and you will be beaten in the synagogues.
You will be brought[b] before rulers and kings for My sake,
for a testimony to them.

10 “And the gospel must first be preached to all the
nations.
11 “But when they arrest *you* and deliver you up, do not
worry beforehand, or premeditate[c] what you will speak. But
whatever is given you in that hour, speak that; for it is not
you who speak, but the Holy Spirit.
12 “Now brother will betray brother to death, and a father
his child; and children will rise up against parents and
cause them to be put to death.
13 “And you will be hated by all for My name’s sake. But
he who endures to the end shall be saved.

The Great Tribulation

14 “So when you see the *‘abomination of desolation,’*[d]
spoken of by Daniel the prophet,[e] standing where it ought
not” (let the reader understand), “then let those who are in
Judea flee to the mountains.
15 “Let him who is on the housetop not go down into the
house, nor enter to take anything out of his house.
16 “And let him who is in the field not go back to get his
clothes.
17 “But woe to those who are pregnant and to those who
are nursing babies in those days!
18 “And pray that your flight may not be in winter.
19 “For *in* those days there will be tribulation, such as has
not been since the beginning of the creation which God
created until this time, nor ever shall be.
20 “And unless the Lord had shortened those days, no
flesh would be saved; but for the elect’s sake, whom He
chose, He shortened the days.
21 “Then if anyone says to you, ‘Look, here *is* the Christ!’
or, ‘Look, *He is* there!’ do not believe it.
22 “For false christs and false prophets will rise and show
signs and wonders to deceive, if possible, even the elect.

23 “But take heed; see, I have told you all things
beforehand.

The Coming of the Son of Man

24 “But in those days, after that tribulation, the sun will
be darkened, and the moon will not give its light;
25 “the stars of heaven will fall, and the powers in the
heavens will be shaken.
26 “Then they will see the Son of Man coming in the
clouds with great power and glory.
27 “And then He will send His angels, and gather together
His elect from the four winds, from the farthest part of
earth to the farthest part of heaven.

The Parable of the Fig Tree

28 “Now learn this parable from the fig tree: When its
branch has already become tender, and puts forth leaves,
you know that summer is near.
29 “So you also, when you see these things happening,
know that it[f] is near—at the doors!
30 “Assuredly, I say to you, this generation will by no
means pass away till all these things take place.
31 “Heaven and earth will pass away, but My words will by
no means pass away.

No One Knows the Day or Hour

32 “But of that day and hour no one knows, not even the
angels in heaven, nor the Son, but only the Father.
33 “Take heed, watch and pray; for you do not know when
the time is. *A Kingdom Perspective*
34 “*It is* like a man going to a far country, who left his
house and gave authority to his servants, and to each his
work, and commanded the doorkeeper to watch.

35 “Watch therefore, for you do not know when the master
of the house is coming—in the evening, at midnight, at the
crowing of the rooster, or in the morning—
36 “lest, coming suddenly, he find you sleeping.
37 “And what I say to you, I say to all: Watch!”

Mark 14

The Plot to Kill Jesus

1 After two days it was the Passover and *the Feast* of
Unleavened Bread. And the chief priests and the scribes
sought how they might take Him by trickery and put *Him* to
death.
2 But they said, “Not during the feast, lest there be an
uproar of the people.”

The Anointing at Bethany

3 And being in Bethany at the house of Simon the leper, as
He sat at the table, a woman came having an alabaster
flask of very costly oil of spikenard. Then she broke the
flask and poured *it* on His head.
4 But there were some who were indignant among
themselves, and said, “Why was this fragrant oil wasted?
5 “For it might have been sold for more than three
hundred denarii and given to the poor.” And they criticized
her sharply.
6 But Jesus said, “Let her alone. Why do you trouble her?
She has done a good work for Me.
7 “For you have the poor with you always, and whenever
you wish you may do them good; but Me you do not have
always.
8 “She has done what she could. She has come
beforehand to anoint My body for burial.
9 “Assuredly, I say to you, wherever this gospel is
preached in the whole world, what this woman has done
will also be told as a memorial to her.”

Judas Agrees to Betray Jesus

10Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them.

11And when they heard *it,* they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Jesus Celebrates the Passover with His Disciples

12Now on the first day of Unleavened Bread, when they killed the Passover *lamb,* His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"

13And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him.

14"Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?" '

15"Then he will show you a large upper room, furnished *and* prepared; there make ready for us."

16So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

17In the evening He came with the twelve.

18Now as they sat and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me."

19And they began to be sorrowful, and to say to Him one by one, "*Is* it I?" And another *said,* "*Is* it I?"[a]

20He answered and said to them, "*It is* one of the twelve, who dips with Me in the dish.

21"The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born."

Jesus Institutes the Lord's Supper

22And as they were eating, Jesus took bread, blessed and broke *it,* and gave *it* to them and said, "Take, eat;[b] this is My body."
23Then He took the cup, and when He had given thanks He gave *it* to them, and they all drank from it.
24And He said to them, "This is My blood of the new[c] covenant, which is shed for many.
25"Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."
26And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

27Then Jesus said to them, "All of you will be made to stumble because of Me this night,[d] for it is written:

> *'I will strike the Shepherd,*
> *And the sheep will be scattered.'*[e]

28"But after I have been raised, I will go before you to Galilee."
29Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*."
30Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times."
31But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise.

The Prayer in the Garden

32Then they came to a place which was named
Gethsemane; and He said to His disciples, “Sit here while I
pray.”
33And He took Peter, James, and John with Him, and He
began to be troubled and deeply distressed.
34Then He said to them, “My soul is exceedingly
sorrowful, *even* to death. Stay here and watch.”
35He went a little farther, and fell on the ground, and
prayed that if it were possible, the hour might pass from
Him.
36And He said, “Abba, Father, all things *are* possible for
You. Take this cup away from Me; nevertheless, not what I
will, but what You *will*.”
37Then He came and found them sleeping, and said to
Peter, “Simon, are you sleeping? Could you not watch one
hour?
38“Watch and pray, lest you enter into temptation. The
spirit indeed *is* willing, but the flesh *is* weak.”
39Again He went away and prayed, and spoke the same
words.
40And when He returned, He found them asleep again,
for their eyes were heavy; and they did not know what to
answer Him.
41Then He came the third time and said to them, “Are you
still sleeping and resting? It is enough! The hour has come;
behold, the Son of Man is being betrayed into the hands of
sinners.
42“Rise, let us be going. See, My betrayer is at hand.”

Betrayal and Arrest in Gethsemane

43And immediately, while He was still speaking, Judas,
one of the twelve, with a great multitude with swords and
clubs, came from the chief priests and the scribes and the
elders.

44 Now His betrayer had given them a signal, saying,
“Whomever I kiss, He is the One; seize Him and lead *Him*
away safely.”
45 As soon as he had come, immediately he went up to
Him and said to Him, “Rabbi, Rabbi!” and kissed Him.
46 Then they laid their hands on Him and took Him.
47 And one of those who stood by drew his sword and
struck the servant of the high priest, and cut off his ear.
48 Then Jesus answered and said to them, “Have you
come out, as against a robber, with swords and clubs to
take Me?
49 “I was daily with you in the temple teaching, and you
did not seize Me. But the Scriptures must be fulfilled.”
50 Then they all forsook Him and fled.

A Young Man Flees Naked

51 Now a certain young man followed Him, having a linen
cloth thrown around *his* naked *body*. And the young men
laid hold of him,
52 and he left the linen cloth and fled from them naked.

Jesus Faces the Sanhedrin

53 And they led Jesus away to the high priest; and with
him were assembled all the chief priests, the elders, and
the scribes. *Marks of Faith*
54 But Peter followed Him at a distance, right into the
courtyard of the high priest. And he sat with the servants
and warmed himself at the fire.
55 Now the chief priests and all the council sought
testimony against Jesus to put Him to death, but found
none.
56 For many bore false witness against Him, but their
testimonies did not agree.

57 Then some rose up and bore false witness against Him,
saying,
58 "We heard Him say, 'I will destroy this temple made
with hands, and within three days I will build another made
without hands.' "
59 But not even then did their testimony agree.
60 And the high priest stood up in the midst and asked
Jesus, saying, "Do You answer nothing? What *is it* these
men testify against You?"
61 But He kept silent and answered nothing. Again the
high priest asked Him, saying to Him, "Are You the Christ,
the Son of the Blessed?"
62 Jesus said, "I am. And you will see the Son of Man
sitting at the right hand of the Power, and coming with the
clouds of heaven."
63 Then the high priest tore his clothes and said, "What
further need do we have of witnesses?
64 "You have heard the blasphemy! What do you think?"
And they all condemned Him to be deserving of death.
65 Then some began to spit on Him, and to blindfold Him,
and to beat Him, and to say to Him, "Prophesy!" And the
officers struck Him with the palms of their hands.[f]

Peter Denies Jesus, and Weeps

66 Now as Peter was below in the courtyard, one of the
servant girls of the high priest came.
67 And when she saw Peter warming himself, she looked
at him and said, "You also were with Jesus of Nazareth."
68 But he denied it, saying, "I neither know nor
understand what you are saying." And he went out on the
porch, and a rooster crowed.
69 And the servant girl saw him again, and began to say to
those who stood by, "This is one of them."

[70]But he denied it again. And a little later those who stood by said to Peter again, “Surely you are *one* of them; for you are a Galilean, and your speech shows *it*.”[g]

[71]Then he began to curse and swear, “I do not know this Man of whom you speak!”

[72]A second time *the* rooster crowed. Then Peter called to mind the word that Jesus had said to him, “Before the rooster crows twice, you will deny Me three times.” And when he thought about it, he wept.

Mark 15

Jesus Faces Pilate

1 Immediately, in the morning, the chief priests held a
consultation with the elders and scribes and the whole
council; and they bound Jesus, led *Him* away, and delivered
Him to Pilate.
2 Then Pilate asked Him, “Are You the King of the Jews?”
He answered and said to him, “*It is as* you say.”
3 And the chief priests accused Him of many things, but
He answered nothing.
4 Then Pilate asked Him again, saying, “Do You answer
nothing? See how many things they testify against You!”[a]
5 But Jesus still answered nothing, so that Pilate
marveled.

Taking the Place of Barabbas

6 Now at the feast he was accustomed to releasing one
prisoner to them, whomever they requested.
7 And there was one named Barabbas, *who was* chained
with his fellow rebels; they had committed murder in the
rebellion.
8 Then the multitude, crying aloud,[b] began to ask *him to
do* just as he had always done for them.
9 But Pilate answered them, saying, “Do you want me to
release to you the King of the Jews?”
10 For he knew that the chief priests had handed Him over
because of envy.
11 But the chief priests stirred up the crowd, so that he
should rather release Barabbas to them.
12 Pilate answered and said to them again, “What then do
you want me to do *with Him* whom you call the King of the

Jews?”

13So they cried out again, “Crucify Him!”

14Then Pilate said to them, “Why, what evil has He done?” But they cried out all the more, “Crucify Him!”

15So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged *Him,* to be crucified.

The Soldiers Mock Jesus

16Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison.

17And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head,*

18and began to salute Him, “Hail, King of the Jews!”

19Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.

20And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

The King on a Cross

21Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.

22And they brought Him to the place Golgotha, which is translated, Place of a Skull.

23Then they gave Him wine mingled with myrrh to drink, but He did not take *it*.

24And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.

25Now it was the third hour, and they crucified Him.

26 And the inscription of His accusation was written
above:

THE KING OF THE JEWS.

27 With Him they also crucified two robbers, one on His
right and the other on His left.
28 So the Scripture was fulfilled[c] which says, *"And He was
numbered with the transgressors."*[d]
29 And those who passed by blasphemed Him, wagging
their heads and saying, "Aha! *You* who destroy the temple
and build *it* in three days,
30 "save Yourself, and come down from the cross!"
31 Likewise the chief priests also, mocking among
themselves with the scribes, said, "He saved others;
Himself He cannot save.
32 "Let the Christ, the King of Israel, descend now from
the cross, that we may see and believe."[e] Even those who
were crucified with Him reviled Him.

Jesus Dies on the Cross

33 Now when the sixth hour had come, there was
darkness over the whole land until the ninth hour.
34 And at the ninth hour Jesus cried out with a loud voice,
saying, "Eloi, Eloi, lama sabachthani?" which is translated,
"My God, My God, why have You forsaken Me?"[f]
35 Some of those who stood by, when they heard *that,*
said, "Look, He is calling for Elijah!"
36 Then someone ran and filled a sponge full of sour wine,
put *it* on a reed, and offered *it* to Him to drink, saying, "Let
Him alone; let us see if Elijah will come to take Him down."
37 And Jesus cried out with a loud voice, and breathed His
last.

38 Then the veil of the temple was torn in two from top to
bottom.
39 So when the centurion, who stood opposite Him, saw
that He cried out like this and breathed His last,[g] he said,
“Truly this Man was the Son of God!”
40 There were also women looking on from afar, among
whom were Mary Magdalene, Mary the mother of James
the Less and of Joses, and Salome, *So Many Marys*
41 who also followed Him and ministered to Him when He
was in Galilee, and many other women who came up with
Him to Jerusalem.

Jesus Buried in Joseph’s Tomb

42 Now when evening had come, because it was the
Preparation Day, that is, the day before the Sabbath,
43 Joseph of Arimathea, a prominent council member, who
was himself waiting for the kingdom of God, coming and
taking courage, went in to Pilate and asked for the body of
Jesus.
44 Pilate marveled that He was already dead; and
summoning the centurion, he asked him if He had been
dead for some time.
45 So when he found out from the centurion, he granted
the body to Joseph.
46 Then he bought fine linen, took Him down, and
wrapped Him in the linen. And he laid Him in a tomb which
had been hewn out of the rock, and rolled a stone against
the door of the tomb.
47 And Mary Magdalene and Mary *the mother* of Joses
observed where He was laid.

Mark 16

He Is Risen

1 Now when the Sabbath was past, Mary Magdalene, Mary
the mother of James, and Salome bought spices, that they
might come and anoint Him. *Evidence for the Resurrection*

2 Very early in the morning, on the first *day* of the week,
they came to the tomb when the sun had risen.

3 And they said among themselves, "Who will roll away
the stone from the door of the tomb for us?"

4 But when they looked up, they saw that the stone had
been rolled away—for it was very large.

5 And entering the tomb, they saw a young man clothed in
a long white robe sitting on the right side; and they were
alarmed.

6 But he said to them, "Do not be alarmed. You seek Jesus
of Nazareth, who was crucified. He is risen! He is not here.
See the place where they laid Him.

7 "But go, tell His disciples—and Peter—that He is going
before you into Galilee; there you will see Him, as He said
to you."

8 So they went out quickly[a] and fled from the tomb, for
they trembled and were amazed. And they said nothing to
anyone, for they were afraid.

Mary Magdalene Sees the Risen Lord

9 Now when *He* rose early on the first *day* of the week, He
appeared first to Mary Magdalene, out of whom He had
cast seven demons.

10 She went and told those who had been with Him, as
they mourned and wept.

11 And when they heard that He was alive and had been
seen by her, they did not believe.

Jesus Appears to Two Disciples

12 After that, He appeared in another form to two of them
as they walked and went into the country.
13 And they went and told *it* to the rest, *but* they did not
believe them either.

The Great Commission

14 Later He appeared to the eleven as they sat at the
table; and He rebuked their unbelief and hardness of heart,
because they did not believe those who had seen Him after
He had risen.
15 And He said to them, "Go into all the world and preach
the gospel to every creature. *Faith Impacts the World*
16 "He who believes and is baptized will be saved; but he
who does not believe will be condemned.
17 "And these signs will follow those who believe: In My
name they will cast out demons; they will speak with new
tongues;
18 "they[b] will take up serpents; and if they drink anything
deadly, it will by no means hurt them; they will lay hands on
the sick, and they will recover."

Christ Ascends to God's Right Hand

19 So then, after the Lord had spoken to them, He was
received up into heaven, and sat down at the right hand of
God.
20 And they went out and preached everywhere, the Lord
working with *them* and confirming the word through the
accompanying signs. Amen.[c]

A Voice in the Wilderness

Mark 1:4

All four Gospels present John the Baptist as a preacher in the wilderness (Matt. 3:1; Mark 1:4; Luke 3:2; John 1:23), an oddity even in his own day. He lived in barren places, subsisting on honey and locusts. He pursued extreme humility, announcing that Jesus would grow more prominent while his own fame diminished (3:30). He considered himself unworthy even to loosen Jesus' sandal strap (1:27).

John the Baptist fearlessly preached repentance to anyone within shouting distance, and crowds flocked to him from Jerusalem and across Judea. He attracted common people, respectable socialites, religious leaders, tax collectors and other notorious sinners, and even Gentiles such as the Roman soldiers. What was his winning message? "Brood of vipers! Who warned you to flee from the wrath to come?" (Luke 3:7).

John the Baptist eventually offended the wrong person—Herodias, wife of King Herod (see "Hateful Herodias" at Matt. 14:3)—when he spoke against the royal couple's incestuous, adulterous union. Outraged, Herodias had her husband arrest the prophet and pressed for his execution. The king refused, afraid to kill a man he knew to be holy and just, but Herodias eventually had her way (Mark 6:14–29).

John's influence continued after his death. Several of his disciples became followers of Jesus (for example, Andrew; John 1:35–40). Nearly thirty years later, Paul encountered a group of John's disciples in Ephesus (Acts 19:1–7). Jesus declared this final Old Testament prophet (considered Old Testament because he preceded Christ) to be the greatest of men (Matt. 11:11–14). By fulfilling his unique God-given purpose, he paved the way for Jesus.

More: *Billy Sunday is a modern example of a man who fearlessly preached the gospel. Known for his colorful sermons and fiery personality, this former Major League baseball player was not unlike the eccentric John the Baptist.*

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Jesus the Galilean

Mark 1:14

In New Testament times, there were two Galilees, upper and lower. Jesus grew up in the densely populated lower Galilee and carried out most of His ministry in its communities. As many as eleven of His twelve disciples also came from this region. (Judas Iscariot was the one obvious exception.)

Home to a culture that bridged the Hebraic and Graeco-Roman worlds, Galilee existed on the fringes of traditional Jewish life. As a result, Galileans were scorned by their Judean neighbors, who used the term *Galilean* as a synonym for fool, heathen, sinner, or worse.

Most significantly for Jesus, these neighbors were convinced that no prophet could come from Galilee (John 7:52). Yet from there a Prophet did arise. It was in Galilee that Jesus first outlined His message (Luke 4:14–19) and demonstrated its power. He performed at least thirty-three miracles in the region, and it was there that He told nineteen of His thirty-two recorded parables.

As Jesus traveled around the district, He demonstrated that His message was for everyone, including people excluded from acceptable society. His message did not start at the top and move down. It spread from the bottom up. However, there is little evidence that Jesus' message took hold in Galilee after He left. The people largely rejected their Prophet and King, and His dire predictions about Capernaum, Chorazin, and other Galilean cities came true (Matt. 11:20–24).

More: *The Sea of Galilee was no place to be caught in a storm. Sudden outbursts of violent weather occur there to this day.*

Think About It: *What will you learn from Jesus about influence? About leadership?*

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The Synagogue
Mark 1:21

By the time of Christ, synagogues had become common throughout Palestine. These local Jewish congregations met to read and study Scripture and to pray, emphasizing instruction in Mosaic law.

Synagogues (from the Greek *sunagōgē*, meaning "a leading or bringing together") first formed during the Babylonian captivity (see "A Gift of the Exile" at Ezek. 14:1). Lacking a temple but longing for community and communion with God, Jewish captives met in local groups for worship and Torah reading. Some captives eventually returned to their homeland, where Zerubbabel rebuilt the temple and Ezra promoted prayer and study of the Law (Neh. 8), but a vast majority of the people remained in Persia. Others migrated elsewhere, notably to Alexandria, Egypt. In their homeland and beyond, the Jews continued to meet in synagogues.

Some synagogues began to function as courts that could sentence offenders and carry out scourging as punishment (Matt. 10:17; 23:34). Some also became schools where children learned to read. Synagogues everywhere became centers of Jewish community life. As these local gatherings grew, they developed an established lineup of customary officials.

- *Elders* were devout and respected men who regulated synagogue policies. By custom the elders were seated at the front of the synagogue (compare 23:6).
- A *ruler* of the synagogue, appointed by the elders, planned services and oversaw the facility. A local congregation might have more than one ruler. Jairus, who asked Jesus to heal his daughter, was a ruler (Mark 5:21–43).
- The *minister* cared for the sacred scrolls, tended the lamps, and cleaned the building. If elders found an offender guilty, the minister administered the prescribed lashes. During the week he taught children to read.
- The *delegate* was a person chosen to read Scripture, lead in prayer, and comment on the Scripture of the day. Jesus was given this responsibility in the Nazareth synagogue (Luke 4:16–20).
- The *interpreter* translated the Hebrew Scriptures into Aramaic, which was spoken by most of the Jews in Palestine during Jesus' lifetime.
- *Almoners* were laypeople who received money or other necessities for the poor.

A synagogue could not be formed without at least ten Jewish men in the community, a condition met in a great many towns throughout the Roman world. Paul found synagogues at Damascus (Acts 9:2), Salamis (13:5), Antioch in Pisidia (13:14), Iconium (14:1), Thessalonica (17:1), Berea (17:10), Athens (17:16–17), and Ephesus (19:1, 8). Whenever he entered a city to preach Christ, he spoke first in the synagogue before reaching out to the larger community.

Synagogue worship profoundly influenced Christian worship. The Jewish service began with the people reciting the *Shema*. *Shema* is the first Hebrew word in the passage, "Hear, O Israel: The LORD our God, the LORD is one!" (Deut. 6:4–9). As the congregation stood facing Jerusalem with hands extended, the speaker of the day led them in prayer. At the close of the prayer, the people said "Amen."

As the speaker stood and read from the Law, the interpreter translated the reading into Aramaic. Then a passage from the Prophets was read and translated. The speaker usually sat down during the commentary or sermon. If a priest was present, he pronounced a benediction and the people said "Amen." Because the earliest Christians were Jews, they often followed this synagogue pattern in their own gatherings.

Think About It: *What wise practices from synagogues might God want you to incorporate into your church? Into your other community functions?*

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Jewish Homemaking

Mark 1:29–31

Mark reports that after Jesus healed Simon's mother-in-law, she served the people who were present in her home. Her efforts likely involved far more than cooking a meal.

Work began at sunrise in first-century Jewish homes. After a simple breakfast of curds and bread, the women walked to the nearest well or stream to fill jars with fresh water for the day's needs.

Some of the water was used to make the daily bread. The women hand-ground wheat or barley on the family millstone, then added water and a small piece of dough from the previous day to provide yeast. Kneaded and left to rise, the dough was shaped into large, flat disks and baked in a household oven fueled by grasses and brush gathered by women and their children.

Other chores included spinning wool, weaving, making clothing and linens, mending, washing, producing pottery and other utensils for cooking, and preparing food. These tasks were essential to the family's everyday life, and each household relied on its own labor. Women acquired the skills for maintaining their home from their mothers and in turn passed them down to their children.

Jewish culture highly valued the work of caring for children and providing for daily needs such as food and clothing. But a woman's work was not confined to material needs. Formal schooling was rare, so a mother tutored her children in craft skills and literacy. She provided essential leadership at home, shaping her children's cultural and religious values. She taught them to follow Israel's customs and faith.

Women were also responsible for preparing the home for the Sabbath. They filled the lamps with olive oil, prepared Sabbath food and special treats, and collected an extra day's water. As part of the evening ceremony, husbands recited Proverbs 31:10–31, an acknowledgement of their wives' vital and varied work.

More: *Women were the primary caregivers for infants and children. See "Jesus Valued Children" at Matt. 19:14. The responsibilities of some first-century women extended beyond the home. Lydia was a successful businesswoman in the purple trade (see "The Trade in Purple" at Acts 16:14), and Priscilla manufactured tents with her husband. Other women worked as wool workers, midwives, hairdressers, nurses, vendors, entertainers, political leaders, and construction workers. See "Women and Work in the Ancient World" at 1 Cor. 7:32–35.*

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Significant Everyday People

Mark 2:3–17

Each of the four Gospel writers introduces readers to people who were significant to Jesus but were considered inconsequential by their society. The paralytic let down from the roof, for example, blended into the background until Jesus touched him. Most of the people who mattered to Jesus were not wealthy or famous. Nor were they social, business, political, or spiritual leaders. They were everyday people with problems and needs a lot like ours. Note just a few of the people we meet in the beginning chapters of each Gospel:

Matthew

- Four women touched by scandal (Matt. 1:3, 5, 6)
- A young couple dealing with a complicated engagement (1:18–21)
- Three foreigners deceived by a ruthless king (2:1–12)
- Countless baby boys who are murdered by Herod (2:16–18)
- A wilderness man who serves as Jesus' forerunner (3:1–17)

Mark

- Four fishermen (Mark 1:16–20)
- A man oppressed by a demon (1:23–27)
- A feverish mother-in-law (1:29–31)
- Crowds of the sick and oppressed (1:32–34)
- An outcast leper (1:40–42)
- A paralytic (2:1–12)
- A despised tax collector (2:13–17)

Luke

- A barren elderly couple (Luke 1:5–25)
- An expectant young couple (1:26–38)
- A baby born amid confusion (1:57–80)
- Startled shepherds (2:8–20)
- An aged, saintly man (2:25–35)
- An elderly widow with a gift of prophecy (2:36–38)

John

- A puzzling religious pioneer (John 1:19–35)
- Two fishermen (1:35–42)
- The fishermen's friend (1:43, 44)
- A skeptical critic (1:45–51)

- A seeker afraid to step into the light (3:1–21)
- A woman touched by scandal (4:1–42)
- A nobleman's ailing son (4:46–54)

Scripture introduces our Savior by showing Him among crowds of common people—and with good reason. The people who are most ready for God's help are not insulated from trouble by their possessions, status, or health. They recognize their own needs, and their brokenness makes them turn to God. In Him they find forgiveness and hope that overcomes human limitations.

The world tells us that we gain significance by lifting ourselves above others. But God wants to break that terrible bondage to self-importance. Like Jesus, we can reach out to everyday people wherever they struggle.

More: *Toyohiko Kagawa, a social activist who was promoted to the high-paying job of Chief of Social Welfare for the Japanese government, made the decision to live humbly. "To work with poor," Kagawa said, "I must be poor."*

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No Tolerance for Intolerance

Mark 2:23–3:6

The Pharisees were as intolerant as the religious legalists of the modern world, and Jesus refused to put up with them. See "Jesus Confronts the Legalists" at Luke 6:1–11.

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Parables

Mark 4:2

Jesus often used parables—short, fictitious stories used to illustrate moral or religious principles—to communicate spiritual truths. Sometimes His parables were extended tales with developed plots and characters. At other times they were little more than figures of speech. But they were always powerful.

Jesus was a master teller of parables but he wasn't the parable's inventor. Parables are also featured in the Old Testament. The prophet Nathan, for example, told a parable to King David about a rich man who stole a small ewe lamb that belonged to a poor man (2 Sam. 12:1–4).

The wise woman of Tekoa told of a widow whose two sons fought until one was killed (2 Sam. 14:5–7).

Solomon told a parable about a sluggard (Prov. 24:30–34).

Several Old Testament prophets filled their teachings with parables, including Jeremiah (see "The Parables of Jeremiah" at Jer. 18:1–10), Ezekiel (see "The Parables of Ezekiel" at Ezek. 15:1–8), and Zechariah (see "The Parables of Zechariah" at Zech. 5:1–4).

Parables draw in listeners with vivid, imaginative pictures. This doesn't mean, however, that they are easy to understand. Jesus' closest friends were sometimes baffled by His parables (Matt. 13:24–30, 36–43). Furthermore, while Jesus sometimes spoke in parables to reveal truth to His followers, at other times He was aiming to conceal His meaning from His detractors (13:10–17; Mark 4:10–12; Luke 8:9, 10). His method fulfilled the prophecy of Isaiah 6:9, 10, enlightening seekers of truth but blinding the disobedient.

Interpreting Parables

Most of Jesus' parables have one central point. To find that core meaning, it helps to understand what a parable meant in the context of the time in which it was told and how it relates to Jesus' proclamation of the kingdom. After all, parables were more than mere folk tales. They expressed Christ's view of God, humanity, salvation, and the new age that began with His ministry.

The three parables recorded in Luke 15:3–32 are good parables with which to begin an approach through historical context. Each parable deals with lost things: the lost sheep, the lost coin, and the two lost sons. The context shows Jesus telling these stories while eating with tax collectors and sinners (15:1, 2). The religious elite censured this behavior because in their view He was transgressing the Law.

In response, Jesus used a story about a lost sheep to declare that God rejoices more over the repentance of one sinner (like those

gathered at the table with Him) than over "ninety-nine just persons who need no repentance" (15:7; like the religious elite who congratulated themselves on their supposed superiority). Likewise, in the parable of the lost sons, the younger son (15:11–24) is a symbol for the tax collectors and sinners, while the older son (15:25–32) stands for the scribes and Pharisees.

Parables are one of the Bible's most engaging forms of teaching. When we struggle to understand and apply God's truth, parables can help us see how eternal truths relate to everyday life.

More: *Jesus probably spent most of His life working in His family's carpentry business, a setting that equipped Him to present truth in terms that normal people could understand. See "Workplace Analogies" at Matt. 13:1.*

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Sharing Our Faith

Mark 4:3–20

Jesus commands us to be His witnesses (Acts 1:6–8), but we should not mistake that mandate as an assignment to convert others. Conversion is the Holy Spirit's job (John 16:8–11). Our success at sharing our faith is therefore not measured by the rate of response. If that were the standard, Jesus Himself would often have been considered a failure. Many who heard Him—and even some who followed Him—turned out to be uninterested in His offer of salvation (6:60–66).

Jesus points out that people vary in their openness to accepting the truth. As witnesses we cannot change the soil in which we work. Our task is to offer good seed and work hard to nurture whatever faith sprouts up (1 Cor. 3:7–9). One of our most effective ways of doing that is by continually applying our faith in day-to-day life (Phil. 2:12, 13; James 2:14–26), putting it out there for others to see and consider (Mark 4:21–23). Even when others are not ready for a spiritual conversation, we can be sure they are evaluating our actions.

How others react to our message is between them and God, but that does not excuse us from caring about others and their responses. Scripture challenges us to love others as we have been loved—and to keep caring whatever the outcome. Our love means little if we save it for people who respond quickly and positively. Even if people are hostile to our message, we can leave it up to God to use us anywhere and anytime to reach out to anybody He chooses.

More: *Scripture also urges us to work alongside the Spirit in influencing others. See "Whose Job Is Evangelism?" at John 16:8.*

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Faith Unfolding

Mark 4:33, 34

Instantaneous spiritual maturity is a nice idea, but it's not very realistic. And we shouldn't beat ourselves up for being slow to understand how to properly live as a Christian, or for feeling intimidated by others who seem further along in their walk.

Jesus' patience with His disciples offers perspective. He called them to follow Him one day at a time (Luke 9:23). He also promised that the Spirit would lead them into truth (John 16:12–16).

Like the first disciples, we cannot see the end at the beginning. Faith never arrives fully grown. It begins as a little seed to be planted and nurtured (Mark 4:26–32).

More: *Jesus told a parable to illustrate the way in which His followers would slowly grasp spiritual truth. See "Treasures Old and New" at Matt. 13:52.*

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Priority People

Mark 5:21–43

It is often easier to look away from the world's hurts than worry about how to make a difference, where we should start, or who most needs our help.

Jesus showed us how to manage the world's overwhelming issues. After sailing across the Sea of Galilee, He was swarmed by people vying for His attention. He encountered two critical needs: the terminally ill twelve-year-old daughter of a well-respected synagogue ruler (Mark 5:22–24) and an obscure woman suffering from chronic bleeding (5:25–28).

The ruler, who possessed obvious wealth and an abundance of connections, reached Jesus first. But as Jesus made His way across town, a woman—unnamed, unannounced, and completely undervalued by the crowd—grabbed His clothes. Reaching out and touching a rabbi was the desperate act of a woman who knew she could be forever ostracized, perpetually ill, and perhaps even die without a miracle.

The little girl had been living for twelve years (5:42), and the woman had been dying for twelve years (5:25). What would Jesus do?

Complicating the situation was the fact that the woman's touch rendered Jesus ritually unclean (Lev. 15:25–27). He was technically prohibited from helping the little girl until the next day. But neither the woman nor Jesus gave a thought to religious rules. The woman was amazed at her immediate healing, and Jesus was aware that His power had been accessed (Mark 5:29, 30). He was able, without seeing, to distinguish the jostling of a crowd from a person who reached out in faith.

Jesus called the woman "daughter" (5:34). The term put her on an equal footing with the ruler's daughter—and simultaneously showed Jesus' sympathy for Jairus as a parent in pain. His tender words may be why Jairus continued to faithfully trust Jesus even as help for his own crisis was delayed (5:35, 36).

No individual Christian can meet all the needs of the world. But that is not what God asks us to do. Jesus calls us to respond to the individuals He puts in our way. Some may be young, some may be old, some rich, some poor, some loved, some unloved. But they are all God's children, and God will show you how and when to love each one.

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Taking Risks
Mark 5:22, 23

By turning to Jesus for help to save his daughter's life, Jairus risked his job as synagogue ruler. He was well-known in his community, and people watched his actions intently. But this father approached Jesus with abandon.

Jesus was a controversial rabbi. Some Jews followed Him, but many others took great offense at His teaching (Mark 3:6). As Jairus fell at Jesus' feet, he must have known that some in his synagogue would condemn him.

When Jesus arrived at Jairus's home, He took the ruler's daughter by the hand. It is important to note that coming into contact with her dead body made Jesus ritually unclean. Moreover, it was inappropriate for a Jewish man, particularly a rabbi, to touch a female. But Jesus was concerned with the spirit of the Law, not the letter. And this little girl's father had humbly asked for His help.

Jairus risked a prestigious career to help his beloved daughter. In response, Jesus risked His reputation as a teacher to bring the girl back to life. Personal crises can move us to break with tradition to seek help. In those moments we become extremely vulnerable and exposed to public ridicule. But often Jesus will send someone to help us in our emergency.

If so many miracles happen when we take good risks, why not take them more often?

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Rest for a While
Mark 6:31

When the Twelve returned from their tour with Jesus (Mark 6:7, 12, 30), their Master pulled them aside. He modeled a habit that many

of us could stand to practice more—the habit of rest.

Given the pressure we often feel to do our best, or even to outwork and outperform our coworkers, rest may seem like the last thing to pursue. But God wants us to embrace His standards, not those of our culture. He values work (see "God: The Original Worker" at John 5:17 and "People at Work" at Ps. 8:6). And He also upholds our need for downtime. Rest is something God Himself does (Gen. 2:2). He also commanded the Israelites to rest regularly each week (Ex. 20:8–11).

We need to look hard at how much time we actually need to spend at work, because there are too many other important things we might be missing out on. Work matters but so do family, chores, church, rest, and more. We may need to take Jesus' advice: "Come aside . . . and rest a while" (Mark 6:31).

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Honor Your Parents

Mark 7:9–13

The Law decreed stiff punishment for those who dishonored their parents (see "Respecting Parents" at Lev. 20:9 and "Juvenile Delinquents" at Deut. 21:18–21). Giving equal honor to both father and mother was required by the Law (Ex. 20:12).

Hebrew Wisdom Literature said that only a fool would disobey his mother or mock his father (Prov. 30:17). Nevertheless, the scribes and the Pharisees found a way to ignore these commands (Mark 7:11, 12). Their traditions had become more important to them than keeping the Law, even though at other times they attacked Jesus for not fulfilling other parts of the Law. No wonder Jesus called them hypocrites (7:6).

More: *If your home of origin delivered abuse or manipulation, God will show you unique ways to honor those parents. If your home offered healthy nurture, enjoy finding a variety of ways to thank and honor your parents. See "Respect Your Parents" at Prov. 15:20.*

Think About It: *What have you found wise about honoring and obeying your parents, even as adults?*

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Jesus and Ethnicity

Mark 7:24–30

Jesus' encounter with the Syro-Phoenician woman (compare Matt. 15:21–28) raises difficult questions about racial and ethnic attitudes. His treatment of the woman seems to contradict His image as the Savior of the whole world. Note the facts of their conversation:

The Gentile Woman . . .	Jesus . . .
• Sought Jesus out (Mark 7:25).	• Tried to hide from her (Mark 7:24).
• Begged for mercy for her demon-possessed daughter (Mark 7:25, 26; Matt. 15:22).	• Ignored her cries (Matt. 15:23). • Seemed to agree with His disciples that she should be sent away (Matt. 15:23, 24).
• Called Him "Lord" (Mark 7:28; Matt. 15:25) and "Son of David" (Matt. 15:22). • Worshiped Him (Mark 7:25; Matt. 15:25).	• Said He only came for the Jews (Matt. 15:24).
• Did not object to being called a "dog" (Mark 7:28; Matt. 15:27).	• Implied that she was a "dog" (a term Jews frequently applied to Gentiles; Mark 7:27; Matt. 15:26).
• Asked only for the "crumbs" left over from Jesus' work with the Jews (Mark 7:28; Matt. 15:27).	• Implied that because she was not a Jew, she was not a child of God and could not be helped (Matt. 15:24, 26).

In the end, Jesus praised the woman's persistent faith and healed her daughter (Mark 7:29; Matt. 15:28). But His response is still difficult to understand. The woman approached Him with immense sincerity and respect, yet Jesus at least appeared to rebuff her harshly. This cannot be how God wants us to treat people from other ethnic groups.

Jesus' words may have been intended less for the woman than for His disciples. Maybe it was to them—not the woman—that He said, "I was not sent except to the lost sheep of the house of Israel" (15:24). They wanted Him to heal her daughter and send her away, and He may have ironically voiced their own nationalist, exclusivist attitudes, treating the woman as His disciples would. In doing so, He also demonstrated that despite continual rejection, Gentiles deeply hungered for God's grace and power. Jesus' affirmation of the woman's faith and His healing of her daughter repudiated the notion that He cared only about Israel.

If Jesus were to lead us to places and people that we discount or even despise, what would He say to us? How would He shock us into seeing our own prejudices? How would we need to change to reflect His love for all the peoples of the world?

More: *Jesus denounced racism and ethnic hatred wherever He found it. See "No Racial Division" at Matt. 15:24.*

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The Miracles of Jesus

Mark 8:11, 12

"No sign shall be given to this generation," Jesus declared. He wanted to avoid giving in to the Pharisees' demand for a miracle—but He had already performed plenty of miracles and would perform many more, as the following table shows.

Miracle: Healed a leper
Matthew: 8:2–4
Mark: 1:40–45
Luke: 5:12–16

Miracle: Healed a centurion’s servant
Matthew: 8:5–13
Luke: 7:1–10

Miracle: Healed Peter’s mother-in-law
Matthew: 8:14, 15
Mark: 1:29–31
Luke: 4:38, 39

Miracle: Healed the sick in the evening
Matthew: 8:16, 17
Mark: 1:32–34
Luke: 4:40, 41

Miracle: Calmed the storm
Matthew: 8:23–27
Mark: 4:35–41
Luke: 8:22–25

Miracle: Cast out demons and sent them into a herd of pigs
Matthew: 8:28–34
Mark: 5:1–20
Luke: 8:26–39

Miracle: Healed a paralytic
Matthew: 9:1–8
Mark: 2:1–12
Luke: 5:18–26

Miracle: Raised Jairus’s daughter from the dead
Matthew: 9:18, 19, 23–26
Mark: 5:22–24, 35–43
Luke: 8:40–42, 49–56

Miracle: Healed a woman’s chronic bleeding
Matthew: 9:20–22
Mark: 5:25–34
Luke: 8:43–48

Miracle: Healed two blind men
Matthew: 9:27–31

Miracle: Healed a demon-possessed, mute man
Matthew: 9:32, 33

Miracle: Healed a man with a withered hand
Matthew: 12:9–14
Mark: 3:1–6
Luke: 6:6–11

Miracle: Healed a demon-possessed, blind, and mute man
Matthew: 12:22
Luke: 11:14

Miracle: Fed more than 5,000 people
Matthew: 14:13–21
Mark: 6:30–44
Luke: 9:10–17
John: 6:1–14

Miracle: Walked on the Sea of Galilee
Matthew: 14:22–27
Mark: 6:45–52
John: 6:16–21

Miracle: Enabled Peter to walk on the Sea of Galilee
Matthew: 14:28–33

Miracle: Healed the Syro-Phoenician woman’s daughter
Matthew: 15:21–28
Mark: 7:24–30

Miracle: Fed more than 4,000 people
Matthew: 15:32–39
Mark: 8:1–10

Miracle: Healed an epileptic boy
Matthew: 17:14–18
Mark: 9:17
Luke: 9:38–42

Miracle: Sent Peter to find a coin in a fish’s mouth
Matthew: 17:24–27

Miracle: Healed two blind men near Jericho
Matthew: 20:29–34
Mark: 10:46–52
Luke: 18:35–43

Miracle: Caused a fig tree to wither
Matthew: 21:18, 19
Mark: 11:12–14, 20, 21

Miracle: Cast out an unclean spirit
Mark: 1:23–28
Luke: 4:33–37

Miracle: Healed a deaf mute
Mark: 7:31–37

Miracle: Healed the blind man at Bethsaida
Mark: 8:22–26

Miracle: Healed blind Bartimaeus
Mark: 10:46–52
Luke: 18:35–43

Miracle: Escaped from a hostile crowd
Luke: 4:28–30

Miracle: Caused a great catch of fish
Luke: 5:1–11

Miracle: Raised a widow’s son from the dead
Luke: 7:11–17

Miracle: Healed an infirm, bent woman
Luke: 13:11–13

Miracle: Healed a man with dropsy
Luke: 14:1–4

Miracle: Healed ten lepers
Luke: 17:11–19

Miracle: Healed Malchus’s ear
Luke: 22:47–51

Miracle: Turned water into wine
John: 2:1–11

Miracle: Healed a nobleman’s son
John: 4:46–54

Miracle: Healed an infirm man at Bethsaida
John: 5:1–15

Miracle: Healed a man born blind
John: 9:1–41

Miracle: Raised Lazarus from the dead
John: 11:1–44

Miracle: Rose from the dead
Matthew: 28:1–10
Mark: 16:1–14
Luke: 24:1–43
John: 20:1–29

Miracle: Caused a second great catch of fish
John: 21:1–14

More: *By definition, miracles are usually uncommon. See "Miracles Do Not Happen Every Day" at Ex. 14:21. See also "Miracles and Creation" at Is. 38:1–9 for a sample of many well-known miracles.*

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Works in Progress
Mark 9:1–13

Jesus must have looked at the actions of Peter, James, and John during the Transfiguration and wondered about their fitness for leadership. But rather than replacing these followers, He continued to help them grow. He showed that over time immature people can be developed into servant-leaders. See "Unlikely Leaders" at Matt. 26:35–74 and "Discipleship Is a Process" at Luke 9:1–62.

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The Man Who Almost Had It All

Mark 10:17–27

He was young, well-mannered, well-educated, and well-off. He was sincere, honest, above reproach. He may even have had an engaging personality and a charming smile. This guy had everything—except eternal life.

He could have had that as well, but he would have had to get rid of his money to follow Jesus. Jesus said elsewhere that no one can serve both God and money (Matt. 6:24), and this man was living proof of that principle. In approaching Jesus, the rich young ruler came to a fork in the road. He had to choose whether he would serve money or serve the Lord. Apparently he chose money.

Jesus never criticized people simply for being rich. Scripture does not condemn those who possess or accumulate money. But Jesus warned people about what He called "the deceitfulness of riches" (Mark 4:19). He understood the attractive yet ultimately fatal act of substituting money for God.

Jesus apparently perceived that tendency in the rich young ruler. Because the man placed far too much value on his wealth, Jesus told him to give it away and free himself from the slavery of his riches. As far as we know, Jesus did not give that same advice to other rich people He encountered. But it was a requirement for this particular person.

There are many people today who have or who are working to attain sizable assets. Others live paycheck to paycheck and find themselves sick with envy over their friends' or relatives' possessions, or they have fallen into crushing debt as a result of living beyond their means. Sooner or later all of these people must decide whether stuff or God will rule. They will ask the same question the rich young ruler asked Jesus: "What shall I do that I may inherit eternal life?" (10:17).

Only God can give eternal life (10:27). He gives life freely and graciously to those who follow Him (10:29, 30). But the choice to follow is especially hard for people who like stuff; they have a competing offer, and it is highly appealing.

More: *Scripture encourages an alternative to greed. See "Christians and Money" at 1 Tim. 6:6–19.*

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No Better Than Gentiles

Mark 10:32–37

On Jesus' final trip to Jerusalem, a power struggle emerged among Jesus' disciples. Hearing their Master speak of a coming kingdom, James and John were the first to try to stake out positions of power. Jesus rebuked them by comparing them to despised Gentile leaders (Matt. 10:42). People like Pilate and Augustus and their array of governors, tax collectors, soldiers, and centurions lived only for themselves. Jesus accused His disciples of acting the same way by maneuvering for position and power. The comparison must have cut them to the core. Their attitudes made them no different than people who did not know God.

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The Fig Tree and the Mountain

Mark 11:12–26

Jesus destroyed an innocent fig tree and then promised mountain-moving power to people of faith. The context of this startling event and statement is crucial. Jesus and His disciples had just entered Jerusalem, where He would soon be tried and executed. When He happened upon the fig tree, He used it as a caution for what ultimately awaits people who oppose the kingdom of God—people such as His religious opponents. Rather than bearing fruit, the nation had misused its privileges as God's people (Mark 11:12–18).

Cursing the fig tree was not a random act of anger but a message for Jesus' disciples. Coming events would turn against Jesus and confuse and frighten His followers. Perhaps the memory of that

powerful visual would help them not to forget that they were part of a lasting, purposeful, and victorious kingdom.

As for using prayer to hoist mountains into the sea, Jesus was referring to the power of faith for people who do *not* misuse their privileges as people of God but promote His kingdom in this world (11:22). He did not promise us an ability to use power to our personal advantage. He instead showed the significance and power of trusting God.

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Taxes

Mark 12:14

The practice of taxation as it unfolded in Scripture may have originated with the custom of giving presents in exchange for protection from harm (Gen. 32:13–21; 33:10; 43:11).

In Egypt, Joseph warned that seven years of famine would follow seven years of abundance. Pharaoh consequently put Joseph in charge of raising revenue. He collected a 20 percent tax to store up food and buy land for Pharaoh, a requirement that continued not only in the time of plenty but also during the famine (47:20–26).

During the Exodus, Moses asked for voluntary contributions to construct the tabernacle (Ex. 25:2; 35:5, 21). The Law also prescribed that every male over the age of twenty was to give half a shekel for tabernacle expenses (30:11–16).

When Israel begged Samuel for a king, he warned that heavy taxes would result—10 percent of nearly everything the people produced, as well as confiscation of land and servants. “You will cry out in that day because of your king whom you have chosen for yourselves,” he warned (1 Sam. 8:14–18). His words came true almost right away.

Under David and Solomon, several taxes of money, time, and work were established: a 10 percent tax on the produce of land and livestock (8:15, 17); compulsory military service for one month each year (1 Chr. 27:1); import duties (1 Kin. 10:15); and tribute paid by subject peoples (2 Sam. 8:6; 2 Kin. 3:4). The taxes became so oppressive under Solomon that after his death they contributed to the split of the kingdom (1 Kin. 12:4).

When the Persians later took control, they established a new system. Instead of paying tribute, each province of the empire was required to collect its own taxes. Persian rulers called *satraps* collected taxes for their own provinces, from which they paid a fixed amount into the royal treasury. Revenues were derived from tributes, customs payments, and tolls (Ezra 4:13). Priests and religious servants were exempt (7:24). A tax was also collected for maintaining the governor's household. Again, taxes grew so crushing that many people were forced to mortgage their fields and vineyards, and some even sold their own children into slavery (Neh. 5:1–5).

During the period between the Old and New Testaments, the Jews were first under Egyptian Ptolemaic rule (301–198 B.C.) and later under Syrian Seleucid rule (198–63 B.C.). Under the Ptolemies, taxing privileges were farmed out to the highest bidders. People came to Alexandria from the various provinces to bid for the privilege of collecting taxes from their own people. Contractors taxed up to double the amount required by law in order to turn a substantial profit. These tax collectors were even given military assistance to enforce their demands.

The same type of system probably continued under the Syrians. A poll tax, a salt tax, and a crown tax were enforced during this era. The Syrians claimed as much as one-third of the people's grain, one-half of their fruit, and a portion of the tithes that the Jews paid to support their temple.

When the Romans captured Jerusalem in 63 B.C., they temporarily imposed a tax of ten thousand talents on the Jews. Julius Caesar later reformed the system by reducing taxes and levying no tax during Sabbath years.

The Herods instituted a poll tax and a tax on fishing rights. Customs were collected on trade routes by men such as Levi (the apostle Matthew; Matt. 9:9; Mark 2:14; Luke 5:27). Capernaum may have also been a place for the gathering of port duties and fishing tolls. Some items sold for 1,000 percent above their original price because of heavy taxation. There may have been a sales tax on slaves, oil, clothes, hides, and furs.

Over and above these taxes, people also paid religious dues, generally between 10 and 20 percent of their income before government taxes were deducted. As a result, even the poorest of the Jews of the New Testament era probably spent between 30 and 40 percent of their income on taxes and religious dues.

Think About It: *What principles of taxation would God want your community to integrate? Why? How?*

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Moral Value of Offerings

Mark 12:41–44

The poor widow in Mark 12:41–44 was so destitute that she was in danger of dying. When she deposited her last two mites in the temple treasury, Jesus announced that she had given more money than anyone else.

Jesus was indicating that giving and sacrifice are relative. To the wealthy people who strolled up to the coffers with sacks of gold coins, the widow's contribution couldn't have been more measly. But two mites was everything to this woman. It was "all that she had, her whole livelihood." As a poor widow, she had no means of support and was likely unemployable. Giving all to God meant that she had nothing left for herself.

The widow's gift was so important because God placed moral rather than economic value on her tiny offering. By giving herself entirely over to God and trusting Him to meet her needs, she showed the true condition of her heart.

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Preparing for Doomsday

Mark 13:1–37

Jesus' words in Mark 13 (and Matt. 24:1–51 and Luke 21:5–36) no doubt lingered in His followers' minds. When the disciples commented on the temple's significance and permanence (Mark 13:1), Jesus responded by remarking how temporary such structures really are (13:2). Once the group was in a quiet setting (13:3), He then detailed the end of history as we know it. Jesus told how it was,

or, rather, how it was going to be. He didn't shy away from this difficult topic. He honestly and openly spoke of the turmoil His followers would endure (13:4–37):

- Deception, wars, earthquakes, and famines would be the beginning of their sorrows (13:5–8).
- His followers would experience testing as His witnesses before councils, governors, and kings (13:9–11).
- Family members would turn against each other (13:12, 13).
- Distress and deception would reign for as long as God permitted (13:14–25).
- Jesus would eventually return for His followers (13:15–31).
- Because His followers would not know precisely when He would return, they should patiently serve God (13:32–37).

Jesus contrasted the illusory strength and beauty of Israel's center of worship with the faithful loyalty and service of His followers (13:2, 9, 13, 33–37). Human structures inevitably crumble and fall, but God's righteous works last forever. His followers should therefore stand firm, serving God faithfully, not falling victim to the seductions of the world.

More: *Paul echoed these points when he addressed the issue of troubled times in his second letter to the Thessalonians (2 Thess. 2:1–17).*

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A Kingdom Perspective

Mark 13:33

Jesus wants His followers to interpret turbulent times not just in the flow of human history but even more from His kingdom perspective. As His followers, we are citizens of eternity. Our confidence must therefore be rooted in something far more substantial than our positions and achievements in the here and now. God prepares each of us for moments of deep kingdom significance as we serve the people He sends our way.

We naturally rely on achievements—reaching goals, acquiring possessions, climbing professional ladders—for our identity and self-worth. All is well until we lose these things. And we are often devastated to reach the top of the ladder only to realize that all the while we have been climbing toward the wrong goal.

Our culture encourages us to develop a personal sense of self-importance that is self-serving and often self-destructive. God wants to build our self-image on a far more enduring foundation. He invites us to discover our calling, which will involve serving Him in the unique places and tasks He assigns to us. Our self-worth rests on the fact that we are His children, created by Him to carry out good works as kingdom servants (Eph. 2:10). According to Scripture, our calling is . . .

- irrevocable (Rom. 11:29),
- a means of sharing in Christ's glory (2 Thess. 2:14),
- a function of how God has designed us (Eph. 2:10),
- an assurance that God will give us everything we need to serve Him (1 Cor. 1:7–9),
- our true identity (1 Pet. 2:5, 9).
- a source of strength in suffering (2:19–21),
- rooted in peace, no matter what our circumstances (1 Cor. 7:15–24), and
- focused on eternal achievements rather than earthly ones (Phil. 3:13–4:1).

God calls us above all else to the development of our character, service to others, and loyalty to Him. These can be accomplished no matter where we live or work, whatever our occupational status or social position. As long as we pursue these things, we can enjoy true satisfaction and significance.

More: *Psalm 71 inspires and directs anyone contemplating how to have a meaningful, satisfying life in their later years. See also "The Art of Growing Old" at Ps. 92:14.*

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Marks of Faith

Mark 14:53–64

Israel's religious and political leaders wanted to rid themselves of Jesus, so they tried every means possible to convict Him of a crime. They paid an informant from among Jesus' own followers, but he returned their money and declared the Lord innocent (Mark 14:43–46; Matt. 27:3–5). They orchestrated an armed mob to intimidate Jesus, but He kept His cool and restrained His followers (26:51–54). The leaders even presented witnesses to testify against Him, but the witnesses perjured themselves and contradicted each other (Mark 14:55, 56).

People tried to convict Jesus of a crime for which they lacked a shred of evidence. They failed because Jesus lived His life in plain sight. For every false accusation lodged against Him, there were countless examples of His love and moral perfection.

What signs of authentic faith do people see when they scrutinize our lives? Is it enough evidence to prove that our trust in God is real? The Bible suggests several outward marks of authentic faith:

- We display the Beatitudes that Jesus described in His Sermon on the Mount (Matt. 5:3–16).
- We think with a transformed mind, we express genuine love, and we respect authority (Rom. 12:1, 2; 13:1–7).
- We overflow with love actions (1 Cor. 13).
- We display the Spirit's fruit (Gal. 5:22–26).
- We imitate Christ's humility and look out for others' interests (Phil. 2:1–4).
- We pray without ceasing, and in everything we give thanks (1 Thess. 5:16–18).
- We carry out works of faith and compassion (James 2:14–17), we control our tongues (3:1–11), and we speak wisdom (3:13).
- We hold to the truth about Jesus (2 John 4; 3 John 3, 4) and defend it (Jude 3).

As others study our lives for evidence that we are followers of Christ, how many of these marks do they see?

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So Many Marys

Mark 15:40

The New Testament shows the popularity of the name Mary in first-century Palestine. Some examples:

- Mary of Nazareth, the mother of Jesus (Luke 1:26–2:52).
- Mary of Bethany, the sister of Martha and Lazarus (10:38–42; John 11). She anointed Jesus with perfume before His death (12:3).
- Mary of Magdala, a financial supporter of Jesus (Luke 8:2, 3) who had seven demons cast out of her by the Lord. She watched Jesus' crucifixion and was the first witness of His resurrection (Mark 15:40; 16:9).
- Mary the mother of James and Joses. She too was present at Jesus' crucifixion and was probably the same woman described as the "other" Mary (Matt. 27:61; 28:1) and as Mary the wife of Clopas (John 19:25).
- Mary the mother of Mark, making her a relative of Barnabas (Acts 12:12; Col. 4:10).
- Mary of Rome, known simply as a woman who worked hard alongside Paul and his companions (Rom. 16:6).

Mary was a popular name among the Jews because it was the Greek form of the Hebrew name Miriam, which was the name of one of Israel's most famous and beloved biblical figures.

- Miriam was the sister of Moses (Num. 26:59) and one of the nation's first prophets (Ex. 15:20).
- She, Moses, and their brother Aaron formed the leadership team that God appointed to lead Israel out of Egypt and through the wilderness toward the Promised Land (Mic. 6:4).
- Miriam displayed courage early in life when she saved her baby brother from death (Ex. 2:4–7).
- Later, after Israel escaped across the Red Sea from the Egyptian army, Miriam led the women in a song of celebration and praise (15:20, 21).
- However, on one occasion Miriam unwisely spoke against Moses. As a consequence she experienced God's judgment by contracting leprosy. For seven days she was shut out of the camp, the time required before a person healed of leprosy could rejoin the community (Num. 12:1–15).
- While she was on "forced sick leave," the people remained in one place until she returned to her work of leading the people

(12:15).

More: *See Miriam's profile at Num. 12:1.*

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Evidence for the Resurrection
Mark 16:1–8

Dead people do not ordinarily rise again. Death is inevitable, and no human can avoid it. But Jesus broke that cycle. He conquered death by rising from the grave, and verified His resurrection by appearing to many of His followers. As Christians we can have life after death because Jesus broke death's bondage (1 Cor. 15:12–24, 35–58).

Jesus' Appearances After the Resurrection

At the tomb. Early Sunday morning, Jesus appeared to Mary Magdalene, Mary the mother of James, and Salome (Matt. 28:1–10; Mark 16:1–11; Luke 24:1–12; John 20:1–18).

Jerusalem. Jesus appeared to Peter on Sunday (Luke 24:34; 1 Cor. 15:5).

Road to Emmaus. About midday Sunday, Jesus appeared to two travelers (Luke 24:13–32).

The Upper Room. Jesus appeared to ten disciples on Sunday evening (Mark 16:14; Luke 24:36–43; John 20:19–25) and

again one week later when Thomas was present (John 20:26–29; 1 Cor. 15:5).

Galilee. Jesus appeared to the eleven disciples in Galilee (Matt. 28:16–20; Mark 16:15–18). Later, He was seen by 500 followers, probably also in Galilee (1 Cor. 15:6).

Sea of Galilee. Early one morning, Jesus appeared to seven of His disciples while they were fishing and caused them to find a great catch of fish (John 21:1–23).

Location unknown. Jesus appeared to James the apostle (1 Cor. 15:7).

Mount of Olives. Forty days after the Resurrection, Jesus met with the eleven disciples, leading women, His brothers, and others, whom He told to take His message throughout the world. He then ascended into heaven (Luke 24:46–53; Acts 1:3–14).

Road to Damascus. Jesus confronted Saul of Tarsus in the middle of the day, an event that led to Saul's conversion (Acts 9:1–9; 1 Cor. 15:8).

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Faith Impacts the World

Mark 16:15, 16

When Jesus sent His followers into "all the world," He clearly had global impact in mind. But spreading Christ's message involves more than broadcasting a statement or set of facts.

Faith impacts the world when Christ's followers live out the gospel, proclaiming it in their loving actions as well as their thoughtful words. That makes our relationships of the first importance.

It means that how we carry out our personal responsibilities and administer our resources deeply matters. Christ's influence should be recognizable in our daily lives.

Christians also change the world when they band together in business and nonprofit organizations, churches, mission groups, and Christian media. As we partner with others through these organizations, we should not follow our own agenda but Christ's

agenda, working to meet the needs of the world with love, compassion, grace, mercy, patience, forgiveness, humility, wisdom, and hope.

Christ's followers also exercise influence through advocacy. We attempt to influence the institutions and people that control society through acts as simple as voting or as complex as running for office or working to enact legislation. As nations give Christians the right to actively participate in public policy decisions, we should make the most of that right in ways that honor the Lord.

As we take Christ's message to the world, we must understand how our world operates.

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Mark 1

a **1:2** NU-Text reads *Isaiah the prophet.*
b **1:2** Malachi 3:1
c **1:3** Isaiah 40:3
d **1:10** NU-Text reads *out of.*
e **1:14** NU-Text omits *of the kingdom.*
f **1:27** NU-Text reads *What is this? A new doctrine with authority.*

Mark 2

a **2:2** NU-Text omits *Immediately.*
b **2:16** NU-Text reads *of the.*
c **2:17** NU-Text omits *to repentance.*

Mark 3

a **3:5** NU-Text omits *as whole as the other.*
b **3:14** NU-Text adds *whom He also named apostles.*
c **3:15** NU-Text omits *to heal sicknesses and.*
d **3:16** NU-Text reads *and He appointed the twelve: Simon . . . .*
e **3:32** NU-Text and M-Text add *and Your sisters.*

Mark 4

a **4:4** NU-Text and M-Text omit *of the air.*
b **4:9** NU-Text and M-Text omit *to them.*
c **4:12** Isaiah 6:9, 10
d **4:40** NU-Text reads *Have you still no faith?*

Mark 5

a **5:1** NU-Text reads *Gerasenes.*
b **5:3** NU-Text adds *anymore.*
c **5:13** NU-Text reads *And He gave.*

Mark 6

a **6:11** NU-Text reads *whatever place.*
b **6:11** NU-Text omits the rest of this verse.
c **6:15** NU-Text and M-Text omit *or.*
d **6:33** NU-Text and M-Text read *they.*
e **6:36** NU-Text reads *something to eat* and omits the rest of this verse.
f **6:44** NU-Text and M-Text omit *about.*

Mark 7

a **7:2** NU-Text omits *when* and *they found fault.*
b **7:7** Isaiah 29:13
c **7:8** NU-Text omits the rest of this verse.
d **7:10** Exodus 20:12; Deuteronomy 5:16
e **7:10** Exodus 21:17

f **7:16** NU-Text omits this verse.
g **7:19** NU-Text ends quotation with *eliminated,* setting off the final clause as Mark's comment that Jesus has declared all foods clean.
h **7:24** NU-Text omits *and Sidon.*

Mark 8

a **8:14** NU-Text and M-Text read *they.*
b **8:17** NU-Text omits *still.*
c **8:26** NU-Text reads *"Do not even go into the town."*

Mark 9

a **9:23** NU-Text reads *" 'If You can!' All things . . . ."*
b **9:29** NU-Text omits *and fasting.*
c **9:40** M-Text reads *against you is on your side.*
d **9:44** NU-Text omits this verse.
e **9:46** NU-Text omits the last clause of verse 45 and all of verse 46.
f **9:48** Isaiah 66:24
g **9:49** NU-Text omits the rest of this verse.

Mark 10

a **10:6** Genesis 1:27; 5:2
b **10:8** Genesis 2:24
c **10:19** Exodus 20:12–16; Deuteronomy 5:16–20
d **10:24** NU-Text omits *for those who trust in riches.*
e **10:29** NU-Text omits *or wife.*

Mark 11

a **11:1** M-Text reads *Bethsphage.*
b **11:4** NU-Text and M-Text read *a.*
c **11:9** Psalm 118:26
d **11:10** NU-Text omits *in the name of the Lord.*
e **11:17** Isaiah 56:7
f **11:17** Jeremiah 7:11
g **11:26** NU-Text omits this verse.

Mark 12

a **12:4** NU-Text omits *and at him they threw stones.*
b **12:11** Psalm 118:22, 23
c **12:26** Exodus 3:6, 15
d **12:28** NU-Text reads *seeing.*
e **12:30** Deuteronomy 6:4, 5
f **12:30** NU-Text omits this sentence.
g **12:31** Leviticus 19:18
h **12:33** NU-Text omits *with all the soul.*
i **12:36** Psalm 110:1
j **12:42** Greek *lepta,* very small copper coins worth a fraction of a penny

Mark 13

a **13:8** NU-Text omits *and troubles.*
b **13:9** NU-Text and M-Text read *will stand.*
c **13:11** NU-Text omits *or premeditate.*
d **13:14** Daniel 11:31; 12:11
e **13:14** NU-Text omits *spoken of by Daniel the prophet.*
f **13:29** Or *He*

Mark 14

a **14:19** NU-Text omits this sentence.
b **14:22** NU-Text omits *eat.*
c **14:24** NU-Text omits *new.*
d **14:27** NU-Text omits *because of Me this night.*
e **14:27** Zechariah 13:7
f **14:65** NU-Text reads *received Him with slaps.*
g **14:70** NU-Text omits *and your speech shows it.*

Mark 15

a **15:4** NU-Text reads *of which they accuse You.*
b **15:8** NU-Text reads *going up.*
c **15:28** Isaiah 53:12
d **15:28** NU-Text omits this verse.
e **15:32** M-Text reads *believe Him.*
f **15:34** Psalm 22:1
g **15:39** NU-Text reads *that He thus breathed His last.*

Mark 16

a **16:8** NU-Text and M-Text omit *quickly.*
b **16:18** NU-Text reads *and in their hands they will.*
c **16:20** Verses 9–20 are bracketed in NU-Text as not original. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them.

By the time Nero ascended as emperor over an increasingly troubled realm, the Christian movement had spread to most major cities of the Roman empire. The authorities at first did not view the new religion as a significant threat. Indeed, they still regarded it as a minor sect of Judaism. But the Christians' insistence on the divinity of Christ and their refusal to pay homage to the emperors eventually resulted in state-sponsored persecution.

Against this backdrop, Luke wrote a two-part history: a Gospel account of Jesus' life named Luke, and a sequel named the Book of Acts. In the Gospel that bears his name, Luke presents "all that Jesus began both to do and teach" (Acts 1:1). In Acts, he goes on to describe how Jesus' followers continued their Lord's work. The two-part narrative may have been used as a legal document by the apostle Paul while he awaited trial at Rome (22:11; 25:11; 28:30, 31; see also the introduction to Acts).

In his Gospel, Luke tells a story with universal appeal. He reveals Jesus as reaching all the way to the fringes, to people of every class and background—Jews, Samaritans, Gentiles, Roman soldiers, the poor, women, children, the powerful, the powerless, the sick, the fearful, the devout, the irreligious. Jesus has something to offer everyone. Perhaps this is why some of today's most popular portions of Scripture come from the Book of Luke—the Christmas story, the Good Samaritan, and the Prodigal Son, for example.

As far as scholars can determine, the entire Bible was composed by Hebrew authors—with the exception of Luke, the "beloved physician" (Col. 4:14). One tradition holds that

he was a Greek from Antioch of Syria. His writings demonstrate that he was well educated and thoroughly acquainted with the Roman world. His writings feature a far more cultured form of Greek than the rest of the New Testament.

If Luke was a Gentile, it is unsurprising that his Gospel highlights non-Jews and their response to Jesus. Matthew traces Jesus' genealogy to Abraham, the father of Israel (Matt. 1:2), but Luke traces it to Adam, the father of the human race (Luke 3:38). As Luke continues his narrative into the Book Acts, moreover, he shows the Christian movement begin to stretch beyond its Jewish origins to include peoples of every ethnic and religious background.

Luke may have used the years that Paul was imprisoned at Caesarea (Acts 24:24–27) to visit Galilee and Judea, gathering firsthand accounts of Jesus' life. He may have interviewed Mary, Jesus' mother, as his account describes details of her pregnancy and motherhood that the other three Gospels omit, including her song of praise (Luke 1:46–55) and her reflection on the events of which she was a part (2:19, 51). Who better to pay attention to the virgin birth from Mary's point of view than a physician?

Luke 1:1 implies that the doctor may have visited with Matthew, Mark, or John, the other Gospel writers, or perhaps others of the Twelve. Whoever his sources were, Luke's detailed descriptions indicate that they were actually present during the events Luke records. He had no need and apparently no interest in resorting to legends or hearsay. He instead wrote as a disciplined, skillful historian inspired by the Holy Spirit, compiling the material into an accurate, orderly account of the life of Jesus Christ.

Luke addresses both his Gospel and the Book of Acts to an unidentified person named Theophilus (1:1–4), of whom many have made speculations but little is known.

The Gospel of Luke never names its author, but as early as A.D. 175, church leaders were identifying the writer as

Luke. The beloved physician tells us that he drew upon earlier written accounts; one of these may have been the Gospel of Mark, believed to have been written during the A.D. 60s. If this is the case, it suggests that the Book of Luke was produced sometime around A.D. 70.

Key Events in Luke

- John the Baptist's birth is predicted and comes to pass (Luke 1:5–25, 57–80).
- An angel informs Mary that she will bear God's Son (Luke 1:26–56).
- Jesus is born in Bethlehem (Luke 2:1–20).
- Simeon and Anna greet the baby Jesus at the temple (Luke 2:22–38).
- Young Jesus converses with religious teachers (Luke 2:41–50).
- Jesus calms a storm (Luke 8:22–25).
- Jesus tells the story of the Good Samaritan (Luke 10:30–37).
- Jesus weeps for Jerusalem (Luke 13:34, 35).
- Jesus tells the parable of the Prodigal Son (Luke 15:11–32).
- A rich young ruler comes to see Jesus (Luke 18:18–30).
- Zacchaeus is transformed by meeting Jesus (Luke 19:1–10).
- Jesus and His disciples celebrate the Lord's Supper (Luke 22:14–20).
- Jesus prays in the Garden of Gethsemane (Luke 22:39–46).
- Jesus promises a place in Paradise to a thief on a cross (Luke 23:39–43).
- Jesus rises from the dead (Luke 24:1–12).
- Jesus ascends to heaven (Luke 24:50–53).

Luke 1

Dedication to Theophilus

1 Inasmuch as many have taken in hand to set in order a
narrative of those things which have been fulfilled[a] among
us, *Luke* *The Gospel Is for Everyone*
2 just as those who from the beginning were eyewitnesses
and ministers of the word delivered them to us,
3 it seemed good to me also, having had perfect
understanding of all things from the very first, to write to
you an orderly account, most excellent Theophilus,
4 that you may know the certainty of those things in which
you were instructed.

John's Birth Announced to Zacharias

5 There was in the days of Herod, the king of Judea, a
certain priest named Zacharias, of the division of Abijah.
His wife *was* of the daughters of Aaron, and her name *was*
Elizabeth. *Our Works, Not Our Savvy or Power*
6 And they were both righteous before God, walking in all
the commandments and ordinances of the Lord blameless.
7 But they had no child, because Elizabeth was barren,
and they were both well advanced in years.
8 So it was, that while he was serving as priest before God
in the order of his division,
9 according to the custom of the priesthood, his lot fell to
burn incense when he went into the temple of the Lord.
10 And the whole multitude of the people was praying
outside at the hour of incense.
11 Then an angel of the Lord appeared to him, standing on
the right side of the altar of incense.

12 And when Zacharias saw *him,* he was troubled, and
fear fell upon him.
13 But the angel said to him, “Do not be afraid, Zacharias,
for your prayer is heard; and your wife Elizabeth will bear
you a son, and you shall call his name John.
14 “And you will have joy and gladness, and many will
rejoice at his birth.
15 “For he will be great in the sight of the Lord, and shall
drink neither wine nor strong drink. He will also be filled
with the Holy Spirit, even from his mother’s womb.
16 “And he will turn many of the children of Israel to the
Lord their God.
17 “He will also go before Him in the spirit and power of
Elijah, *‘to turn the hearts of the fathers to the children,’*[b]
and the disobedient to the wisdom of the just, to make
ready a people prepared for the Lord.”
18 And Zacharias said to the angel, “How shall I know
this? For I am an old man, and my wife is well advanced in
years.” *A Statement of Integrity*
19 And the angel answered and said to him, “I am Gabriel,
who stands in the presence of God, and was sent to speak
to you and bring you these glad tidings.
20 “But behold, you will be mute and not able to speak
until the day these things take place, because you did not
believe my words which will be fulfilled in their own time.”
21 And the people waited for Zacharias, and marveled that
he lingered so long in the temple.
22 But when he came out, he could not speak to them; and
they perceived that he had seen a vision in the temple, for
he beckoned to them and remained speechless.
23 So it was, as soon as the days of his service were
completed, that he departed to his own house.
24 Now after those days his wife Elizabeth conceived; and
she hid herself five months, saying,

25 “Thus the Lord has dealt with me, in the days when He
looked on *me,* to take away my reproach among people.”

Christ’s Birth Announced to Mary

26 Now in the sixth month the angel Gabriel was sent by
God to a city of Galilee named Nazareth,
27 to a virgin betrothed to a man whose name was Joseph,
of the house of David. The virgin’s name *was* Mary.
28 And having come in, the angel said to her, “Rejoice,
highly favored *one,* the Lord *is* with you; blessed *are* you
among women!”[c]
29 But when she saw *him,*[d] she was troubled at his saying,
and considered what manner of greeting this was.
30 Then the angel said to her, “Do not be afraid, Mary, for
you have found favor with God.
31 “And behold, you will conceive in your womb and bring
forth a Son, and shall call His name JESUS.
32 “He will be great, and will be called the Son of the
Highest; and the Lord God will give Him the throne of His
father David.
33 “And He will reign over the house of Jacob forever, and
of His kingdom there will be no end.”
34 Then Mary said to the angel, “How can this be, since I
do not know a man?”
35 And the angel answered and said to her, “*The* Holy
Spirit will come upon you, and the power of the Highest
will overshadow you; therefore, also, that Holy One who is
to be born will be called the Son of God.
36 “Now indeed, Elizabeth your relative has also
conceived a son in her old age; and this is now the sixth
month for her who was called barren.
37 “For with God nothing will be impossible.”

38 Then Mary said, “Behold the maidservant of the Lord!
Let it be to me according to your word.” And the angel
departed from her. *The Lord’s Maidservant*

Mary Visits Elizabeth

39 Now Mary arose in those days and went into the hill
country with haste, to a city of Judah,
40 and entered the house of Zacharias and greeted
Elizabeth.
41 And it happened, when Elizabeth heard the greeting of
Mary, that the babe leaped in her womb; and Elizabeth was
filled with the Holy Spirit.
42 Then she spoke out with a loud voice and said, “Blessed
are you among women, and blessed *is* the fruit of your
womb!
43 “But why *is* this *granted* to me, that the mother of my
Lord should come to me?
44 “For indeed, as soon as the voice of your greeting
sounded in my ears, the babe leaped in my womb for joy.
45 “Blessed *is* she who believed, for there will be a
fulfillment of those things which were told her from the
Lord.”

The Song of Mary

46 And Mary said:

> “My soul magnifies the Lord, *The Good News in Mary’s Song*
> 47 And my spirit has rejoiced in God my
> Savior.
> 48 For He has regarded the lowly state of His
> maidservant;

For behold, henceforth all generations will
call me blessed.
49For He who is mighty has done great
things for me,
And holy *is* His name.
50And His mercy *is* on those who fear Him
From generation to generation.
51He has shown strength with His arm;
He has scattered *the* proud in the
imagination of their hearts.
52He has put down the mighty from *their*
thrones,
And exalted *the* lowly.
53He has filled *the* hungry with good things,
And *the* rich He has sent away empty.
54He has helped His servant Israel,
In remembrance of *His* mercy,
55As He spoke to our fathers,
To Abraham and to his seed forever.”

56And Mary remained with her about three months, and returned to her house.

Birth of John the Baptist

57Now Elizabeth’s full time came for her to be delivered, and she brought forth a son.
58When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.

Circumcision of John the Baptist

59So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias.

60 His mother answered and said, “No; he shall be called
John.”
61 But they said to her, “There is no one among your
relatives who is called by this name.”
62 So they made signs to his father—what he would have
him called.
63 And he asked for a writing tablet, and wrote, saying,
“His name is John.” So they all marveled.
64 Immediately his mouth was opened and his tongue
loosed, and he spoke, praising God.
65 Then fear came on all who dwelt around them; and all
these sayings were discussed throughout all the hill
country of Judea.
66 And all those who heard *them* kept *them* in their
hearts, saying, “What kind of child will this be?” And the
hand of the Lord was with him.

Zacharias’ Prophecy

67 Now his father Zacharias was filled with the Holy
Spirit, and prophesied, saying:

68 “Blessed *is* the Lord God of Israel,
For He has visited and redeemed His people,
69 And has raised up a horn of salvation for
us
In the house of His servant David,
70 As He spoke by the mouth of His holy
prophets,
Who *have been* since the world began,
71 That we should be saved from our enemies
And from the hand of all who hate us,
72 To perform the mercy *promised* to our
fathers
And to remember His holy covenant,

73 The oath which He swore to our father
Abraham:
74 To grant us that we,
Being delivered from the hand of our
enemies,
Might serve Him without fear,
75 In holiness and righteousness before Him
all the days of our life.

76 "And you, child, will be called the prophet
of the Highest;
For you will go before the face of the Lord to
prepare His ways,
77 To give knowledge of salvation to His
people
By the remission of their sins,
78 Through the tender mercy of our God,
With which the Dayspring from on high has
visited[e] us;
79 To give light to those who sit in darkness
and the shadow of death,
To guide our feet into the way of peace."

80 So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

Luke 2

Christ Born of Mary

1 And it came to pass in those days *that* a decree went out
from Caesar Augustus that all the world should be
registered. *The Census*

2 This census first took place while Quirinius was
governing Syria.

3 So all went to be registered, everyone to his own city.

4 Joseph also went up from Galilee, out of the city of
Nazareth, into Judea, to the city of David, which is called
Bethlehem, because he was of the house and lineage of
David,

5 to be registered with Mary, his betrothed wife,[a] who was
with child.

6 So it was, that while they were there, the days were
completed for her to be delivered.

7 And she brought forth her firstborn Son, and wrapped
Him in swaddling cloths, and laid Him in a manger, because
there was no room for them in the inn.

Glory in the Highest

8 Now there were in the same country shepherds living
out in the fields, keeping watch over their flock by night.

9 And behold,[b] an angel of the Lord stood before them,
and the glory of the Lord shone around them, and they
were greatly afraid.

10 Then the angel said to them, “Do not be afraid, for
behold, I bring you good tidings of great joy which will be
to all people.

11 “For there is born to you this day in the city of David a
Savior, who is Christ the Lord.

12 “And this *will be* the sign to you: You will find a Babe
wrapped in swaddling cloths, lying in a manger.”
13 And suddenly there was with the angel a multitude of
the heavenly host praising God and saying:

14 “Glory to God in the highest,
And on earth peace, goodwill toward men!”[c]

15 So it was, when the angels had gone away from them
into heaven, that the shepherds said to one another, “Let us
now go to Bethlehem and see this thing that has come to
pass, which the Lord has made known to us.”
16 And they came with haste and found Mary and Joseph,
and the Babe lying in a manger.
17 Now when they had seen *Him,* they made widely[d]
known the saying which was told them concerning this
Child.
18 And all those who heard *it* marveled at those things
which were told them by the shepherds.
19 But Mary kept all these things and pondered *them* in
her heart.
20 Then the shepherds returned, glorifying and praising
God for all the things that they had heard and seen, as it
was told them.

Circumcision of Jesus

21 And when eight days were completed for the
circumcision of the Child,[e] His name was called JESUS, the
name given by the angel before He was conceived in the
womb.

Jesus Presented in the Temple

22 Now when the days of her purification according to the
law of Moses were completed, they brought Him to

Jerusalem to present *Him* to the Lord *A Lowly Sacrifice for the Highest*

23(as it is written in the law of the Lord, *“Every male who opens the womb shall be called holy to the LORD”*),[f]

24and to offer a sacrifice according to what is said in the law of the Lord, *“A pair of turtledoves or two young pigeons.”*[g]

Simeon Sees God’s Salvation

25And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him.

Simeon Sees

26And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ.

27So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,

28he took Him up in his arms and blessed God and said:

29“Lord, now You are letting Your servant
depart in peace,
According to Your word;
30For my eyes have seen Your salvation
31Which You have prepared before the face
of all peoples,
32A light to *bring* revelation to the Gentiles,
And the glory of Your people Israel.”

33And Joseph and His mother[h] marveled at those things which were spoken of Him.

34Then Simeon blessed them, and said to Mary His mother, “Behold, this *Child* is destined for the fall and

rising of many in Israel, and for a sign which will be spoken against
35“(yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.”

Anna Bears Witness to the Redeemer

36Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; *Anna Bears Witness*
37and this woman *was* a widow of about eighty-four years,[i] who did not depart from the temple, but served *God* with fastings and prayers night and day.
38And coming in that instant she gave thanks to the Lord,[j] and spoke of Him to all those who looked for redemption in Jerusalem.

The Family Returns to Nazareth

39So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth.
40And the Child grew and became strong in spirit,[k] filled with wisdom; and the grace of God was upon Him.

The Boy Jesus Amazes the Scholars

41His parents went to Jerusalem every year at the Feast of the Passover.
42And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.
43When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother[l] did not know *it;*

44but supposing Him to have been in the company, they
went a day's journey, and sought Him among *their* relatives
and acquaintances.
45So when they did not find Him, they returned to
Jerusalem, seeking Him.
46Now so it was *that* after three days they found Him in
the temple, sitting in the midst of the teachers, both
listening to them and asking them questions. *Jesus the Student*
47And all who heard Him were astonished at His
understanding and answers.
48So when they saw Him, they were amazed; and His
mother said to Him, "Son, why have You done this to us?
Look, Your father and I have sought You anxiously."
49And He said to them, "Why did you seek Me? Did you
not know that I must be about My Father's business?"
50But they did not understand the statement which He
spoke to them.

Jesus Advances in Wisdom and Favor

51Then He went down with them and came to Nazareth,
and was subject to them, but His mother kept all these
things in her heart.
52And Jesus increased in wisdom and stature, and in
favor with God and men.

Luke 3

John the Baptist Prepares the Way

1 Now in the fifteenth year of the reign of Tiberius Caesar,
Pontius Pilate being governor of Judea, Herod being
tetrarch of Galilee, his brother Philip tetrarch of Iturea and
the region of Trachonitis, and Lysanias tetrarch of Abilene,

New Testament Rulers

2 while Annas and Caiaphas were high priests,[a] the word
of God came to John the son of Zacharias in the wilderness.
3 And he went into all the region around the Jordan,
preaching a baptism of repentance for the remission of
sins,
4 as it is written in the book of the words of Isaiah the
prophet, saying:

> *"The voice of one crying in the wilderness:*
> *'Prepare the way of the LORD;*
> *Make His paths straight.*
> 5 *Every valley shall be filled*
> *And every mountain and hill brought low;*
> *The crooked places shall be made straight*
> *And the rough ways smooth;*
> 6 *And all flesh shall see the salvation of*
> *God.' "*[b]

John Preaches to the People

7 Then he said to the multitudes that came out to be
baptized by him, "Brood of vipers! Who warned you to flee
from the wrath to come?
8 "Therefore bear fruits worthy of repentance, and do not
begin to say to yourselves, 'We have Abraham as *our*

father.’ For I say to you that God is able to raise up children to Abraham from these stones.

9“And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

10So the people asked him, saying, “What shall we do then?”

11He answered and said to them, “He who has two tunics, let him give to him who has none; and he who has food, let him do likewise.”

12Then tax collectors also came to be baptized, and said to him, “Teacher, what shall we do?”

13And he said to them, “Collect no more than what is appointed for you.”

14Likewise the soldiers asked him, saying, “And what shall we do?” So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.” *Three Dangers of Power*

15Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ *or* not,

16John answered, saying to all, “I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

17“His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire.”

18And with many other exhortations he preached to the people.

19But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip’s wife,[c] and for all the evils which Herod had done,

20 also added this, above all, that he shut John up in prison.

John Baptizes Jesus

21 When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened.

22 And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

The Genealogy of Jesus Christ

23 Now Jesus Himself began *His ministry at* about thirty years of age, being (as was supposed) *the* son of Joseph, *the son* of Heli, *Jesus’ Family Line*

24 *the son* of Matthat,[d] *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph,

25 *the son* of Mattathiah, *the son* of Amos, *the son* of Nahum, *the son* of Esli, *the son* of Naggai,

26 *the son* of Maath, *the son* of Mattathiah, *the son* of Semei, *the son* of Joseph, *the son* of Judah,

27 *the son* of Joannas, *the son* of Rhesa, *the son* of Zerubbabel, *the son* of Shealtiel, *the son* of Neri,

28 *the son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er,

29 *the son* of Jose, *the son* of Eliezer, *the son* of Jorim, *the son* of Matthat, *the son* of Levi,

30 *the son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of Jonan, *the son* of Eliakim,

31 *the son* of Melea, *the son* of Menan, *the son* of Mattathah, *the son* of Nathan, *the son* of David,

32 *the son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Nahshon,

33 *the son* of Amminadab, *the son* of Ram, *the son* of
Hezron, *the son* of Perez, *the son* of Judah,
34 *the son* of Jacob, *the son* of Isaac, *the son* of Abraham,
the son of Terah, *the son* of Nahor,
35 *the son* of Serug, *the son* of Reu, *the son* of Peleg, *the*
son of Eber, *the son* of Shelah,
36 *the son* of Cainan, *the son* of Arphaxad, *the son* of
Shem, *the son* of Noah, *the son* of Lamech, *Inherited Pain*
37 *the son* of Methuselah, *the son* of Enoch, *the son* of
Jared, *the son* of Mahalalel, *the son* of Cainan,
38 *the son* of Enosh, *the son* of Seth, *the son* of Adam, *the*
son of God.

Luke 4

Satan Tempts Jesus

1 Then Jesus, being filled with the Holy Spirit, returned
from the Jordan and was led by the Spirit into[a] the
wilderness, *Tempting Circumstances*
2 being tempted for forty days by the devil. And in those
days He ate nothing, and afterward, when they had ended,
He was hungry.
3 And the devil said to Him, "If You are the Son of God,
command this stone to become bread."
4 But Jesus answered him, saying,[b] "It is written, *'Man
shall not live by bread alone, but by every word of God.'* "[c]
5 Then the devil, taking Him up on a high mountain,
showed Him[d] all the kingdoms of the world in a moment of
time. *The Risk Outweighs the Reward*
6 And the devil said to Him, "All this authority I will give
You, and their glory; for *this* has been delivered to me, and
I give it to whomever I wish.
7 "Therefore, if You will worship before me, all will be
Yours."
8 And Jesus answered and said to him, "Get behind Me,
Satan![e] For[f] it is written, *'You shall worship the LORD your
God, and Him only you shall serve.'* "[g]
9 Then he brought Him to Jerusalem, set Him on the
pinnacle of the temple, and said to Him, "If You are the Son
of God, throw Yourself down from here.
10 "For it is written:

> *'He shall give His angels charge over you,*
> *To keep you,'*

11 “and,

‘In their hands they shall bear you up,
Lest you dash your foot against a stone.’ ”[h]

12 And Jesus answered and said to him, “It has been said, *‘You shall not tempt the LORD your God.’ ”*[i]
13 Now when the devil had ended every temptation, he departed from Him until an opportune time.

Jesus Begins His Galilean Ministry

14 Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. *Mapping the Life of Jesus*
15 And He taught in their synagogues, being glorified by all.

Jesus Rejected at Nazareth

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. *A Surprising First Message*
17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: *Prophets Old and New*

18 *“The Spirit of the LORD is upon Me,*
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,[j]
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed; *The Spirit of the Lord Is upon Us*

19 *To proclaim the acceptable year of the LORD.”*[k]

20 Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21 And He began to say to them, “Today this Scripture is fulfilled in your hearing.”

22 So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph’s son?”

23 He said to them, “You will surely say this proverb to Me, ‘Physician, heal yourself! Whatever we have heard done in Capernaum,[l] do also here in Your country.’ ”

24 Then He said, “Assuredly, I say to you, no prophet is accepted in his own country.

25 “But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land;

26 “but to none of them was Elijah sent except to Zarephath,[m] *in the region* of Sidon, to a woman *who was* a widow.

27 “And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

28 So all those in the synagogue, when they heard these things, were filled with wrath,

29 and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff.

30 Then passing through the midst of them, He went His way.

Jesus Casts Out an Unclean Spirit

31Then He went down to Capernaum, a city of Galilee,
and was teaching them on the Sabbaths.
32And they were astonished at His teaching, for His word
was with authority.
33Now in the synagogue there was a man who had a
spirit of an unclean demon. And he cried out with a loud
voice,
34saying, “Let *us* alone! What have we to do with You,
Jesus of Nazareth? Did You come to destroy us? I know who
You are—the Holy One of God!”
35But Jesus rebuked him, saying, “Be quiet, and come out
of him!” And when the demon had thrown him in *their*
midst, it came out of him and did not hurt him.
36Then they were all amazed and spoke among
themselves, saying, “What a word this *is! For with
authority and power He commands the unclean spirits, and
they come out.”*
37And the report about Him went out into every place in
the surrounding region.

Peter’s Mother-in-Law Healed

38Now He arose from the synagogue and entered
Simon’s house. But Simon’s wife’s mother was sick with a
high fever, and they made request of Him concerning her.
39So He stood over her and rebuked the fever, and it left
her. And immediately she arose and served them.

Many Healed After Sabbath Sunset

40When the sun was setting, all those who had any that
were sick with various diseases brought them to Him; and
He laid His hands on every one of them and healed them. *He*

Healed So Many

41 And demons also came out of many, crying out and
saying, “You are the Christ,[n] the Son of God!” And He,
rebuking *them,* did not allow them to speak, for they knew
that He was the Christ.

Jesus Preaches in Galilee

42 Now when it was day, He departed and went into a
deserted place. And the crowd sought Him and came to
Him, and tried to keep Him from leaving them;
43 but He said to them, “I must preach the kingdom of
God to the other cities also, because for this purpose I have
been sent.”
44 And He was preaching in the synagogues of Galilee.[o]

Luke 5

Four Fishermen Called as Disciples

1So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, *The World of the Fishermen*

2and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets.

3Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

4When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

5But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net."

6And when they had done this, they caught a great number of fish, and their net was breaking.

7So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

8When Simon Peter saw *it,* he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

9For he and all who were with him were astonished at the catch of fish which they had taken;

10and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men."

11So when they had brought their boats to land, they forsook all and followed Him.

Jesus Cleanses a Leper

12And it happened when He was in a certain city, that behold, a man who was full of leprosy saw Jesus; and he fell on *his* face and implored Him, saying, “Lord, if You are willing, You can make me clean.” *The Leper’s Burden*

13Then He put out *His* hand and touched him, saying, “I am willing; be cleansed.” Immediately the leprosy left him.

14And He charged him to tell no one, “But go and show yourself to the priest, and make an offering for your cleansing, as a testimony to them, just as Moses commanded.”

15However, the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities.

16So He Himself *often* withdrew into the wilderness and prayed.

Jesus Forgives and Heals a Paralytic

17Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them.[a]

18Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him.

19And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus.

20When He saw their faith, He said to him, “Man, your sins are forgiven you.”

21 And the scribes and the Pharisees began to reason,
saying, “Who is this who speaks blasphemies? Who can
forgive sins but God alone?”
22 But when Jesus perceived their thoughts, He answered
and said to them, “Why are you reasoning in your hearts?
23 “Which is easier, to say, ‘Your sins are forgiven you,’ or
to say, ‘Rise up and walk’?
24 “But that you may know that the Son of Man has power
on earth to forgive sins”—He said to the man who was
paralyzed, “I say to you, arise, take up your bed, and go to
your house.”
25 Immediately he rose up before them, took up what he
had been lying on, and departed to his own house,
glorifying God.
26 And they were all amazed, and they glorified God and
were filled with fear, saying, “We have seen strange things
today!”

Matthew the Tax Collector

27 After these things He went out and saw a tax collector
named Levi, sitting at the tax office. And He said to him,
“Follow Me.”
28 So he left all, rose up, and followed Him.
29 Then Levi gave Him a great feast in his own house. And
there were a great number of tax collectors and others who
sat down with them.
30 And their scribes and the Pharisees[b] complained
against His disciples, saying, “Why do You eat and drink
with tax collectors and sinners?”
31 Jesus answered and said to them, “Those who are well
have no need of a physician, but those who are sick.
32 “I have not come to call *the* righteous, but sinners, to
repentance.”

Jesus Is Questioned About Fasting

33 Then they said to Him, “Why do[c] the disciples of John
fast often and make prayers, and likewise those of the
Pharisees, but Yours eat and drink?”

34 And He said to them, “Can you make the friends of the
bridegroom fast while the bridegroom is with them?

35 “But the days will come when the bridegroom will be
taken away from them; then they will fast in those days.”

36 Then He spoke a parable to them: “No one puts a piece
from a new garment on an old one;[d] otherwise the new
makes a tear, and also the piece that was *taken* out of the
new does not match the old.

37 “And no one puts new wine into old wineskins; or else
the new wine will burst the wineskins and be spilled, and
the wineskins will be ruined.

38 “But new wine must be put into new wineskins, and
both are preserved.[e]

39 “And no one, having drunk old *wine,* immediately[f]
desires new; for he says, ‘The old is better.’ ”[g]

Luke 6

Jesus Is Lord of the Sabbath

1 Now it happened on the second Sabbath after the first[a] that He went through the grainfields. And His disciples plucked the heads of grain and ate *them,* rubbing *them* in *their* hands. *Lord of the Sacred and the Secular* *Jesus Confronts the Legalists*

2 And some of the Pharisees said to them, “Why are you doing what is not lawful to do on the Sabbath?”

3 But Jesus answering them said, “Have you not even read this, what David did when he was hungry, he and those who were with him:

4 “how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?”

5 And He said to them, “The Son of Man is also Lord of the Sabbath.”

Healing on the Sabbath

6 Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered.

7 So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him.

8 But He knew their thoughts, and said to the man who had the withered hand, “Arise and stand here.” And he arose and stood.

9 Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?”[b]

10 And when He had looked around at them all, He said to
the man,[c] "Stretch out your hand." And he did so, and his
hand was restored as whole as the other.[d]
11 But they were filled with rage, and discussed with one
another what they might do to Jesus.

The Twelve Apostles

12 Now it came to pass in those days that He went out to
the mountain to pray, and continued all night in prayer to
God.
13 And when it was day, He called His disciples to
Himself; and from them He chose twelve whom He also
named apostles:
14 Simon, whom He also named Peter, and Andrew his
brother; James and John; Philip and Bartholomew;
15 Matthew and Thomas; James the *son* of Alphaeus, and
Simon called the Zealot;
16 Judas *the son* of James, and Judas Iscariot who also
became a traitor.

Jesus Heals a Great Multitude

17 And He came down with them and stood on a level
place with a crowd of His disciples and a great multitude of
people from all Judea and Jerusalem, and from the seacoast
of Tyre and Sidon, who came to hear Him and be healed of
their diseases,
18 as well as those who were tormented with unclean
spirits. And they were healed.
19 And the whole multitude sought to touch Him, for
power went out from Him and healed *them* all.

The Beatitudes

20 Then He lifted up His eyes toward His disciples, and said:

"Blessed *are you* poor,
For yours is the kingdom of God.
21 Blessed *are you* who hunger now,
For you shall be filled.
Blessed *are you* who weep now,
For you shall laugh.
22 Blessed are you when men hate you,
And when they exclude you,
And revile *you,* and cast out your name as evil,
For the Son of Man's sake.
23 Rejoice in that day and leap for joy!
For indeed your reward *is* great in heaven,
For in like manner their fathers did to the prophets.

Jesus Pronounces Woes

24 "But woe to you who are rich,
For you have received your consolation.
25 Woe to you who are full,
For you shall hunger.
Woe to you who laugh now,
For you shall mourn and weep.
26 Woe to you[e] when all[f] men speak well of you,
For so did their fathers to the false prophets.

Love Your Enemies

27 "But I say to you who hear: Love your enemies, do good to those who hate you, *Loving Our Enemies*

28 “bless those who curse you, and pray for those who
spitefully use you.
29 “To him who strikes you on the *one* cheek, offer the
other also. And from him who takes away your cloak, do not
withhold *your* tunic either. *Mercy for All*
30 “Give to everyone who asks of you. And from him who
takes away your goods do not ask *them* back.
31 “And just as you want men to do to you, you also do to
them likewise.
32 “But if you love those who love you, what credit is that
to you? For even sinners love those who love them.
33 “And if you do good to those who do good to you, what
credit is that to you? For even sinners do the same.
34 “And if you lend *to those* from whom you hope to
receive back, what credit is that to you? For even sinners
lend to sinners to receive as much back.
35 “But love your enemies, do good, and lend, hoping for
nothing in return; and your reward will be great, and you
will be sons of the Most High. For He is kind to the
unthankful and evil.
36 “Therefore be merciful, just as your Father also is
merciful.

Do Not Judge

37 “Judge not, and you shall not be judged. Condemn not,
and you shall not be condemned. Forgive, and you will be
forgiven.
38 “Give, and it will be given to you: good measure,
pressed down, shaken together, and running over will be
put into your bosom. For with the same measure that you
use, it will be measured back to you.”
39 And He spoke a parable to them: “Can the blind lead
the blind? Will they not both fall into the ditch?

40 “A disciple is not above his teacher, but everyone who is
perfectly trained will be like his teacher.
41 “And why do you look at the speck in your brother’s
eye, but do not perceive the plank in your own eye?
42 “Or how can you say to your brother, ‘Brother, let me
remove the speck that *is* in your eye,’ when you yourself do
not see the plank that *is* in your own eye? Hypocrite! First
remove the plank from your own eye, and then you will see
clearly to remove the speck that is in your brother’s eye.

A Tree Is Known by Its Fruit

43 “For a good tree does not bear bad fruit, nor does a
bad tree bear good fruit.
44 “For every tree is known by its own fruit. For *men* do
not gather figs from thorns, nor do they gather grapes from
a bramble bush.
45 “A good man out of the good treasure of his heart
brings forth good; and an evil man out of the evil treasure
of his heart[g] brings forth evil. For out of the abundance of
the heart his mouth speaks.

Build on the Rock

46 “But why do you call Me ‘Lord, Lord,’ and not do the
things which I say?
47 “Whoever comes to Me, and hears My sayings and does
them, I will show you whom he is like:
48 “He is like a man building a house, who dug deep and
laid the foundation on the rock. And when the flood arose,
the stream beat vehemently against that house, and could
not shake it, for it was founded on the rock.[h]
49 “But he who heard and did nothing is like a man who
built a house on the earth without a foundation, against
which the stream beat vehemently; and immediately it fell.[i]
And the ruin of that house was great.”

Luke 7

Jesus Heals a Centurion's Servant

1 Now when He concluded all His sayings in the hearing of
the people, He entered Capernaum.
2 And a certain centurion's servant, who was dear to him,
was sick and ready to die.
3 So when he heard about Jesus, he sent elders of the
Jews to Him, pleading with Him to come and heal his
servant.
4 And when they came to Jesus, they begged Him
earnestly, saying that the one for whom He should do this
was deserving,
5 "for he loves our nation, and has built us a synagogue."
6 Then Jesus went with them. And when He was already
not far from the house, the centurion sent friends to Him,
saying to Him, "Lord, do not trouble Yourself, for I am not
worthy that You should enter under my roof.
7 "Therefore I did not even think myself worthy to come to
You. But say the word, and my servant will be healed.
8 "For I also am a man placed under authority, having
soldiers under me. And I say to one, 'Go,' and he goes; and
to another, 'Come,' and he comes; and to my servant, 'Do
this,' and he does *it*."
9 When Jesus heard these things, He marveled at him, and
turned around and said to the crowd that followed Him, "I
say to you, I have not found such great faith, not even in
Israel!"
10 And those who were sent, returning to the house, found
the servant well who had been sick.[a]

Jesus Raises the Son of the Widow of Nain

11 Now it happened, the day after, *that* He went into a city
called Nain; and many of His disciples went with Him, and
a large crowd.
12 And when He came near the gate of the city, behold, a
dead man was being carried out, the only son of his
mother; and she was a widow. And a large crowd from the
city was with her.
13 When the Lord saw her, He had compassion on her and
said to her, "Do not weep."
14 Then He came and touched the open coffin, and those
who carried *him* stood still. And He said, "Young man, I say
to you, arise."
15 So he who was dead sat up and began to speak. And He
presented him to his mother.
16 Then fear came upon all, and they glorified God,
saying, "A great prophet has risen up among us"; and, "God
has visited His people."
17 And this report about Him went throughout all Judea
and all the surrounding region.

John the Baptist Sends Messengers to Jesus

18 Then the disciples of John reported to him concerning
all these things.
19 And John, calling two of his disciples to *him,* sent *them*
to Jesus,[b] saying, "Are You the Coming One, or do we look
for another?"
20 When the men had come to Him, they said, "John the
Baptist has sent us to You, saying, 'Are You the Coming
One, or do we look for another?' " *No Such Thing as an Underclass in Jesus' Eyes*
21 And that very hour He cured many of infirmities,
afflictions, and evil spirits; and to many blind He gave
sight.

22 Jesus answered and said to them, “Go and tell John the
things you have seen and heard: that *the* blind see, *the*
lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead
are raised, *the* poor have the gospel preached to them. *The*
Gospel
23 “And blessed is *he* who is not offended because of Me.”
24 When the messengers of John had departed, He began
to speak to the multitudes concerning John: “What did you
go out into the wilderness to see? A reed shaken by the
wind?
25 “But what did you go out to see? A man clothed in soft
garments? Indeed those who are gorgeously appareled and
live in luxury are in kings’ courts.
26 “But what did you go out to see? A prophet? Yes, I say
to you, and more than a prophet.
27 “This is *he* of whom it is written:

> *‘Behold, I send My messenger before Your*
> *face,*
> *Who will prepare Your way before You.’*[c]

28 “For I say to you, among those born of women there is
not a greater prophet than John the Baptist;[d] but he who is
least in the kingdom of God is greater than he.”
29 And when all the people heard *Him,* even the tax
collectors justified God, having been baptized with the
baptism of John.
30 But the Pharisees and lawyers rejected the will of God
for themselves, not having been baptized by him.
31 And the Lord said,[e] “To what then shall I liken the men
of this generation, and what are they like?
32 “They are like children sitting in the marketplace and
calling to one another, saying:

‘We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.’

33“For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’
34“The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’
35“But wisdom is justified by all her children.”

A Sinful Woman Forgiven

36Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee’s house, and sat down to eat.

Give Jesus Your No-Holds-Barred Love

37And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil,
38and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.
39Now when the Pharisee who had invited Him saw *this,* he spoke to himself, saying, “This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner.”
40And Jesus answered and said to him, “Simon, I have something to say to you.” So he said, “Teacher, say it.”
41“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty.
42“And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”

43 Simon answered and said, “I suppose the *one* whom he
forgave more.” And He said to him, “You have rightly
judged.”
44 Then He turned to the woman and said to Simon, “Do
you see this woman? I entered your house; you gave Me no
water for My feet, but she has washed My feet with her
tears and wiped *them* with the hair of her head.
45 “You gave Me no kiss, but this woman has not ceased
to kiss My feet since the time I came in.
46 “You did not anoint My head with oil, but this woman
has anointed My feet with fragrant oil.
47 “Therefore I say to you, her sins, *which are* many, are
forgiven, for she loved much. But to whom little is forgiven,
the same loves little.”
48 Then He said to her, “Your sins are forgiven.”
49 And those who sat at the table with Him began to say
to themselves, “Who is this who even forgives sins?”
50 Then He said to the woman, “Your faith has saved you.
Go in peace.”

Luke 8

Many Women Minister to Jesus

1 Now it came to pass, afterward, that He went through
every city and village, preaching and bringing the glad
tidings of the kingdom of God. And the twelve *were* with
Him, *The Women Who Followed Jesus*

2 and certain women who had been healed of evil spirits
and infirmities—Mary called Magdalene, out of whom had
come seven demons, *Mary the Reliable Witness*

3 and Joanna the wife of Chuza, Herod's steward, and
Susanna, and many others who provided for Him[a] from
their substance.

The Parable of the Sower

4 And when a great multitude had gathered, and they had
come to Him from every city, He spoke by a parable: *The Parables of Jesus*

5 "A sower went out to sow his seed. And as he sowed,
some fell by the wayside; and it was trampled down, and
the birds of the air devoured it.

6 "Some fell on rock; and as soon as it sprang up, it
withered away because it lacked moisture.

7 "And some fell among thorns, and the thorns sprang up
with it and choked it.

8 "But others fell on good ground, sprang up, and yielded
a crop a hundredfold." When He had said these things He
cried, "He who has ears to hear, let him hear!"

The Purpose of Parables

9Then His disciples asked Him, saying, “What does this parable mean?”

10And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that

> *‘Seeing they may not see,*
> *And hearing they may not understand.’*[b]

The Parable of the Sower Explained

11“Now the parable is this: The seed is the word of God.

12“Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.

13“But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away.

14“Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

15“But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience.

The Parable of the Revealed Light

16“No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lampstand, that those who enter may see the light.

17“For nothing is secret that will not be revealed, nor *anything* hidden that will not be known and come to light.

18“Therefore take heed how you hear. For whoever has, to him *more* will be given; and whoever does not have, even what he seems to have will be taken from him.”

Jesus' Mother and Brothers Come to Him

19Then His mother and brothers came to Him, and could
not approach Him because of the crowd.
20And it was told Him *by some,* who said, "Your mother
and Your brothers are standing outside, desiring to see
You."
21But He answered and said to them, "My mother and My
brothers are these who hear the word of God and do it."

Wind and Wave Obey Jesus

22Now it happened, on a certain day, that He got into a
boat with His disciples. And He said to them, "Let us cross
over to the other side of the lake." And they launched out.
23But as they sailed He fell asleep. And a windstorm
came down on the lake, and they were filling *with water,*
and were in jeopardy.
24And they came to Him and awoke Him, saying, "Master,
Master, we are perishing!" Then He arose and rebuked the
wind and the raging of the water. And they ceased, and
there was a calm.
25But He said to them, "Where is your faith?" And they
were afraid, and marveled, saying to one another, "Who can
this be? For He commands even the winds and water, and
they obey Him!"

A Demon-Possessed Man Healed

26Then they sailed to the country of the Gadarenes,[c]
which is opposite Galilee.
27And when He stepped out on the land, there met Him a
certain man from the city who had demons for a long time.
And he wore no clothes,[d] nor did he live in a house but in
the tombs.

28When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!”

29For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

30Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered him.

31And they begged Him that He would not command them to go out into the abyss.

32Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them.

33Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

34When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country.

35Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.

36They also who had seen *it* told them by what means he who had been demon-possessed was healed.

37Then the whole multitude of the surrounding region of the Gadarenes[e] asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

38Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, *A Regular-Person Evangelist*

39“Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

A Girl Restored to Life and a Woman Healed

40So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him.

41And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus’ feet and begged Him to come to his house,

42for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him.

43Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,

44came from behind and touched the border of His garment. And immediately her flow of blood stopped.

45And Jesus said, “Who touched Me?” When all denied it, Peter and those with him[f] said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’ ”[g]

46But Jesus said, “Somebody touched Me, for I perceived power going out from Me.”

47Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

48And He said to her, “Daughter, be of good cheer;[h] your faith has made you well. Go in peace.”

49While He was still speaking, someone came from the ruler of the synagogue’s *house,* saying to him, “Your daughter is dead. Do not trouble the Teacher.”[i]

50 But when Jesus heard *it,* He answered him, saying, “Do
not be afraid; only believe, and she will be made well.”
51 When He came into the house, He permitted no one to
go in[j] except Peter, James, and John,[k] and the father and
mother of the girl.
52 Now all wept and mourned for her; but He said, “Do
not weep; she is not dead, but sleeping.”
53 And they ridiculed Him, knowing that she was dead.
54 But He put them all outside,[l] took her by the hand and
called, saying, “Little girl, arise.”
55 Then her spirit returned, and she arose immediately.
And He commanded that she be given *something* to eat.
56 And her parents were astonished, but He charged them
to tell no one what had happened.

Luke 9

Sending Out the Twelve

1 Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. *Discipleship Is a Process*

2 He sent them to preach the kingdom of God and to heal the sick.

3 And He said to them, “Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.

4 “Whatever house you enter, stay there, and from there depart.

5 “And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them.”

6 So they departed and went through the towns, preaching the gospel and healing everywhere.

Herod Seeks to See Jesus

7 Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead,

8 and by some that Elijah had appeared, and by others that one of the old prophets had risen again.

9 Herod said, “John I have beheaded, but who is this of whom I hear such things?” So he sought to see Him.

Feeding the Five Thousand

10 And the apostles, when they had returned, told Him all that they had done. Then He took them and went aside

privately into a deserted place belonging to the city called Bethsaida.

11 But when the multitudes knew *it,* they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing.

12 When the day began to wear away, the twelve came and said to Him, “Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here.”

13 But He said to them, “You give them something to eat.” And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.”

14 For there were about five thousand men. Then He said to His disciples, “Make them sit down in groups of fifty.”

15 And they did so, and made them all sit down.

16 Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke *them,* and gave *them* to the disciples to set before the multitude.

17 So they all ate and were filled, and twelve baskets of the leftover fragments were taken up by them.

Peter Confesses Jesus as the Christ

18 And it happened, as He was alone praying, *that* His disciples joined Him, and He asked them, saying, “Who do the crowds say that I am?”

19 So they answered and said, “John the Baptist, but some *say* Elijah; and others *say* that one of the old prophets has risen again.”

20 He said to them, “But who do you say that I am?” Peter answered and said, “The Christ of God.”

Jesus Predicts His Death and Resurrection

21 And He strictly warned and commanded them to tell this to no one,

22 saying, “The Son of Man must suffer many things, and
be rejected by the elders and chief priests and scribes, and
be killed, and be raised the third day.”

Take Up the Cross and Follow Him

23 Then He said to *them* all, “If anyone desires to come
after Me, let him deny himself, and take up his cross daily,[a]
and follow Me.
24 “For whoever desires to save his life will lose it, but
whoever loses his life for My sake will save it.
25 “For what profit is it to a man if he gains the whole
world, and is himself destroyed or lost? *Losing Everything*
26 “For whoever is ashamed of Me and My words, of him
the Son of Man will be ashamed when He comes in His *own*
glory, and *in His* Father’s, and of the holy angels.
27 “But I tell you truly, there are some standing here who
shall not taste death till they see the kingdom of God.”

Jesus Transfigured on the Mount

28 Now it came to pass, about eight days after these
sayings, that He took Peter, John, and James and went up
on the mountain to pray.
29 As He prayed, the appearance of His face was altered,
and His robe *became* white *and* glistening.
30 And behold, two men talked with Him, who were Moses
and Elijah,
31 who appeared in glory and spoke of His decease which
He was about to accomplish at Jerusalem.
32 But Peter and those with him were heavy with sleep;
and when they were fully awake, they saw His glory and
the two men who stood with Him.
33 Then it happened, as they were parting from Him, *that*
Peter said to Jesus, “Master, it is good for us to be here;

and let us make three tabernacles: one for You, one for Moses, and one for Elijah”—not knowing what he said.

34While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud.

35And a voice came out of the cloud, saying, “This is My beloved Son.[b] Hear Him!”

36When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

A Boy Is Healed

37Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him.

38Suddenly a man from the multitude cried out, saying, “Teacher, I implore You, look on my son, for he is my only child.

39“And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams *at the mouth;* and it departs from him with great difficulty, bruising him.

40“So I implored Your disciples to cast it out, but they could not.”

41Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.”

42And as he was still coming, the demon threw him down and convulsed *him*. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

Jesus Again Predicts His Death

43And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples,

44 “Let these words sink down into your ears, for the Son
of Man is about to be betrayed into the hands of men.”
45 But they did not understand this saying, and it was
hidden from them so that they did not perceive it; and they
were afraid to ask Him about this saying.

Who Is the Greatest?

46 Then a dispute arose among them as to which of them
would be greatest.
47 And Jesus, perceiving the thought of their heart, took a
little child and set him by Him,
48 and said to them, “Whoever receives this little child in
My name receives Me; and whoever receives Me receives
Him who sent Me. For he who is least among you all will be
great.”

Jesus Forbids Sectarianism

49 Now John answered and said, “Master, we saw
someone casting out demons in Your name, and we forbade
him because he does not follow with us.”
50 But Jesus said to him, “Do not forbid *him,* for he who is
not against us[c] is on our[d] side.”

A Samaritan Village Rejects the Savior

51 Now it came to pass, when the time had come for Him
to be received up, that He steadfastly set His face to go to
Jerusalem, *Bypassing Samaria*
52 and sent messengers before His face. And as they went,
they entered a village of the Samaritans, to prepare for
Him.
53 But they did not receive Him, because His face was *set*
for the journey to Jerusalem.

54And when His disciples James and John saw *this,* they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?”[e]

55But He turned and rebuked them,[f] and said, “You do not know what manner of spirit you are of.

56“For the Son of Man did not come to destroy men’s lives but to save *them*.”[g] And they went to another village.

The Cost of Discipleship

57Now it happened as they journeyed on the road, *that* someone said to Him, “Lord, I will follow You wherever You go.”

58And Jesus said to him, “Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head.”

59Then He said to another, “Follow Me.” But he said, “Lord, let me first go and bury my father.”

60Jesus said to him, “Let the dead bury their own dead, but you go and preach the kingdom of God.”

61And another also said, “Lord, I will follow You, but let me first go *and* bid them farewell who are at my house.”

62But Jesus said to him, “No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

Luke 10

The Seventy Sent Out

1 After these things the Lord appointed seventy others also,[a]
and sent them two by two before His face into every city
and place where He Himself was about to go. *Delegation and Affirmation*

2 Then He said to them, "The harvest truly *is* great, but
the laborers *are* few; therefore pray the Lord of the harvest
to send out laborers into His harvest.

3 "Go your way; behold, I send you out as lambs among
wolves.

4 "Carry neither money bag, knapsack, nor sandals; and
greet no one along the road.

5 "But whatever house you enter, first say, 'Peace to this
house.'

6 "And if a son of peace is there, your peace will rest on it;
if not, it will return to you.

7 "And remain in the same house, eating and drinking
such things as they give, for the laborer is worthy of his
wages. Do not go from house to house.

8 "Whatever city you enter, and they receive you, eat such
things as are set before you.

9 "And heal the sick there, and say to them, 'The kingdom
of God has come near to you.'

10 "But whatever city you enter, and they do not receive
you, go out into its streets and say,

11 'The very dust of your city which clings to us[b] we wipe
off against you. Nevertheless know this, that the kingdom
of God has come near you.'

12 "But[c] I say to you that it will be more tolerable in that
Day for Sodom than for that city.

Woe to the Impenitent Cities

13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if
the mighty works which were done in you had been done in
Tyre and Sidon, they would have repented long ago, sitting
in sackcloth and ashes.
14 "But it will be more tolerable for Tyre and Sidon at the
judgment than for you.
15 "And you, Capernaum, who are exalted to heaven, will
be brought down to Hades.[d]
16 "He who hears you hears Me, he who rejects you
rejects Me, and he who rejects Me rejects Him who sent
Me."

The Seventy Return with Joy

17 Then the seventy[e] returned with joy, saying, "Lord,
even the demons are subject to us in Your name."
18 And He said to them, "I saw Satan fall like lightning
from heaven.
19 "Behold, I give you the authority to trample on serpents
and scorpions, and over all the power of the enemy, and
nothing shall by any means hurt you.
20 "Nevertheless do not rejoice in this, that the spirits are
subject to you, but rather[f] rejoice because your names are
written in heaven."

Jesus Rejoices in the Spirit

21 In that hour Jesus rejoiced in the Spirit and said, "I
thank You, Father, Lord of heaven and earth, that You have
hidden these things from *the* wise and prudent and
revealed them to babes. Even so, Father, for so it seemed
good in Your sight.
22 "All[g] things have been delivered to Me by My Father,
and no one knows who the Son is except the Father, and

who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*."

23 Then He turned to *His* disciples and said privately, "Blessed *are* the eyes which see the things you see;

24 "for I tell you that many prophets and kings have desired to see what you see, and have not seen *it,* and to hear what you hear, and have not heard *it*."

The Parable of the Good Samaritan

25 And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

26 He said to him, "What is written in the law? What is your reading *of it?*"

27 So he answered and said, " *'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,'*[h] and *'your neighbor as yourself.'* "[i] *Love Every Neighbor*

28 And He said to him, "You have answered rightly; do this and you will live."

29 But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

30 Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him,* and departed, leaving *him* half dead.

31 "Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

32 "Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.

33 "But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.

34 "So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.

35 “On the next day, when he departed,[j] he took out two
denarii, gave *them* to the innkeeper, and said to him, ‘Take
care of him; and whatever more you spend, when I come
again, I will repay you.’
36 “So which of these three do you think was neighbor to
him who fell among the thieves?”
37 And he said, “He who showed mercy on him.” Then
Jesus said to him, “Go and do likewise.”

Mary and Martha Worship and Serve

38 Now it happened as they went that He entered a
certain village; and a certain woman named Martha
welcomed Him into her house. *Practical and Spiritual*
39 And she had a sister called Mary, who also sat at Jesus’[k]
feet and heard His word.
40 But Martha was distracted with much serving, and she
approached Him and said, “Lord, do You not care that my
sister has left me to serve alone? Therefore tell her to help
me.”
41 And Jesus[l] answered and said to her, “Martha, Martha,
you are worried and troubled about many things.
42 “But one thing is needed, and Mary has chosen that
good part, which will not be taken away from her.”

Luke 11

The Model Prayer

1 Now it came to pass, as He was praying in a certain place,
when He ceased, *that* one of His disciples said to Him,
"Lord, teach us to pray, as John also taught his disciples."
2 So He said to them, "When you pray, say:

Our Father in heaven,[a]
Hallowed be Your name.
Your kingdom come.[b]
Your will be done
On earth as *it is* in heaven.
3 Give us day by day our daily bread.
4 And forgive us our sins,
For we also forgive everyone who is indebted to us.
And do not lead us into temptation,
But deliver us from the evil one."[c]

A Friend Comes at Midnight

5 And He said to them, "Which of you shall have a friend,
and go to him at midnight and say to him, 'Friend, lend me
three loaves; *Persistent Prayer*
6 'for a friend of mine has come to me on his journey, and
I have nothing to set before him';
7 "and he will answer from within and say, 'Do not trouble
me; the door is now shut, and my children are with me in
bed; I cannot rise and give to you'?
8 "I say to you, though he will not rise and give to him
because he is his friend, yet because of his persistence he
will rise and give him as many as he needs.

Keep Asking, Seeking, Knocking

9"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.
10"For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.
11"If a son asks for bread[d] from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish?
12"Or if he asks for an egg, will he offer him a scorpion?
13"If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

A House Divided Cannot Stand

14And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. *Demons*
15But some of them said, "He casts out demons by Beelzebub,[e] the ruler of the demons."
16Others, testing *Him,* sought from Him a sign from heaven.
17But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house *divided* against a house falls.
18"If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub.
19"And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they will be your judges.
20"But if I cast out demons with the finger of God, surely the kingdom of God has come upon you.

21 “When a strong man, fully armed, guards his own
palace, his goods are in peace.
22 “But when a stronger than he comes upon him and
overcomes him, he takes from him all his armor in which he
trusted, and divides his spoils.
23 “He who is not with Me is against Me, and he who does
not gather with Me scatters.

An Unclean Spirit Returns

24 “When an unclean spirit goes out of a man, he goes
through dry places, seeking rest; and finding none, he says,
‘I will return to my house from which I came.’
25 “And when he comes, he finds *it* swept and put in order.
26 “Then he goes and takes with *him* seven other spirits
more wicked than himself, and they enter and dwell there;
and the last *state* of that man is worse than the first.”

Keeping the Word

27 And it happened, as He spoke these things, that a
certain woman from the crowd raised her voice and said to
Him, “Blessed *is* the womb that bore You, and *the* breasts
which nursed You!” *The Blessed*
28 But He said, “More than that, blessed *are* those who
hear the word of God and keep it!”

Seeking a Sign

29 And while the crowds were thickly gathered together,
He began to say, “This is an evil generation. It seeks a sign,
and no sign will be given to it except the sign of Jonah the
prophet.[f]
30 “For as Jonah became a sign to the Ninevites, so also
the Son of Man will be to this generation.

31 “The queen of the South will rise up in the judgment
with the men of this generation and condemn them, for she
came from the ends of the earth to hear the wisdom of
Solomon; and indeed a greater than Solomon *is* here.
32 “The men of Nineveh will rise up in the judgment with
this generation and condemn it, for they repented at the
preaching of Jonah; and indeed a greater than Jonah *is*
here.

The Lamp of the Body

33 “No one, when he has lit a lamp, puts *it* in a secret
place or under a basket, but on a lampstand, that those
who come in may see the light.
34 “The lamp of the body is the eye. Therefore, when your
eye is good, your whole body also is full of light. But when
your eye is bad, your body also *is* full of darkness.
35 “Therefore take heed that the light which is in you is
not darkness.
36 “If then your whole body *is* full of light, having no part
dark, *the* whole *body* will be full of light, as when the bright
shining of a lamp gives you light.”

Woe to the Pharisees and Lawyers

37 And as He spoke, a certain Pharisee asked Him to dine
with him. So He went in and sat down to eat.
38 When the Pharisee saw *it,* he marveled that He had not
first washed before dinner.
39 Then the Lord said to him, “Now you Pharisees make
the outside of the cup and dish clean, but your inward part
is full of greed and wickedness.
40 “Foolish ones! Did not He who made the outside make
the inside also?
41 “But rather give alms of such things as you have; then
indeed all things are clean to you.

42 “But woe to you Pharisees! For you tithe mint and rue
and all manner of herbs, and pass by justice and the love of
God. These you ought to have done, without leaving the
others undone.
43 “Woe to you Pharisees! For you love the best seats in
the synagogues and greetings in the marketplaces.
44 “Woe to you, scribes and Pharisees, hypocrites![g] For
you are like graves which are not seen, and the men who
walk over *them* are not aware *of them*.”
45 Then one of the lawyers answered and said to Him,
“Teacher, by saying these things You reproach us also.”
46 And He said, “Woe to you also, lawyers! For you load
men with burdens hard to bear, and you yourselves do not
touch the burdens with one of your fingers.
47 “Woe to you! For you build the tombs of the prophets,
and your fathers killed them.
48 “In fact, you bear witness that you approve the deeds
of your fathers; for they indeed killed them, and you build
their tombs.
49 “Therefore the wisdom of God also said, ‘I will send
them prophets and apostles, and *some* of them they will kill
and persecute,’
50 “that the blood of all the prophets which was shed from
the foundation of the world may be required of this
generation,
51 “from the blood of Abel to the blood of Zechariah who
perished between the altar and the temple. Yes, I say to
you, it shall be required of this generation.
52 “Woe to you lawyers! For you have taken away the key
of knowledge. You did not enter in yourselves, and those
who were entering in you hindered.”
53 And as He said these things to them,[h] the scribes and
the Pharisees began to assail *Him* vehemently, and to cross-
examine Him about many things,

54 lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.[i]

Luke 12

Beware of Hypocrisy

1 In the meantime, when an innumerable multitude of
people had gathered together, so that they trampled one
another, He began to say to His disciples first *of all,*
"Beware of the leaven of the Pharisees, which is hypocrisy.
2 "For there is nothing covered that will not be revealed,
nor hidden that will not be known.
3 "Therefore whatever you have spoken in the dark will be
heard in the light, and what you have spoken in the ear in
inner rooms will be proclaimed on the housetops.

Jesus Teaches the Fear of God

4 "And I say to you, My friends, do not be afraid of those
who kill the body, and after that have no more that they can
do. *Redefining Fear*
5 "But I will show you whom you should fear: Fear Him
who, after He has killed, has power to cast into hell; yes, I
say to you, fear Him!
6 "Are not five sparrows sold for two copper coins?[a] And
not one of them is forgotten before God.
7 "But the very hairs of your head are all numbered. Do
not fear therefore; you are of more value than many
sparrows.

Confess Christ Before Men

8 "Also I say to you, whoever confesses Me before men,
him the Son of Man also will confess before the angels of
God.
9 "But he who denies Me before men will be denied before
the angels of God.

10 “And anyone who speaks a word against the Son of
Man, it will be forgiven him; but to him who blasphemes
against the Holy Spirit, it will not be forgiven.
11 “Now when they bring you to the synagogues and
magistrates and authorities, do not worry about how or
what you should answer, or what you should say.
12 “For the Holy Spirit will teach you in that very hour
what you ought to say.”

The Parable of the Rich Fool

13 Then one from the crowd said to Him, “Teacher, tell my
brother to divide the inheritance with me.”
14 But He said to him, “Man, who made Me a judge or an
arbitrator over you?”
15 And He said to them, “Take heed and beware of
covetousness,[b] for one’s life does not consist in the
abundance of the things he possesses.” *Guard Against Greed*
16 Then He spoke a parable to them, saying: “The ground
of a certain rich man yielded plentifully.
17 “And he thought within himself, saying, ‘What shall I
do, since I have no room to store my crops?’
18 “So he said, ‘I will do this: I will pull down my barns
and build greater, and there I will store all my crops and
my goods.
19 ‘And I will say to my soul, “Soul, you have many goods
laid up for many years; take your ease; eat, drink, *and* be
merry.” ’
20 “But God said to him, ‘Fool! This night your soul will be
required of you; then whose will those things be which you
have provided?’
21 “So *is* he who lays up treasure for himself, and is not
rich toward God.”

Do Not Worry

22 Then He said to His disciples, “Therefore I say to you,
do not worry about your life, what you will eat; nor about
the body, what you will put on.
23 “Life is more than food, and the body *is more* than
clothing.
24 “Consider the ravens, for they neither sow nor reap,
which have neither storehouse nor barn; and God feeds
them. Of how much more value are you than the birds?
25 “And which of you by worrying can add one cubit to his
stature?
26 “If you then are not able to do *the* least, why are you
anxious for the rest?
27 “Consider the lilies, how they grow: they neither toil
nor spin; and yet I say to you, even Solomon in all his glory
was not arrayed like one of these.
28 “If then God so clothes the grass, which today is in the
field and tomorrow is thrown into the oven, how much
more *will He clothe* you, O *you* of little faith?
29 “And do not seek what you should eat or what you
should drink, nor have an anxious mind.
30 “For all these things the nations of the world seek after,
and your Father knows that you need these things.
31 “But seek the kingdom of God, and all these things[c]
shall be added to you.
32 “Do not fear, little flock, for it is your Father’s good
pleasure to give you the kingdom.
33 “Sell what you have and give alms; provide yourselves
money bags which do not grow old, a treasure in the
heavens that does not fail, where no thief approaches nor
moth destroys.
34 “For where your treasure is, there your heart will be
also.

The Faithful Servant and the Evil Servant

35 “Let your waist be girded and *your* lamps burning;
36 “and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.
37 “Blessed *are* those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down *to eat,* and will come and serve them.
38 “And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.
39 “But know this, that if the master of the house had known what hour the thief would come, he would have watched and[d] not allowed his house to be broken into.
40 “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”
41 Then Peter said to Him, “Lord, do You speak this parable *only* to us, or to all *people?*”
42 And the Lord said, “Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season?
43 “Blessed *is* that servant whom his master will find so doing when he comes.
44 “Truly, I say to you that he will make him ruler over all that he has.
45 “But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk,
46 “the master of that servant will come on a day when he is not looking for *him,* and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers.

47 “And that servant who knew his master’s will, and did
not prepare *himself* or do according to his will, shall be
beaten with many *stripes*.
48 “But he who did not know, yet committed things
deserving of stripes, shall be beaten with few. For everyone
to whom much is given, from him much will be required;
and to whom much has been committed, of him they will
ask the more.

Christ Brings Division

49 “I came to send fire on the earth, and how I wish it
were already kindled!
50 “But I have a baptism to be baptized with, and how
distressed I am till it is accomplished!
51 “Do *you* suppose that I came to give peace on earth? I
tell you, not at all, but rather division.
52 “For from now on five in one house will be divided:
three against two, and two against three.
53 “Father will be divided against son and son against
father, mother against daughter and daughter against
mother, mother-in-law against her daughter-in-law and
daughter-in-law against her mother-in-law.”

Discern the Time

54 Then He also said to the multitudes, “Whenever you
see a cloud rising out of the west, immediately you say, ‘A
shower is coming’; and so it is.
55 “And when you see the south wind blow, you say, ‘There
will be hot weather’; and there is.
56 “Hypocrites! You can discern the face of the sky and of
the earth, but how *is it* you do not discern this time?

Make Peace with Your Adversary

57 “Yes, and why, even of yourselves, do you not judge
what is right?
58 “When you go with your adversary to the magistrate,
make every effort along the way to settle with him, lest he
drag you to the judge, the judge deliver you to the officer,
and the officer throw you into prison.
59 “I tell you, you shall not depart from there till you have
paid the very last mite.”

Luke 13

Repent or Perish

1 There were present at that season some who told Him
about the Galileans whose blood Pilate had mingled with
their sacrifices.
2 And Jesus answered and said to them, "Do you suppose
that these Galileans were worse sinners than all *other*
Galileans, because they suffered such things?
3 "I tell you, no; but unless you repent you will all likewise
perish.
4 "Or those eighteen on whom the tower in Siloam fell and
killed them, do you think that they were worse sinners than
all *other* men who dwelt in Jerusalem?
5 "I tell you, no; but unless you repent you will all likewise
perish."

The Parable of the Barren Fig Tree

6 He also spoke this parable: "A certain *man* had a fig tree
planted in his vineyard, and he came seeking fruit on it and
found none.
7 "Then he said to the keeper of his vineyard, 'Look, for
three years I have come seeking fruit on this fig tree and
find none. Cut it down; why does it use up the ground?'
8 "But he answered and said to him, 'Sir, let it alone this
year also, until I dig around it and fertilize *it*.
9 'And if it bears fruit, *well*. But if not, after that[a] you can
cut it down.' "

A Spirit of Infirmity

10 Now He was teaching in one of the synagogues on the
Sabbath. *The Value of a Woman with a Disability*

11 And behold, there was a woman who had a spirit of
infirmity eighteen years, and was bent over and could in no
way raise *herself* up.
12 But when Jesus saw her, He called *her* to *Him* and said
to her, "Woman, you are loosed from your infirmity."
13 And He laid *His* hands on her, and immediately she was
made straight, and glorified God.
14 But the ruler of the synagogue answered with
indignation, because Jesus had healed on the Sabbath; and
he said to the crowd, "There are six days on which men
ought to work; therefore come and be healed on them, and
not on the Sabbath day."
15 The Lord then answered him and said, "Hypocrite![b]
Does not each one of you on the Sabbath loose his ox or
donkey from the stall, and lead *it* away to water it?
16 "So ought not this woman, being a daughter of
Abraham, whom Satan has bound—think of it—for eighteen
years, be loosed from this bond on the Sabbath?"
17 And when He said these things, all His adversaries
were put to shame; and all the multitude rejoiced for all the
glorious things that were done by Him.

The Parable of the Mustard Seed

18 Then He said, "What is the kingdom of God like? And to
what shall I compare it?
19 "It is like a mustard seed, which a man took and put in
his garden; and it grew and became a large[c] tree, and the
birds of the air nested in its branches."

The Parable of the Leaven

20 And again He said, "To what shall I liken the kingdom
of God?
21 "It is like leaven, which a woman took and hid in three
measures[d] of meal till it was all leavened."

The Narrow Way

22And He went through the cities and villages, teaching,
and journeying toward Jerusalem.
23Then one said to Him, “Lord, are there few who are
saved?” And He said to them,
24“Strive to enter through the narrow gate, for many, I
say to you, will seek to enter and will not be able.
25“When once the Master of the house has risen up and
shut the door, and you begin to stand outside and knock at
the door, saying, ‘Lord, Lord, open for us,’ and He will
answer and say to you, ‘I do not know you, where you are
from,’
26“then you will begin to say, ‘We ate and drank in Your
presence, and You taught in our streets.’
27“But He will say, ‘I tell you I do not know you, where
you are from. Depart from Me, all you workers of iniquity.’
28“There will be weeping and gnashing of teeth, when
you see Abraham and Isaac and Jacob and all the prophets
in the kingdom of God, and yourselves thrust out.
29“They will come from the east and the west, from the
north and the south, and sit down in the kingdom of God.
30“And indeed there are last who will be first, and there
are first who will be last.”
31On that very day[e] some Pharisees came, saying to Him,
“Get out and depart from here, for Herod wants to kill
You.”
32And He said to them, “Go, tell that fox, ‘Behold, I cast
out demons and perform cures today and tomorrow, and
the third *day* I shall be perfected.’
33“Nevertheless I must journey today, tomorrow, and the
day following; for it cannot be that a prophet should perish
outside of Jerusalem.

Jesus Laments over Jerusalem

34 “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing!

35 “See! Your house is left to you desolate; and assuredly,[f] I say to you, you shall not see Me until *the time* comes when you say, *‘Blessed is He who comes in the name of the LORD!’* ”[g]

Luke 14

A Man with Dropsy Healed on the Sabbath

1 Now it happened, as He went into the house of one of the
rulers of the Pharisees to eat bread on the Sabbath, that
they watched Him closely. *The Letter and Spirit of the Law*

2 And behold, there was a certain man before Him who
had dropsy.

3 And Jesus, answering, spoke to the lawyers and
Pharisees, saying, "Is it lawful to heal on the Sabbath?"[a]

4 But they kept silent. And He took *him* and healed him,
and let him go.

5 Then He answered them, saying, "Which of you, having
a donkey[b] or an ox that has fallen into a pit, will not
immediately pull him out on the Sabbath day?"

6 And they could not answer Him regarding these things.

Take the Lowly Place

7 So He told a parable to those who were invited, when
He noted how they chose the best places, saying to them:

8 "When you are invited by anyone to a wedding feast, do
not sit down in the best place, lest one more honorable
than you be invited by him;

9 "and he who invited you and him come and say to you,
'Give place to this man,' and then you begin with shame to
take the lowest place.

10 "But when you are invited, go and sit down in the
lowest place, so that when he who invited you comes he
may say to you, 'Friend, go up higher.' Then you will have
glory in the presence of those who sit at the table with you.

11 "For whoever exalts himself will be humbled, and he
who humbles himself will be exalted."

12 Then He also said to him who invited Him, “When you
give a dinner or a supper, do not ask your friends, your
brothers, your relatives, nor rich neighbors, lest they also
invite you back, and you be repaid.
13 “But when you give a feast, invite *the* poor, *the*
maimed, *the* lame, *the* blind.
14 “And you will be blessed, because they cannot repay
you; for you shall be repaid at the resurrection of the just.”

The Parable of the Great Supper

15 Now when one of those who sat at the table with Him
heard these things, he said to Him, “Blessed *is* he who shall
eat bread[c] in the kingdom of God!”
16 Then He said to him, “A certain man gave a great
supper and invited many,
17 “and sent his servant at supper time to say to those
who were invited, ‘Come, for all things are now ready.’
18 “But they all with one *accord* began to make excuses.
The first said to him, ‘I have bought a piece of ground, and
I must go and see it. I ask you to have me excused.’
19 “And another said, ‘I have bought five yoke of oxen, and
I am going to test them. I ask you to have me excused.’
20 “Still another said, ‘I have married a wife, and
therefore I cannot come.’
21 “So that servant came and reported these things to his
master. Then the master of the house, being angry, said to
his servant, ‘Go out quickly into the streets and lanes of the
city, and bring in here *the* poor and *the* maimed and *the*
lame and *the* blind.’
22 “And the servant said, ‘Master, it is done as you
commanded, and still there is room.’
23 “Then the master said to the servant, ‘Go out into the
highways and hedges, and compel *them* to come in, that my
house may be filled.

24 ‘For I say to you that none of those men who were
invited shall taste my supper.’ ”

Leaving All to Follow Christ

25 Now great multitudes went with Him. And He turned
and said to them, *The Cost of Following Jesus*
26 “If anyone comes to Me and does not hate his father
and mother, wife and children, brothers and sisters, yes,
and his own life also, he cannot be My disciple.
27 “And whoever does not bear his cross and come after
Me cannot be My disciple.
28 “For which of you, intending to build a tower, does not
sit down first and count the cost, whether he has *enough* to
finish *it*—
29 “lest, after he has laid the foundation, and is not able to
finish, all who see *it* begin to mock him,
30 “saying, ‘This man began to build and was not able to
finish.’
31 “Or what king, going to make war against another king,
does not sit down first and consider whether he is able with
ten thousand to meet him who comes against him with
twenty thousand?
32 “Or else, while the other is still a great way off, he
sends a delegation and asks conditions of peace.
33 “So likewise, whoever of you does not forsake all that
he has cannot be My disciple.

Tasteless Salt Is Worthless

34 “Salt *is* good; but if the salt has lost its flavor, how shall
it be seasoned?
35 “It is neither fit for the land nor for the dunghill, *but*
men throw it out. He who has ears to hear, let him hear!”

Luke 15

The Parable of the Lost Sheep

1 Then all the tax collectors and the sinners drew near to
Him to hear Him. *Confused Value*
2 And the Pharisees and scribes complained, saying, “This
Man receives sinners and eats with them.”
3 So He spoke this parable to them, saying:
4 “What man of you, having a hundred sheep, if he loses
one of them, does not leave the ninety-nine in the
wilderness, and go after the one which is lost until he finds
it?
5 “And when he has found *it,* he lays *it* on his shoulders,
rejoicing.
6 “And when he comes home, he calls together *his* friends
and neighbors, saying to them, ‘Rejoice with me, for I have
found my sheep which was lost!’
7 “I say to you that likewise there will be more joy in
heaven over one sinner who repents than over ninety-nine
just persons who need no repentance.

The Parable of the Lost Coin

8 “Or what woman, having ten silver coins,[a] if she loses
one coin, does not light a lamp, sweep the house, and
search carefully until she finds *it?*
9 “And when she has found *it,* she calls *her* friends and
neighbors together, saying, ‘Rejoice with me, for I have
found the piece which I lost!’
10 “Likewise, I say to you, there is joy in the presence of
the angels of God over one sinner who repents.”

The Parable of the Lost Son

11 Then He said: “A certain man had two sons.

12 “And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me*.’ So he divided to them *his* livelihood.

13 “And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.

14 “But when he had spent all, there arose a severe famine in that land, and he began to be in want.

15 “Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.

16 “And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

17 “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger!

18 ‘I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you,

19 “and I am no longer worthy to be called your son. Make me like one of your hired servants.” ’

20 “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

21 “And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

22 “But the father said to his servants, ‘Bring[b] out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet.

23 ‘And bring the fatted calf here and kill *it,* and let us eat and be merry;

24 ‘for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

25 “Now his older son was in the field. And as he came
and drew near to the house, he heard music and dancing.

The Older Brother

26 “So he called one of the servants and asked what these
things meant.
27 “And he said to him, ‘Your brother has come, and
because he has received him safe and sound, your father
has killed the fatted calf.’
28 “But he was angry and would not go in. Therefore his
father came out and pleaded with him.
29 “So he answered and said to *his* father, ‘Lo, these many
years I have been serving you; I never transgressed your
commandment at any time; and yet you never gave me a
young goat, that I might make merry with my friends.
30 ‘But as soon as this son of yours came, who has
devoured your livelihood with harlots, you killed the fatted
calf for him.’
31 “And he said to him, ‘Son, you are always with me, and
all that I have is yours.
32 ‘It was right that we should make merry and be glad,
for your brother was dead and is alive again, and was lost
and is found.’ ”

Luke 16

The Parable of the Unjust Steward

1 He also said to His disciples: “There was a certain rich
man who had a steward, and an accusation was brought to
him that this man was wasting his goods. *A Shrewd Manager*
2 “So he called him and said to him, ‘What is this I hear
about you? Give an account of your stewardship, for you
can no longer be steward.’
3 “Then the steward said within himself, ‘What shall I do?
For my master is taking the stewardship away from me. I
cannot dig; I am ashamed to beg.
4 ‘I have resolved what to do, that when I am put out of
the stewardship, they may receive me into their houses.’
5 “So he called every one of his master’s debtors to *him,*
and said to the first, ‘How much do you owe my master?’
6 “And he said, ‘A hundred measures[a] of oil.’ So he said to
him, ‘Take your bill, and sit down quickly and write fifty.’
7 “Then he said to another, ‘And how much do you owe?’
So he said, ‘A hundred measures[b] of wheat.’ And he said to
him, ‘Take your bill, and write eighty.’
8 “So the master commended the unjust steward because
he had dealt shrewdly. For the sons of this world are more
shrewd in their generation than the sons of light.
9 “And I say to you, make friends for yourselves by
unrighteous mammon, that when you fail,[c] they may
receive you into an everlasting home.
10 “He who *is* faithful in *what is* least is faithful also in
much; and he who is unjust in *what is* least is unjust also in
much.
11 “Therefore if you have not been faithful in the
unrighteous mammon, who will commit to your trust the

true *riches?*
12 “And if you have not been faithful in what is another
man’s, who will give you what is your own?
13 “No servant can serve two masters; for either he will
hate the one and love the other, or else he will be loyal to
the one and despise the other. You cannot serve God and
mammon.”

The Law, the Prophets, and the Kingdom

14 Now the Pharisees, who were lovers of money, also
heard all these things, and they derided Him.
15 And He said to them, “You are those who justify
yourselves before men, but God knows your hearts. For
what is highly esteemed among men is an abomination in
the sight of God.
16 “The law and the prophets *were* until John. Since that
time the kingdom of God has been preached, and everyone
is pressing into it.
17 “And it is easier for heaven and earth to pass away than
for one tittle of the law to fail.
18 “Whoever divorces his wife and marries another
commits adultery; and whoever marries her who is
divorced from *her* husband commits adultery.

The Rich Man and Lazarus

19 “There was a certain rich man who was clothed in
purple and fine linen and fared sumptuously every day.
20 “But there was a certain beggar named Lazarus, full of
sores, who was laid at his gate,
21 “desiring to be fed with the crumbs which fell[d] from the
rich man’s table. Moreover the dogs came and licked his
sores.
22 “So it was that the beggar died, and was carried by the
angels to Abraham’s bosom. The rich man also died and

was buried.
23 “And being in torments in Hades, he lifted up his eyes
and saw Abraham afar off, and Lazarus in his bosom.
24 “Then he cried and said, ‘Father Abraham, have mercy
on me, and send Lazarus that he may dip the tip of his
finger in water and cool my tongue; for I am tormented in
this flame.’
25 “But Abraham said, ‘Son, remember that in your
lifetime you received your good things, and likewise
Lazarus evil things; but now he is comforted and you are
tormented.
26 ‘And besides all this, between us and you there is a
great gulf fixed, so that those who want to pass from here
to you cannot, nor can those from there pass to us.’
27 “Then he said, ‘I beg you therefore, father, that you
would send him to my father’s house,
28 ‘for I have five brothers, that he may testify to them,
lest they also come to this place of torment.’
29 “Abraham said to him, ‘They have Moses and the
prophets; let them hear them.’
30 “And he said, ‘No, father Abraham; but if one goes to
them from the dead, they will repent.’
31 “But he said to him, ‘If they do not hear Moses and the
prophets, neither will they be persuaded though one rise
from the dead.’ ”

Luke 17

Jesus Warns of Offenses

1 Then He said to the disciples, “It is impossible that no
offenses should come, but woe *to him* through whom they
do come!
2 “It would be better for him if a millstone were hung
around his neck, and he were thrown into the sea, than that
he should offend one of these little ones.
3 “Take heed to yourselves. If your brother sins against
you,[a] rebuke him; and if he repents, forgive him.
4 “And if he sins against you seven times in a day, and
seven times in a day returns to you,[b] saying, ‘I repent,’ you
shall forgive him.”

Faith and Duty

5 And the apostles said to the Lord, “Increase our faith.”
6 So the Lord said, “If you have faith as a mustard seed,
you can say to this mulberry tree, ‘Be pulled up by the
roots and be planted in the sea,’ and it would obey you.
7 “And which of you, having a servant plowing or tending
sheep, will say to him when he has come in from the field,
‘Come at once and sit down to eat’?
8 “But will he not rather say to him, ‘Prepare something
for my supper, and gird yourself and serve me till I have
eaten and drunk, and afterward you will eat and drink’?
9 “Does he thank that servant because he did the things
that were commanded him? I think not.[c]
10 “So likewise you, when you have done all those things
which you are commanded, say, ‘We are unprofitable
servants. We have done what was our duty to do.’ ”

Ten Lepers Cleansed

11Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. *Where Are the Others?*

12Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

13And they lifted up *their* voices and said, "Jesus, Master, have mercy on us!"

14So when He saw *them,* He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed.

15And one of them, when he saw that he was healed, returned, and with a loud voice glorified God,

16and fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan.

17So Jesus answered and said, "Were there not ten cleansed? But where *are* the nine?

18"Were there not any found who returned to give glory to God except this foreigner?"

19And He said to him, "Arise, go your way. Your faith has made you well."

The Coming of the Kingdom

20Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;

21"nor will they say, 'See here!' or 'See there!'[d] For indeed, the kingdom of God is within you."

22Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it*.

23"And they will say to you, 'Look here!' or 'Look there!'[e] Do not go after *them* or follow *them*.

24 “For as the lightning that flashes out of one *part* under
heaven shines to the other *part* under heaven, so also the
Son of Man will be in His day.
25 “But first He must suffer many things and be rejected
by this generation.
26 “And as it was in the days of Noah, so it will be also in
the days of the Son of Man:
27 “They ate, they drank, they married wives, they were
given in marriage, until the day that Noah entered the ark,
and the flood came and destroyed them all.
28 “Likewise as it was also in the days of Lot: They ate,
they drank, they bought, they sold, they planted, they built;
29 “but on the day that Lot went out of Sodom it rained
fire and brimstone from heaven and destroyed *them* all.
30 “Even so will it be in the day when the Son of Man is
revealed.
31 “In that day, he who is on the housetop, and his goods
are in the house, let him not come down to take them away.
And likewise the one who is in the field, let him not turn
back.
32 “Remember Lot’s wife.
33 “Whoever seeks to save his life will lose it, and whoever
loses his life will preserve it.
34 “I tell you, in that night there will be two *men* in one
bed: the one will be taken and the other will be left.
35 “Two *women* will be grinding together: the one will be
taken and the other left.
36 “Two *men* will be in the field: the one will be taken and
the other left.”[f]
37 And they answered and said to Him, “Where, Lord?” So
He said to them, “Wherever the body is, there the eagles
will be gathered together.”

Luke 18

The Parable of the Persistent Widow

1 Then He spoke a parable to them, that men always ought
to pray and not lose heart,
2 saying: "There was in a certain city a judge who did not
fear God nor regard man.
3 "Now there was a widow in that city; and she came to
him, saying, 'Get justice for me from my adversary.'
4 "And he would not for a while; but afterward he said
within himself, 'Though I do not fear God nor regard man,
5 'yet because this widow troubles me I will avenge her,
lest by her continual coming she weary me.' "
6 Then the Lord said, "Hear what the unjust judge said.
7 "And shall God not avenge His own elect who cry out
day and night to Him, though He bears long with them?
8 "I tell you that He will avenge them speedily.
Nevertheless, when the Son of Man comes, will He really
find faith on the earth?"

The Parable of the Pharisee and the Tax Collector

9 Also He spoke this parable to some who trusted in
themselves that they were righteous, and despised others:

Quit Comparing

10 "Two men went up to the temple to pray, one a
Pharisee and the other a tax collector.
11 "The Pharisee stood and prayed thus with himself,
'God, I thank You that I am not like other men—
extortioners, unjust, adulterers, or even as this tax
collector.
12 'I fast twice a week; I give tithes of all that I possess.'

13 “And the tax collector, standing afar off, would not so
much as raise *his* eyes to heaven, but beat his breast,
saying, ‘God, be merciful to me a sinner!’
14 “I tell you, this man went down to his house justified
rather than the other; for everyone who exalts himself will
be humbled, and he who humbles himself will be exalted.”

Jesus Blesses Little Children

15 Then they also brought infants to Him that He might
touch them; but when the disciples saw *it,* they rebuked
them.
16 But Jesus called them to *Him* and said, “Let the little
children come to Me, and do not forbid them; for of such is
the kingdom of God.
17 “Assuredly, I say to you, whoever does not receive the
kingdom of God as a little child will by no means enter it.”

Jesus Counsels the Rich Young Ruler

18 Now a certain ruler asked Him, saying, “Good Teacher,
what shall I do to inherit eternal life?”
19 So Jesus said to him, “Why do you call Me good? No
one *is* good but One, *that is,* God.
20 “You know the commandments: *‘Do not commit
adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false
witness,’ ‘Honor your father and your mother.’* ”[a]
21 And he said, “All these things I have kept from my
youth.”
22 So when Jesus heard these things, He said to him, “You
still lack one thing. Sell all that you have and distribute to
the poor, and you will have treasure in heaven; and come,
follow Me.”
23 But when he heard this, he became very sorrowful, for
he was very rich.

With God All Things Are Possible

24And when Jesus saw that he became very sorrowful, He said, “How hard it is for those who have riches to enter the kingdom of God!
25“For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”
26And those who heard it said, “Who then can be saved?”
27But He said, “The things which are impossible with men are possible with God.”
28Then Peter said, “See, we have left all[b] and followed You.”
29So He said to them, “Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God,
30“who shall not receive many times more in this present time, and in the age to come eternal life.”

Jesus a Third Time Predicts His Death and Resurrection

31Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished.
32“For He will be delivered to the Gentiles and will be mocked and insulted and spit upon.
33“They will scourge *Him* and kill Him. And the third day He will rise again.”
34But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

A Blind Man Receives His Sight

35Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. *Holy Interruptions*

36And hearing a multitude passing by, he asked what it meant.

37So they told him that Jesus of Nazareth was passing by.

38And he cried out, saying, “Jesus, Son of David, have mercy on me!”

39Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!”

40So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him,

41saying, “What do you want Me to do for you?” He said, “Lord, that I may receive my sight.”

42Then Jesus said to him, “Receive your sight; your faith has made you well.”

43And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw *it,* gave praise to God.

Luke 19

Jesus Comes to Zacchaeus' House

1 Then *Jesus* entered and passed through Jericho. *Startling Change*

2 Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich.

3 And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.

4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way*.

5 And when Jesus came to the place, He looked up and saw him,[a] and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."

6 So he made haste and came down, and received Him joyfully.

7 But when they saw *it,* they all complained, saying, "He has gone to be a guest with a man who is a sinner."

8 Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

9 And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham;

10 "for the Son of Man has come to seek and to save that which was lost."

The Parable of the Minas

11 Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.

12 Therefore He said: “A certain nobleman went into a far
country to receive for himself a kingdom and to return.
13 “So he called ten of his servants, delivered to them ten
minas,[b] and said to them, ‘Do business till I come.’
14 “But his citizens hated him, and sent a delegation after
him, saying, ‘We will not have this *man* to reign over us.’
15 “And so it was that when he returned, having received
the kingdom, he then commanded these servants, to whom
he had given the money, to be called to him, that he might
know how much every man had gained by trading.
16 “Then came the first, saying, ‘Master, your mina has
earned ten minas.’
17 “And he said to him, ‘Well *done,* good servant; because
you were faithful in a very little, have authority over ten
cities.’
18 “And the second came, saying, ‘Master, your mina has
earned five minas.’
19 “Likewise he said to him, ‘You also be over five cities.’
20 “Then another came, saying, ‘Master, here is your
mina, which I have kept put away in a handkerchief.
21 ‘For I feared you, because you are an austere man. You
collect what you did not deposit, and reap what you did not
sow.’
22 “And he said to him, ‘Out of your own mouth I will
judge you, *you* wicked servant. You knew that I was an
austere man, collecting what I did not deposit and reaping
what I did not sow.
23 ‘Why then did you not put my money in the bank, that
at my coming I might have collected it with interest?’
24 “And he said to those who stood by, ‘Take the mina from
him, and give *it* to him who has ten minas.’
25 (“But they said to him, ‘Master, he has ten minas.’)
26 ‘For I say to you, that to everyone who has will be
given; and from him who does not have, even what he has

will be taken away from him.
27 ‘But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.’ ”

The Triumphal Entry

28 When He had said this, He went on ahead, going up to Jerusalem.
29 And it came to pass, when He drew near to Bethphage[c] and Bethany, at the mountain called Olivet, *that* He sent two of His disciples,
30 saying, “Go into the village opposite *you,* where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here*.
31 “And if anyone asks you, ‘Why are you loosing *it?*’ thus you shall say to him, ‘Because the Lord has need of it.’ ”
32 So those who were sent went their way and found *it* just as He had said to them.
33 But as they were loosing the colt, the owners of it said to them, “Why are you loosing the colt?”
34 And they said, “The Lord has need of him.”
35 Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.
36 And as He went, *many* spread their clothes on the road.
37 Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,
38 saying:

“ ‘Blessed is the King who comes in the name of the LORD!’[d]
Peace in heaven and glory in the highest!”

39 And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.”
40 But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

Jesus Weeps over Jerusalem

41 Now as He drew near, He saw the city and wept over it,
42 saying, “If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes.
43 “For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,
44 “and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

Jesus Cleanses the Temple

45 Then He went into the temple and began to drive out those who bought and sold in it,[e]
46 saying to them, “It is written, *‘My house is*[f] *a house of prayer,’*[g] but you have made it a *‘den of thieves.’* ”[h]
47 And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him,
48 and were unable to do anything; for all the people were very attentive to hear Him.

Luke 20

Jesus' Authority Questioned

1 Now it happened on one of those days, as He taught the
people in the temple and preached the gospel, *that* the
chief priests and the scribes, together with the elders,
confronted *Him*
2 and spoke to Him, saying, "Tell us, by what authority are
You doing these things? Or who is he who gave You this
authority?"
3 But He answered and said to them, "I also will ask you
one thing, and answer Me:
4 "The baptism of John—was it from heaven or from
men?"
5 And they reasoned among themselves, saying, "If we
say, 'From heaven,' He will say, 'Why then[a] did you not
believe him?'
6 "But if we say, 'From men,' all the people will stone us,
for they are persuaded that John was a prophet."
7 So they answered that they did not know where *it was*
from.
8 And Jesus said to them, "Neither will I tell you by what
authority I do these things."

The Parable of the Wicked Vinedressers

9 Then He began to tell the people this parable: "A certain
man planted a vineyard, leased it to vinedressers, and went
into a far country for a long time. *Owners or Renters*
10 "Now at vintage-time he sent a servant to the
vinedressers, that they might give him some of the fruit of
the vineyard. But the vinedressers beat him and sent *him*
away empty-handed.

11 “Again he sent another servant; and they beat him also,
treated *him* shamefully, and sent *him* away empty-handed.
12 “And again he sent a third; and they wounded him also
and cast *him* out.
13 “Then the owner of the vineyard said, ‘What shall I do?
I will send my beloved son. Probably they will respect *him*
when they see him.’
14 “But when the vinedressers saw him, they reasoned
among themselves, saying, ‘This is the heir. Come, let us
kill him, that the inheritance may be ours.’
15 “So they cast him out of the vineyard and killed *him*.
Therefore what will the owner of the vineyard do to them?
16 “He will come and destroy those vinedressers and give
the vineyard to others.” And when they heard *it* they said,
“Certainly not!”
17 Then He looked at them and said, “What then is this
that is written:

‘The stone which the builders rejected
Has become the chief cornerstone’?[b]

18 “Whoever falls on that stone will be broken; but on
whomever it falls, it will grind him to powder.”
19 And the chief priests and the scribes that very hour
sought to lay hands on Him, but they feared the people[c]—
for they knew He had spoken this parable against them.

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

20 So they watched *Him,* and sent spies who pretended to
be righteous, that they might seize on His words, in order
to deliver Him to the power and the authority of the
governor.
21 Then they asked Him, saying, “Teacher, we know that
You say and teach rightly, and You do not show personal

favoritism, but teach the way of God in truth:

22 “Is it lawful for us to pay taxes to Caesar or not?”

23 But He perceived their craftiness, and said to them, “Why do you test Me?[d]

24 “Show Me a denarius. Whose image and inscription does it have?” They answered and said, “Caesar’s.”

25 And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

26 But they could not catch Him in His words in the presence of the people. And they marveled at His answer and kept silent.

The Sadducees: What About the Resurrection?

27 Then some of the Sadducees, who deny that there is a resurrection, came to *Him* and asked Him,

28 saying: “Teacher, Moses wrote to us *that* if a man’s brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother.

29 “Now there were seven brothers. And the first took a wife, and died without children.

30 “And the second[e] took her as wife, and he died childless.

31 “Then the third took her, and in like manner the seven also; and they left no children,[f] and died.

32 “Last of all the woman died also.

33 “Therefore, in the resurrection, whose wife does she become? For all seven had her as wife.”

34 Jesus answered and said to them, “The sons of this age marry and are given in marriage. *Families of the Gospels*

35 “But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are

given in marriage;
36 “nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.
37 “But even Moses showed in the *burning* bush *passage* that the dead are raised, when he called the Lord *‘the God of Abraham, the God of Isaac, and the God of Jacob.’*[g]
38 “For He is not the God of the dead but of the living, for all live to Him.”
39 Then some of the scribes answered and said, “Teacher, You have spoken well.”
40 But after that they dared not question Him anymore.

Jesus: How Can David Call His Descendant Lord?

41 And He said to them, “How can they say that the Christ is the Son of David?
42 “Now David himself said in the Book of Psalms:

> *‘The LORD said to my Lord,*
> *“Sit at My right hand,*
> 43 *Till I make Your enemies Your footstool.”* [h]

44 “Therefore David calls Him *‘Lord’*; how is He then his Son?”

Beware of the Scribes

45 Then, in the hearing of all the people, He said to His disciples,
46 “Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts,
47 “who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

Luke 21

The Widow's Two Mites

1 And He looked up and saw the rich putting their gifts into
the treasury,
2 and He saw also a certain poor widow putting in two
mites.
3 So He said, "Truly I say to you that this poor widow has
put in more than all;
4 "for all these out of their abundance have put in
offerings for God,[a] but she out of her poverty put in all the
livelihood that she had."

Jesus Predicts the Destruction of the Temple

5 Then, as some spoke of the temple, how it was adorned
with beautiful stones and donations, He said,
6 "These things which you see—the days will come in
which not *one* stone shall be left upon another that shall
not be thrown down."

The Signs of the Times and the End of the Age

7 So they asked Him, saying, "Teacher, but when will
these things be? And what sign *will there be* when these
things are about to take place?"
8 And He said: "Take heed that you not be deceived. For
many will come in My name, saying, 'I am *He,*' and, 'The
time has drawn near.' Therefore[b] do not go after them.
9 "But when you hear of wars and commotions, do not be
terrified; for these things must come to pass first, but the
end *will not come* immediately."
10 Then He said to them, "Nation will rise against nation,
and kingdom against kingdom.

11 “And there will be great earthquakes in various places,
and famines and pestilences; and there will be fearful
sights and great signs from heaven.
12 “But before all these things, they will lay their hands on
you and persecute *you,* delivering *you* up to the synagogues
and prisons. You will be brought before kings and rulers for
My name’s sake.
13 “But it will turn out for you as an occasion for
testimony.
14 “Therefore settle *it* in your hearts not to meditate
beforehand on what you will answer;
15 “for I will give you a mouth and wisdom which all your
adversaries will not be able to contradict or resist.
16 “You will be betrayed even by parents and brothers,
relatives and friends; and they will put *some* of you to
death.
17 “And you will be hated by all for My name’s sake.
18 “But not a hair of your head shall be lost.
19 “By your patience possess your souls.

The Destruction of Jerusalem

20 “But when you see Jerusalem surrounded by armies,
then know that its desolation is near.
21 “Then let those who are in Judea flee to the mountains,
let those who are in the midst of her depart, and let not
those who are in the country enter her.
22 “For these are the days of vengeance, that all things
which are written may be fulfilled.
23 “But woe to those who are pregnant and to those who
are nursing babies in those days! For there will be great
distress in the land and wrath upon this people.
24 “And they will fall by the edge of the sword, and be led
away captive into all nations. And Jerusalem will be

trampled by Gentiles until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

25 “And there will be signs in the sun, in the moon, and in
the stars; and on the earth distress of nations, with
perplexity, the sea and the waves roaring;
26 “men’s hearts failing them from fear and the
expectation of those things which are coming on the earth,
for the powers of the heavens will be shaken.
27 “Then they will see the Son of Man coming in a cloud
with power and great glory.
28 “Now when these things begin to happen, look up and
lift up your heads, because your redemption draws near.”

The Parable of the Fig Tree

29 Then He spoke to them a parable: “Look at the fig tree,
and all the trees.
30 “When they are already budding, you see and know for
yourselves that summer is now near.
31 “So you also, when you see these things happening,
know that the kingdom of God is near.
32 “Assuredly, I say to you, this generation will by no
means pass away till all things take place.
33 “Heaven and earth will pass away, but My words will by
no means pass away.

The Importance of Watching

34 “But take heed to yourselves, lest your hearts be
weighed down with carousing, drunkenness, and cares of
this life, and that Day come on you unexpectedly.
35 “For it will come as a snare on all those who dwell on
the face of the whole earth.

36 “Watch therefore, and pray always that you may be counted worthy[c] to escape all these things that will come to pass, and to stand before the Son of Man.”

37 And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet.

38 Then early in the morning all the people came to Him in the temple to hear Him.

Luke 22

The Plot to Kill Jesus

1 Now the Feast of Unleavened Bread drew near, which is
called Passover.
2 And the chief priests and the scribes sought how they
might kill Him, for they feared the people.
3 Then Satan entered Judas, surnamed Iscariot, who was
numbered among the twelve.
4 So he went his way and conferred with the chief priests
and captains, how he might betray Him to them.
5 And they were glad, and agreed to give him money.
6 So he promised and sought opportunity to betray Him to
them in the absence of the multitude.

Jesus and His Disciples Prepare the Passover

7 Then came the Day of Unleavened Bread, when the
Passover must be killed. *Passover*
8 And He sent Peter and John, saying, "Go and prepare
the Passover for us, that we may eat."
9 So they said to Him, "Where do You want us to
prepare?"
10 And He said to them, "Behold, when you have entered
the city, a man will meet you carrying a pitcher of water;
follow him into the house which he enters.
11 "Then you shall say to the master of the house, 'The
Teacher says to you, "Where is the guest room where I may
eat the Passover with My disciples?" '
12 "Then he will show you a large, furnished upper room;
there make ready."

13 So they went and found it just as He had said to them,
and they prepared the Passover.

Jesus Institutes the Lord's Supper

14 When the hour had come, He sat down, and the twelve[a]
apostles with Him.
15 Then He said to them, "With *fervent* desire I have
desired to eat this Passover with you before I suffer;
16 "for I say to you, I will no longer eat of it until it is
fulfilled in the kingdom of God."
17 Then He took the cup, and gave thanks, and said, "Take
this and divide *it* among yourselves;
18 "for I say to you,[b] I will not drink of the fruit of the vine
until the kingdom of God comes."
19 And He took bread, gave thanks and broke *it,* and gave
it to them, saying, "This is My body which is given for you;
do this in remembrance of Me."
20 Likewise He also *took* the cup after supper, saying,
"This cup *is* the new covenant in My blood, which is shed
for you.
21 "But behold, the hand of My betrayer *is* with Me on the
table.
22 "And truly the Son of Man goes as it has been
determined, but woe to that man by whom He is betrayed!"
23 Then they began to question among themselves, which
of them it was who would do this thing.

The Disciples Argue About Greatness

24 Now there was also a dispute among them, as to which
of them should be considered the greatest.
25 And He said to them, "The kings of the Gentiles
exercise lordship over them, and those who exercise
authority over them are called 'benefactors.'

26 “But not so *among* you; on the contrary, he who is
greatest among you, let him be as the younger, and he who
governs as he who serves.
27 “For who *is* greater, he who sits at the table, or he who
serves? *Is* it not he who sits at the table? Yet I am among
you as the One who serves.
28 “But you are those who have continued with Me in My
trials.
29 “And I bestow upon you a kingdom, just as My Father
bestowed *one* upon Me,
30 “that you may eat and drink at My table in My
kingdom, and sit on thrones judging the twelve tribes of
Israel.”

Jesus Predicts Peter’s Denial

31 And the Lord said,[c] “Simon, Simon! Indeed, Satan has
asked for you, that he may sift *you* as wheat.
32 “But I have prayed for you, that your faith should not
fail; and when you have returned to *Me,* strengthen your
brethren.”
33 But he said to Him, “Lord, I am ready to go with You,
both to prison and to death.”
34 Then He said, “I tell you, Peter, the rooster shall not
crow this day before you will deny three times that you
know Me.”

Supplies for the Road

35 And He said to them, “When I sent you without money
bag, knapsack, and sandals, did you lack anything?” So
they said, “Nothing.”
36 Then He said to them, “But now, he who has a money
bag, let him take *it,* and likewise a knapsack; and he who
has no sword, let him sell his garment and buy one.

37 “For I say to you that this which is written must still be
accomplished in Me: *‘And He was numbered with the*
transgressors.’[d] For the things concerning Me have an
end.”
38 So they said, “Lord, look, here *are* two swords.” And He
said to them, “It is enough.”

The Prayer in the Garden

39 Coming out, He went to the Mount of Olives, as He was
accustomed, and His disciples also followed Him. *Pray Against*
Temptation
40 When He came to the place, He said to them, “Pray
that you may not enter into temptation.”
41 And He was withdrawn from them about a stone’s
throw, and He knelt down and prayed,
42 saying, “Father, if it is Your will, take this cup away
from Me; nevertheless not My will, but Yours, be done.”
43 Then an angel appeared to Him from heaven,
strengthening Him.
44 And being in agony, He prayed more earnestly. Then
His sweat became like great drops of blood falling down to
the ground.[e]
45 When He rose up from prayer, and had come to His
disciples, He found them sleeping from sorrow.
46 Then He said to them, “Why do you sleep? Rise and
pray, lest you enter into temptation.”

Betrayal and Arrest in Gethsemane

47 And while He was still speaking, behold, a multitude;
and he who was called Judas, one of the twelve, went
before them and drew near to Jesus to kiss Him.
48 But Jesus said to him, “Judas, are you betraying the
Son of Man with a kiss?”

49When those around Him saw what was going to
happen, they said to Him, “Lord, shall we strike with the
sword?”
50And one of them struck the servant of the high priest
and cut off his right ear.
51But Jesus answered and said, “Permit even this.” And
He touched his ear and healed him.
52Then Jesus said to the chief priests, captains of the
temple, and the elders who had come to Him, “Have you
come out, as against a robber, with swords and clubs?
53“When I was with you daily in the temple, you did not
try to seize Me. But this is your hour, and the power of
darkness.”

Peter Denies Jesus, and Weeps Bitterly

54Having arrested Him, they led *Him* and brought Him
into the high priest’s house. But Peter followed at a
distance.
55Now when they had kindled a fire in the midst of the
courtyard and sat down together, Peter sat among them.
56And a certain servant girl, seeing him as he sat by the
fire, looked intently at him and said, “This man was also
with Him.” *Before and After*
57But he denied Him,[f] saying, “Woman, I do not know
Him.”
58And after a little while another saw him and said, “You
also are of them.” But Peter said, “Man, I am not!”
59Then after about an hour had passed, another
confidently affirmed, saying, “Surely this *fellow* also was
with Him, for he is a Galilean.”
60But Peter said, “Man, I do not know what you are
saying!” Immediately, while he was still speaking, the
rooster[g] crowed.

61 And the Lord turned and looked at Peter. Then Peter
remembered the word of the Lord, how He had said to him,
"Before the rooster crows,[h] you will deny Me three times."
62 So Peter went out and wept bitterly.

Jesus Mocked and Beaten

63 Now the men who held Jesus mocked Him and beat
Him.
64 And having blindfolded Him, they struck Him on the
face and asked Him,[i] saying, "Prophesy! Who is the one
who struck You?"
65 And many other things they blasphemously spoke
against Him.

Jesus Faces the Sanhedrin

66 As soon as it was day, the elders of the people, both
chief priests and scribes, came together and led Him into
their council, saying,
67 "If You are the Christ, tell us." But He said to them, "If
I tell you, you will by no means believe.
68 "And if I also ask *you,* you will by no means answer Me
or let *Me* go.[j]
69 "Hereafter the Son of Man will sit on the right hand of
the power of God."
70 Then they all said, "Are You then the Son of God?" So
He said to them, "You *rightly* say that I am."
71 And they said, "What further testimony do we need?
For we have heard it ourselves from His own mouth."

Luke 23

Jesus Handed Over to Pontius Pilate

1 Then the whole multitude of them arose and led Him to
Pilate.
2 And they began to accuse Him, saying, “We found this
fellow perverting the[a] nation, and forbidding to pay taxes to
Caesar, saying that He Himself is Christ, a King.”
3 Then Pilate asked Him, saying, “Are You the King of the
Jews?” He answered him and said, *“It is as* you say.”
4 So Pilate said to the chief priests and the crowd, “I find
no fault in this Man.”
5 But they were the more fierce, saying, “He stirs up the
people, teaching throughout all Judea, beginning from
Galilee to this place.”

Jesus Faces Herod

6 When Pilate heard of Galilee,[b] he asked if the Man were
a Galilean.
7 And as soon as he knew that He belonged to Herod’s
jurisdiction, he sent Him to Herod, who was also in
Jerusalem at that time.
8 Now when Herod saw Jesus, he was exceedingly glad;
for he had desired for a long *time* to see Him, because he
had heard many things about Him, and he hoped to see
some miracle done by Him.
9 Then he questioned Him with many words, but He
answered him nothing.
10 And the chief priests and scribes stood and vehemently
accused Him.
11 Then Herod, with his men of war, treated Him with
contempt and mocked *Him,* arrayed Him in a gorgeous

robe, and sent Him back to Pilate.

12 That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Taking the Place of Barabbas

13 Then Pilate, when he had called together the chief priests, the rulers, and the people,

14 said to them, “You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him;

15 “no, neither did Herod, for I sent you back to him;[c] and indeed nothing deserving of death has been done by Him.

16 “I will therefore chastise Him and release *Him*”

17 (for it was necessary for him to release one to them at the feast).[d]

18 And they all cried out at once, saying, “Away with this *Man,* and release to us Barabbas”—

19 who had been thrown into prison for a certain rebellion made in the city, and for murder.

20 Pilate, therefore, wishing to release Jesus, again called out to them.

21 But they shouted, saying, “Crucify *Him,* crucify Him!”

22 Then he said to them the third time, “Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go.”

23 But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.[e]

24 So Pilate gave sentence that it should be as they requested.

25 And he released to them[f] the one they requested, who
for rebellion and murder had been thrown into prison; but
he delivered Jesus to their will.

The King on a Cross

26 Now as they led Him away, they laid hold of a certain
man, Simon a Cyrenian, who was coming from the country,
and on him they laid the cross that he might bear *it* after
Jesus.
27 And a great multitude of the people followed Him, and
women who also mourned and lamented Him.
28 But Jesus, turning to them, said, "Daughters of
Jerusalem, do not weep for Me, but weep for yourselves
and for your children.
29 "For indeed the days are coming in which they will say,
'Blessed *are* the barren, wombs that never bore, and
breasts which never nursed!'
30 "Then they will begin *'to say to the mountains, "Fall on
us!" and to the hills, "Cover us!" '*[g]
31 "For if they do these things in the green wood, what
will be done in the dry?"
32 There were also two others, criminals, led with Him to
be put to death.
33 And when they had come to the place called Calvary,
there they crucified Him, and the criminals, one on the
right hand and the other on the left.
34 Then Jesus said, "Father, forgive them, for they do not
know what they do."[h] And they divided His garments and
cast lots.
35 And the people stood looking on. But even the rulers
with them sneered, saying, "He saved others; let Him save
Himself if He is the Christ, the chosen of God."
36 The soldiers also mocked Him, coming and offering
Him sour wine,

37 and saying, “If You are the King of the Jews, save
Yourself.”
38 And an inscription also was written over Him in letters
of Greek, Latin, and Hebrew:[i]

THIS IS THE KING OF THE JEWS.

39 Then one of the criminals who were hanged
blasphemed Him, saying, “If You are the Christ,[j] save
Yourself and us.”
40 But the other, answering, rebuked him, saying, “Do you
not even fear God, seeing you are under the same
condemnation?
41 “And we indeed justly, for we receive the due reward of
our deeds; but this Man has done nothing wrong.”
42 Then he said to Jesus, “Lord,[k] remember me when You
come into Your kingdom.”
43 And Jesus said to him, “Assuredly, I say to you, today
you will be with Me in Paradise.”

Jesus Dies on the Cross

44 Now it was[l] about the sixth hour, and there was
darkness over all the earth until the ninth hour.
45 Then the sun was darkened,[m] and the veil of the temple
was torn in two.
46 And when Jesus had cried out with a loud voice, He
said, “Father, *‘into Your hands I commit My spirit.’* ”[n]
Having said this, He breathed His last.
47 So when the centurion saw what had happened, he
glorified God, saying, “Certainly this was a righteous Man!”
48 And the whole crowd who came together to that sight,
seeing what had been done, beat their breasts and
returned.

49But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things. *Welcoming Women into the Kingdom*

Jesus Buried in Joseph's Tomb

50Now behold, *there was* a man named Joseph, a council member, a good and just man.
51He had not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, who himself was also waiting[o] for the kingdom of God.
52This man went to Pilate and asked for the body of Jesus.
53Then he took it down, wrapped it in linen, and laid it in a tomb *that was* hewn out of the rock, where no one had ever lain before.
54That day was the Preparation, and the Sabbath drew near.
55And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.
56Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

Luke 24

He Is Risen

1Now on the first *day* of the week, very early in the
morning, they, and certain *other women* with them,[a] came
to the tomb bringing the spices which they had prepared.
2But they found the stone rolled away from the tomb.
3Then they went in and did not find the body of the Lord
Jesus.
4And it happened, as they were greatly[b] perplexed about
this, that behold, two men stood by them in shining
garments.
5Then, as they were afraid and bowed *their* faces to the
earth, they said to them, “Why do you seek the living
among the dead?
6“He is not here, but is risen! Remember how He spoke
to you when He was still in Galilee,
7“saying, ‘The Son of Man must be delivered into the
hands of sinful men, and be crucified, and the third day rise
again.’ ”
8And they remembered His words.
9Then they returned from the tomb and told all these
things to the eleven and to all the rest.
10It was Mary Magdalene, Joanna, Mary *the mother* of
James, and the other *women* with them, who told these
things to the apostles.
11And their words seemed to them like idle tales, and
they did not believe them.
12But Peter arose and ran to the tomb; and stooping
down, he saw the linen cloths lying[c] by themselves; and he
departed, marveling to himself at what had happened.

The Road to Emmaus

13 Now behold, two of them were traveling that same day
to a village called Emmaus, which was seven miles[d] from
Jerusalem.
14 And they talked together of all these things which had
happened.
15 So it was, while they conversed and reasoned, that
Jesus Himself drew near and went with them.
16 But their eyes were restrained, so that they did not
know Him.
17 And He said to them, "What kind of conversation *is* this
that you have with one another as you walk and are sad?"[e]
18 Then the one whose name was Cleopas answered and
said to Him, "Are You the only stranger in Jerusalem, and
have You not known the things which happened there in
these days?"
19 And He said to them, "What things?" So they said to
Him, "The things concerning Jesus of Nazareth, who was a
Prophet mighty in deed and word before God and all the
people,
20 "and how the chief priests and our rulers delivered Him
to be condemned to death, and crucified Him.
21 "But we were hoping that it was He who was going to
redeem Israel. Indeed, besides all this, today is the third
day since these things happened.
22 "Yes, and certain women of our company, who arrived
at the tomb early, astonished us.
23 "When they did not find His body, they came saying
that they had also seen a vision of angels who said He was
alive.
24 "And certain of those *who were* with us went to the
tomb and found *it* just as the women had said; but Him they
did not see."

25 Then He said to them, “O foolish ones, and slow of
heart to believe in all that the prophets have spoken!
26 “Ought not the Christ to have suffered these things and
to enter into His glory?”
27 And beginning at Moses and all the Prophets, He
expounded to them in all the Scriptures the things
concerning Himself. *The Suffering Christ*

The Disciples’ Eyes Opened

28 Then they drew near to the village where they were
going, and He indicated that He would have gone farther.
29 But they constrained Him, saying, “Abide with us, for it
is toward evening, and the day is far spent.” And He went
in to stay with them.
30 Now it came to pass, as He sat at the table with them,
that He took bread, blessed and broke *it,* and gave it to
them.
31 Then their eyes were opened and they knew Him; and
He vanished from their sight.
32 And they said to one another, “Did not our heart burn
within us while He talked with us on the road, and while He
opened the Scriptures to us?”
33 So they rose up that very hour and returned to
Jerusalem, and found the eleven and those *who were* with
them gathered together,
34 saying, “The Lord is risen indeed, and has appeared to
Simon!”
35 And they told about the things *that had happened* on
the road, and how He was known to them in the breaking of
bread.

Jesus Appears to His Disciples

36Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.”

37But they were terrified and frightened, and supposed they had seen a spirit.

38And He said to them, “Why are you troubled? And why do doubts arise in your hearts?

39“Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

40When He had said this, He showed them His hands and His feet.[f]

41But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?”

42So they gave Him a piece of a broiled fish and some honeycomb.[g]

43And He took *it* and ate in their presence.

The Scriptures Opened

44Then He said to them, “These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me.”

45And He opened their understanding, that they might comprehend the Scriptures. *Jesus’ Last Words*

46Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise[h] from the dead the third day,

47“and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

48“And you are witnesses of these things.

49“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem[i] until you are endued with

power from on high.”

The Ascension

50 And He led them out as far as Bethany, and He lifted
up His hands and blessed them.
51 Now it came to pass, while He blessed them, that He
was parted from them and carried up into heaven.
52 And they worshiped Him, and returned to Jerusalem
with great joy,
53 and were continually in the temple praising and[j]
blessing God. Amen.[k]

Luke

Luke 1:1

Also known as: The “beloved physician” (Col. 4:14).

Home: Possibly Antioch of Syria; later Philippi and other cities where Christian communities grew.

Background: Born into an educated and cultured Gentile family.

Occupation: Physician; later, historian, author, and evangelist.

Best known for: Writing the books of Luke and Acts (about one-fourth of the New Testament), with an emphasis on prayer, the work of the Holy Spirit, and the gospel’s impact on outliers of Jewish culture, including Gentiles, women, and the poor.

More: *Luke is one of several health care workers in the Bible. To learn about some others, see “Worthy Physicians” at Job 13:4.*

Think About It: *What has Luke taught you about how to live for Jesus (browse the books of Luke and Acts for possibilities)?*

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The Gospel Is for Everyone

Luke 1:1–4

Luke addressed both his Gospel and the Book of Acts to "Theophilus" ("Beloved of God"). Little is known about Theophilus, leading to considerable speculation over the centuries. The name could refer to either an individual or a group. It may have been a given name or a name adopted after conversion, a common practice among early Christians. The title "most excellent" indicates high rank in Roman society, but Acts 1:1 omits the phrase.

The content and scope of Luke's writings imply that Luke wrote for Gentile readers, emphasizing that Jesus is for everyone, not just Israel. Forgiveness and salvation are freely available to every person, regardless of ethnicity, gender, or social status. Luke showed that the Good News is for . . .

- Samaritans (Luke 9:52–56; 10:30–37; 17:11–19);
- Gentiles (2:32; 3:6, 8; 4:25–27; 7:9; 10:1; 24:47);
- Jews (1:32, 33, 54);
- women (1:26–56; 7:36–50; 8:1–3; 10:38–42);
- outcasts such as tax collectors, widows, lepers, and the disabled (3:12; 4:27; 5:27–32; 7:11–15, 22, 23, 37–50; 14:1–6; 15:1; 17:12; 19:2–10);
- the poor (1:53; 2:7; 6:20; 7:22); and
- the rich (19:2; 23:50).

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Our Works, Not Our Savvy or Power

Luke 1:5

The Herod mentioned in Luke 1:5 was a charming, brilliant, and intelligent politician. Yet this man, known as "Herod the Great," was a part of a dynasty that has lived in infamy for its violence, incest, and intrigue. Our works, not our savvy or power, is the true mark of brilliance and intelligence.

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A Statement of Integrity

Luke 1:18, 19

When Zacharias doubted the news that he and his wife would have a son, his disbelief was based in part on their advanced age. But his scoffing also implied a lack of trust in the messenger. The angel offered a simple response: “I am Gabriel, who stands in the presence of God.”

Gabriel did not argue with Zacharias. He did not give evidence of his honesty. He simply declared his position before God. If Gabriel were a liar, God would have banished him long ago. His continued presence before the Lord was a sign of his absolute trustworthiness. No one who deals treacherously can stand before God (Hab. 1:13). If we know God, we are to be like Him (2 Pet. 1:3, 4; 1 John 3:2). Because He is faithful and true (Rev. 3:14; 19:11; 22:6), we must be faithful and true.

It would be impressive if the claim “I am a Christian” established integrity. But too often that claim implies low levels of trustworthiness. Self-proclaimed Christian businesspeople sometimes fail to pay their bills, abuse contracts, do sloppy work, or make excuses for broken promises and cruel behavior. Churches and ministries sometimes cheat vendors, shortchange employees, alienate people from certain backgrounds, or misrepresent the gospel through teaching non-biblical principles.

If Gabriel’s confident statement could confirm his integrity, our own faithful actions should erase all doubt about our honesty. Of all people, Christ’s followers should be known for their unimpeachable integrity.

More: *For more on the importance of integrity, see “Integrity Incites Jealousy, and Respect” at Dan. 6:1–5.*

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The Lord's Maidservant

Luke 1:38

Mary of Nazareth might have been no more than fifteen years old when the angel Gabriel appeared to her (Luke 1:26, 27). His startling announcement that she would soon bear the Son of God signaled the end of her normal life.

Mary would be the subject of rumors and gossip from that moment on. Her husband-to-be had every right to publicly end their betrothal, exposing her to public humiliation. Even if Joseph "put her away secretly" (Matt. 1:19), circumstances would force her to return in shame to her father's house or to survive on her own by whatever means she could.

Faced with a bleak future through no fault of her own, Mary had plenty of reason to balk at Gabriel's message. Yet she instead accepted her assignment without reservation. "Behold the maidservant of the Lord!" Mary replied. "Let it be to me according to your word" (Luke 1:38). She found at least part of her safe haven in Joseph, who committed to walking beside her on the strange and difficult path ahead.

Mary also found relief in visiting her relative Elizabeth. Mary arrived during the third trimester of Elizabeth's pregnancy (1:39–56) and likely helped Elizabeth prepare for her baby at the same time that she acquired what she needed to set up a home with Joseph. Mary must have soaked up wisdom by listening to this older, righteous woman and observing her marriage to Zacharias.

Once Jesus was born and the family had established themselves in Nazareth (2:39, 40), Mary probably settled into homemaking routines. With her baby strapped to her back or slung over her shoulder, she drew water, baked bread, spun wool, and more (see "Jewish Homemaking" at Mark 1:29–31).

Luke recorded the family's obedience to Jewish law—having Jesus circumcised (Luke 2:21), observing Mary's ritual purification (2:22), and presenting their son along with an appropriate sacrifice at the temple (2:22–24). Mary likely provided Jesus' earliest instruction in the Scriptures.

The New Testament reveals little of Mary after Jesus was born. She is not listed among Jesus' earliest followers, and on one appearance in the narrative, her son seemed to treat her with detachment (8:19–21; 11:27, 28). Nevertheless, she stood at the cross (John 19:25–27) and was among those who gathered together to await the Holy Spirit's arrival (Acts 1:14).

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The Good News in Mary's Song

Luke 1:46–55

Mary's much-loved song contains more than a mother's private praise. Her words celebrate God's care for struggling people in any society and situation. Known as the Magnificat (from *magnificare*, the first word in the Latin version), the song voices Mary's awe regarding the great things the Lord has accomplished (Luke 1:49). Notice who receives God's help: the "lowly," including Mary (1:48, 49, 52); those who fear Him (1:50); the hungry (1:53); and the oppressed people of Israel (1:54). In contrast, the Lord scatters the proud (1:51); puts down the mighty (1:52); and sends away the rich empty-handed (1:53).

Jesus' birth is good news for the lowly. He was born into poverty, so the humble can identify with the Savior right from His birth. They can count on His mercy, which comes to "those who fear Him from generation to generation" (1:50).

More: *For more on the poverty that Jesus and His family felt firsthand, see "The Gifts of the Magi" at Matt. 2:11. Throughout His ministry, wealth remained an important topic for Jesus. See "Stop Worry" at Matt. 6:19–34.*

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The Census

Luke 2:1–3

Scripture mentions several major government censuses, including this one conducted when Quirinius was imperial legate in the Roman

province of Syria.

Censuses were crucial for the purposes of taxation, administration, military planning and conscription, recruitment of volunteer and forced labor for public works projects, and for tithes and offerings to maintain religious institutions. Caesar Augustus used censuses to inventory his empire's resources and needs, to raise money, and to allocate troops. The Romans are believed to have held an empire-wide census every fourteen years, and such a census may be the count that Luke records.

Although censuses served legitimate needs, registration was seen by many as a means of exploitation, especially when the government ruled without the consent of the governed and with little concern for their welfare. This was the situation in Israel under the Romans, but God nevertheless used a census to move Joseph and Mary to Bethlehem, where Jesus was born in keeping with His plan.

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A Lowly Sacrifice for the Highest

Luke 2:22–24

The sacrifice offered by Jesus' family proves that He was born into poverty. The Law required a woman to offer a lamb on the occasion of a birth, but the poor were allowed to instead bring two turtledoves or pigeons (Lev. 12:6–8). The heart matters much more than the finances.

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Simeon Sees

Luke 2:25–35

Nothing stood out about Simeon that qualified him to take the Christ child in his arms and bless Him. The Bible does not portray him as a recognized religious leader, and he had no special authority. His only credential was that he was a "just and devout" man who walked closely with the Holy Spirit.

What better credential is there?

Simeon ("Heard") shows how God honors those who give themselves to Him in humility and worship. Despite Simeon's "lowly" position when it came to formal religious training, Simeon somehow knew that the Redeemer would arrive not as a ruler wrapped in Jewish nationalism, nor as a zealot with a violent political agenda, but as a Baby swaddled in His parents' loving arms. His kingdom would be a stumbling block to some and the Rock of salvation to others, both Jew and Gentile. Simeon also foresaw that this newborn Son's destiny would cause severe pain to the young couple who stood before him, but that the painful events of His life would reveal "the thoughts of many hearts" (Luke 2:34, 35).

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Anna Bears Witness

Luke 2:36–38

Anna lingered daily in the temple, serving God with fasting and prayer. As a prophet she was known for spiritual wisdom and for proclaiming God's words. When Joseph and Mary presented Jesus at the temple, Anna recognized Him as Israel's rescuer. Her prayers had no doubt expressed a longing for God's Anointed. Her years in the temple hearing the Scriptures read aloud had given her a thorough knowledge of messianic prophecies.

Along with Simeon, Anna testified to Jesus' identity as God's Redeemer. As a woman her word would have counted for little in Jewish courts, but Luke was inspired to include her in his Gospel. She highlights a change that Jesus the Redeemer would bring about. Among His followers, women would no longer be regarded as untrustworthy witnesses. They were full members of a new community of faith.

More: *Another woman became a key witness after Jesus' resurrection. See "Mary the Reliable Witness" at Luke 8:2. Just as many women were important to the early church, they have continued to play essential roles in spreading God's message over the centuries and across the world.*

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Jesus the Student

Luke 2:46, 47

The scene of Jesus learning in the temple suggests that He was not born into the world already possessing all the knowledge He would need. Although the young boy's abilities impressed His elders, He apparently needed to engage in the same process of lifelong learning as every other human being. Once again, Jesus taught us how to live as a human; learning is part of living to honor God.

The rabbis whom Jesus encountered in the temple courtyard were Judaism's preeminent experts. They researched Old Testament law, developed rabbinical traditions, and applied both to contemporary issues. Some sat on the Jewish Council. They regularly discussed religious and legal topics in the temple for anyone to hear (Matt. 6:5; 7:28, 29; 23:1–7).

Twelve-year-old Jesus was considered a man, and Luke portrays Him as an exemplary student. He went to the temple to learn about God's law, listening carefully and asking about His "Father's business" (Luke 2:49). He humbly subjected Himself to the discipline of learning (2:51, 52). His turn to teach would come later; for now, He accepted the role of student.

Jesus is an obvious model for all of us who attend school or who need to learn on the job or elsewhere. We need to gain all we can from the best teachers we can find, bringing with us our most humble and teachable attitudes.

More: *Daniel shows how to make the most of educational opportunities. See "A Secular Education" at Dan. 1:4. History features countless stories of educators who changed their students' lives as result of their faith.*

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New Testament Rulers
(Luke 3:1)

The Roman empire was far less centralized than most wide-ranging domains. A surprisingly small bureaucracy and army managed a system that functioned for nearly a thousand years. But the empire's success depended on the goodwill of its subjects. Peoples that complied with Rome enjoyed relative leniency. By granting a degree of autonomy to these nations, Rome could concentrate its limited armed forces on more troubled areas. Rome's brutal response to rebellion deterred revolt and created an incentive to remain loyal to Caesar and his empire.

Thanks to Luke's list of Roman officials, we can almost name the day when Jesus began His public ministry. The accompanying timeline shows major political leaders of the Roman empire and Palestine in the first century.

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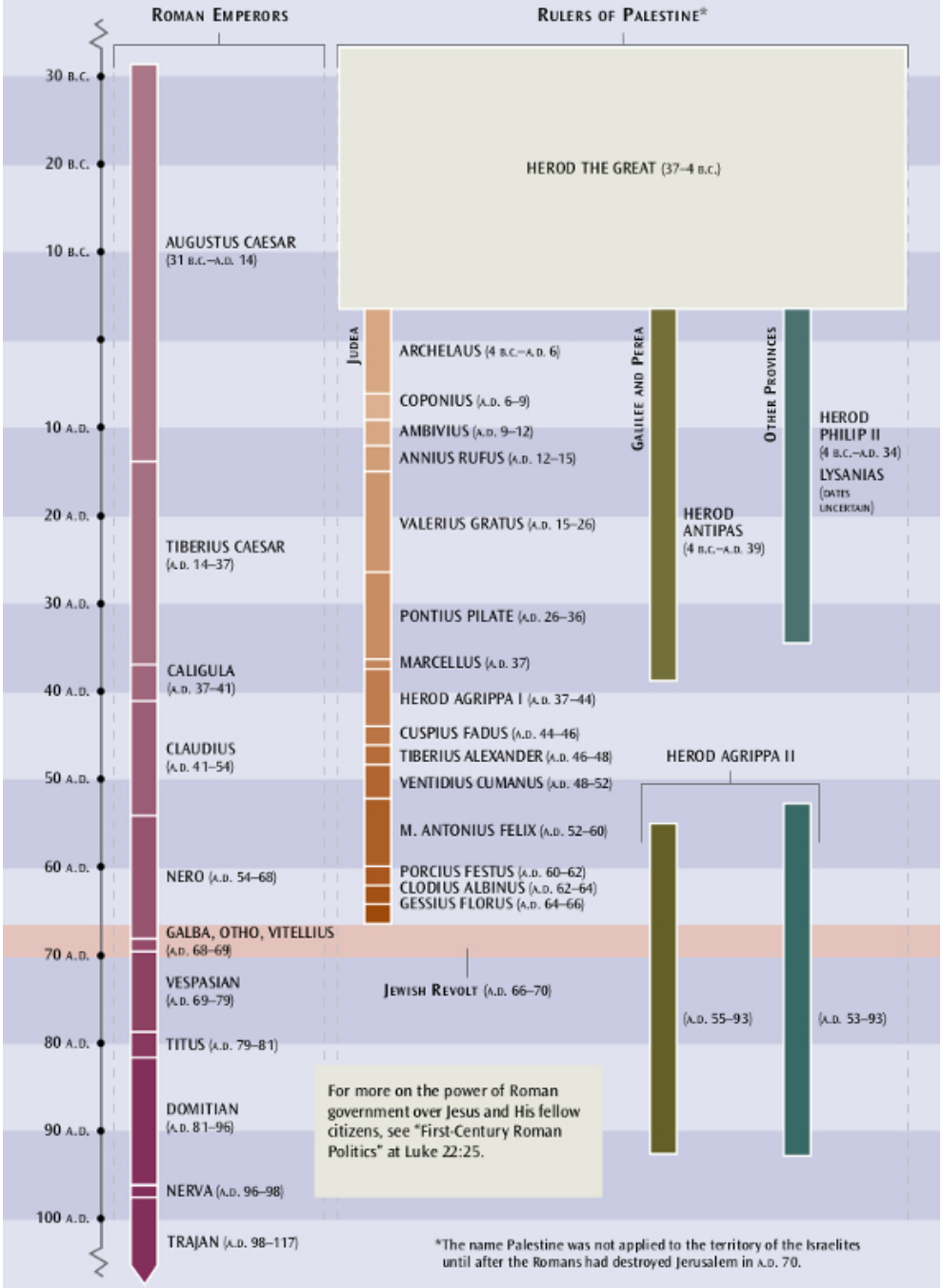

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Three Dangers of Power

Luke 3:14

The temptation for abuse always lurks in the shadow of power. This danger remains even when the leader seeks to lead with excellent intentions. As John responded to the Roman soldiers who policed Jerusalem, he struck at three potential concerns:

1. *Intimidation*. If we use power to control people too weak or too afraid to push back, we will find ourselves surrounded by resentful people.
2. *False accusations*. If we use power to blame others when things go wrong, people will learn not to point out our mistakes—and sooner or later it will come back to bite us.
3. *Discontent*. If we use power for our own benefit, our appetite for control and selfish gain will never be satisfied.

More: *The gospel's power is the complete opposite of the selfish power that leads to intimidation, blame, and discontent. See "You Shall Receive Power" at Acts 1:8.*

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Jesus' Family Line

Luke 3:23–38

Passages like this genealogy and its counterpart in Matthew 1:1–16 are important parts of Jesus' story. By showing Jesus' descent from King David, the genealogies establishes His credentials as the

Messiah. The genealogies also show that Jesus was fully human in addition to being fully God. While modern skeptics question Christ's divinity, some in the first century doubted His full humanity. They wondered if He was an immaterial spirit, a "heavenly Jesus" who merely appeared to be human.

To answer that charge, Luke and others emphasized Jesus' real-world roots. Luke and Matthew describe His infancy, for example, to prove that despite His miraculous conception, He was born just like any other flesh-and-blood human being. Luke highlights Jesus' mother Mary and His earthly father Joseph. He also grounds the story in a precise moment of Roman and Jewish history (Luke 3:1, 2). Luke demonstrates that Jesus was not only the Son of God but also the Son of Man.

More: *Compare Luke's list of Jesus' forebears with "Jesus' Family Tree" at Matt. 1:1–16. See also "The Purpose of Genealogies" at Gen. 5:1 and "Genealogies: Records of God's Grace" at 1 Chr. 1:29.*

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Inherited Pain

Luke 3:36–38

The list of Jesus' ancestors shows His direct connection to broken people, a reality that offers hope to all of us who are haunted by inherited pain. Early in the biblical record we find family members with profound problems:

- *Adam* (Luke 3:38) disobeyed God and lost his place in the perfect setting of the Garden of Eden (Gen. 3:23, 24).
- *Seth* (Luke 3:38) was conceived out of grief over the murder of one son and the alienation of another. His heartbroken mother saw him as a gift from God to ease the pain of her loss (Gen. 4:25).
- *Noah* (Luke 3:36) embarrassed his sons with his alcohol abuse, exposing himself during a drunken stupor (Gen. 9:20–23).

The people in Luke's genealogy are more than names on a list. Each one was a real person with real problems, just like us.

More: *See "The Women in Jesus' Genealogy" at Matt. 1:3–6.*

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Tempting Circumstances
Luke 4:1–13

For each of the temptations that Jesus faced there is an intriguing environmental backdrop. Satan enticed Him to sin in three distinct settings:

- In a *desert* (or *wilderness*) (Luke 4:1–4). The ancients believed that deserts were inhabited by spirits engaged in constant warfare. Some early church fathers even secluded themselves in desert caves to battle evil spirits and develop spiritual disciplines. Unfortunately, like some modern believers who go overboard in secluding themselves from "secular" culture, some of these early Christians fell out of touch with the everyday problems of the world outside. Centuries earlier, Israel had faced major difficulties in the desert. They rebelled against God and wandered the wastelands for forty years before entering the Promised Land, all because they failed to trust the Lord to protect them and provide for their needs (Num. 14:1–35). When we commit the same error today, we may find ourselves in an emotional or spiritual wasteland, wandering and weary until we turn our hearts back to God.
- On a *mountain* (Luke 4:5–8). In ancient times, mountains were riddled with idolatrous religious shrines. Since its earliest days, Israel had battled the dark lure of these places, sometimes unsuccessfully. Christians today face similar temptations when we buy into the idea that we aren't truly living if we aren't continually seeking life's peak experiences. As we chase thrill after thrill, each more exciting and extreme than the last, we run the risk of setting up idols in God's

place. By putting our desire for pleasure above our desire for God, we are worshiping whatever satisfies our craving.

- In a *city* (Luke 4:9–13). As they stood on the pinnacle of the temple, Satan bid Jesus to take command of the holy city of Jerusalem. Jerusalem and its temple were at the center of Israel's spiritual life. Gaining power over the hearts and minds of those around us, especially in a place we love and revere, can tempt us to abuse that power by forcing others to bend to our will. But like Jesus, we should uphold people's rights to make their own decisions. Jesus came to set people free, not to enslave them. They were already in bondage of sin. The world didn't need a dictator. It needed a Savior.

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The Risk Outweighs the Reward

Luke 4:5–8

Satan promised Jesus authority over all the world's kingdoms. The father of lies (John 8:44) spoke truthfully when he bragged, "This [authority] has been delivered to me, and I give it to whomever I wish" (Luke 4:6). Yet Satan neglected to mention who had given him that power. It was from God the Son Himself, who possesses authority over the entire universe (Col. 1:15–17).

Yet Jesus did not respond by claiming His rightful authority. And instead of focusing on the benefits of Satan's offer, He responded to its cost: Satan demanded that Jesus reject His Father as the God who alone deserves worship.

Jesus felt real temptation, the same powerful lure toward evil that we struggle against. His response compels us to ask: When someone entices us with an offer that promises everything we might hope for, can we see past the upside to analyze the downside? The benefits may be attractive, but at what cost? If we are required in any way to compromise our Lord's commands, values, or honor, then the price is simply too high. We need to respond as Jesus did: "Get behind Me, Satan!" (Luke 4:8).

More: *Jesus' temptation was a major event in His life and in His preparation for ministry. Matt. 4:1–11 and Mark 1:12, 13 also record the scene. Moses also confronted the "passing pleasures of sin," but, like Jesus, he resisted (Heb. 11:24–26).*

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Mapping the Life of Jesus
Luke 4:14

1. Jesus is born at Bethlehem (Luke 2:1–7).
2. Joseph, Mary, and Jesus flee to Egypt to escape King Herod (Matt. 2:13–15).
3. Jesus grows up in Nazareth of Galilee, where His father is a carpenter (Matt. 2:19–23).
4. At age 12, Jesus makes a pilgrimage with His parents to the temple at Jerusalem, where He converses with teachers of the Law (Luke 2:41–50).
5. Jesus is baptized in the Jordan River by John the Baptist (Matt. 3:13–17; John 1:29–34).
6. Jesus goes into the wilderness for 40 days, where He is tested by Satan (Matt. 4:1–11).

7. Launching His ministry in Galilee, Jesus turns water into wine at Cana (John 2:1–11), preaches in His hometown synagogue at Nazareth (Luke 4:16–30), and performs healing miracles in and around Capernaum; His fame spreads as far north as Syria (Matt. 4:23–25).
8. Jesus calls twelve men to follow Him as His disciples (Luke 6:12–16) and delivers the Sermon on the Mount (Matt. 5–7; Luke 6:20–49).
9. Jesus brings His message to the Samaritan city of Sychar (John 4:1–42) and heals ten lepers from Samaria (Luke 17:11–19).
10. Jesus raises Lazarus from the dead at Bethany (John 11).
11. Jesus teaches in Jerusalem, where He is eventually arrested, tried, and crucified, but rises from the dead (Mark 14–16).
12. The Lord Jesus ascends to heaven from the Mount of Olives east of Jerusalem (Acts 1:9).

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A Surprising First Message

Luke 4:16–27

Jesus launched His public ministry with a dramatic first sermon in the synagogue of His hometown, where He announced that God had chosen and anointed Him to preach the Good News (Luke 4:18; compare Is. 61:1, 2).

When Jesus said that the “acceptable year of the Lord” had arrived (Luke 4:19), He was referring to the Old Testament concept of the Year of Jubilee (Lev. 25:8–19). Every fifty years, the Israelites were to free slaves, cancel debts, and restore land to its original owners. Jesus communicated His intention to radically change people’s lives not only spiritually but also sociologically and economically.

Jesus’ claims startled His listeners for at least two reasons. First, He began by reminding His listeners of God’s target audience for the Good News: the poor, brokenhearted, imprisoned, blind, and oppressed.

At first the people welcomed His message (Luke 4:22). They may have assumed that Jesus was speaking figuratively about them. But

they soon began to question His right to make these claims. “We know this guy, don’t we?” they more or less said (4:22). “Isn’t He Joseph’s boy? Isn’t He one of us? How can He be the one to fulfill Isaiah’s prophecy?”

Jesus also shocked His neighbors when He praised a poor foreigner, a widow of Sidon (4:25, 26), demonstrating that God works outside of Israel and cares about women. Jesus was likewise impressed by God’s work in the Syrian general Naaman (4:27). Both cases indicated that prophets frequently had to bypass Israel to find people who were ready to respond to God.

This radical message disturbed the small-town community of Nazareth. As the synagogue’s delegate (see “The Synagogue” at Mark 1:21), the people must have loved the way young Jesus read the Scriptures. But they must also have been concerned about preserving orthodoxy and reversing the region’s reputation as the home of rebels and sinners who were either ignorant or disrespectful of the Law. Once Jesus’ neighbors caught His real meaning—that His heroes reached beyond the usual Jewish models—they rejected Him. In fact, in their rage they almost killed Him (Luke 4:28, 29).

How would we respond to similar situations today? Do we live for the status quo, or are we willing to rethink and even reinvent our ideas about who is welcome in God’s kingdom? How will we be a welcoming force in this process? As we ponder these questions, we should ask ourselves another: Is there anything more tragic than seeing Jesus pass through our midst and go on His way (4:30)?

More: *Jesus had plenty to say about responding to the needy and broken around us. See “Evidence of God” at Matt. 11:2–6.*

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Prophets Old and New

Luke 4:17–21

King Uzziah reigned over Judah for a span of fifty-two years, longer than any previous king of Judah or Israel. Wise and powerful, Uzziah extended the nation’s territory and ushered in a season of

widespread prosperity. But his most significant achievement was that he sought to honor and obey God (2 Chr. 26:5).

Upon Uzziah's death, the Lord appeared to Isaiah in a vision and warned that the nation would soon face His judgment. The Lord asked, "Whom shall I send [to give this message to the people]? And who will go for Us?" Isaiah replied, "Here am I! Send me" (Is. 6:8).

God sent Isaiah to Judah knowing that almost everyone would reject his message (6:10). Jesus found in the story of Isaiah's call a foreshadowing of His own rejection by His peers (Matt. 13:14, 15). Yet the Lord must also have blessed Isaiah's predictions: no other Old Testament prophet made as many references to the coming Messiah.

Many modern Christians scoff at the idea that the Israelites were so unresponsive to their prophets' messages. But it's easy to judge other people's mistakes, especially when we assume that the age of the prophets has long been over. But is it possible that we are as guilty as the Israelites in ignoring the voices of our generation? Prophecy is often more about speaking the truth for today than foretelling the future (see "The Purpose of Prophecy" at Is. 48:5). How do we respond when someone confronts us with a truth that is hard to swallow? Do we thank them kindly and mend our ways? Or do we stubbornly push them away, gossip about them, or even work in opposition to them?

More: *Isaiah often portrayed the Messiah as a suffering servant, a role that Jesus fulfilled. See "The Suffering Christ" at Luke 24:27. Esther John, who was born a Muslim, converted to Christianity after reading God's promise of a suffering servant in Is. 53.*

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The Spirit of the Lord Is upon Us

Luke 4:18

When Jesus spoke to the hometown crowd of Nazareth, He declared "The Spirit of the LORD is upon Me," applying an Old Testament prophecy to Himself (Is. 61:1, 2).

The promise said that the Messiah would arrive and do everything foretold in the ancient text. But the passage went on to describe another astonishing fact about the days after the Messiah's initial work: "You shall be named the priests of the LORD, they shall call you the servants of our God" (61:6).

This would be a radical change. Ministry would no longer belong only to priests, rabbis, and other professional clergy. It would belong to all of God's people. Just as the Spirit of the Lord enabled Jesus to accomplish God's work, so the Spirit would empower His followers to act as God's emissaries to the world.

God's work is never accomplished entirely by people who draw a paycheck from a church or ministry. God has empowered all of us with His Spirit. But are we carrying out His assignments—or are we waiting for someone else to do the work?

More: *Paul affirmed the idea of everyday believers carrying out the work of God in Eph. 4:12, 13. Likewise, Peter calls us "a royal priesthood" in 1 Pet. 2:9. Martin Luther set the Protestant Reformation in motion by promoting the idea in 1 Pet. 2:9, 10 of the priesthood of every believer—the right and responsibility of every Christian to read the Scriptures and teach others about the gospel.*

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He Healed So Many

Luke 4:40

Jesus backed up His messianic claim by healing the sick, and His followers later used similar miracles to authenticate their message. Healing demonstrated Christ's divine power over disease and infirmity. It also revealed God's compassionate heart. The Great Physician and the apostles treated people coping with a wide variety of conditions.

The Bible mentions more than 40 specific diseases and disabilities and frequently alludes to sickness and health issues. It accepts that health issues are universal, inescapable, and problematic.

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The World of the Fishermen

Luke 5:1–11

On the Sea of Galilee, fishing was big business. This famous body of water eight miles wide and thirteen miles long lay beside a fertile plain. Nine cities crowded its shorelines in Jesus' day, each with no fewer than fifteen thousand citizens. The region's total population may have surpassed that of Jerusalem.

The names of the Galilean towns reflect the fishing industry's importance to the life and economy of the area. For example, at Tarichaea, another name for Magdala that means "The Place of Salt Fish," workers packed their catches for shipment to Jerusalem and export to Rome. Bethsaida—a place where at least four fishermen left their nets to follow Jesus (Matt. 4:18–22; John 1:44)—means "House of Fishing." Most of the town was employed in the fishing industry.

Shoals just offshore were a fisherman's dream. Hundreds of fishing boats trawled the lake, and Galileans ate little meat besides fish. It came highly salted, since there was no other way of preserving a catch.

Two kinds of nets were used—the *sagēnē* and the *amphiblēstron*. The *sagēnē* (Matt. 13:47) was larger. Fitted with both weighted and buoyant material, it stood almost upright in water and bagged fish as it was dragged behind a boat. The smaller *amphiblēstron* was shaped like an umbrella and cast off the side of a boat (compare Mark 1:16).

The fisherman's day did not end when he returned to shore. Washing and mending nets, preserving fish, maintaining boats and supplies, training and supervising crews, and negotiating with merchants and others in the shipping industry made for long, tiring hours. They teach us much about how to do our work in honor of Jesus Christ.

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The Leper's Burden

Luke 5:12–15

Throughout the era of both the Old and New Testaments, leprosy was thought to be highly contagious and hereditary. It was regarded as divine punishment for sin, although specific biblical examples were rare (two exceptions include Miriam, Num. 12:9, 10; and Uzziah, 2 Chr. 26:16–23).

The Law described leprosy's diagnosis and treatment (Lev. 13). If a priest detected suspicious symptoms—pimples, scabs, sores, nodules, or white spots on the skin—he ordered a seven-day quarantine of the infected person to protect the rest of the society. If the symptoms did not fade away within a week, another week of quarantine was prescribed.

Weeks could drag into months and months into years. The quarantined became social outcasts who lived outside the Israelite camp. They fended for themselves as best they could. Some may have received occasional supplies from relatives, but most were reduced to begging.

Those who actually had the dreaded disease slowly wasted away. As the disease deadened sensation, lepers easily injured themselves without feeling pain, leading to deformity and "flesh . . . half-consumed" (Num. 12:12) and eventually, death.

Quarantines never cured a leper. Without modern preventive medicine and treatments, the people had to rely on God's intervention. He healed Moses (Ex. 4:6, 7), Miriam (Num. 12:11–15), and Naaman (2 Kin. 5:1–15) to reveal His power and call people to follow Him. When Jesus healed lepers, He likewise demonstrated His character and power and caused people to turn to Him.

Sulfone drugs and better hygiene make leprosy relatively rare today. Now known as Hansen's Disease, the once-dreaded malady has been virtually eliminated in developed nations. Elsewhere, however, some people do continue to contract the disease and are even forced to live in "leper colonies," sometimes for life, even after they have been cured.

Every modern society, developed or not, still maintains an unwritten code against people it pushes to the margins. The disease of leprosy may be a minor issue compared to the past, but we still find plenty of reasons to create outcasts. The term *social leper* says it all. But there is no room for the high and mighty in God's kingdom. If we want to show Jesus that we are serious about our faith, we must show unfettered compassion to "the least of these" (Matt. 25:31–46).

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Lord of the Sacred and the Secular

Luke 6:1–5

The Sabbath was so revered by the Pharisees that they criticized Jesus and His friends grabbing a handful of grain, an act that violated their uncompromising view of separation between rest and work. Jesus countered by reminding them that King David and his warriors once entered the temple and ate the ceremonial showbread (compare 1 Sam. 21:1–6).

Jesus challenged the Pharisees' view of holiness. More significantly, He also established Himself as the Lord of the Sabbath and of all creation (Luke 6:5; Col. 1:15–18). As Lord, He was free to determine what was permitted on the Sabbath day of rest. He could not be boxed in by subjective categories of the sacred and the secular. He is Lord of all.

Jesus is Lord of every part of life we consciously dedicate to Him—and every part of life that we don't. He is Master of everyone and everything in all times and places. It is not possible for one particular day or person or thing to be more sacred than any another, because all belongs to Him. We might try to limit His authority, but His sovereignty is boundless and absolute.

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Jesus Confronts the Legalists

Luke 6:1–11

A hike through a grain field turned unpleasant when Jesus and His disciples came across some Pharisees. Always scrutinizing others for infractions of their rules, they objected to the disciples "harvesting"

grain in violation of the Sabbath. They did not care that the men were hungry, or that a handful of grain amounted to nothing more than a snack.

The Pharisees had lost sight of the Law's intent and took upon themselves the impossible task of earning God's favor through moral perfectionism. The more they labored to keep the Law, the more they became wrapped up in an ever-expanding list of man-made rules. They ripped Scripture out of context or added their own interpretations to judge others by their unattainable standards. Because the Pharisees lacked any understanding of God's compassion and grace, they had no room for even normal behavior like satisfying hunger.

Jesus challenged the Pharisees with the same Scriptures they claimed to honor (Luke 6:3, 4). Matthew records that He confronted their most basic attitudes, pointing out that they loved tradition more than the mercy that God values (Matt. 12:7). But the critics only seemed to harden in their legalism, continuing to stalk Jesus on another Sabbath as He visited one of their synagogues (Luke 6:6, 7).

Intolerant legalists might be the hardest people of all to reach with the message of God's love. Jesus never won the Pharisees over as a group. But neither did He allow their abuse of Scripture to go unchallenged. He calls us to demonstrate love above all—even to people who value rules and being right more than they value mercy. There is a chance we may win some of them over to God's grace and freedom in Christ.

More: *No one knows for sure why God favored Abel's sacrifice over Cain's, but one possibility is that Cain's offering was motivated by a spiritually empty preoccupation with ritual whereas Abel's heartfelt offering embraced the meaning behind it—our need for atonement for our sins. Read the story of Cain and Abel at Gen. 4:1–15. One Pharisee who did respond to the gospel was Saul of Tarsus, who went on to become Paul, one of Christianity's most important evangelists and theologians, and author of numerous letters of the New Testament. Read about his dramatic conversion at Acts 9:1–22. See also "Saul's Power of Ideas" at Acts 13:9.*

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Loving Our Enemies
Luke 6:27–31

Old Testament law commanded Hebrews to love their neighbors (Lev. 19:18), but Jesus challenged His followers to love even their enemies. Later, a lawyer would ask Him, "Who is my neighbor?" (Luke 10:29). Here we might wonder, "Who are our enemies?"

Christians might picture enemies as people we find unpleasant or simply dislike. But Jesus meant something far stronger. He was talking about people we truly despise or who despise us. People who have harmed us or stolen from us or actively pursued our destruction. People we consider repulsive, frightening, or even inhuman.

Jesus' listeners knew exactly what, even who, He was talking about. A huge crowd had gathered (6:17) that included Gentiles from the seacoast cities of Tyre and Sidon. For generations these centers of Baal-worship had tempted God's people with idolatrous ideas and practices. Also present were troops of the Roman occupation, men who exploited the Jews through political manipulation and oppressive taxation.

So it was immediately clear to the crowd that their enemies were those likely to curse and shame them (6:28), strike and rob them (6:29), or exploit them and never look back (6:30). "Love your enemies," Jesus told them. Love those you hate and those who hate you.

More: *Jesus addressed the issue of loving one's neighbor on another occasion. See "Love Every Neighbor" at Luke 10:27–37. Corrie ten Boom called on God's power to express Jesus' command to love her enemies, even forgiving a former prison guard from the concentration camp where she had been imprisoned during WWII, after recognizing him at a church service.*

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Mercy for All
Luke 6:29

Because Jesus often made strong statements with stark contrasts, it is tempting for us to dig for exceptions and qualifications to soften what He said. But we may end up distorting His message or missing His point altogether.

Jesus never told us to enable abusive people, or to accept their abuse. He was not setting a political agenda or social policy. He was not mandating a model for business and finance. He instead posed a straightforward yet tough challenge to His followers, those "who hear" (Luke 6:27): He wants to know if our relationship with Him makes a difference in how we treat people in need. Our response reveals our hearts. Do we meet needy people with mercy, as God Himself does? (6:36).

It is easy to love those who love us (6:32). It is simple to give when we know we will get back (6:34). But God loves people who do not love Him, and He gives to those who will never bother to thank Him (6:35).

God mercifully sees the needs of His enemies, and meets them. But do we? When faced with people in genuine need, do we pause to judge their character? Do we calibrate our response based on whether we approve or disapprove of their lifestyle, their appearance, or their apparent moral choices? Or do we simply see their needs and then do what we can to meet them?

Of course God can see into hearts and we cannot. Of course He has flawless assessments of people and wisdom about what to do and when to do it. We don't. But He will guide us. He will show us.

We may wisely question how far Jesus expects us to go. But we can be sure that God will show us practical ways to pass His mercy along to those in need, and to manage well those who would hurt us or others.

More: *Jesus' words sometimes sound extreme. For help making sense of them, see "You Have Heard That It Was Said" at Matt. 5:17–48.*

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No Such Thing as an Underclass in Jesus' Eyes

Luke 7:20–23

Almost every society in biblical times had a large underclass, people struggling just to survive. Often congregating in the cities, they were the poor, sick, disabled, blind, insane, or demon-possessed. They were widows, orphans, lepers, runaways, outcasts, and refugees. Few cultures provided for the destitute, and so these persons remained largely powerless to improve their condition. Many resorted to begging, stealing, slavery, and prostitution to meet their basic needs.

Jesus intentionally directed much of His life and ministry to people like these. In His inaugural sermon at Nazareth, He declared that He had come to bring them the gospel (Luke 4:17, 18). In the opening of His Sermon on the Mount, He counted them among the "blessed" (Matt. 5:3–10). So it was no surprise that when John's disciples came to ask whether He was indeed the Messiah, they found Him ministering among the underclass (Luke 7:20, 21).

The early church continued this pattern. They used their resources to meet material needs among their members (Acts 2:44, 45; 4:32, 34, 35). They attracted the sick and afflicted (5:12–16). They appointed leaders to create and manage food distribution programs for widows (6:1–6). They donated famine relief (11:27–30). They urged new leaders to remember the poor (Gal. 2:10). They even evaluated their success in part by how much they were able to collect for the purpose of making charitable contributions (Rom. 15:26, 27).

Our world's population is swelling with an underclass of people on the edge of survival. God wants us to imitate Jesus and the early Christians in offering them good news. We can bring healing to their bodies and minds and souls, but only if we take their plight as seriously as our Savior did.

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The Gospel

Luke 7:22

Jesus said people could recognize Him as Messiah in part because "the poor have the gospel preached to them." What is the gospel? The Greek word translated *gospel* means "good news." The ultimate good news is that Jesus Christ has come as the Messiah, the Savior. He has lived, died, and risen from the dead to rescue people from sin and reunite them with God.

The Good News

The Good News is God's answer to some truly bad news. Apart from His intervention, the world would be without hope. As Paul declared in Romans, his monumental explanation of the gospel, "All have sinned and fall short of the glory of God" (Rom. 3:23). The price of our sin is death, not just the death of our physical bodies but the spiritual death of unending separation from God (Rom. 6:23). But God does not leave us to suffer in our sins. Paul writes, "While we were still sinners, Christ died for us" (5:8). Christ rose from the dead so that we can live anew (6:4).

The facts of Christ's death and resurrection are the core of the gospel message. They are grounded in real-world events (1 Cor. 15:1–4). Jesus' coming was like an emergency team arriving at an accident. The situation was not yet resolved, but the remedy was near.

The Gospel for the Poor

Jesus said His message was especially good news for the poor (Luke 7:22). In Nazareth, He had told the congregation of His hometown synagogue that He had come "to preach the gospel to the poor" (4:18). In the Sermon on the Mount, He told the poor they were blessed, "for yours is the kingdom of God" (6:20).

Jesus heralded an upside-down kingdom. While the world is constructed to benefit the privileged and powerful, His kingdom was meant for the destitute, wretched, broken, and hopeless, to anyone stripped of dignity and self-respect. The "poor in spirit" (Matt. 5:3) were not merely the humble. They were the humiliated, people whose spirits had been crushed by their circumstances.

For Jesus, the poor were widows and orphans, slaves and prisoners, the sick and demon-possessed, the homeless and the hungry. Today we could add those who grieve the loss of a loved one or the end of a marriage, those who cannot find work, or those who have been victimized by crime or injustice. Jesus invites each of these to become a part of a new family, a new community, the church.

The Purpose of the Gospel

When people believe, Christ begins to mold them together into a community of faith, the body of Christ (Eph. 2:1–3:11; 1 Pet. 2:9, 10). The ultimate purpose of the gospel is to create a people who live out the message, relationships, and values of His kingdom—a kingdom where justice wins out over injustice, community supersedes egoism, and compassion reigns over competition.

The gospel is therefore more than a private relationship with God. It is also a public expression of godliness. The good news about Jesus affects our personal lives by transforming our attitudes and habits. It challenges us to look beyond our self-interests to the needs of others within our existing network and beyond (Rom. 12:3–8; Eph. 4:1–16; Phil. 2:1–11). Embracing the gospel means living no longer for self but for Christ.

Spreading the Gospel

Jesus never intended for His people to keep the Good News to themselves. He commissioned His followers to spread the news about Him throughout the world. This happens both through the proclamation of the gospel with words and through the proof of the gospel in actions. As Christians show mercy, and live out a higher and healthier standard of morality, people are drawn to Christ (see "Faith Impacts the World" at Mark 16:15, 16).

The Four Gospels

During the second century, the term "gospel" came to mean the authoritative message about Jesus left by the apostles, especially the four written accounts of His life and teaching: the books of Matthew, Mark, Luke, and John. All are far more than biographies of a historical figure; each portrays the Lord in a unique light, revealing His offer of salvation and His call to respond.

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Give Jesus Your No-Holds-Barred Love

Luke 7:36–50

The incident in Luke 7:36–50 pitted a respectable Pharisee, Simon, against a disreputable, unnamed woman. Luke describes her as a "sinner" (Luke 7:37), a term applied to people who failed to keep ritual law as well as those who flaunted moral law.

How the woman made her way into Simon's feast is unclear. But the religious leader was probably forbidden to even talk to her due to extensive Jewish laws codified in the first century to ensure moral purity. Many men saw women as sexual aggressors eager to snare unsuspecting men. Jewish men in general and teachers in particular —men such as Simon and Jesus—were to have nothing to do with women.

Jesus knew how the woman had lived. He accepted her anyway, violating taboos against speaking with her or allowing her to touch Him. In return, she did for Jesus what Simon the host should have done. She gave Jesus a kiss of welcome, washed His feet, and anointed His skin. These comforts were more than symbolic. They were practical expressions of love that met true needs.

Jesus sends us every day into a world full of individuals that some religious people consider off-limits for conversation, friendship, or partnership in common causes. We should look for ways to break past needless taboos so we can go wherever Jesus' love is needed.

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The Women Who Followed Jesus

Luke 8:1–3

The Bible's frequently overlooked revelation that many women were among Jesus' followers shakes up conventional ideas about our Lord and His disciples.

Several of these female followers appear by name:

- Mary Magdalene (Matt. 27:56; Mark 15:40; Luke 8:2; 24:10). Invariably mentioned first, she had been dramatically healed by Jesus and may have been His most prominent female follower.

- Joanna the wife of Chuza (8:3; 24:10). Chuza managed the king's household, giving Joanna access to Herod's court.
- Susanna (Luke 8:3).
- Mary the mother of James and Joses (Matt. 27:56; Mark 15:40; Luke 24:10).
- Salome (15:40).
- The mother of James and John (Matt. 27:56). She is remembered for pressing Jesus to let her sons sit in favored positions in His kingdom (20:20–24).

The Gospels clearly state that "many" other women followed Jesus (27:55; Mark 15:41; Luke 8:3; 24:1). They provided financial support for Jesus and the Twelve, an intriguing detail, given that Jewish women usually had little control over family resources.

Strict codes kept male leaders at a distance from women, so that women rarely traveled with teachers (see "Welcome Women into the Kingdom" at Luke 23:49). Rabbis were forbidden to speak even to their wives in public.

Jesus apparently thought little of these restrictions, and nothing indicates that He discouraged women from following Him. They listened to His teaching, accompanied Him in His travels, stood by Him at His crucifixion, testified to His resurrection, and helped spread His message throughout the Roman world.

More: *Two sisters named Mary and Martha also played major roles in Jesus' life. Read Luke 10:38–42 and John 11:1–12:7. For more on the importance of women in Jesus' life, see "The Women Around Jesus" at John 19:25. Women played a major role in the early church. See "Women and the Growth of Christianity" at Phil. 4:3.*

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Mary the Reliable Witness

Luke 8:2

The Gospels mention Mary of Magdala more than any other female disciple, possibly because of the extraordinary transformation the Lord worked in her life by casting out seven demons. She responded

by supporting His ministry and joining several other women who traveled with Him (Luke 8:1–3).

Mary's loyalty proved unwavering to the end. While the Twelve fled after Jesus' arrest, Mary stood by at His crucifixion (Matt. 27:56; Mark 15:40; John 19:25), and she helped prepare His body for burial (Matt. 27:61; Mark 15:47; Luke 23:55). Perhaps it was as a reward for her undying devotion that the Lord chose her as the first person to meet Him after His resurrection (Mark 16:9–10; John 20:14–18).

Curiously, however, the disciples refused to believe Mary's report of the risen Lord, dismissing it as an "idle tale" (Luke 24:11; Mark 16:11). Their skepticism may have betrayed lingering doubts about the credibility of a woman who had been possessed by seven demons. Jewish culture also raised its men to regard a woman's testimony as little better than worthless.

Nevertheless, Jesus chose Mary to report the good news of His resurrection to His other followers. Later, He rebuked them for their unwillingness to believe her (16:14). Because of Jesus, Mary was a changed person. She was also a reliable witness, having proven her trustworthiness by persevering even as others doubted.

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The Parables of Jesus

Luke 8:4

Parable: A Lamp Under a Basket
Matthew: 5:14–16
Mark: 4:21, 22
Luke: 8:16, 17; 11:33–36

Parable: A Wise Man Builds on Rock and a Foolish Man Builds on Sand
Matthew: 7:24–27
Luke: 6:47–49

Parable: Unshrunk (New) Cloth on an Old Garment
Matthew: 9:16

Mark: 2:21
Luke: 5:36

Parable: New Wine in Old Wineskins
Matthew: 9:17
Mark: 2:22
Luke: 5:37, 38

Parable: The Sower
Matthew: 13:3–23
Mark: 4:2–20
Luke: 8:4–15

Parable: The Tares (Weeds)
Matthew: 13:24–30

Parable: The Mustard Seed
Matthew: 13:31, 32
Mark: 4:30–32
Luke: 13:18, 19

Parable: The Leaven
Matthew: 13:33
Luke: 13:20, 21

Parable: The Hidden Treasure
Matthew: 13:44

Parable: The Pearl of Great Price
Matthew: 13:45, 46

Parable: The Dragnet
Matthew: 13:47–50

Parable: The Lost Sheep
Matthew: 18:12–14
Luke: 15:3–7

Parable: The Unforgiving Servant
Matthew: 18:23–35

Parable: The Laborers in the Vineyard
Matthew: 20:1–16

Parable: The Two Sons

Matthew: 21:28–32

Parable: The Wicked Vinedressers
Matthew: 21:33–45
Mark: 12:1–12
Luke: 20:9–19

Parable: The Wedding Feast
Matthew: 22:2–14

Parable: The Fig Tree
Matthew: 24:32–44
Mark: 13:28–32
Luke: 21:29–33

Parable: The Wise and Foolish Virgins
Matthew: 25:1–13

Parable: The Talents
Matthew: 25:14–30

Parable: The Growing Seed
Mark: 4:26–29

Parable: The Absent Householder
Mark: 13:33–37

Parable: The Creditor and Two Debtors
Luke: 7:41–43

Parable: The Good Samaritan
Luke: 10:30–37

Parable: A Friend in Need
Luke: 11:5–13

Parable: The Rich Fool
Luke: 12:16–21

Parable: The Watchful Servants
Luke: 12:35–40

Parable: The Faithful Servant and the Evil Servant
Luke: 12:42–48

Parable: The Barren Fig Tree
Luke: 13:6–9

Parable: The Great Supper
Luke: 14:16–24

Parable: Building a Tower and a King Making War
Luke: 14:25–35

Parable: The Lost Coin
Luke: 15:8–10

Parable: The Lost Son
Luke: 15:11–32

Parable: The Unjust Steward
Luke: 16:1–13

Parable: The Rich Man and Lazarus
Luke: 16:19–31

Parable: Unprofitable Servants
Luke: 17:7–10

Parable: The Persistent Widow
Luke: 18:1–8

Parable: The Pharisee and the Tax Collector
Luke: 18:9–14

Parable: The Minas
Luke: 19:11–27

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A Regular-Person Evangelist

Luke 8:38, 39

The man that Jesus set free from demons was most likely a Gentile from the city of Gadara. Jesus sent him home to tell family and friends about God's power and grace, possibly making him the first known Gentile evangelist. A Gentile is anyone not a Jew. This man was not from the Chosen People or from the professional religious leaders within that chosen group.

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Discipleship Is a Process

Luke 9:1–62

Jesus recruited the Twelve and invested them with power and authority. After they returned from their first assignment, He pulled them aside to debrief. As the story continued to unfold, the Twelve made eight mistakes that we might be tempted to assume would disqualify them from leadership:

1. *They were short-sighted*. When a crowd eager to meet Jesus interrupted their retreat, they had trouble seeing past their limited resources (Luke 9:12, 13).
2. *They fell asleep—literally—at a crucial moment of opportunity*. When Jesus met with Moses and Elijah, two of the greatest leaders in Israel's history, Peter, James, and John were caught napping (9:28–32).
3. *They overvalued the status quo*. Peter tried to cling to a spiritual experience rather than move on to the next thing Jesus had in store (9:33–36).
4. *They capitulated to fear*. They witnessed the healing of an epileptic boy but were too afraid to ask questions to clear up their confusion (9:43–45).
5. *They fought for position and privilege instead of practicing servanthood*. Their agenda directly conflicted with Jesus' treatment of children and "the least" (9:46–48).
6. *They were consumed with feuding*. Faced with a rival teacher, the disciples claimed an exclusive connection to God. But Jesus instead welcomed anyone who served God in His name (9:49, 50).

7. *They wanted to kill off the opposition*. When their ethnic enemies became inhospitable, the Twelve turned vicious. Jesus responded with one of His strongest rebukes (9:51–56).
8. *They bit off more than they could chew*. His followers overstated their commitment and failed to deliver on their promises (9:57–62).

Despite these shortcomings, Jesus continued to prepare the Twelve. Even though they were weak, competitive, self-centered, unrealistic about themselves, and insensitive to others, Jesus kept training them as servant-leaders. His hopes were not brought to fruition until after His death and resurrection. The proof of His efforts shines in Acts, where Luke shows how God empowers ordinary people—like the Twelve, and like us—to do His work. Jesus went to enormous lengths to raise up leaders, and Luke 9 was just the beginning of the story.

More: *For more on how Jesus stuck with His struggling disciples and what that means for us, see "Unlikely Leaders" at Matt. 26:35–74.*

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Losing Everything
Luke 9:25

Jesus challenges us to look hard at the bottom line of our lives. Each of us will give a final accounting for how we have spent our lives, and He makes it clear that we can be highly successful from a human point of view and yet end up spiritually impoverished. We might think we are turning a clean profit by achieving power, fame, wealth, or status. But our success may have come at the expense of our families, our health, or by lying to customers, cheating on deals, or running over others to advance ourselves. In these things and others, we may have drifted away (or run away) from God by leaving Him out of our lives. We might deceive ourselves into thinking we have gained it all, when we will ultimately lose everything.

More: *Jesus had more to say about what matters to God in the parable of the talents. See "Quality, Not Quantity" at Matt. 25:14–30.*

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Bypassing Samaria

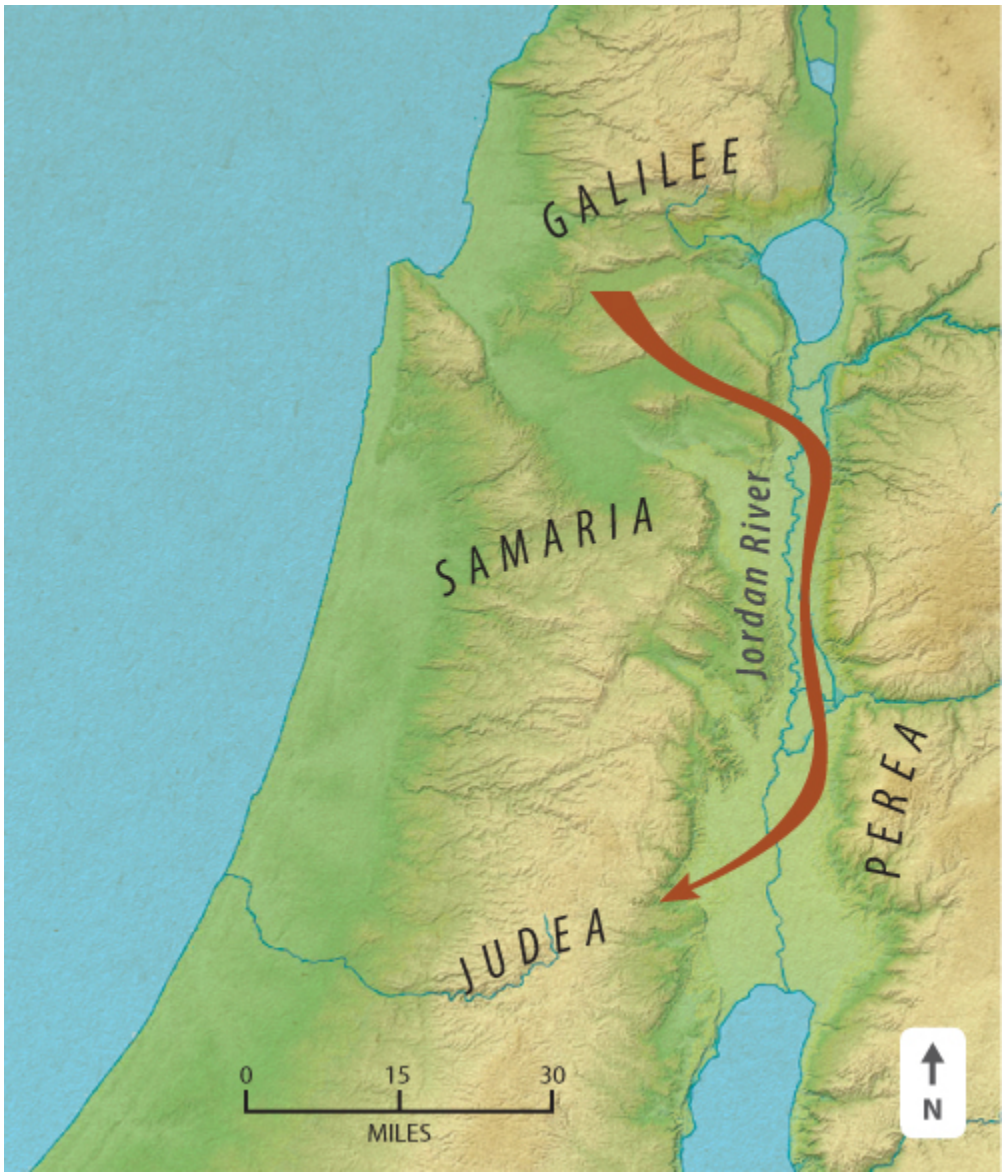
Luke 9:51–56

Fueled by their prejudice against the Samaritans (John 4:9), Jews commonly bypassed their land by journeying along the east bank of the Jordan River. But traveling south from Galilee to Jerusalem, Jesus and His disciples headed straight through Samaria (Luke 9:52). Jesus deliberately chose the more direct route, as if He welcomed a fight.

Confrontation erupted at the first village. The Samaritans did not want Jesus or His followers there, and the disciples surely did not want to be there. Insulted by the Samaritans' rejection of Jesus, the disciples offered to call down fire from heaven. They argued that Elijah had done as much.

Centuries of ethnic hatred and bitterness nearly lit the flame of violence. No wonder Jesus emphatically rebuked His followers. They were blinded by their presumed religious and ethnic superiority. So He reminded them of His mission. He had come not to destroy people but to save them—including the Samaritans.

Christians today may react with condemnation rather than compassion toward people of another ethnicity or ideology. Our differences sometimes arise from legitimate concerns. But if we want to push people out of view or somehow eliminate them from a situation to reinforce our ethnic, moral, theological, or spiritual superiority, then we deserve the rebuke that Jesus gave the Twelve: "You do not know what manner of spirit you are of" (9:55).



As we read in John 3:17, “God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”

More: *Jesus would soon utter a memorable lesson relating to Samaritans. See “Love Every Neighbor” at Luke 10:27–37. For more on the ethnic tension between Samaritans and the Jews, see “Jews and Samaritans” at John 4:9.*

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Delegation and Affirmation

Luke 10:1

Jesus had good reason not to delegate His work to others. When it came to spreading news of His kingdom, He had every right to lack confidence in His followers. He had witnessed their failings firsthand (Luke 9:10–50; see also "Discipleship Is a Process" at Luke 9:1–62). Yet He still sent out seventy workers to preach and heal on His behalf (10:1, 16).

Jesus affirmed that investing in other people is the most important task of any manager. He gave the seventy detailed instructions before sending them off (10:2–12). But He was just as concerned about their growth as He was that the job got done in a specific way.

Jesus hardly needed seventy raw recruits to help Him. But His movement would grow only if His followers held real responsibility. The seventy returned "with joy," energized by their experiences (10:17). They would never be the same again.

Delegation is hard. But as often as we have the chance to let others lend a hand, we have an opportunity to create something much bigger than we could accomplish on our own. Our job is not just to give an assignment but to give authority to get the job done—even if it means seeing it done their way instead of ours.

More: *Moses learned to value delegation after receiving wise advice from his father-in-law Jethro. See "Practical Principles for Leadership" at Ex. 18:13–23.*

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Love Every Neighbor

Luke 10:27–37

We might be quick to excuse ourselves from helping others in need by thinking . . .

"There's no reason I should get involved."

"I have no idea how to help someone with that problem."

"I don't speak their language."

"I don't feel safe around them."

"Those people are strangers, and I have no obligation to them."

But the truth is that Scripture doesn't let us off that easily. Even if we can't help every needy person we stumble upon, the lawyer's restatement of Leviticus 19:18 (Luke 10:27) and Jesus' response (10:28) make it clear that we do, in fact, have an obligation to anyone in need, including those who seem strange to us.

Jericho, the city named by Jesus in His parable of the Good Samaritan (10:30), is one of the world's oldest cities, believed to have been inhabited for thousands of years. In Jesus' day it was notorious as the stomping ground of robbers and thieves, who would set up camp nearby and plunder travelers along the narrow, winding mountain road up to Jerusalem.

Descending through rugged terrain, the route was ideal for ambushes, with plenty of hiding places for bandits and little likelihood of help for their unfortunate victims. When the man in Jesus' story found himself beaten, bleeding, and naked on the side of the road, no one stopped to assist him, not even a priest who was passing by. Finally, a despised Samaritan came to his aid. He bandaged his wounds, set him on his animal (perhaps a donkey or a camel, though also possibly a horse), took him to an inn, and took care of him, covering all of the expenses and promising to cover any future ones.

The story speaks to violent crime, ethnic hostility, and the propensity of religious people to hurry through life doing spiritual things but failing to engage in others' urgent, practical needs.

The Jewish priest and the Levite excused themselves from assisting the half-dead stranger. But the Samaritan—the good neighbor—went out of his way not only to meet the victim's immediate physical needs but also to restore his dignity, make him feel valued, and ensure his continued care by committing to follow up with the innkeeper.

His example invites us to begin seeing the countless victims all around us as not only obligations, but also opportunities to become agents of God's mercy and love in a hands-on kind of way. How can we follow Jesus' command to "go and do likewise" (10:37)?

The parable of the Good Samaritan began with the lawyer's self-justifying question, "Who is my neighbor?" (10:29). But Jesus turned the question around: "Which of these three do you think was neighbor to him who fell among the thieves?" (10:36). Thus the

question is not “Who is my neighbor?” but rather “How am I a neighbor to others?”

More: *Jesus commands us to love our neighbors and also to love our enemies. See “Loving Our Enemies” at Luke 6:27–31. For more on the deep-seated animosity that existed between Jews and Samaritans, see “Jews and Samaritans” at John 4:9. The social activist Toyohiko Kagawa often pointed to the parable of the Good Samaritan as a picture of real-life faith.*

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Practical and Spiritual
Luke 10:38–42

Jesus’ visit to Martha’s home lends itself to a caricature of Martha as obsessively “practical,” as opposed to Mary, her “spiritual” sister. Some readers use this scene as a basis for ranking spiritual concerns over practical ones, saying that it is more important to sit at Jesus’ feet—to engage in activities like prayer or attending church—than to be distracted by everyday chores.

But it is unfair to read Jesus’ words to Martha as a rebuke of her preparations. After all, He had come with His disciples as a guest to her home. Someone was obligated to prepare the meal. There were at least sixteen hungry people in attendance—Jesus and the Twelve, and Mary, Martha, and Lazarus. No wonder Martha was “distracted with much serving.” She could not sit and chat with her guests if she was to prepare the food.

Jesus had just one point. In addition to her marvelous preparations, Martha needed to add spiritual sensitivity. He in no way pitted the “spiritual” and the “unspiritual” against each other—preparing food can be a deeply spiritual pursuit. He was merely saying that in the midst of all her busyness, Martha should not forget who He was and why He had come.

Jesus calls us to faithful service that includes day-to-day work. We shouldn’t neglect our responsibilities, but we should impart every activity with a focus on serving Him.

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Persistent Prayer

Luke 11:5–13

God's seeming unwillingness to answer our prayers can leave us feeling bewildered and impatient. Jesus gives insight into the character of God and why we should talk with Him.

Jesus' disciples asked Him to teach them to pray (Luke 11:1). In reply, He told a story about a man who pestered a neighbor for help, with an unexpected twist (11:5–8). In the end, it was the man's persistent requests, and not the neighbors' mutual friendship, that led to the man's success in getting his neighbor's help—a turn of events that still baffles readers today. Does this mean that we can bug God into giving us what we want? Does it mean that He is more motivated by getting us off His back than He is by His love for us when He answers our prayers?

The answer to both questions is no. What the story makes clear is that our freedom to ask does not dictate God's response. He is not a servant waiting for a list of tasks we want accomplished. Nor does He rely on us to define our needs, outline solutions, or say when or how He should act. Our all-knowing and all-wise God does those things for us.

However, God is eager for His children to develop a habit of talking with Him, including asking Him for help (11:9, 10). That doesn't mean He will be guided by our limited understanding of a situation and its possible solutions (11:11–13). He asks us to trust Him to know what is needed and when.

Our calling is to ask—even persistently—and to grow in the process. One of the most surprising benefits of prayer is how much we change when we talk regularly with God. Sometimes that in itself is the answer to our prayers.

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Demons
Luke 11:14

Many in our culture lump biblical tales of demons into the same category as imaginative fantasies like the daemons of Greek mythology, which were described as supernatural beings that mediated between gods and humans. Many doubt the objective reality of evil and the devil, instead believing Satan is no more than a projection of our deepest, darkest emotions. But Scripture presents demons (and Satan) as real beings involved in real-world events.

Demons in Scripture

Demons are fallen angels who joined Satan's rebellion against God. Scripture does not explicitly discuss their origin, but the New Testament mentions the fall and later imprisonment of a group of angels (2 Pet. 2:4; Jude 6). Their revolt apparently occurred before God's creation of the world. Satan and his followers roamed the new creation, spreading their wickedness to the human race (Gen. 3; Matt. 25:41; Rev. 12:9). These evil powers have played a major role in events including the Fall, the Flood, and Jesus' crucifixion. They will be part of tribulations that will continue to wrack the earth and they will be part of the final Day of Judgment. The New Testament uses several names or terms for demons:

- unclean spirits (Matt. 10:1; Mark 6:7),
- wicked or evil spirits (Luke 7:21; Acts 19:12, 13),
- a spirit of divination (16:16),
- deceiving spirits (1 Tim. 4:1),
- the spirit of error (1 John 4:6),
- spirits of demons (Rev. 16:14), and
- Legion, probably a collective name for a group of demons rather than the name of a single demon (Mark 5:9; Luke 8:30).

The Gospels record several dozen encounters between Jesus and evil forces. Jesus came to earth in part to defeat these powerful beings, leading Him to regularly confront the demonic realm (Matt. 12:25–29; Luke 11:17–22; John 12:31; 1 John 3:8). Freeing individuals possessed by demons was one of His most frequent acts of compassion. By casting out demons and restoring people both physically and spiritually, Jesus showed that the kingdom of God is as real as the forces of Satan—and infinitely more powerful

(Matt. 10:7, 8; 12:28). Today that same work has been delegated to the church (Luke 10:17; Acts 16:18), and with the "whole armor of God" (Eph. 6:10–18) we can prevail.

Demonic Impact

Demon possession should not be dismissed as an archaic explanation of psychological and physical conditions. Scripture reveals that demons can cause emotional problems (Matt. 8:28; Acts 19:13–16). The demon-possessed might rant and rave (Mark 1:23, 24; John 10:20), have uncontrolled convulsions (Luke 9:37–42; Mark 1:26), and engage in antisocial behavior (Luke 8:27, 35).

The Bible never suggests that all physical ailments are the result of demonic activity. But it shows that demons can afflict people with symptoms such as muteness (Matt. 12:22; 9:17, 25), deafness (9:25), blindness (Matt. 12:22), and deformities (Luke 13:10–17). The Gospels distinguish between sickness and demon possession (Matt. 4:24; Mark 1:32; Luke 6:17, 18).

Defeating Dark Forces

The method used by Jesus and His disciples to cast out demons was radically different from the mystical rites employed by other cultures of the time. Jesus expelled evil spirits by His simple command (Mark 1:25; 5:8; 9:25). His disciples added to that command the authority of Jesus' name (Luke 10:17; Acts 16:18). Even some who were not the Lord's followers invoked His power (Luke 9:49; Acts 19:13).

Jesus' enemies accused Him of being in alliance with Satan's kingdom (Mark 3:22; Luke 11:15; John 8:48), the same accusation made against Jesus' forerunner, John the Baptist (Matt. 11:18; Luke 7:33). Jesus' righteousness showed the falseness of these claims (Matt. 12:25–29; Luke 11:17–22).

Following Jesus' resurrection and return to heaven, demons have continued to wage war against Him and His followers (Rom. 8:38, 39; Eph. 6:12). Yet God will ultimately overthrow Satan and his allies. Christ will return to defeat the devil and his angels, who will be thrown into the lake of fire and brimstone (Matt. 8:29, 25:41; Rev. 20:10). In this conflict that has been going on since the beginning of time, God will achieve the final victory.

Think About It: *Two dangerous extremes exist: underestimating the power of demons, or showing excess interest in them. What actions and thoughts manage evil daily and well?*

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The Blessed
Luke 11:27, 28

Jesus did not deny that His mother was blessed. But He focused attention on the real source of blessing—hearing and doing what God says. From the time of Jesus' conception, Mary was an outstanding model of both listening and responding to God's expressed will for her life (see "The Lord's Maidservant" at Luke 1:38).

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Redefining Fear
Luke 12:4–7

Jesus redefined fear by explaining it from God's perspective, drawing on the Old Testament concept of the "fear of the LORD" (Prov. 1:7). This is not a fawning, cringing dread that locks us up in a lifetime of anxiety. Rather, it is a liberating respect for who God is, an absolute conviction that it would be foolish to act without His blessing.

When our view of God encompasses His compassion, His righteousness, and His power, we see how His love is displayed in His holiness, His commandments, and even His judgments. With this in mind, we can see who is worthy of our respect, and we excitedly obey Him. This life is a temporary thing, but we dare not ignore the One who holds sway over everyone.

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Guard Against Greed
Luke 12:15

Jesus unambiguously commanded us to guard against covetousness—a longing for things we do not have, especially things that belong to others. And coveting is about more than money. We might covet status, power, intelligence, beauty, a relationship, even spiritual blessings—anything that can be acquired.

Covetousness is based on the foolish ideas that life is about what we possess and having whatever we desire will make us content. But as Jesus pointed out, only God can satisfy our foundational needs (Luke 12:22–31).

Our consumer-oriented culture encourages our dissatisfaction, telling us that whatever we have is not enough, and we're missing out if we don't have the next new thing. Now more than ever, we need to pay attention to Jesus' warning to guard against greed.

More: *For more on the nature of coveting, see "You Shall Not Covet" at Ex. 20:17. Some people try to enlist God in their selfish pursuit of material things. See "Giving to Get" at 1 Tim. 6:3–6. For help being happy with what you already have, see "Finding Contentment" at Phil. 4:10–13.*

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The Value of a Woman with a Disability
Luke 13:10–17

Jesus rebuked the synagogue ruler and his fellow rabbis for showing more concern for their animals than for a disabled woman. They grumbled about Jesus defying the Sabbath, but Jesus said that any time is an appropriate time for meeting a genuine need; any day—even the Sabbath—is a right day for mercy. Of all the days that the

woman could have been given relief from her affliction, the day of rest was perhaps the most appropriate. So Jesus called out the legalists' hypocritical attitude and behavior. He wants everyone to see that an outward show of righteousness often masks inner sin.

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The Letter and Spirit of the Law
Luke 14:1–6

The controversy between Jesus and the Pharisees over the Sabbath exposed a tension between the letter and the spirit of the Law. The Old Testament was clear about keeping the Sabbath holy by resting from work (Ex. 20:8–11). But Jesus was known for doing the "work" of healing on the Sabbath (Luke 13:10–17). The lawyers and Pharisees were caught off guard, unable to say if He was breaking the Law (14:6). They missed the whole morality of the Law.

Jesus let them stew over the issue, but He needed no convincing that He was acting according to the Law. If He appeared to break God's rules, it was only because His enemies paid more attention to superficial ways of obeying the Law than to its underlying purpose. And over the centuries their predecessors had piled even more traditions on top of the Law, creating so many expectations that no one could fulfill them all.

Some Christians today try to live by a rigid code of dos and don'ts that go beyond Scripture's clear teaching. Like the Pharisees, we may be tempted to care more about the externals of faith than the larger principles of "justice and the love of God" (11:42). Jesus always stood up to the self-righteous Pharisees, and He might have some strong words for us too.

More: *To learn more about Jesus' interactions with the Pharisees, see "Jesus Confronts the Legalists" at Luke 6:1–11. Learn what it means to keep the Sabbath holy in "The Lord's Day" at Rom. 14:5–13.*

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The Cost of Following Jesus
Luke 14:25–33

Following Jesus has its privileges—and its costs, as this text reveals. These costs embrace the life-giving nature of sacrifice. Far from drudgery, sacrifice is an invigorating choice:

- The cost of *service* (Luke 14:26). Jesus' followers must serve Him above anything else.
- The cost of *sacrifice* (14:27). Jesus' followers must subordinate their own interests to His interests.
- The cost of *self-assessment* (14:28–30). Jesus' followers must know fully who they are and how Christ has equipped them to do His work.
- The cost of *strategy* (14:31–33). Jesus' followers must think strategically and act courageously in the face of uncertainty.

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Confused Value
Luke 15:1–31

Jesus told three memorable parables in Luke 15. Each concerned something that had been lost—a lost sheep (Luke 15:4–7), a lost coin (15:8–10), and a lost son (15:11–32). Each parable reflects God's concern for people who have gone missing from His kingdom, illustrating the infinite value He places on every soul and the tremendous joy He feels "over one sinner who repents" (15:10).

The first two stories reflect the value that people naturally place on their possessions. A shepherd loses one sheep out of a hundred, yet he scours the countryside until he finds it and brings it back to the fold. Likewise, a woman loses one coin out of ten, yet she searches frantically until she finds it.

But in the third story, the loss concerns something that is infinitely more valuable to God, yet would be deemed practically worthless by some people. The lost son is much like the tax collectors and sinners who listened to Jesus (15:1). These unrighteous people were often written off by the Pharisees as hopelessly lost in sin and shame. But Jesus reveals that God sees every person with compassion. Rebels are His loved sons and daughters. He longs for everyone who has gone missing to come back to Him.

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The Older Brother

Luke 15:25–30

The prodigal son's older brother shows what can happen when people are around religion for a long time. Unlike the father, who felt relief and expressed mercy to the lost son who had finally come home, the older brother was horrified at the celebration held in honor of his sinful brother. He was more than jealous. He was furious. The son had hurt his father and wasted his father's hard-earned resources.

On the surface, those feelings make sense, and could have been based in love for his father. But further reading shows that this son had missed the blessings the father had been bestowing on him. That was the attitude of the Pharisees who first heard Jesus tell this story (Luke 15:2, 3). It became the view of Jews in general as the Good News spread to the Gentiles (Acts 11:1–3). How could Jesus be so friendly toward sinners yet so distant from people who carefully practiced the finer points of the Law? How could God show compassion toward the Gentiles while bypassing the Jews, who had been His people for generations?

It might feel as if everyone overlooks people who make a lifelong habit of obeying God. It may seem like new followers of Jesus with gruesome pasts get all the attention. To everyone who feels underappreciated, Jesus' parable supplies both a comfort and a challenge. The comfort is that God never forgets who His children are. He blesses them continually. He has great treasures stored up for them (Luke 15:31).

The challenge is that they need to maintain the right perspective. Every one of their godly choices brings great good. We will never stop needing the Father's compassion and mercy to make these choices and to recover from the bad ones. And when they comprehend that, they will find it easier to watch others connect or reconnect with the Father's heart (15:32).

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A Shrewd Manager
Luke 16:1–13

In this parable Jesus may sound as if He was commending a steward, or manager, for cheating his boss (Luke 16:8). But He was merely observing that people go to great lengths to gain favorable treatment when they face legal or financial trouble. They might cheat others or corrupt the law to get it, but their conduct reveals a warped wisdom combined with a prudent concern for self-preservation.

If people only gave their eternal destiny as much thought (16:9–12).

When Jesus spoke of "unrighteous mammon" (16:9), He did not mean that money is inherently evil, only that material wealth will not survive past the grave. Because wealth will fail, we should earn it honestly and use it wisely while we can. We can even "make friends" with it, using it to bring others into Christ's kingdom (16:8, 9).

Jesus implied that our level of responsibility in His coming kingdom depends on how we manage the resources that God gives us now, a fact that should prompt us to manage our material resources wisely.

This passage drives us to an overarching conclusion: Going to great lengths is important, and we can do that for godly purposes. Faithfully using every resource in ways that honor God is the one right way do this. This becomes easier when we remember that those resources belong to God.

More: *We cannot serve both God and money. See "Stop Worry" at Matt. 6:19–34. Jesus met a young ruler more committed to money*

than to Him—and it cost the man everything. See "The Man Who Almost Had It All" at Mark 10:17–27.

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Where Are the Others?
Luke 17:11–19

Once again Jesus picked a route that made it likely that He would encounter Samaritans (see the map at "Bypassing Samaria" at Luke 9:51–56). And once again Luke's account exposes tensions between Jews and Samaritans.

Jesus was dismayed that nine former lepers failed to return to give thanks for their healing. The fact that the one man who returned was a Samaritan meant that he and Jesus stood on two sides of a nearly impenetrable cultural wall. It was unlawful for a Jew to associate with a foreigner (Acts 10:28). As Jesus marveled at the Samaritan's thankful heart, Jesus openly snubbed that cultural ban.

It's possible that the nine ungrateful men were Samaritans as well, since this incident took place in or near Samaria. But it's just as possible that the nine were Jews driven from their own community because of their leprous condition.

If that was the case, that would have made their ingratitude especially inexcusable. No ethnic wall stood between them and Jesus. He had removed the leprosy that had once stood in their way. These men would have had every reason to come in faith to Jesus instead of turning away. Yet certainly one man who had every reason to flee from Jesus instead returned and praised God. As a result, he received a spiritual healing that the other nine and most of Israel would never enjoy.

More: *For more on the dreaded disease we now call Hansen's Disease, see "Unclean! Unclean!" at Lev. 13:12.*

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Quit Comparing
Luke 18:9–14

The Pharisee in Jesus' parable was so happy with himself that he started his prayer with a comparison: "God, I thank You that I am not like other men." But the tax collector in the story did not consider himself worthy enough even to stand near to the temple or raise his eyes heavenward. His prayer could not have been more different: "God, be merciful to me a sinner!"

The man who understood that he was a sinner, as all human beings are, shows us the path to accurate self-knowledge, based on honesty, humility, and a yearning to become like Christ.

But whenever we build our identity and self-worth by looking down on others, we set up our own demise. Sooner or later someone will come along who outshines us. Feeling better about ourselves by finding fault with others also puts us in a lonely place, because no one gathers many friends by declaring superiority.

More: *Paul found a solution to making endless comparisons to others that are deadly to our self-esteem. See "Seeing Ourselves Through God's Eyes" at Rom. 12:3.*

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Holy Interruptions
Luke 18:35–43

A blind beggar on a roadside near Jericho called out to Jesus as He traveled with His ministry team. On that road, such inconveniences were unsurprising. But while others ignored the beggar or tried to keep him quiet, Jesus stopped and asked the man what He could do for him.

The Lord's very next encounter was with a known government crook, yet another imposition on His time (Luke 19:1–10). Jesus altered His plans and stayed at his home, talking with the despised tax collector and meeting his family and friends.

Jesus didn't treat these interruptions like intrusions. He let needy people elbow into His life, even when His closest friends tried to block their way. In fact, one could argue that Jesus did much of His work during moments of interruption. We often grow annoyed at disruptions, feeling as if life has been put on hold. When are we missing out on some of life's holiest moments?

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Startling Change

Luke 19:1–10

Luke describes Zacchaeus as a tax collector (Luke 19:2). First-century readers knew that meant he was a cheat and a lackey of the Roman government. In fact, he was a chief tax collector, making him public enemy number one to the Jews in Jericho, worse even than the highwaymen who ambushed travelers on their way into and out of the city.

Nevertheless, Jesus reached out to the curious Zacchaeus, prompting him to change his ways. Zacchaeus came up with his own formula for making restitution for his years of fraudulent taxation: a 400 percent rebate to those he had knowingly cheated, plus half of his net worth in donations to the poor (19:8).

The act of paying restitution showed respect for Old Testament law (Ex. 22:1). Giving away his possessions went beyond the Law's requirements and revealed a dramatic change of heart.

Imagine a corrupt politician following that formula today. Picture modern businesspeople repaying four times what they profited from unethical deals. Zacchaeus was that repentant. He was like the tax collector in a parable Jesus had recently told. He cried out, "God, be merciful to me a sinner!" (Luke 18:13).

More: *Zacchaeus may have been a higher-ranking publican rather than an ordinary tax collector. Either role made him a target of*

hatred. See "Tax Collectors" at Matt. 9:10.

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Owners or Renters

Luke 20:9–19

We think we own our possessions. Our culture even tells us that our significance comes down to how much we own and how much our possessions are worth. But the parable about the vineyard owner upends that view.

In this parable Jesus tells of tenants, or renters, who plotted to steal a vineyard from its owner rather than surrender its produce to him. They valued land, trees, fruit, and money more than people. They first beat the owner's representatives (Luke 20:10–12) and then killed the owner's son (20:14, 15).

The religious leaders among Jesus' listeners had the same desire to kill Him (20:19). For the moment, His popularity among the masses prevented them from acting. But they would eventually have their way. Just as their ancestors had rejected the prophets sent by God, so they now turned on God's Son in a futile effort to keep the nation under their sway.

We are accountable to God for what He has entrusted to our care. No matter what He has given us, we are renters. The true Owner of all things is the Creator. He has loaned us our families, skills, resources—even our very lives are on loan. And He calls us to manage these gifts in ways that honor Him. That means we must resist getting so enmeshed in possessions that we resort to evil to hold on to them or take them from others. We must keep in mind who actually owns what we think is ours—the God who commands us to live for serving others.

More: *God sought to teach Israel that everything they possessed was a gift from Him. See "Real Ownership" at Josh. 24:13.*

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Families of the Gospels

Luke 20:34

Jesus affirmed in His reply to the scheming Sadducees that marriages and families are basic institutions of life. The Gospels support that view through their portraits of a wide range of families. Many faced severe hardships and dysfunctions. The New Testament openly addresses their situations and offers honest hope, based on treating family members as Jesus treats us.

Family Members	Description	Gospel(s)
• Zacharias • Elizabeth • John the Baptist	The father is a priest who serves in the temple on a rotating basis. He and his wife face a surprise pregnancy late in life that brings unique problems, especially for him. Their son John later announces the arrival of the long-awaited Messiah.	Luke
• Joseph • Mary • Jesus • Other sons and daughters	The father is a carpenter in the Galilean village of Nazareth. He and his fiancée face a supernatural pregnancy during their engagement. Their child is born in a stable and they become refugees because an evil king wants to harm Him. They struggle to understand their growing son.	Matthew, Mark, Luke, John
• Peter • His brother Andrew • Peter's mother-in-law	The family runs a fishing business on the Sea of Galilee. The sons leave the business to follow Jesus. Peter's mother-in-law later is sick when Jesus visits Peter's home, so Jesus heals her.	Matthew, Mark, Luke, John
• Zebedee • His wife, the mother	The family has a fishing business along with Peter's family on the Sea of Galilee. The mother asks Jesus to appoint her sons to positions of power in His	Matthew, Mark

of James and John • James • John	kingdom. Both sons eventually exercise significant leadership in the early church.	
The Herods	This powerful family of rulers of Roman Palestine is remembered for violence, incest, and political intrigue. Herod the Great responds violently to rumors of a new King born in the realm. Herod Antipas becomes a lover of his niece Herodias, who had been married to his brother Philip before leaving him for Antipas. The couple murders John the Baptist for criticizing their relationship.	Matthew, Mark, Luke, John
• A Canaanite woman • Her demon-possessed daughter	A despised minority woman displays relentless faith, winning Jesus' praise and help for her daughter.	Matthew, Mark
• A man • His epileptic son	Jesus heals the afflicted boy after His disciples could not.	Matthew
• Jairus • His wife • His 12-year-old daughter	The father is a synagogue ruler who turns to Jesus when his daughter is on the verge of death. When Jesus arrives, the child has already died, but Jesus restores her to life.	Matthew, Mark, Luke
Anna, a widow	An 84-year-old prophetess who serves in the temple rejoices to see the Christ child.	Luke
• A Roman centurion of Capernaum • His highly valued servant	Jesus heals the Roman centurion's beloved servant.	Matthew, Luke
• A widow of Nain	Jesus shows compassion to the widow	Luke

• Her only son	by restoring her dead son to life.	
• Joanna • Chuza, her husband	The wife of Herod's steward provides money for Jesus and joins several other women as His followers.	Luke
• Mary • Martha • Lazarus	Mary treats Jesus as a treasured spiritual teacher. Her sister Martha serves Him as a diligent worker. Their brother Lazarus becomes His close friend. When he dies, Jesus restores him to life.	Luke, John
• A woman of Samaria • Her five previous husbands • Her lover	She meets Jesus at a well in Samaria and discovers that He is the Living Water.	John
• A royal official of Cana • His son	After Jesus restores the boy to health, the entire household believes in Him.	John
A woman caught in adultery	Jesus protects her from vindictive religious leaders.	John
• A man born blind • His parents	After Jesus restores his sight, the man is ostracized by religious leaders for remaining loyal to Jesus. When His disciples ask whether the man is blind because he or his parents sinned, Jesus replies that no one's sin caused his blindness, which occurred so that the work of God may be shown in him.	John

More: *The earliest families in the Bible reveal that family life has always been challenging, even difficult. See "Instead Choose to Show Family Care" at Gen. 42:36. The Book of Acts and the New Testament letters show that turning to Jesus was often the decision of an entire family or clan. See "Families of the Early Church" at Acts 16:31–34.*

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Passover

Luke 22:7

The Passover and Feast of Unleavened Bread was the first of Israel's three major festivals. Its name recalls the nation's deliverance from slavery in Egypt (Ex. 12:1–13:16). The Lord sent His angel to kill the Egyptians' firstborn sons in a final attempt to persuade Pharaoh to let His people leave. He instructed Hebrew families to sacrifice a lamb and smear its blood on the doorpost of their homes as a sign of trust and a signal to God that His angel should "pass over" them during the plague (12:13).

Passover was observed on the fourteenth day of the first month, Nisan (March/April). The service began in the evening (Lev. 23:6), because it was on the evening of this day that the people finally left Egypt. A centerpiece of the celebration was unleavened bread, a reminder that the people had no time to let their bread rise before they ate their final meal as slaves in Egypt.

Passover became a pilgrim festival in New Testament times. Large numbers gathered in Jerusalem to observe the annual celebration. An unusually large crowd was therefore on hand to participate in the events surrounding Jesus' entry into the city (Luke 19:37–39) and His arrest, trial, and crucifixion (23:18, 27, 35, 48). Many apparently stayed on until the Feast of Pentecost, when they heard Peter's persuasive sermon (Acts 2:1–41).

Like the blood of the lambs that saved the Hebrews from destruction in Egypt, the blood of Jesus, the ultimate Passover Lamb, saves us from the power of sin and death.

More: *It was William Tyndale, in his early English translation of the Bible, who gave us the word Passover.*

Think About It: *What elements of Passover might God want you to celebrate, and why? Would He want you to create your own feast of remembrance? Why and to remember what?*

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Pray Against Temptation
Luke 22:39–46

Giving in to temptation is sin. Scripture warns us that repeatedly capitulating to temptation can result in falling so far away from God that we totally lose interest in returning. Some argue that habitual sin can even make coming back to God impossible (Heb. 6:6–8).

Clearly, we need God's strength and wisdom to flee from evil and never look back (1 Cor. 6:18; 1 Tim. 6:11). Temptation itself is not sin, but getting too close to it can become sin.

With Jesus' enemies closing in, He and His closest companions faced mortal danger. The disciples became exhausted with sorrow (Luke 22:45). Jesus knew that His vulnerable and confused followers needed to join Him in prayer so that they would not fall into temptation (22:40, 46). Without fresh strength from God, they could not face the trials to come.

There is no sin in being tempted. In fact, temptation signals that our hearts are robust enough to spot values that go against godliness. But it is crucial to devote time to talking to God about our weaknesses, fatigue, and need for help in the midst of testing. It's equally crucial to follow God's strategies for refusing those temptations. Jesus taught His followers to specifically ask the Father to keep them from temptation (Matt. 6:13).

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Before and After
Luke 22:56, 57

After watching his Master's arrest, Peter gained access through his fellow disciple John to the courtyard of the home of the high priest Caiaphas (John 18:15–17). Normally Peter would have paid little attention to a young female doorkeeper. But after hearing about

events taking place inside, Peter must have feared for his life. He denied to the servant girl that he had any connection with Jesus, telling an outright lie (Luke 22:56, 57).

This scene contrasts with Peter's encounter after the Resurrection with another doorkeeper, the servant girl Rhoda (Acts 12:1–17). This time Peter was unafraid. And the young woman was joyfully astonished at the sight of the disciple, who had been miraculously sprung from jail. Peter had by then confessed his denial of Jesus. And he had received the Holy Spirit, who made him bold enough to stand up to his religious opponents (4:5, 6, 18–21).

Like Peter, we may be afraid of the consequences of identifying with Jesus. But the Holy Spirit can fill us with courage to be honest (see "You Shall Receive Power" at Acts 1:8). He can move us past our fears so that we can speak up even in our most vulnerable moments.

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Welcoming Women into the Kingdom

Luke 23:49

Luke mentions early in his account that women were included among Jesus' followers (see "The Women Who Followed Jesus" at Luke 8:1–3). From everything we know about first-century Jewish culture, their presence probably offended many men.

Jewish tradition frowned upon women studying with rabbis. Some rabbis considered it sinful to teach women the Law. Women were permitted in synagogues, but custom required them to sit apart from the men. Menstruation rendered them ritually unclean (Lev. 15:19), and women were often blamed for men's sexual offenses. With the original motive of curtailing temptation, Jewish men were forbidden to speak to women in public, including their own wives. They were never to touch a woman in public either.

Not only did Jesus talk with women in public (John 4:27), He dared to take them by the hand (Mark 5:41). He encouraged a woman who sought out His teaching, even when it conflicted with her household duties (Luke 10:42). And as He tried to help the crowds understand

the kingdom of God, He used illustrations relevant to women as well as to men.

Though excluded from the temple's inner courts, Jewish women were welcome among Jesus' followers. He showed that rules of "clean" and "unclean" no longer determined who could approach God. He had come to open a new way, and everyone was welcome to enter by it.

More: *Find out more about the significant role of women in Jesus' life and work in "The Women Around Jesus" at John 19:25. Women helped communicate the gospel throughout the Roman world. See "Women and the Growth of Christianity" at Phil. 4:3 and "Women in the Early Church" at Rom. 16:12.*

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The Suffering Christ

Luke 24:27

Jesus pointed out that the Scriptures were all about Him, "beginning at Moses and all the Prophets." As two of His disciples grieved the loss of their Teacher and struggled to make sense of the events of the past days, He opened their eyes to how the Old Testament—the only inspired Scriptures in existence at that time—foretold His coming as the Messiah.

Jesus could have cited hundreds of Old Testament texts. But He very likely lingered in Isaiah. No other Old Testament prophet made as many references to the coming Messiah as did Isaiah. Notice his emphasis on the Messiah as a suffering servant, a role that Jesus fulfilled:

Isaiah's Prophecy Fulfilled in Christ

The Suffering Servant	Jesus

Would be widely rejected (Is. 53:1, 3)	Jesus "came to His own, and His own did not receive Him" (John 1:11; 12:37, 38).
Would be disfigured by suffering (Is. 52:14; 53:2)	Pilate had Jesus scourged; Roman soldiers placed a crown of thorns on His head, struck Him on the head with a stick, and spat on Him (Mark 15:15, 17, 19). In being crucified, Jesus had been nailed to the cross through His hands and feet, and a Roman soldier had pierced His side with a spear (John 19:34; 20:25).
Would voluntarily accept the pain, suffering, and death that sinners deserve (Is. 53:7, 8)	As the Good Shepherd, Jesus laid down His life for His sheep (John 10:11; 19:30).
Would make atonement for sin through His blood (Is. 52:15)	Believers are redeemed and saved through the blood of Christ (1 Pet. 1:18, 19).
Would take upon Himself the grief of human sin and sorrow (Is. 53:4, 5)	Jesus was "delivered up because of our offenses" (Rom. 4:25); He "bore our sins in His own body on the tree," and by His stripes we were healed (1 Pet. 2:24, 25).
Would die on behalf of "the iniquity of us all" (Is. 53:6, 8)	God made Jesus "who knew no sin to be sin for us" (2 Cor. 5:21).
Would die in order to make "intercession for the transgressors" (Is. 53:12)	Jesus was crucified between two robbers, one on His right and the other on His left (Mark 15:27, 28; Luke 22:37). He is the one "Mediator between God and men" (1 Tim. 2:5).

Would be buried in a rich man's tomb (Is. 53:9)	Joseph of Arimathea placed the body of Jesus in his own tomb (John 19:38–42).
Would bring salvation to those who believe in Him (Is. 53:10, 11)	Jesus promised that whoever believes in Him will not perish but will have everlasting life (John 3:16).
Would be "exalted and extolled and be very high" (Is. 52:13)	God has "highly exalted [Jesus] and given Him the name" of Lord, to whom "every knee should bow" (Phil. 2:9–11).

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Jesus' Last Words

Luke 24:45–49

Jesus came back from the dead to give His followers a final word. His instructions have come to be known as the Great Commission because Jesus charged His followers with a mighty task. All four narrators of His life provide a version of this mandate (Matt. 28:18–20; Mark 16:15, 16; Luke 24:45–49; John 20:21–23; Acts 1:6–8).

Jesus gives all of His followers the responsibility and privilege of telling the Good News of forgiveness and eternal life to all who will listen. All around us are people who need to know what Christ has done for them and what He is doing today. We cannot afford to deprive them of the delight of imitating this fully-God and fully-man Savior. He brought the news that changes everything. He showed, and shows, us how to live.

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Luke 1

a **1:1** Or *are most surely believed*
b **1:17** Malachi 4:5, 6
c **1:28** NU-Text omits *blessed are you among women.*
d **1:29** NU-Text omits *when she saw him.*
e **1:78** NU-Text reads *shall visit.*

Luke 2

a **2:5** NU-Text omits *wife.*
b **2:9** NU-Text omits *behold.*
c **2:14** NU-Text reads *toward men of goodwill.*
d **2:17** NU-Text omits *widely.*
e **2:21** NU-Text reads *for His circumcision.*
f **2:23** Exodus 13:2, 12, 15
g **2:24** Leviticus 12:8
h **2:33** NU-Text reads *And His father and mother.*
i **2:37** NU-Text reads *a widow until she was eighty-four.*
j **2:38** NU-Text reads *to God.*
k **2:40** NU-Text omits *in spirit.*
l **2:43** NU-Text reads *And His parents.*

Luke 3

a **3:2** NU-Text and M-Text read *in the high priesthood of Annas and Caiaphas.*
b **3:6** Isaiah 40:3–5
c **3:19** NU-Text reads *his brother's wife.*
d **3:24** This and several other names in the genealogy are spelled somewhat differently in the NU-Text. Since the New King James Version uses the Old Testament spelling for persons mentioned in the New Testament, these variations, which come from the Greek, have not been footnoted.

Luke 4

a **4:1** NU-Text reads *in.*
b **4:4** Deuteronomy 8:3
c **4:4** NU-Text omits *but by every word of God.*
d **4:5** NU-Text reads *And taking Him up, he showed Him.*
e **4:8** NU-Text omits *Get behind Me, Satan.*
f **4:8** NU-Text and M-Text omit *For.*
g **4:8** Deuteronomy 6:13
h **4:11** Psalm 91:11, 12
i **4:12** Deuteronomy 6:16
j **4:18** NU-Text omits *to heal the brokenhearted.*
k **4:19** Isaiah 61:1, 2
l **4:23** Here and elsewhere the NU-Text spelling is *Capharnaum.*
m **4:26** Greek *Sarepta*
n **4:41** NU-Text omits *the Christ.*
o **4:44** NU-Text reads *Judea.*

Luke 5

a **5:17** NU-Text reads *present with Him to heal.*
b **5:30** NU-Text reads *But the Pharisees and their scribes.*
c **5:33** NU-Text omits *Why do,* making the verse a statement.
d **5:36** NU-Text reads *No one tears a piece from a new garment and puts it on an old one.*
e **5:38** NU-Text omits *and both are preserved.*
f **5:39** NU-Text omits *immediately.*
g **5:39** NU-Text reads *good.*

Luke 6

a **6:1** NU-Text reads *on a Sabbath.*
b **6:9** M-Text reads *to kill.*
c **6:10** NU-Text and M-Text read *to him.*
d **6:10** NU-Text omits *as whole as the other.*
e **6:26** NU-Text and M-Text omit *to you.*
f **6:26** M-Text omits *all.*
g **6:45** NU-Text omits *treasure of his heart.*
h **6:48** NU-Text reads *for it was well built.*
i **6:49** NU-Text reads *collapsed.*

Luke 7

a **7:10** NU-Text omits *who had been sick.*
b **7:19** NU-Text reads *the Lord.*
c **7:27** Malachi 3:1
d **7:28** NU-Text reads *there is none greater than John.*
e **7:31** NU-Text and M-Text omit *And the Lord said.*

Luke 8

a **8:3** NU-Text and M-Text read *them.*
b **8:10** Isaiah 6:9
c **8:26** NU-Text reads *Gerasenes.*
d **8:27** NU-Text reads *who had demons and for a long time wore no clothes.*
e **8:37** NU-Text reads *Gerasenes.*
f **8:45** NU-Text omits *and those with him.*
g **8:45** NU-Text omits *and You say, 'Who touched Me?'*
h **8:48** NU-Text omits *be of good cheer.*
i **8:49** NU-Text adds *anymore.*
j **8:51** NU-Text adds *with Him.*
k **8:51** NU-Text and M-Text read *Peter, John, and James.*
l **8:54** NU-Text omits *put them all outside.*

Luke 9

a **9:23** M-Text omits *daily.*
b **9:35** NU-Text reads *This is My Son, the Chosen One.*
c **9:50** NU-Text reads *you.*
d **9:50** NU-Text reads *your.*
e **9:54** NU-Text omits *just as Elijah did.*
f **9:55** NU-Text omits the rest of this verse.
g **9:56** NU-Text omits the first sentence of this verse.

Luke 10

a **10:1** NU-Text reads *seventy-two others.*
b **10:11** NU-Text reads *our feet.*
c **10:12** NU-Text and M-Text omit *But.*
d **10:15** NU-Text reads *will you be exalted to heaven? You will be thrust down to Hades!*
e **10:17** NU-Text reads *seventy-two.*
f **10:20** NU-Text and M-Text omit *rather.*
g **10:22** M-Text reads *And turning to the disciples He said, "All . . . .*
h **10:27** Deuteronomy 6:5
i **10:27** Leviticus 19:18
j **10:35** NU-Text omits *when he departed.*
k **10:39** NU-Text reads *the Lord's.*
l **10:41** NU-Text reads *the Lord.*

Luke 11

a **11:2** NU-Text omits *Our* and *in heaven.*
b **11:2** NU-Text omits the rest of this verse.
c **11:4** NU-Text omits *But deliver us from the evil one.*
d **11:11** NU-Text omits the words from *bread* through *for* in the next sentence.
e **11:15** NU-Text and M-Text read *Beelzebul.*
f **11:29** NU-Text omits *the prophet.*
g **11:44** NU-Text omits *scribes and Pharisees, hypocrites.*
h **11:53** NU-Text reads *And when He left there.*
i **11:54** NU-Text omits *and seeking* and *that they might accuse Him.*

Luke 12

a **12:6** Greek *assarion,* a coin of very small value
b **12:15** NU-Text reads *all covetousness.*
c **12:31** NU-Text reads *His kingdom, and these things.*
d **12:39** NU-Text reads *he would not have allowed.*

Luke 13

a **13:9** NU-Text reads *And if it bears fruit after that, well. But if not, you can cut it down.*
b **13:15** NU-Text and M-Text read *Hypocrites.*
c **13:19** NU-Text omits *large.*
d **13:21** Greek *sata,* approximately two pecks in all
e **13:31** NU-Text reads *In that very hour.*
f **13:35** NU-Text and M-Text omit *assuredly.*
g **13:35** Psalm 118:26

Luke 14

a **14:3** NU-Text adds *or not.*
b **14:5** NU-Text and M-Text read *son.*
c **14:15** M-Text reads *dinner.*

Luke 15

a **15:8** Greek *drachma,* a valuable coin often worn in a ten-piece garland by married women
b **15:22** NU-Text reads *Quickly bring.*

Luke 16

a **16:6** Greek *batos,* eight or nine gallons each (Old Testament *bath*)
b **16:7** Greek *koros,* ten or twelve bushels each (Old Testament *kor*)
c **16:9** NU-Text reads *it fails.*
d **16:21** NU-Text reads *with what fell.*

Luke 17

a **17:3** NU-Text omits *against you.*
b **17:4** M-Text omits *to you.*
c **17:9** NU-Text ends verse with *commanded;* M-Text omits *him.*
d **17:21** NU-Text reverses *here* and *there.*
e **17:23** NU-Text reverses *here* and *there.*
f **17:36** NU-Text and M-Text omit verse 36.

Luke 18

a **18:20** Exodus 20:12–16; Deuteronomy 5:16–20
b **18:28** NU-Text reads *our own.*

Luke 19

a **19:5** NU-Text omits *and saw him.*
b **19:13** The *mina* (Greek *mna,* Hebrew *minah*) was worth about three months' salary.
c **19:29** M-Text reads *Bethsphage.*
d **19:38** Psalm 118:26
e **19:45** NU-Text reads *those who were selling.*
f **19:46** NU-Text reads *shall be.*
g **19:46** Isaiah 56:7
h **19:46** Jeremiah 7:11

Luke 20

a **20:5** NU-Text and M-Text omit *then.*
b **20:17** Psalm 118:22
c **20:19** M-Text reads *but they were afraid.*
d **20:23** NU-Text omits *Why do you test Me?*
e **20:30** NU-Text ends verse 30 here.
f **20:31** NU-Text and M-Text read *the seven also left no children.*
g **20:37** Exodus 3:6, 15
h **20:43** Psalm 110:1

Luke 21

a **21:4** NU-Text omits *for God.*
b **21:8** NU-Text omits *Therefore.*
c **21:36** NU-Text reads *may have strength.*

Luke 22

a **22:14** NU-Text omits *twelve.*
b **22:18** NU-Text adds *from now on.*

c **22:31** NU-Text omits *And the Lord said.*
d **22:37** Isaiah 53:12
e **22:44** NU-Text brackets verses 43 and 44 as not in the original text.
f **22:57** NU-Text reads *denied it.*
g **22:60** NU-Text and M-Text read *a rooster.*
h **22:61** NU-Text adds *today.*
i **22:64** NU-Text reads *And having blindfolded Him, they asked Him.*
j **22:68** NU-Text omits *also* and *Me or let Me go.*

Luke 23

a **23:2** NU-Text reads *our.*
b **23:6** NU-Text omits *of Galilee.*
c **23:15** NU-Text reads *for he sent Him back to us.*
d **23:17** NU-Text omits verse 17.
e **23:23** NU-Text omits *and of the chief priests.*
f **23:25** NU-Text and M-Text omit *to them.*
g **23:30** Hosea 10:8
h **23:34** NU-Text brackets the first sentence as a later addition.
i **23:38** NU-Text omits *written* and *in letters of Greek, Latin, and Hebrew.*
j **23:39** NU-Text reads *Are You not the Christ?*
k **23:42** NU-Text reads *And he said, "Jesus, remember me.*
l **23:44** NU-Text adds *already.*
m **23:45** NU-Text reads *obscured.*
n **23:46** Psalm 31:5
o **23:51** NU-Text reads *who was waiting.*

Luke 24

a **24:1** NU-Text omits *and certain other women with them.*
b **24:4** NU-Text omits *greatly.*
c **24:12** NU-Text omits *lying.*
d **24:13** Literally *sixty stadia*
e **24:17** NU-Text reads *as you walk? And they stood still, looking sad.*
f **24:40** Some printed New Testaments omit this verse. It is found in nearly all Greek manuscripts.
g **24:42** NU-Text omits *and some honeycomb.*
h **24:46** NU-Text reads *written, that the Christ should suffer and rise.*
i **24:49** NU-Text omits *of Jerusalem.*
j **24:53** NU-Text omits *praising and.*
k **24:53** NU-Text omits *Amen.*

Unlike Matthew, Mark, and Luke, which present comprehensive and similar, or synoptic, overviews of the Lord's life, the Gospel of John is a highly stylized collection of carefully selected events and words, all directed toward one goal: that readers might find life by believing in Jesus as the Son of God (John 20:30, 31).

John introduces Jesus not as an infant but in the context of eternity, opening his book with the monumental truths that (1) Jesus is God; (2) Jesus has existed forever; and (3) despite His eternal, divine nature, Jesus took on human flesh to display God's glory and offer grace to mankind (1:1–18).

Jesus is our bridge between the eternal, spiritual, and supernatural, and the everyday, human, and natural. He is the divine Word (Greek: *logos*) of God, yet He became human and experienced life through human eyes. As we come to know Him and follow Him, we in turn can experience the life that He gives.

The Book of John does not name its author, but early church tradition usually identifies the writer as John the apostle of Jesus. The style and language of the Gospel resembles the style and language of 1, 2 and 3 John. Furthermore, the belief that the Gospel and the three epistles were produced by the apostle John is consistent with the author's claim that he was an eyewitness of the events in his account (1:14; 1 John 1:1–4).

John and his brother James came from the affluent family of Zebedee, a successful fisherman who owned his own boat and had hired servants (Mark 1:19, 20). Together with their business partners Simon and Andrew (Luke 5:10), the

brothers became loyal followers of Jesus. Their mother Salome also became a follower and supported Jesus' ministry (Mark 15:4–41; Luke 8:3).

Modern Christians often regard John as the "apostle of love" because of the frequent appearance of that theme in his writings and because the Gospel of John calls him the disciple whom Jesus loved (John 13:23). But this revered disciple certainly didn't start out as a model of charity.

Apparently headstrong and opinionated, John and his brother were dubbed "Sons of Thunder" by Jesus (Mark 3:17). On one occasion they ignited a storm of protest and indignation from the other disciples by asking to sit on Jesus' right and left hands in glory (10:35–45). On another occasion they offered to call down fire from heaven on an unreceptive Samaritan village; Jesus patiently rebuked them (Luke 9:51–56).

Somewhere along the way, John must have begun to truly hear his Lord's words and see His actions—and want to imitate them in his own life. Though he was always an imperfect human being, John began to be transformed. After Jesus' departure, John became a leader of the Christian movement. When word came that the gospel had spread to the Samaritans, John was sent with Peter to investigate. Where once he had wanted to call down fire to bring death, he now helped to call down the Holy Spirit to bring life (Acts 8:14–17, 25). The son of thunder had become a son of love.

Church tradition holds that after the execution of his brother James, John eventually migrated to Ephesus. It is widely believed that this John is the same man who late in his life was exiled for a time to the island of Patmos in the Aegean Sea, where he wrote the Book of Revelation (Rev. 1:9). According to tradition, John was eventually allowed to return to Ephesus, where he died sometime after Trajan became emperor of Rome in A.D. 98.

It is difficult to say with certainty to whom this Gospel was addressed. It uses both Jewish and Greek thought forms in presenting Christ, and it appears to have been shaped for the widest possible readership. The Gospel is believed to have been composed in Ephesus sometime during the A.D. 90s.

Key Events in John

- John the Baptist baptizes Jesus (John 1:29–34).
- Jesus turns water into wine (John 2:1–11).
- Jesus informs Nicodemus that he must be born again (John 3:1–21).
- Jesus meets a Samaritan woman at a well (John 4:1–42).
- Jesus feeds the five thousand (John 6:1–15).
- Jesus heals a man blind from birth (John 9).
- Jesus calls Himself the Good Shepherd (John 10:1–18).
- Jesus raises Lazarus from the dead (John 11:1–54).
- Jesus speaks to His closest followers in the Upper Room (John 13–17).
- From the cross, Jesus commends His mother to John's care (John 19:25–27).
- Jesus rises from the dead (John 20:1–18).
- Thomas doubts the Resurrection but believes when Jesus appears (John 20:24–29).

John 1

The Eternal Word

1 In the beginning was the Word, and the Word was with
God, and the Word was God. *John* *The Divine Partnership* *He Dwelt Among Us*
2 He was in the beginning with God.
3 All things were made through Him, and without Him
nothing was made that was made.
4 In Him was life, and the life was the light of men.
5 And the light shines in the darkness, and the darkness
did not comprehend[a] it.

John's Witness: The True Light

6 There was a man sent from God, whose name *was* John.
7 This man came for a witness, to bear witness of the
Light, that all through him might believe.
8 He was not that Light, but *was sent* to bear witness of
that Light.
9 That was the true Light which gives light to every man
coming into the world.[b]
10 He was in the world, and the world was made through
Him, and the world did not know Him.
11 He came to His own,[c] and His own[d] did not receive
Him.
12 But as many as received Him, to them He gave the
right to become children of God, to those who believe in
His name:
13 who were born, not of blood, nor of the will of the flesh,
nor of the will of man, but of God.

The Word Becomes Flesh

14And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

15John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’ ”

16And[e] of His fullness we have all received, and grace for grace.

17For the law was given through Moses, *but* grace and truth came through Jesus Christ.

18No one has seen God at any time. The only begotten Son,[f] who is in the bosom of the Father, He has declared *Him*.

A Voice in the Wilderness

19Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

20He confessed, and did not deny, but confessed, “I am not the Christ.”

21And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.”

22Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

23He said: “I *am*

> *‘The voice of one crying in the wilderness:*
> *“Make straight the way of the LORD,” ’*[g]

as the prophet Isaiah said.”

24Now those who were sent were from the Pharisees.

25 And they asked him, saying, “Why then do you baptize
if you are not the Christ, nor Elijah, nor the Prophet?”
26 John answered them, saying, “I baptize with water, but
there stands One among you whom you do not know.
27 “It is He who, coming after me, is preferred before me,
whose sandal strap I am not worthy to loose.”
28 These things were done in Bethabara[h] beyond the
Jordan, where John was baptizing.

The Lamb of God

29 The next day John saw Jesus coming toward him, and
said, “Behold! The Lamb of God who takes away the sin of
the world!
30 “This is He of whom I said, ‘After me comes a Man who
is preferred before me, for He was before me.’
31 “I did not know Him; but that He should be revealed to
Israel, therefore I came baptizing with water.”
32 And John bore witness, saying, “I saw the Spirit
descending from heaven like a dove, and He remained upon
Him.
33 “I did not know Him, but He who sent me to baptize
with water said to me, ‘Upon whom you see the Spirit
descending, and remaining on Him, this is He who baptizes
with the Holy Spirit.’
34 “And I have seen and testified that this is the Son of
God.”

The First Disciples

35 Again, the next day, John stood with two of his
disciples. *Andrew the Connector*
36 And looking at Jesus as He walked, he said, “Behold the
Lamb of God!”

37The two disciples heard him speak, and they followed Jesus.

38Then Jesus turned, and seeing them following, said to them, “What do you seek?” They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

39He said to them, “Come and see.” They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

40One of the two who heard John *speak,* and followed Him, was Andrew, Simon Peter’s brother.

41He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ).

42And he brought him to Jesus. Now when Jesus looked at him, He said, “You are Simon the son of Jonah.[i] You shall be called Cephas” (which is translated, A Stone).

Philip and Nathanael

43The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.”

44Now Philip was from Bethsaida, the city of Andrew and Peter.

45Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

46And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” *Jesus’ Hometown*

47Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!”

48Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when

you were under the fig tree, I saw you.”

49 Nathanael answered and said to Him, “Rabbi, You are
the Son of God! You are the King of Israel!”

50 Jesus answered and said to him, “Because I said to you,
‘I saw you under the fig tree,’ do you believe? You will see
greater things than these.”

51 And He said to him, “Most assuredly, I say to you,
hereafter[j] you shall see heaven open, and the angels of God
ascending and descending upon the Son of Man.” *Sacred Places Everywhere*

John 2

Water Turned to Wine

1 On the third day there was a wedding in Cana of Galilee,
and the mother of Jesus was there. *Water into Wine* *The Seven Signs of John's Gospel*
2 Now both Jesus and His disciples were invited to the
wedding.
3 And when they ran out of wine, the mother of Jesus said
to Him, "They have no wine."
4 Jesus said to her, "Woman, what does your concern have
to do with Me? My hour has not yet come."
5 His mother said to the servants, "Whatever He says to
you, do *it*."
6 Now there were set there six waterpots of stone,
according to the manner of purification of the Jews,
containing twenty or thirty gallons apiece.
7 Jesus said to them, "Fill the waterpots with water." And
they filled them up to the brim.
8 And He said to them, "Draw *some* out now, and take *it* to
the master of the feast." And they took *it*.
9 When the master of the feast had tasted the water that
was made wine, and did not know where it came from (but
the servants who had drawn the water knew), the master of
the feast called the bridegroom.
10 And he said to him, "Every man at the beginning sets
out the good wine, and when the *guests* have well drunk,
then the inferior. You have kept the good wine until now!"
11 This beginning of signs Jesus did in Cana of Galilee,
and manifested His glory; and His disciples believed in
Him.

12 After this He went down to Capernaum, He, His
mother, His brothers, and His disciples; and they did not
stay there many days. *The Rest of Mary's Story*

Jesus Cleanses the Temple

13 Now the Passover of the Jews was at hand, and Jesus
went up to Jerusalem.
14 And He found in the temple those who sold oxen and
sheep and doves, and the money changers doing business.
15 When He had made a whip of cords, He drove them all
out of the temple, with the sheep and the oxen, and poured
out the changers' money and overturned the tables.
16 And He said to those who sold doves, "Take these
things away! Do not make My Father's house a house of
merchandise!"
17 Then His disciples remembered that it was written,
"Zeal for Your house has eaten[a] *Me up."*[b]
18 So the Jews answered and said to Him, "What sign do
You show to us, since You do these things?"
19 Jesus answered and said to them, "Destroy this temple,
and in three days I will raise it up."
20 Then the Jews said, "It has taken forty-six years to
build this temple, and will You raise it up in three days?"
21 But He was speaking of the temple of His body.
22 Therefore, when He had risen from the dead, His
disciples remembered that He had said this to them;[c] and
they believed the Scripture and the word which Jesus had
said.

The Discerner of Hearts

23 Now when He was in Jerusalem at the Passover, during
the feast, many believed in His name when they saw the
signs which He did.

[24]But Jesus did not commit Himself to them, because He knew all *men,*
[25]and had no need that anyone should testify of man, for He knew what was in man.

John 3

The New Birth

1 There was a man of the Pharisees named Nicodemus, a
ruler of the Jews.
2 This man came to Jesus by night and said to Him,
“Rabbi, we know that You are a teacher come from God; for
no one can do these signs that You do unless God is with
him.”
3 Jesus answered and said to him, “Most assuredly, I say
to you, unless one is born again, he cannot see the kingdom
of God.”
4 Nicodemus said to Him, “How can a man be born when
he is old? Can he enter a second time into his mother’s
womb and be born?”
5 Jesus answered, “Most assuredly, I say to you, unless
one is born of water and the Spirit, he cannot enter the
kingdom of God.
6 “That which is born of the flesh is flesh, and that which
is born of the Spirit is spirit.
7 “Do not marvel that I said to you, ‘You must be born
again.’
8 “The wind blows where it wishes, and you hear the
sound of it, but cannot tell where it comes from and where
it goes. So is everyone who is born of the Spirit.”
9 Nicodemus answered and said to Him, “How can these
things be?”
10 Jesus answered and said to him, “Are you the teacher of
Israel, and do not know these things?
11 “Most assuredly, I say to you, We speak what We know
and testify what We have seen, and you do not receive Our
witness.

12 “If I have told you earthly things and you do not
believe, how will you believe if I tell you heavenly things?
13 “No one has ascended to heaven but He who came
down from heaven, *that is,* the Son of Man who is in
heaven.[a]
14 “And as Moses lifted up the serpent in the wilderness,
even so must the Son of Man be lifted up,
15 “that whoever believes in Him should not perish but[b]
have eternal life.
16 “For God so loved the world that He gave His only
begotten Son, that whoever believes in Him should not
perish but have everlasting life.
17 “For God did not send His Son into the world to
condemn the world, but that the world through Him might
be saved.
18 “He who believes in Him is not condemned; but he who
does not believe is condemned already, because he has not
believed in the name of the only begotten Son of God.
19 “And this is the condemnation, that the light has come
into the world, and men loved darkness rather than light,
because their deeds were evil.
20 “For everyone practicing evil hates the light and does
not come to the light, lest his deeds should be exposed.
21 “But he who does the truth comes to the light, that his
deeds may be clearly seen, that they have been done in
God.” *The Gospel in a Divided World*

John the Baptist Exalts Christ

22 After these things Jesus and His disciples came into the
land of Judea, and there He remained with them and
baptized.
23 Now John also was baptizing in Aenon near Salim,
because there was much water there. And they came and
were baptized.

[24]For John had not yet been thrown into prison.

[25]Then there arose a dispute between *some* of John's disciples and the Jews about purification.

[26]And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!"

[27]John answered and said, "A man can receive nothing unless it has been given to him from heaven.

[28]"You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.'

[29]"He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.

[30]"He must increase, but I *must* decrease. *Defining Success*

[31]"He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

[32]"And what He has seen and heard, that He testifies; and no one receives His testimony.

[33]"He who has received His testimony has certified that God is true.

[34]"For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

[35]"The Father loves the Son, and has given all things into His hand.

[36]"He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

John 4

A Samaritan Woman Meets Her Messiah

1 Therefore, when the Lord knew that the Pharisees had
heard that Jesus made and baptized more disciples than
John
2 (though Jesus Himself did not baptize, but His disciples),
3 He left Judea and departed again to Galilee.
4 But He needed to go through Samaria. *The Road Less Traveled*
5 So He came to a city of Samaria which is called Sychar,
near the plot of ground that Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore, being
wearied from *His* journey, sat thus by the well. It was about
the sixth hour.
7 A woman of Samaria came to draw water. Jesus said to
her, "Give Me a drink."
8 For His disciples had gone away into the city to buy
food.
9 Then the woman of Samaria said to Him, "How is it that
You, being a Jew, ask a drink from me, a Samaritan
woman?" For Jews have no dealings with Samaritans. *Jews and Samaritans*
10 Jesus answered and said to her, "If you knew the gift of
God, and who it is who says to you, 'Give Me a drink,' you
would have asked Him, and He would have given you living
water."
11 The woman said to Him, "Sir, You have nothing to draw
with, and the well is deep. Where then do You get that
living water?
12 "Are You greater than our father Jacob, who gave us the
well, and drank from it himself, as well as his sons and his
livestock?"

[13]Jesus answered and said to her, “Whoever drinks of this water will thirst again,
[14]“but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”
[15]The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”
[16]Jesus said to her, “Go, call your husband, and come here.”
[17]The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’
[18]“for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”
[19]The woman said to Him, “Sir, I perceive that You are a prophet.
[20]“Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”
[21]Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.
[22]“You worship what you do not know; we know what we worship, for salvation is of the Jews.
[23]“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.
[24]“God *is* Spirit, and those who worship Him must worship in spirit and truth.”
[25]The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”
[26]Jesus said to her, “I who speak to you am *He*.”

The Whitened Harvest

27And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

28The woman then left her waterpot, went her way into the city, and said to the men,

29“Come, see a Man who told me all things that I ever did. Could this be the Christ?”

30Then they went out of the city and came to Him.

31In the meantime His disciples urged Him, saying, “Rabbi, eat.”

32But He said to them, “I have food to eat of which you do not know.”

33Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

34Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

35“Do you not say, ‘There are still four months and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

36“And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

37“For in this the saying is true: ‘One sows and another reaps.’

38“I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

The Savior of the World

39And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He

told me all that I *ever* did."

40 So when the Samaritans had come to Him, they urged
Him to stay with them; and He stayed there two days.

41 And many more believed because of His own word.

42 Then they said to the woman, "Now we believe, not
because of what you said, for we ourselves have heard *Him*
and we know that this is indeed the Christ,[a] the Savior of
the world."

Welcome at Galilee

43 Now after the two days He departed from there and
went to Galilee.

44 For Jesus Himself testified that a prophet has no honor
in his own country.

45 So when He came to Galilee, the Galileans received
Him, having seen all the things He did in Jerusalem at the
feast; for they also had gone to the feast.

A Nobleman's Son Healed

46 So Jesus came again to Cana of Galilee where He had
made the water wine. And there was a certain nobleman
whose son was sick at Capernaum. *Faith and Miracles*

47 When he heard that Jesus had come out of Judea into
Galilee, he went to Him and implored Him to come down
and heal his son, for he was at the point of death.

48 Then Jesus said to him, "Unless you *people* see signs
and wonders, you will by no means believe."

49 The nobleman said to Him, "Sir, come down before my
child dies!"

50 Jesus said to him, "Go your way; your son lives." So the
man believed the word that Jesus spoke to him, and he
went his way.

[51]And as he was now going down, his servants met him and told *him,* saying, “Your son lives!”

[52]Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.”

[53]So the father knew that *it was* at the same hour in which Jesus said to him, “Your son lives.” And he himself believed, and his whole household.

[54]This again *is* the second sign Jesus did when He had come out of Judea into Galilee.

John 5

A Man Healed at the Pool of Bethesda

1 After this there was a feast of the Jews, and Jesus went up to Jerusalem. *Doing Good on the Sabbath*

2 Now there is in Jerusalem by the Sheep *Gate* a pool,
which is called in Hebrew, Bethesda,[a] having five porches.
3 In these lay a great multitude of sick people, blind, lame,
paralyzed, waiting for the moving of the water.
4 For an angel went down at a certain time into the pool
and stirred up the water; then whoever stepped in first,
after the stirring of the water, was made well of whatever
disease he had.[b]
5 Now a certain man was there who had an infirmity
thirty-eight years.
6 When Jesus saw him lying there, and knew that he
already had been *in that condition* a long time, He said to
him, "Do you want to be made well?"
7 The sick man answered Him, "Sir, I have no man to put
me into the pool when the water is stirred up; but while I
am coming, another steps down before me."
8 Jesus said to him, "Rise, take up your bed and walk."
9 And immediately the man was made well, took up his
bed, and walked. And that day was the Sabbath.
10 The Jews therefore said to him who was cured, "It is
the Sabbath; it is not lawful for you to carry your bed."
11 He answered them, "He who made me well said to me,
'Take up your bed and walk.' "
12 Then they asked him, "Who is the Man who said to you,
'Take up your bed and walk'?"
13 But the one who was healed did not know who it was,
for Jesus had withdrawn, a multitude being in *that* place.

14 Afterward Jesus found him in the temple, and said to
him, “See, you have been made well. Sin no more, lest a
worse thing come upon you.”
15 The man departed and told the Jews that it was Jesus
who had made him well.

Honor the Father and the Son

16 For this reason the Jews persecuted Jesus, and sought
to kill Him,[c] because He had done these things on the
Sabbath.
17 But Jesus answered them, “My Father has been
working until now, and I have been working.” *God: The Original Worker*
18 Therefore the Jews sought all the more to kill Him,
because He not only broke the Sabbath, but also said that
God was His Father, making Himself equal with God.
19 Then Jesus answered and said to them, “Most
assuredly, I say to you, the Son can do nothing of Himself,
but what He sees the Father do; for whatever He does, the
Son also does in like manner.
20 “For the Father loves the Son, and shows Him all things
that He Himself does; and He will show Him greater works
than these, that you may marvel.
21 “For as the Father raises the dead and gives life to
them, even so the Son gives life to whom He will.
22 “For the Father judges no one, but has committed all
judgment to the Son,
23 “that all should honor the Son just as they honor the
Father. He who does not honor the Son does not honor the
Father who sent Him.

Life and Judgment Are Through the Son

24 “Most assuredly, I say to you, he who hears My word
and believes in Him who sent Me has everlasting life, and
shall not come into judgment, but has passed from death
into life.
25 “Most assuredly, I say to you, the hour is coming, and
now is, when the dead will hear the voice of the Son of God;
and those who hear will live.
26 “For as the Father has life in Himself, so He has
granted the Son to have life in Himself,
27 “and has given Him authority to execute judgment also,
because He is the Son of Man.
28 “Do not marvel at this; for the hour is coming in which
all who are in the graves will hear His voice
29 “and come forth—those who have done good, to the
resurrection of life, and those who have done evil, to the
resurrection of condemnation.
30 “I can of Myself do nothing. As I hear, I judge; and My
judgment is righteous, because I do not seek My own will
but the will of the Father who sent Me.

The Fourfold Witness

31 “If I bear witness of Myself, My witness is not true.
32 “There is another who bears witness of Me, and I know
that the witness which He witnesses of Me is true.
33 “You have sent to John, and he has borne witness to the
truth.
34 “Yet I do not receive testimony from man, but I say
these things that you may be saved.
35 “He was the burning and shining lamp, and you were
willing for a time to rejoice in his light.
36 “But I have a greater witness than John’s; for the works
which the Father has given Me to finish—the very works
that I do—bear witness of Me, that the Father has sent Me.

37 “And the Father Himself, who sent Me, has testified of
Me. You have neither heard His voice at any time, nor seen
His form.
38 “But you do not have His word abiding in you, because
whom He sent, Him you do not believe.
39 “You search the Scriptures, for in them you think you
have eternal life; and these are they which testify of Me.
40 “But you are not willing to come to Me that you may
have life.
41 “I do not receive honor from men.
42 “But I know you, that you do not have the love of God
in you.
43 “I have come in My Father’s name, and you do not
receive Me; if another comes in his own name, him you will
receive.
44 “How can you believe, who receive honor from one
another, and do not seek the honor that *comes* from the
only God?
45 “Do not think that I shall accuse you to the Father;
there is *one* who accuses you—Moses, in whom you trust.
46 “For if you believed Moses, you would believe Me; for
he wrote about Me.
47 “But if you do not believe his writings, how will you
believe My words?”

John 6

Feeding the Five Thousand

1 After these things Jesus went over the Sea of Galilee,
which is *the Sea* of Tiberias. *Feeding the Five Thousand*
2 Then a great multitude followed Him, because they saw
His signs which He performed on those who were diseased.
3 And Jesus went up on the mountain, and there He sat
with His disciples.
4 Now the Passover, a feast of the Jews, was near.
5 Then Jesus lifted up *His* eyes, and seeing a great
multitude coming toward Him, He said to Philip, "Where
shall we buy bread, that these may eat?"
6 But this He said to test him, for He Himself knew what
He would do.
7 Philip answered Him, "Two hundred denarii worth of
bread is not sufficient for them, that every one of them may
have a little."
8 One of His disciples, Andrew, Simon Peter's brother, said
to Him,
9 "There is a lad here who has five barley loaves and two
small fish, but what are they among so many?"
10 Then Jesus said, "Make the people sit down." Now
there was much grass in the place. So the men sat down, in
number about five thousand.
11 And Jesus took the loaves, and when He had given
thanks He distributed *them* to the disciples, and the
disciples[a] to those sitting down; and likewise of the fish, as
much as they wanted.
12 So when they were filled, He said to His disciples,
"Gather up the fragments that remain, so that nothing is
lost."

13 Therefore they gathered *them* up, and filled twelve
baskets with the fragments of the five barley loaves which
were left over by those who had eaten.
14 Then those men, when they had seen the sign that
Jesus did, said, “This is truly the Prophet who is to come
into the world.”

Jesus Walks on the Sea

15 Therefore when Jesus perceived that they were about
to come and take Him by force to make Him king, He
departed again to the mountain by Himself alone.
16 Now when evening came, His disciples went down to
the sea,
17 got into the boat, and went over the sea toward
Capernaum. And it was already dark, and Jesus had not
come to them.
18 Then the sea arose because a great wind was blowing.
19 So when they had rowed about three or four miles,[b]
they saw Jesus walking on the sea and drawing near the
boat; and they were afraid.
20 But He said to them, “It is I; do not be afraid.”
21 Then they willingly received Him into the boat, and
immediately the boat was at the land where they were
going.

The Bread from Heaven

22 On the following day, when the people who were
standing on the other side of the sea saw that there was no
other boat there, except that one which His disciples had
entered,[c] and that Jesus had not entered the boat with His
disciples, but His disciples had gone away alone—
23 however, other boats came from Tiberias, near the
place where they ate bread after the Lord had given thanks
—

24 when the people therefore saw that Jesus was not
there, nor His disciples, they also got into boats and came
to Capernaum, seeking Jesus.
25 And when they found Him on the other side of the sea,
they said to Him, “Rabbi, when did You come here?”
26 Jesus answered them and said, “Most assuredly, I say to
you, you seek Me, not because you saw the signs, but
because you ate of the loaves and were filled.
27 “Do not labor for the food which perishes, but for the
food which endures to everlasting life, which the Son of
Man will give you, because God the Father has set His seal
on Him.”
28 Then they said to Him, “What shall we do, that we may
work the works of God?”
29 Jesus answered and said to them, “This is the work of
God, that you believe in Him whom He sent.”
30 Therefore they said to Him, “What sign will You
perform then, that we may see it and believe You? What
work will You do?
31 “Our fathers ate the manna in the desert; as it is
written, *‘He gave them bread from heaven to eat.’*”[d]
32 Then Jesus said to them, “Most assuredly, I say to you,
Moses did not give you the bread from heaven, but My
Father gives you the true bread from heaven.
33 “For the bread of God is He who comes down from
heaven and gives life to the world.”
34 Then they said to Him, “Lord, give us this bread
always.”
35 And Jesus said to them, “I am the bread of life. He who
comes to Me shall never hunger, and he who believes in Me
shall never thirst. *The Bread of Life*
36 “But I said to you that you have seen Me and yet do not
believe.

37“All that the Father gives Me will come to Me, and the
one who comes to Me I will by no means cast out.
38“For I have come down from heaven, not to do My own
will, but the will of Him who sent Me.
39“This is the will of the Father who sent Me, that of all
He has given Me I should lose nothing, but should raise it
up at the last day.
40“And this is the will of Him who sent Me, that everyone
who sees the Son and believes in Him may have everlasting
life; and I will raise him up at the last day.”

Rejected by His Own

41The Jews then complained about Him, because He said,
“I am the bread which came down from heaven.”
42And they said, “Is not this Jesus, the son of Joseph,
whose father and mother we know? How is it then that He
says, ‘I have come down from heaven’?”
43Jesus therefore answered and said to them, “Do not
murmur among yourselves.
44“No one can come to Me unless the Father who sent
Me draws him; and I will raise him up at the last day.
45“It is written in the prophets, *‘And they shall all be
taught by God.’*[e] Therefore everyone who has heard and
learned[f] from the Father comes to Me.
46“Not that anyone has seen the Father, except He who is
from God; He has seen the Father.
47“Most assuredly, I say to you, he who believes in Me[g]
has everlasting life.
48“I am the bread of life.
49“Your fathers ate the manna in the wilderness, and are
dead.
50“This is the bread which comes down from heaven, that
one may eat of it and not die.

51 “I am the living bread which came down from heaven.
If anyone eats of this bread, he will live forever; and the
bread that I shall give is My flesh, which I shall give for the
life of the world.”
52 The Jews therefore quarreled among themselves,
saying, “How can this Man give us *His* flesh to eat?”
53 Then Jesus said to them, “Most assuredly, I say to you,
unless you eat the flesh of the Son of Man and drink His
blood, you have no life in you.
54 “Whoever eats My flesh and drinks My blood has
eternal life, and I will raise him up at the last day.
55 “For My flesh is food indeed,[h] and My blood is drink
indeed.
56 “He who eats My flesh and drinks My blood abides in
Me, and I in him.
57 “As the living Father sent Me, and I live because of the
Father, so he who feeds on Me will live because of Me.
58 “This is the bread which came down from heaven—not
as your fathers ate the manna, and are dead. He who eats
this bread will live forever.”
59 These things He said in the synagogue as He taught in
Capernaum.

Many Disciples Turn Away

60 Therefore many of His disciples, when they heard *this,*
said, “This is a hard saying; who can understand it?”
61 When Jesus knew in Himself that His disciples
complained about this, He said to them, “Does this offend
you?
62 “*What* then if you should see the Son of Man ascend
where He was before?
63 “It is the Spirit who gives life; the flesh profits nothing.
The words that I speak to you are spirit, and *they* are life.

64“But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

65And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

66From that *time* many of His disciples went back and walked with Him no more.

67Then Jesus said to the twelve, “Do you also want to go away?”

68But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life.

69“Also we have come to believe and know that You are the Christ, the Son of the living God.”[i]

70Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?”

71He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.

John 7

Jesus' Brothers Disbelieve

1 After these things Jesus walked in Galilee; for He did not
want to walk in Judea, because the Jews[a] sought to kill Him.
2 Now the Jews' Feast of Tabernacles was at hand.
3 His brothers therefore said to Him, "Depart from here
and go into Judea, that Your disciples also may see the
works that You are doing.
4 "For no one does anything in secret while he himself
seeks to be known openly. If You do these things, show
Yourself to the world."
5 For even His brothers did not believe in Him. *Credible Witnesses*
6 Then Jesus said to them, "My time has not yet come, but
your time is always ready.
7 "The world cannot hate you, but it hates Me because I
testify of it that its works are evil.
8 "You go up to this feast. I am not yet[b] going up to this
feast, for My time has not yet fully come."
9 When He had said these things to them, He remained in
Galilee.

The Heavenly Scholar

10 But when His brothers had gone up, then He also went
up to the feast, not openly, but as it were in secret.
11 Then the Jews sought Him at the feast, and said,
"Where is He?"
12 And there was much complaining among the people
concerning Him. Some said, "He is good"; others said, "No,
on the contrary, He deceives the people."

13However, no one spoke openly of Him for fear of the Jews.

14Now about the middle of the feast Jesus went up into the temple and taught.

15And the Jews marveled, saying, “How does this Man know letters, having never studied?”

16Jesus[c] answered them and said, “My doctrine is not Mine, but His who sent Me.

17“If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*.

18“He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.

19“Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?”

20The people answered and said, “You have a demon. Who is seeking to kill You?”

21Jesus answered and said to them, “I did one work, and you all marvel. *Blind Guides*

22“Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

23“If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?

24“Do not judge according to appearance, but judge with righteous judgment.”

Could This Be the Christ?

25Now some of them from Jerusalem said, “Is this not He whom they seek to kill?

26 “But look! He speaks boldly, and they say nothing to
Him. Do the rulers know indeed that this is truly[d] the
Christ?
27 “However, we know where this Man is from; but when
the Christ comes, no one knows where He is from.”
28 Then Jesus cried out, as He taught in the temple,
saying, “You both know Me, and you know where I am
from; and I have not come of Myself, but He who sent Me is
true, whom you do not know.
29 “But[e] I know Him, for I am from Him, and He sent Me.”
30 Therefore they sought to take Him; but no one laid a
hand on Him, because His hour had not yet come.
31 And many of the people believed in Him, and said,
“When the Christ comes, will He do more signs than these
which this *Man* has done?”

Jesus and the Religious Leaders

32 The Pharisees heard the crowd murmuring these
things concerning Him, and the Pharisees and the chief
priests sent officers to take Him.
33 Then Jesus said to them,[f] “I shall be with you a little
while longer, and *then* I go to Him who sent Me.
34 “You will seek Me and not find *Me,* and where I am you
cannot come.”
35 Then the Jews said among themselves, “Where does He
intend to go that we shall not find Him? Does He intend to
go to the Dispersion among the Greeks and teach the
Greeks?
36 “What is this thing that He said, ‘You will seek Me and
not find Me, and where I am you cannot come’?”

The Promise of the Holy Spirit

37On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. *Living Water*

38“He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

39But this He spoke concerning the Spirit, whom those believing[g] in Him would receive; for the Holy[h] Spirit was not yet *given,* because Jesus was not yet glorified.

Who Is He?

40Therefore many[i] from the crowd, when they heard this saying, said, “Truly this is the Prophet.”

41Others said, “This is the Christ.” But some said, “Will the Christ come out of Galilee?

42“Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?”

43So there was a division among the people because of Him.

44Now some of them wanted to take Him, but no one laid hands on Him.

Rejected by the Authorities

45Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

46The officers answered, “No man ever spoke like this Man!”

47Then the Pharisees answered them, “Are you also deceived?

48“Have any of the rulers or the Pharisees believed in Him?

49 “But this crowd that does not know the law is
accursed.”
50 Nicodemus (he who came to Jesus by night,[j] being one
of them) said to them,
51 “Does our law judge a man before it hears him and
knows what he is doing?”
52 They answered and said to him, “Are you also from
Galilee? Search and look, for no prophet has arisen[k] out of
Galilee.”

An Adulteress Faces the Light of the World

53 And everyone went to his *own* house.[l]

John 8

1 But Jesus went to the Mount of Olives.

2 Now early[a] in the morning He came again into the
temple, and all the people came to Him; and He sat down
and taught them. *Double Standards*

3 Then the scribes and Pharisees brought to Him a woman
caught in adultery. And when they had set her in the midst,

4 they said to Him, “Teacher, this woman was caught[b] in
adultery, in the very act.

5 “Now Moses, in the law, commanded[c] us that such
should be stoned.[d] But what do You say?”[e]

6 This they said, testing Him, that they might have
something of which to accuse Him. But Jesus stooped down
and wrote on the ground with *His* finger, as though He did
not hear.[f]

7 So when they continued asking Him, He raised Himself
up[g] and said to them, “He who is without sin among you, let
him throw a stone at her first.”

8 And again He stooped down and wrote on the ground.

9 Then those who heard *it,* being convicted by *their*
conscience,[h] went out one by one, beginning with the oldest
even to the last. And Jesus was left alone, and the woman
standing in the midst.

10 When Jesus had raised Himself up and saw no one but
the woman, He said to her,[i] “Woman, where are those
accusers of yours?[j] Has no one condemned you?”

11 She said, “No one, Lord.” And Jesus said to her,
“Neither do I condemn you; go and[k] sin no more.”

12 Then Jesus spoke to them again, saying, “I am the light
of the world. He who follows Me shall not walk in darkness,
but have the light of life.”

Jesus Defends His Self-Witness

13 The Pharisees therefore said to Him, “You bear witness
of Yourself; Your witness is not true.”
14 Jesus answered and said to them, “Even if I bear
witness of Myself, My witness is true, for I know where I
came from and where I am going; but you do not know
where I come from and where I am going.
15 “You judge according to the flesh; I judge no one.
16 “And yet if I do judge, My judgment is true; for I am not
alone, but I *am* with the Father who sent Me.
17 “It is also written in your law that the testimony of two
men is true.
18 “I am One who bears witness of Myself, and the Father
who sent Me bears witness of Me.”
19 Then they said to Him, “Where is Your Father?” Jesus
answered, “You know neither Me nor My Father. If you had
known Me, you would have known My Father also.”
20 These words Jesus spoke in the treasury, as He taught
in the temple; and no one laid hands on Him, for His hour
had not yet come.

Jesus Predicts His Departure

21 Then Jesus said to them again, “I am going away, and
you will seek Me, and will die in your sin. Where I go you
cannot come.”
22 So the Jews said, “Will He kill Himself, because He
says, ‘Where I go you cannot come’?”
23 And He said to them, “You are from beneath; I am from
above. You are of this world; I am not of this world.
24 “Therefore I said to you that you will die in your sins;
for if you do not believe that I am *He,* you will die in your
sins.”

25 Then they said to Him, “Who are You?” And Jesus said
to them, “Just what I have been saying to you from the
beginning.
26 “I have many things to say and to judge concerning
you, but He who sent Me is true; and I speak to the world
those things which I heard from Him.”
27 They did not understand that He spoke to them of the
Father.
28 Then Jesus said to them, “When you lift up the Son of
Man, then you will know that I am *He,* and *that* I do
nothing of Myself; but as My Father taught Me, I speak
these things.
29 “And He who sent Me is with Me. The Father has not
left Me alone, for I always do those things that please
Him.”
30 As He spoke these words, many believed in Him.

The Truth Shall Make You Free

31 Then Jesus said to those Jews who believed Him, “If
you abide in My word, you are My disciples indeed.
32 “And you shall know the truth, and the truth shall make
you free.”
33 They answered Him, “We are Abraham’s descendants,
and have never been in bondage to anyone. How *can* You
say, ‘You will be made free’?”
34 Jesus answered them, “Most assuredly, I say to you,
whoever commits sin is a slave of sin.
35 “And a slave does not abide in the house forever, *but* a
son abides forever.
36 “Therefore if the Son makes you free, you shall be free
indeed.

Abraham’s Seed and Satan’s

37 “I know that you are Abraham’s descendants, but you
seek to kill Me, because My word has no place in you.
38 “I speak what I have seen with My Father, and you do
what you have seen with[1] your father.”
39 They answered and said to Him, “Abraham is our
father.” Jesus said to them, “If you were Abraham’s
children, you would do the works of Abraham.
40 “But now you seek to kill Me, a Man who has told you
the truth which I heard from God. Abraham did not do this.
41 “You do the deeds of your father.” Then they said to
Him, “We were not born of fornication; we have one Father
—God.”
42 Jesus said to them, “If God were your Father, you would
love Me, for I proceeded forth and came from God; nor
have I come of Myself, but He sent Me.
43 “Why do you not understand My speech? Because you
are not able to listen to My word.
44 “You are of *your* father the devil, and the desires of
your father you want to do. He was a murderer from the
beginning, and does not stand in the truth, because there is
no truth in him. When he speaks a lie, he speaks from his
own *resources,* for he is a liar and the father of it.
45 “But because I tell the truth, you do not believe Me.
46 “Which of you convicts Me of sin? And if I tell the truth,
why do you not believe Me?
47 “He who is of God hears God’s words; therefore you do
not hear, because you are not of God.”

Before Abraham Was, I AM

48 Then the Jews answered and said to Him, “Do we not
say rightly that You are a Samaritan and have a demon?”
49 Jesus answered, “I do not have a demon; but I honor
My Father, and you dishonor Me.

50 “And I do not seek My *own* glory; there is One who
seeks and judges.
51 “Most assuredly, I say to you, if anyone keeps My word
he shall never see death.”
52 Then the Jews said to Him, “Now we know that You
have a demon! Abraham is dead, and the prophets; and You
say, ‘If anyone keeps My word he shall never taste death.’

God Became Man

53 “Are You greater than our father Abraham, who is
dead? And the prophets are dead. Who do You make
Yourself out to be?”
54 Jesus answered, “If I honor Myself, My honor is
nothing. It is My Father who honors Me, of whom you say
that He is your[m] God.
55 “Yet you have not known Him, but I know Him. And if I
say, ‘I do not know Him,’ I shall be a liar like you; but I do
know Him and keep His word.
56 “Your father Abraham rejoiced to see My day, and he
saw *it* and was glad.”
57 Then the Jews said to Him, “You are not yet fifty years
old, and have You seen Abraham?”
58 Jesus said to them, “Most assuredly, I say to you, before
Abraham was, I AM.”
59 Then they took up stones to throw at Him; but Jesus hid
Himself and went out of the temple,[n] going through the
midst of them, and so passed by.

John 9

A Man Born Blind Receives Sight

1 Now as *Jesus* passed by, He saw a man who was blind
from birth. *Medical Miracles*

2 And His disciples asked Him, saying, “Rabbi, who
sinned, this man or his parents, that he was born blind?”

3 Jesus answered, “Neither this man nor his parents
sinned, but that the works of God should be revealed in
him.

4 “I[a] must work the works of Him who sent Me while it is
day; *the* night is coming when no one can work.

5 “As long as I am in the world, I am the light of the
world.”

6 When He had said these things, He spat on the ground
and made clay with the saliva; and He anointed the eyes of
the blind man with the clay.

7 And He said to him, “Go, wash in the pool of Siloam”
(which is translated, Sent). So he went and washed, and
came back seeing.

8 Therefore the neighbors and those who previously had
seen that he was blind[b] said, “Is not this he who sat and
begged?”

9 Some said, “This is he.” Others *said,* “He is like him.”[c]
He said, “I am *he*.”

10 Therefore they said to him, “How were your eyes
opened?”

11 He answered and said, “A Man called Jesus made clay
and anointed my eyes and said to me, ‘Go to the pool of[d]
Siloam and wash.’ So I went and washed, and I received
sight.”

12 Then they said to him, “Where is He?” He said, “I do not know.”

The Pharisees Excommunicate the Healed Man

13 They brought him who formerly was blind to the Pharisees.
14 Now it was a Sabbath when Jesus made the clay and opened his eyes.
15 Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”
16 Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” And there was a division among them.
17 They said to the blind man again, “What do you say about Him because He opened your eyes?” He said, “He is a prophet.”
18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.
19 And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”
20 His parents answered them and said, “We know that this is our son, and that he was born blind;
21 “but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.”
22 His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he would be put out of the synagogue.
23 Therefore his parents said, “He is of age; ask him.”

[24]So they again called the man who was blind, and said to him, “Give God the glory! We know that this Man is a sinner.”

[25]He answered and said, “Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see.”

[26]Then they said to him again, “What did He do to you? How did He open your eyes?”

[27]He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?”

[28]Then they reviled him and said, “You are His disciple, but we are Moses’ disciples.

[29]“We know that God spoke to Moses; *as for* this *fellow,* we do not know where He is from.”

[30]The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

[31]“Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

[32]“Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. *Jesus and the Physical*

[33]“If this Man were not from God, He could do nothing.”

[34]They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

True Vision and True Blindness

35Jesus heard that they had cast him out; and when He had found him, He said to him, “Do you believe in the Son of God?”[e]

[36]He answered and said, “Who is He, Lord, that I may
believe in Him?”
[37]And Jesus said to him, “You have both seen Him and it
is He who is talking with you.”
[38]Then he said, “Lord, I believe!” And he worshiped Him.
[39]And Jesus said, “For judgment I have come into this
world, that those who do not see may see, and that those
who see may be made blind.”
[40]Then *some* of the Pharisees who were with Him heard
these words, and said to Him, “Are we blind also?”
[41]Jesus said to them, “If you were blind, you would have
no sin; but now you say, ‘We see.’ Therefore your sin
remains.

John 10

Jesus the True Shepherd

1 “Most assuredly, I say to you, he who does not enter the
sheepfold by the door, but climbs up some other way, the
same is a thief and a robber.
2 “But he who enters by the door is the shepherd of the
sheep.
3 “To him the doorkeeper opens, and the sheep hear his
voice; and he calls his own sheep by name and leads them
out.
4 “And when he brings out his own sheep, he goes before
them; and the sheep follow him, for they know his voice.
5 “Yet they will by no means follow a stranger, but will flee
from him, for they do not know the voice of strangers.”
6 Jesus used this illustration, but they did not understand
the things which He spoke to them.

Jesus the Good Shepherd

7 Then Jesus said to them again, “Most assuredly, I say to
you, I am the door of the sheep.
8 “All who *ever* came before Me[a] are thieves and robbers,
but the sheep did not hear them.
9 “I am the door. If anyone enters by Me, he will be saved,
and will go in and out and find pasture.
10 “The thief does not come except to steal, and to kill,
and to destroy. I have come that they may have life, and
that they may have *it* more abundantly.
11 “I am the good shepherd. The good shepherd gives His
life for the sheep.
12 “But a hireling, *he who is* not the shepherd, one who
does not own the sheep, sees the wolf coming and leaves

the sheep and flees; and the wolf catches the sheep and scatters them.
13“The hireling flees because he is a hireling and does not care about the sheep.
14“I am the good shepherd; and I know My *sheep,* and am known by My own.
15“As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.
16“And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.
17“Therefore My Father loves Me, because I lay down My life that I may take it again.
18“No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”
19Therefore there was a division again among the Jews because of these sayings.
20And many of them said, “He has a demon and is mad. Why do you listen to Him?”
21Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

The Shepherd Knows His Sheep

22Now it was the Feast of Dedication in Jerusalem, and it was winter.
23And Jesus walked in the temple, in Solomon’s porch.
24Then the Jews surrounded Him and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.”
25Jesus answered them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me.

26 “But you do not believe, because you are not of My
sheep, as I said to you.[b]
27 “My sheep hear My voice, and I know them, and they
follow Me.
28 “And I give them eternal life, and they shall never
perish; neither shall anyone snatch them out of My hand.
29 “My Father, who has given *them* to Me, is greater than
all; and no one is able to snatch *them* out of My Father’s
hand.
30 “I and *My* Father are one.”

Renewed Efforts to Stone Jesus

31 Then the Jews took up stones again to stone Him. *Stoning*
32 Jesus answered them, “Many good works I have shown
you from My Father. For which of those works do you stone
Me?”
33 The Jews answered Him, saying, “For a good work we
do not stone You, but for blasphemy, and because You,
being a Man, make Yourself God.”
34 Jesus answered them, “Is it not written in your law, *‘I
said, “You are gods” ’*?[c]
35 “If He called them gods, to whom the word of God
came (and the Scripture cannot be broken),
36 “do you say of Him whom the Father sanctified and
sent into the world, ‘You are blaspheming,’ because I said,
‘I am the Son of God’?
37 “If I do not do the works of My Father, do not believe
Me;
38 “but if I do, though you do not believe Me, believe the
works, that you may know and believe[d] that the Father *is* in
Me, and I in Him.”
39 Therefore they sought again to seize Him, but He
escaped out of their hand.

The Believers Beyond Jordan

40And He went away again beyond the Jordan to the
place where John was baptizing at first, and there He
stayed.
41Then many came to Him and said, “John performed no
sign, but all the things that John spoke about this Man were
true.”
42And many believed in Him there.

John 11

The Death of Lazarus

1 Now a certain *man* was sick, Lazarus of Bethany, the town
of Mary and her sister Martha.
2 It was *that* Mary who anointed the Lord with fragrant oil
and wiped His feet with her hair, whose brother Lazarus
was sick. *Mary's Devotion*
3 Therefore the sisters sent to Him, saying, "Lord, behold,
he whom You love is sick."
4 When Jesus heard *that,* He said, "This sickness is not
unto death, but for the glory of God, that the Son of God
may be glorified through it."
5 Now Jesus loved Martha and her sister and Lazarus.
6 So, when He heard that he was sick, He stayed two
more days in the place where He was.
7 Then after this He said to *the* disciples, "Let us go to
Judea again."
8 *The* disciples said to Him, "Rabbi, lately the Jews sought
to stone You, and are You going there again?"
9 Jesus answered, "Are there not twelve hours in the day?
If anyone walks in the day, he does not stumble, because he
sees the light of this world.
10 "But if one walks in the night, he stumbles, because the
light is not in him."
11 These things He said, and after that He said to them,
"Our friend Lazarus sleeps, but I go that I may wake him
up."
12 Then His disciples said, "Lord, if he sleeps he will get
well."
13 However, Jesus spoke of his death, but they thought
that He was speaking about taking rest in sleep.

14 Then Jesus said to them plainly, “Lazarus is dead.
15 “And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.”
16 Then Thomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.”

I Am the Resurrection and the Life

17 So when Jesus came, He found that he had already been in the tomb four days.
18 Now Bethany was near Jerusalem, about two miles[a] away.
19 And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.
20 Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.
21 Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died.
22 “But even now I know that whatever You ask of God, God will give You.”
23 Jesus said to her, “Your brother will rise again.”
24 Martha said to Him, “I know that he will rise again in the resurrection at the last day.”
25 Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. *The Resurrection and the Life*
26 “And whoever lives and believes in Me shall never die. Do you believe this?”
27 She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”

Jesus and Death, the Last Enemy

28And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.”

29As soon as she heard *that,* she arose quickly and came to Him.

30Now Jesus had not yet come into the town, but was[b] in the place where Martha met Him.

31Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”[c]

32Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

33Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

34And He said, “Where have you laid him?” They said to Him, “Lord, come and see.”

35Jesus wept.

36Then the Jews said, “See how He loved him!”

37And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept this man from dying?”

Lazarus Raised from the Dead

38Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

39Jesus said, “Take away the stone.” Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a stench, for he has been *dead* four days.”

40Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?”

41 Then they took away the stone *from the place* where
the dead man was lying.[d] And Jesus lifted up *His* eyes and
said, "Father, I thank You that You have heard Me.
42 "And I know that You always hear Me, but because of
the people who are standing by I said *this,* that they may
believe that You sent Me."
43 Now when He had said these things, He cried with a
loud voice, "Lazarus, come forth!"
44 And he who had died came out bound hand and foot
with graveclothes, and his face was wrapped with a cloth.
Jesus said to them, "Loose him, and let him go."

The Plot to Kill Jesus

45 Then many of the Jews who had come to Mary, and had
seen the things Jesus did, believed in Him.
46 But some of them went away to the Pharisees and told
them the things Jesus did.
47 Then the chief priests and the Pharisees gathered a
council and said, "What shall we do? For this Man works
many signs.
48 "If we let Him alone like this, everyone will believe in
Him, and the Romans will come and take away both our
place and nation."
49 And one of them, Caiaphas, being high priest that year,
said to them, "You know nothing at all,
50 "nor do you consider that it is expedient for us[e] that
one man should die for the people, and not that the whole
nation should perish."
51 Now this he did not say on his own *authority;* but being
high priest that year he prophesied that Jesus would die for
the nation,
52 and not for that nation only, but also that He would
gather together in one the children of God who were
scattered abroad.

53 Then, from that day on, they plotted to put Him to death.

54 Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

55 And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

56 Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think—that He will not come to the feast?”

57 Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it,* that they might seize Him.

John 12

The Anointing at Bethany

1 Then, six days before the Passover, Jesus came to Bethany,
where Lazarus was who had been dead,[a] whom He had
raised from the dead. *Funeral Preparations*

2 There they made Him a supper; and Martha served, but
Lazarus was one of those who sat at the table with Him.

3 Then Mary took a pound of very costly oil of spikenard,
anointed the feet of Jesus, and wiped His feet with her hair.
And the house was filled with the fragrance of the oil.

4 But one of His disciples, Judas Iscariot, Simon's *son,*
who would betray Him, said,

5 "Why was this fragrant oil not sold for three hundred
denarii[b] and given to the poor?"

6 This he said, not that he cared for the poor, but because
he was a thief, and had the money box; and he used to take
what was put in it.

7 But Jesus said, "Let her alone; she has kept[c] this for the
day of My burial.

8 "For the poor you have with you always, but Me you do
not have always."

The Plot to Kill Lazarus

9 Now a great many of the Jews knew that He was there;
and they came, not for Jesus' sake only, but that they might
also see Lazarus, whom He had raised from the dead.

10 But the chief priests plotted to put Lazarus to death
also,

11 because on account of him many of the Jews went away
and believed in Jesus.

The Triumphal Entry

12The next day a great multitude that had come to the
feast, when they heard that Jesus was coming to Jerusalem,
13took branches of palm trees and went out to meet Him,
and cried out:

> "Hosanna!
> *'Blessed is He who comes in the name of the*
> *LORD!'*[d]
> The King of Israel!"

14Then Jesus, when He had found a young donkey, sat on
it; as it is written:

> 15 *"Fear not, daughter of Zion;*
> *Behold, your King is coming,*
> *Sitting on a donkey's colt."*[e]

16His disciples did not understand these things at first;
but when Jesus was glorified, then they remembered that
these things were written about Him and *that* they had
done these things to Him.
17Therefore the people, who were with Him when He
called Lazarus out of his tomb and raised him from the
dead, bore witness.
18For this reason the people also met Him, because they
heard that He had done this sign.
19The Pharisees therefore said among themselves, "You
see that you are accomplishing nothing. Look, the world
has gone after Him!"

The Fruitful Grain of Wheat

20Now there were certain Greeks among those who came
up to worship at the feast.

21 Then they came to Philip, who was from Bethsaida of
Galilee, and asked him, saying, “Sir, we wish to see Jesus.”
22 Philip came and told Andrew, and in turn Andrew and
Philip told Jesus.
23 But Jesus answered them, saying, “The hour has come
that the Son of Man should be glorified.
24 “Most assuredly, I say to you, unless a grain of wheat
falls into the ground and dies, it remains alone; but if it
dies, it produces much grain.
25 “He who loves his life will lose it, and he who hates his
life in this world will keep it for eternal life.
26 “If anyone serves Me, let him follow Me; and where I
am, there My servant will be also. If anyone serves Me, him
My Father will honor.

Jesus Predicts His Death on the Cross

27 “Now My soul is troubled, and what shall I say?
‘Father, save Me from this hour’? But for this purpose I
came to this hour.
28 “Father, glorify Your name.” Then a voice came from
heaven, *saying,* “I have both glorified *it* and will glorify *it*
again.”
29 Therefore the people who stood by and heard *it* said
that it had thundered. Others said, “An angel has spoken to
Him.”
30 Jesus answered and said, “This voice did not come
because of Me, but for your sake.
31 “Now is the judgment of this world; now the ruler of
this world will be cast out.
32 “And I, if I am lifted up from the earth, will draw all
peoples to Myself.”
33 This He said, signifying by what death He would die.

34 The people answered Him, “We have heard from the
law that the Christ remains forever; and how *can* You say,
‘The Son of Man must be lifted up’? Who is this Son of
Man?”
35 Then Jesus said to them, “A little while longer the light
is with you. Walk while you have the light, lest darkness
overtake you; he who walks in darkness does not know
where he is going.
36 “While you have the light, believe in the light, that you
may become sons of light.” These things Jesus spoke, and
departed, and was hidden from them.

Who Has Believed Our Report?

37 But although He had done so many signs before them,
they did not believe in Him,
38 that the word of Isaiah the prophet might be fulfilled,
which he spoke:

> *“Lord, who has believed our report?*
> *And to whom has the arm of the LORD been*
> *revealed?”*[f]

39 Therefore they could not believe, because Isaiah said
again:

> 40 *“He has blinded their eyes and hardened*
> *their hearts,*
> *Lest they should see with their eyes,*
> *Lest they should understand with their*
> *hearts and turn,*
> *So that I should heal them.”*[g]

41 These things Isaiah said when[h] he saw His glory and
spoke of Him.

Walk in the Light

42Nevertheless even among the rulers many believed in
Him, but because of the Pharisees they did not confess
Him, lest they should be put out of the synagogue;
43for they loved the praise of men more than the praise of
God.
44Then Jesus cried out and said, "He who believes in Me,
believes not in Me but in Him who sent Me.
45"And he who sees Me sees Him who sent Me.
46"I have come *as* a light into the world, that whoever
believes in Me should not abide in darkness.
47"And if anyone hears My words and does not believe,[i] I
do not judge him; for I did not come to judge the world but
to save the world.
48"He who rejects Me, and does not receive My words,
has that which judges him—the word that I have spoken
will judge him in the last day.
49"For I have not spoken on My own *authority;* but the
Father who sent Me gave Me a command, what I should say
and what I should speak. *Thriving Under Authority*
50"And I know that His command is everlasting life.
Therefore, whatever I speak, just as the Father has told Me,
so I speak."

John 13

Jesus Washes the Disciples' Feet

1 Now before the Feast of the Passover, when Jesus knew
that His hour had come that He should depart from this
world to the Father, having loved His own who were in the
world, He loved them to the end. *Leading to Serve*

2 And supper being ended,[a] the devil having already put it
into the heart of Judas Iscariot, Simon's *son,* to betray Him,

3 Jesus, knowing that the Father had given all things into
His hands, and that He had come from God and was going
to God,

4 rose from supper and laid aside His garments, took a
towel and girded Himself.

5 After that, He poured water into a basin and began to
wash the disciples' feet, and to wipe *them* with the towel
with which He was girded.

6 Then He came to Simon Peter. And *Peter* said to Him,
"Lord, are You washing my feet?"

7 Jesus answered and said to him, "What I am doing you
do not understand now, but you will know after this."

8 Peter said to Him, "You shall never wash my feet!" Jesus
answered him, "If I do not wash you, you have no part with
Me."

9 Simon Peter said to Him, "Lord, not my feet only, but
also *my* hands and *my* head!"

10 Jesus said to him, "He who is bathed needs only to
wash *his* feet, but is completely clean; and you are clean,
but not all of you."

11 For He knew who would betray Him; therefore He said,
"You are not all clean."

12So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you?

13“You call Me Teacher and Lord, and you say well, for *so* I am.

14“If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

15“For I have given you an example, that you should do as I have done to you.

16“Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

17“If you know these things, blessed are you if you do them.

Jesus Identifies His Betrayer

18“I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, *‘He who eats bread with Me*[b] *has lifted up his heel against Me.’*[c]

19“Now I tell you before it comes, that when it does come to pass, you may believe that I am *He*.

20“Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

21When Jesus had said these things, He was troubled in spirit, and testified and said, “Most assuredly, I say to you, one of you will betray Me.”

22Then the disciples looked at one another, perplexed about whom He spoke.

23Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.

24Simon Peter therefore motioned to him to ask who it was of whom He spoke.

25 Then, leaning back[d] on Jesus' breast, he said to Him,
"Lord, who is it?"
26 Jesus answered, "It is he to whom I shall give a piece of
bread when I have dipped *it*." And having dipped the bread,
He gave *it* to Judas Iscariot, *the son* of Simon.
27 Now after the piece of bread, Satan entered him. Then
Jesus said to him, "What you do, do quickly."
28 But no one at the table knew for what reason He said
this to him.
29 For some thought, because Judas had the money box,
that Jesus had said to him, "Buy *those things* we need for
the feast," or that he should give something to the poor.
30 Having received the piece of bread, he then went out
immediately. And it was night.

The New Commandment

31 So, when he had gone out, Jesus said, "Now the Son of
Man is glorified, and God is glorified in Him. *The Mark of Love*
32 "If God is glorified in Him, God will also glorify Him in
Himself, and glorify Him immediately.
33 "Little children, I shall be with you a little while longer.
You will seek Me; and as I said to the Jews, 'Where I am
going, you cannot come,' so now I say to you.
34 "A new commandment I give to you, that you love one
another; as I have loved you, that you also love one another.
35 "By this all will know that you are My disciples, if you
have love for one another."

Jesus Predicts Peter's Denial

36 Simon Peter said to Him, "Lord, where are You going?"
Jesus answered him, "Where I am going you cannot follow
Me now, but you shall follow Me afterward."

37 Peter said to Him, “Lord, why can I not follow You now?
I will lay down my life for Your sake.”
38 Jesus answered him, “Will you lay down your life for My
sake? Most assuredly, I say to you, the rooster shall not
crow till you have denied Me three times.

John 14

The Way, the Truth, and the Life

1 “Let not your heart be troubled; you believe in God,
believe also in Me.
2 “In My Father’s house are many mansions;[a] if *it were* not
so, I would have told you. I go to prepare a place for you.[b]
3 “And if I go and prepare a place for you, I will come
again and receive you to Myself; that where I am, *there* you
may be also.
4 “And where I go you know, and the way you know.”
5 Thomas said to Him, “Lord, we do not know where You
are going, and how can we know the way?”
6 Jesus said to him, “I am the way, the truth, and the life.
No one comes to the Father except through Me.

The Father Revealed

7 “If you had known Me, you would have known My
Father also; and from now on you know Him and have seen
Him.”
8 Philip said to Him, “Lord, show us the Father, and it is
sufficient for us.”
9 Jesus said to him, “Have I been with you so long, and yet
you have not known Me, Philip? He who has seen Me has
seen the Father; so how can you say, ‘Show us the Father’?
10 “Do you not believe that I am in the Father, and the
Father in Me? The words that I speak to you I do not speak
on My own *authority;* but the Father who dwells in Me does
the works.
11 “Believe Me that I *am* in the Father and the Father in
Me, or else believe Me for the sake of the works
themselves.

The Answered Prayer

12 "Most assuredly, I say to you, he who believes in Me,
the works that I do he will do also; and greater *works* than
these he will do, because I go to My Father.
13 "And whatever you ask in My name, that I will do, that
the Father may be glorified in the Son.
14 "If you ask[c] anything in My name, I will do *it*.

Jesus Promises Another Helper

15 "If you love Me, keep[d] My commandments.
16 "And I will pray the Father, and He will give you
another Helper, that He may abide with you forever— *Called Alongside*
17 "the Spirit of truth, whom the world cannot receive,
because it neither sees Him nor knows Him; but you know
Him, for He dwells with you and will be in you.
18 "I will not leave you orphans; I will come to you.

Indwelling of the Father and the Son

19 "A little while longer and the world will see Me no
more, but you will see Me. Because I live, you will live also.
20 "At that day you will know that I *am* in My Father, and
you in Me, and I in you.
21 "He who has My commandments and keeps them, it is
he who loves Me. And he who loves Me will be loved by My
Father, and I will love him and manifest Myself to him."
22 Judas (not Iscariot) said to Him, "Lord, how is it that
You will manifest Yourself to us, and not to the world?"
23 Jesus answered and said to him, "If anyone loves Me,
he will keep My word; and My Father will love him, and We
will come to him and make Our home with him.
24 "He who does not love Me does not keep My words;
and the word which you hear is not Mine but the Father's

who sent Me.

The Gift of His Peace

25 “These things I have spoken to you while being present
with you. *Peace in Chaos*
26 “But the Helper, the Holy Spirit, whom the Father will
send in My name, He will teach you all things, and bring to
your remembrance all things that I said to you.
27 “Peace I leave with you, My peace I give to you; not as
the world gives do I give to you. Let not your heart be
troubled, neither let it be afraid.
28 “You have heard Me say to you, ‘I am going away and
coming *back* to you.’ If you loved Me, you would rejoice
because I said,[e] ‘I am going to the Father,’ for My Father is
greater than I.
29 “And now I have told you before it comes, that when it
does come to pass, you may believe.
30 “I will no longer talk much with you, for the ruler of
this world is coming, and he has nothing in Me.
31 “But that the world may know that I love the Father,
and as the Father gave Me commandment, so I do. Arise,
let us go from here.

John 15

The True Vine

1 “I am the true vine, and My Father is the vinedresser. *The Vine*

2 “Every branch in Me that does not bear fruit He takes away;[a] and every *branch* that bears fruit He prunes, that it may bear more fruit.

3 “You are already clean because of the word which I have spoken to you.

4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

5 “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

6 “If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

7 “If you abide in Me, and My words abide in you, you will[b] ask what you desire, and it shall be done for you.

8 “By this My Father is glorified, that you bear much fruit; so you will be My disciples.

Love and Joy Perfected

9 “As the Father loved Me, I also have loved you; abide in My love.

10 “If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

11 “These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full.

12 “This is My commandment, that you love one another
as I have loved you.
13 “Greater love has no one than this, than to lay down
one’s life for his friends.
14 “You are My friends if you do whatever I command you.
15 “No longer do I call you servants, for a servant does not
know what his master is doing; but I have called you
friends, for all things that I heard from My Father I have
made known to you.
16 “You did not choose Me, but I chose you and appointed
you that you should go and bear fruit, and *that* your fruit
should remain, that whatever you ask the Father in My
name He may give you.
17 “These things I command you, that you love one
another.

The World’s Hatred

18 “If the world hates you, you know that it hated Me
before *it hated* you. *The Cost of Discipleship*
19 “If you were of the world, the world would love its own.
Yet because you are not of the world, but I chose you out of
the world, therefore the world hates you.
20 “Remember the word that I said to you, ‘A servant is
not greater than his master.’ If they persecuted Me, they
will also persecute you. If they kept My word, they will
keep yours also.
21 “But all these things they will do to you for My name’s
sake, because they do not know Him who sent Me.
22 “If I had not come and spoken to them, they would have
no sin, but now they have no excuse for their sin.
23 “He who hates Me hates My Father also.
24 “If I had not done among them the works which no one
else did, they would have no sin; but now they have seen

and also hated both Me and My Father.
25 “But *this happened* that the word might be fulfilled which is written in their law, *‘They hated Me without a cause.’*[c]

The Coming Rejection

26 “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.
27 “And you also will bear witness, because you have been with Me from the beginning.

John 16

1 “These things I have spoken to you, that you should not be
made to stumble.
2 “They will put you out of the synagogues; yes, the time
is coming that whoever kills you will think that he offers
God service.
3 “And these things they will do to you[a] because they have
not known the Father nor Me.
4 “But these things I have told you, that when the[b] time
comes, you may remember that I told you of them. And
these things I did not say to you at the beginning, because I
was with you.

The Work of the Holy Spirit

5 “But now I go away to Him who sent Me, and none of
you asks Me, ‘Where are You going?’
6 “But because I have said these things to you, sorrow has
filled your heart.
7 “Nevertheless I tell you the truth. It is to your advantage
that I go away; for if I do not go away, the Helper will not
come to you; but if I depart, I will send Him to you.
8 “And when He has come, He will convict the world of
sin, and of righteousness, and of judgment: *Whose Job Is Evangelism?*
9 “of sin, because they do not believe in Me;
10 “of righteousness, because I go to My Father and you
see Me no more;
11 “of judgment, because the ruler of this world is judged.
12 “I still have many things to say to you, but you cannot
bear *them* now.

13 “However, when He, the Spirit of truth, has come, He
will guide you into all truth; for He will not speak on His
own *authority,* but whatever He hears He will speak; and
He will tell you things to come.
14 “He will glorify Me, for He will take of what is Mine
and declare *it* to you.
15 “All things that the Father has are Mine. Therefore I
said that He will take of Mine and declare *it* to you.[c]

Sorrow Will Turn to Joy

16 “A little while, and you will not see Me; and again a
little while, and you will see Me, because I go to the
Father.”
17 Then *some* of His disciples said among themselves,
“What is this that He says to us, ‘A little while, and you will
not see Me; and again a little while, and you will see Me’;
and, ‘because I go to the Father’?”
18 They said therefore, “What is this that He says, ‘A little
while’? We do not know what He is saying.”
19 Now Jesus knew that they desired to ask Him, and He
said to them, “Are you inquiring among yourselves about
what I said, ‘A little while, and you will not see Me; and
again a little while, and you will see Me’?
20 “Most assuredly, I say to you that you will weep and
lament, but the world will rejoice; and you will be
sorrowful, but your sorrow will be turned into joy.
21 “A woman, when she is in labor, has sorrow because
her hour has come; but as soon as she has given birth to
the child, she no longer remembers the anguish, for joy
that a human being has been born into the world. *A Woman in Labor*
22 “Therefore you now have sorrow; but I will see you
again and your heart will rejoice, and your joy no one will
take from you.

23 “And in that day you will ask Me nothing. Most
assuredly, I say to you, whatever you ask the Father in My
name He will give you.
24 “Until now you have asked nothing in My name. Ask,
and you will receive, that your joy may be full.

Jesus Christ Has Overcome the World

25 “These things I have spoken to you in figurative
language; but the time is coming when I will no longer
speak to you in figurative language, but I will tell you
plainly about the Father.
26 “In that day you will ask in My name, and I do not say
to you that I shall pray the Father for you;
27 “for the Father Himself loves you, because you have
loved Me, and have believed that I came forth from God.
28 “I came forth from the Father and have come into the
world. Again, I leave the world and go to the Father.”
29 His disciples said to Him, “See, now You are speaking
plainly, and using no figure of speech!
30 “Now we are sure that You know all things, and have
no need that anyone should question You. By this we
believe that You came forth from God.”
31 Jesus answered them, “Do you now believe?
32 “Indeed the hour is coming, yes, has now come, that
you will be scattered, each to his own, and will leave Me
alone. And yet I am not alone, because the Father is with
Me.
33 “These things I have spoken to you, that in Me you may
have peace. In the world you will[d] have tribulation; but be
of good cheer, I have overcome the world.”

John 17

Jesus Prays for Himself

1 Jesus spoke these words, lifted up His eyes to heaven, and
said: “Father, the hour has come. Glorify Your Son, that
Your Son also may glorify You,
2 “as You have given Him authority over all flesh, that He
should[a] give eternal life to as many as You have given Him.
3 “And this is eternal life, that they may know You, the
only true God, and Jesus Christ whom You have sent.
4 “I have glorified You on the earth. I have finished the
work which You have given Me to do.
5 “And now, O Father, glorify Me together with Yourself,
with the glory which I had with You before the world was.

Jesus Prays for His Disciples

6 “I have manifested Your name to the men whom You
have given Me out of the world. They were Yours, You gave
them to Me, and they have kept Your word.
7 “Now they have known that all things which You have
given Me are from You.
8 “For I have given to them the words which You have
given Me; and they have received *them,* and have known
surely that I came forth from You; and they have believed
that You sent Me.
9 “I pray for them. I do not pray for the world but for
those whom You have given Me, for they are Yours.
10 “And all Mine are Yours, and Yours are Mine, and I am
glorified in them.
11 “Now I am no longer in the world, but these are in the
world, and I come to You. Holy Father, keep through Your

name those whom You have given Me,[b] that they may be one as We *are*.

12 “While I was with them in the world,[c] I kept them in Your name. Those whom You gave Me I have kept;[d] and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

13 “But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

14 “I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

15 “I do not pray that You should take them out of the world, but that You should keep them from the evil one.

16 “They are not of the world, just as I am not of the world.

17 “Sanctify them by Your truth. Your word is truth.

18 “As You sent Me into the world, I also have sent them into the world. *Called Out and into the World*

19 “And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

Jesus Prays for All Believers

20 “I do not pray for these alone, but also for those who will[e] believe in Me through their word;

21 “that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

22 “And the glory which You gave Me I have given them, that they may be one just as We are one:

23 “I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

24 “Father, I desire that they also whom You gave Me may
be with Me where I am, that they may behold My glory
which You have given Me; for You loved Me before the
foundation of the world.
25 “O righteous Father! The world has not known You, but
I have known You; and these have known that You sent Me.
26 “And I have declared to them Your name, and will
declare *it,* that the love with which You loved Me may be in
them, and I in them.”

John 18

Betrayal and Arrest in Gethsemane

1When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.

2And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

3Then Judas, having received a detachment *of troops,* and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

4Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

5They answered Him, "Jesus of Nazareth." Jesus said to them, "I am *He*." And Judas, who betrayed Him, also stood with them.

6Now when He said to them, "I am *He,*" they drew back and fell to the ground.

7Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."

8Jesus answered, "I have told you that I am *He*. Therefore, if you seek Me, let these go their way,"

9that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."

10Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"

Before the High Priest

12Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him.

13And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year.

14Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

Peter Denies Jesus

15And Simon Peter followed Jesus, and so *did* another[a] disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest.

16But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

17Then the servant girl who kept the door said to Peter, “You are not also *one* of this Man’s disciples, are you?” He said, “I am not.”

18Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

Jesus Questioned by the High Priest

19The high priest then asked Jesus about His disciples and His doctrine.

20Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet,[b] and in secret I have said nothing.

21“Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.”

22And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?”

[23]Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”
[24]Then Annas sent Him bound to Caiaphas the high priest.

Peter Denies Twice More

[25]Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also *one* of His disciples, are you?” He denied *it* and said, “I am not!”
[26]One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, “Did I not see you in the garden with Him?”
[27]Peter then denied again; and immediately a rooster crowed.

In Pilate’s Court

[28]Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.
[29]Pilate then went out to them and said, “What accusation do you bring against this Man?”
[30]They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”
[31]Then Pilate said to them, “You take Him and judge Him according to your law.” Therefore the Jews said to him, “It is not lawful for us to put anyone to death,”
[32]that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.
[33]Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”
[34]Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?”

35 Pilate answered, “Am I a Jew? Your own nation and the
chief priests have delivered You to me. What have You
done?”
36 Jesus answered, “My kingdom is not of this world. If My
kingdom were of this world, My servants would fight, so
that I should not be delivered to the Jews; but now My
kingdom is not from here.”
37 Pilate therefore said to Him, “Are You a king then?”
Jesus answered, “You say *rightly* that I am a king. For this
cause I was born, and for this cause I have come into the
world, that I should bear witness to the truth. Everyone
who is of the truth hears My voice.”
38 Pilate said to Him, “What is truth?” And when he had
said this, he went out again to the Jews, and said to them,
“I find no fault in Him at all.

Taking the Place of Barabbas

39 “But you have a custom that I should release someone
to you at the Passover. Do you therefore want me to release
to you the King of the Jews?”
40 Then they all cried again, saying, “Not this Man, but
Barabbas!” Now Barabbas was a robber.

John 19

The Soldiers Mock Jesus

1 So then Pilate took Jesus and scourged *Him*.
2 And the soldiers twisted a crown of thorns and put *it* on
His head, and they put on Him a purple robe.
3 Then they said,[a] "Hail, King of the Jews!" And they
struck Him with their hands.
4 Pilate then went out again, and said to them, "Behold, I
am bringing Him out to you, that you may know that I find
no fault in Him."

Pilate's Decision

5 Then Jesus came out, wearing the crown of thorns and
the purple robe. And *Pilate* said to them, "Behold the Man!"
6 Therefore, when the chief priests and officers saw Him,
they cried out, saying, "Crucify *Him,* crucify *Him!*" Pilate
said to them, "You take Him and crucify *Him,* for I find no
fault in Him."
7 The Jews answered him, "We have a law, and according
to our[b] law He ought to die, because He made Himself the
Son of God."
8 Therefore, when Pilate heard that saying, he was the
more afraid,
9 and went again into the Praetorium, and said to Jesus,
"Where are You from?" But Jesus gave him no answer.
10 Then Pilate said to Him, "Are You not speaking to me?
Do You not know that I have power to crucify You, and
power to release You?"
11 Jesus answered, "You could have no power at all
against Me unless it had been given you from above.

Therefore the one who delivered Me to you has the greater sin."

12 From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

13 When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha.

14 Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"

15 But they cried out, "Away with *Him,* away with *Him!* Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"

16 Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.[c]

The King on a Cross

17 And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha,

18 where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

19 Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

20 Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

21 Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am

the King of the Jews.” ’ ”

22 Pilate answered, “What I have written, I have written.”

23 Then the soldiers, when they had crucified Jesus, took
His garments and made four parts, to each soldier a part,
and also the tunic. Now the tunic was without seam, woven
from the top in one piece.

24 They said therefore among themselves, “Let us not tear
it, but cast lots for it, whose it shall be,” that the Scripture
might be fulfilled which says:

> *“They divided My garments among them,*
> *And for My clothing they cast lots.”*[d]

Therefore the soldiers did these things.

Behold Your Mother

25 Now there stood by the cross of Jesus His mother, and
His mother’s sister, Mary the *wife* of Clopas, and Mary
Magdalene. *The Women Around Jesus*

26 When Jesus therefore saw His mother, and the disciple
whom He loved standing by, He said to His mother,
“Woman, behold your son!”

27 Then He said to the disciple, “Behold your mother!”
And from that hour that disciple took her to his own *home*.

It Is Finished

28 After this, Jesus, knowing[e] that all things were now
accomplished, that the Scripture might be fulfilled, said, “I
thirst!”

29 Now a vessel full of sour wine was sitting there; and
they filled a sponge with sour wine, put *it* on hyssop, and
put *it* to His mouth.

30 So when Jesus had received the sour wine, He said, “It
is finished!” And bowing His head, He gave up His spirit.

Jesus' Side Is Pierced

31Therefore, because it was the Preparation *Day,* that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

32Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.

33But when they came to Jesus and saw that He was already dead, they did not break His legs.

34But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

35And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

36For these things were done that the Scripture should be fulfilled, *"Not one of His bones shall be broken."*[f]

37And again another Scripture says, *"They shall look on Him whom they pierced."*[g]

Jesus Buried in Joseph's Tomb

38After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus.

39And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

40Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

41Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had

yet been laid.

42 So there they laid Jesus, because of the Jews' Preparation *Day,* for the tomb was nearby.

John 20

The Empty Tomb

1 Now the first *day* of the week Mary Magdalene went to
the tomb early, while it was still dark, and saw *that* the
stone had been taken away from the tomb. *The First Easter*

2 Then she ran and came to Simon Peter, and to the other
disciple, whom Jesus loved, and said to them, “They have
taken away the Lord out of the tomb, and we do not know
where they have laid Him.”

3 Peter therefore went out, and the other disciple, and
were going to the tomb.

4 So they both ran together, and the other disciple outran
Peter and came to the tomb first.

5 And he, stooping down and looking in, saw the linen
cloths lying *there;* yet he did not go in.

6 Then Simon Peter came, following him, and went into
the tomb; and he saw the linen cloths lying *there,*

7 and the handkerchief that had been around His head,
not lying with the linen cloths, but folded together in a
place by itself.

8 Then the other disciple, who came to the tomb first,
went in also; and he saw and believed.

9 For as yet they did not know the Scripture, that He must
rise again from the dead.

10 Then the disciples went away again to their own
homes.

Mary Magdalene Sees the Risen Lord

11 But Mary stood outside by the tomb weeping, and as
she wept she stooped down *and looked* into the tomb.

12 And she saw two angels in white sitting, one at the
head and the other at the feet, where the body of Jesus had
lain.
13 Then they said to her, “Woman, why are you weeping?”
She said to them, “Because they have taken away my Lord,
and I do not know where they have laid Him.”
14 Now when she had said this, she turned around and
saw Jesus standing *there,* and did not know that it was
Jesus.
15 Jesus said to her, “Woman, why are you weeping?
Whom are you seeking?” She, supposing Him to be the
gardener, said to Him, “Sir, if You have carried Him away,
tell me where You have laid Him, and I will take Him away.”
16 Jesus said to her, “Mary!” She turned and said to Him,[a]
“Rabboni!” (which is to say, Teacher).
17 Jesus said to her, “Do not cling to Me, for I have not yet
ascended to My Father; but go to My brethren and say to
them, ‘I am ascending to My Father and your Father, and *to*
My God and your God.’ ”
18 Mary Magdalene came and told the disciples that she
had seen the Lord,[b] and *that* He had spoken these things to
her.

The Apostles Commissioned

19 Then, the same day at evening, being the first *day* of
the week, when the doors were shut where the disciples
were assembled,[c] for fear of the Jews, Jesus came and stood
in the midst, and said to them, “Peace *be* with you.”
20 When He had said this, He showed them *His* hands and
His side. Then the disciples were glad when they saw the
Lord.
21 So Jesus said to them again, “Peace to you! As the
Father has sent Me, I also send you.”

22 And when He had said this, He breathed on *them,* and
said to them, “Receive the Holy Spirit.
23 “If you forgive the sins of any, they are forgiven them; if
you retain the *sins* of any, they are retained.”

Seeing and Believing

24 Now Thomas, called the Twin, one of the twelve, was
not with them when Jesus came. *Skeptics Welcome*
25 The other disciples therefore said to him, “We have
seen the Lord.” So he said to them, “Unless I see in His
hands the print of the nails, and put my finger into the print
of the nails, and put my hand into His side, I will not
believe.”
26 And after eight days His disciples were again inside,
and Thomas with them. Jesus came, the doors being shut,
and stood in the midst, and said, “Peace to you!”
27 Then He said to Thomas, “Reach your finger here, and
look at My hands; and reach your hand *here,* and put *it* into
My side. Do not be unbelieving, but believing.”
28 And Thomas answered and said to Him, “My Lord and
my God!”
29 Jesus said to him, “Thomas,[d] because you have seen
Me, you have believed. Blessed *are* those who have not
seen and *yet* have believed.”

That You May Believe

30 And truly Jesus did many other signs in the presence of
His disciples, which are not written in this book;
31 but these are written that you may believe that Jesus is
the Christ, the Son of God, and that believing you may have
life in His name.

John 21

Breakfast by the Sea

1 After these things Jesus showed Himself again to the
disciples at the Sea of Tiberias, and in this way He showed
Himself:
2 Simon Peter, Thomas called the Twin, Nathanael of Cana
in Galilee, the *sons* of Zebedee, and two others of His
disciples were together.
3 Simon Peter said to them, "I am going fishing." They
said to him, "We are going with you also." They went out
and immediately[a] got into the boat, and that night they
caught nothing.
4 But when the morning had now come, Jesus stood on the
shore; yet the disciples did not know that it was Jesus.
5 Then Jesus said to them, "Children, have you any food?"
They answered Him, "No."
6 And He said to them, "Cast the net on the right side of
the boat, and you will find *some*." So they cast, and now
they were not able to draw it in because of the multitude of
fish.
7 Therefore that disciple whom Jesus loved said to Peter,
"It is the Lord!" Now when Simon Peter heard that it was
the Lord, he put on *his* outer garment (for he had removed
it), and plunged into the sea.
8 But the other disciples came in the little boat (for they
were not far from land, but about two hundred cubits),
dragging the net with fish.
9 Then, as soon as they had come to land, they saw a fire
of coals there, and fish laid on it, and bread.
10 Jesus said to them, "Bring some of the fish which you
have just caught."

11 Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

12 Jesus said to them, “Come *and* eat breakfast.” Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord.

13 Jesus then came and took the bread and gave it to them, and likewise the fish.

14 This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

Jesus Restores Peter

15 So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, *son* of Jonah,[b] do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.” *Boundless Forgiveness*

16 He said to him again a second time, “Simon, *son* of Jonah,[c] do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.”

17 He said to him the third time, “Simon, *son* of Jonah,[d] do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.

18 “Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish.”

19 This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

The Beloved Disciple and His Book

20Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?”

21Peter, seeing him, said to Jesus, “But Lord, what *about* this man?”

22Jesus said to him, “If I will that he remain till I come, what *is that* to you? You follow Me.”

23Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what *is that* to you?”

24This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

25And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

John

John 1:1

Name means: “The Lord Has Been Gracious.”

Home: Probably raised in Capernaum on the north shore of the Sea of Galilee; later lived at Ephesus; banished to the island of Patmos in his old age.

Family: Son of Zebedee; mother was probably Salome, who may have been a sister of Mary, making John a cousin of Jesus; younger brother of James.

Occupation: Commercial fisherman; disciple of Jesus and a member of His inner circle; author of a Gospel, three New Testament letters, and the Book of Revelation.

Best known for: His close relationship with Jesus and his New Testament writings.

Think About It: *Which of your daily habits show a closeness with Jesus?*

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The Divine Partnership

John 1:1–3

From before time began and stretching to all eternity, God exists in a divine partnership. All three persons of the Trinity worked together to bring the world into existence—Father (Gen. 1:1; John 5:17), Son (1:10; Col. 1:16), and Holy Spirit (Gen. 1:2; Job 33:4). The three members of the Godhead continue to maintain the created order and care for all creatures, and their work is happening right now in the heavens as God prepares an eternal dwelling place for His people (John 14:2, 3; Rev. 21:1, 2, 5). This triune God invites us to join with Him to accomplish His work in the world. In everything we do with our days, God invites us to participate in what He has been up to from the beginning.

More: *God's first appearance in Scripture is as a worker. See "God: The Original Worker" at John 5:17. Our own work is an extension of God's endeavors in the world. See "People at Work" at Ps. 8:6.*

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He Dwelt Among Us

John 1:1–14

This passage, known as the prologue of John's Gospel, was likely an early church hymn. It includes the Bible's most detailed claim that Jesus is God come to earth in human form. It declares that He has existed from all eternity. He is distinct from God, and yet He is Himself God. He has forever enjoyed face-to-face relationships among the Godhead.

Jesus is "the Word" (meaning "what is spoken, a statement, a speech"). Note the connection to God's revelation of His name to Moses as "I AM WHO I AM" (Ex. 3:14), and to Jesus' declaration of his eternal identity in John 8:58: "Most assuredly, I say to you, before Abraham was, I AM." Significantly, Jesus also makes seven other "I am" proclamations in the Gospel of John (John 6:35; 8:12; 10:9; 10:11; 11:25: 14:6; 15:1).

Jesus is God's expression in human form. He took on flesh and was born on earth to fully reveal God to humanity. By watching Jesus' actions and attitudes we can choose the actions and attitudes to

express. To see Jesus is to see God, and to know Him is to experience God's grace and truth (1:14).

And just as Jesus "became flesh" and "dwelt among us" (1:14), so are we to embody godliness in our everyday world. The way we live will spread the good news about Christ. It is no coincidence that God calls those who have received Christ into their hearts to commit themselves to their communities and to live together in a way that reveals His glory.

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Andrew the Connector

John 1:35–42

In addition to working in his family's fishing business, Andrew had followed John the Baptist. When Andrew heard John call Jesus "the Lamb of God," he pursued Jesus, eager to learn more about this new Teacher. Talking with Jesus convinced Andrew that he had indeed found the long-awaited Messiah.

Scripture portrays Andrew as a connector, a man who liked to bring people together, especially when it meant leading people to Jesus.

- Andrew found his brother Simon and told him the extraordinary news that he had found the Messiah. He brought his brother to meet Jesus, and the Lord called both men to follow Him.
- Andrew and the other disciples later found themselves confronted by thousands of people who had come to hear Jesus speak. Jesus asked His disciples where they could buy food for the crowd to eat, a proposition that must have been staggering. But Andrew led Jesus to a boy who had a handful of barley loaves and a couple of fish. The Lord took this meager supply and miraculously multiplied it to feed the crowd of about five thousand people (John 6:4–14).
- Not long before Jesus' arrest, some Greeks wanted to meet Him. Andrew acted as the go-between who carried their request to his Teacher (12:20–22).

Tradition holds that Andrew spent his later years connecting even more people to Christ by spreading the gospel to Scythia, the region directly north of the Black Sea.

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Jesus' Hometown

John 1:46

Nazareth lay less than five miles from Sepphoris, the impressive capital city of Galilee that showcased the impact on Palestine of Greek culture and Roman wealth and power. But Nazareth shared none of those traits. Its location on top of a steep cliff ensured that its citizens would remain outsiders to the city below.

Nazareth had a reputation as a crude town that was resistant to change, but God chose it as the place where Jesus would grow up. His choice demonstrates God's heart for all kinds of communities, including declining rural towns. God cares about us no matter where we come from.

After Nazareth dramatically rejected its home-grown leader (Luke 4:16–30), Jesus left and apparently never returned. His mother and brothers remained there, however. They likely endured the scorn of neighbors, who likely gossiped about Jesus' birth and His mental state. For a while even Jesus' brothers doubted His claims (John 7:5).

More: *Galilee, the province in which Nazareth was located, was a seedbed for revolutionaries against Rome.*

Think About It: *What wise and caring behavior on your part is bringing good to your community? How does your heart care for your community?*

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Sacred Places Everywhere

John 1:51

In an Old Testament incident commonly referred to as "Jacob's Ladder," the patriarch Jacob dreamed of angels moving up and down a ladder to heaven while God repeated promises He had made to Jacob's father and grandfather (Gen. 28:10–22). When Jacob awoke, he said in wonder, "Surely, the LORD is in this place" (28:16).

By reminding Nathanael of that story, Jesus tapped into one of the most potent concepts of Old Testament theology—that God's presence makes places special. Wherever God or His representatives touched the ground, to the Israelites that spot became "Bethel," or sacred space (literally "House of God"; see "Sacred Space" at Gen. 28:22).

Jesus told Nathanael that angels would one day ascend and descend on Him. This was a radical new twist. He was revealing that there were not only sacred places but a sacred Person, a truth with profound applications:

- People joined to Christ become His temples (1 Cor. 6:19). As His followers, we become sacred because of God's presence in us.
- Everywhere we go becomes a sacred place. Jesus goes where we go—home, work, school, parks, stores, restaurants, libraries, hospitals, concert venues, movie theaters, museums, cemeteries, airports, aquariums—if we are there, so is the Lord.
- Workplaces, neighborhoods, and communities can no longer be regarded as enemy territory. Nor are churches the only holy buildings in town. When Christians live in a deep connection with God, an office becomes as sacred as any religious shrine. Nathanael found out that even a fig tree can become a place where God carries out His purposes (John 1:50).
- No place on earth is forsaken by God. When Christ's people are there, Christ is present. This is a reality that has the power to transform communities and give struggling people a sense of significance and hope. God's presence in us can make broken neighborhoods into Bethels.

We need a God who is as big as the places where we live and work. He is. Knowing that we carry with us the Lord of the universe, we can be sure that He makes everywhere we go into a place where He shines forth His grace and truth. It's up to us to see it.

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Water into Wine

John 2:1–12

No ancient Jewish wedding would be without wine, a festive symbol of life and abundance. It represented an expectation of a good life to come for the newlyweds. But just as a young couple at Cana prepared to launch a new life, the unthinkable happened—they ran out of wine.

Actually, given that wedding festivities often lasted as long as a week, that may have been a common problem. Nevertheless, it would have been discouraging and probably an embarrassment to the host. Jesus seized the moment to reveal something about who He was. His turning water into wine for the wedding manifested His glory and encouraged the faith of His disciples (John 2:11). His mighty act communicated that He was the new wine bringing abundant life to the world. He was the Creator of the wine and of all things. And He, like the wine He made, was not of inferior quality—He was the good wine, served at a time of new beginnings (2:10).

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The Seven Signs of John’s Gospel

John 2:1–12

As John wrote his Gospel, he had a distinct goal—a purpose he shared at the end of the book. He wanted his readers to know that “Jesus is the Christ, the Son of God, and that [by] believing [they might] have life in His name” (John 20:31). With that in mind, he organized his account around seven miracles performed by Jesus. Each was a sign that pointed to His divine nature.

	Sign	Meaning
1	Turns water into wine (John 2:1–12)	Jesus is the Source of life.
2	Heals a nobleman's son (John 4:46–54)	Jesus is Master over distance.
3	Heals a lame man at the pool of Bethesda (John 5:1–17)	Jesus is Master over time.
4	Feeds 5,000 (John 6:1–14)	Jesus is the Bread of Life.
5	Walks on water and stills a storm (John 6:15–21)	Jesus is Master over nature.
6	Heals a man blind from birth (John 9:1–41)	Jesus is the Light of the World.
7	Raises Lazarus from the dead (John 11:17–45)	Jesus has power over death.

In Jewish thinking, the number seven signified perfection or completion. John's seven miracles are based on the Old Testament understanding of the Messiah, and together they make the point that Jesus is perfect and complete. They demonstrate that He is the Messiah that Israel has been looking for, and that He alone offers eternal life.

Probably the last Gospel to be written, John's book was nevertheless Christianity's first statement of Jesus' message in a way that directly related to the frame of mind of its day. John's story is meticulously and artistically composed. It is also spiritually deep. The book's profound thoughts have been the starting point for many to meet and understand the Master. What do you learn about how to serve God as you read the Book of John?

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The Rest of Mary's Story

John 2:12

Jesus' mother, brothers, and disciples went with Him during His early travels to Capernaum. Mary also seemed to know at least something of Jesus' divinity (John 2:3–5). But after this scene, Jesus' mother disappears from John's account until Jesus' crucifixion (19:25–27). Did Mary follow her Son? We do not get the sense that she traveled with Him. She may have had responsibilities at home that could not be ignored, such as caring for her younger children. Whatever the case, after Jesus ascended to heaven, Mary was among the early Christians who prayed and waited in the Upper Room for the promise of the Holy Spirit (Acts 1:14).

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The Gospel in a Divided World

John 3:21

Jesus' nighttime meeting with Nicodemus (John 3:1–21) and midday encounter with the Samaritan woman (4:5–42) show Jesus' consistent style of dealing with people in a world of sharp social divisions. Whether He encountered a respected spiritual leader such as Nicodemus or a street-smart loner like the woman of Samaria, Jesus met people on their own terms, treating them as valued individuals with unique concerns. His skill in relating to people models how we should communicate His good news to individuals in a pluralistic society.

Nicodemus was an upper-class Jew, a Pharisee from a prominent Jerusalem family. He approached Jesus alone at night. The Lord confronted him with his need to be "born again" (3:3), and then let him go away to think things over. The next time we see Nicodemus, he was defending Jesus on a technical religious matter (7:45–52). But Nicodemus apparently did not openly identify with Jesus until after the crucifixion, when he helped prepare His body for burial (19:39).

The Samaritan woman had led a scandalous life with a succession of husbands and then with a live-in companion. Her own community despised her, and as a Samaritan, she was doubly despised by the Jews (see "Jews and Samaritans" at John 4:9). Jesus met her in a heavily trafficked public location in broad daylight, first by herself

and then with others. He told her of “living water” (4:10) and her need to worship in spirit and truth. She responded far more readily than Nicodemus. And her individual decision may have brought her entire clan along (4:39–41).

John records dozens of interactions between Jesus and people of all kinds. Some became His followers after they were fed (6:4–14), others after they were healed (9:1–38), and others after they saw the resurrected Christ (20:24–29). Some responded to the Lord’s miracles, others to His teaching.

As Jesus’ followers in a modern divided world, we present the gospel to some who are spiritually open and some who are not. A few actively seek to understand Christian truth. Others completely reject biblical truth and often believe that all who bear Christ’s name are intolerant hypocrites. Still others are at war with an incomplete idea about Western civilization that they equate with Christianity. Like Jesus, we need to use diverse approaches in addressing each individual. If we hope to effectively reach the world with His compassionate message, our first step is to shape our interactions with the people we interact with close to home—family, friends, coworkers, neighbors—so that we can perfect the art of meeting people right where they are.

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Defining Success

John 3:30

John the Baptist’s declaration that “He must increase, but I must decrease” seems to negate any thought of personal achievement, recognition, or material gain. But while we may feel as if John was setting an unrealistic standard, the truth is he lived what he preached, shunning the outward trappings of a successful ministry even by the standards of his own era.

And yet he was wildly successful at preparing the way for Jesus Christ.

Does God expect His followers to avoid certain successes? Does He want us to fail on the job, in relationships, or in life? Can we thrive in our careers as well as in our spiritual lives, or are the two

incompatible? Some Christians argue that job success creates credibility with others that opens them up to hearing about Christ. Others claim that they have no interest in being successful in the business world. Both might reflect genuine conviction and good intentions.

Success is a complex, emotional issue. The people who heard John the Baptist or Jesus preach were no less interested in prospering than we are, even if they defined success in different terms. Scripture speaks to the universal issue of human ambition through at least three principles illustrated by John the Baptist:

- *It matters who defines success*. The religious leaders who opposed John aggressively convinced people that they had God's blessing because they descended from Abraham (Matt. 3:7–9; Luke 3:8; John 8:39). But God said that what mattered was faith in Jesus. That was His measure of success, and unbelief would result in the ultimate failure—eternal death (3:36).
- *Why and how we pursue success is as important as whether we achieve it*. John preached to ordinary people who were trying to get ahead. In their scramble for success they took ethical shortcuts and ignored others' needs. John challenged them to instead pursue concrete acts of charity, honesty, and justice in every part of life (Luke 3:8, 10–14).
- *Success always carries a cost*. John's warning of God's judgment came with a frightening image: "Even now the ax is laid to the root of the trees. Therefore, every tree which does not bear good fruit is cut down and thrown into the fire" (3:9). Just as a forester would lay his ax at the foot of a tree while he decided which trees to cut down, God had sent John and Jesus as His final messengers before letting His judgment fall. People could choose how to respond. They could pay the price of pursuing gain at any cost, or they could respond in faith, letting the Lord determine whether their fortunes rose or fell.

God always gives us a choice whether to simply imitate the people around us, or to live life according to His definition of success. John the Baptist was able to carry out his ministry because he kept the right perspective on his God-given assignment. He accepted that he was merely Christ's forerunner, not the Christ Himself (John 3:28, 29). He understood that Jesus' ministry would grow and expand, and that any glory belonged to Him. His own role would diminish, hence his statement that "He must increase, but I must decrease" (3:30).

The cost of John's obedience was imprisonment and execution (Matt. 14:1–12). Yet he gained a treasure out of all proportion to the

price of martyrdom—the praise of Christ echoing throughout all eternity (11:7–11). His experience tells us to ask three vital questions:

- Who sets the standards I use to measure success?
- What are my motives and behavior in pursuing success?
- What price am I willing to pay to achieve success?

More: *Solomon illustrates how a person can gain power, wealth, and prestige yet lack the true success that comes from knowing and honoring God. See "Unsatisfied with Success" at 2 Chr. 1:1. For more from Jesus on this topic, see "Quality, Not Quantity" at Matt. 25:14–30. Learn how Paul challenged the unchecked pursuit of personal gain in "Humility: The Scandalous Virtue" at Phil. 2:3.*

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The Road Less Traveled

John 4:4–42

Although the Jews of the New Testament era did all they could to detour around Samaria, Jesus deliberately crossed the territory of a people widely, but falsely, regarded as spiritually and ethnically inferior (see "Jews and Samaritans" at John 4:9).

When Jesus struck up a conversation with a woman at Jacob's well in Sychar (4:5–7), the discussion quickly turned personal. The woman was on the verge of confessing her belief in Jesus, but her culture gave her no authority over such a major decision. Those choices fell to men, often tribally, within clans. This cultural background made it unusual for any male—let alone a rabbi—to talk seriously with a woman in public. That may be one reason why the woman left as soon as the disciples appeared (4:27, 28). But she clearly left to tell her family and friends about Jesus (4:28–30), approaching the community's decision-makers first. Her act opened up the entire village for Jesus, and He stayed there for two days (4:43).

This scene should shape our methods of communicating the Good News to other cultures. While Western culture tends to value

individual independence, other cultures look to families or even larger social systems to make important decisions as a group. How the message is received is determined by family bonds and other relationships.

Western Christians must respect those values if they hope to cross into cultures other than their own. Jesus took a less-traveled road to bring an entire community to faith. What roads are we taking to spread His message? What roads are we avoiding?

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Jews and Samaritans

John 4:9

The fierce hatred between Jews and Samaritans went back many centuries. It dated to the fall of the northern kingdom of Israel in 722 B.C. The victorious Assyrians deported twenty thousand, mostly upper-class Israelites and replaced them with pagan settlers from Babylon, Syria, and several other nations. These foreigners introduced idols and intermarried with the people of Israel, creating an ethnically mixed population (see "The Origin of the Samaritans" at 2 Kin. 17:24).

When the Jews of Judah returned from the Babylonian captivity and tried to rebuild Jerusalem, the temple, and the rest of their society, they met resistance from the Samaritans. The Jews looked down on their northern cousins' mixed marriages and idolatrous habits. The Samaritans looked to Mount Gerizim rather than Jerusalem as the only true place of worship. The historic enmity between the two groups exploded when in 128 B.C. the Jews destroyed the Samaritans' temple at Mount Gerizim, built nearly three hundred years earlier. By the time of Jesus, the hostility was so severe that the woman at the well was astonished that Jesus would even speak to her. As John explained, "Jews have no dealings with Samaritans" (John 4:9).

There are countless modern parallels to the Jewish-Samaritan conflict. Their animosity is mirrored whenever and wherever racial and ethnic barriers divide people. But the Gospels and the Book of Acts show how these barriers can be broken down. Jesus and His

followers came into contact and spread the Christian message all over the Roman world to people of a wide variety of cultures and ethnicities.

Often it is not a person from a culture on the far side of the world that we find hardest to show love to. It is more often the nearby neighbor whose habits, skin color, language, customs, or values seem like an insurmountable barrier. But in the kingdom of God there are no such barriers—not because there are no differences but because these things must not hinder people from reaching out to each other. If we want to be citizens of the kingdom, we must learn to see past our own prejudices, eradicate those prejudices, and allow the Lord to reshape our minds and hearts. He will. But we must make the first move. As you work to overcome your own prejudices look at the history that contributed to them.

More: *Jesus spoke some of His most memorable words about Samaritans. See "Bypassing Samaria" at Luke 9:51–56 and "Love Every Neighbor" at Luke 10:27–37. As the gospel spread from Jerusalem to other nations, it had to pass through Samaria.*

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Faith and Miracles

John 4:46–54

Geography makes Jesus' second miraculous sign all the more significant. The nobleman and his dying son lived in Capernaum, the main city of the Galilee region. But Jesus was twenty miles away at Cana, where He had performed His first miracle (John 2:1–12). The nobleman walked forty miles round-trip—a two-day trek by foot—to implore Jesus to heal his son. With a word from Jesus (4:50), the boy was healed—as he lay in his bed twenty miles away.

When the nobleman returned home, he learned that his son had been healed at the same hour of Jesus' speech. However, John notes that the nobleman did not walk away from Jesus in worry and doubt, despite Jesus' previous statement suggesting that the man needed to "see signs and wonders" in order to believe. "The man believed the word that Jesus spoke to him," writes John, "and he went his way."

This illustrates an important point about miracles. Some miracles *inspire* faith (John 2:11). Other miracles *require* faith. Matthew reports that Jesus did not perform many miracles at Nazareth "because of their unbelief" (Matt. 13:58). And when the disciples asked why they were unable to cast out a demon, Jesus replied, "Because of your unbelief," explaining that a faith as small as a mustard seed could move mountains, but a lack of faith accomplishes nothing (17:20).

Ultimately, miracles do not depend on our faith. They depend on God's power.

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Doing Good on the Sabbath

John 5:1–17

Always watching for infractions of their rules and traditions, and especially eager to catch Jesus and His followers in sin, the Pharisees verbally attacked a man who had been an invalid for decades. Jesus' Sabbath-day miracles deeply offended these legalists.

God rested from His work on the seventh day of creation and designated it as His special day (Gen. 2:2, 3). He later established the seventh day as a holy day—a Sabbath, or day of rest, for Israel (Ex. 20:8–11). The Pharisees argued that man who was healed violated the Sabbath by carrying his bed (John 5:10), as did Jesus by raising him up on that day (5:16).

Jesus said that even God continues to do certain work on the Sabbath (5:17). Even though He has completed His creation, He still maintains it and provides for His creatures. It is never the wrong day to do good.

More: *For more on Jesus' interactions with the Pharisees, see "Jesus Confronts the Legalists" at Luke 6:1–11.*

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God: The Original Worker

John 5:17

From God's first appearance in Scripture onward, we learn that He is a worker. In the creation account (Gen. 1–2) He gets to work as a strategic planner, designer, civil engineer, land developer, project manager, artist, and more. The result of these skills was "very good" (1:31), so good that creation proclaims His glory (Ps. 19:1). His work wins Him honor (compare Is. 43:7; 60:21).

God's work did not stop with the origination of the world. Moment by moment He still sustains creation and provides for His creatures. He continually works to bring people into a saving relationship with Him. And He eagerly enlists human beings to assist Him in accomplishing these tasks. Think of everything that implies:

1. *Work is inherently good*. Genesis says that God "worked" to bring the universe into existence (Gen. 2:2). That means that work is good in and of itself, since God only does what is good. The work we do reflects His original work. An engineer designing a bridge, a zoologist studying animals, and a farmer raising crops all perform jobs that God did at the beginning of the world.
2. *Our work matters*. By enlisting us in His plans, God gives us dignity. He created us "in His image" (1:26, 27), so just as He works, He has created us to work. Genesis even says that God gives human beings authority over His creation as managers. When we use the abilities He gives us, we become His partner in whatever we do. God uses doctors and nurses to meet health needs, retailers to distribute food and other essentials, lawyers to promote justice, and parents to nurture children. Our jobs matter to Him because they accomplish His purposes.
3. *Work is not secular or sacred*. God uses people like pastors and missionaries to meet spiritual and personal needs, but they are not the only people doing "God's work." God also cares about people's physical, emotional, intellectual, and other needs. He watches how each one of us does our part to manage the earth. Accomplishing what God wants done in the world takes all kinds of skills and all kinds of people.

4. *How we work must honor God.* Our work has dignity. God created us in His image as workers. We are each coworkers with God who possess God-given abilities to carry out significant tasks. This all tells us that what we do and how we do it should bring God glory. The way we do the work He gives us should fill Him with joy.

More: *Despite what many Christians think, work is not a punishment from God. See "Work Itself Is a Gift from God" at Gen. 3:17–19.*

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Feeding the Five Thousand
John 6:1–14

John writes that the crowds followed Jesus because of His miracles (John 6:2), including His healing of a disabled man (5:1–17). This introduction sets the stage for one of Jesus' most famous miracles, the feeding of the five thousand men (6:10). Counting women and children, the crowd likely surpassed ten thousand.

What Jesus did was remarkable in every way. Consider how few modern facilities can accommodate five thousand people for a sit-down meal. Yet Jesus miraculously provided for at least that many with leftovers to spare. John mentions that the food left over filled twelve baskets—perhaps with symbolic significance: one for each disciple, or one for each of Israel's twelve tribes.

Faith was the overall result of the miracle; the crowd concluded that Jesus must be the Messiah (6:14). But even with Jesus physically present, doubt and rejection soon followed. Detractors pointed out that Jesus' lunch may have been impressive, but it was only one meal. Moses, they said, had fed Israel in the wilderness for years (6:30, 31). Incredibly, they completely missed out on the whole point of the sign. Jesus did not merely deliver a meal. He was and is the Bread of Life (6:32–58).

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The Bread of Life

John 6:35

When Jesus called Himself the "bread of life" (John 6:35, 48), He was drawing on a rich symbol of Jewish life. Bread had an important place in Israel's worship. During Pentecost, two loaves of leavened bread were offered as sacrifices (Lev. 23:17). In the tabernacle and the temple, the Levites placed twelve loaves of unleavened bread before the Lord to symbolize God's presence with the twelve tribes (Ex. 25:30).

Each morning of the Exodus and the forty years of wilderness wandering, God miraculously sustained His people with manna from heaven (ch. 16). The bread-like manna was a "small round substance as fine as frost" (16:14). It looked "like white coriander seed" and tasted like "wafers made with honey" (16:31) or "pastry prepared with oil" (Num. 11:8).

It was this manna that Jesus likely had in mind when He called Himself "the true bread from heaven" (John 6:32), "the bread which came down from heaven" (6:41), and the "bread of life" (6:35, 48; compare 6:33, 49–51, 58). He is the spiritual food given by the Father to those who ask, seek, and knock (6:45; Matt. 7:7, 8).

Jesus imparted even more meaning to His words by delivering His "bread of life discourse" (John 6:26–58) during Passover (6:4, 22; see also "Passover" at Luke 22:7). The Feast of Unleavened Bread celebrated Israel's deliverance from slavery in Egypt. On the night before the Exodus—the night of the first Passover—the Israelites ate unleavened bread because they had no time to let their bread rise (Ex. 12:8; 13:6, 7).

Jesus is God's provision for people's deepest needs. Just as God had provided for His people as they fled Egypt, so Jesus was ready to nourish all who came to Him. Sadly, people balked at His teaching (John 6:30, 31, 41, 42, 52, 60). Their hearts were hard with unbelief. Many turned away (6:66). But to those who believed, Jesus gave day-after-day abundance and eternal life.

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Credible Witnesses
John 7:5

We might feel frustrated when people we care about continue to reject God despite our continual efforts. But we should remember that even the Lord's own brothers did not believe that He was the Christ. They saw His miracles. They listened to His teaching. Yet they hesitated to accept that Jesus was the Son of God.

As Christians we are responsible for communicating the Good News. But it is the people who hear it who are accountable for responding in faith. If we hold ourselves liable for whether unbelievers accept or reject the message of Christ, we are putting ourselves in God's place and carrying a weight He does not intend for us to bear.

That doesn't mean we can be careless about how we share the gospel—or ignore how our life reflects on our credibility. Do people dismiss our faith because our lives contradict what we claim to believe?

At least some of Jesus' brothers eventually believed in Him. James became a leader in the early church (Acts 15:13–21) and wrote the New Testament letter that bears his name. The author of Jude may also have been Jesus' brother. Both men urged believers to put their faith into action and persevere in the face of attacks (James 2:2–26; Jude 3).

More: *God brings people to Himself, but we have an essential role in the process. See "Whose Job Is Evangelism?" at John 16:8.*

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Blind Guides
John 7:21–24

The Pharisees had become so out of touch with the purpose of the Law that they could no longer tell the difference between appearance and reality. Jesus challenged them by appealing to the same Scriptures they claimed to value. As He did on many

occasions, Jesus refused to let them abuse Him or others with their hypocrisy. Going back to Scripture is a wise approach for any of us trying to identify truth and how to live according to it. See "Jesus Confronts the Legalists" at Luke 6:1–11.

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Living Water

John 7:37

Jesus cried out to the crowds with spectacular timing. Jerusalem was packed with holiday visitors. It was the peak of the festivities, the moment when He would attract the most attention.

Each year the city swelled with worshipers for the annual Feast of Tabernacles (or Booths, or Tents; John 7:2). Every Jewish family within twenty miles of the city was required to leave home and live in a booth or tent in remembrance of Israel's wilderness wanderings. Many camped out in the city for the week. Reunions and parties alternated with solemn processions from the temple to the pool of Siloam (9:7). As the throng pushed through the streets, they sang Psalms 113, 114, 115, 116, 117, and 118 in anticipation of God's righteous reign over the holy city.

For the most part, Jesus kept a low profile during the festival (7:2–10). He taught in the temple (7:14), but He waited for the right moment to make a public declaration. It came on the last day of the feast (7:37), likely at the climax of the daily processional.

As on the previous six days, the high priest filled a goblet of water from Siloam and carried it back to the temple. At the moment he poured it out, the crowds erupted with shouts of "Oh, give thanks to the LORD" (Ps. 118:1) and "Save now, I pray, O LORD; O LORD, I pray, send now prosperity" (118:25) and again, "Oh, give thanks to the LORD." The people shook myrtle, willow, and palm branches toward the altar, as if to remind God of His promises. After a pause, sacrifices were offered.

On the last day, just after the crowds had waved their branches, shaking them to pieces in a frenzy of enthusiasm, a voice suddenly cried out, "If anyone thirsts, let him come to Me and drink" (John 7:37). The Lord's timing could not have been more perfect or His

claim more explicit. As many in the crowd immediately understood, He had declared Himself to be the long-awaited Messiah, who would pour out the Holy Spirit (7:39–43).

John 7:37 is a turning point in John's account of Jesus. From that point on, hostility against Him increased until His enemies finally arrested Him (18:12) in a vain attempt to shut off the Water of Life.

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Double Standards

John 8:2–11

The woman dragged in front of Jesus must have been furious. A case of adultery required capital punishment for both parties (Lev. 20:10). Did the accusers forget to bring the man? Was he one of their own? Or did they judge according to a double standard?

Jesus refrained from challenging her accusers' hypocrisy, but He set a new standard for judgment: Let someone perfect decide the case (John 8:7; compare Matt. 5:48). He was the only one who met that qualification, and He indeed decided the case. He declined to condemn the woman, and admonished her to "go and sin no more" (John 8:11).

When we make moral judgments, we must guard against our own double standards. Jesus warned us against being eager to point out specks in others' eyes while ignoring the planks in our own (Matt. 7:4, 5).

And when we are forgiven, our next action is not to sigh with relief that we dodged a punishment. It's to "go and sin no more" (John 8:11).

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God Became Man
John 8:52–59

History teems with men who claimed to be gods. Christianity is unique in that it reveals that God became man.

That is the dramatic meaning of Jesus' words, "Before Abraham was, I AM." I AM was the name God used to introduce Himself to the Hebrews (Ex. 3:14). By applying this name to Himself, Jesus declared to the world that God Himself stood in their midst. And He demonstrated that He was God through His words and actions. He healed the sick, raised the dead, forgave sins, and flawlessly lived out the moral precepts He taught. Most importantly, He backed up His claim by conquering death. Others have been regarded as divine, but all except Jesus have fallen short of being God.

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Medical Miracles
John 9:1–41

The sixth miraculous sign in John's Gospel reveals Jesus as the Light of the World, the giver of sight to the blind (John 9:5). The scene raises crucial questions about sin and disease. Like Job's counselors (Job 4:7–9; 8:2–8; 11:4–20), Jesus' disciples asked, "Whose sin caused this man's blindness?" (John 9:2). Their puzzlement reflected a common perception about health and disease in the ancient world. Then as now, sickness was often assumed to be punishment for sin. Physical maladies and suffering were ascribed to God's judgment.

The disciples' question seems quaint and simplistic until we admit that we still wrestle with the same issue: What ultimately causes sickness and death? Of course, we have the benefit of modern science and technology to understand medical issues better than ever before. But we still look for a larger meaning behind physical health and disease.

Jesus devoted considerable time and teaching to issues of physical health, provoking plenty of questions in the process. His miracles

confounded those who saw them firsthand no less than they puzzle us today.

Those first-century witnesses had no problem believing that Jesus actually healed the sick and even raised the dead. They accepted His miracles as miracles. They never accused Him of perpetrating an elaborate hoax. But they profoundly struggled to understand the source of His power. The spiritually open wondered aloud whether they signaled that He was the Messiah (7:31). His enemies accused Him of being in league with the devil (8:48; 10:19–21; Matt. 9:34).

The people who witnessed His miracles anguished not about the healings but with what they were going to do with the man who—based on those healings—claimed to be the Messiah. Was He the Christ or not? And were they ready to welcome Him as Lord?

Modern culture struggles from a different point of view, doubting the credibility of the miracles themselves. People regularly accomplish feats long thought impossible. But the apparent rarity of clear-cut miracles—or their complete absence, some argue—causes skeptics to try to find explanations for Jesus' actions that leave out the possibility of the supernatural. Maybe He cleverly manipulated the physical world in a way that people assumed was miraculous. Maybe His healings were merely illusions that duped the simple. Or maybe later believers invented His miracles to embellish the myth of a God-man. Or is it possible that the One who performed them is in fact God?

More: *Jesus has been called the Great Physician. The Bible generally has a high view of people who care for others' physical needs. See "Worthy Physicians" at Job 13:4. When the Levitical priesthood was established, priests fulfilled the role of physicians in addition to their religious duties. To learn more, see "Body and Soul" at Lev. 12:6, 7 and "Priests as Physicians" at Lev. 13:2.*

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Jesus and the Physical

John 9:32, 33

Most of the healings that Jesus performed were intended to reveal His divine power and authority (John 9:2, 3, 32, 33). Consider these facts to get a fuller picture of His miraculous works:

- He healed people from all walks of life, both the untouchables and the well-off and well-connected.
- He did not heal everyone (Matt. 13:58).
- He recognized and dealt with the emotional side of illness—sadness, anger, disorientation, anxiety, conflict, fear, and aggression.
- He exhibited patience, compassion, and courage when confronting the sick.
- He never used spells, charms, incantations, drugs, incense, or herbs to ward off evil spirits or to heal people of their diseases. His power came directly from His divine nature.
- He drew connections between physical sickness and spiritual need (Mark 2:15–17).
- He often linked the healing of disease to faith and the forgiveness of sins.
- He refused to see all sickness as a sign of God's judgment.
- He refused to allow religious traditions and taboos to prevent Him from relieving pain and suffering.
- His power to heal threatened the established authorities.
- His immediate followers displayed the same power over physical maladies, a sign that their message was from God.
- Sometimes illness and death showed God's judgment (Acts 5:1–11; 12:19–23).
- His followers were not spared from physical afflictions. God used their sufferings to form their character.
- We can look forward to a time when He will bring an end to suffering, sorrow, pain, and disease (Rom. 8:18; Rev. 21:4).

More: *Christ's healings reveal both God's compassion and His power.*

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Stoning

John 10:31

The intense hostility that Jesus faced is obvious in His opponents' readiness to stone Him (compare John 8:59). Capital punishment by stoning was reserved for the most serious crimes against Mosaic law, including:

- child sacrifice (Lev. 20:2),
- consulting with mediums and occultists (20:27),
- blasphemy (24:16),
- breaking the Sabbath (Num. 15:32–36),
- worshiping false gods (Deut. 13:10),
- persistently rebelling against one's parents (21:21),
- adultery (Ezek. 16:40), and
- direct disobedience of God's express commands (Josh. 7:25).

Stoning was usually carried out by the men of the community (Deut. 21:21) after hearing testimony from at least two witnesses, who were required to cast the first stones (17:5–7). The execution usually took place outside the camp or city (Lev. 24:14, 23; 1 Kin. 21:10, 13).

Jesus must have seen trouble coming when His enemies "surrounded" Him (literally "closed in on Him") as He walked in Solomon's porch (John 10:23, 24). Executioners surrounded a stoning victim in order to cut off all means of escape.

Think About It: *Which of the above offenses have you committed or been tempted to commit (tell this only to yourself)? Why are these serious enough for the death penalty? What, besides stoning, will keep you from doing these in the future?*

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Mary's Devotion

John 11:2

Mary of Bethany is a hero for anyone who lives in the shadow of a strong sibling or parent, or who prefers to listen rather than to speak. She demonstrates that bold preaching and leading are not the only ways we can follow Jesus. We also show devotion whenever we listen to the Lord's voice and worship at His feet.

Scripture records only one sentence spoken by Mary of Bethany (John 11:32), and even those words merely echoed what her sister Martha had already said (11:21). But her apparent scarcity of words was more than made up for by her devotion to Jesus. All three Gospels portray Mary at the feet of her Savior.

- As Jesus visited in her home, Mary listened at His feet (Luke 10:38–42).
- When Jesus came to Bethany after Lazarus's death, a devastated Mary fell at His feet (John 11:32).
- During a Passover meal just before Jesus' death, Mary poured fragrant oil on His head and feet and wiped His feet with her hair (Matt. 26:6–13; Mark 14:3–9; John 12:1–8).

On each occasion, others openly criticized this quiet woman. Apparently, she either did not notice or did not care. She seemed to make choices based on a commitment to Jesus that went to the very core of her being. In return, Jesus defended her actions, giving her freedom to be His disciple.

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The Resurrection and the Life

John 11:25

After Jesus raised Lazarus from the dead, the chief priests, Pharisees, and other religious leaders resolved to put Jesus to death (John 11:53). Until then, the conflict between them and the upstart Rabbi had been mostly a war of words. But raising Lazarus was an astonishing miracle witnessed by many. Jesus had raised at least two others, but those events had taken place in faraway Galilee (Mark 5:22–24, 35–43; Luke 7:11–17). Lazarus's resurrection occurred in Bethany, a suburb of Jerusalem (John 11:18).

Not surprisingly, the miracle caused many to believe in Jesus (11:45). It provided undeniable proof of Jesus' bold claim: "I am the resurrection and the life . . . and whoever lives and believes in Me shall never die" (11:25, 26). Lazarus quickly became a curiosity, drawing onlookers who wanted to see for themselves the man whom Jesus had brought back to life (12:9).

This was the kind of publicity that Jesus' enemies especially feared. Disputes over religious issues were something they could deal with, but a rapidly growing movement led by a popular Messiah-figure was another matter. Given the Romans' vigilant attention to signs of rebellion, it was almost certain to have political repercussions.

It was Caiaphas the high priest who saw the usefulness of that fact. Why sacrifice the entire nation for the sake of Jesus, when Jesus could be sacrificed for the sake of the nation (John 11:49–52)? So the religious leaders made a plan for how they might bring Jesus before the Romans and have Him put away on a charge of rebellion. And even though Lazarus had just been brought back from the dead, they plotted to do away with him as well, as he was living evidence of Jesus' power (12:10, 11).

The plan succeeded brilliantly except for one detail that Caiaphas and his allies either overlooked or refused to believe: in arranging Jesus' death, they gave Him an opportunity to prove once and for all that He had spoken the truth when He said, "I am the resurrection and the life" (11:25).

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Funeral Preparations

John 12:1–8

Among Jews at the time of Christ, women and men participated in the rituals of mourning, but women likely prepared the body for interment. They washed the body and scented it with fragrant oil, an act of devotion that might be repeated at the tomb. The oil that Mary used on Jesus' feet was spikenard, known for its strong fragrance and expensive cost; it was imported all the way from India. It was also the same perfume used by the woman praised in the Song of Solomon (Song 1:12; 4:13; see also "The Fragrance of Love" at Song 1:12–14).

Once washed and scented, the body was dressed in the person's clothing or wrapped in specially prepared linens. It was carried as soon as possible on a bier to the tomb. Relatives, friends, and professional mourners formed a procession, and anyone who

happened upon the group was obliged to honor the deceased and the relatives by joining in the march. A eulogy was often delivered at the graveside.

The body was placed on a shelf in the tomb, which was sealed by a heavy, tight-fitting slab. Jews were expected to visit the tomb often, partly as a precaution against burying someone who only seemed dead.

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Thriving Under Authority

John 12:49

Jesus lived under His Father's authority, faithfully representing Him to the world. Consider two applications of that reality for us today:

- As Christians, we live under Christ's authority and are responsible for faithfully representing Him throughout our world. The way we treat people, the words we choose, and the thoughtful ways we solve problems are a few of the many ways to do this. Representing Christ requires us to be intimately familiar with Jesus and His words, commands, and purposes. That means regular commitment to continuously exploring Scripture.
- As workers, we serve under human authorities and are responsible for faithfully representing our supervisors and organizations to others. That necessitates our becoming thoroughly informed about our employer's values, goals, policies, and procedures.

Representing God and representing human authorities are not easy assignments. It's easy to twist our work and words to fit our own purposes. But Jesus modeled two principles that help us serve those in authority effectively:

1. First, He asked questions and listened to answers—for example, with Nicodemus (John 3:1–21) and the woman at the well (4:1–26).

2. Second, He was clear about His mission and secure in His position. As a result, He never felt compelled to promote Himself. That made Him significantly different from many of the leaders of His day, who "loved the praise of men more than the praise of God" (12:43).

More: *Scripture says plenty about our relationship to our employers. See "The Lord's Employees" at Col. 3:22–24.*

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Leading to Serve
John 13:1–20

As Jesus neared the end of His ministry, he held a dinner for His closest followers. Instead of delivering a speech congratulating Himself on His noteworthy accomplishments, He left His seat at the head of the table and found the basin and towel of a household servant. He knelt to wash the feet of every person at the table—even Judas, His betrayer. Foot-washing was an act of hospitality to weary, dusty guests and was normally performed by household servants (Luke 7:44). Leaders and hosts never stooped to that menial task. But Jesus did.

Seated once again at the table, Jesus asked whether His followers understood what He had done (John 13:12). He urged them to assume the same posture, following His example in serving others. He assured them of His blessing if they did (13:15–17).

Jesus still calls His followers to be leaders in serving others, not only in the church but also in our public and professional lives. No corporate memo or rousing speech will ever have the impact of a leader consistently modeling a servant's attitude—placing others' needs before our own, taking measurable action to meet those needs, and doing it all without looking for reward.

More: *For more on the meaning of servant-leadership, see "Leaders Serve" at Matt. 20:25–28.*

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The Mark of Love
John 13:31–35

Jesus said that a key test of our commitment to Him is our love for other believers—not just our words but attitudes and actions as well. Jesus did not promise that others would know we are His disciples by what we say, or how we dress, or what we know. He said they would know us when we love each other “as I have loved you.” Shortly after Jesus spoke these words, He gave His life for His friends and for us.

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Called Alongside
John 14:16–18

Jesus calls the Holy Spirit the “Helper.” The Greek word paraclete means “one called alongside to help.” By giving us the Holy Spirit, Jesus shows us that He will never live at a distance. Following Him is not like chasing someone walking ahead of us; it’s like falling into rhythm with someone walking beside us.

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Peace in Chaos
John 14:25–28

Jesus said that He alone can provide the peace we need to live with integrity and wholeness in a turbulent world. Try as we might, there is no way we can arrange our lives to avoid the impact of rapid and sometimes terrifying change. No assortment of life strategies can give us the kind of inner peace and confidence we long for. Only Jesus will never leave us nor forsake us (Heb. 13:5).

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The Vine
John 15:1–10

Jesus described a true relationship with Him in terms that even people who know nothing about plants can understand. Just as branches must stay connected to the stem to stay alive, so we must live in an unbroken relationship with our Lord:

- Jesus is our sole source of life (John 15:1).
- If we let sin into our lives, we lose connection with Him and with other believers (15:4; 1 John 1:6, 7).
- Jesus wants us to be productive (John 15:5–8).
- Loving Jesus means following His commands (15:9, 10).

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The Cost of Discipleship
John 15:18–25

Jesus used strong words when He said that others would oppose us for following Him. The fact that we will face hatred and persecution indicates that the reality and depth of our commitment to Him will be tested when it starts to cost us something.

We no doubt expect to be occasionally misunderstood or even harassed. But we may not be prepared to be hated because of Him. Faith may cost us a promotion or other career opportunity. A lived-out faith can bring unwarranted legal action. Or it can cause an uncomfortable silence as friends abandon us. Sooner or later, following Christ has a cost. Those who think they can escape untouched are misguided. Jesus' words suggest that if we never encounter opposition, then our commitment to Him may not be real or may not show.

It is also possible for our actions or words to offend others because they are inappropriate. Whatever hostility we then receive is not persecution. We are called to live with grace and truth, not rudeness and obnoxiousness. True persecution involves unmerited hostility for acting in a way that mimics Christ (1 Pet. 2:12–21).

More: *Dietrich Bonhoeffer, pastor, theologian, and author of* The Cost of Discipleship*, suffered intense persecution and death at the hands of the Nazis.*

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Whose Job Is Evangelism?

John 16:8

One fact is certain about evangelism: it makes almost anyone squirm, whether Christian or non-Christian. Bring up anything about religion—let alone the facts of the gospel—and the atmosphere turns tense. As John 16:8 shows, the Holy Spirit is the world's supreme evangelist. Yet other passages urge us to work with the Spirit. To understand our part in this joint effort, we need to rediscover the Spirit's evangelistic work. This involves:

- *Common grace*. No matter how bad things get in the world—war, poverty, financial upheaval, disease, crime, family chaos—everything would be far worse if God's Spirit did not constantly move throughout the world, restraining evil's full onslaught and promoting good. The Spirit does this for all people, whether or not they believe in God, hence the name,

"common grace." This gracious work prepares non-believers to accept God's offer of salvation (Ps. 104:24–30).

- *Spiritual awakening*. People who make no claim to following Jesus often talk glibly about life and avoid discussing spiritual issues. At least some of this chatter is an effort to avoid the deeper questions of life. The Spirit breaks through their resistance and shows He has the answers they seek. The Spirit may use a disturbed conscience, a lost hope, a tremendous joy, or an overwhelming fear. At times He uses the law, government, or human kindness (Is. 57:20, 21; Joel 2:28–32; Rom. 2:1–6, 15, 16).
- *Conviction of sin*. When the Spirit pierces the conscience of non-Christians, they may feel acute guilt and fear of God's judgment (John 16:8; Acts 5:1–11). This might cause them to attack any Christians within reach. We should remember that their anger is justified if our approach is insensitive.
- *Rebirth*. Rebirth involves imparting new life to a repentant person (John 3:5–8), a task only the Spirit can accomplish. As Christians, we can only receive it.
- *Sealing and equipping*. The Spirit seals those who newly believe in Christ, assuring them that they have indeed met God (2 Cor. 5:5; Eph. 1:13). The Spirit also equips Christians to live as new creatures by giving them spiritual power and gifts, and bonding His followers together. New appetites develop—a love for Scripture, a hatred of evil, and a desire to share the faith; these come from the Spirit.

If the Spirit accomplishes those things, how can we cooperate in the task of evangelism?:

- *Identify with Christ*. We can start by acknowledging our life in Christ, sensitively yet publicly declaring our spiritual convictions and commitments. We can act with Christlike love toward others and demonstrate integrity in everything we do (John 13:14, 15; 17:14–19; Phil. 3:17).
- *Speak the gospel*. Jesus preached repentance and the forgiveness of sins, and He asks us to verbally communicate that gospel message to others. Our actions alone are not enough to guide people toward Christ, but there must be loving actions to accompany our words. We must provide His message clearly and answer questions (Matt. 4:17; Col. 1:26–29).
- *Appeal for a decision*. As the Spirit gives us opportunity, we should present the gospel and then ask our listener to decide what to do (2 Cor. 5:18–20). Timing our invitation is crucial.

Forcing a premature decision with high-pressure tactics produces hostility and rejection, and it often creates lasting pain that closes people to the gospel.

- *Train new believers*. We cooperate with the Spirit by helping new Christians become established in their new life. Like a mother, we can support those young in the faith (1 Thess. 2:7, 8; 2 Tim. 2:2). We can help them resist temptation, develop new values, build relationships with other Christians, and gain insight into the Bible. We can invite them to pray with us, discuss God's Word, and worship God.

Evangelism is a cooperative effort between the Holy Spirit and Christ's followers. As we interact with others, we should ask God to show us how He is working in them and how we can contribute to the process. We will sometimes sow new seeds, other times water what someone else has planted. Once in a while we must root out a noxious weed left by someone else. Our objective is to reap a harvest that glorifies God (compare John 4:34–38; 1 Cor. 3:5–7).

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A Woman in Labor

John 16:21, 22

An alternative translation to "sorrow" in John 16:21 is "pain." There were few ways first-century women could relieve pain during labor. Since births took place at home, all of the disciples had probably heard a woman scream out in pain while giving birth. Childbearing was often fatal for the child, the mother, or both.

Jesus used a powerful metaphor in comparing the coming sorrow of His followers with the pains of a woman in labor. Their agony could not be avoided. But Jesus did offer hope: He promised that they would see Him again. When they were reunited with Him, their joy would be as great as a woman whose baby has finally come safely into the world. As we find ourselves overcome by the anguish of life in a broken world, we too can look forward with hope to the day we will finally meet Jesus face-to-face.

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Called Out and into the World

John 17:18

When persecution struck the early church, early Christians sought refuge in Rome's catacombs. But their flight was only temporary. They were forced underground only by the most extreme violence. They were typically active participants in their society.

Scripture recognizes a tension between fleeing and engaging with the world. Passages like Romans 12:2 and 1 Peter 1:14–16 urge us to pursue a distinctive lifestyle. Our holy commitments, character, and conduct should set us apart from people who do not claim to know or follow God. But Jesus also calls us to live side by side with those same people. He sends us into the world to impact our surroundings (see "Salt and Light" at Matt. 5:13–16 and "Faith Impacts the World" at Mark 16:15, 16).

The push and pull between pursuing a unique Christian lifestyle and engaging with our surrounding culture inevitably leads to conflict. If we live out our loyalty to Christ, we can expect tension with people who choose a different course. Whether we face mild jokes and insults or open hostility and even violence, Christianity involves a values clash with the world we are called to reach (compare 2 Tim. 3:12).

As we navigate this tension, the New Testament gives us plenty of examples to follow:

- *Jesus*. The Messiah arrived in our world to offer us a new relationship with God. He could have remained in His heavenly home, yet He voluntarily left everything to deliver God's offer of forgiveness, love, and acceptance to a rebellious humanity (Phil. 2:5–8). Many people initially showed interest in Him, but eventually most turned against Him. Knowing full well the fate that awaited Him, He entered Jerusalem, ready to face persecution, arrest, and even death. His followers tried to divert Him (Mark 8:31–33), but He was determined to follow God's call into the world at God's time. Isolation and safety were not options.

- *Paul*. The church's leading messenger started out hating anyone who followed Jesus. Yet God redirected his life to become a global envoy of faith and forgiveness. Paul's first days as a Christian were spent in isolation in Arabia, but his withdrawal lasted only long enough for Saul to emerge as Paul the apostle. He crisscrossed the Roman empire, bringing the gospel to dozens of cities and towns. When his encounters led to misunderstandings, deportations, arrests, physical abuse, and attempts on his life, Paul may have longed for the safer, quieter days of his Arabian retreat. But once he responded to God's call to go out into the world, there was no turning back. Throughout his life he challenged others to live, work, and witness among those who do not know God (1 Cor. 4:16–20).
- *Peter*. Peter struggled to break out of the separatist mentality he had grown up with. He disliked the prospect of suffering and rejection, and at times he took steps to preempt it (Mark 8:31–38; Luke 22:54–62; John 18:10, 11). He liked even less the idea of sharing God's good news of salvation with Samaritans and Gentiles. But Christ kept calling Peter back to re-engage the world (Acts 10). He called others to do whatever good they could in the world (2:11, 12).
- *Barnabas*. A respected landowner, Barnabas enjoyed a relatively safe calling as a leader of Jerusalem's infant church. But he accepted an assignment to visit Antioch and investigate rumors of Gentile converts to the predominantly Jewish movement. He found that God was bringing all nations into the community of faith. He sought out Paul, an unknown, to help him establish the new converts in the faith (Acts 11:19–26). They later traveled to Jerusalem to defend and extend this new expansion in the growing work of God (15:1–33).

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The Women Around Jesus

John 19:25

Jesus went to His death attended by a loyal following of women who had stood by Him throughout His ministry. Women played a major part in Jesus' life and work. It was a woman or women who . . .

- Nurtured Him as He grew up (Luke 2:51).
- Traveled with Him and helped finance His ministry (8:1–3).
- Listened to Him teach (10:39).
- Were featured in His parables (Matt. 13:33; 24:41).
- Shared the good news that He was the Messiah (John 4:28–30).
- Offered hospitality to Him and His companions (Mark 1:29–31).
- Were treated by Him with respect and compassion (John 4:5–27; 11:32, 33).
- Were healed by Him (Matt. 9:20–22; Luke 13:10–17).
- Were praised by Him for their faith (Mark 7:24–30).
- Were commended by Him for their generosity (12:41–44).
- Worshiped Him and prepared His body for burial before His crucifixion (Matt. 26:6–13).
- Stood by Him at the cross (27:55; John 19:25).
- Assisted in His burial (Mark 16:1; Luke 23:55–24:1).
- First saw Him resurrected (John 20:16).
- Went to tell the rest of His followers that He was risen from the dead (20:18).

More: *Meet some of the individual women who followed Jesus in "The Women Who Followed Jesus" at Luke 8:1–3. First-century women were crucial to spreading the gospel. See "Women and the Growth of Christianity" at Phil. 4:3.*

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The First Easter

John 20:1–31

John's account of the first Easter Sunday is part of a crucial body of evidence that underscores the Resurrection as a historical fact. See "Evidence for the Resurrection" at Mark 16:1–8.

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Skeptics Welcome
John 20:24–31

Although Thomas had traveled with Jesus and heard His teaching firsthand for at least three years, he still needed time, evidence, and personal persuasion before he would accept the Resurrection. Jesus responded to his doubt by inviting him to check the facts. He presented His wounds for Thomas's inspection and did not scold him for wanting certainty.

Jesus honors the mind and heart of every seeker or doubter. Without the mind we might be persuaded toward false religions. Also surrendering to Jesus too easily often means that loyalty to Him can be torn apart when more questions arise. He applauds people who probe the corners of their doubts and fears to be sure of the truth. He even promised that the Spirit would aid those who seek to discover the facts about Him (John 16:12–16).

The encounter with Thomas shows that God invites us to bring our doubts to Him. He delights in hearing our arguments and questions, never shunning those who doubt Him, the Christian faith, or the church. He does not want His people to fear tough questions. He has the answers. We honor Him by trusting Him by asking.

More: *C. S. Lewis was a master of apologetics, the defense of Christianity through rational argument. But he also experienced seasons of crippling doubt.*

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Boundless Forgiveness
John 21:15–23

Peter might have felt beyond forgiveness. He had risen to a position of leadership among Jesus' followers. He had even been given the "keys of the kingdom" (Matt. 16:19). And he had positioned himself as Jesus' defender when Roman soldiers came to arrest Him (John 18:10). But in the heat of Christ's trial, conviction, and crucifixion, Peter denied three times that he even knew Jesus (18:15–18, 25–27) and afterward disappeared. The Lord's prediction of Peter's desertion came true (13:31–38).

When Jesus engaged Peter in a conversation after His resurrection, the once-brash disciple might have felt that he was permanently disqualified from further service. But Jesus graciously reconnected with Peter and called him to a life of genuine love and a central role in furthering His work.

This world doesn't often offer second and third chances. If we fail once too often, we are written off. But Christ offers boundless forgiveness and fresh starts to any who own up to their failures and repent (Luke 7:47).

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John 1

a **1:5** Or *overcome*
b **1:9** Or *That was the true Light which, coming into the world, gives light to every man.*
c **1:11** That is, His own things or domain
d **1:11** That is, His own people
e **1:16** NU-Text reads *For.*
f **1:18** NU-Text reads *only begotten God.*
g **1:23** Isaiah 40:3
h **1:28** NU-Text and M-Text read *Bethany.*
i **1:42** NU-Text reads *John.*
j **1:51** NU-Text omits *hereafter.*

John 2

a **2:17** NU-Text and M-Text read *will eat.*
b **2:17** Psalm 69:9
c **2:22** NU-Text and M-Text omit *to them.*

John 3

a **3:13** NU-Text omits *who is in heaven.*
b **3:15** NU-Text omits *not perish but.*

John 4

a **4:42** NU-Text omits *the Christ.*

John 5

a **5:2** NU-Text reads *Bethzatha.*
b **5:4** NU-Text omits *waiting for the moving of the water* at the end of verse 3, and all of verse 4.
c **5:16** NU-Text omits *and sought to kill Him.*

John 6

a **6:11** NU-Text omits *to the disciples, and the disciples.*
b **6:19** Literally *twenty-five or thirty stadia*
c **6:22** NU-Text omits *that* and *which His disciples had entered.*
d **6:31** Exodus 16:4; Nehemiah 9:15; Psalm 78:24
e **6:45** Isaiah 54:13
f **6:45** M-Text reads *hears and has learned.*
g **6:47** NU-Text omits *in Me.*
h **6:55** NU-Text reads *true food* and *true drink.*
i **6:69** NU-Text reads *You are the Holy One of God.*

John 7

a **7:1** That is, the ruling authorities
b **7:8** NU-Text omits *yet.*
c **7:16** NU-Text and M-Text read *So Jesus.*

d **7:26** NU-Text omits *truly.*
e **7:29** NU-Text and M-Text omit *But.*
f **7:33** NU-Text and M-Text omit *to them.*
g **7:39** NU-Text reads *who believed.*
h **7:39** NU-Text omits *Holy.*
i **7:40** NU-Text reads *some.*
j **7:50** NU-Text reads *before.*
k **7:52** NU-Text reads *is to rise.*
l **7:53** The words *And everyone* through *sin no more* (8:11) are bracketed by NU-Text as not original. They are present in over 900 manuscripts.

John 8

a **8:2** M-Text reads *very early.*
b **8:4** M-Text reads *we found this woman.*
c **8:5** M-Text reads *in our law Moses commanded.*
d **8:5** NU-Text and M-Text read *to stone such.*
e **8:5** M-Text adds *about her.*
f **8:6** NU-Text and M-Text omit *as though He did not hear.*
g **8:7** M-Text reads *He looked up.*
h **8:9** NU-Text and M-Text omit *being convicted by their conscience.*
i **8:10** NU-Text omits *and saw no one but the woman;* M-Text reads *He saw her and said.*
j **8:10** NU-Text and M-Text omit *of yours.*
k **8:11** NU-Text and M-Text add *from now on.*
l **8:38** NU-Text reads *heard from.*
m **8:54** NU-Text and M-Text read *our.*
n **8:59** NU-Text omits the rest of this verse.

John 9

a **9:4** NU-Text reads *We.*
b **9:8** NU-Text reads *a beggar.*
c **9:9** NU-Text reads *"No, but he is like him."*
d **9:11** NU-Text omits *the pool of.*
e **9:35** NU-Text reads *Son of Man.*

John 10

a **10:8** M-Text omits *before Me.*
b **10:26** NU-Text omits *as I said to you.*
c **10:34** Psalm 82:6
d **10:38** NU-Text reads *understand.*

John 11

a **11:18** Literally *fifteen stadia*
b **11:30** NU-Text adds *still.*
c **11:31** NU-Text reads *supposing that she was going to the tomb to weep there.*
d **11:41** NU-Text omits *from the place where the dead man was lying.*
e **11:50** NU-Text reads *you.*

John 12

a **12:1** NU-Text omits *who had been dead.*

b **12:5** About one year's wages for a worker
c **12:7** NU-Text reads *that she may keep.*
d **12:13** Psalm 118:26
e **12:15** Zechariah 9:9
f **12:38** Isaiah 53:1
g **12:40** Isaiah 6:10
h **12:41** NU-Text reads *because.*
i **12:47** NU-Text reads *keep them.*

John 13

a **13:2** NU-Text reads *And during supper.*
b **13:18** NU-Text reads *My bread.*
c **13:18** Psalm 41:9
d **13:25** NU-Text and M-Text add *thus.*

John 14

a **14:2** Literally *dwellings*
b **14:2** NU-Text adds a word which would cause the text to read either *if it were not so, would I have told you that I go to prepare a place for you?* or *if it were not so I would have told you; for I go to prepare a place for you.*
c **14:14** NU-Text adds *Me.*
d **14:15** NU-Text reads *you will keep.*
e **14:28** NU-Text omits *I said.*

John 15

a **15:2** Or *lifts up*
b **15:7** NU-Text omits *you will.*
c **15:25** Psalm 69:4

John 16

a **16:3** NU-Text and M-Text omit *to you.*
b **16:4** NU-Text reads *their.*
c **16:15** NU-Text and M-Text read *He takes of Mine and will declare it to you.*
d **16:33** NU-Text and M-Text omit *will.*

John 17

a **17:2** M-Text reads *shall.*
b **17:11** NU-Text and M-Text read *keep them through Your name which You have given Me.*
c **17:12** NU-Text omits *in the world.*
d **17:12** NU-Text reads *in Your name which You gave Me. And I guarded them;* (or *it;*).
e **17:20** NU-Text and M-Text omit *will.*

John 18

a **18:15** M-Text reads *the other.*
b **18:20** NU-Text reads *where all the Jews meet.*

John 19

a **19:3** NU-Text reads *And they came up to Him and said.*
b **19:7** NU-Text reads *the law.*
c **19:16** NU-Text omits *and led Him away.*
d **19:24** Psalm 22:18
e **19:28** M-Text reads *seeing.*
f **19:36** Exodus 12:46; Numbers 9:12; Psalm 34:20
g **19:37** Zechariah 12:10

John 20

a **20:16** NU-Text adds *in Hebrew.*
b **20:18** NU-Text reads *disciples, "I have seen the Lord," . . .*
c **20:19** NU-Text omits *assembled.*
d **20:29** NU-Text and M-Text omit *Thomas.*

John 21

a **21:3** NU-Text omits *immediately.*
b **21:15** NU-Text reads *John.*
c **21:16** NU-Text reads *John.*
d **21:17** NU-Text reads *John.*

Acts is the second volume of a two-part account. Together, Luke's Gospel and the Book of Acts tell the story of the life of Christ and the launch of His church. Acts picks up the narrative with a review of Jesus' Ascension. Along with this came the news and the directive that got the Christian movement under way: "You shall receive power when the Holy Spirit has come upon you," Jesus informs His disciples. "And you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). Not long after, the Holy Spirit arrives on the Day of Pentecost, and Jesus' followers begin the work of spreading the gospel across the Roman empire.

Luke and Acts both emphasize the Spirit's activity—first in the ministry of Jesus, and then in the early church. In the Book of Luke, John the Baptist and his parents were filled with the Spirit (Luke 1:15, 41, 67), as was Simeon (2:25–35). Jesus began His ministry "in the power of the Spirit" (4:14; compare 4:1, 18; 10:21). He also promised the Spirit to His disciples in their hour of need (12:12). Jesus was not alone; the Spirit was always with Him, within Him, empowering Him to accomplish the Father's will.

Acts continues that theme, starting with Jesus' command that His followers should wait in Jerusalem for the Spirit's power (Acts 1:4). Tradition has assigned this book the title "The Acts of the Apostles," which may sound as if Peter, Paul, and a handful of other spiritual giants shouldered all of the work. But the account shows that the Holy Spirit created a movement of ordinary people who made mistakes, got into arguments, and had to overcome past prejudices. Yet through the work of the Spirit, these people

were lifted up and empowered to build a multiethnic, multicultural, and increasingly widespread community based on the message of God's grace.

Because this book illustrates what happens when everyday people apply their faith to everyday life, Acts is one of the Bible's most timelessly relevant books.

Between his Gospel and the Book of Acts, Luke stands out as the author of nearly a quarter of the New Testament. His fact-gathering probably began with accompanying Paul on parts of his second, third, and final missionary journeys. In three sections of Acts, the perspective abruptly switches from the third person to the first person plural ("we"; 16:10–17; 20:5–21:18; 27:1–28:16), a shift that probably indicates that Luke was personally present during those episodes. Paul affectionately referred to Luke as a "fellow laborer" (Philem. 24), which may be further evidence of Luke's involvement in the events recorded in Acts.

Luke was possibly a resident of Antioch, a Syrian city that became the center of early Christianity (see "The Antioch Model" at Acts 13:1–3). This was the church that sent Paul, Barnabas, and other leaders to take the good news about Jesus to people throughout the Roman empire.

Luke may have written Acts (along with the Gospel of Luke) as a legal document for use in Paul's trial at Rome (compare Acts 25:11; 28:30, 31). His presentation of the Christian movement would have shown that its followers posed no threat to the government. Because Acts ends abruptly, some scholars suggest that Luke planned to write a third installment. If the Gospel was completed around A.D. 70, then Acts was probably produced shortly thereafter.

Key Events in Acts

- Jesus commands His followers to take the good news about Him to the world (Acts 1:1–11).

- The Holy Spirit falls on Jesus' followers and they speak in the languages of the listeners (Acts 2:1–4).
- Peter and John heal a lame man in the temple (Acts 3:1–10).
- The Jewish ruling council stones Stephen (Acts 7:54–60).
- An Ethiopian treasurer hears and believes the gospel (Acts 8:26–40).
- Saul meets Jesus on the road to Damascus and becomes His follower (Acts 9:1–30).
- Paul and Silas bring the gospel to a jailer in Philippi (Acts 16:25–34).
- Paul preaches in Athens (Acts 17:16–34).
- Silversmiths start a riot in Ephesus (Acts 19:23–41).
- A young man named Eutychus is raised from a fatal fall (Acts 20:7–12).
- Paul is shipwrecked on his way to Rome (Acts 27:13–44).
- Paul arrives in Rome, where he lives under house arrest (Acts 28:16–31).

Acts 1

Prologue

1The former account I made, O Theophilus, of all that Jesus began both to do and teach, *The Movement Takes Hold*

2until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,

3to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

The Holy Spirit Promised

4And being assembled together with *them,* He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said,* "you have heard from Me;

5"for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

6Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"

7And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

8"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me[a] in Jerusalem, and in all Judea and Samaria, and to the end of the earth." *You Shall Receive Power*

Jesus Ascends to Heaven

9Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

10And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,

11who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

The Upper Room Prayer Meeting

12Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey.

13And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and Simon the Zealot; and Judas *the son* of James.

14These all continued with one accord in prayer and supplication,[b] with the women and Mary the mother of Jesus, and with His brothers. *Extraordinarily Inclusive*

Matthias Chosen

15And in those days Peter stood up in the midst of the disciples[c] (altogether the number of names was about a hundred and twenty), and said,

16“Men *and* brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus;

17“for he was numbered with us and obtained a part in this ministry.”

18(Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle

and all his entrails gushed out.
19 And it became known to all those dwelling in
Jerusalem; so that field is called in their own language,
Akel Dama, that is, Field of Blood.)
20 "For it is written in the Book of Psalms:

'Let his dwelling place be desolate,
And let no one live in it';[d]

and,

'Let[e] *another take his office.'*[f]

21 "Therefore, of these men who have accompanied us all
the time that the Lord Jesus went in and out among us,
22 "beginning from the baptism of John to that day when
He was taken up from us, one of these must become a
witness with us of His resurrection."
23 And they proposed two: Joseph called Barsabas, who
was surnamed Justus, and Matthias.
24 And they prayed and said, "You, O Lord, who know the
hearts of all, show which of these two You have chosen
25 "to take part in this ministry and apostleship from
which Judas by transgression fell, that he might go to his
own place."
26 And they cast their lots, and the lot fell on Matthias.
And he was numbered with the eleven apostles.

Acts 2

Coming of the Holy Spirit

1When the Day of Pentecost had fully come, they were all
with one accord[a] in one place.
2And suddenly there came a sound from heaven, as of a
rushing mighty wind, and it filled the whole house where
they were sitting.
3Then there appeared to them divided tongues, as of fire,
and *one* sat upon each of them.
4And they were all filled with the Holy Spirit and began
to speak with other tongues, as the Spirit gave them
utterance.

The Crowd's Response

5And there were dwelling in Jerusalem Jews, devout men,
from every nation under heaven. *The Spirit Gave Birth to a Multilingual Church*
6And when this sound occurred, the multitude came
together, and were confused, because everyone heard them
speak in his own language.
7Then they were all amazed and marveled, saying to one
another, "Look, are not all these who speak Galileans?
8"And how *is it that* we hear, each in our own language in
which we were born?
9"Parthians and Medes and Elamites, those dwelling in
Mesopotamia, Judea and Cappadocia, Pontus and Asia,
10"Phrygia and Pamphylia, Egypt and the parts of Libya
adjoining Cyrene, visitors from Rome, both Jews and
proselytes,
11"Cretans and Arabs—we hear them speaking in our
own tongues the wonderful works of God."

12 So they were all amazed and perplexed, saying to one another, “Whatever could this mean?”
13 Others mocking said, “They are full of new wine.”

Peter’s Sermon

14 But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.
15 “For these are not drunk, as you suppose, since it is *only* the third hour of the day.
16 “But this is what was spoken by the prophet Joel:

> 17 *‘And it shall come to pass in the last days,*
> *says God,*
> *That I will pour out of My Spirit on all flesh;*
> *Your sons and your daughters shall*
> *prophesy,*
> *Your young men shall see visions,*
> *Your old men shall dream dreams.*
> 18 *And on My menservants and on My*
> *maidservants*
> *I will pour out My Spirit in those days;*
> *And they shall prophesy.*
> 19 *I will show wonders in heaven above*
> *And signs in the earth beneath:*
> *Blood and fire and vapor of smoke.*
> 20 *The sun shall be turned into darkness,*
> *And the moon into blood,*
> *Before the coming of the great and awesome*
> *day of the LORD.*
> 21 *And it shall come to pass*
> *That whoever calls on the name of the LORD*
> *Shall be saved.’* [b]

22 “Men of Israel, hear these words: Jesus of Nazareth, a
Man attested by God to you by miracles, wonders, and
signs which God did through Him in your midst, as you
yourselves also know—
23 “Him, being delivered by the determined purpose and
foreknowledge of God, you have taken[c] by lawless hands,
have crucified, and put to death;
24 “whom God raised up, having loosed the pains of death,
because it was not possible that He should be held by it.
25 “For David says concerning Him:

> *‘I foresaw the LORD always before my face,*
> *For He is at my right hand, that I may not be*
> *shaken.*
> 26 *Therefore my heart rejoiced, and my*
> *tongue was glad;*
> *Moreover my flesh also will rest in hope.*
> 27 *For You will not leave my soul in Hades,*
> *Nor will You allow Your Holy One to see*
> *corruption.*
> 28 *You have made known to me the ways of*
> *life;*
> *You will make me full of joy in Your*
> *presence.’*[d]

29 “Men *and* brethren, let *me* speak freely to you of the
patriarch David, that he is both dead and buried, and his
tomb is with us to this day.
30 “Therefore, being a prophet, and knowing that God had
sworn with an oath to him that of the fruit of his body,
according to the flesh, He would raise up the Christ to sit
on his throne,[e]
31 “he, foreseeing this, spoke concerning the resurrection
of the Christ, that His soul was not left in Hades, nor did
His flesh see corruption.

32 “This Jesus God has raised up, of which we are all witnesses.
33 “Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.
34 “For David did not ascend into the heavens, but he says himself:

> *‘The LORD said to my Lord,*
> *“Sit at My right hand,*
> 35 *Till I make Your enemies Your footstool.”* [f]

36 “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”
37 Now when they heard *this,* they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”
38 Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.
39 “For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

A Vital Church Grows

40 And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”
41 Then those who gladly[g] received his word were baptized; and that day about three thousand souls were added *to them*.
42 And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. *New*

43 Then fear came upon every soul, and many wonders
and signs were done through the apostles.
44 Now all who believed were together, and had all things
in common,
45 and sold their possessions and goods, and divided them
among all, as anyone had need.
46 So continuing daily with one accord in the temple, and
breaking bread from house to house, they ate their food
with gladness and simplicity of heart, *Connecting Sunday to Monday*
47 praising God and having favor with all the people. And
the Lord added to the church[h] daily those who were being
saved.

Acts 3

A Lame Man Healed

1 Now Peter and John went up together to the temple at the
hour of prayer, the ninth *hour*.
2 And a certain man lame from his mother's womb was
carried, whom they laid daily at the gate of the temple
which is called Beautiful, to ask alms from those who
entered the temple;
3 who, seeing Peter and John about to go into the temple,
asked for alms.
4 And fixing his eyes on him, with John, Peter said, "Look
at us."
5 So he gave them his attention, expecting to receive
something from them.
6 Then Peter said, "Silver and gold I do not have, but what
I do have I give you: In the name of Jesus Christ of
Nazareth, rise up and walk."
7 And he took him by the right hand and lifted *him* up, and
immediately his feet and ankle bones received strength.
8 So he, leaping up, stood and walked and entered the
temple with them—walking, leaping, and praising God.
9 And all the people saw him walking and praising God.
10 Then they knew that it was he who sat begging alms at
the Beautiful Gate of the temple; and they were filled with
wonder and amazement at what had happened to him.

Preaching in Solomon's Portico

11 Now as the lame man who was healed held on to Peter
and John, all the people ran together to them in the porch
which is called Solomon's, greatly amazed.

12So when Peter saw *it,* he responded to the people:
“Men of Israel, why do you marvel at this? Or why look so
intently at us, as though by our own power or godliness we
had made this man walk? *Seizing Opportunity*
13“The God of Abraham, Isaac, and Jacob, the God of our
fathers, glorified His Servant Jesus, whom you delivered up
and denied in the presence of Pilate, when he was
determined to let *Him* go.
14“But you denied the Holy One and the Just, and asked
for a murderer to be granted to you,
15“and killed the Prince of life, whom God raised from the
dead, of which we are witnesses.
16“And His name, through faith in His name, has made
this man strong, whom you see and know. Yes, the faith
which *comes* through Him has given him this perfect
soundness in the presence of you all.
17“Yet now, brethren, I know that you did *it* in ignorance,
as *did* also your rulers.
18“But those things which God foretold by the mouth of
all His prophets, that the Christ would suffer, He has thus
fulfilled.
19“Repent therefore and be converted, that your sins may
be blotted out, so that times of refreshing may come from
the presence of the Lord,
20“and that He may send Jesus Christ, who was preached
to you before,[a]
21“whom heaven must receive until the times of
restoration of all things, which God has spoken by the
mouth of all His holy prophets since the world began.
22“For Moses truly said to the fathers, *‘The LORD your
God will raise up for you a Prophet like me from your
brethren. Him you shall hear in all things, whatever He
says to you.*

23 *‘And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’*[b]

24 “Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold[c] these days.

25 “You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, *‘And in your seed all the families of the earth shall be blessed.’*[d]

26 “To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one *of you* from your iniquities.”

Acts 4

Peter and John Arrested

1 Now as they spoke to the people, the priests, the captain
of the temple, and the Sadducees came upon them,
2 being greatly disturbed that they taught the people and
preached in Jesus the resurrection from the dead.
3 And they laid hands on them, and put *them* in custody
until the next day, for it was already evening.
4 However, many of those who heard the word believed;
and the number of the men came to be about five thousand.

Addressing the Sanhedrin

5 And it came to pass, on the next day, that their rulers,
elders, and scribes,
6 as well as Annas the high priest, Caiaphas, John, and
Alexander, and as many as were of the family of the high
priest, were gathered together at Jerusalem.
7 And when they had set them in the midst, they asked,
"By what power or by what name have you done this?"
8 Then Peter, filled with the Holy Spirit, said to them,
"Rulers of the people and elders of Israel:
9 "If we this day are judged for a good deed *done* to a
helpless man, by what means he has been made well,
10 "let it be known to you all, and to all the people of
Israel, that by the name of Jesus Christ of Nazareth, whom
you crucified, whom God raised from the dead, by Him this
man stands here before you whole.
11 "This is the *'stone which was rejected by you builders,
which has become the chief cornerstone.'*[a]
12 "Nor is there salvation in any other, for there is no
other name under heaven given among men by which we

must be saved.” *No Other Name*

The Name of Jesus Forbidden

13Now when they saw the boldness of Peter and John,
and perceived that they were uneducated and untrained
men, they marveled. And they realized that they had been
with Jesus.
14And seeing the man who had been healed standing with
them, they could say nothing against it.
15But when they had commanded them to go aside out of
the council, they conferred among themselves,
16saying, “What shall we do to these men? For, indeed,
that a notable miracle has been done through them *is*
evident to all who dwell in Jerusalem, and we cannot deny
it.
17“But so that it spreads no further among the people, let
us severely threaten them, that from now on they speak to
no man in this name.”
18So they called them and commanded them not to speak
at all nor teach in the name of Jesus.
19But Peter and John answered and said to them,
“Whether it is right in the sight of God to listen to you more
than to God, you judge.
20“For we cannot but speak the things which we have
seen and heard.”
21So when they had further threatened them, they let
them go, finding no way of punishing them, because of the
people, since they all glorified God for what had been done.
22For the man was over forty years old on whom this
miracle of healing had been performed.

Prayer for Boldness

23And being let go, they went to their own *companions* and reported all that the chief priests and elders had said to them.

24So when they heard that, they raised their voice to God with one accord and said: “Lord, You *are* God, who made heaven and earth and the sea, and all that is in them,

25“who by the mouth of Your servant David[b] have said:

> *‘Why did the nations rage,*
> *And the people plot vain things?*
> 26*The kings of the earth took their stand,*
> *And the rulers were gathered together*
> *Against the LORD and against His Christ.’*[c]

27“For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

28“to do whatever Your hand and Your purpose determined before to be done.

29“Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word,

30“by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus.”

31And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. *Continual Renewal*

Sharing in All Things

32Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. *Christ’s Community*

33And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

34Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,

35and laid *them* at the apostles' feet; and they distributed to each as anyone had need.

36And Joses,[d] who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, *Son of Encouragement*

37having land, sold *it,* and brought the money and laid *it* at the apostles' feet. *Hold Loosely*

Acts 5

Lying to the Holy Spirit

1But a certain man named Ananias, with Sapphira his wife, sold a possession.

2And he kept back *part* of the proceeds, his wife also being aware *of it,* and brought a certain part and laid *it* at the apostles' feet.

3But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?

4"While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."

5Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things.

6And the young men arose and wrapped him up, carried *him* out, and buried *him*.

7Now it was about three hours later when his wife came in, not knowing what had happened.

8And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much."

9Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and they will carry you out."

10Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying *her* out, buried *her* by her husband.

11So great fear came upon all the church and upon all who heard these things.

Continuing Power in the Church

12And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon’s Porch.
13Yet none of the rest dared join them, but the people esteemed them highly.
14And believers were increasingly added to the Lord, multitudes of both men and women,
15so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them.
16Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

Imprisoned Apostles Freed

17Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with indignation,
18and laid their hands on the apostles and put them in the common prison.
19But at night an angel of the Lord opened the prison doors and brought them out, and said,
20“Go, stand in the temple and speak to the people all the words of this life.”
21And when they heard *that,* they entered the temple early in the morning and taught. But the high priest and those with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought.

Apostles on Trial Again

22But when the officers came and did not find them in the prison, they returned and reported, *Obeying God Above Men*

23saying, “Indeed we found the prison shut securely, and the guards standing outside[a] before the doors; but when we opened them, we found no one inside!”

24Now when the high priest,[b] the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be.

25So one came and told them, saying,[c] “Look, the men whom you put in prison are standing in the temple and teaching the people!”

26Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned.

27And when they had brought them, they set *them* before the council. And the high priest asked them,

28saying, “Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!”

29But Peter and the *other* apostles answered and said: “We ought to obey God rather than men.

30“The God of our fathers raised up Jesus whom you murdered by hanging on a tree.

31“Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins.

32“And we are His witnesses to these things, and *so* also *is* the Holy Spirit whom God has given to those who obey Him.”

Gamaliel’s Advice

33When they heard *this,* they were furious and plotted to kill them.

34Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while.

35And he said to them: “Men of Israel, take heed to yourselves what you intend to do regarding these men.

36“For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing.

37“After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

38“And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing;

39“but if it is of God, you cannot overthrow it—lest you even be found to fight against God.”

40And they agreed with him, and when they had called for the apostles and beaten *them,* they commanded that they should not speak in the name of Jesus, and let them go.

41So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His[d] name.

42And daily in the temple, and in every house, they did not cease teaching and preaching Jesus *as* the Christ.

Acts 6

Seven Chosen to Serve

1 Now in those days, when *the number of* the disciples was
multiplying, there arose a complaint against the Hebrews
by the Hellenists,[a] because their widows were neglected in
the daily distribution.
2 Then the twelve summoned the multitude of the
disciples and said, “It is not desirable that we should leave
the word of God and serve tables. *Ethnic Prejudice Confronted*
3 “Therefore, brethren, seek out from among you seven
men of *good* reputation, full of the Holy Spirit and wisdom,
whom we may appoint over this business;
4 “but we will give ourselves continually to prayer and to
the ministry of the word.”
5 And the saying pleased the whole multitude. And they
chose Stephen, a man full of faith and the Holy Spirit, and
Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas,
a proselyte from Antioch,
6 whom they set before the apostles; and when they had
prayed, they laid hands on them.
7 Then the word of God spread, and the number of the
disciples multiplied greatly in Jerusalem, and a great many
of the priests were obedient to the faith.

Stephen Accused of Blasphemy

8 And Stephen, full of faith[b] and power, did great wonders
and signs among the people.
9 Then there arose some from what is called the
Synagogue of the Freedmen (Cyrenians, Alexandrians, and
those from Cilicia and Asia), disputing with Stephen.

10 And they were not able to resist the wisdom and the
Spirit by which he spoke.
11 Then they secretly induced men to say, “We have heard
him speak blasphemous words against Moses and God.”
12 And they stirred up the people, the elders, and the
scribes; and they came upon *him,* seized him, and brought
him to the council. *Stephen’s Trial and Murder* *The Council*
13 They also set up false witnesses who said, “This man
does not cease to speak blasphemous[c] words against this
holy place and the law;
14 “for we have heard him say that this Jesus of Nazareth
will destroy this place and change the customs which
Moses delivered to us.”
15 And all who sat in the council, looking steadfastly at
him, saw his face as the face of an angel.

Acts 7

Stephen's Address: The Call of Abraham

1 Then the high priest said, "Are these things so?" *A New View of History*

2 And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran,

3 "and said to him, *'Get out of your country and from your relatives, and come to a land that I will show you.'*[a]

4 "Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.

5 "And *God* gave him no inheritance in it, not even *enough* to set his foot on. But even when *Abraham* had no child, He promised to give it to him for a possession, and to his descendants after him.

6 "But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress *them* four hundred years.

7 *'And the nation to whom they will be in bondage I will judge,'*[b] said God, *'and after that they shall come out and serve Me in this place.'*[c]

8 "Then He gave him the covenant of circumcision; and so *Abraham* begot Isaac and circumcised him on the eighth day; and Isaac *begot* Jacob, and Jacob *begot* the twelve patriarchs.

The Patriarchs in Egypt

9 "And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him

10 “and delivered him out of all his troubles, and gave him
favor and wisdom in the presence of Pharaoh, king of
Egypt; and he made him governor over Egypt and all his
house.
11 “Now a famine and great trouble came over all the land
of Egypt and Canaan, and our fathers found no sustenance.
12 “But when Jacob heard that there was grain in Egypt,
he sent out our fathers first.
13 “And the second *time* Joseph was made known to his
brothers, and Joseph’s family became known to the
Pharaoh.
14 “Then Joseph sent and called his father Jacob and all
his relatives to *him,* seventy-five[d] people.
15 “So Jacob went down to Egypt; and he died, he and our
fathers.
16 “And they were carried back to Shechem and laid in the
tomb that Abraham bought for a sum of money from the
sons of Hamor, *the father* of Shechem.

God Delivers Israel by Moses

17 “But when the time of the promise drew near which
God had sworn to Abraham, the people grew and multiplied
in Egypt
18 “till another king arose who did not know Joseph.
19 “This man dealt treacherously with our people, and
oppressed our forefathers, making them expose their
babies, so that they might not live.
20 “At this time Moses was born, and was well pleasing to
God; and he was brought up in his father’s house for three
months.
21 “But when he was set out, Pharaoh’s daughter took him
away and brought him up as her own son.
22 “And Moses was learned in all the wisdom of the
Egyptians, and was mighty in words and deeds.

23 “Now when he was forty years old, it came into his
heart to visit his brethren, the children of Israel.
24 “And seeing one of *them* suffer wrong, he defended and
avenged him who was oppressed, and struck down the
Egyptian.
25 “For he supposed that his brethren would have
understood that God would deliver them by his hand, but
they did not understand.
26 “And the next day he appeared to two of them as they
were fighting, and *tried to* reconcile them, saying, ‘Men,
you are brethren; why do you wrong one another?’
27 “But he who did his neighbor wrong pushed him away,
saying, *‘Who made you a ruler and a judge over us?*
28 *‘Do you want to kill me as you did the Egyptian
yesterday?’*[e]
29 “Then, at this saying, Moses fled and became a dweller
in the land of Midian, where he had two sons.
30 “And when forty years had passed, an Angel of the
Lord[f] appeared to him in a flame of fire in a bush, in the
wilderness of Mount Sinai.
31 “When Moses saw *it,* he marveled at the sight; and as
he drew near to observe, the voice of the Lord came to him,
32 “*saying, ‘I am the God of your fathers—the God of
Abraham, the God of Isaac, and the God of Jacob.’*[g] And
Moses trembled and dared not look.
33 *‘Then the LORD said to him, “Take your sandals off
your feet, for the place where you stand is holy ground.*
34 “*I have surely seen the oppression of My people who
are in Egypt; I have heard their groaning and have come
down to deliver them. And now come, I will send you to
Egypt.”* ’[h]
35 “This Moses whom they rejected, saying, *‘Who made
you a ruler and a judge?’*[i] is the one God sent *to be* a ruler

and a deliverer by the hand of the Angel who appeared to him in the bush.

36 “He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

Israel Rebels Against God

37 “This is that Moses who said to the children of Israel,[j] *‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.’*[k]

38 “This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and *with* our fathers, the one who received the living oracles to give to us,

39 “whom our fathers would not obey, but rejected. And in their hearts they turned back to Egypt,

40 “saying to Aaron, *‘Make us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has become of him.’*[l]

41 “And they made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands.

42 “Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets:

> *‘Did you offer Me slaughtered animals and*
> *sacrifices during forty years in the*
> *wilderness,*
> *O house of Israel?*
> 43 *You also took up the tabernacle of Moloch,*
> *And the star of your god Remphan,*
> *Images which you made to worship;*
> *And I will carry you away beyond Babylon.’*[m]

God’s True Tabernacle

44 “Our fathers had the tabernacle of witness in the
wilderness, as He appointed, instructing Moses to make it
according to the pattern that he had seen,
45 “which our fathers, having received it in turn, also
brought with Joshua into the land possessed by the
Gentiles, whom God drove out before the face of our
fathers until the days of David,
46 “who found favor before God and asked to find a
dwelling for the God of Jacob.
47 “But Solomon built Him a house.
48 “However, the Most High does not dwell in temples
made with hands, as the prophet says:

> 49 *‘Heaven is My throne,*
> *And earth is My footstool.*
> *What house will you build for Me? says the*
> *LORD,*
> *Or what is the place of My rest?*
> 50 *Has My hand not made all these things?’*[n]

Israel Resists the Holy Spirit

51 “*You* stiff-necked and uncircumcised in heart and ears!
You always resist the Holy Spirit; as your fathers *did,* so *do*
you.
52 “Which of the prophets did your fathers not persecute?
And they killed those who foretold the coming of the Just
One, of whom you now have become the betrayers and
murderers,
53 “who have received the law by the direction of angels
and have not kept *it*.”

Stephen the Martyr

54 When they heard these things they were cut to the
heart, and they gnashed at him with *their* teeth.

55 But he, being full of the Holy Spirit, gazed into heaven
and saw the glory of God, and Jesus standing at the right
hand of God,
56 and said, “Look! I see the heavens opened and the Son
of Man standing at the right hand of God!”
57 Then they cried out with a loud voice, stopped their
ears, and ran at him with one accord;
58 and they cast *him* out of the city and stoned *him*. And
the witnesses laid down their clothes at the feet of a young
man named Saul.
59 And they stoned Stephen as he was calling on *God* and
saying, “Lord Jesus, receive my spirit.”
60 Then he knelt down and cried out with a loud voice,
“Lord, do not charge them with this sin.” And when he had
said this, he fell asleep.

Acts 8

Saul Persecutes the Church

1 Now Saul was consenting to his death. At that time a great
persecution arose against the church which was at
Jerusalem; and they were all scattered throughout the
regions of Judea and Samaria, except the apostles.
2 And devout men carried Stephen *to his burial,* and made
great lamentation over him.
3 As for Saul, he made havoc of the church, entering every
house, and dragging off men and women, committing *them*
to prison.

Christ Is Preached in Samaria

4 Therefore those who were scattered went everywhere
preaching the word. *Why the Reluctance?*
5 Then Philip went down to the[a] city of Samaria and
preached Christ to them. *Four Glimpses of Philip*
6 And the multitudes with one accord heeded the things
spoken by Philip, hearing and seeing the miracles which he
did.
7 For unclean spirits, crying with a loud voice, came out of
many who were possessed; and many who were paralyzed
and lame were healed.
8 And there was great joy in that city.

The Sorcerer's Profession of Faith

9 But there was a certain man called Simon, who
previously practiced sorcery in the city and astonished the
people of Samaria, claiming that he was someone great,

10 to whom they all gave heed, from the least to the
greatest, saying, “This man is the great power of God.”
11 And they heeded him because he had astonished them
with his sorceries for a long time.
12 But when they believed Philip as he preached the
things concerning the kingdom of God and the name of
Jesus Christ, both men and women were baptized.
13 Then Simon himself also believed; and when he was
baptized he continued with Philip, and was amazed, seeing
the miracles and signs which were done.

The Sorcerer’s Sin

14 Now when the apostles who were at Jerusalem heard
that Samaria had received the word of God, they sent Peter
and John to them,
15 who, when they had come down, prayed for them that
they might receive the Holy Spirit.
16 For as yet He had fallen upon none of them. They had
only been baptized in the name of the Lord Jesus.
17 Then they laid hands on them, and they received the
Holy Spirit.
18 And when Simon saw that through the laying on of the
apostles’ hands the Holy Spirit was given, he offered them
money, *The Illusion of Power*
19 saying, “Give me this power also, that anyone on whom
I lay hands may receive the Holy Spirit.”
20 But Peter said to him, “Your money perish with you,
because you thought that the gift of God could be
purchased with money!
21 “You have neither part nor portion in this matter, for
your heart is not right in the sight of God.
22 “Repent therefore of this your wickedness, and pray
God if perhaps the thought of your heart may be forgiven

you.
23“For I see that you are poisoned by bitterness and
bound by iniquity.”
24Then Simon answered and said, “Pray to the Lord for
me, that none of the things which you have spoken may
come upon me.”
25So when they had testified and preached the word of
the Lord, they returned to Jerusalem, preaching the gospel
in many villages of the Samaritans.

Christ Is Preached to an Ethiopian

26Now an angel of the Lord spoke to Philip, saying, “Arise
and go toward the south along the road which goes down
from Jerusalem to Gaza.” This is desert.
27So he arose and went. And behold, a man of Ethiopia, a
eunuch of great authority under Candace the queen of the
Ethiopians, who had charge of all her treasury, and had
come to Jerusalem to worship, *Ethiopia* *The Message Spreads to Africa*
28was returning. And sitting in his chariot, he was
reading Isaiah the prophet.
29Then the Spirit said to Philip, “Go near and overtake
this chariot.”
30So Philip ran to him, and heard him reading the
prophet Isaiah, and said, “Do you understand what you are
reading?”
31And he said, “How can I, unless someone guides me?”
And he asked Philip to come up and sit with him.
32The place in the Scripture which he read was this:

> *“He was led as a sheep to the slaughter;*
> *And as a lamb before its shearer is silent,*
> *So He opened not His mouth.*
> 33*In His humiliation His justice was taken*
> *away,*

And who will declare His generation?
For His life is taken from the earth.”[b]

34So the eunuch answered Philip and said, “I ask you, of whom does the prophet say this, of himself or of some other man?”

35Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.

36Now as they went down the road, they came to some water. And the eunuch said, “See, *here is* water. What hinders me from being baptized?”

37Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”[c]

38So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.

39Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

40But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.

Acts 9

The Damascus Road: Saul Converted

1 Then Saul, still breathing threats and murder against the
disciples of the Lord, went to the high priest
2 and asked letters from him to the synagogues of
Damascus, so that if he found any who were of the Way,
whether men or women, he might bring them bound to
Jerusalem.
3 As he journeyed he came near Damascus, and suddenly
a light shone around him from heaven.
4 Then he fell to the ground, and heard a voice saying to
him, "Saul, Saul, why are you persecuting Me?"
5 And he said, "Who are You, Lord?" Then the Lord said,
"I am Jesus, whom you are persecuting.[a] It *is* hard for you
to kick against the goads."
6 So he, trembling and astonished, said, "Lord, what do
You want me to do?" Then the Lord *said* to him, "Arise and
go into the city, and you will be told what you must do."
7 And the men who journeyed with him stood speechless,
hearing a voice but seeing no one.
8 Then Saul arose from the ground, and when his eyes
were opened he saw no one. But they led him by the hand
and brought *him* into Damascus.
9 And he was three days without sight, and neither ate nor
drank.

Ananias Baptizes Saul

10 Now there was a certain disciple at Damascus named
Ananias; and to him the Lord said in a vision, "Ananias."
And he said, "Here I am, Lord." *The Fruits of Obedience*

11 So the Lord *said* to him, "Arise and go to the street
called Straight, and inquire at the house of Judas for *one*
called Saul of Tarsus, for behold, he is praying.
12 "And in a vision he has seen a man named Ananias
coming in and putting *his* hand on him, so that he might
receive his sight."
13 Then Ananias answered, "Lord, I have heard from many
about this man, how much harm he has done to Your saints
in Jerusalem.
14 "And here he has authority from the chief priests to
bind all who call on Your name."
15 But the Lord said to him, "Go, for he is a chosen vessel
of Mine to bear My name before Gentiles, kings, and the
children of Israel.
16 "For I will show him how many things he must suffer
for My name's sake."
17 And Ananias went his way and entered the house; and
laying his hands on him he said, "Brother Saul, the Lord
Jesus,[b] who appeared to you on the road as you came, has
sent me that you may receive your sight and be filled with
the Holy Spirit."
18 Immediately there fell from his eyes *something* like
scales, and he received his sight at once; and he arose and
was baptized.
19 So when he had received food, he was strengthened.
Then Saul spent some days with the disciples at Damascus.

Saul Preaches Christ

20 Immediately he preached the Christ[c] in the
synagogues, that He is the Son of God.
21 Then all who heard were amazed, and said, "Is this not
he who destroyed those who called on this name in
Jerusalem, and has come here for that purpose, so that he
might bring them bound to the chief priests?"

22 But Saul increased all the more in strength, and
confounded the Jews who dwelt in Damascus, proving that
this *Jesus* is the Christ.

Saul Escapes Death

23 Now after many days were past, the Jews plotted to kill
him.
24 But their plot became known to Saul. And they watched
the gates day and night, to kill him.
25 Then the disciples took him by night and let *him* down
through the wall in a large basket.

Saul at Jerusalem

26 And when Saul had come to Jerusalem, he tried to join
the disciples; but they were all afraid of him, and did not
believe that he was a disciple. *Kingdom Mentoring*
27 But Barnabas took him and brought *him* to the
apostles. And he declared to them how he had seen the
Lord on the road, and that He had spoken to him, and how
he had preached boldly at Damascus in the name of Jesus.

Barnabas: A Model of Mentoring
28 So he was with them at Jerusalem, coming in and going
out.
29 And he spoke boldly in the name of the Lord Jesus and
disputed against the Hellenists, but they attempted to kill
him.
30 When the brethren found out, they brought him down
to Caesarea and sent him out to Tarsus.

The Church Prospers

31 Then the churches[d] throughout all Judea, Galilee, and
Samaria had peace and were edified. And walking in the

fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

Aeneas Healed

32Now it came to pass, as Peter went through all *parts of the country,* that he also came down to the saints who dwelt in Lydda.

33There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.

34And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately.

35So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

Dorcas Restored to Life

36At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did.

37But it happened in those days that she became sick and died. When they had washed her, they laid *her* in an upper room.

38And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them.

39Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.

40But Peter put them all out, and knelt down and prayed. And turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up.

41Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it became known throughout all Joppa, and many
believed on the Lord.
43 So it was that he stayed many days in Joppa with
Simon, a tanner.

Acts 10

Cornelius Sends a Delegation

1There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, *Cornelius*

2a devout *man* and one who feared God with all his household, who gave alms generously to the people, and prayed to God always.

3About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius!”

4And when he observed him, he was afraid, and said, “What is it, lord?” So he said to him, “Your prayers and your alms have come up for a memorial before God.

5“Now send men to Joppa, and send for Simon whose surname is Peter.

6“He is lodging with Simon, a tanner, whose house is by the sea.[a] He will tell you what you must do.”

7And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually.

8So when he had explained all *these* things to them, he sent them to Joppa.

Peter’s Vision

9The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.

10Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance

11and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let

down to the earth.

12 In it were all kinds of four-footed animals of the earth,
wild beasts, creeping things, and birds of the air.

13 And a voice came to him, “Rise, Peter; kill and eat.”

14 But Peter said, “Not so, Lord! For I have never eaten
anything common or unclean.”

15 And a voice *spoke* to him again the second time, “What
God has cleansed you must not call common.”

16 This was done three times. And the object was taken up
into heaven again.

Summoned to Caesarea

17 Now while Peter wondered within himself what this
vision which he had seen meant, behold, the men who had
been sent from Cornelius had made inquiry for Simon’s
house, and stood before the gate.

18 And they called and asked whether Simon, whose
surname was Peter, was lodging there.

19 While Peter thought about the vision, the Spirit said to
him, “Behold, three men are seeking you.

20 “Arise therefore, go down and go with them, doubting
nothing; for I have sent them.”

21 Then Peter went down to the men who had been sent to
him from Cornelius,[b] and said, “Yes, I am he whom you
seek. For what reason have you come?”

22 And they said, “Cornelius *the* centurion, a just man,
one who fears God and has a good reputation among all the
nation of the Jews, was divinely instructed by a holy angel
to summon you to his house, and to hear words from you.”

23 Then he invited them in and lodged *them*. On the next
day Peter went away with them, and some brethren from
Joppa accompanied him.

Peter Meets Cornelius

24And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

25As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*.

26But Peter lifted him up, saying, “Stand up; I myself am also a man.”

27And as he talked with him, he went in and found many who had come together.

28Then he said to them, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.

29“Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?”

30So Cornelius said, “Four days ago I was fasting until this hour; and at the ninth hour[c] I prayed in my house, and behold, a man stood before me in bright clothing,

31“and said, ‘Cornelius, your prayer has been heard, and your alms are remembered in the sight of God.

32‘Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea.[d] When he comes, he will speak to you.’

33“So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God.”

Preaching to Cornelius’ Household

34Then Peter opened *his* mouth and said: “In truth I perceive that God shows no partiality. *Ethnic Prejudice—Followed by Resolution in Christ*

35“But in every nation whoever fears Him and works righteousness is accepted by Him.

36 “The word which *God* sent to the children of Israel,
preaching peace through Jesus Christ—He is Lord of all—
37 “that word you know, which was proclaimed throughout
all Judea, and began from Galilee after the baptism which
John preached:
38 “how God anointed Jesus of Nazareth with the Holy
Spirit and with power, who went about doing good and
healing all who were oppressed by the devil, for God was
with Him.
39 “And we are witnesses of all things which He did both
in the land of the Jews and in Jerusalem, whom they[e] killed
by hanging on a tree.
40 “Him God raised up on the third day, and showed Him
openly,
41 “not to all the people, but to witnesses chosen before
by God, *even* to us who ate and drank with Him after He
arose from the dead.
42 “And He commanded us to preach to the people, and to
testify that it is He who was ordained by God *to be* Judge of
the living and the dead.
43 “To Him all the prophets witness that, through His
name, whoever believes in Him will receive remission of
sins.”

The Holy Spirit Falls on the Gentiles

44 While Peter was still speaking these words, the Holy
Spirit fell upon all those who heard the word. *Ethnic Walls Break Down*
45 And those of the circumcision who believed were
astonished, as many as came with Peter, because the gift of
the Holy Spirit had been poured out on the Gentiles also.
46 For they heard them speak with tongues and magnify
God. Then Peter answered,

47 “Can anyone forbid water, that these should not be
baptized who have received the Holy Spirit just as we
have?”
48 And he commanded them to be baptized in the name of
the Lord. Then they asked him to stay a few days.

Acts 11

Peter Defends God's Grace

1 Now the apostles and brethren who were in Judea heard
that the Gentiles had also received the word of God.
2 And when Peter came up to Jerusalem, those of the
circumcision contended with him, *Resolving Conflict*
3 saying, "You went in to uncircumcised men and ate with
them!"
4 But Peter explained *it* to them in order from the
beginning, saying:
5 "I was in the city of Joppa praying; and in a trance I saw
a vision, an object descending like a great sheet, let down
from heaven by four corners; and it came to me.
6 "When I observed it intently and considered, I saw four-
footed animals of the earth, wild beasts, creeping things,
and birds of the air.
7 "And I heard a voice saying to me, 'Rise, Peter; kill and
eat.'
8 "But I said, 'Not so, Lord! For nothing common or
unclean has at any time entered my mouth.'
9 "But the voice answered me again from heaven, 'What
God has cleansed you must not call common.'
10 "Now this was done three times, and all were drawn up
again into heaven.
11 "At that very moment, three men stood before the
house where I was, having been sent to me from Caesarea.
12 "Then the Spirit told me to go with them, doubting
nothing. Moreover these six brethren accompanied me, and
we entered the man's house.
13 "And he told us how he had seen an angel standing in
his house, who said to him, 'Send men to Joppa, and call for

Simon whose surname is Peter,
14‘who will tell you words by which you and all your household will be saved.’
15“And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.
16“Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’
17“If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, who was I that I could withstand God?”
18When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”

Barnabas and Saul at Antioch

19Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. *The Gospel Spreads Beyond Palestine*
20But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus.
21And the hand of the Lord was with them, and a great number believed and turned to the Lord.
22Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. *Churches Unlock Communities*
23When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.
24For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.

25 Then Barnabas departed for Tarsus to seek Saul.
26 And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. *A New Name for a New Way*

Relief to Judea

27 And in these days prophets came from Jerusalem to Antioch.
28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.
29 Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.
30 This they also did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 12

Herod's Violence to the Church

1 Now about that time Herod the king stretched out *his*
hand to harass some from the church.
2 Then he killed James the brother of John with the sword.
3 And because he saw that it pleased the Jews, he
proceeded further to seize Peter also. Now it was *during*
the Days of Unleavened Bread.
4 So when he had arrested him, he put *him* in prison, and
delivered *him* to four squads of soldiers to keep him,
intending to bring him before the people after Passover.

Peter Freed from Prison

5 Peter was therefore kept in prison, but constant[a] prayer
was offered to God for him by the church.
6 And when Herod was about to bring him out, that night
Peter was sleeping, bound with two chains between two
soldiers; and the guards before the door were keeping the
prison.
7 Now behold, an angel of the Lord stood by *him,* and a
light shone in the prison; and he struck Peter on the side
and raised him up, saying, "Arise quickly!" And his chains
fell off *his* hands.
8 Then the angel said to him, "Gird yourself and tie on
your sandals"; and so he did. And he said to him, "Put on
your garment and follow me."
9 So he went out and followed him, and did not know that
what was done by the angel was real, but thought he was
seeing a vision.
10 When they were past the first and the second guard
posts, they came to the iron gate that leads to the city,

which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

11 And when Peter had come to himself, he said, “Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and *from* all the expectation of the Jewish people.”

12 So, when he had considered *this,* he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a girl named Rhoda came to answer.

14 When she recognized Peter’s voice, because of *her* gladness she did not open the gate, but ran in and announced that Peter stood before the gate.

15 But they said to her, “You are beside yourself!” Yet she kept insisting that it was so. So they said, “It is his angel.”

16 Now Peter continued knocking; and when they opened *the door* and saw him, they were astonished.

17 But motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said, “Go, tell these things to James and to the brethren.” And he departed and went to another place.

18 Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

19 But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be put to death. And he went down from Judea to Caesarea, and stayed *there*.

Herod’s Violent Death

20 Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king’s personal aide their friend,

they asked for peace, because their country was supplied with food by the king's *country*.

21 So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.

22 And the people kept shouting, "The voice of a god and not of a man!"

23 Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

24 But the word of God grew and multiplied.

Barnabas and Saul Appointed

25 And Barnabas and Saul returned from[b] Jerusalem when they had fulfilled *their* ministry, and they also took with them John whose surname was Mark.

Acts 13

1 Now in the church that was at Antioch there were certain
prophets and teachers: Barnabas, Simeon who was called
Niger, Lucius of Cyrene, Manaen who had been brought up
with Herod the tetrarch, and Saul. *The Antioch Model*

2 As they ministered to the Lord and fasted, the Holy
Spirit said, "Now separate to Me Barnabas and Saul for the
work to which I have called them."

3 Then, having fasted and prayed, and laid hands on them,
they sent *them* away.

Preaching in Cyprus

4 So, being sent out by the Holy Spirit, they went down to
Seleucia, and from there they sailed to Cyprus.

5 And when they arrived in Salamis, they preached the
word of God in the synagogues of the Jews. They also had
John as *their* assistant.

6 Now when they had gone through the island[a] to Paphos,
they found a certain sorcerer, a false prophet, a Jew whose
name *was* Bar-Jesus,

7 who was with the proconsul, Sergius Paulus, an
intelligent man. This man called for Barnabas and Saul and
sought to hear the word of God. *A Governor Believes*

8 But Elymas the sorcerer (for so his name is translated)
withstood them, seeking to turn the proconsul away from
the faith.

9 Then Saul, who also *is called* Paul, filled with the Holy
Spirit, looked intently at him *Paul* *Saul's Power of Ideas*

10 and said, "O full of all deceit and all fraud, *you* son of
the devil, *you* enemy of all righteousness, will you not cease
perverting the straight ways of the Lord?

11 “And now, indeed, the hand of the Lord *is* upon you, and
you shall be blind, not seeing the sun for a time.” And
immediately a dark mist fell on him, and he went around
seeking someone to lead him by the hand.
12 Then the proconsul believed, when he saw what had
been done, being astonished at the teaching of the Lord.

At Antioch in Pisidia

13 Now when Paul and his party set sail from Paphos, they
came to Perga in Pamphylia; and John, departing from
them, returned to Jerusalem.
14 But when they departed from Perga, they came to
Antioch in Pisidia, and went into the synagogue on the
Sabbath day and sat down.
15 And after the reading of the Law and the Prophets, the
rulers of the synagogue sent to them, saying, “Men *and*
brethren, if you have any word of exhortation for the
people, say on.”
16 Then Paul stood up, and motioning with *his* hand said,
“Men of Israel, and you who fear God, listen:
17 “The God of this people Israel[b] chose our fathers, and
exalted the people when they dwelt as strangers in the land
of Egypt, and with an uplifted arm He brought them out of
it.
18 “Now for a time of about forty years He put up with
their ways in the wilderness.
19 “And when He had destroyed seven nations in the land
of Canaan, He distributed their land to them by allotment.
20 “After that He gave *them* judges for about four hundred
and fifty years, until Samuel the prophet.
21 “And afterward they asked for a king; so God gave them
Saul the son of Kish, a man of the tribe of Benjamin, for
forty years.

22 “And when He had removed him, He raised up for them
David as king, to whom also He gave testimony and said, *‘I
have found David*[c] the *son* of Jesse, *a man after My own
heart,* who will do all My will.’[d]
23 “From this man’s seed, according to *the* promise, God
raised up for Israel a Savior—Jesus—[e]
24 “after John had first preached, before His coming, the
baptism of repentance to all the people of Israel.
25 “And as John was finishing his course, he said, ‘Who do
you think I am? I am not *He*. But behold, there comes One
after me, the sandals of whose feet I am not worthy to
loose.’
26 “Men *and* brethren, sons of the family of Abraham, and
those among you who fear God, to you the word of this
salvation has been sent.
27 “For those who dwell in Jerusalem, and their rulers,
because they did not know Him, nor even the voices of the
Prophets which are read every Sabbath, have fulfilled *them*
in condemning *Him*.
28 “And though they found no cause for death *in Him,* they
asked Pilate that He should be put to death.
29 “Now when they had fulfilled all that was written
concerning Him, they took *Him* down from the tree and laid
Him in a tomb.
30 “But God raised Him from the dead.
31 “He was seen for many days by those who came up
with Him from Galilee to Jerusalem, who are His witnesses
to the people.
32 “And we declare to you glad tidings—that promise
which was made to the fathers.
33 “God has fulfilled this for us their children, in that He
has raised up Jesus. As it is also written in the second
Psalm:

‘You are My Son,
Today I have begotten You.’[f]

34“And that He raised Him from the dead, no more to return to corruption, He has spoken thus:

‘I will give you the sure mercies of David.’[g]

35“Therefore He also says in another *Psalm:*

‘You will not allow Your Holy One to see corruption.’[h]

36“For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

37“but He whom God raised up saw no corruption.

38“Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

39“and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

40“Beware therefore, lest what has been spoken in the prophets come upon you:

41 *‘Behold, you despisers,*
Marvel and perish!
For I work a work in your days,
A work which you will by no means believe,
Though one were to declare it to you.’ ”[i]

Blessing and Conflict at Antioch

42So when the Jews went out of the synagogue,[j] the Gentiles begged that these words might be preached to them the next Sabbath.

43Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and

Barnabas, who, speaking to them, persuaded them to continue in the grace of God.

44 On the next Sabbath almost the whole city came together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.

46 Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

47 “For so the Lord has commanded us:

> *‘I have set you as a light to the Gentiles,*
> *That you should be for salvation to the ends*
> *of the earth.’ ”*[k]

48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

49 And the word of the Lord was being spread throughout all the region.

50 But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region.

51 But they shook off the dust from their feet against them, and came to Iconium.

52 And the disciples were filled with joy and with the Holy Spirit.

Acts 14

At Iconium

1 Now it happened in Iconium that they went together to
the synagogue of the Jews, and so spoke that a great
multitude both of the Jews and of the Greeks believed.
2 But the unbelieving Jews stirred up the Gentiles and
poisoned their minds against the brethren.
3 Therefore they stayed there a long time, speaking boldly
in the Lord, who was bearing witness to the word of His
grace, granting signs and wonders to be done by their
hands.
4 But the multitude of the city was divided: part sided
with the Jews, and part with the apostles.
5 And when a violent attempt was made by both the
Gentiles and Jews, with their rulers, to abuse and stone
them,
6 they became aware of it and fled to Lystra and Derbe,
cities of Lycaonia, and to the surrounding region.
7 And they were preaching the gospel there.

Idolatry at Lystra

8 And in Lystra a certain man without strength in his feet
was sitting, a cripple from his mother's womb, who had
never walked.
9 *This* man heard Paul speaking. Paul, observing him
intently and seeing that he had faith to be healed,
10 said with a loud voice, "Stand up straight on your feet!"
And he leaped and walked.
11 Now when the people saw what Paul had done, they
raised their voices, saying in the Lycaonian *language,* "The
gods have come down to us in the likeness of men!"

12And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.

13Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.

14But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out

15and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,

16“who in bygone generations allowed all nations to walk in their own ways.

17“Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”

18And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

Stoning, Escape to Derbe

19Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul *and* dragged *him* out of the city, supposing him to be dead.

20However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

Strengthening the Converts

21And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch,

[22]strengthening the souls of the disciples, exhorting *them* to continue in the faith, and *saying,* “We must through many tribulations enter the kingdom of God.”
[23]So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.
[24]And after they had passed through Pisidia, they came to Pamphylia.
[25]Now when they had preached the word in Perga, they went down to Attalia.
[26]From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.
[27]Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.
[28]So they stayed there a long time with the disciples.

Acts 15

Conflict over Circumcision

1And certain *men* came down from Judea and taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” *Controversy in the Early Church*

2Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

3So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.

4And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.

5But some of the sect of the Pharisees who believed rose up, saying, “It is necessary to circumcise them, and to command *them* to keep the law of Moses.”

The Jerusalem Council

6Now the apostles and elders came together to consider this matter. *Faith Meets Culture*

7And when there had been much dispute, Peter rose up and said to them: “Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

8“So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us,

9 “and made no distinction between us and them,
purifying their hearts by faith.
10 “Now therefore, why do you test God by putting a yoke
on the neck of the disciples which neither our fathers nor
we were able to bear?
11 “But we believe that through the grace of the Lord
Jesus Christ[a] we shall be saved in the same manner as
they.”
12 Then all the multitude kept silent and listened to
Barnabas and Paul declaring how many miracles and
wonders God had worked through them among the
Gentiles.
13 And after they had become silent, James answered,
saying, “Men *and* brethren, listen to me:
14 “Simon has declared how God at the first visited the
Gentiles to take out of them a people for His name.
15 “And with this the words of the prophets agree, just as
it is written:

> 16 *‘After this I will return*
> *And will rebuild the tabernacle of David,*
> *which has fallen down;*
> *I will rebuild its ruins,*
> *And I will set it up;*
> 17 *So that the rest of mankind may seek the*
> *LORD,*
> *Even all the Gentiles who are called by My*
> *name,*
> *Says the LORD who does all these things.’*[b]

18 “Known to God from eternity are all His works.[c]
19 “Therefore I judge that we should not trouble those
from among the Gentiles who are turning to God,

20 “but that we write to them to abstain from things
polluted by idols, *from* sexual immorality,[d] *from* things
strangled, and *from* blood.
21 “For Moses has had throughout many generations
those who preach him in every city, being read in the
synagogues every Sabbath.”

The Jerusalem Decree

22 Then it pleased the apostles and elders, with the whole
church, to send chosen men of their own company to
Antioch with Paul and Barnabas, *namely,* Judas who was
also named Barsabas,[e] and Silas, leading men among the
brethren. *Diverse Opportunities for a Diverse Church*
23 They wrote this *letter* by them:

> The apostles, the elders, and the brethren,
>
> To the brethren who are of the Gentiles in Antioch,
> Syria, and Cilicia:
>
> Greetings.
>
> 24 Since we have heard that some who went out from
> us have troubled you with words, unsettling your
> souls, saying, “*You must* be circumcised and keep the
> law”[f]—to whom we gave no *such* commandment—
> 25 it seemed good to us, being assembled with one
> accord, to send chosen men to you with our beloved
> Barnabas and Paul,
> 26 men who have risked their lives for the name of our
> Lord Jesus Christ.
> 27 We have therefore sent Judas and Silas, who will
> also report the same things by word of mouth.
> 28 For it seemed good to the Holy Spirit, and to us, to
> lay upon you no greater burden than these necessary

things:
29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality.[g] If you keep yourselves from these, you will do well.
Farewell.

Continuing Ministry in Syria

30 So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter.
31 When they had read it, they rejoiced over its encouragement.
32 Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.
33 And after they had stayed *there* for a time, they were sent back with greetings from the brethren to the apostles.[h]
34 However, it seemed good to Silas to remain there.[i] *Silas*
35 Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Division over John Mark

36 Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, *and see* how they are doing."
37 Now Barnabas was determined to take with them John called Mark. *When to Give a Second Chance* *John Mark*
38 But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.
39 Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to

Cyprus;
40 but Paul chose Silas and departed, being commended
by the brethren to the grace of God.
41 And he went through Syria and Cilicia, strengthening
the churches.

Acts 16

Timothy Joins Paul and Silas

1 Then he came to Derbe and Lystra. And behold, a certain
disciple was there, named Timothy, *the* son of a certain
Jewish woman who believed, but his father *was* Greek. *Paul Sees Potential*
2 He was well spoken of by the brethren who were at
Lystra and Iconium.
3 Paul wanted to have him go on with him. And he took
him and circumcised him because of the Jews who were in
that region, for they all knew that his father was Greek.
4 And as they went through the cities, they delivered to
them the decrees to keep, which were determined by the
apostles and elders at Jerusalem. *Paul's Urban Strategy*
5 So the churches were strengthened in the faith, and
increased in number daily.

The Macedonian Call

6 Now when they had gone through Phrygia and the
region of Galatia, they were forbidden by the Holy Spirit to
preach the word in Asia.
7 After they had come to Mysia, they tried to go into
Bithynia, but the Spirit[a] did not permit them.
8 So passing by Mysia, they came down to Troas.
9 And a vision appeared to Paul in the night. A man of
Macedonia stood and pleaded with him, saying, "Come over
to Macedonia and help us."
10 Now after he had seen the vision, immediately we
sought to go to Macedonia, concluding that the Lord had
called us to preach the gospel to them.

Lydia Baptized at Philippi

11Therefore, sailing from Troas, we ran a straight course
to Samothrace, and the next *day* came to Neapolis,
12and from there to Philippi, which is the foremost city of
that part of Macedonia, a colony. And we were staying in
that city for some days.
13And on the Sabbath day we went out of the city to the
riverside, where prayer was customarily made; and we sat
down and spoke to the women who met *there*.
14Now a certain woman named Lydia heard *us*. She was a
seller of purple from the city of Thyatira, who worshiped
God. The Lord opened her heart to heed the things spoken
by Paul. *The Trade in Purple*
15And when she and her household were baptized, she
begged *us,* saying, “If you have judged me to be faithful to
the Lord, come to my house and stay.” So she persuaded
us.

Paul and Silas Imprisoned

16Now it happened, as we went to prayer, that a certain
slave girl possessed with a spirit of divination met us, who
brought her masters much profit by fortune-telling.
17This girl followed Paul and us, and cried out, saying,
“These men are the servants of the Most High God, who
proclaim to us the way of salvation.”
18And this she did for many days. But Paul, greatly
annoyed, turned and said to the spirit, “I command you in
the name of Jesus Christ to come out of her.” And he came
out that very hour.
19But when her masters saw that their hope of profit was
gone, they seized Paul and Silas and dragged *them* into the
marketplace to the authorities.

20 And they brought them to the magistrates, and said,
“These men, being Jews, exceedingly trouble our city;
21 “and they teach customs which are not lawful for us,
being Romans, to receive or observe.”
22 Then the multitude rose up together against them; and
the magistrates tore off their clothes and commanded *them*
to be beaten with rods.
23 And when they had laid many stripes on them, they
threw *them* into prison, commanding the jailer to keep
them securely.
24 Having received such a charge, he put them into the
inner prison and fastened their feet in the stocks.

The Philippian Jailer Saved

25 But at midnight Paul and Silas were praying and
singing hymns to God, and the prisoners were listening to
them.
26 Suddenly there was a great earthquake, so that the
foundations of the prison were shaken; and immediately all
the doors were opened and everyone’s chains were loosed.
27 And the keeper of the prison, awaking from sleep and
seeing the prison doors open, supposing the prisoners had
fled, drew his sword and was about to kill himself.
28 But Paul called with a loud voice, saying, “Do yourself
no harm, for we are all here.”
29 Then he called for a light, ran in, and fell down
trembling before Paul and Silas.
30 And he brought them out and said, “Sirs, what must I
do to be saved?”
31 So they said, “Believe on the Lord Jesus Christ, and you
will be saved, you and your household.” *Families of the Early Church*
32 Then they spoke the word of the Lord to him and to all
who were in his house.

33 And he took them the same hour of the night and
washed *their* stripes. And immediately he and all his family
were baptized.
34 Now when he had brought them into his house, he set
food before them; and he rejoiced, having believed in God
with all his household.

Paul Refuses to Depart Secretly

35 And when it was day, the magistrates sent the officers,
saying, “Let those men go.”
36 So the keeper of the prison reported these words to
Paul, saying, “The magistrates have sent to let you go. Now
therefore depart, and go in peace.”
37 But Paul said to them, “They have beaten us openly,
uncondemned Romans, *and* have thrown *us* into prison.
And now do they put us out secretly? No indeed! Let them
come themselves and get us out.”
38 And the officers told these words to the magistrates,
and they were afraid when they heard that they were
Romans.
39 Then they came and pleaded with them and brought
them out, and asked *them* to depart from the city.
40 So they went out of the prison and entered *the house of*
Lydia; and when they had seen the brethren, they
encouraged them and departed.

Acts 17

Preaching Christ at Thessalonica

1 Now when they had passed through Amphipolis and
Apollonia, they came to Thessalonica, where there was a
synagogue of the Jews.
2 Then Paul, as his custom was, went in to them, and for
three Sabbaths reasoned with them from the Scriptures,
3 explaining and demonstrating that the Christ had to
suffer and rise again from the dead, and *saying,* "This Jesus
whom I preach to you is the Christ."
4 And some of them were persuaded; and a great
multitude of the devout Greeks, and not a few of the
leading women, joined Paul and Silas. *The Leading Women*

Assault on Jason's House

5 But the Jews who were not persuaded, becoming
envious,[a] took some of the evil men from the marketplace,
and gathering a mob, set all the city in an uproar and
attacked the house of Jason, and sought to bring them out
to the people.
6 But when they did not find them, they dragged Jason
and some brethren to the rulers of the city, crying out,
"These who have turned the world upside down have come
here too.
7 "Jason has harbored them, and these are all acting
contrary to the decrees of Caesar, saying there is another
king—Jesus."
8 And they troubled the crowd and the rulers of the city
when they heard these things.
9 So when they had taken security from Jason and the
rest, they let them go.

Ministering at Berea

10Then the brethren immediately sent Paul and Silas
away by night to Berea. When they arrived, they went into
the synagogue of the Jews.
11These were more fair-minded than those in
Thessalonica, in that they received the word with all
readiness, and searched the Scriptures daily *to find out*
whether these things were so.
12Therefore many of them believed, and also not a few of
the Greeks, prominent women as well as men.
13But when the Jews from Thessalonica learned that the
word of God was preached by Paul at Berea, they came
there also and stirred up the crowds.
14Then immediately the brethren sent Paul away, to go to
the sea; but both Silas and Timothy remained there.
15So those who conducted Paul brought him to Athens;
and receiving a command for Silas and Timothy to come to
him with all speed, they departed. *Answering the Intellectuals*

The Philosophers at Athens

16Now while Paul waited for them at Athens, his spirit
was provoked within him when he saw that the city was
given over to idols.
17Therefore he reasoned in the synagogue with the Jews
and with the *Gentile* worshipers, and in the marketplace
daily with those who happened to be there. *Take Christ to Work*
18Then[b] certain Epicurean and Stoic philosophers
encountered him. And some said, “What does this babbler
want to say?” Others said, “He seems to be a proclaimer of
foreign gods,” because he preached to them Jesus and the
resurrection.
19And they took him and brought him to the Areopagus,
saying, “May we know what this new doctrine *is* of which

you speak?
20 “For you are bringing some strange things to our ears.
Therefore we want to know what these things mean.”
21 For all the Athenians and the foreigners who were
there spent their time in nothing else but either to tell or to
hear some new thing.

Addressing the Areopagus

22 Then Paul stood in the midst of the Areopagus and
said, “Men of Athens, I perceive that in all things you are
very religious;
23 “for as I was passing through and considering the
objects of your worship, I even found an altar with this
inscription:

TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing,
Him I proclaim to you:
24 “God, who made the world and everything in it, since
He is Lord of heaven and earth, does not dwell in temples
made with hands.
25 “Nor is He worshiped with men’s hands, as though He
needed anything, since He gives to all life, breath, and all
things.
26 “And He has made from one blood[c] every nation of men
to dwell on all the face of the earth, and has determined
their preappointed times and the boundaries of their
dwellings,
27 “so that they should seek the Lord, in the hope that
they might grope for Him and find Him, though He is not
far from each one of us;
28 “for in Him we live and move and have our being, as
also some of your own poets have said, ‘For we are also His

offspring.’
29“Therefore, since we are the offspring of God, we ought
not to think that the Divine Nature is like gold or silver or
stone, something shaped by art and man’s devising.
30“Truly, these times of ignorance God overlooked, but
now commands all men everywhere to repent,
31“because He has appointed a day on which He will
judge the world in righteousness by the Man whom He has
ordained. He has given assurance of this to all by raising
Him from the dead.”
32And when they heard of the resurrection of the dead,
some mocked, while others said, “We will hear you again on
this *matter*.”
33So Paul departed from among them.
34However, some men joined him and believed, among
them Dionysius the Areopagite, a woman named Damaris,
and others with them. *Dionysius and Damaris*

Acts 18

Ministering at Corinth

1 After these things Paul departed from Athens and went to
Corinth. *Paul's Tentmaking*
2 And he found a certain Jew named Aquila, born in
Pontus, who had recently come from Italy with his wife
Priscilla (because Claudius had commanded all the Jews to
depart from Rome); and he came to them. *A Strategic Partnership*
3 So, because he was of the same trade, he stayed with
them and worked; for by occupation they were tentmakers.
4 And he reasoned in the synagogue every Sabbath, and
persuaded both Jews and Greeks.
5 When Silas and Timothy had come from Macedonia, Paul
was compelled by the Spirit, and testified to the Jews *that*
Jesus *is* the Christ.
6 But when they opposed him and blasphemed, he shook
his garments and said to them, "Your blood *be* upon your
own heads; I *am* clean. From now on I will go to the
Gentiles."
7 And he departed from there and entered the house of a
certain *man* named Justus,[a] *one* who worshiped God, whose
house was next door to the synagogue. *Not Many Mighty*
8 Then Crispus, the ruler of the synagogue, believed on
the Lord with all his household. And many of the
Corinthians, hearing, believed and were baptized.
9 Now the Lord spoke to Paul in the night by a vision, "Do
not be afraid, but speak, and do not keep silent;
10 "for I am with you, and no one will attack you to hurt
you; for I have many people in this city."
11 And he continued *there* a year and six months, teaching
the word of God among them.

12When Gallio was proconsul of Achaia, the Jews with
one accord rose up against Paul and brought him to the
judgment seat,
13saying, “This *fellow* persuades men to worship God
contrary to the law.”
14And when Paul was about to open *his* mouth, Gallio
said to the Jews, “If it were a matter of wrongdoing or
wicked crimes, O Jews, there would be reason why I should
bear with you.
15“But if it is a question of words and names and your
own law, look *to it* yourselves; for I do not want to be a
judge of such *matters*.”
16And he drove them from the judgment seat.
17Then all the Greeks[b] took Sosthenes, the ruler of the
synagogue, and beat *him* before the judgment seat. But
Gallio took no notice of these things. *Sosthenes the Attorney*

Paul Returns to Antioch

18So Paul still remained a good while. Then he took leave
of the brethren and sailed for Syria, and Priscilla and
Aquila *were* with him. He had *his* hair cut off at Cenchrea,
for he had taken a vow.
19And he came to Ephesus, and left them there; but he
himself entered the synagogue and reasoned with the Jews.
20When they asked *him* to stay a longer time with them,
he did not consent,
21but took leave of them, saying, “I must by all means
keep this coming feast in Jerusalem;[c] but I will return again
to you, God willing.” And he sailed from Ephesus.
22And when he had landed at Caesarea, and gone up and
greeted the church, he went down to Antioch.
23After he had spent some time *there,* he departed and
went over the region of Galatia and Phrygia in order,
strengthening all the disciples.

Ministry of Apollos

24Now a certain Jew named Apollos, born at Alexandria,
an eloquent man *and* mighty in the Scriptures, came to
Ephesus. *Marketplace Mentors: Priscilla and Aquila* *Apollos* *The Septuagint* *Alexandria*
25This man had been instructed in the way of the Lord;
and being fervent in spirit, he spoke and taught accurately
the things of the Lord, though he knew only the baptism of
John.
26So he began to speak boldly in the synagogue. When
Aquila and Priscilla heard him, they took him aside and
explained to him the way of God more accurately.
27And when he desired to cross to Achaia, the brethren
wrote, exhorting the disciples to receive him; and when he
arrived, he greatly helped those who had believed through
grace;
28for he vigorously refuted the Jews publicly, showing
from the Scriptures that Jesus is the Christ.

Acts 19

Paul at Ephesus

1And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples

2he said to them, “Did you receive the Holy Spirit when you believed?” So they said to him, “We have not so much as heard whether there is a Holy Spirit.”

3And he said to them, “Into what then were you baptized?” So they said, “Into John’s baptism.”

4Then Paul said, “John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.”

5When they heard *this,* they were baptized in the name of the Lord Jesus.

6And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

7Now the men were about twelve in all.

8And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. *The Ephesus Approach: How the Gospel Transformed a Community*

9But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

10And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Miracles Glorify Christ

11Now God worked unusual miracles by the hands of Paul,
12so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.
13Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, “We[a] exorcise you by the Jesus whom Paul preaches.”
14Also there were seven sons of Sceva, a Jewish chief priest, who did so.
15And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are you?”
16Then the man in whom the evil spirit was leaped on them, overpowered[b] them, and prevailed against them,[c] so that they fled out of that house naked and wounded.
17This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.
18And many who had believed came confessing and telling their deeds.
19Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all. And they counted up the value of them, and *it* totaled fifty thousand *pieces* of silver.
20So the word of the Lord grew mightily and prevailed.

The Riot at Ephesus

21When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, I must also see Rome.” *Onward to Rome*

22 So he sent into Macedonia two of those who ministered
to him, Timothy and Erastus, but he himself stayed in Asia
for a time.
23 And about that time there arose a great commotion
about the Way.
24 For a certain man named Demetrius, a silversmith, who
made silver shrines of Diana,[d] brought no small profit to the
craftsmen.
25 He called them together with the workers of similar
occupation, and said: “Men, you know that we have our
prosperity by this trade.
26 “Moreover you see and hear that not only at Ephesus,
but throughout almost all Asia, this Paul has persuaded and
turned away many people, saying that they are not gods
which are made with hands.
27 “So not only is this trade of ours in danger of falling
into disrepute, but also the temple of the great goddess
Diana may be despised and her magnificence destroyed,[e]
whom all Asia and the world worship.”
28 Now when they heard *this,* they were full of wrath and
cried out, saying, “Great *is* Diana of the Ephesians!”
29 So the whole city was filled with confusion, and rushed
into the theater with one accord, having seized Gaius and
Aristarchus, Macedonians, Paul’s travel companions.
30 And when Paul wanted to go in to the people, the
disciples would not allow him.
31 Then some of the officials of Asia, who were his friends,
sent to him pleading that he would not venture into the
theater.
32 Some therefore cried one thing and some another, for
the assembly was confused, and most of them did not know
why they had come together.
33 And they drew Alexander out of the multitude, the Jews
putting him forward. And Alexander motioned with his

hand, and wanted to make his defense to the people.

34 But when they found out that he was a Jew, all with one
voice cried out for about two hours, “Great *is* Diana of the
Ephesians!”

35 And when the city clerk had quieted the crowd, he said:
“Men of Ephesus, what man is there who does not know
that the city of the Ephesians is temple guardian of the
great goddess Diana, and of the *image* which fell down
from Zeus?

36 “Therefore, since these things cannot be denied, you
ought to be quiet and do nothing rashly.

37 “For you have brought these men here who are neither
robbers of temples nor blasphemers of your[f] goddess.

38 “Therefore, if Demetrius and his fellow craftsmen have
a case against anyone, the courts are open and there are
proconsuls. Let them bring charges against one another.

39 “But if you have any other inquiry to make, it shall be
determined in the lawful assembly.

40 “For we are in danger of being called in question for
today’s uproar, there being no reason which we may give to
account for this disorderly gathering.”

41 And when he had said these things, he dismissed the
assembly.

Acts 20

Journeys in Greece

1 After the uproar had ceased, Paul called the disciples to
himself, embraced *them,* and departed to go to Macedonia.
2 Now when he had gone over that region and encouraged
them with many words, he came to Greece
3 and stayed three months. And when the Jews plotted
against him as he was about to sail to Syria, he decided to
return through Macedonia.
4 And Sopater of Berea accompanied him to Asia—also
Aristarchus and Secundus of the Thessalonians, and Gaius
of Derbe, and Timothy, and Tychicus and Trophimus of
Asia.
5 These men, going ahead, waited for us at Troas.
6 But we sailed away from Philippi after the Days of
Unleavened Bread, and in five days joined them at Troas,
where we stayed seven days.

Ministering at Troas

7 Now on the first *day* of the week, when the disciples
came together to break bread, Paul, ready to depart the
next day, spoke to them and continued his message until
midnight.
8 There were many lamps in the upper room where they[a]
were gathered together.
9 And in a window sat a certain young man named
Eutychus, who was sinking into a deep sleep. He was
overcome by sleep; and as Paul continued speaking, he fell
down from the third story and was taken up dead.
10 But Paul went down, fell on him, and embracing *him*
said, “Do not trouble yourselves, for his life is in him.”

11 Now when he had come up, had broken bread and
eaten, and talked a long while, even till daybreak, he
departed.
12 And they brought the young man in alive, and they
were not a little comforted.

From Troas to Miletus

13 Then we went ahead to the ship and sailed to Assos,
there intending to take Paul on board; for so he had given
orders, intending himself to go on foot.
14 And when he met us at Assos, we took him on board
and came to Mitylene.
15 We sailed from there, and the next *day* came opposite
Chios. The following *day* we arrived at Samos and stayed at
Trogyllium. The next *day* we came to Miletus.
16 For Paul had decided to sail past Ephesus, so that he
would not have to spend time in Asia; for he was hurrying
to be at Jerusalem, if possible, on the Day of Pentecost.

The Ephesian Elders Exhorted

17 From Miletus he sent to Ephesus and called for the
elders of the church.
18 And when they had come to him, he said to them: "You
know, from the first day that I came to Asia, in what
manner I always lived among you,
19 "serving the Lord with all humility, with many tears and
trials which happened to me by the plotting of the Jews;
20 "how I kept back nothing that was helpful, but
proclaimed it to you, and taught you publicly and from
house to house,
21 "testifying to Jews, and also to Greeks, repentance
toward God and faith toward our Lord Jesus Christ.

22 “And see, now I go bound in the spirit to Jerusalem, not
knowing the things that will happen to me there,
23 “except that the Holy Spirit testifies in every city,
saying that chains and tribulations await me.
24 “But none of these things move me; nor do I count my
life dear to myself,[b] so that I may finish my race with joy,
and the ministry which I received from the Lord Jesus, to
testify to the gospel of the grace of God.
25 “And indeed, now I know that you all, among whom I
have gone preaching the kingdom of God, will see my face
no more.
26 “Therefore I testify to you this day that I *am* innocent of
the blood of all *men*.
27 “For I have not shunned to declare to you the whole
counsel of God.
28 “Therefore take heed to yourselves and to all the flock,
among which the Holy Spirit has made you overseers, to
shepherd the church of God[c] which He purchased with His
own blood.
29 “For I know this, that after my departure savage wolves
will come in among you, not sparing the flock.
30 “Also from among yourselves men will rise up, speaking
perverse things, to draw away the disciples after
themselves.
31 “Therefore watch, and remember that for three years I
did not cease to warn everyone night and day with tears.
32 “So now, brethren, I commend you to God and to the
word of His grace, which is able to build you up and give
you an inheritance among all those who are sanctified.
33 “I have coveted no one’s silver or gold or apparel. *I Have
Not Coveted*
34 “Yes,[d] you yourselves know that these hands have
provided for my necessities, and for those who were with
me.

35“I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’ ”
36And when he had said these things, he knelt down and prayed with them all.
37Then they all wept freely, and fell on Paul’s neck and kissed him,
38sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Acts 21

Warnings on the Journey to Jerusalem

1 Now it came to pass, that when we had departed from
them and set sail, running a straight course we came to
Cos, the following *day* to Rhodes, and from there to Patara.
2 And finding a ship sailing over to Phoenicia, we went
aboard and set sail.
3 When we had sighted Cyprus, we passed it on the left,
sailed to Syria, and landed at Tyre; for there the ship was
to unload her cargo.
4 And finding disciples,[a] we stayed there seven days. They
told Paul through the Spirit not to go up to Jerusalem.
5 When we had come to the end of those days, we
departed and went on our way; and they all accompanied
us, with wives and children, till *we were* out of the city. And
we knelt down on the shore and prayed.
6 When we had taken our leave of one another, we
boarded the ship, and they returned home.
7 And when we had finished *our* voyage from Tyre, we
came to Ptolemais, greeted the brethren, and stayed with
them one day.
8 On the next *day* we who were Paul's companions[b]
departed and came to Caesarea, and entered the house of
Philip the evangelist, who was *one* of the seven, and stayed
with him.
9 Now this man had four virgin daughters who
prophesied.
10 And as we stayed many days, a certain prophet named
Agabus came down from Judea.
11 When he had come to us, he took Paul's belt, bound his
own hands and feet, and said, "Thus says the Holy Spirit,

‘So shall the Jews at Jerusalem bind the man who owns this belt, and deliver *him* into the hands of the Gentiles.’ ”

12 Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

13 Then Paul answered, “What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.”

14 So when he would not be persuaded, we ceased, saying, “The will of the Lord be done.”

Paul Urged to Make Peace

15 And after those days we packed and went up to Jerusalem.

16 Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

17 And when we had come to Jerusalem, the brethren received us gladly.

18 On the following *day* Paul went in with us to James, and all the elders were present.

19 When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry.

20 And when they heard *it,* they glorified the Lord. And they said to him, “You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law;

21 “but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children nor to walk according to the customs.

22 “What then? The assembly must certainly meet, for they will[c] hear that you have come.

23 “Therefore do what we tell you: We have four men who
have taken a vow.
24 “Take them and be purified with them, and pay their
expenses so that they may shave *their* heads, and that all
may know that those things of which they were informed
concerning you are nothing, but *that* you yourself also walk
orderly and keep the law.
25 “But concerning the Gentiles who believe, we have
written *and* decided that they should observe no such
thing, except[d] that they should keep themselves from
things offered to idols, from blood, from things strangled,
and from sexual immorality.”

Arrested in the Temple

26 Then Paul took the men, and the next day, having been
purified with them, entered the temple to announce the
expiration of the days of purification, at which time an
offering should be made for each one of them.
27 Now when the seven days were almost ended, the Jews
from Asia, seeing him in the temple, stirred up the whole
crowd and laid hands on him,
28 crying out, “Men of Israel, help! This is the man who
teaches all *men* everywhere against the people, the law,
and this place; and furthermore he also brought Greeks
into the temple and has defiled this holy place.”
29 (For they had previously[e] seen Trophimus the Ephesian
with him in the city, whom they supposed that Paul had
brought into the temple.)
30 And all the city was disturbed; and the people ran
together, seized Paul, and dragged him out of the temple;
and immediately the doors were shut.
31 Now as they were seeking to kill him, news came to the
commander of the garrison that all Jerusalem was in an
uproar.

32 He immediately took soldiers and centurions, and ran
down to them. And when they saw the commander and the
soldiers, they stopped beating Paul.
33 Then the commander came near and took him, and
commanded *him* to be bound with two chains; and he asked
who he was and what he had done.
34 And some among the multitude cried one thing and
some another. So when he could not ascertain the truth
because of the tumult, he commanded him to be taken into
the barracks.
35 When he reached the stairs, he had to be carried by the
soldiers because of the violence of the mob.
36 For the multitude of the people followed after, crying
out, “Away with him!”

Addressing the Jerusalem Mob

37 Then as Paul was about to be led into the barracks, he
said to the commander, “May I speak to you?” He replied,
“Can you speak Greek?
38 “Are you not the Egyptian who some time ago stirred
up a rebellion and led the four thousand assassins out into
the wilderness?”
39 But Paul said, “I am a Jew from Tarsus, in Cilicia, a
citizen of no mean city; and I implore you, permit me to
speak to the people.”
40 So when he had given him permission, Paul stood on
the stairs and motioned with his hand to the people. And
when there was a great silence, he spoke to *them* in the
Hebrew language, saying,

Acts 22

1 “Brethren and fathers, hear my defense before you now.”

2 And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said:

3 “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today.

4 “I persecuted this Way to the death, binding and delivering into prisons both men and women,

5 “as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.

6 “Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me.

7 “And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’

8 “So I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’

9 “And those who were with me indeed saw the light and were afraid,[a] but they did not hear the voice of Him who spoke to me.

10 “So I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Arise and go into Damascus, and there you will be told all things which are appointed for you to do.’

11 “And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

12 “Then a certain Ananias, a devout man according to the
law, having a good testimony with all the Jews who dwelt
there,
13 “came to me; and he stood and said to me, ‘Brother
Saul, receive your sight.’ And at that same hour I looked up
at him.
14 “Then he said, ‘The God of our fathers has chosen you
that you should know His will, and see the Just One, and
hear the voice of His mouth.
15 ‘For you will be His witness to all men of what you have
seen and heard.
16 ‘And now why are you waiting? Arise and be baptized,
and wash away your sins, calling on the name of the Lord.’
17 “Now it happened, when I returned to Jerusalem and
was praying in the temple, that I was in a trance
18 “and saw Him saying to me, ‘Make haste and get out of
Jerusalem quickly, for they will not receive your testimony
concerning Me.’
19 “So I said, ‘Lord, they know that in every synagogue I
imprisoned and beat those who believe on You.
20 ‘And when the blood of Your martyr Stephen was shed,
I also was standing by consenting to his death,[b] and
guarding the clothes of those who were killing him.’
21 “Then He said to me, ‘Depart, for I will send you far
from here to the Gentiles.’ ”

Paul’s Roman Citizenship

22 And they listened to him until this word, and *then* they
raised their voices and said, “Away with such a *fellow* from
the earth, for he is not fit to live!”
23 Then, as they cried out and tore off *their* clothes and
threw dust into the air,
24 the commander ordered him to be brought into the
barracks, and said that he should be examined under

scourging, so that he might know why they shouted so against him.

25 And as they bound him with thongs, Paul said to the centurion who stood by, “Is it lawful for you to scourge a man who is a Roman, and uncondemned?”

26 When the centurion heard *that,* he went and told the commander, saying, “Take care what you do, for this man is a Roman.”

27 Then the commander came and said to him, “Tell me, are you a Roman?” He said, “Yes.”

28 The commander answered, “With a large sum I obtained this citizenship.” And Paul said, “But I was born *a citizen*.”

29 Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.

The Sanhedrin Divided

30 The next day, because he wanted to know for certain why he was accused by the Jews, he released him from *his* bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

Acts 23

1 Then Paul, looking earnestly at the council, said, “Men *and* brethren, I have lived in all good conscience before God until this day.” *Free to Be Bold*

2 And the high priest Ananias commanded those who stood by him to strike him on the mouth.

3 Then Paul said to him, “God will strike you, *you* whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?”

4 And those who stood by said, “Do you revile God’s high priest?”

5 Then Paul said, “I did not know, brethren, that he was the high priest; for it is written, *‘You shall not speak evil of a ruler of your people.’* ”[a]

6 But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!”

7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.

8 For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both.

9 Then there arose a loud outcry. And the scribes of the Pharisees’ party arose and protested, saying, “We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God.”[b]

10 Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by

them, commanded the soldiers to go down and take him by force from among them, and bring *him* into the barracks.

The Plot Against Paul

11 But the following night the Lord stood by him and said, "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome."

12 And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul.

13 Now there were more than forty who had formed this conspiracy.

14 They came to the chief priests and elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul.

15 "Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow,[c] as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near."

16 So when Paul's sister's son heard of their ambush, he went and entered the barracks and told Paul.

17 Then Paul called one of the centurions to *him* and said, "Take this young man to the commander, for he has something to tell him."

18 So he took him and brought *him* to the commander and said, "Paul the prisoner called me to *him* and asked *me* to bring this young man to you. He has something to say to you."

19 Then the commander took him by the hand, went aside, and asked privately, "What is it that you have to tell me?"

20 And he said, "The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him.

21 “But do not yield to them, for more than forty of them
lie in wait for him, men who have bound themselves by an
oath that they will neither eat nor drink till they have killed
him; and now they are ready, waiting for the promise from
you.”
22 So the commander let the young man depart, and
commanded *him,* “Tell no one that you have revealed these
things to me.”

Sent to Felix

23 And he called for two centurions, saying, “Prepare two
hundred soldiers, seventy horsemen, and two hundred
spearmen to go to Caesarea at the third hour of the night;
24 “and provide mounts to set Paul on, and bring *him*
safely to Felix the governor.” *Felix*
25 He wrote a letter in the following manner:

> **26** Claudius Lysias,
> To the most excellent governor Felix:
> Greetings.
> 27 This man was seized by the Jews and was about to
> be killed by them. Coming with the troops I rescued
> him, having learned that he was a Roman.
> 28 And when I wanted to know the reason they accused
> him, I brought him before their council.
> 29 I found out that he was accused concerning
> questions of their law, but had nothing charged
> against him deserving of death or chains.
> 30 And when it was told me that the Jews lay in wait for
> the man,[d] I sent him immediately to you, and also
> commanded his accusers to state before you the
> charges against him.
> Farewell.

31Then the soldiers, as they were commanded, took Paul and brought *him* by night to Antipatris.

32The next day they left the horsemen to go on with him, and returned to the barracks.

33When they came to Caesarea and had delivered the letter to the governor, they also presented Paul to him.

34And when the governor had read *it,* he asked what province he was from. And when he understood that *he was* from Cilicia,

35he said, “I will hear you when your accusers also have come.” And he commanded him to be kept in Herod’s Praetorium.

Acts 24

Accused of Sedition

1Now after five days Ananias the high priest came down with the elders and a certain orator *named* Tertullus. These gave evidence to the governor against Paul. *Truth Triggers Opposition*

2And when he was called upon, Tertullus began his accusation, saying: “Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight,

3“we accept *it* always and in all places, most noble Felix, with all thankfulness.

4“Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us.

5“For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

6“He even tried to profane the temple, and we seized him,[a] and wanted to judge him according to our law.

7“But the commander Lysias came by and with great violence took *him* out of our hands,

8“commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.”

9And the Jews also assented,[b] maintaining that these things were so.

The Defense Before Felix

10Then Paul, after the governor had nodded to him to speak, answered: “Inasmuch as I know that you have been

for many years a judge of this nation, I do the more cheerfully answer for myself,

11 “because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship.

12 “And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.

13 “Nor can they prove the things of which they now accuse me.

14 “But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.

15 “I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead,[c] both of *the* just and *the* unjust.

16 “This *being* so, I myself always strive to have a conscience without offense toward God and men.

17 “Now after many years I came to bring alms and offerings to my nation,

18 “in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult.

19 “They ought to have been here before you to object if they had anything against me.

20 “Or else let those who are *here* themselves say if they found any wrongdoing[d] in me while I stood before the council,

21 “unless *it is* for this one statement which I cried out, standing among them, ‘Concerning the resurrection of the dead I am being judged by you this day.’ ”

Felix Procrastinates

22 But when Felix heard these things, having more accurate knowledge of *the* Way, he adjourned the

proceedings and said, “When Lysias the commander comes down, I will make a decision on your case.”

23 So he commanded the centurion to keep Paul and to let *him* have liberty, and told him not to forbid any of his friends to provide for or visit him.

24 And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ.

25 Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, “Go away for now; when I have a convenient time I will call for you.”

26 Meanwhile he also hoped that money would be given him by Paul, that he might release him.[e] Therefore he sent for him more often and conversed with him.

27 But after two years Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favor, left Paul bound.

Acts 25

Paul Appeals to Caesar

1 Now when Festus had come to the province, after three
days he went up from Caesarea to Jerusalem.
2 Then the high priest[a] and the chief men of the Jews
informed him against Paul; and they petitioned him,
3 asking a favor against him, that he would summon him
to Jerusalem—while *they* lay in ambush along the road to
kill him.
4 But Festus answered that Paul should be kept at
Caesarea, and that he himself was going *there* shortly.
5 "Therefore," he said, "let those who have authority
among you go down with *me* and accuse this man, to see if
there is any fault in him."
6 And when he had remained among them more than ten
days, he went down to Caesarea. And the next day, sitting
on the judgment seat, he commanded Paul to be brought.
7 When he had come, the Jews who had come down from
Jerusalem stood about and laid many serious complaints
against Paul, which they could not prove,
8 while he answered for himself, "Neither against the law
of the Jews, nor against the temple, nor against Caesar
have I offended in anything at all."
9 But Festus, wanting to do the Jews a favor, answered
Paul and said, "Are you willing to go up to Jerusalem and
there be judged before me concerning these things?"
10 So Paul said, "I stand at Caesar's judgment seat, where
I ought to be judged. To the Jews I have done no wrong, as
you very well know.
11 "For if I am an offender, or have committed anything
deserving of death, I do not object to dying; but if there is

nothing in these things of which these men accuse me, no one can deliver me to them. I appeal to Caesar.”

12Then Festus, when he had conferred with the council, answered, “You have appealed to Caesar? To Caesar you shall go!” *Nero*

Paul Before Agrippa

13And after some days King Agrippa and Bernice came to Caesarea to greet Festus. *Timely Diplomacy*

14When they had been there many days, Festus laid Paul’s case before the king, saying: “There is a certain man left a prisoner by Felix,

15“about whom the chief priests and the elders of the Jews informed *me,* when I was in Jerusalem, asking for a judgment against him.

16“To them I answered, ‘It is not the custom of the Romans to deliver any man to destruction[b] before the accused meets the accusers face to face, and has opportunity to answer for himself concerning the charge against him.’

17“Therefore when they had come together, without any delay, the next day I sat on the judgment seat and commanded the man to be brought in.

18“When the accusers stood up, they brought no accusation against him of such things as I supposed,

19“but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.

20“And because I was uncertain of such questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters.

21“But when Paul appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar.”

22 Then Agrippa said to Festus, “I also would like to hear
the man myself.” “Tomorrow,” he said, “you shall hear
him.”
23 So the next day, when Agrippa and Bernice had come
with great pomp, and had entered the auditorium with the
commanders and the prominent men of the city, at Festus’
command Paul was brought in.
24 And Festus said: “King Agrippa and all the men who
are here present with us, you see this man about whom the
whole assembly of the Jews petitioned me, both at
Jerusalem and here, crying out that he was not fit to live
any longer.
25 “But when I found that he had committed nothing
deserving of death, and that he himself had appealed to
Augustus, I decided to send him.
26 “I have nothing certain to write to my lord concerning
him. Therefore I have brought him out before you, and
especially before you, King Agrippa, so that after the
examination has taken place I may have something to
write.
27 “For it seems to me unreasonable to send a prisoner
and not to specify the charges against him.”

Acts 26

Paul's Early Life

1Then Agrippa said to Paul, "You are permitted to speak for
yourself." So Paul stretched out his hand and answered for
himself: *No Prepackaging*

2"I think myself happy, King Agrippa, because today I
shall answer for myself before you concerning all the things
of which I am accused by the Jews,

3"especially because you are expert in all customs and
questions which have to do with the Jews. Therefore I beg
you to hear me patiently.

4"My manner of life from my youth, which was spent
from the beginning among my own nation at Jerusalem, all
the Jews know.

5"They knew me from the first, if they were willing to
testify, that according to the strictest sect of our religion I
lived a Pharisee.

6"And now I stand and am judged for the hope of the
promise made by God to our fathers.

7"To this *promise* our twelve tribes, earnestly serving
God night and day, hope to attain. For this hope's sake,
King Agrippa, I am accused by the Jews.

8"Why should it be thought incredible by you that God
raises the dead?

9"Indeed, I myself thought I must do many things
contrary to the name of Jesus of Nazareth.

10"This I also did in Jerusalem, and many of the saints I
shut up in prison, having received authority from the chief
priests; and when they were put to death, I cast my vote
against *them*.

11 “And I punished them often in every synagogue and
compelled *them* to blaspheme; and being exceedingly
enraged against them, I persecuted *them* even to foreign
cities.

Paul Recounts His Conversion

12 “While thus occupied, as I journeyed to Damascus with
authority and commission from the chief priests,
13 “at midday, O king, along the road I saw a light from
heaven, brighter than the sun, shining around me and
those who journeyed with me.
14 “And when we all had fallen to the ground, I heard a
voice speaking to me and saying in the Hebrew language,
‘Saul, Saul, why are you persecuting Me? *It is* hard for you
to kick against the goads.’
15 “So I said, ‘Who are You, Lord?’ And He said, ‘I am
Jesus, whom you are persecuting.
16 ‘But rise and stand on your feet; for I have appeared to
you for this purpose, to make you a minister and a witness
both of the things which you have seen and of the things
which I will yet reveal to you.
17 ‘I will deliver you from the *Jewish* people, as well as
from the Gentiles, to whom I now[a] send you,
18 ‘to open their eyes, *in order* to turn *them* from
darkness to light, and *from* the power of Satan to God, that
they may receive forgiveness of sins and an inheritance
among those who are sanctified by faith in Me.’

Paul’s Post-Conversion Life

19 “Therefore, King Agrippa, I was not disobedient to the
heavenly vision,
20 “but declared first to those in Damascus and in
Jerusalem, and throughout all the region of Judea, and *then*

to the Gentiles, that they should repent, turn to God, and do works befitting repentance.

21 “For these reasons the Jews seized me in the temple and tried to kill *me*.

22 “Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come—

23 “that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles.”

Agrippa Parries Paul’s Challenge

24 Now as he thus made his defense, Festus said with a loud voice, “Paul, you are beside yourself! Much learning is driving you mad!”

25 But he said, “I am not mad, most noble Festus, but speak the words of truth and reason.

26 “For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner.

27 “King Agrippa, do you believe the prophets? I know that you do believe.”

28 Then Agrippa said to Paul, “You almost persuade me to become a Christian.”

29 And Paul said, “I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.”

30 When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them;

31 and when they had gone aside, they talked among themselves, saying, “This man is doing nothing deserving of

death or chains.”

32Then Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

Acts 27

The Voyage to Rome Begins

1 And when it was decided that we should sail to Italy, they
delivered Paul and some other prisoners to *one* named
Julius, a centurion of the Augustan Regiment.
2 So, entering a ship of Adramyttium, we put to sea,
meaning to sail along the coasts of Asia. Aristarchus, a
Macedonian of Thessalonica, was with us.
3 And the next *day* we landed at Sidon. And Julius treated
Paul kindly and gave *him* liberty to go to his friends and
receive care.
4 When we had put to sea from there, we sailed under *the*
shelter of Cyprus, because the winds were contrary.
5 And when we had sailed over the sea which is off Cilicia
and Pamphylia, we came to Myra, *a city* of Lycia.
6 There the centurion found an Alexandrian ship sailing to
Italy, and he put us on board.
7 When we had sailed slowly many days, and arrived with
difficulty off Cnidus, the wind not permitting us to proceed,
we sailed under *the shelter of* Crete off Salmone.
8 Passing it with difficulty, we came to a place called Fair
Havens, near the city *of* Lasea.

Paul's Warning Ignored

9 Now when much time had been spent, and sailing was
now dangerous because the Fast was already over, Paul
advised them,
10 saying, "Men, I perceive that this voyage will end with
disaster and much loss, not only of the cargo and ship, but
also our lives."

11 Nevertheless the centurion was more persuaded by the
helmsman and the owner of the ship than by the things
spoken by Paul.
12 And because the harbor was not suitable to winter in,
the majority advised to set sail from there also, if by any
means they could reach Phoenix, a harbor of Crete opening
toward the southwest and northwest, *and* winter *there*.

In the Tempest

13 When the south wind blew softly, supposing that they
had obtained *their* desire, putting out to sea, they sailed
close by Crete.
14 But not long after, a tempestuous head wind arose,
called Euroclydon.[a]
15 So when the ship was caught, and could not head into
the wind, we let *her* drive.
16 And running under *the shelter of* an island called
Clauda,[b] we secured the skiff with difficulty.
17 When they had taken it on board, they used cables to
undergird the ship; and fearing lest they should run
aground on the Syrtis[c] *Sands,* they struck sail and so were
driven.
18 And because we were exceedingly tempest-tossed, the
next *day* they lightened the ship.
19 On the third *day* we threw the ship's tackle overboard
with our own hands.
20 Now when neither sun nor stars appeared for many
days, and no small tempest beat on *us,* all hope that we
would be saved was finally given up.
21 But after long abstinence from food, then Paul stood in
the midst of them and said, "Men, you should have listened
to me, and not have sailed from Crete and incurred this
disaster and loss.

22“And now I urge you to take heart, for there will be no
loss of life among you, but only of the ship.
23“For there stood by me this night an angel of the God to
whom I belong and whom I serve,
24“saying, ‘Do not be afraid, Paul; you must be brought
before Caesar; and indeed God has granted you all those
who sail with you.’
25“Therefore take heart, men, for I believe God that it
will be just as it was told me.
26“However, we must run aground on a certain island.”
27Now when the fourteenth night had come, as we were
driven up and down in the Adriatic *Sea,* about midnight the
sailors sensed that they were drawing near some land.
28And they took soundings and found *it* to be twenty
fathoms; and when they had gone a little farther, they took
soundings again and found *it* to be fifteen fathoms.
29Then, fearing lest we should run aground on the rocks,
they dropped four anchors from the stern, and prayed for
day to come.
30And as the sailors were seeking to escape from the
ship, when they had let down the skiff into the sea, under
pretense of putting out anchors from the prow,
31Paul said to the centurion and the soldiers, “Unless
these men stay in the ship, you cannot be saved.”
32Then the soldiers cut away the ropes of the skiff and let
it fall off.
33And as day was about to dawn, Paul implored *them* all
to take food, saying, “Today is the fourteenth day you have
waited and continued without food, and eaten nothing.
34“Therefore I urge you to take nourishment, for this is
for your survival, since not a hair will fall from the head of
any of you.”
35And when he had said these things, he took bread and
gave thanks to God in the presence of them all; and when

he had broken *it* he began to eat.

36 Then they were all encouraged, and also took food themselves.

37 And in all we were two hundred and seventy-six persons on the ship.

38 So when they had eaten enough, they lightened the ship and threw out the wheat into the sea.

Shipwrecked on Malta

39 When it was day, they did not recognize the land; but they observed a bay with a beach, onto which they planned to run the ship if possible.

40 And they let go the anchors and left *them* in the sea, meanwhile loosing the rudder ropes; and they hoisted the mainsail to the wind and made for shore.

41 But striking a place where two seas met, they ran the ship aground; and the prow stuck fast and remained immovable, but the stern was being broken up by the violence of the waves.

42 And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.

43 But the centurion, wanting to save Paul, kept them from *their* purpose, and commanded that those who could swim should jump *overboard* first and get to land,

44 and the rest, some on boards and some on *parts* of the ship. And so it was that they all escaped safely to land.

Acts 28

Paul's Ministry on Malta

1 Now when they had escaped, they then found out that the
island was called Malta.
2 And the natives showed us unusual kindness; for they
kindled a fire and made us all welcome, because of the rain
that was falling and because of the cold.
3 But when Paul had gathered a bundle of sticks and laid
them on the fire, a viper came out because of the heat, and
fastened on his hand.
4 So when the natives saw the creature hanging from his
hand, they said to one another, "No doubt this man is a
murderer, whom, though he has escaped the sea, yet
justice does not allow to live."
5 But he shook off the creature into the fire and suffered
no harm.
6 However, they were expecting that he would swell up or
suddenly fall down dead. But after they had looked for a
long time and saw no harm come to him, they changed
their minds and said that he was a god.
7 In that region there was an estate of the leading citizen
of the island, whose name was Publius, who received us
and entertained us courteously for three days.
8 And it happened that the father of Publius lay sick of a
fever and dysentery. Paul went in to him and prayed, and
he laid his hands on him and healed him.
9 So when this was done, the rest of those on the island
who had diseases also came and were healed.
10 They also honored us in many ways; and when we
departed, they provided such things as were necessary.

Arrival at Rome

11After three months we sailed in an Alexandrian ship
whose figurehead was the Twin Brothers, which had
wintered at the island.
12And landing at Syracuse, we stayed three days.
13From there we circled round and reached Rhegium.
And after one day the south wind blew; and the next day we
came to Puteoli,
14where we found brethren, and were invited to stay with
them seven days. And so we went toward Rome. *Joy on the Way to Jail*
15And from there, when the brethren heard about us,
they came to meet us as far as Appii Forum and Three Inns.
When Paul saw them, he thanked God and took courage.
16Now when we came to Rome, the centurion delivered
the prisoners to the captain of the guard; but Paul was
permitted to dwell by himself with the soldier who guarded
him.

Paul's Ministry at Rome

17And it came to pass after three days that Paul called
the leaders of the Jews together. So when they had come
together, he said to them: "Men *and* brethren, though I
have done nothing against our people or the customs of our
fathers, yet I was delivered as a prisoner from Jerusalem
into the hands of the Romans, *Responding to Rejection*
18"who, when they had examined me, wanted to let *me*
go, because there was no cause for putting me to death.
19"But when the Jews[a] spoke against *it,* I was compelled
to appeal to Caesar, not that I had anything of which to
accuse my nation.
20"For this reason therefore I have called for you, to see
you and speak with *you,* because for the hope of Israel I am

bound with this chain.”
21 Then they said to him, “We neither received letters
from Judea concerning you, nor have any of the brethren
who came reported or spoken any evil of you.
22 “But we desire to hear from you what you think; for
concerning this sect, we know that it is spoken against
everywhere.”
23 So when they had appointed him a day, many came to
him at *his* lodging, to whom he explained and solemnly
testified of the kingdom of God, persuading them
concerning Jesus from both the Law of Moses and the
Prophets, from morning till evening.
24 And some were persuaded by the things which were
spoken, and some disbelieved.
25 So when they did not agree among themselves, they
departed after Paul had said one word: “The Holy Spirit
spoke rightly through Isaiah the prophet to our[b] fathers,
26 “saying,

‘Go to this people and say:
“Hearing you will hear, and shall not
understand;
And seeing you will see, and not perceive;
27 *For the hearts of this people have grown*
dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and
hear with their ears,
Lest they should understand with their
hearts and turn,
So that I should heal them.” ’[c]

28 “Therefore let it be known to you that the salvation of
God has been sent to the Gentiles, and they will hear it!”

Roads to Rome—and Beyond

29 And when he had said these words, the Jews departed
and had a great dispute among themselves.[d]

30 Then Paul dwelt two whole years in his own rented
house, and received all who came to him, *Paul's Rented House*

31 preaching the kingdom of God and teaching the things
which concern the Lord Jesus Christ with all confidence, no
one forbidding him.

The Movement Takes Hold

Acts 1:1

Acts shows how the good news about Jesus impacted a variety of cultures as it grew from a handful of followers into a movement. It crossed gender, ethnic, linguistic, geographic, and economic boundaries in places as diverse as . . .

- *Jerusalem* (Acts 1:12–26; 7:1–53; 8:1). The ancient holy city witnessed the church's dramatic birth but was left behind as

the gospel spread across the rest of the Roman empire.

- *Samaria* (8:5). The Samaritans suffered centuries of ethnic discrimination until a minority preacher invited them to join the community of faith.
- *Damascus* (9:2). A city torn between rival claims of ownership helped spread the Christian message throughout the ancient world.
- *Tarsus* (11:25). The empire's second most important center of learning produced one of Christianity's most influential messengers.
- *Antioch* (13:1). A multiethnic church in the empire's third-largest city became the headquarters of early Christianity.
- *Cyprus* (13:4). This Mediterranean island was a frequent stopover for Christian travelers.
- *Philippi* (16:12). A retirement community for Roman military officers became the gateway for Christianity's spread to the West.
- *Athens* (17:15). Curious philosophers heard the news about Christ but preferred debate rather than commitment.
- *Alexandria* (18:24). This center of education and scholarship was home to the world's first Greek translation of the Hebrew Scriptures.
- *Ephesus* (19:10). This shrine of first-century paganism was upended when the gospel transformed its economy.

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You Shall Receive Power

Acts 1:8

As the account of the Book of Acts begins, Jesus' followers appear confused and fearful, but by the end of the book they are energetically transforming the Roman world. Only one dynamic can account for this dramatic change: the fulfillment of Jesus' promise: "You shall receive power." Note these important facts:

- *Jesus did not enable His followers to exert physical force or political authority*. While Israel had enjoyed military

superiority under David and Solomon, those days were a distant memory. Jesus never promised a revival of Jewish dominance. The word *power* means "ability" or "capacity," so the power that the Holy Spirit would provide was the new abilities Christ's followers needed to carry the gospel forward.

- *Power came from above*. The disciples were to look for supernatural ability via the Holy Spirit to make them effective in presenting the news about Jesus. Until the Spirit arrived, they were powerless to spread the Good News to every person and place they were meant to take it.
- *The believers were to be witnesses of Christ, not of Christians*. They were to make disciples not of themselves but of the risen Lord (Matt. 28:18–20).

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Extraordinarily Inclusive

Acts 1:14

The first prayer meeting of the Christian movement was extraordinarily inclusive. Jewish religious gatherings separated men and women and assigned them different roles, but here the apostles were joined by female followers of Jesus, including Jesus' mother. God meant for every person in this group of united, dedicated followers to be His witness.

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The Spirit Gave Birth to a Multilingual Church

Acts 2:5

What happened at Pentecost began to reverse the effects of the events at the Tower of Babel, when God mixed up the people's language and scattered the nations (Gen. 11:1–9).

At Pentecost, God gathered His people from the nations to Jerusalem. Once again, confusion came, but this time it was in amazement that ordinary men and women were speaking in all the languages of the world (Acts 2:6). The Spirit gave birth to an international and multilingual church when onlookers heard the gospel and believed.

More: *Both at Babel and at Pentecost, God was pursuing His plan to save people from sin. Learn more in "From Babel to Pentecost: Scattering and Gathering" at Gen. 11:8, 9).*

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New Life and New Lifestyles

Acts 2:42–47

The converts from Peter's sermon stayed on in Jerusalem for a while, possibly as guests of the handful of local disciples. They celebrated their new life in Christ with four crucial acts:

1. They listened to the apostles' teaching.
2. They practiced community by sharing meals.
3. They worshiped God.
4. They cared for each other's needs.

More: *For help in examining your lifestyle and character in light of Scripture, see "An Inventory of Integrity" at Ps. 15:1. See also "Ten Freedoms" at Gal. 5:18 and "Ten Practical Commandments" at James 2:8–13.*

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Connecting Sunday to Monday

Acts 2:46, 47

The faith we celebrate on Sunday can feel disconnected from the world we face on Monday. But it doesn't have to. Acts 4–9 shows how the newly formed group of Christians practiced a regular rhythm of gathering for growth and worship, then scattering into the world to work and share the gospel with others:

Gathered for Growth

Donated money from selling assets to care for the poor (Acts 4:36, 37).

Disciplined those who practiced deceit in giving to the poor (Acts 5:1–11).

Met to discuss and confirm Samaritan work (Acts 8:14–17).

Disciplined a new believer for misuse of the Holy Spirit (Acts 8:18–24).

Affirmed and nurtured Saul's new

Scattered for Work

Met in public to care for the sick, many of whom became Christians (Acts 5:12–21).

Leaders were arrested and tried on charges of civil disobedience (Acts 5:22–42).

Took the gospel to the Samaritans; challenged Simon, a leading sorcerer (Acts 8:3–13).

Took the Good News to an Ethiopian government official on a highway (Acts 8:26–40).

faith (Acts 9:10–22).

Accepted Saul into their community even though he had persecuted them (Acts 9:26–28).

This pattern continues throughout Acts. The narrative moves back and forth between internal church meetings and external encounters with the surrounding culture. Developing one's faith and taking it to the world are inextricably connected.

We can build a bridge between our own Sundays and Mondays by moving through this same cycle. We gather to worship, pray, share meals, and absorb teaching—preparing us and giving us the strength to step into Monday's world of pressure, conflict, and the work of engaging non-believers as they inspect or even oppose our faith. As we scatter to accomplish this work, we will inevitably find areas of our faith where we need to grow—propelling us into Sunday's world of spiritual nourishment, community, and refinement.

More: *Queen Victoria wrote approvingly of a Scottish church where she heard a sermon about how the Christian faith was "not a thing only for Sunday" but "for every action of her life."*

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Seizing Opportunity

Acts 3:12

People marvel when God is at work. Just as all of Jerusalem was awed by the healing of a lame man (Acts 3:11), people today may be shocked by God's impact on an individual life. Watching God's work in us may ready them to hear us explain the message of Christ. Their curiosity can open opportunities for us to speak up and help others notice God's hand behind what they have seen, as did Peter (3:12–26). Of course, like Peter and John, we might also trigger a hostile reaction (4:1–4). We might tap the anger or confusion that people can feel when they become aware that they have offended God. But

belonging to God means that we speak the truth, very thoughtfully, and follow it up with expressions of love.

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No Other Name

Acts 4:12

The modern world is full of opinions about the ultimate meaning of life. Some say it is to achieve inner fulfillment, accumulate wealth, enjoy family and friends, have a good time, or be a good person. Into this muddle of ideas the Bible injects the radical notion that what truly matters is authentic reconciliation and relationship with God that causes a fundamental change to how we live now and forever. This relationship is central to fulfillment, money management, enjoying family and friends, and goodness. Scripture also adds that the only way to become reconciled to God is through faith in Jesus—a personal response of trust in His claim of lordship and the atonement for our sins that He accomplished on the cross.

This exclusive idea about the meaning of life and the sole way to find it does not go down easily in a world of competing religious claims and warring cultures. Any assertion that there is only one route to eternal life invites protests and accusations of religious prejudice. These responses are often based on an assumption that the differences between religions and belief systems are so small as to be inconsequential.

Of all the large and legitimate differences between belief systems that we could explore at length, there is one that matters most from a Christian perspective: only Jesus is God.

Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6).

Our desire to be inclusive is exactly the reason we Christians share the truth: to include all in the family of God. Even so, our recognition that there are helpful insights in many religions may make us question whether we should share biblical revelation. Or our awareness that people find authentic happiness in a multitude of things other than the promise of salvation may make us wonder if we have anything to offer. But the early Christians declared the

gospel because they accepted what God has revealed as fully true. Whatever human beings might want or wish or think, only through Christ can we find forgiveness for sins.

More: *Just as Peter affirmed the uniqueness of the Lord, so Moses told the people of his day that there is no other god besides Him (Deut. 4:35). This belief set the Israelites apart from a polytheistic world. See "Monotheism" at Deut. 6:4.*

Think About It: *Real truth resonates. How do you share it without communicating superiority (which none of us has)?*

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Continual Renewal

Acts 4:31

Living in an unbelieving world can sometimes feel like swimming upstream. As we come face-to-face with misunderstanding, challenges to our values, and outright mockery, each day can end in discouragement and exhaustion.

The early Christians felt the same stress. They dealt with the detention of their leaders (Acts 4:1–3), violent threats (4:21, 29), and malicious plots against their community (4:25). In response, they came together to pray and be filled with the Holy Spirit yet again (4:31). They needed to be renewed.

Like our first-century brothers and sisters, we need to regularly connect for spiritual rejuvenation. Gatherings like worship services and small groups can help to supply the continual renewal we need to follow Christ—as long as we are faithful in making them a regular part of life.

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Christ's Community

Acts 4:32–35

The first Christians chose to be generous when it came to personal property, holding "all things in common." We likely have an immediate reaction to that thought, either quickly dismissing it or wondering if communal life is God's intention for us now.

These early Christians were not communists setting up an economic system. They were simply interacting with each other with gracious, Christlike compassion. Their behavior was a result of the Spirit's outpouring (Acts 2:1–4). Sadly, not all New Testament believers demonstrated a similar concern in their fellow believers' welfare (5:1–11; 1 Cor. 6:8; James 4:1, 2).

Scripture never mandates equal distribution of goods. Nor does it call for eliminating personal property or ownership. This passage (along with Acts 2:44, 45) is a description, not a prescription. With that said, this doesn't mean there is anything inappropriate about communal living either. Christians who feel called to a communal lifestyle should feel free to pursue it with other likeminded believers.

The important thing to remember is that when the New Testament makes specific commands about issues such as wealth, caring for the poor, work, equality, widows, slaves, and social justice, it inevitably calls us to compassion and generosity—not to asceticism, the attempt to become godlier through self-denial and the renouncement of wealth. Paul even warns against that view (Col. 2:18–23). The Bible condemns the *love* of wealth, not the possession of it, as a root of evil (1 Tim. 6:9–10).

There were both rich and poor counted among the first Christians (2 Cor. 8:2; 1 Tim. 6:17–19). Many of us have a much higher standard of living than they had, but we often find it hard to match their generosity. An indication of being filled with the Spirit of Christ is to respond to people's needs with His love. Sometimes this means to care in a way besides giving material items or money; other times it means giving those things. Even if we do not practice communal living, we are still members of one community.

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Son of Encouragement
Acts 4:36, 37

The apostles chose the perfect Christian name for Joses of Cyprus when they called him Barnabas ("Son of Encouragement"). Every time Barnabas appears in Scripture he is helping others along in the faith, and he stands out as the Bible's best model of how to mentor young believers. Several New Testament churches trace their beginnings to his efforts (see "Kingdom Mentoring" at Acts 9:26–30).

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Hold Loosely
Acts 4:37–5:11

How tightly we hang on to cash, land, buildings, or other possessions speaks volumes about our values. If we hold to these things with clenched fists, we will be sure to exhibit traits like possessiveness, stinginess, manipulation, and elitism.

Barnabas converted land that he owned into cash for needy believers (Acts 4:36, 37). He cheerfully let go of the money, laying it at the apostles' feet for them to administer. Ananias and Sapphira engaged in a similar transaction toward the same need, but they subsequently lied about their gift (5:1, 2). They apparently wanted to look good among other disciples while secretly holding on to some of the money from the sale.

God calls us to hold whatever we have loosely. After all, everything we possess comes from Him. He gives it to us as a trust to manage and not a treasure to hoard.

More: *While we should all strive to be cheerful givers (2 Cor. 9:7), Jesus also warned against parading our generosity in front of others. See "Anonymous Givers" at Matt. 6:1–4.*

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Obeying God Above Men
Acts 5:22–32

Christians faced with a conflict between God's authority and human authority must think, speak, and act cautiously yet courageously. Notice what Peter and the other apostles did:

- They aimed to serve and glorify God. They were not driven by their egos. They did not seek to advance their own power.
- They disobeyed at a specific point. They did not resist the wider authority of the Jewish Council.
- They submitted to both the council and God. They did not harbor anger toward authority in general.
- They delivered a factual message about God's plan and power. They spoke with love and did not slander or disrespect those in authority.
- They accepted the cost of being loyal to the truth.

More: *How should believers respond when their surrounding culture seems hostile to faith? See "Models of Faith in Hostile Societies" at Dan. 2:48, 49 and "Bowing to God Alone" at Dan. 3:7.*

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Ethnic Prejudice Confronted
Acts 6:2–6

The community of believers at Jerusalem was constantly growing and changing (Acts 1:15; 2:41, 47; 4:4, 32; 5:14). They experienced amazing unity (2:46; 4:32; 5:12), and their sacrificial generosity meant that their material needs were being met (2:45; 4:34, 36).

But a problem with feeding widows threatened to fracture this successful community (6:1). The underlying issue was less about meeting physical needs than simmering ethnic hostility between the

Hebrews (Jews born in Judea and Galilee) and the Hellenists (Greek-speaking Jews born outside of Palestine). Hellenists were despised by many who considered them to be "contaminated" by Gentiles, but Hellenists responded to the gospel in large numbers. The clash could easily have destroyed the church or divided it into separate ethnic communities. But the apostles took steps to head off a crisis.

- They met face-to-face with the Hellenists (the powerful met with the powerless).
- They listened to complaints and acknowledged their legitimacy.
- They worked with the Hellenists to devise guidelines for godly leaders and chose seven whose names suggest they were from the Hellenist minority at Jerusalem.
- They approved and commissioned these new leaders by praying with them, laying their hands on them, and committing to work with them.
- They gave the new leaders authority over the distribution of food for widows.
- They shared power and resources and affirmed the dignity of the newly chosen leaders.

The result was that "the word of God spread, and . . . multiplied greatly in Jerusalem" (6:7).

More: *Harriet Beecher Stowe helped the American people overcome ethnic prejudice through her novel* Uncle Tom's Cabin.

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Stephen's Trial and Murder

Acts 6:12

Ethnic tension played a decisive role in the trial and death of Stephen, the church's first martyr. While other members of the early church had been brought before the Jewish Council (Acts 6:12; 4:1–23), it was Stephen, likely a Hellenist, who first died for his faith.

Hellenists—Greek-speaking Jews born outside of Palestine—were among the first people attracted by the gospel. Treated as second-

class citizens by native-born Jews, many found acceptance in the early church. It could be that as the new faith threatened to further alienate Hellenistic Jews from the full-blooded majority, some Hellenists (6:9) gained a motive to try to discredit the Christian movement.

Their opposition focused on Stephen, a dynamic, emerging leader who enjoyed in the church a prominence that would have been denied to him in the Jewish community. His trial and murder (ch. 7) showed that the Hellenists willingly sacrificed one of their own to demonstrate loyalty to the ruling system.

The strategy worked. Stephen's death precipitated intense persecution of the early Christians, sanctioned by the council and led by a new young leader, Saul of Tarsus (8:1–3; 9:1, 2).

Think About It: *Why do squabbles happen between believers even though we worship the same God? When things get worse before getting better what do you do? What actions on your part contribute to unity rather than more contention?*

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The Council

Acts 6:12–15

The Jewish Council, also known as the Sanhedrin, was the highest ruling body and supreme court of the Jews. The council . . .

- Was led by the high priest, the most powerful Jewish official in the city.
- Had 71 members, including priests, leading men (elders), and experts in Mosaic law (scribes).
- Was dominated in the first century by two major parties, Pharisees and Sadducees (see "Political Parties of Jesus' Day" at Matt. 16:1).
- Was allowed by Rome to oversee religious, civil, and criminal issues in the province of Judea.
- Had the political power to appoint kings and high priests, make war, manipulate the city, and expand the temple.

- Had the judicial power to judge traitorous priests, false prophets, rebel leaders, and rebellious tribes.
- Had the religious power to ordain certain services, such as the Day of Atonement (see "The Day of Atonement" at Lev. 16:1–34).
- Had its own police force.
- Was prevented by Rome from exercising capital punishment.
- Included these prominent council members mentioned in the Bible:
  - Joseph of Arimathea (Mark 15:43)
  - Annas and Caiaphas, high priests (Luke 3:2)
  - Nicodemus (John 3:1; 7:50)
  - Gamaliel (Acts 5:34)
  - Ananias (23:2)
  - Possibly Tertullus, an orator (24:1–2)
  - Possibly Saul, a student of Gamaliel (22:3)

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A New View of History

Acts 7:1–53

Rome's destruction of Jerusalem and its temple in A.D. 70 forced the Jews to completely rethink the significance of Jerusalem and its institutions. But as Stephen's speech before the council shows, Christians began changing their perspective long before the city's fall.

Stephen and his fellow Christians had dispensed with the idea that the world revolved around Israel—and that Israel in turn revolved around Jerusalem's temple and the Law. They still saw Jerusalem as more than just a city, but its importance was symbolic of an even higher ideal (see the holy city's profile at Matt. 23:37). Stephen's eloquent history lesson drove this home in four points:

1. The nation of Israel was born in Mesopotamia—not Jerusalem (Acts 7:2–5).
2. God liberated His people at locations outside of Palestine—in Egypt, at the Red Sea, and in the Sinai wilderness—not

Jerusalem (7:9–36).
3. The Law was given in the desert—not Jerusalem (7:38).
4. God lives in heaven rather than in a physical building—again, not Jerusalem (7:39–50).

Stephen's view of history infuriated city leaders and set them against the Christian movement. The outraged council stoned Stephen to death and allowed Saul to start openly persecuting Jesus' followers (7:54–8:3). Yet, by God's design, that violence helped to expand the church (8:4). God had always intended for His followers to move beyond Jerusalem, but it took some tragedy to get them moving.

Stephen's ability to rethink his perspective on Jerusalem challenges us to examine our own loyalty to long-held visions of the past. Are our interpretations of history affected by unwise assumptions or prejudices? As we reflect upon the past, let's pray for the Holy Spirit to give us wisdom and help us to know when to hold on to established ideas about history, and when to embrace deeper understanding.

More: *Stephen was the first Christian to die for his faith. Find out more about him in "Stephen's Trial and Murder" at Acts 6:12.*

Think About It: *When is it time to take actions that might lead to our deaths? What deaths do we experience by refusing to take such stands?*

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Why the Reluctance?

Acts 8:4–25

Jesus predicted that His disciples would take His message not only to Jerusalem but also to Judea, Samaria, and the ends of the earth (Acts 1:8). But at the start of Acts 8, the church had not yet left Jerusalem. Several years had probably passed since Jesus uttered His command. But it would take persecution to move the Lord's people to obedience.

Jerusalem was not the apostles' home. The church had no buildings dedicated for its use. The authorities certainly had not welcomed the presence of their movement. Why were the apostles reluctant to leave?

One leading factor was that the apostles had been raised in a culture that was deeply divided along ethnic lines. Preaching the gospel to Jews in Jerusalem was a manageable challenge. But to preach to Samaritans was worse than difficult (see "Jews and Samaritans" at John 4:9). Cultural barriers may have kept the apostles in Jerusalem despite Saul's persecution (Acts 8:1).

It took a man who was probably a Hellenist (Greek-speaking) Jew to cross the Jewish-Samaritan divide. Philip was a veteran cross-cultural worker (6:1–7) and knew firsthand what it was like to be considered a second-class citizen. When he preached Jesus in the city of Samaria, multitudes responded. The gospel broke through a centuries-old wall of separation.

When news of the revival reached the apostles in Jerusalem, they dispatched Peter and John to investigate. The two Galileans must have been stunned and humbled by what they saw. John, who once wanted to call down fire from heaven on unbelieving Samaritans (Luke 9:52–54), now joined Peter in praying for the Holy Spirit to fall on the new believers.

Ironically, Peter condemned Simon the magician for wanting to purchase the Spirit's power with money. "I see that you are poisoned by bitterness and bound by iniquity," Peter said (Acts 8:23). Yet a poison of bitterness and bondage of iniquity were also evident in Christians who allowed ethnic differences to keep Samaritans and others from entering the kingdom.

Peter and John returned to Jerusalem changed men. Along the way, they preached in Samaritan villages (8:25). Samaritans were now embracing the gospel, and at least two of the apostles were beginning to embrace Samaritans.

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Four Glimpses of Philip

Acts 8:5–13

The Book of Acts gives us four sketches of Philip that touch on issues still confronting the church today:

1. He helped manage a ministry to meet the basic needs of impoverished widows in Jerusalem (Acts 6:1–7).
2. He crossed cultural and ethnic barriers and worked in an urban setting in Samaria (8:5–13).
3. He transcended cultural and ethnic barriers to explain the gospel to an Ethiopian treasurer and baptize him (8:26–40).
4. He welcomed Paul into his home and presented four prophesying daughters (21:8, 9).

Think About It: *What actions might God guide you to take to have these four glimpses become true of you? How would each honor Jesus Christ?*

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The Illusion of Power

Acts 8:18, 19

Simon's request was motivated by the same lust for power that drives today's political, entertainment, and business arenas. Popular culture invests famous politicians, actors, athletes, CEOs, and other celebrities with an illusion of unusual importance. Christians even create power figures out of preachers and other speakers, worship leaders, and authors of Christian literature. But God's power has little or nothing to do with spotlights or acclaim.

Simon had adopted the world's perspective on power. Showered with uncritical adulation (Acts 8:9, 10), he became convinced of his supposed superhuman significance, and his entire worldview became distorted as a result (8:18, 19).

It's easy for us to sit back and judge Simon, but we should ask ourselves if we too have succumbed to the illusion of power.

- How much do you daydream about becoming famous—or just well-liked?
- Do you heed people who are unwilling to let your weaknesses slide, unimpressed with your social status? Or do you prefer only to associate with people who praise you and agree with you?
- How much do your status and position define who you are? How would you react if you were to lose it all?

More: *God's power is wildly different from the world's. See "You Shall Receive Power" at Acts 1:8.*

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Ethiopia

Acts 8:27

- An ancient African nation that included Egyptian territory south of Aswan (Syene; Ezek. 29:10).
- Sometimes called Nubia or Cush.
- Known for the Blue Nile and White Nile (Is. 18:1), papyrus boats (18:2), and precious topaz (Job 28:19).
- Controlled by Egypt until after the time of David (c. 1000 B.C.).
- Populated by descendants of Ham, the father of Cush (Ethiopia; Gen. 10:6; 1 Chr. 1:8–10) and Mizraim (Egypt).

Ethiopia and Egypt were tightly linked throughout history (Is. 20:3–5; Ezek. 30:4–5).

- Its people were known for their tall height and smooth black skin (Is. 18:2; Jer. 13:23) as well as their military prowess (2 Sam. 18:21–32; 2 Chr. 12:3; 14:9–13; Jer. 46:9).
- Attained its peak strength during the reign of Hezekiah (c. 715–686 B.C.), possibly due to disunity within Egypt.
- The conquest of Ethiopia by Babylon was foretold by Ezekiel (Ezek. 30:4–10) and Jeremiah (Jer. 46:9, 10, 13, 14); Isaiah predicted its conquest by Persia (Esth. 1:1; 8:9; Is. 43:3).
- God cared about the Ethiopians (Amos 9:7) and promised that they would be among those who came to Jerusalem to worship the true God (Ps. 68:31; Is. 45:14).

More: *Find out more about the people and history of this land in "The Ethiopians" at 2 Chr. 14:12.*

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The Message Spreads to Africa

Acts 8:27–39

The Ethiopian treasurer was likely a convert to Judaism. He yearned to know the God of Israel, evidenced by his reading of Isaiah 53 (Acts 8:28–33) and the fact that he had to travel more than seven hundred miles—one way—to worship in Jerusalem. The trip would take him and his servants at least thirty days by chariot. He probably would have stayed for at least a month before turning home, meaning he spent at least a quarter of a year on a journey to worship God.

The Bible does not mention what the Ethiopian heard in the city about the followers of Jesus and their persecution. But he responded warmly to Philip. He heard the message about Christ, believed, and was baptized, and became the first known witness to Africa. For the second time in Acts 8, the gospel moved outside of the narrow confines of Jerusalem and Judea.

God once again used Philip—the Greek-speaking table-server—to accomplish a monumental task. Peter, John, and the other apostles were just beginning to figure out that the gospel is meant for all peoples—Hellenists, Samaritans, even Gentiles of all colors and ethnicities.

More: *The Ethiopian treasurer was one of many Africans with significant roles in biblical history. See "Africans in the Bible" at Jer. 38:7.*

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The Fruits of Obedience

Acts 9:10–18

The Christians at Damascus knew all about Saul (Acts 9:1, 10). Ananias must have been stunned by the Lord's command to seek out this ruthless persecutor. His protests conveyed his fear of being

hunted down, arrested, imprisoned, and ultimately martyred for following the new movement called "the Way" (9:2; 19:9, 23; 24:14, 22). But twice God commanded, "Go" (9:11, 15).

Fighting his fears, Ananias went. He prayed for an enemy of the faith to receive the Holy Spirit, then baptized him. By obeying, Ananias witnessed the spiritual birth of Christianity's foremost spokesperson. He also saw a dramatic demonstration that God's grace can overcome any past.

This account of Ananias invites us to ask who God might want us to approach with the message of His grace. It challenges us to search out people we consider least likely to respond to Christ. Maybe they too simply need us to reach out in faith and obedience.

More: *Paul's background made him the perfect choice to lead the opposition against the growing Christian movement—and later to lead the movement itself. See "Saul's Power of Ideas" at Acts 13:9.*

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Kingdom Mentoring

Acts 9:26–30

When Jesus commanded His disciples to "Go . . . and make disciples" (Matt. 28:19), their objective was not to collect followers for themselves but to win new disciples for their Lord.

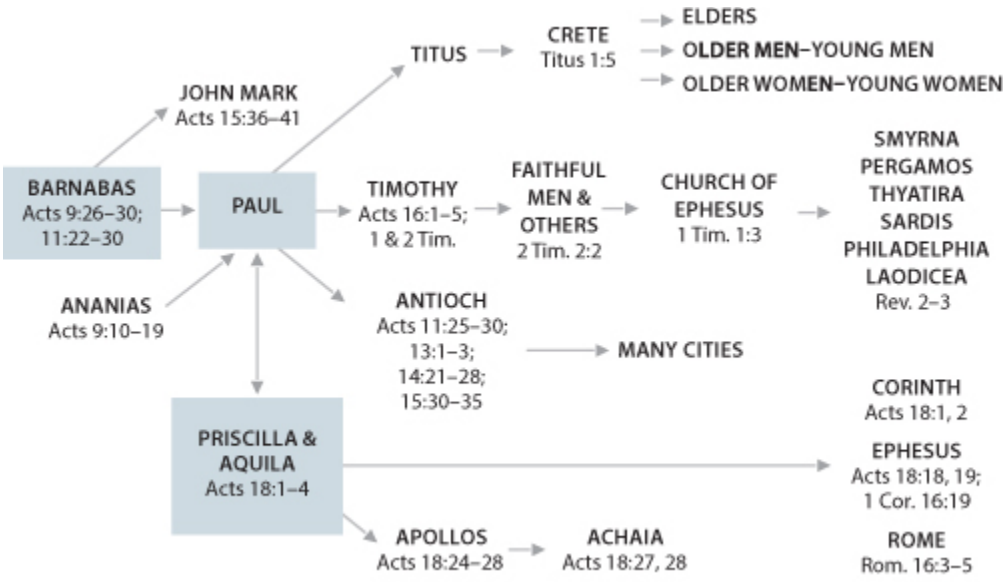
Acts recounts how the Spirit-filled apostles obeyed this command. They did not make disciples by bringing people to spiritual decisions and then leaving them to fend for themselves. The apostles instead poured themselves into the ongoing spiritual development of individuals and communities.

Mentoring is as old as the *Odyssey* of Homer (c. 900–810 B.C.), in which the protagonist Odysseus entrusts the education of his son Telemachus to his friend, named Mentor. A mentor is a trusted counselor or guide, often someone older and more experienced, who imparts valuable wisdom to help another person grow and mature.

The Old Testament is filled with mentoring relationships:

- Jethro the wealthy livestock owner helped his overworked son-in-law Moses learn to delegate authority (Ex. 18:1–27; see also "Practical Principles for Leadership" at Ex. 18:13–23 and "A Workaholic Intervention" at Ex. 18:18).
- Deborah, judge over Israel, summoned Barak to military leadership and pushed him to victory over the Canaanite king Jabin, securing forty years of peace (Judg. 4:4–24; see also Deborah's profile at Judg. 4:4 and Barak's profile at Judg. 4:6).
- Eli, a priest of the Lord who failed as a father, successfully raised young Samuel to succeed him (1 Sam. 1:1–3:21; see also Eli's profile at 1 Sam. 1:9 and Samuel's profile at 1 Sam. 3:1).
- The prophet Elijah oversaw the demise of Ahab and Jezebel, then passed his office on to young Elisha, who received a double portion of his spirit (2 Kin. 2:1–15; see also Elijah's profile at 1 Kin. 17:1 and Elisha's profile at 2 Kin. 2:3).

Mentoring relationships helped shape leading New Testament figures as well. Barnabas, a wealthy land owner in the early church, became an advocate and guide for Saul, the former enemy and persecutor of Christians (Acts 9:26–30; see also "Son of Encouragement" at Acts 4:36, 37 about Barnabas). In part because of the coaching and encouragement he received from Barnabas, Saul (later called Paul) became a central figure in the early church's efforts to spread the gospel. Paul went on to become a mentor to several other early Christians, notably Timothy, the young pastor of the church at Ephesus (see the introductions to 1 and 2 Timothy; see also the diagram below).



These illustrations and others from Scripture show four significant functions of a kingdom mentor:

1. *Mentors actually care*. They look for what they can give rather than what they can get. Yet they still value what they can learn from their protégés. They personify Paul's admonition to look out not only for their own interests but also for the interests of others (Phil. 2:4). See also "Kingdom-Style Mentoring" at 2 Timothy 2:2.
2. *Mentors pass along wisdom, skills, and more*. Their modeling and coaching eventually lead to handing responsibility over to their followers. Kingdom mentors strive to make their disciples even more capable than they themselves have been (Matt. 10:25).
3. *Mentors correct their followers*. Barnabas challenged Paul's negative attitude about John Mark and urged him to take the young disciple along on a second missionary journey (Acts 15:36–39). Paul later changed his perspective and asked Timothy to bring John Mark to him (2 Tim. 4:11). Kingdom mentors do not shy away from confrontation.
4. *Mentors make meaningful connections*. Saul's entrée into the early church community was Barnabas (Acts 9). Kingdom mentors introduce their protégés to relationships and resources that will further their development and increase their opportunities for growth and success.

When experienced followers of Jesus make the commitment to mentor Christians younger in the faith, they yield powerful results.

Individuals and entire communities benefit when the gospel transforms lives. Saul's conversion, for example, started a chain of mentoring relationships that extends through the rest of the New Testament, as can be seen on the accompanying diagram.

More: *To learn more about mentoring relationships in the Bible, see "Old Testament Mentors" at 2 Kin. 2:13. Mentoring can mean the difference between success and failure in a person's life. See "Indispensable Role Models" at 2 Chr. 24:17–20.*

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Barnabas: A Model of Mentoring

Acts 9:27

Barnabas offered a clear demonstration of kingdom mentoring. As a model mentor, he . . .

- Befriended Saul (Paul) as a new believer (Acts 9:26, 27).
- Recruited a forgotten Saul from his home in Tarsus to a year-long project of helping him stabilize a new gathering of multiethnic Christians at Antioch (11:25, 26).
- Helped organize a team of leaders in prayer, fasting, and decision-making. The result was his launching out with Paul to spread the gospel to the West (13:1–3).
- Moved Paul to the forefront of leadership. "Barnabas and Saul" (13:7) became "Paul and his party" (13:13).
- Resisted ethnic hostility, personal attacks, and idol worship (13:46–14:20).
- Corrected misguided attempts at Lystra to revere him and Paul as gods (14:8–18).
- Took the lead with Paul in defending Gentile disciples before the Jerusalem church council (15:1–4, 12).
- Stood up to Paul's negative opinion of young John Mark (15:36–38).
- Gave John Mark a second chance, taking him along to Cyprus (15:39). He was vindicated years later when Paul described John Mark as "useful to me for ministry" (2 Tim. 4:11).

More: *For more Bible illustrations of godly mentoring see "Old Testament Mentors" at 2 Kin. 2:13. Learn how Barnabas got his name in "Son of Encouragement" at Acts 4:36, 37.*

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Cornelius
Acts 10:1

Home: Stationed in Caesarea, Rome's administrative center in Palestine.

Occupation: Centurion, a Roman officer who oversaw 100 soldiers; as head of the Italian Regiment, he probably had some 600 men under his command.

Best known as: The second recorded Gentile convert to Christianity (after the Ethiopian treasurer). A vision from God led him to fetch Simon Peter from 36 miles away.

Think About It: *How can you know if a vision is from your own mind or from the Spirit of God?*

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Ethnic Prejudice—Followed by Resolution in Christ

Acts 10:34

While God never shows partiality, people often do. Luke punctuates his Acts account with incidents of ethnic prejudice—followed by their resolution in Christ. He shows that the door of faith is open to the whole world, both Jews and Gentiles.

Acts 1:8	Jesus sends His followers “to the end of the earth.”
Acts 2:5–12, 37–41	3,000 Hellenist Jews from throughout the Roman world come to faith at Pentecost.
Acts 6:1–7	Hellenist and native-born Jews reconcile. Stephen, Philip, and other Hellenist leaders emerge.
Acts 8:1, 4	Persecuted believers tell their story as they scatter from Jerusalem throughout Samaria.
Acts 8:5–8	Philip preaches the gospel to the Samaritans and multitudes respond.
Acts 8:14–17, 25	Peter and John visit new Samaritan believers, pray for them to receive the Spirit, and begin preaching in Samaritan cities.
Acts 8:26–40	Philip meets an official from Ethiopia and leads him to faith.
Acts 10:1–48	Peter baptizes Cornelius, a Roman centurion; relatives and close friends join him after seeing the Spirit at work.
Acts 11:19–26	The gospel spreads to Antioch and a multiethnic church is born.
Acts 13:1–14:26	Barnabas and Saul (Paul) take the gospel to Asia Minor, preaching first in synagogues before turning to the Gentiles.
Acts 15:1–33	A meeting at Jerusalem resolves the controversy over including Gentiles in the church.
Acts 16:1–4	Paul recruits Timothy, a young believer from a multiethnic and multifaith family.
Acts 17:16–34	Paul preaches to the intellectuals at Athens, and some respond in faith.

Acts 18:5–11	Paul speaks to the Gentiles at Corinth, establishing a multiethnic church.
Acts 21:17–36	Paul explains his Gentile ministry to the Christians at Jerusalem; he brings Greeks into the temple, causing a riot.

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Ethnic Walls Break Down

Acts 10:44, 45

Acts 10 outlines a major breakthrough for the gospel in race relations. Since the first days of the church, animosity between Jews and Gentiles had kept the apostles from taking the news about Jesus beyond their own familiar world. But when Peter met Cornelius, an officer of Rome's occupation troops in Palestine, two transformations took place. Cornelius, his family, and his friends came to faith in Christ, and Peter at last realized that God was bringing Gentiles into the church—with or without his approval.

God could have used Philip the Evangelist (see "Four Glimpses of Philip" at Acts 8:5–13) to carry the gospel to Cornelius. Caesarea was Philip's hometown, and this Greek-speaking man had proven his ability to cross ethnic lines. But God called Peter to bring His message to the Roman centurion, and the barriers that had long stood in Peter's heart began to crumble.

How Peter Saw Cornelius the Centurion

When Peter looked at Cornelius, he saw . . .

- A temporary resident of Caesarea, the Roman military capital of Palestine (10:1).
- The commander of at least one hundred Roman (enemy) troops (10:1).
- The head of the Italian Regiment (10:1).
- A Gentile (10:1).
- A man who was as spiritually unclean as the forbidden animals of the Old Testament dietary laws (10:11–16).

- A foreigner he could not visit without breaking rabbinic law (10:28).
- An uncircumcised man unfit to share a meal (11:3).

To Peter these factors disqualified Cornelius from serving him dinner, let alone coming to faith. But Peter was locked into what amounted to a Jewish gospel.

God had always wanted the Israelites to treat their Gentile neighbors with respect (Num. 35:15; Deut. 10:19; Ezek. 47:2). But He also charged His people to shun pagan practices, especially idolatry (Lev. 18:24–19:4; Deut. 12:29–31), and with few exceptions, intermarriage was condemned (compare Ex. 34:16; Deut. 7:3; Ezra 9:12; 10:2–44; Neh. 10:30). This was based on religion, not on race or ethnicity.

Jews were consumed with maintaining their moral purity, and rabbinic tradition made strict separation from Gentiles the rule. Four hundred years of Greek and Roman oppression further hardened Jewish resolve to avoid contact with foreigners whenever possible. Because Peter and other Jewish believers brought these attitudes with them into the church, they found it almost impossible to reach out to Gentiles.

How God Saw Cornelius

God had an entirely different view of Cornelius. The Lord saw that he was . . .

- Devout (Acts 10:2).
- A God-fearing person—as was his household (10:2).
- Generous to the poor (10:2).
- A man whose prayers and alms were welcomed by God (10:2, 4).
- Obedient to God's angel (10:7, 8).
- Cleansed by God, so no longer unclean (10:15).
- A man who was crucial for Peter to meet (10:5, 19, 20).

God was ready to throw the doors of faith wide open to Gentiles: "What God has cleansed you must not call common," He told Peter (10:9–16). Any person who came to Christ was clean in every way.

But Peter was confused. Should he break with his culture and visit this Gentile, violating social codes that were handed down as if they were God's law? He had at least a couple days to think through the situation as he walked to Caesarea to meet Cornelius. His emotional struggle is obvious in his first words to the assembled group: "You know how unlawful it is for a Jewish man to keep company with or

go to one of another nation" (10:28). But God broke down the wall in Peter's heart by pouring out the Holy Spirit on these Gentile believers (10:44, 45).

Peter's New Perspective

Listen to the apostle's marvelously changed view:

- "In truth I perceive that God shows no partiality" (10:34).
- "But in every nation whoever fears Him . . . is accepted by Him" (10:35).
- "Jesus Christ . . . is Lord of all" (10:36).
- "Whoever believes in Him will receive remission of sins" (10:43).
- "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" (10:47).
- "God gave them the same gift as He gave us when we believed" (11:17).
- "Who was I that I could withstand God?" (11:17).

Breaking Down Modern Barriers

The incident at Caesarea was not the first time early Christians had to deal with ethnic issues, and attitudes of prejudice and legalism trouble the modern church as much as they did those first followers. We sometimes create wrenching controversies by confusing cultural biases with biblical mandates. But it is a biblical essential that Christians eagerly seek out all people, see them from God's perspective, love them for the gospel's sake, and rejoice over all who respond in faith. To wall ourselves off because of fear or prejudice turns us away from God's compassionate heart.

More: *For more on ethnic strife in the church, see "Ethnic Prejudice Confronted" at Acts 6:2–6. Peter's visit with Cornelius builds on an earlier encounter with Samaritans. See "Why the Reluctance?" at Acts 8:4–25.*

Think About It: *The Sunday worship hour is one of the most segregated hours of the week. Why? How will we cross barriers as Peter did?*

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Resolving Conflict
Acts 11:2–18

Conflict happens. Peter's report of his visit to Cornelius aroused hostility and opposition among some of the Jewish Christians at Jerusalem. They found his behavior in Joppa—socializing with the hated and feared Gentiles—totally unacceptable, even scandalous. But Peter responded with a clear, honest description of what happened (Acts 11:4–17). He filled in gaps in their understanding and gently explained his activities. The result was not only understanding but acceptance and approval of the new converts (11:18).

People around us need that kind of gentle advocacy, interpretation, and persuasion. We can introduce grace and truth into the space that separates adversaries.

More: *Peter had to reinforce his points in a later meeting in Jerusalem. See "Controversy in the Early Church" at Acts 15:1–21.*

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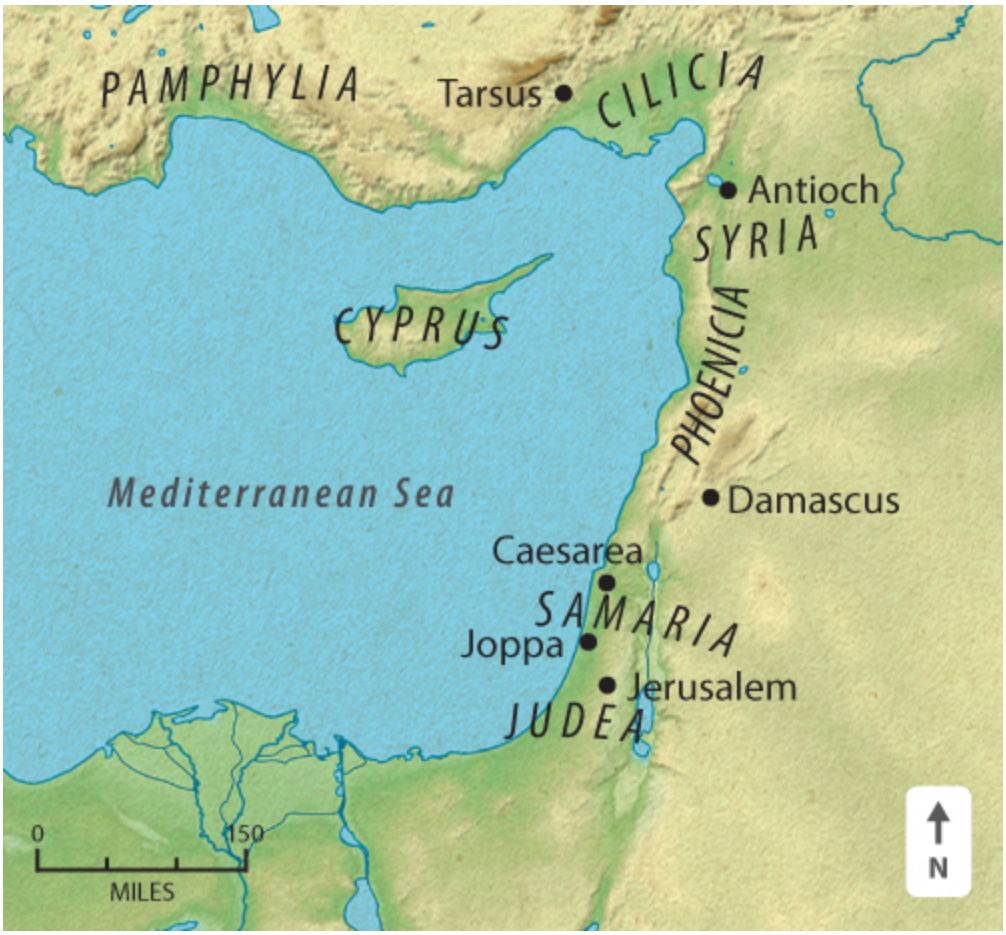
The Gospel Spreads Beyond Palestine
Acts 11:19–26

Although the apostles remained in Jerusalem, the majority of Christians were scattered elsewhere as Saul and other persecutors mounted deadly attacks following Stephen's death (Acts 8:1–3; 9:1; 22:4, 5; 26:10, 11). As these refugees searched for places to rebuild their lives, some shared the gospel only with Jews. But Greek-speakers, like those from Cyprus and Cyrene (modern-day Libya), readily crossed ethnic barriers, especially at Antioch. What actions on your part would lead people to say that you readily cross ethnic barriers?



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Churches Unlock Communities

Acts 11:22

Christianity eventually prevailed as the dominant worldview and social force of the Roman world in part because the people of the movement planted churches in dozens of the empire's major cities. By the end of the first century, Christians had spread the gospel by establishing visible, strategic communities in cities such as Antioch (Acts 11:22, 26; see also Antioch's profile at Acts 13:1). These Christians stood out from their surrounding culture in their beliefs

and values, yet they engaged their surrounding culture in their daily lives and work.

The New Testament word for church is *ekklēsia* (“assembly” or “congregation”). The *ekklēsia* was a public assembly called by a herald to discuss legal issues and make community decisions. Paul faced such a gathering at Ephesus, where the town meeting broke into a riot (19:32–41). *Ekklēsia* always referred to people—first to the citizens of a city and later to gatherings of Christians. There is no evidence that it referred to a church building before the fourth century A.D.

Eight times out of ten, the New Testament uses the word *ekklēsia* to refer to all of the disciples of a specific city, such as “the church that was at Antioch” (13:1) or “the church of God which is at Corinth” (1 Cor. 1:2). Elsewhere the term encompasses all Christians in all times and places, in what is often called the universal or catholic church (Eph. 1:22; 3:10, 21; 5:23–32).

Christians who came together in these assemblies did not check out of society. Nor did they form congregations that competed with each other for members. They instead lived and worked as members of a larger Christian community and related to other nearby followers as members of a common family in Christ. This radical concept was so extraordinary that by the end of the second century, one author wrote the following:

> Christians are not distinguished from the rest of mankind by either country, speech, customs; the fact is, they nowhere settle in cities of their own; they use no peculiar language; they cultivate no eccentric mode of life. . . . Yet while they dwell in both Greek and non-Greek cities, as each one’s lot was cast, and conform to the customs of the country in dress, food, and mode of life in general, the whole tenor of their way of living stamps it as worthy of admiration and admittedly extraordinary.

The remarkable reputation of early Christians compels us to ask what we will be remembered for—divisions and conflict that distract us from our purpose, or a unity that brings us together to unlock communities for Christ.

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A New Name for a New Way
Acts 11:26

As Jesus' followers grew into a movement, they began to be called "the Way" (Acts 9:2; 19:9, 23; 24:14, 22). The name probably began as a reference to Christ's statement, "I am the way" (John 14:6). Most members of the Way had Jewish roots. When Antioch saw an infusion from other ethnic groups, however, no one knew what to call the multicultural body.

Old ethnic designations—Jews, Greeks, Romans, Gentiles—no longer fit. The Antiochians seized on the one factor that united the diverse community—Christ. Actually, the term *Christian*, or Christ-follower, began as a sarcastic put-down (Acts 11:26). But the name stuck and became a badge of honor.

Sadly, the term *Christian* has in recent times again become treated as an insult in popular culture. Some blame the liberal mindset of modern society for looking down on Christians as uptight, naive fanatics with outdated ideas that are irrelevant to modern life. And that mindset is probably partly to blame. But it *would* be naive to assume that Christians are not also at least partly responsible for damaging their own public image. The early Christians also lived in a liberal age, yet by the second century A.D. they had earned a reputation for being relatable, relevant, and "worthy of admiration" (see "Churches Unlock Communities" at Acts 11:22).

Jesus Himself warns us that since we are not of the world, the world will hate us just as it hated Him (John 15:18–25). However, this does not give us permission to act in ways that invite hate, or to hate the world back. Jesus certainly doesn't (3:16). What we are supposed to do, however, is win people over to Christ. How might we live in such a way as to get the world's attention for all the *right* reasons? How might we, through our everyday actions, reflect the glory of the kingdom of God?

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The Antioch Model
Acts 13:1–3

First-century Christians made regular pilgrimages to Jerusalem. They met annually in the Upper Room. But it was the city of Antioch, not Jerusalem, that became the center of early Christianity. What developed there could be a model for modern churches.

Antioch was racially diverse and culturally pluralistic. When persecuted Christians arrived there (Acts 11:19–20), they had to struggle to find ways to make the gospel meaningful for disparate groups. Four factors led to their success.

1. *They refused to tolerate ethnic divisions*. The dominant groups of the Antioch population—Greeks, Syrians, Africans, and Jews—were literally walled off from each other (see Antioch's profile at Acts 13:1). But the gospel breaks down separation and hostility (Eph. 2:14–22) and brings people together in Christ.
2. *They elevated multiethnic leadership*. The church deployed pastors, teachers, and evangelists who represented their community's composition. Notice the cross-section represented by church leadership in Acts 13:1:

   - Barnabas, a Hellenist from Cyprus raised in a priestly family. He was the first major leader of the group (4:36; 11:22, 23).
   - Simeon (Niger), an African (13:1).
   - Lucius of Cyrene, also of African descent (13:1).
   - Manaen, a childhood companion of Herod Antipas (the ruler who killed John the Baptist; Mark 6:17–28), perhaps even a relative and certainly a privileged member of society (13:1).
   - Saul (Paul), a Hellenistic Jew from Tarsus who possessed rabbinical training and Roman citizenship. Barnabas intentionally recruited this young, untried leader (11:25, 26; 13:1).

3. *They deployed teams to tell the story of Jesus*. Paul used Antioch as his base for three missionary tours (13:1–3; 15:36–41; 18:22, 23). Antioch was also a crossroads for travelers from the Tigris-Euphrates River Valley to the east, Asia Minor to the north, and Egypt to the south. The church's location facilitated constant international outreach.
4. *They joined together to perform acts of compassion*. A famine in Judea became an opportunity for the multiethnic Christians at Antioch to serve their predominantly Jewish brothers to the south (11:27–30). Paul recognized how these projects could unite disconnected churches. "Remember the poor" became a cry that brought together Christians at Ephesus, Corinth,

Thessalonica, Galatia, and Rome with their sisters and brothers in Jerusalem (20:17, 18, 35; 2 Cor. 8:1–9:15; Gal. 2:10).

Antioch became an ideal model for how the church can function in an environment of diversity and cultural pluralism.

Think About It: *How will you imitate the above four actions in your church? Who will you invite to join you in each?*

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A Governor Believes

Acts 13:7

Sergius Paulus was one of a several government officials in Scripture who turned to God while in office or served Him from positions of civic responsibility.

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Paul

Acts 13:9

Also known as: Saul, his Jewish name, perhaps given as a tribute to Israel's first king, who, like his family, was from the tribe of Benjamin. Called Saul prior to his conversion; Paul may have been his Roman name.

Home: Born at Tarsus; brought up in Jerusalem; settled in Antioch of Syria but traveled throughout the Roman empire with extended stays at Corinth and Ephesus.

Family: Born a Roman citizen, meaning that his father, a Pharisee, was a Roman citizen before him. Luke mentions a sister and her son.

Occupation: Tentmaker by trade; trained as a Pharisee under Gamaliel; became the Jewish Council's chief agent of anti-Christian activity; later, became a leader in the church, its most well-known and widely traveled spokesperson, and a major New Testament writer.

Life-changing experiences: Witnessing Stephen's defense before the council and subsequent execution by stoning (Acts 7:1–8:1); meeting Christ on the Damascus road, which led to his conversion and call as an apostle (9:1–31; Gal. 1:1–24).

Best known as: The zealous persecutor of Christians who became a disciple of Jesus and the apostle to the Gentiles.

Think About It: *Any change God makes in you is good and dramatic. Name a few ways He has equipped you to do what He wants you to do.*

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Saul's Power of Ideas

Acts 13:9

Though born at Tarsus, Saul was raised at Jerusalem "at the feet of Gamaliel," the most illustrious rabbi of the day (Acts 22:3) and a highly respected member of the Jewish Council (5:34; see also "Stephen's Trial and Murder" at Acts 6:12). Saul took part in technical training in the Law that prepared him to join the Pharisees, the religious elite of Judaism. The rigorous course of study often began at age fourteen and continued to the age of forty.

Saul apparently was a capable student. He outstripped his peers in enthusiasm for ancestral traditions and zeal for the Law (Phil. 3:4–

6). Gamaliel likely opened the door for him to observe the council, meet its principals, and understand its inner workings.

Saul happened to be present when the conflict between the council and the early church reached a head with the stoning of Stephen (Acts 7:57–8:1). He had likely also witnessed earlier encounters between the council and members of the Way (4:5–18; 5:17–40). But the incident with Stephen seems to have set him on a mission to hunt down and destroy as many Christians as he could (8:1–3).

Ironically, the same background that made this man a persecutor of Christians also prepared him to become their leading spokesperson. Known at first by his Jewish name, Saul, perhaps given in memory of Israel's first king, he was called Paul after his conversion on the road to Damascus (9:1–31).

Devout, energetic, outspoken, stubborn, and exacting, Paul created far more trouble for the Jews than he ever did for the Christians—not through violence but through the power of ideas. He lived with a price on his head as his former allies sought to silence him for good (9:23–25, 29; 23:12–15; 2 Cor. 11:26, 32, 33).

The greatest irony of Paul's life was in his calling to be the apostle to the Gentiles (Acts 9:15; Gal. 1:16; 2:7–9). Paul had been a Pharisee, a title that means "to separate." Some Pharisees refused to eat with non-Pharisees for fear of being "contaminated" by food not rendered ritually clean. They also cut themselves off from women, lepers, Samaritans, and especially Gentiles (or "foreigners").

For Paul to take the gospel to the Gentiles was a complete reversal of his life and a total departure from his background as a Pharisee. There were at least four people who helped him make this dramatic change:

- *Ananias*. This brave disciple met with Paul in the midst of his conversion, then baptized him, thus welcoming Paul into the faith that would totally reshape his worldview (see his profile at Acts 9:10).
- *Barnabas*. Like Paul, he was a Hellenist Jew. He embraced and mentored Paul when no one else would come near him (see his profile at Acts 4:36, 37).
- *Priscilla and Aquila*. These fellow tentmakers joined Paul in business at Corinth and likely discussed the faith and its implications with Paul just as they did with Apollos (see their profile at Rom. 16:3–5).

Paul became Christianity's leading evangelist and theologian. But as his status in the church rose, his perspective on himself became

far more humble. He shifted from seeing himself as an important Christian leader to calling himself "the least of the apostles" (1 Cor. 15:9). Later he realized that he was capable of "nothing good" (Rom. 7:18) and was "less than the least of all the saints" (Eph. 3:8). In the end he described himself as the "chief" of sinners (1 Tim. 1:15) and threw himself on God's mercy and grace. The fearsome Pharisee of Pharisees became the fearless apostle to the Gentiles whose credo was "To live is Christ, and to die is gain" (Phil. 1:21).

More: *Paul's transformation into the apostle to the Gentiles took at least ten years as he reevaluated his cultural perspectives and brought them in line with God's heart for the world. See "Even Those Who Fall Short Can Be Spiritual Giants" at Gal. 1:11–24 and "An Extremist Transformed" at Gal. 1:13–17. Similar to Paul's conversion experience, the pastor C. H. Spurgeon recalled, "Long before I began with Christ, He began with me."*

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Controversy in the Early Church

Acts 15:1–21

Acts 15 describes a simmering controversy that finally boiled over. It was around A.D. 48, and Paul and Barnabas had just returned to Antioch after their first missionary journey. They reported the amazing news that God had brought Gentiles to faith in Jesus (Acts 14:26, 27). Then men who claimed to speak for the church in Judea arrived with a disturbing message: Gentiles must become Jews in order to be saved. They must reject their own backgrounds and accept the tenets of Jewish religion and culture.

If what they said was the truth, then half the disciples at Antioch were not Christians. Neither were a majority of new followers in churches Paul and Barnabas had planted in Pisidia and Galatia. No wonder the argument created tension and bitterness (15:2, 6, 7, 24).

The dispute was not quickly resolved. Paul reported that Peter went along with the false teachers' errors. Even Barnabas was swayed (Gal. 2:11–16). The crisis grew so severe that Paul,

Barnabas, and others journeyed to Jerusalem for a full-blown debate in the presence of the apostles and elders. The discussion hung on three crucial presentations:

1. Peter's reminder of his meeting with Cornelius (Acts 10:1–48), when God gave the Holy Spirit to Gentiles.
2. Barnabas and Paul's account of their recent travels through Asia Minor, a journey in which God worked miracles among the Gentiles.
3. James's conclusion that these events correlated with the prophetic words of Amos 9:11, 12.

As Paul later communicated in his letter to the Galatians, the conclusion reached was that "there is neither Jew nor Greek . . . slave nor free . . . male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

Despite the fact that the young church managed to avert a split between Jewish and Gentile factions, the issues of Acts 15 still trouble us. That ancient scene points out how difficult it is to separate our culture and worldview from our grasp of the gospel. The church often finds security in familiarity and excludes anyone who differs. Diversity feels uncomfortable. But Acts 15 shows us how to speak up and resolve our concerns honestly and biblically.

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Faith Meets Culture

Acts 15:6

As the gospel expanded "to the end of the earth" (Acts 1:8), the first evangelists came across cultures that challenged what had become the conventional beliefs and practices of the Christian movement. Their findings required the church to bring together a diverse body to sort out issues of faith and culture.

As we struggle to work out the relationship between faith and culture today, we must keep in mind that the world contains a wide variety of people who face a wide variety of circumstances and who respond to God in a wide variety of ways. Some controversies between us involve "truth issues." Others are "love issues." Many

might involve both truth and love. Truth issues call for a clear understanding of Scripture and listening. Love issues require people skills and repeated expressions. The situation in Acts 15 obliged the early church to deal with both.

What issues in the modern church come down to truth? What circumstances demand our loving communication over legitimate differences of opinion and practice? What issues demand us to grow in both truth and love?

More: *There is one Lord and one faith, but there are many expressions of faith lived out. See "Faith in Context" at Ezek. 22:15.*

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Diverse Opportunities for a Diverse Church

Acts 15:22–35

In many nations and especially in the western hemisphere, the church faces an increasingly pluralistic society, and it is highly unlikely we will ever return to a uniform culture, if that ever existed in the first place. But the Book of Acts shows that Christianity can thrive in this new world. The response of the apostolic council at Jerusalem to an influx of Gentile believers demonstrates that Christians must allow for cultural differences if they want their churches to survive.

The collections of people who responded to the gospel and banded together in the first century defy modern market research and principles of church growth. Modern thinking holds that groups of people with similar sociological backgrounds grow larger more quickly than ones with different backgrounds. Some argue that like attracts like, so churches should target people of the same race, demographic profile, and socioeconomic status.

The untidy collection of Christians in Acts upends that idea. Diverse churches sprouted up spontaneously and deliberately in response to God's grace.

Diverse Backgrounds

The first Christians . . .

- Came from all classes of society, from the wealthy and privileged to the destitute, including beggars, slaves, and even criminals.
- Represented the diverse cultures of the day—Roman, Greek, Hebrew, African, Arab, and more.
- Varied widely in political allegiances and power. Government, military, and civic leaders joined reactionaries, revolutionaries, and displaced refugees.
- Developed leadership that was male and female, old and young.
- Came from every kind of religious tradition—pagan sorcery and mystery cults, Greek and Roman mythology, idol worship, Judaism, and more.

Diverse Abilities

The early believers were . . .

- Landholders such as Barnabas (Acts 4:34–37), Ananias and Sapphira (5:1–11), Mnason (21:16) and Publius (28:7–10).
- Health care workers such as Luke (Acts 1:1; see also Col. 4:14; 2 Tim. 4:11).
- Lecturers and teachers such as Stephen (Acts 6:8–10), Philip (8:4, 5), Priscilla and Aquila (18:26), and Apollos (18:24–28), as well as Peter, Paul, and the other apostles.
- Government officials, military personnel, and civic leaders, including the Ethiopian treasurer (8:26–40), Saul (Paul; 8:3; 9:1, 2; 26:9–11), the centurion Cornelius (10:1–48) the proconsul Sergius Paulus (13:6–12), a Philippian jailer (16:22–34), Dionysius (17:34), and Crispus (18:8).
- Merchants and tradespeople such as Saul, who was a tentmaker (Paul; 18:3); Dorcas, who may have worked in the tailoring and garment industry (9:43); Simon, a leather tanner (9:43); Lydia, a woman who manufactured, imported, and exported clothing for the rich (16:13–15, 40), and the tentmakers Priscilla and Aquila (18:2, 3).

Diverse Contributions

The church offered . . .

- Advocacy by Barnabas on behalf of Saul (9:26, 27); by Paul and Barnabas on behalf of a slave girl to free her from oppressive masters (16:16–21); and by Ephesian believers on behalf of Apollos (18:27, 28).
- Charity and hospitality, often anonymous and large scale, to meet both social and spiritual needs (2:45; 4:32; 11:29, 30; 28:13–15).
- Ethnic reconciliation as deacons acted on behalf of neglected widows (6:1–6); as Philip carried the gospel across ethnic barriers (8:4–17, 26–40); as Peter met with the Gentile Cornelius and defended his actions to Jewish leaders at Jerusalem (10:1–11:30); as Paul and Barnabas brought together Gentiles and Jews at Antioch in Pisidia (13:46–52); as the council at Jerusalem accepted Gentiles as equals in the faith, sending Judas and Silas as emissaries to welcome them (15:1–35); as Paul recruited Timothy to spread the gospel (16:1–5).

The early church was a diverse, grass-roots movement that drew people together in innovative ways. It moved them toward one another and out into their communities in service and love. Like the early church, the modern body of Christ exists in a pluralistic society full of opportunities for unparalleled innovation and growth.

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Silas

Acts 15:34

Also known as: Silvanus (another form of Silas), meaning “Person of the Woods.”

First noticed as: One of four Jerusalem church leaders named to write and deliver to Antioch a pivotal decision on the status of

Gentile converts (Acts 15:22).

Best known as: Paul's traveling companion on his second missionary journey after the apostle rejected John Mark (15:36–41). Silas's Roman citizenship and ties to the Jerusalem church proved useful to their work. Silas also became Paul's writing assistant and was imprisoned with Paul at Philippi on the night when the Philippian jailer and his family believed and were baptized (16:16–34).

Think About It: *Name ways you create companionship. Then thank another Christian who shows companionship to you.*

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When to Give a Second Chance

Acts 15:37–39

The story of John Mark shows how important it can be to give someone a second chance, and to discern when to give that chance.

Spurned by Paul for going home to Jerusalem instead of continuing on a journey to Asia Minor (Acts 13:13; 15:38), John Mark was fortunate to have Barnabas, an expert mentor (see "Son of Encouragement" at Acts 4:36, 37). Just as he had done for Paul when everyone else shunned him, Barnabas took John Mark home with him to Cyprus, where he nurtured him personally and spiritually.

Because of Barnabas, John Mark turned out to be a unique gift to the church. He became Peter's valued associate and probably traveled with him to Rome. Tradition says that he composed his Gospel there by writing down Peter's memories of Jesus' life and teaching.

Paul later affirmed John Mark's value. Late in life, he wrote to Timothy and urged him to "get Mark and bring him with you, for he is useful to me for ministry" (2 Tim. 4:11). Indeed he was. Early church tradition says that John Mark was the first evangelist to Alexandria and its first bishop. He won many followers for Jesus there.

Think About It: *Barnabas did not just send John Mark back out there; he took him home and nurtured him personally and spiritually. What training have you needed and who provided it? Or who will you ask to show you what you need and then to train you?*

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John Mark
Acts 15:37

Not to be confused with: John, one of the Twelve and a close friend of Jesus.

Family: Son of Mary, who owned a house in Jerusalem where the church often prayed; relative of Barnabas. Peter affectionately referred to Mark as his "son" (1 Pet. 5:13).

Background: Came from a family wealthy enough to own a large home with at least one servant. They frequently hosted Christian gatherings.

Best known for: Leaving Paul and Barnabas on their first preaching tour after visiting Cyprus (Acts 13:13); later writing the Gospel that bears his name, Mark.

Think About It: *John Mark is an excellent example of someone who made mistakes but came back to create great good. What keeps you from trying again? Why will you persist and who will help you do it?*

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Paul Sees Potential

Acts 16:1–3

Paul recruited Timothy to accompany him on the very trip for which he had just rejected John Mark (Acts 15:37–41). To understand what Paul saw in the young man from Lystra, see the introductions to 1 and 2 Timothy. Timothy eventually took on the major assignment of leading a multiethnic church at Ephesus. See "Kingdom Mentoring" at Acts 9:26–30.

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Paul's Urban Strategy

Acts 16:4

Iconium. Lystra. Derbe. Philippi. Ephesus. Corinth. Antioch. Athens. To us those are probably just dots on a map. But they were major cities of the Roman empire, centers of influence that attracted Christian messengers like Paul. He brought the news about Jesus to these cities' marketplaces, arts communities, academies, councils, courts, prisons, temples, and synagogues.

Paul was from the beautiful coastal city of Tarsus, "no mean city" as he described it. At some point he left that city of half a million residents, because he was raised in Jerusalem, one of the largest cities in the empire. So he was no stranger to city life. As we see his work in retrospect, it's obvious that he preferred working in urban centers, a strategy that offered several advantages:

- *He could use a common language*. Among rural peoples, older ethnic languages prevailed, but multicultural city dwellers spoke to each other in *koinē* ("common") Greek.
- *He could expect heightened receptivity*. Then, as today, inhabitants of urban locales were perhaps more likely to entertain new ideas and consider change.
- *He could multiply his influence*. Large communities stood at the crossroads of communication and commerce, so they amplified the Christian message far beyond city limits.
- *He could impact multiple ethnic groups*. The gospel is inclusive and multiethnic, uniting people of every background. Cities forced people into close proximity—Jews and Gentiles, men and women, rich and poor. But the message of Christ brought them together in love.
- *He could reach the workplace*. As a tentmaker Paul identified with the vast numbers of artisans who populated Roman cities. Urban areas were often divided into districts according

to crafts, and workers formed guilds to enhance their trades. Paul used these coalitions to spread the message.

- *He could count on the Roman legal system*. Paul believed that his message was relevant to the political, economic, and religious institutions of his day. As a Roman citizen, he demanded justice. He used the empire's courts to attract a wider audience for the gospel.

Paul intentionally went to cities, proclaiming a gospel with implications for every listener. He understood that the news about Jesus Christ spoke not only to private individuals but to public society as well. He would likely urge us today to pay attention to our cities. Our influence in our communities can build on a careful study of Paul's strategy.

More: *One of the best models for inclusiveness in the church can be found in the congregation at Antioch (see "The Antioch Model" at Acts 13:1–3). Christianity conquered Rome by establishing dozens of churches by the end of the first century. See "Churches Unlock Communities" at Acts 11:22.*

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The Trade in Purple

Acts 16:14

Lydia's hometown of Thyatira thrived by manufacturing and trading in purple, for which it was renowned in the Roman world. The most expensive of dyes and a mark of wealth or royalty, purple came from the murex, a shellfish found only along the northeastern Mediterranean coast. A quarter million mollusks were required to make an ounce of the dye, which partly accounted for its staggering price. Purple cloth ranked in value with gold and was considered vital not only for adorning emperors and temples but for paying tribute and as a currency in international trade. During Old Testament times, purple was used in several features of the tabernacle (for example, Ex. 26:1, 31, 36) and the temple (for example, 2 Chr. 3:14).

We do not know when Lydia relocated to Philippi, but it was a smart business move. A Latin inscription found in the city mentions the economic importance of the dyeing trade. Philippi was the leading Roman colony of the region, set on the major east-west highway connecting Europe to the Middle East. Its people were known for trying to outdo Rome in dress and manners.

Lydia probably belonged to a guild of dyers. Guilds were professional associations that sometimes involved pagan customs and practices such as worship of the trade's patron god. Lydia's conversion did not change her occupation, but it radically altered her loyalty. Her business contacts likely introduced Paul to Macedonia's powerful elite.

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Families of the Early Church

Acts 16:31–34

Among the first people to join the Christian movement in the West were the Philippian jailer and his entire family. Families played an important role in the gospel's spread during the church's early years. Acts and the New Testament letters often show acceptance of faith as the decision of an entire family or clan.

Family Name	Description
• Ananias • His wife Sapphira	These landowners in the early church saw the praise heaped on Barnabas for selling his property and donating the proceeds to the movement. They sold their property and told Peter they were donating the funds. When their conspiracy to keep part of the money was uncovered, the Holy Spirit struck them dead.
• Philip • His four daughters	Philip was one of seven men selected to manage the delivery of food to widows. As an evangelist, he crossed ethnic barriers by taking the gospel to

	Samaria and witnessing to an Ethiopian official. He later hosted Paul and other travelers at his home in Caesarea, where his four daughters prophesied.
Simon	This tanner of Joppa hosted Peter at his home during the apostle's momentous trip to Caesarea to share the gospel with Cornelius, a Gentile centurion.
• Mary • John Mark, her son • Rhoda, their maid	This woman of means made her home available as a center of Christian activity in Jerusalem. When Peter was released from prison, he went to her house, where disciples were meeting to pray. John Mark traveled with his cousin Barnabas, Mary's nephew, and later wrote the earliest surviving narrative of Jesus' life and teachings.
Barnabas	This landowner, donor, and leader of the early church brought Saul into the circle of believers, mentored him, and worked with him to extend the movement. He also mentored and defended John Mark. At Antioch, he helped stabilize a new church that crossed ethnic barriers.
• Eunice • Her mother Lois • Eunice's son Timothy • His unnamed father, a Gentile	A Jewish mother and grandmother instilled faith in Timothy, the product of a Jewish-Gentile marriage. Chosen and mentored by Paul, he became a pastor and coworker in spreading Christianity.
• Lydia • Her household	This upscale garment dealer from Philippi, along with her household, became the first European Christians. Likely a Gentile, she hosted Paul and other travelers at her home, risking social and economic pushback but helping to found a church.
• A jailer of Philippi • His household	Shaken by the apparent escape of his prisoners, this man was about to take his own life when Paul and Silas told him how to be saved. His entire family believed and he welcomed the apostles into his home.
• Priscilla • Aquila, her husband	This couple, possibly a marriage between a Roman woman and a Jewish man, became partners in manufacturing tents with Paul. Together they mentored a teacher named Apollos. They also helped

	lead congregations at Corinth, Rome, and Ephesus, at least some of which met in their home.
• Saul, later called Paul • His sister • Her son	This young Jewish man with Roman citizenship started out as a well-trained Pharisee determined to stamp out Christianity. After encountering the risen Christ he made a complete turnabout, and became an ardent and widely traveled missionary. Apparently his nephew and perhaps his sister joined him in the faith.
• Felix • Drusilla, his third wife • Their son Agrippa	This Roman procurator (governor) of Judea married the Jewish Drusilla, youngest daughter of Herod Agrippa I, linking him to the infamous Herod dynasty. Like the Herods, he considered himself above the law because of his influence with the courts. When Paul was brought before him, he hoped to collect a bribe.
• Publius • His father	This leading citizen of Malta welcomed shipwrecked Paul and other travelers to his estate, hosting the group for three days. Paul healed Publius's father of feverish dysentery, attracting many others with illnesses.
• Philemon • Apphia, possibly his wife • Onesimus, their runaway slave	Likely a businessman of Colosse, Philemon and his family hosted a church in their home. When Paul sent back his runaway slave Onesimus, he was challenged to regard him as a brother in the faith rather than as a rebellious slave. There is some evidence that suggests that Onesimus later became the first bishop of Ephesus.
• Onesiphorus • His household	A relative unknown of Scripture, this man received high praise from Paul for his diligence in locating the imprisoned apostle in Rome and bringing him help.

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The Leading Women
Acts 17:4

Thessalonica gave women more opportunities than did most first-century cities. Women there were known for their business contributions, their support of public projects, and their leadership in city government. When the gospel arrived, many of these "leading women" responded, unlike their counterparts in Antioch in Pisidia (Acts 13:50). The difference is difficult to explain, but their response shows that success does not necessarily keep people from responding to the message of Jesus.

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Answering the Intellectuals
Acts 17:15–34

At Athens the gospel collided with a centuries-old culture of discourse and intellectualism. Paul had encountered Greek philosophy elsewhere; his hometown of Tarsus was a center of scholarship. But his visit to Athens brought him into direct contact with the heirs of the city's celebrated intellectual tradition (Acts 17:18).

Based on passages such as 1 Corinthians 2:1–5, some think that Paul was intimidated by the arrogance and cynicism of the leisurely Epicureans and Stoics (Acts 17:18–21). But even if Paul felt more anxiety addressing the audience at Athens, Acts gives no hint that he in any way felt inferior. He took his arguments to their own forum, the Areopagus, building on common ground by discussing their altar "to the unknown god" and citing one of their poets (17:23, 28).

Judging by the number of people who believed his message that day, Paul's strategy was ineffective, though not futile. A handful trusted in Christ. The rest dismissed him immediately or postponed judgment pending later discussion, which apparently never came, because Paul departed.

Some point to this scene and believe that the apostle was wrong for ever going to Athens. They contend that Paul was so disillusioned

by the experience that for a time he left the ministry to make tents at Corinth (18:1–3). His words in 1 Corinthians 1:18–2:5 denouncing philosophy supposedly support this view. Some even conclude that offering the gospel to intellectuals is a waste of time. Neither conclusion is accurate.

While Luke does not explain exactly why Paul left Athens, nothing in the text supports the idea that Paul became disillusioned. He never left his ministry, just as he had never abandoned his trade of tentmaking (see "Paul's Tentmaking" at Acts 18:1–3). As he worked alongside Aquila and Priscilla at Corinth, he continued to preach in the synagogue and in the house of Justus (18:4, 7), a project that lasted more than eighteen months (18:11). For two years he followed the same pattern at Ephesus (19:8–10).

Paul's approach to the Athenian intellectuals should encourage us to actively participate in universities and other centers of learning. God is certainly more intellectual than any intellectual, and can engage in stimulating conversation with the best of them. What delight to explore God's mind and he ours! Truth is truth. There are not two versions. Uncounted intellectuals find great delight in expressing their faith through academia, science, and more. Anyone God calls to work in academia has an outstanding model to follow: Paul, God's apostle to the intellectuals.

More: *Moses and Daniel are among the other biblical examples of people whose education was essential to accomplishing God's purposes. See "The Value of Preparation" at Ex. 2:11 and "A Secular Education" at Dan. 1:4.*

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Take Christ to Work

Acts 17:17

Paul addressed the Greeks in Athens in three starkly different settings:

- the synagogue—the Jewish center of worship,
- the Areopagus—the supreme tribunal, and

- the agora—the marketplace.

These disparate settings required distinct approaches that point to Paul's exceptional ability as a teacher.

It is intriguing that Paul spoke out in the marketplace. Because there were few if any believers in Athens, he had to work from the outside in to present the gospel to Athenian workers. But today Christians are already planted in all levels of business in every sector of industry. Paul's example presses us to ask if we are prepared to represent Christ, His message, and His values wherever we already work. Just as importantly, do our actions show distinct imitation of Jesus Christ? Do we choose to express the fruit of the Holy Spirit—love, joy peace longsuffering, kindness goodness, faithfulness, gentleness, and self-control? Our faith is not a purely personal affair, and just as God sent Paul to the agora of Athens, He has sent us to carry the message of Christ to our workplace.

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Dionysius and Damaris

Acts 17:34

Apparently none of Athens' Epicurean or Stoic philosophers responded to Paul's message about Christ. But Luke does name two individuals who formed the nucleus of a group that believed—an Athenian council member, Dionysius, and a woman, Damaris.

As a member of the court, Dionysius was likely a man of some standing. Later writers name him as the first bishop of the church at Athens.

As an Athenian woman, it was remarkable that Damaris would be among the first to believe. Greek women rarely participated in philosophical discourses. They were generally secluded at home while their husbands pursued leisurely activities such as gymnastics, politics, and philosophy.

There are several possibilities to explain how Damaris managed to hear Paul and decide to follow Christ. One is that she was among a class of women known as *hetairai*, specially trained companions to wealthy men who were educated in subjects usually reserved for

males, such as rhetoric and philosophy. Make no mistake: *hetairai* existed to entertain their partners. They were not as respected as wives, but they did enjoy many more freedoms, including the opportunity to attend the daily philosophical discussions in the marketplace and the Areopagus (Acts 17:17, 19).

There is no way to know for certain whether Damaris was a *hetaira*. But whatever her role in society was, she courageously went against the prevailing opinion by siding with Paul, Dionysius, and the message about the resurrected Christ.

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Paul's Tentmaking

Acts 18:1–3

Although many work in ministry today as a full-time profession, some of the first Christian workers earned all or part of their living through other occupations. Paul was a tentmaker, a trade he may have learned as a boy in Tarsus. Some pastors are returning to that kind of bivocationalism as a practical reality because their churches cannot support them financially. Others do it out of motivation to stay connected to the world of their members. In developing countries, everyday job skills are desperately needed to supply food, shelter, and economic development. And across the globe, a pastor who helps neighbors do these daily skills earns both respect and opportunity.

More: *Jesus might have made His living through a non-ministry job, as did most rabbis of His day. For more on modern ministry staff supporting themselves through other occupations see "Professional Christian Workers" at 1 Cor. 9:1–23.*

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A Strategic Partnership
Acts 18:2

By teaming up with Priscilla and Aquila, Paul made a smart business move and cultivated lifelong friends. Find out more about this outstanding first-century couple in their profile at Romans 16:3–5.

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Not Many Mighty
Acts 18:7, 8

A majority of converts to early Christianity—at least in Corinth—were from the lower classes. There were "not many mighty," as Paul put it (1 Cor. 1:26–28). But several prominent citizens were attracted to the new religion, including Justus, who lived next door to the synagogue, probably in a house of some size, as well as Crispus, the ruler of the synagogue (Acts 18:7, 8), and Erastus, the city treasurer (Rom. 16:23). The gospel showed incredible power in breaking down what seemed like unshakable social barriers to create a new people of God.

Think About It: *How do you and Jesus together show this kind of breaking down barriers? What friendship are you currently invested in that shows the person matters more than the social status?*

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Sosthenes the Attorney
Acts 18:17

Sosthenes may have been the prosecuting lawyer who brought the case against Paul—and lost. The unfortunate synagogue ruler was beaten in a moment of mob reaction. But the story may have had a happy ending. A few years later, a man named Sosthenes was with Paul in Ephesus as the apostle wrote to the Corinthians. Paul sends greetings from "Sosthenes our brother" (1 Cor. 1:1). We cannot know whether this was the same man, but there is a chance that Paul's treatment of an opponent may have won him over to Jesus. In any case, the idea brings up some important questions: How do we treat our rivals and enemies? Are we gracious whether we win or lose?

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Marketplace Mentors: Priscilla and Aquila

Acts 18:24–26

Priscilla and Aquila served as spiritual mentors to evangelist Apollos (Acts 18:24–26), updating his theology and increasing his effectiveness in the spread of the gospel. For more on the importance of the mentoring process, see "Kingdom Mentoring" at Acts 9:26–30.

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Apollos

Acts 18:24–28

Name means: “Destroyer.”

Home: Alexandria, Egypt.

Occupation: Itinerant teacher of John the Baptist’s message; became an evangelist so eloquent and popular that the Corinthians set up a faction around him; perhaps to avoid causing further controversy, he did not return to Corinth despite Paul’s request (1 Cor. 16:12).

Best known for: Being taught “the way of God more accurately” by Priscilla and Aquila (Acts 18:26), which made him even more “mighty in the Scriptures” (18:24).

Think About It: *It takes courage to learn from someone, particularly when you’re already doing a good job. But openness to learning shows security and wisdom. It also embraces the discovery of something new. So how will you get that chip off your shoulder? Who have you listened to when you didn’t know you needed to learn something? Who will you go to for future learning?*

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The Septuagint
Acts 18:24

The Bible mentions Alexandria only four times (Acts 6:9; 18:24; 27:6; 28:11). But the city’s influence on the New Testament and the church reached much further than these sparse references, because Alexandria was the birthplace of the Greek Old Testament translation known as the Septuagint.

Jews were scattered among the cities of the Alexandrian, Greek, and Roman empires. By the first century, more than one million Jews lived in Egypt. In Alexandria they were concentrated in districts separate from their Gentile neighbors, but isolation from Jerusalem

took its toll. Each succeeding generation moved further away from Judaism, adopting the Hellenistic patterns of Alexandrian society.

The Septuagint was a response to this cultural assimilation. Tradition says that Jewish leaders in Alexandria invited some seventy Greek-speaking elders from Israel to translate the Hebrew Scriptures into *koinē*, the Greek spoken as a trade language throughout the ancient world.

Several legends attribute miraculous events to their work, which was completed in the second century A.D. One claims that the translators were inspired by the Holy Spirit. Another maintains that the seventy worked independently, but their finished versions matched in every detail. At any rate, the translation known as the Septuagint (Latin: *septuaginta*, or LXX for seventy) was a scholarly feat of immense importance.

This Greek work became the everyday Scriptures of the early church. It was the Bible Peter quoted at Pentecost and the Bible Apollos grew up with. Conceived in a world-class pluralistic city, it was the first Hebrew Scripture translated into a vernacular language and encouraged the use of *koinē* for the New Testament. The Septuagint is still the authorized Bible of the Greek Orthodox Church. This Alexandrian translation made Scripture readable and relevant to common people, both Jew and Gentile, and it was an indispensable tool in spreading the gospel throughout the Roman world.

More: *The spread of the synagogue was closely related to the development of the Septuagint. See "A Gift of the Exile" at Ezek. 14:1 and "The Synagogue" at Mark 1:21.*

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Alexandria

Acts 18:24

- One of 21 cities founded by Alexander the Great named Alexandria or Alexander.
- Major port on the Nile Delta, with a canal accessing the Mediterranean Sea.
- Possibly the second-largest city of the Roman empire, with a population of approximately 500,000 including slaves.
- Jews migrated to the city in large numbers.
- Renowned for shipbuilding (Acts 27:6; 28:11).
- Featured the best emporium, or trade center, of the ancient world. Exported papyrus, books, ivory, wood, glasswork, precious metals, bronze, perfumes, cosmetics, and domestic animals. Imported horses, wine, and olive oil from Greece, timber from Cyprus, silk from Africa and the East, and precious stones.
- Site of a library housing 700,000 volumes, one of the Seven Wonders of the Ancient World, making it the intellectual center of the Roman empire.
- Birthplace of Apollos (18:24).
- John Mark, author of the earliest written Gospel, may have founded a church there in A.D. 67. It later became a major hub for Christian philosophers and theologians.

Think About It: *How are you contributing to what your community will be known for? For what excellence is it known now, and how are you contributing?*

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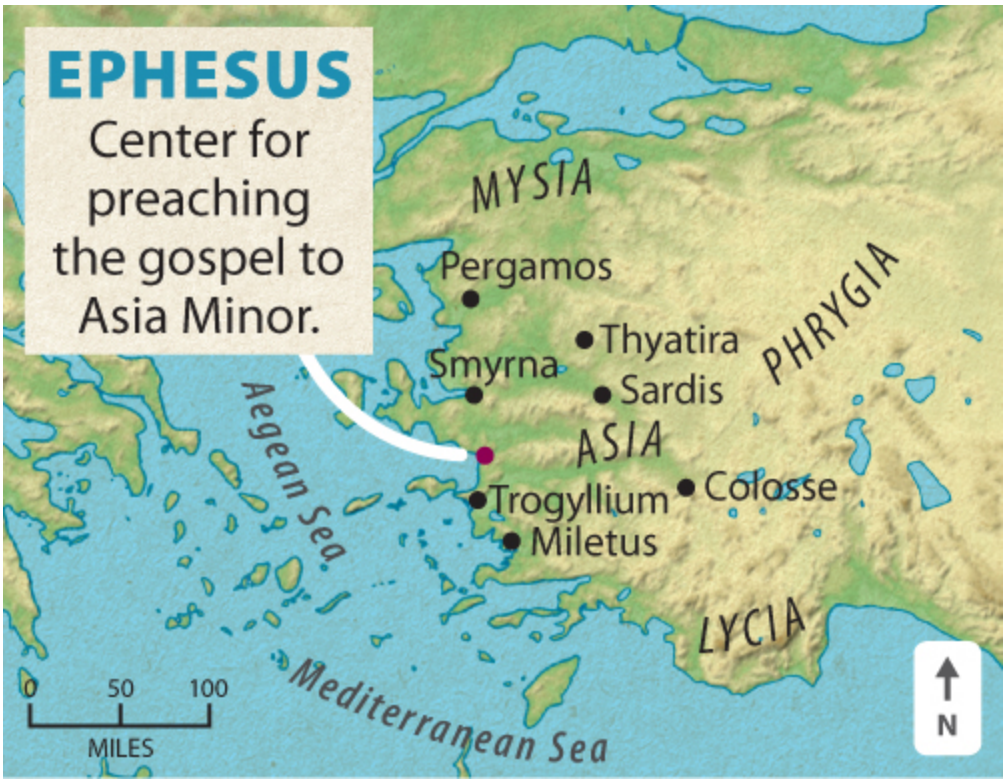
The Ephesus Approach: How the Gospel Transformed a Community

Acts 19:8–41

Evangelism in Ephesus was explosive and unpredictable when the Holy Spirit brought together a diverse coalition of believers from vastly different backgrounds. The Christians at Ephesus had a far-reaching impact on the city's culture and economy, shaking the metropolis to its core.



Laying a Foundation

The work started with Priscilla and Aquila, an entrepreneurial couple whom Paul had met at Corinth (Acts 18:1–3). They joined Paul and sailed with him to Ephesus, a major city of 350,000 inhabitants. Paul traveled on to Palestine and Galatia, but Priscilla and Aquila stayed behind, set up contacts, and made a living manufacturing tents (18:18–23). One beneficiary of their efforts was Apollos, a powerful orator from Alexandria who stirred things up in Paul's absence. Eloquent in delivery but incomplete in theology, he learned the facts about Jesus from Priscilla and Aquila, who sent him to Greece to strengthen the Christians there, including their old friends at Corinth (18:24–28; 1 Cor. 3:6).

The Message Takes Hold

Back in Ephesus, Paul encountered a new breed of religious disciples. Like Apollos, they were unaware of Jesus and knew only about John the Baptist. But they became ecstatic as Paul explained the fulfillment of John's ministry in Christ. Twelve received the Holy Spirit, attracting the attention of the religious establishment (Acts 19:1–7). Paul exploited the attention with a three-month campaign in the local synagogue. When obstinate synagogue Jews publicly maligned the movement, Paul relocated to the school of Tyrannus. For two years he engaged the Ephesians in a dialogue on Christianity during their midday breaks (19:8–10).

Rapid Growth

This concentrated focus brought extraordinary results. The Christian message proved contagious among open-minded Jews and intellectually curious Gentiles. People from Ephesus and throughout Asia Minor were exposed to the news about Jesus, so that "all . . . in Asia heard the word of the Lord" (19:10). Philemon's house church in Laodicea, and probably other nearby churches, were started by those who attended Paul's lectures.

God validated Paul's message with dramatic miracles among the sick and diseased. This drew jealousy from esoteric healers. The seven sons of Sceva attempted to imitate the apostle through an occult ritual but were routed by the powers they claimed to control. The incident produced even more new disciples, driving many occult

practitioners and publishers out of business—but not all (see "Counterfeit Christianity" at 2 Tim. 3:8, 9). The growing community of Christians ignited a bonfire that consumed the magic books they had formerly used, valued at four hundred thousand hours of wages (Acts 19:11–20).

Economic Impact

Civic leaders heard complaints about the economic impact of the message. Paul's meddlesome habit of attacking idolatry threatened tourism and idol manufacturing centered around the Temple of Artemis, acclaimed as one of the Seven Wonders of the Ancient World. Metalworkers led by Demetrius mobilized the entire city to save a key industry. Recruiting associates in other trade guilds, they fomented a riot and rushed to the amphitheater.

This forced officials to act. A civil servant struggling to keep order —and his job—finally silenced the crowd and urged them to address their grievances in court. His tactic bought time, saved the economy, and preempted violence against Paul and his companions (19:23–41).

An Established Community

The riot ended Paul's teaching but not the gospel's impact. As he departed Ephesus, Paul left behind a dynamic church pastored by his young protégé Timothy (16:1–3; 1 Tim. 1:3). The maturing Christians continued to transform their community with the message of Christ and reached out to travelers to and from their strategically placed city—tourists and religious pilgrims, shipping merchants, sailors, military personnel, and political refugees. Dozens of churches sprang up throughout Asia Minor because of the Holy Spirit's decision to use three tentmakers (Priscilla, Aquila, and Paul), a fiery evangelist (Apollos), a young pastor (Timothy), and countless unnamed Christians to inspire many to follow Christ.

More: *For more on Ephesus, see the introduction to Ephesians and the city's profile at Eph. 1:1. The Ephesian outreach spawned churches across Asia Minor. See "The Church at the End of the First Century" at Rev. 1:20.*

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Onward to Rome

Acts 19:21

When Paul declared, “I must also see Rome,” he was stating his audacious intention to carry the gospel to the capital of his world. Rome was the center of the system that drove his universe. Jerusalem was an important starting point, but his ultimate goal was Rome.

A marble obelisk once stood in the center of Rome displaying the distance from that point to every significant destination in the empire. It was a startling visual reminder of Rome’s influence. Paul seemed to have an internal marker always reminding him how far he was from Rome and how intent he was to get there. Every city he visited became a milepost on his way.

The boldness of his plan is rather shocking. A tiny group from the empire’s periphery aimed to conquer the cities and capital of the mightiest empire in history with its new and strange beliefs. Incredibly, the movement prevailed.

More: *Spreading Christ’s message involves more than just broadcasting facts. See “Faith Impacts the World” at Mark 16:15, 16.*

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I Have Not Coveted

Acts 20:33–38

Paul's emotional farewell to the Ephesian elders ended with a shout: "I have not coveted!" Paul took pains to emphasize that he was not a deadbeat who took advantage of their generosity. He instead worked, making tents to provide for himself and his companions and to "support the weak" (see "Paul's Tentmaking" at Acts 18:1–3).

These words deserve attention. They reveal a biblical work ethic that renounces greed in favor of honest labor and a trust in God to provide for the basics. As God blesses, a worker's abundance should overflow in generosity toward others. This pattern recurs throughout the New Testament (Matt. 6:24–34; Luke 16:9–13; Eph. 4:28; 2 Thess. 3:6–15; 1 Tim. 6:6–10, 17–19).

Paul's statement also applies to modern churches and Christian organizations. Many outsiders see ministry as nothing more than an excuse to amass money for a greedy class of professional Christian workers. Thankfully that occurrence is rare. But Paul must have faced similar attitudes and therefore chose to pay his own way at Ephesus and elsewhere.

Christian leaders should consider Paul's concerns if not his practice. But his words also challenge the rest of the church. How do we see work, income, and material possessions? Where do we fall on the spectrum from greed to generosity?

Generosity is more than a nice virtue. "You *must* support the weak," Paul urged (Acts 20:35, emphasis added), because it is exactly what Christ taught. That must have shocked the citizens of the extraordinarily affluent city of Ephesus. It certainly exhorts us to act.

More: *For more on coveting, see "You Shall Not Covet" at Ex. 20:17. Jesus spoke an uncompromising command to guard against craving things that are not ours. See "Guard Against Greed" at Luke 12:15. Paul learned how to be happy whether he had a little or a lot. See "Finding Contentment" at Phil. 4:10–13.*

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Free to Be Bold

Acts 23:1

Lacking honesty, we are nothing. If we can learn to be open with God about our own sinfulness (Ps. 51) and seek His help in our ongoing struggle with doing wrong (Rom. 7:14–8:1), we will be less prone to mislead ourselves and others. Honesty is delightfully freeing, but oh so hard to achieve.

As Paul stood before the hostile Jewish Council, he could honestly declare his clear conscience (Acts 23:1). He made the same claim when he appeared with his accusers before Felix (24:16). Paul's moral clarity gave him the freedom to be bold even when his opponents were at their most hostile.

Paul never claimed to be perfect, and he was upfront about his failures. He apologized, for example, after lashing out in anger (23:5). He did not cover up his mistake in an attempt to look good.

Jesus does not ask us to try to keep up an impossibly perfect image —in fact, that attempt would be a lie of the worst kind. He wants us instead to be candid about our failures and quick to receive His forgiveness (Mark 11:25). When we are honest about ourselves, it gives others hope and freedom to honestly move toward our gracious God.

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Felix

Acts 23:24

Name means: “Happy.”

Home: Caesarea, administrative center of Roman rule in Palestine.

Family: Husband of Drusilla, his third wife and youngest daughter of Herod Agrippa I.

Background: A Greek; a favorite of Emperor Claudius, who made him a freedman, and also of Emperor Nero.

Occupation: Procurator (governor) of Judea (A.D. 52–59).

Known for: Ruling with impunity because of his influence over the courts, at least until he was recalled by Nero; when Paul was brought before him, he expected a bribe; described as heavy-handed, a procrastinator, and a man disposed to cruelty and lust; it has been said that he exercised “the powers of a king with the outlook of a slave.”

Best known for: Giving Paul a fair trial and keeping him in protective custody with liberal visitation rights, thus foiling a Jewish plot to kill him.

Think About It: *You wouldn’t expect this man to do a fair action that foiled a plot to kill Paul. What happy surprises might your behavior give today, an action others wouldn’t have expected but will greatly appreciate? How can that goodness-giving pattern become a part of you from now forward?*

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Truth Triggers Opposition
Acts 24:1–26

This broken world does not always reward our care for others, our efforts to speak the truth, or our sincerity in trying to live with

integrity. When God's grace exposes people's sin and guilt, we become a handy target for anger. Paul experienced intense hostility from the Jewish leaders in Jerusalem. They mustered several forms of opposition as he stood before Felix:

- They recruited a skilled orator, Tertullus, who flattered the governor as he argued their case against Paul (Acts 24:1–3).
- They trumped up accusations that amounted to little more than name-calling (24:5, 6). Jason of Thessalonica had experienced similar treatment simply for entertaining Paul and his team (17:5–9).
- They arrested Paul and accused Commander Lysias of violence even though they were the ones on the verge of a riot (23:7–10; 24:6, 7).
- They engineered testimony against Paul (24:9).
- They demeaned the entire Christian movement with terms like "plague" and "sect" (24:5, 14).
- They played political games with Felix, who was obviously used to settling disputes through bribes and other deals (24:26; 25:9).

Learning to recognize this pattern can help us avoid taking attacks on our faith personally. The hostility we face for our beliefs is more often rooted in our opponents' guilt or fear of judgment than in an accurate assessment of who we are or how we act. Sadly, and hurtfully, these attacks can even come from colleagues in Christ.

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Nero

Acts 25:12

Home: Rome.

Family: Son of an insanely controlling mother, Agrippina, who became the fourth wife of Claudius; great-great-grandson of Augustus; raised and tortured by his menacing, mentally deranged uncle Caligula. His family history was rife with incest, physical abuse, and political conspiracy.

Occupation: Emperor of Rome (A.D. 54–68). Noble in his youth, he later made himself out to be a new god. He was the Caesar to whom Paul appealed for justice (Acts 25:9–11).

Reputation: Ascetic and maniacal in his devotion to music and the gods; capricious as a ruler, he signed countless death warrants yet once banned capital punishment; laughed at revolts; regarded by early Christians as the Antichrist; died by suicide.

Best known for: Allegedly playing the violin while Rome burned to the ground (he was 35 miles away from Rome at his villa at Antium) and for persecuting Christians.

More: *Learn more about other major leaders of the Roman empire and Palestine at "New Testament Rulers" at Luke 3:1.*

Think About It: *How do you suppose Nero excused his behavior? By saying, "It's just my job," or "It's business."? Or what? How do you suppose he moved from noble to maniacal? Was this slow and accidental, or was it intentional? Why is Nero himself, and not his tortured past, ultimately responsible for how he behaved?*

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Timely Diplomacy

Acts 25:13–22

King Agrippa and Bernice showed up at a crucial moment. The relatively inexperienced Roman governor of Judea, Festus, was faced with a religious conflict between the Jews, led by their council, and the growing Christian movement, represented by Paul. Agrippa and Bernice arrived just as Festus began to rule on the case. Festus, the

Jews, and Paul all benefited from the couple's expertise in Jewish history and affairs (25:23; 26:3). The brother and sister had watched their father govern Judea for years before Agrippa inherited the office himself (see "Families of the Early Church" at Acts 16:31–34).

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No Prepackaging
Acts 26:1–32

Some Christians have the idea that the message about Christ can be communicated with the same old formula time after time, as if everyone we meet brings the same ideas, concerns, and doubts to the conversation. But Paul had no prepackaged gospel message. He varied his approach to fit the situation at hand. He was just as aware of the differences between his audiences as he was of the content of his faith. Acts records encounters that highlight his ability to adapt:

Jews in the Synagogue at Antioch of Pisidia

- Paul reviewed the history of the Jewish faith, summarizing it from the Old Testament (Acts 13:17–22).
- He explained how that history led to Jesus (13:23–37).
- He pointed out his audience's need to accept Jesus as their Messiah (13:38–41).
- He responded to their resistance by clearly explaining the alternative (13:46–48).

Results:

- Many chose to follow the way of Christ (13:43).
- Others reacted negatively and opposed Paul (13:45).
- Troublemakers incited city leaders to persecute Paul and his companions (13:50).

Intellectuals at Athens

- Paul prepared by observing and reflecting on the local culture (17:16).

- He addressed them on their own turf, the Areopagus (17:19, 22).
- He established common ground by beginning with things familiar and meaningful to them (17:22, 23, 28).
- He bridged to a description of God as the creator and sustainer of life, distinguishing Him from the pagan idols the Athenians worshiped (17:23–29).
- He challenged them to repentance and appealed to Christ's resurrection as proof that what he was telling them was true (17:30, 31).

Results:

- Some mocked (17:32).
- Some wanted to hear more (17:32).
- Some believed (17:34).

An Angry Mob at Jerusalem

- Paul built a bridge by reminding them of his own Jewish heritage (21:30).
- He reminded them that he too had once detested Jesus' followers to the point of violently persecuting them (22:4, 5).
- He explained how he had changed his mind and joined a movement he once opposed (22:6–17).

Result:

- Already in a frenzy (21:27–30), the crowd erupted violently and demanded Paul's death (22:22, 23).

High Officials in a Roman Court

- Paul described his religious heritage (26:4, 5).
- He stated his view of his opponents' charges against him (26:6–8).
- He explained his previous opposition to Jesus' followers (26:9–11).
- He told the story of his own life-changing encounter with Christ (26:12–19).
- He explained the fundamentals of Jesus' message and why it mattered to his non-Jewish listeners (26:20–23).

Results:

- The rulers listened carefully (26:24, 31, 32).

- They challenged his application of the gospel to them (26:24, 28).
- They passed him on in the Roman judicial process, foiling a Jewish plot against him (26:31, 32).

The gospel itself is forever the same, but as Christ's followers we must shape our message to fit our audiences. We can think about how our family and friends and coworkers differ from each other. We can speak freely and creatively to their specific needs. We might highlight different ways God has worked in our lives. We can start with aspects of the Good News that they are most likely to understand and accept. And we can ask them to give us feedback on what might help them most. Like Paul, we won't always be successful, but we know we are doing our best when we open a dialogue rather than read a script.

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Joy on the Way to Jail

Acts 28:14, 15

Joy in jail is rare—unless your cause is just (Acts 28:25–28), your conscience is clear (23:1; 24:16; 26:19), and your friends are loyal (28:15). That confidence can give imprisonment a totally different perspective.

As Paul neared the end of his journey to face trial in Rome, disciples from in and around the city welcomed him along the Appian Way from Puteoli to the capital (28:13–15). He had written them three years before, describing his deep longing for them (Rom. 1:9–15; 15:22–29). Even his chains and the prospect of prison could not dim Paul's joy in connecting with these fellow believers.

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Responding to Rejection
Acts 28:17–19

As disciples called to proclaim the message of Christ, our role is not to change people; that job belongs to the Holy Spirit (see "Whose Job Is Evangelism?" at John 16:8). Our task is to provide a full and honest disclosure of what God has done by coming in Christ. And we carry out that assignment with the knowledge that it might result in rejection.

Paul knew that following Christ would lead to hostility and rejection (Acts 28:19). But as he responded to criticism and defended himself legally, he nevertheless made sure that his judges had the benefit of a full explanation—even though it necessitated a special all-day meeting (28:23). Yet even that careful effort did not completely right the record or convince all of his hearers (28:24, 29).

Scripture records a long tradition of God-sent messengers whose words are rejected:

- Isaiah was told ahead of time that God was sending him to people who would not listen (Is. 6:9–12).
- Jesus came to those who would not receive Him (John 1:11; 12:37–43).
- Barnabas and Paul turned to the Gentiles at Pisidian Antioch after Jews rejected their message (Acts 13:44–46).
- Paul preached to the Gentiles at Corinth after Jews rejected his message (18:5, 6).
- Paul grieved over his people's rejection of the gospel (Rom. 11:7–10).

We are to make sure we give our hearers a genuine chance to consider Christ based on a faithful and sincere presentation. But our best efforts may result in personal cost, and our realization of that truth is vital to our journey of faith. As Paul wrote in his letter to the Philippians, "To you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake" (Phil. 1:29).

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Roads to Rome—and Beyond

Acts 28:28–31

Paul felt compelled to reach Rome (Acts 19:21; Rom. 1:15), no doubt because it was the empire's capital city. But he also intended to make Rome a stopover on his trip west to Spain (Acts 15:28).

The Old Testament prophet Isaiah predicted that in the end times Gentiles would join Jews at Jerusalem to worship God, signaling a breathtaking new era (Is. 66:19–24). Isaiah's text refers to "Tarshish," thought to mean Spain. Paul may have believed that taking the gospel to Rome and going onward to Spain was a way of bringing about Isaiah's glorious vision (Acts 26:23; 28:28; see also "Meet the Person" at Is. 66:18–21).

We have no record of Paul ever reaching Spain. He remained under house arrest in Rome until his trial before the emperor (Acts 28:16, 30, 31). He may have been temporarily released, but tradition says that he was eventually condemned and executed under Nero.

Think About It: *How can we know where to go, when, and why?*

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Paul's Rented House

Acts 28:30, 31

Paul rented a house at his own expense, possibly in south Rome. He spent his time under house arrest reaching out to Jews but even more to Gentiles (Acts 28:28, 29).

The restrictions Paul faced should have inhibited his efforts to broadcast the gospel, but his imprisonment actually furthered his cause (Phil. 1:12). Confined to his lodgings and continually handcuffed to one of the soldiers who guarded him in four-hour shifts, he freely received visitors and spoke with them about the gospel. The guards and the official in charge of presenting his case would have understood in detail his reason for being in Rome. The message of Christ became a topic of discussion among them (1:13),

and Paul's circumstances encouraged Christians in Rome to become bolder in witnessing to the faith than ever before.

More: *Paul's house in Rome was probably where a runaway slave named Onesimus came to faith. See the introduction to Philemon.*

Think About It: *How do Paul's patterns give you a strategy when you are housebound, whether due to weather or a surgery or another reason? Does it matter if you're housebound temporarily or permanently? If you are contagious or not?*

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Acts 1

a **1:8** NU-Text reads *My witnesses.*
b **1:14** NU-Text omits *and supplication.*
c **1:15** NU-Text reads *brethren.*
d **1:20** Psalm 69:25
e **1:20** Psalm 109:8
f **1:20** Greek *episkopen,* position of overseer

Acts 2

a **2:1** NU-Text reads *together.*
b **2:21** Joel 2:28–32
c **2:23** NU-Text omits *have taken.*
d **2:28** Psalm 16:8–11
e **2:30** NU-Text omits *according to the flesh, He would raise up the Christ* and completes the verse with *He would seat one on his throne.*
f **2:35** Psalm 110:1
g **2:41** NU-Text omits *gladly.*
h **2:47** NU-Text omits *to the church.*

Acts 3

a **3:20** NU-Text and M-Text read *Christ Jesus, who was ordained for you before.*
b **3:23** Deuteronomy 18:15, 18, 19
c **3:24** NU-Text and M-Text read *proclaimed.*
d **3:25** Genesis 22:18; 26:4; 28:14

Acts 4

a **4:11** Psalm 118:22
b **4:25** NU-Text reads *who through the Holy Spirit, by the mouth of our father, Your servant David.*
c **4:26** Psalm 2:1, 2
d **4:36** NU-Text reads *Joseph.*

Acts 5

a **5:23** NU-Text and M-Text omit *outside.*
b **5:24** NU-Text omits *the high priest.*
c **5:25** NU-Text and M-Text omit *saying.*
d **5:41** NU-Text reads *the name;* M-Text reads *the name of Jesus.*

Acts 6

a **6:1** That is, Greek-speaking Jews
b **6:8** NU-Text reads *grace.*
c **6:13** NU-Text omits *blasphemous.*

Acts 7

a **7:3** Genesis 12:1

b **7:7** Genesis 15:14
c **7:7** Exodus 3:12
d **7:14** Or *seventy* (compare Exodus 1:5)
e **7:28** Exodus 2:14
f **7:30** NU-Text omits *of the Lord.*
g **7:32** Exodus 3:6, 15
h **7:34** Exodus 3:5, 7, 8, 10
i **7:35** Exodus 2:14
j **7:37** Deuteronomy 18:15
k **7:37** NU-Text and M-Text omit *Him you shall hear.*
l **7:40** Exodus 32:1, 23
m **7:43** Amos 5:25–27
n **7:50** Isaiah 66:1, 2

Acts 8

a **8:5** Or *a*
b **8:33** Isaiah 53:7, 8
c **8:37** NU-Text and M-Text omit this verse. It is found in Western texts, including the Latin tradition.

Acts 9

a **9:5** NU-Text and M-Text omit the last sentence of verse 5 and begin verse 6 with *But arise and go.*
b **9:17** M-Text omits *Jesus.*
c **9:20** NU-Text reads *Jesus.*
d **9:31** NU-Text reads *church . . . was edified.*

Acts 10

a **10:6** NU-Text and M-Text omit the last sentence of this verse.
b **10:21** NU-Text and M-Text omit *who had been sent to him from Cornelius.*
c **10:30** NU-Text reads *Four days ago to this hour, at the ninth hour.*
d **10:32** NU-Text omits the last sentence of this verse.
e **10:39** NU-Text and M-Text add *also.*

Acts 12

a **12:5** NU-Text reads *constantly* (or *earnestly*).
b **12:25** NU-Text and M-Text read *to.*

Acts 13

a **13:6** NU-Text reads *the whole island.*
b **13:17** M-Text omits *Israel.*
c **13:22** Psalm 89:20
d **13:22** 1 Samuel 13:14
e **13:23** M-Text reads *for Israel salvation.*
f **13:33** Psalm 2:7
g **13:34** Isaiah 55:3
h **13:35** Psalm 16:10
i **13:41** Habakkuk 1:5

j **13:42** Or *And when they went out of the synagogue of the Jews;* NU-Text reads *And when they went out, they begged.*
k **13:47** Isaiah 49:6

Acts 15

a **15:11** NU-Text and M-Text omit *Christ.*
b **15:17** Amos 9:11, 12
c **15:18** NU-Text (combining with verse 17) reads *Says the Lord, who makes these things known from eternity (of old).*
d **15:20** Or *fornication*
e **15:22** NU-Text and M-Text read *Barsabbas.*
f **15:24** NU-Text omits *saying, "You must be circumcised and keep the law."*
g **15:29** Or *fornication*
h **15:33** NU-Text reads *to those who had sent them.*
i **15:34** NU-Text and M-Text omit this verse.

Acts 16

a **16:7** NU-Text adds *of Jesus.*

Acts 17

a **17:5** NU-Text omits *who were not persuaded;* M-Text omits *becoming envious.*
b **17:18** NU-Text and M-Text add *also.*
c **17:26** NU-Text omits *blood.*

Acts 18

a **18:7** NU-Text reads *Titius Justus.*
b **18:17** NU-Text reads *they all.*
c **18:21** NU-Text omits *I must* through *Jerusalem.*

Acts 19

a **19:13** NU-Text reads *I.*
b **19:16** M-Text reads *and they overpowered.*
c **19:16** NU-Text reads *both of them.*
d **19:24** Greek *Artemis*
e **19:27** NU-Text reads *she be deposed from her magnificence.*
f **19:37** NU-Text reads *our.*

Acts 20

a **20:8** NU-Text and M-Text read *we.*
b **20:24** NU-Text reads *But I do not count my life of any value or dear to myself.*
c **20:28** M-Text reads *of the Lord and God.*
d **20:34** NU-Text and M-Text omit *Yes.*

Acts 21

a **21:4** NU-Text reads *the disciples.*
b **21:8** NU-Text omits *who were Paul's companions.*

c **21:22** NU-Text reads *What then is to be done? They will certainly.*
d **21:25** NU-Text omits *that they should observe no such thing, except.*
e **21:29** M-Text omits *previously.*

Acts 22

a **22:9** NU-Text omits *and were afraid.*
b **22:20** NU-Text omits *to his death.*

Acts 23

a **23:5** Exodus 22:28
b **23:9** NU-Text omits last clause and reads *what if a spirit or an angel has spoken to him?*
c **23:15** NU-Text omits *tomorrow.*
d **23:30** NU-Text reads *there would be a plot against the man.*

Acts 24

a **24:6** NU-Text ends the sentence here and omits the rest of verse 6, all of verse 7, and the first clause of verse 8.
b **24:9** NU-Text and M-Text read *joined the attack.*
c **24:15** NU-Text omits *of the dead.*
d **24:20** NU-Text and M-Text read *say what wrongdoing they found.*
e **24:26** NU-Text omits *that he might release him.*

Acts 25

a **25:2** NU-Text reads *chief priests.*
b **25:16** NU-Text omits *to destruction,* although it is implied.

Acts 26

a **26:17** NU-Text and M-Text omit *now.*

Acts 27

a **27:14** NU-Text reads *Euraquilon.*
b **27:16** NU-Text reads *Cauda.*
c **27:17** M-Text reads *Syrtes.*

Acts 28

a **28:19** That is, the ruling authorities
b **28:25** NU-Text reads *your.*
c **28:27** Isaiah 6:9, 10
d **28:29** NU-Text omits this verse.

The Book of Romans was written to explain the core of the Christian faith. While the first five books of the New Testament tell Jesus' story, Romans explores Jesus' message. The book's author, the apostle Paul, shows that the gospel is more than good deeds or lofty moral sentiments. It is truth, with substantial intellectual content. It challenges how people think, transforms their worship, and imparts new insight into daily life.

Paul used his training as a teacher of the Law to analyze complex theological issues. Romans reminds us that the gospel is big enough to deal with the weighty concerns of the world—social justice, human dignity, the earth's ecology, ethical tensions arising from advances in technology, global war, humanity's capacity for self-destruction, and the ultimate destiny of all people and of the very cosmos itself. Romans offers the big picture of God's salvation. It extends to:

- *All aspects of life*. The gospel is deeply relevant to government, science and technology, and the architecture of world systems. It is not merely personal or private. It is also public and universal.
- *All times and places*. The gospel is an overarching presence in the grand sweep of history, from creation to Christ to the culmination of the world. At every turn, God is carrying out His plan for redemption.
- *All kinds of people*. The gospel is meant for Jews and Gentiles, men and women, the powerless and the powerful, the good and the bad. All have a place in God's story of salvation.

In this letter Paul mentions the church in Rome (Rom. 1:7) but he speaks to a general readership. Paul did not start the church in Rome and had never visited the city at the time of his writing (1:13–15). He intended to stop over in Rome, however, on his way to Spain (15:22–24).

While we know few specifics about Paul's readers in Rome, we know much about their first-century life. Rome's influence extended from Britain to parts of Africa and from Spain to Persia. This enormous empire was governed by a system of provincial governors, petty kings, and vassals of Rome. The *Pax Romana* ("Roman Peace") and a superior road system facilitated transportation and trade and also enabled the rapid spread of Christianity.

The Romans were in love with power. Rome's government, economy, infrastructure, and defense systems were formidable enough to last a thousand years. Perhaps that explains why Paul began his description of the gospel in terms of power—God's power to save (Rom. 1:16).

Rome treated its Caesars like gods, and they held dominion over far-flung territories and peoples. But the Book of Romans affirms Christ as supreme Lord over all creation: over the past (chs. 3–5), over the present (chs. 6–8), over the environment (ch. 8), over the nations (chs. 9–11), and over daily life in a complex society (chs. 12–16). Though the world is corrupted and languishing under the dominion of sin, it yearns for the truth of the gospel—and the gospel is for the world. Humanity's power to destroy is transcended by Christ's power to restore.

Using the customary format of his time, Paul opens his letter to the Romans by identifying himself as the author (1:1). His authorship of Romans is seldom challenged. He likely wrote the letter during his third missionary journey, possibly from Corinth, where he stayed for three months during the spring of A.D. 56 or 57. He informed the Romans of his plans to visit them on his way to Spain after

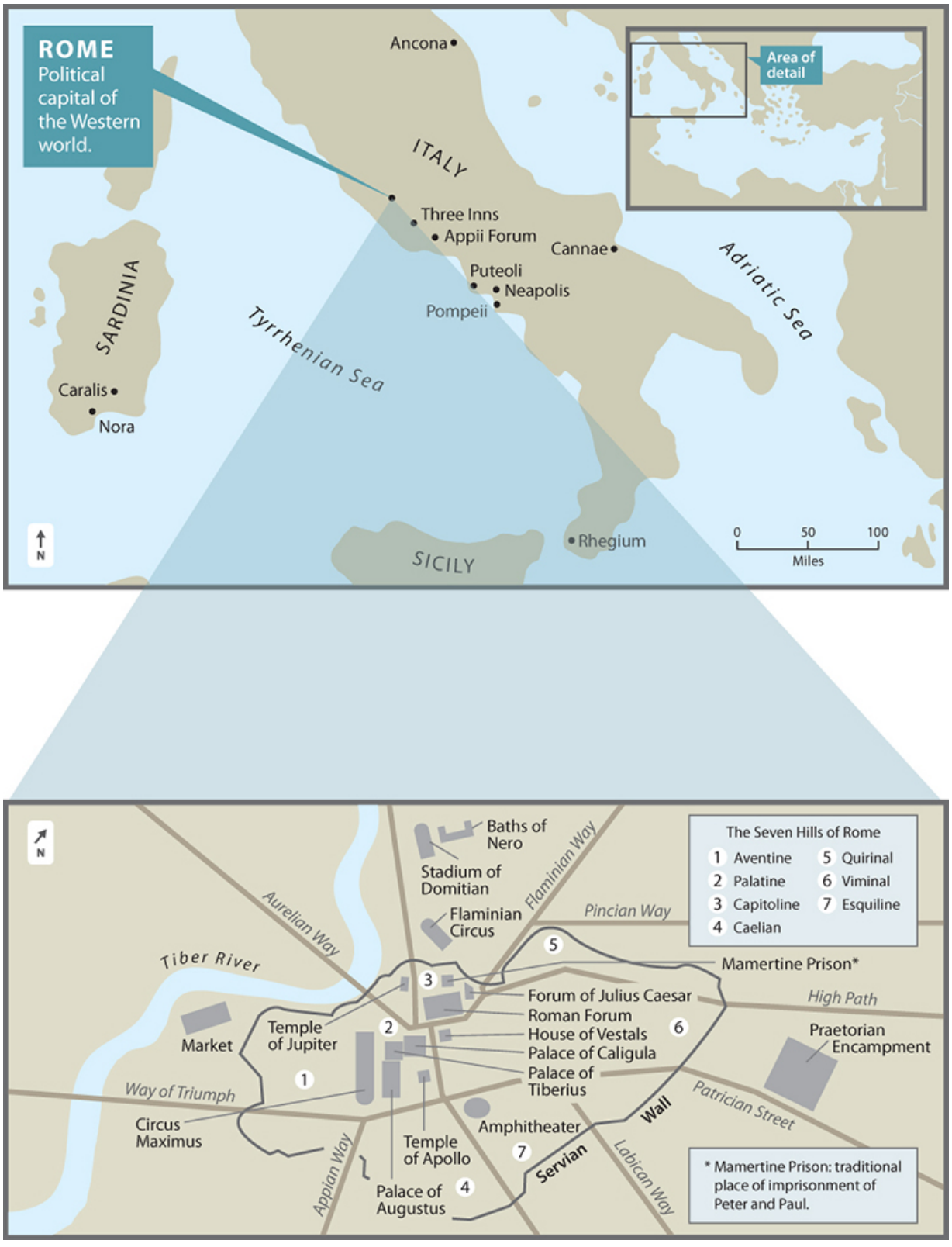
delivering a gift of money to the church at Jerusalem (15:24–28).

Key Verses in Romans

- "I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes" (Rom. 1:16).
- "All have sinned and fall short of the glory of God" (Rom. 3:23).
- "Abraham believed God, and it was accounted to him for righteousness" (Rom. 4:3).
- "Having been justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).
- "God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Rom. 5:8).
- "The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).
- "O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord!" (Rom. 7:24, 25).
- "There is therefore now no condemnation to those who are in Christ Jesus" (Rom. 8:1).
- "All things work together for good to those who love God, to those who are the called according to His purpose" (Rom. 8:28).
- "If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved" (Rom. 10:9).
- "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12:1).
- "Do not be conformed to this world, but be transformed by the renewing of your mind, that you

may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

- "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21).


ROME
Political capital of the Western world.
Ancona
ITALY
Area of detail
Three Inns
Appii Forum
Cannae
Puteoli
Neapolis
Pompeii
Adriatic Sea
SARDINIA
Tyrrhenian Sea
Caralis
Nora
N
Rhegium
SICILY
0 50 100
Miles
Baths of Nero
Stadium of Domitian
Flaminian Way
Flaminian Circus
Pincian Way
Aurelian Way
Tiber River
The Seven Hills of Rome
1 Aventine
2 Palatine
3 Capitoline
4 Caelian
5 Quirinal
6 Viminal
7 Esquiline
Mamertine Prison*
Forum of Julius Caesar
High Path
Roman Forum
House of Vestals
Palace of Caligula
Palace of Tiberius
Temple of Jupiter
Market
Praetorian Encampment
Way of Triumph
Patrician Street
Circus Maximus
Amphitheater
Wall
Servian
Temple of Apollo
Appian Way
Palace of Augustus
Labican Way
* Mamertine Prison: traditional place of imprisonment of Peter and Paul.

Romans 1

Greeting

1 Paul, a bondservant of Jesus Christ, called *to be* an
apostle, separated to the gospel of God
2 which He promised before through His prophets in the
Holy Scriptures,
3 concerning His Son Jesus Christ our Lord, who was born
of the seed of David according to the flesh,
4 *and* declared *to be* the Son of God with power according
to the Spirit of holiness, by the resurrection from the dead.
5 Through Him we have received grace and apostleship
for obedience to the faith among all nations for His name,
6 among whom you also are the called of Jesus Christ;
7 To all who are in Rome, beloved of God, called
to be saints:

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

Desire to Visit Rome

8 First, I thank my God through Jesus Christ for you all,
that your faith is spoken of throughout the whole world.
9 For God is my witness, whom I serve with my spirit in
the gospel of His Son, that without ceasing I make mention
of you always in my prayers,
10 making request if, by some means, now at last I may
find a way in the will of God to come to you.
11 For I long to see you, that I may impart to you some
spiritual gift, so that you may be established—
12 that is, that I may be encouraged together with you by
the mutual faith both of you and me.

13 Now I do not want you to be unaware, brethren, that I
often planned to come to you (but was hindered until now),
that I might have some fruit among you also, just as among
the other Gentiles. *When Plans Change*
14 I am a debtor both to Greeks and to barbarians, both to
wise and to unwise.
15 So, as much as is in me, *I am* ready to preach the
gospel to you who are in Rome also.

The Just Live by Faith

16 For I am not ashamed of the gospel of Christ,[a] for it is
the power of God to salvation for everyone who believes,
for the Jew first and also for the Greek.
17 For in it the righteousness of God is revealed from faith
to faith; as it is written, *"The just shall live by faith."*[b]

Righteousness

God's Wrath on Unrighteousness

18 For the wrath of God is revealed from heaven against
all ungodliness and unrighteousness of men, who suppress
the truth in unrighteousness,
19 because what may be known of God is manifest in
them, for God has shown *it* to them.
20 For since the creation of the world His invisible
attributes are clearly seen, being understood by the things
that are made, *even* His eternal power and Godhead, so
that they are without excuse,
21 because, although they knew God, they did not glorify
Him as God, nor were thankful, but became futile in their
thoughts, and their foolish hearts were darkened.
22 Professing to be wise, they became fools,
23 and changed the glory of the incorruptible God into an
image made like corruptible man—and birds and four-

footed animals and creeping things.

[24]Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, *The Truth About Sin*

[25]who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

[26]For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

[27]Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

[28]And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

[29]being filled with all unrighteousness, sexual immorality,[c] wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,

[30]backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,

[31]undiscerning, untrustworthy, unloving, unforgiving,[d] unmerciful;

[32]who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Romans 2

God's Righteous Judgment

1 Therefore you are inexcusable, O man, whoever you are
who judge, for in whatever you judge another you condemn
yourself; for you who judge practice the same things.
2 But we know that the judgment of God is according to
truth against those who practice such things.
3 And do you think this, O man, you who judge those
practicing such things, and doing the same, that you will
escape the judgment of God?
4 Or do you despise the riches of His goodness,
forbearance, and longsuffering, not knowing that the
goodness of God leads you to repentance?
5 But in accordance with your hardness and your
impenitent heart you are treasuring up for yourself wrath
in the day of wrath and revelation of the righteous
judgment of God,
6 who *"will render to each one according to his deeds"*:[a]
7 eternal life to those who by patient continuance in doing
good seek for glory, honor, and immortality;
8 but to those who are self-seeking and do not obey the
truth, but obey unrighteousness—indignation and wrath,
9 tribulation and anguish, on every soul of man who does
evil, of the Jew first and also of the Greek;
10 but glory, honor, and peace to everyone who works
what is good, to the Jew first and also to the Greek.
11 For there is no partiality with God.
12 For as many as have sinned without law will also perish
without law, and as many as have sinned in the law will be
judged by the law *The Law*

13(for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;
14for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,
15who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)
16in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

The Jews Guilty as the Gentiles

17Indeed[b] you are called a Jew, and rest on the law, and make your boast in God,
18and know *His* will, and approve the things that are excellent, being instructed out of the law,
19and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
20an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.
21You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?
22You who say, “Do not commit adultery,” do you commit adultery? You who abhor idols, do you rob temples?
23You who make your boast in the law, do you dishonor God through breaking the law?
24For *“the name of God is blasphemed among the Gentiles because of you,”*[c] as it is written.

Circumcision of No Avail

25For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision

has become uncircumcision.

[26]Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

[27]And will not the physically uncircumcised, if he fulfills the law, judge you who, *even* with *your* written *code* and circumcision, *are* a transgressor of the law?

[28]For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh;

[29]but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.

Romans 3

God's Judgment Defended

1 What advantage then has the Jew, or what *is* the profit of
circumcision?
2 Much in every way! Chiefly because to them were
committed the oracles of God.
3 For what if some did not believe? Will their unbelief
make the faithfulness of God without effect?
4 Certainly not! Indeed, let God be true but every man a
liar. As it is written:

"That You may be justified in Your words,
And may overcome when You are judged."[a]

5 But if our unrighteousness demonstrates the
righteousness of God, what shall we say? *Is* God unjust who
inflicts wrath? (I speak as a man.)
6 Certainly not! For then how will God judge the world?
7 For if the truth of God has increased through my lie to
His glory, why am I also still judged as a sinner?
8 And *why* not *say,* "Let us do evil that good may come"?—
as we are slanderously reported and as some affirm that we
say. Their condemnation is just.

All Have Sinned

9 What then? Are we better *than they?* Not at all. For we
have previously charged both Jews and Greeks that they
are all under sin.
10 As it is written:

"There is none righteous, no, not one;

11 *There is none who understands;*
There is none who seeks after God.
12 *They have all turned aside;*
They have together become unprofitable;
There is none who does good, no, not one.”[b]
13 *“Their throat is an open tomb;*
With their tongues they have practiced deceit”;[c]
“The poison of asps is under their lips”;[d]
14 *“Whose mouth is full of cursing and bitterness.”*[e]
15 *“Their feet are swift to shed blood;*
16 *Destruction and misery are in their ways;*
17 *And the way of peace they have not known.”*[f]
18 *“There is no fear of God before their eyes.”*[g]

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

God’s Righteousness Through Faith

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,
22 even the righteousness of God, through faith in Jesus Christ, to all and on all[h] who believe. For there is no difference;
23 for all have sinned and fall short of the glory of God,
24 being justified freely by His grace through the redemption that is in Christ Jesus,

[25]whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

[26]to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Boasting Excluded

[27]Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

[28]Therefore we conclude that a man is justified by faith apart from the deeds of the law.

[29]Or *is He* the God of the Jews only? *Is He* not also the God of the Gentiles? Yes, of the Gentiles also,

[30]since *there is* one God who will justify the circumcised by faith and the uncircumcised through faith.

[31]Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Romans 4

Abraham Justified by Faith

1 What then shall we say that Abraham our father has found
according to the flesh?[a] *A Faith like Abraham's*
2 For if Abraham was justified by works, he has *something*
to boast about, but not before God.
3 For what does the Scripture say? *"Abraham believed
God, and it was accounted to him for righteousness."*[b]
4 Now to him who works, the wages are not counted as
grace but as debt.

David Celebrates the Same Truth

5 But to him who does not work but believes on Him who
justifies the ungodly, his faith is accounted for
righteousness,
6 just as David also describes the blessedness of the man
to whom God imputes righteousness apart from works: *A
Devotion like David's*

7 *"Blessed are those whose lawless deeds are
forgiven,
And whose sins are covered;*
8 *Blessed is the man to whom the LORD shall
not impute sin."*[c]

Abraham Justified Before Circumcision

9 *Does* this blessedness then *come* upon the circumcised
only, or upon the uncircumcised also? For we say that faith
was accounted to Abraham for righteousness.

10How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

11And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,

12and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised.

The Promise Granted Through Faith

13For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

14For if those who are of the law *are* heirs, faith is made void and the promise made of no effect,

15because the law brings about wrath; for where there is no law *there is* no transgression.

16Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

17(as it is written, *"I have made you a father of many nations"*[d]) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did;

18who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, *"So shall your descendants be."*[e]

19And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred

years old), and the deadness of Sarah’s womb.

20 He did not waver at the promise of God through
unbelief, but was strengthened in faith, giving glory to God,

21 and being fully convinced that what He had promised
He was also able to perform.

22 And therefore *“it was accounted to him for
righteousness.”*[f]

23 Now it was not written for his sake alone that it was
imputed to him,

24 but also for us. It shall be imputed to us who believe in
Him who raised up Jesus our Lord from the dead,

25 who was delivered up because of our offenses, and was
raised because of our justification.

Romans 5

Faith Triumphs in Trouble

1 Therefore, having been justified by faith, we have[a] peace
with God through our Lord Jesus Christ,
2 through whom also we have access by faith into this
grace in which we stand, and rejoice in hope of the glory of
God.
3 And not only *that,* but we also glory in tribulations,
knowing that tribulation produces perseverance;
4 and perseverance, character; and character, hope.
5 Now hope does not disappoint, because the love of God
has been poured out in our hearts by the Holy Spirit who
was given to us.

Christ in Our Place

6 For when we were still without strength, in due time
Christ died for the ungodly. *Salvation: Past, Present, and Future*
7 For scarcely for a righteous man will one die; yet
perhaps for a good man someone would even dare to die.
8 But God demonstrates His own love toward us, in that
while we were still sinners, Christ died for us.
9 Much more then, having now been justified by His
blood, we shall be saved from wrath through Him.
10 For if when we were enemies we were reconciled to
God through the death of His Son, much more, having been
reconciled, we shall be saved by His life.
11 And not only *that,* but we also rejoice in God through
our Lord Jesus Christ, through whom we have now received
the reconciliation.

Death in Adam, Life in Christ

12Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

13(For until the law sin was in the world, but sin is not imputed when there is no law.

14Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

15But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

16And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification.

17For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

18Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life.

19For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

20Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

21so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 6

Dead to Sin, Alive to God

1 What shall we say then? Shall we continue in sin that
grace may abound?
2 Certainly not! How shall we who died to sin live any
longer in it?
3 Or do you not know that as many of us as were baptized
into Christ Jesus were baptized into His death?
4 Therefore we were buried with Him through baptism
into death, that just as Christ was raised from the dead by
the glory of the Father, even so we also should walk in
newness of life.
5 For if we have been united together in the likeness of
His death, certainly we also shall be *in the likeness* of *His*
resurrection,
6 knowing this, that our old man was crucified with *Him,*
that the body of sin might be done away with, that we
should no longer be slaves of sin. *What Sin Does*
7 For he who has died has been freed from sin.
8 Now if we died with Christ, we believe that we shall also
live with Him,
9 knowing that Christ, having been raised from the dead,
dies no more. Death no longer has dominion over Him.
10 For *the death* that He died, He died to sin once for all;
but *the life* that He lives, He lives to God.
11 Likewise you also, reckon yourselves to be dead indeed
to sin, but alive to God in Christ Jesus our Lord.
12 Therefore do not let sin reign in your mortal body, that
you should obey it in its lusts.
13 And do not present your members *as* instruments of
unrighteousness to sin, but present yourselves to God as

being alive from the dead, and your members *as* instruments of righteousness to God.

14For sin shall not have dominion over you, for you are not under law but under grace.

From Slaves of Sin to Slaves of God

15What then? Shall we sin because we are not under law but under grace? Certainly not! *Real Freedom*

16Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? *Who You Serve*

17But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

18And having been set free from sin, you became slaves of righteousness.

19I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness.

20For when you were slaves of sin, you were free in regard to righteousness.

21What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death.

22But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

23For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Romans 7

Freed from the Law

1 Or do you not know, brethren (for I speak to those who
know the law), that the law has dominion over a man as
long as he lives?
2 For the woman who has a husband is bound by the law
to *her* husband as long as he lives. But if the husband dies,
she is released from the law of *her* husband.
3 So then if, while *her* husband lives, she marries another
man, she will be called an adulteress; but if her husband
dies, she is free from that law, so that she is no adulteress,
though she has married another man.
4 Therefore, my brethren, you also have become dead to
the law through the body of Christ, that you may be
married to another—to Him who was raised from the dead,
that we should bear fruit to God.
5 For when we were in the flesh, the sinful passions which
were aroused by the law were at work in our members to
bear fruit to death.
6 But now we have been delivered from the law, having
died to what we were held by, so that we should serve in
the newness of the Spirit and not *in* the oldness of the
letter.

Sin's Advantage in the Law

7 What shall we say then? *Is* the law sin? Certainly not!
On the contrary, I would not have known sin except through
the law. For I would not have known covetousness unless
the law had said, *"You shall not covet."*[a] *Legalism and Lawlessness*
8 But sin, taking opportunity by the commandment,
produced in me all manner of *evil* desire. For apart from

the law sin *was* dead.

9 I was alive once without the law, but when the commandment came, sin revived and I died.

10 And the commandment, which *was* to *bring* life, I found to *bring* death.

11 For sin, taking occasion by the commandment, deceived me, and by it killed *me*.

12 Therefore the law *is* holy, and the commandment holy and just and good.

Law Cannot Save from Sin

13 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. *Overwhelmed by Darkness*

14 For we know that the law is spiritual, but I am carnal, sold under sin.

15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

16 If, then, I do what I will not to do, I agree with the law that *it is* good.

17 But now, *it is* no longer I who do it, but sin that dwells in me.

18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.

19 For the good that I will *to do,* I do not do; but the evil I will not *to do,* that I practice.

20 Now if I do what I will not *to do,* it is no longer I who do it, but sin that dwells in me.

21 I find then a law, that evil is present with me, the one who wills to do good. *Managing Original Sin*

22 For I delight in the law of God according to the inward man.
23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
24 O wretched man that I am! Who will deliver me from this body of death?
25 I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Romans 8

Free from Indwelling Sin

1 *There is* therefore now no condemnation to those who are
in Christ Jesus,[a] who do not walk according to the flesh, but
according to the Spirit.
2 For the law of the Spirit of life in Christ Jesus has made
me free from the law of sin and death.
3 For what the law could not do in that it was weak
through the flesh, God *did* by sending His own Son in the
likeness of sinful flesh, on account of sin: He condemned
sin in the flesh,
4 that the righteous requirement of the law might be
fulfilled in us who do not walk according to the flesh but
according to the Spirit. *Walking by the Spirit*
5 For those who live according to the flesh set their minds
on the things of the flesh, but those *who live* according to
the Spirit, the things of the Spirit.
6 For to be carnally minded *is* death, but to be spiritually
minded *is* life and peace.
7 Because the carnal mind *is* enmity against God; for it is
not subject to the law of God, nor indeed can be.
8 So then, those who are in the flesh cannot please God.
9 But you are not in the flesh but in the Spirit, if indeed
the Spirit of God dwells in you. Now if anyone does not
have the Spirit of Christ, he is not His.
10 And if Christ *is* in you, the body *is* dead because of sin,
but the Spirit *is* life because of righteousness.
11 But if the Spirit of Him who raised Jesus from the dead
dwells in you, He who raised Christ from the dead will also
give life to your mortal bodies through His Spirit who
dwells in you.

Sonship Through the Spirit

12Therefore, brethren, we are debtors—not to the flesh,
to live according to the flesh.
13For if you live according to the flesh you will die; but if
by the Spirit you put to death the deeds of the body, you
will live.
14For as many as are led by the Spirit of God, these are
sons of God.
15For you did not receive the spirit of bondage again to
fear, but you received the Spirit of adoption by whom we
cry out, “Abba, Father.”
16The Spirit Himself bears witness with our spirit that we
are children of God,
17and if children, then heirs—heirs of God and joint heirs
with Christ, if indeed we suffer with *Him,* that we may also
be glorified together.

From Suffering to Glory

18For I consider that the sufferings of this present time
are not worthy *to be compared* with the glory which shall
be revealed in us.
19For the earnest expectation of the creation eagerly
waits for the revealing of the sons of God.
20For the creation was subjected to futility, not willingly,
but because of Him who subjected *it* in hope;
21because the creation itself also will be delivered from
the bondage of corruption into the glorious liberty of the
children of God. *Liberating Creation*
22For we know that the whole creation groans and labors
with birth pangs together until now.
23Not only *that,* but we also who have the firstfruits of
the Spirit, even we ourselves groan within ourselves,

eagerly waiting for the adoption, the redemption of our body.

24For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

25But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

26Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us[b] with groanings which cannot be uttered.

27Now He who searches the hearts knows what the mind of the Spirit *is,* because He makes intercession for the saints according to *the will of* God.

28And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. *All Things for Good*

29For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

30Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

God's Everlasting Love

31What then shall we say to these things? If God *is* for us, who *can be* against us?

32He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33Who shall bring a charge against God's elect? *It is* God who justifies.

34Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 As it is written:

> *“For Your sake we are killed all day long;*
> *We are accounted as sheep for the slaughter.”*[c]

37 Yet in all these things we are more than conquerors through Him who loved us.
38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,
39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans 9

Israel's Rejection of Christ

1 I tell the truth in Christ, I am not lying, my conscience also
bearing me witness in the Holy Spirit, *God's Heart for the Whole World*
2 that I have great sorrow and continual grief in my heart.
3 For I could wish that I myself were accursed from Christ
for my brethren, my countrymen[a] according to the flesh,
4 who are Israelites, to whom *pertain* the adoption, the
glory, the covenants, the giving of the law, the service *of
God,* and the promises;
5 of whom *are* the fathers and from whom, according to
the flesh, Christ *came,* who is over all, *the* eternally blessed
God. Amen.

Israel's Rejection and God's Purpose

6 But it is not that the word of God has taken no effect.
For they *are* not all Israel who *are* of Israel,
7 nor *are they* all children because they are the seed of
Abraham; but, *"In Isaac your seed shall be called."*[b]
8 That is, those who *are* the children of the flesh, these
are not the children of God; but the children of the promise
are counted as the seed.
9 For this *is* the word of promise: *"At this time I will come
and Sarah shall have a son."*[c]
10 And not only *this,* but when Rebecca also had
conceived by one man, *even* by our father Isaac
11 (for *the children* not yet being born, nor having done
any good or evil, that the purpose of God according to
election might stand, not of works but of Him who calls),
12 it was said to her, *"The older shall serve the younger."*[d]

13 As it is written, *“Jacob I have loved, but Esau I have hated.”*[e]

Israel’s Rejection and God’s Justice

14 What shall we say then? *Is there* unrighteousness with God? Certainly not!

15 For He says to Moses, *“I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”*[f]

16 So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

17 For the Scripture says to the Pharaoh, *“For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”*[g]

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

19 You will say to me then, “Why does He still find fault? For who has resisted His will?”

20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, “Why have you made me like this?”

21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

22 *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

24 *even* us whom He called, not of the Jews only, but also of the Gentiles?

25 As He says also in Hosea:

“I will call them My people, who were not
My people,
And her beloved, who was not beloved.”[h]
26 *“And it shall come to pass in the place*
where it was said to them,
‘You are not My people,’
There they shall be called sons of the living
God.”[i]

27 Isaiah also cries out concerning Israel:[j]

“Though the number of the children of Israel
be as the sand of the sea,
The remnant will be saved.
28 *For* He will *finish the work and cut it short*
in righteousness,
Because the LORD will make a short work
upon the earth.”[k]

29 And as Isaiah said before:

“Unless the LORD of Sabaoth[l] *had left us a*
seed,
We would have become like Sodom,
And we would have been made like
Gomorrah.”[m]

Present Condition of Israel

30 What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;
31 but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.[n]
32 Why? Because *they did* not *seek it* by faith, but as it were, by the works of the law.[o] For they stumbled at that

stumbling stone.
33 As it is written:

> *“Behold, I lay in Zion a stumbling stone and*
> *rock of offense,*
> *And whoever believes on Him will not be put*
> *to shame.”*[p]

Romans 10

Israel Needs the Gospel

1 Brethren, my heart's desire and prayer to God for Israel[a] is that they may be saved. *Israel*

2 For I bear them witness that they have a zeal for God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

4 For Christ *is* the end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness which is of the law, *"The man who does those things shall live by them."*[b]

6 But the righteousness of faith speaks in this way, *"Do not say in your heart, 'Who will ascend into heaven?' "*[c] (that is, to bring Christ down *from above*)

7 or, *" 'Who will descend into the abyss?' "*[d] (that is, to bring Christ up from the dead).

8 But what does it say? *"The word is near you, in your mouth and in your heart"*[e] (that is, the word of faith which we preach):

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, *"Whoever believes on Him will not be put to shame."*[f]

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13For *“whoever calls on the name of the LORD shall be saved.”*[g]

Israel Rejects the Gospel

14How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?
15And how shall they preach unless they are sent? As it is written:

> *“How beautiful are the feet of those who*
> *preach the gospel of peace,*[h]
> *Who bring glad tidings of good things!”*[i]

16But they have not all obeyed the gospel. For Isaiah says, *“LORD, who has believed our report?”*[j]
17So then faith *comes* by hearing, and hearing by the word of God.
18But I say, have they not heard? Yes indeed:

> *“Their sound has gone out to all the earth,*
> *And their words to the ends of the world.”*[k]

19But I say, did Israel not know? First Moses says:

> *“I will provoke you to jealousy by those who*
> *are not a nation,*
> *I will move you to anger by a foolish nation.”*[l]

20But Isaiah is very bold and says:

> *“I was found by those who did not seek Me;*
> *I was made manifest to those who did not*
> *ask for Me.”*[m]

21 But to Israel he says:

> *“All day long I have stretched out My hands*
> *To a disobedient and contrary people.”*[n]

Romans 11

Israel's Rejection Not Total

1 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

3 *"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"*?[a]

4 But what does the divine response say to him? *"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."*[b]

5 Even so then, at this present time there is a remnant according to the election of grace.

6 And if by grace, then *it is* no longer of works; otherwise grace is no longer grace.[c] But if *it is* of works, it is no longer grace; otherwise work is no longer work.

7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

8 Just as it is written:

> *"God has given them a spirit of stupor,*
> *Eyes that they should not see*
> *And ears that they should not hear,*
> *To this very day."*[d]

9 And David says:

> *"Let their table become a snare and a trap,*
> *A stumbling block and a recompense to them.*

10 *Let their eyes be darkened, so that they do*
not see,
And bow down their back always.”[e]

Israel’s Rejection Not Final

11 I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

12 Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, *One People*

14 if by any means I may provoke to jealousy *those who are* my flesh and save some of them.

15 For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

16 For if the firstfruit *is* holy, the lump *is* also *holy;* and if the root *is* holy, so *are* the branches.

17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

18 do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

19 You will say then, “Branches were broken off that I might be grafted in.”

20 Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

21 For if God did not spare the natural branches, He may not spare you either.

22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness,[f] if

you continue in *His* goodness. Otherwise you also will be cut off.

23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches,* be grafted into their own olive tree?

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

26 And so all Israel will be saved,[g] as it is written:

> *"The Deliverer will come out of Zion,*
> *And He will turn away ungodliness from Jacob;*
> 27 *For this is My covenant with them,*
> *When I take away their sins."*[h]

28 Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers.

29 For the gifts and the calling of God *are* irrevocable.

30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

32 For God has committed them all to disobedience, that He might have mercy on all.

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

34 *“For who has known the mind of the*
LORD?
Or who has become His counselor?”[1]
35 *“Or who has first given to Him*
And it shall be repaid to him?”[j]

36For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

Romans 12

Living Sacrifices to God

1 I beseech you therefore, brethren, by the mercies of God,
that you present your bodies a living sacrifice, holy,
acceptable to God, *which is* your reasonable service. *Three Invitations to Serve*

2 And do not be conformed to this world, but be
transformed by the renewing of your mind, that you may
prove what *is* that good and acceptable and perfect will of
God.

Serve God with Spiritual Gifts

3 For I say, through the grace given to me, to everyone
who is among you, not to think *of himself* more highly than
he ought to think, but to think soberly, as God has dealt to
each one a measure of faith. *Seeing Ourselves Through God's Eyes*

4 For as we have many members in one body, but all the
members do not have the same function,

5 so we, *being* many, are one body in Christ, and
individually members of one another.

6 Having then gifts differing according to the grace that is
given to us, *let us use them:* if prophecy, *let us prophesy* in
proportion to our faith;

7 or ministry, *let us use it* in *our* ministering; he who
teaches, in teaching;

8 he who exhorts, in exhortation; he who gives, with
liberality; he who leads, with diligence; he who shows
mercy, with cheerfulness.

Behave Like a Christian

9 *Let* love *be* without hypocrisy. Abhor what is evil. Cling to what is good.

10 *Be* kindly affectionate to one another with brotherly love, in honor giving preference to one another;

11 not lagging in diligence, fervent in spirit, serving the Lord;

12 rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

13 distributing to the needs of the saints, given to hospitality.

14 Bless those who persecute you; bless and do not curse.

15 Rejoice with those who rejoice, and weep with those who weep.

16 Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

17 Repay no one evil for evil. Have regard for good things in the sight of all men.

18 If it is possible, as much as depends on you, live peaceably with all men.

19 Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, *"Vengeance is Mine, I will repay,"*[a] says the Lord.

20 Therefore

> *"If your enemy is hungry, feed him;*
> *If he is thirsty, give him a drink;*
> *For in so doing you will heap coals of fire on his head."*[b]

21 Do not be overcome by evil, but overcome evil with good.

Romans 13

Submit to Government

1 Let every soul be subject to the governing authorities. For
there is no authority except from God, and the authorities
that exist are appointed by God. *Governmental Authority*
2 Therefore whoever resists the authority resists the
ordinance of God, and those who resist will bring judgment
on themselves.
3 For rulers are not a terror to good works, but to evil. Do
you want to be unafraid of the authority? Do what is good,
and you will have praise from the same.
4 For he is God's minister to you for good. But if you do
evil, be afraid; for he does not bear the sword in vain; for
he is God's minister, an avenger to *execute* wrath on him
who practices evil.
5 Therefore *you* must be subject, not only because of
wrath but also for conscience' sake.
6 For because of this you also pay taxes, for they are
God's ministers attending continually to this very thing.
7 Render therefore to all their due: taxes to whom taxes
are due, customs to whom customs, fear to whom fear,
honor to whom honor.

Love Your Neighbor

8 Owe no one anything except to love one another, for he
who loves another has fulfilled the law.
9 For the commandments, *"You shall not commit
adultery," "You shall not murder," "You shall not steal,"
"You shall not bear false witness,"*[a] *"You shall not covet,"*[b]
and if *there is* any other commandment, are *all* summed up

in this saying, namely, *“You shall love your neighbor as yourself.”*[c]

10 Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

Put on Christ

11 And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed.

12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

14 But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

Romans 14

The Law of Liberty

1 Receive one who is weak in the faith, *but* not to disputes
over doubtful things. *Matters of Conscience*

2 For one believes he may eat all things, but he who is
weak eats *only* vegetables.

3 Let not him who eats despise him who does not eat, and
let not him who does not eat judge him who eats; for God
has received him.

4 Who are you to judge another's servant? To his own
master he stands or falls. Indeed, he will be made to stand,
for God is able to make him stand.

5 One person esteems *one* day above another; another
esteems every day *alike*. Let each be fully convinced in his
own mind. *The Lord's Day*

6 He who observes the day, observes *it* to the Lord;[a] and
he who does not observe the day, to the Lord he does not
observe *it*. He who eats, eats to the Lord, for he gives God
thanks; and he who does not eat, to the Lord he does not
eat, and gives God thanks.

7 For none of us lives to himself, and no one dies to
himself.

8 For if we live, we live to the Lord; and if we die, we die
to the Lord. Therefore, whether we live or die, we are the
Lord's.

9 For to this end Christ died and rose[b] and lived again,
that He might be Lord of both the dead and the living.

10 But why do you judge your brother? Or why do you
show contempt for your brother? For we shall all stand
before the judgment seat of Christ.[c]

11 For it is written:

“As I live, says the LORD,
Every knee shall bow to Me,
And every tongue shall confess to God.”[d]

12 So then each of us shall give account of himself to God.
13 Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother’s way.

The Law of Love

14 I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean.
15 Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.
16 Therefore do not let your good be spoken of as evil;
17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
18 For he who serves Christ in these things[e] *is* acceptable to God and approved by men.
19 Therefore let us pursue the things *which make* for peace and the things by which one may edify another.
20 Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense.
21 *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak.[f]
22 Do you have faith? Have[g] *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves.
23 But he who doubts is condemned if he eats, because *he does* not *eat* from faith; for whatever *is* not from faith is

sin.[h]

Romans 15

Bearing Others' Burdens

1 We then who are strong ought to bear with the scruples of
the weak, and not to please ourselves.
2 Let each of us please *his* neighbor for *his* good, leading
to edification.
3 For even Christ did not please Himself; but as it is
written, *"The reproaches of those who reproached You fell
on Me."*[a]
4 For whatever things were written before were written
for our learning, that we through the patience and comfort
of the Scriptures might have hope.
5 Now may the God of patience and comfort grant you to
be like-minded toward one another, according to Christ
Jesus,
6 that you may with one mind *and* one mouth glorify the
God and Father of our Lord Jesus Christ.

Glorify God Together

7 Therefore receive one another, just as Christ also
received us,[b] to the glory of God. *Unity and Diversity*
8 Now I say that Jesus Christ has become a servant to the
circumcision for the truth of God, to confirm the promises
made to the fathers,
9 and that the Gentiles might glorify God for *His* mercy, as
it is written:

*"For this reason I will confess to You among
the Gentiles,
And sing to Your name."*[c]

10 And again he says:

“Rejoice, O Gentiles, with His people!”[d]

11 And again:

“Praise the LORD, all you Gentiles!
Laud Him, all you peoples!”[e]

12 And again, Isaiah says:

“There shall be a root of Jesse;
And He who shall rise to reign over the Gentiles,
In Him the Gentiles shall hope.”[f]

13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

From Jerusalem to Illyricum

14 Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.[g]
15 Nevertheless, brethren, I have written more boldly to you on *some* points, as reminding you, because of the grace given to me by God,
16 that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.
17 Therefore I have reason to glory in Christ Jesus in the things *which pertain* to God.
18 For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed,

to make the Gentiles obedient—
19 in mighty signs and wonders, by the power of the Spirit
of God, so that from Jerusalem and round about to Illyricum
I have fully preached the gospel of Christ.
20 And so I have made it my aim to preach the gospel, not
where Christ was named, lest I should build on another
man's foundation,
21 but as it is written:

> *"To whom He was not announced, they shall see;*
> *And those who have not heard shall understand."*[h]

Plan to Visit Rome

22 For this reason I also have been much hindered from
coming to you.
23 But now no longer having a place in these parts, and
having a great desire these many years to come to you,
24 whenever I journey to Spain, I shall come to you.[i] For I
hope to see you on my journey, and to be helped on my way
there by you, if first I may enjoy your *company* for a while.
25 But now I am going to Jerusalem to minister to the
saints.
26 For it pleased those from Macedonia and Achaia to
make a certain contribution for the poor among the saints
who are in Jerusalem.
27 It pleased them indeed, and they are their debtors. For
if the Gentiles have been partakers of their spiritual things,
their duty is also to minister to them in material things.
28 Therefore, when I have performed this and have sealed
to them this fruit, I shall go by way of you to Spain.
29 But I know that when I come to you, I shall come in the
fullness of the blessing of the gospel[j] of Christ.

30 Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,
31 that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,
32 that I may come to you with joy by the will of God, and may be refreshed together with you.
33 Now the God of peace *be* with you all. Amen.

Romans 16

Sister Phoebe Commended

1 I commend to you Phoebe our sister, who is a servant of
the church in Cenchrea, *Our Sister Phoebe*
2 that you may receive her in the Lord in a manner worthy
of the saints, and assist her in whatever business she has
need of you; for indeed she has been a helper of many and
of myself also.

Greeting Roman Saints

3 Greet Priscilla and Aquila, my fellow workers in Christ
Jesus,
4 who risked their own necks for my life, to whom not only
I give thanks, but also all the churches of the Gentiles.
5 Likewise *greet* the church that is in their house. Greet
my beloved Epaenetus, who is the firstfruits of Achaia[a] to
Christ.
6 Greet Mary, who labored much for us.
7 Greet Andronicus and Junia, my countrymen and my
fellow prisoners, who are of note among the apostles, who
also were in Christ before me. *Junia: A Female Apostle?*
8 Greet Amplias, my beloved in the Lord.
9 Greet Urbanus, our fellow worker in Christ, and
Stachys, my beloved.
10 Greet Apelles, approved in Christ. Greet those who are
of the *household* of Aristobulus.
11 Greet Herodion, my countryman.[b] Greet those who are
of the *household* of Narcissus who are in the Lord.
12 Greet Tryphena and Tryphosa, who have labored in the
Lord. Greet the beloved Persis, who labored much in the

Lord. *Women in the Early Church*

13 Greet Rufus, chosen in the Lord, and his mother and
mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes,
and the brethren who are with them.

15 Greet Philologus and Julia, Nereus and his sister, and
Olympas, and all the saints who are with them.

16 Greet one another with a holy kiss. The[c] churches of
Christ greet you.

Avoid Divisive Persons

17 Now I urge you, brethren, note those who cause
divisions and offenses, contrary to the doctrine which you
learned, and avoid them.

18 For those who are such do not serve our Lord Jesus[d]
Christ, but their own belly, and by smooth words and
flattering speech deceive the hearts of the simple.

19 For your obedience has become known to all. Therefore
I am glad on your behalf; but I want you to be wise in what
is good, and simple concerning evil.

20 And the God of peace will crush Satan under your feet
shortly. The grace of our Lord Jesus Christ *be* with you.
Amen.

Greetings from Paul's Friends

21 Timothy, my fellow worker, and Lucius, Jason, and
Sosipater, my countrymen, greet you.

22 I, Tertius, who wrote *this* epistle, greet you in the Lord.

23 Gaius, my host and *the host* of the whole church, greets
you. Erastus, the treasurer of the city, greets you, and
Quartus, a brother.

24 The grace of our Lord Jesus Christ *be* with you all.
Amen.[e]

Benediction

25Now to Him who is able to establish you according to
my gospel and the preaching of Jesus Christ, according to
the revelation of the mystery kept secret since the world
began
26but now made manifest, and by the prophetic
Scriptures made known to all nations, according to the
commandment of the everlasting God, for obedience to the
faith—
27to God, alone wise, *be* glory through Jesus Christ
forever. Amen.[f]

When Plans Change
Rom. 1:13

Paul's life did not always go according to plan. He intended to take the message of Christ to Rome and onward to Spain (Rom. 15:28). But this visionary scraped his plans when God opened other doors. For example, Paul made a complete reversal at Troas, obeying God's command to take the gospel west rather than east (Acts 16:6–10).

This doesn't mean that planning is pointless. It means that plans should always be made, and adapted, with specific instructions from God. No matter what human events come our way, God will show us what to do and what directions to go.

More: *For more on biblical principles of planning see "Spirit-Filled Planning" at 1 Chr. 28:11–19 and "The Art of Planning" at Ps. 33:10, 11. Paul did eventually visit Rome, but no one knows for certain whether he made it to Spain. See "Roads to Rome—and Beyond" at Acts 28:28–31.*

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Righteousness
Rom. 1:17

It's almost impossible to discuss the gospel—or understand the Book of Romans—without grappling with the reality of *righteousness* (Greek: *dikaiosunē*). The New Testament uses some form of the word no fewer than 228 times, including about forty times in Romans.

The English word *righteous* is formed from the base *reg*, "to move in a straight line." To be righteous is to be "in the straight [or right] way." In the context of morality, the word *righteous* means living or acting correctly.

In an age when people assume that they have the ability and the right to determine right and wrong for themselves, Scripture presents God as the final measure of morality. His character reveals absolute goodness. He is the ultimate standard of rightness, or righteousness.

We all fall short of God's flawless standard. Only Jesus attained that perfection (Rom. 3:23; 5:18–21). The rest of us stand guilty before God. We are all "unrighteous" because we all have sinned (literally "missed the mark").

But God is restoring things to the right way. He dealt with sin through Jesus' death on the cross (5:6–11). He credits Christ's righteousness to all who trust in Him, and leads us into a restored relationship with Himself (5:1, 2). And He empowers us to please Him and fulfill His purposes (8:1–17). Rather than requiring us to live up to impossible standards, He sets us free to make our own choices, counting on Him for help along the way.

The gospel reveals God's right way. It informs us that God is full of love and mercy. He has done everything He can to bring us back from the wrong way that we have taken. Now we respond. He will equip us to live rightly, and to delight in the paths of righteousness.

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The Truth About Sin

Rom. 1:24–32

Just as the Bible clearly presents God as the source and measure of everything right, it also reveals human beings as the cause of suffering and evil. We were created pure and noble but became wicked and hurtful. Our sinful condition separates us from God. It makes our thoughts futile and our hearts foolish (Rom. 1:21). Our rebellion is thorough, producing . . .

- *Sexual immorality*. We dishonor the bodies that God gave us, as well as the bodies of others.
- *Idolatry*. We turn from our Creator and exalt our own works.
- *Vile passions*. We cease being thoughtful servants and responsible stewards and become pleasure-seekers

dominated by lust.
- *Debased minds*. We suppress truth, enslaving ourselves to sin and becoming incapable of doing good (1:18, 28).

Our rebellion leads to pain. And painful consequences. We readily endorse each other's wrongdoing perhaps to ease our own loneliness. But still we hurt. And we still cause hurt. And so we react further. Our rebellion is inexcusable (2:1), and every human being earns wrath and judgment (2:5; 3:10–12; Ps. 51:4). We have thrown off all restraint, and God has let us have our way (Rom. 1:26).

What a miserable existence!

The Book of Romans warns us that sin is real. It alienates us from ourselves and from our loving God, incurring the penalty of eternal death, everlasting separation from Him.

But that is not the end of the story. Jesus Christ brings the opportunity for a fresh start. He will grant peace with God, access by faith to His grace, and the joyful hope of His glory and the glory that perseverance produces (5:1–5). To demonstrate His love, Jesus came into our world and showed us how to live. We truly can see the face of God. He paid the penalty for our sins on the cross even while we were rebelling against Him (5:8). With Paul we can say, "Thanks be to God for His indescribable gift!" (2 Cor. 9:15).

More: *For more on Christ's work of rescuing us see "Salvation: Past, Present, and Future" at Rom. 5:6–11 and "A Month-Long Journey with Jesus" at Matt. 1:18–2:23. Augustine was a man plagued by his own sin until he read Rom. 13:13–15. He later became one of Christianity's foremost thinkers.*

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The Law
Rom. 2:12

Paul's reference to "law" does not refer to rules and regulations in general but to the Law given by the Lord to Moses as part of the covenant that set Israel apart as God's people. It governed their

worship, their relationship to God, and their social interactions. The Ten Commandments (Ex. 20:1–17) sum up the Law.

Israel was not the only ancient nation that possessed an extensive legal code. Such collections were in fact common. Most began with an explanation that the gods had given the king power to reign. This declaration of divine authority was often accompanied by pronouncements about how good and capable the ruler was. Then the king's laws were listed, arranged by subject. Most codes of law concluded with a series of blessings and curses (see "Deuteronomy as a Treaty" at Deut. 1:1).

What set Mosaic law apart from these other codes was, above all, its genuine divine origin. God Himself was the source of the Law. It issued from His very nature, and like Him it was holy, righteous, and good. God's heart is behind the law. This meant that all crimes in Israel were crimes against God (1 Sam. 12:9, 10). The Lord expected all people to love and serve Him because in so doing we keep from hurting people and Him (Amos 5:21–24). He disciplined violators as supreme judge (Ex. 22:21–24; Deut. 10:18; 19:17), but He also trusted the nation to carry out justice (13:6–10; 17:7; Num. 15:32–36).

God ruled as the nation's King. Ancient kings often enacted laws to fill their pockets, enhance their image, or surpass their predecessors in economic power and political influence. God instead promulgated laws to express His love for His people and to advance their best interests (Ex. 19:5, 6).

The Law can be split into three rough categories—moral, ceremonial, and civil. Civil laws regulated political leaders, the army, criminal cases, personal and family rights, property rights, and other social issues.

Ceremonial laws specified rules for public worship and ritual, giving high priority to holiness. To honor our holy God (Lev. 21:8), Israel was be holy in all religious practices.

Finally, although God gave the Law to Israel, it is for all. God's law rests on eternal moral principles consistent with His thoroughly good character. His moral laws summarize fundamental, universal standards of right and wrong, expressing the essence of what God requires of all people. We will all be judged by the righteous standard that underlies the Law.

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A Faith like Abraham's

Rom. 4:1, 16–25

As the father of Israel, Abraham (see his profile at Gen. 12:1) appears prominently in the New Testament. Romans 4 focuses on him as an individual. Elsewhere he represents the entire people of God, and especially those who have placed their trust in the Lord (for example, Rom. 9:7; 11:1; Gal. 3:6–9).

Abraham's faith is what makes him so essential to New Testament writers. God made significant promises to him and his descendants, Isaac, Jacob, and Jacob's twelve sons—vows He repeated throughout Israel's history. Abraham is remembered as the man who believed that God would do what He said He would do (Rom. 4:3)—a remarkable fact when we consider that Abraham had almost no evidence that God would follow through, and certainly far less reason to believe than the New Testament writers or anyone who lives today.

Paul reveals some of the difficulties Abraham faced while choosing to rely on God. The apostle picks one of many episodes in Abraham's life that required enormous faith, pointing to his anticipation of the birth of an heir, which would fulfill God's promise that Abraham would become "a father of many nations" (Gen. 17:4; Rom. 4:18). Because Abraham and his wife Sarah were far past their childbearing years, Abraham had to see past the physical state of his own body to believe God (4:19). Abraham counted on "things which do not exist" and lived "as though they did" (4:17). He lived in hope when he had no reason to hope (4:18).

Abraham did waver, but he kept returning to trust for one reason: he was "fully convinced that what [God] had promised He was also able to perform" (4:21). When the Lord challenges us to believe seemingly impossible things, we have Abraham's example to follow. One of the Bible's most important promises is God's pledge to send a Messiah, an "Anointed One." Jesus is that Messiah. He is our ultimate example to follow. The central question of the New Testament is: Do we take Jesus at His word? We can "waver at the promise of God through unbelief," or, like Abraham, we can be "strengthened in faith, giving glory to God" (4:20), knowing that He who made the promise is faithful to us.

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A Devotion like David's

Rom. 4:6

David was not Israel's first king, but He was God's choice for king (1 Sam. 16:1–13). If anyone could claim to be right with God and in His favor, it was David. Even despite his flaws he was a man after God's own heart (13:14; Acts 13:22). God had promised that his heirs would sit on the throne of Israel forever (2 Sam. 7:12; 22:51). David was a direct ancestor of Jesus Christ (Matt. 1:6; Luke 3:31).

But David counted on none of these advantages to qualify him to come before God. Instead, he threw himself on God's mercy, trusting in His gracious character for forgiveness and "righteousness," or right standing in relation to God. Romans 4:7, 8 quotes Psalm 32, which celebrates the divine delivery from sin experienced by a follower of God.

None of us can rely on our own good works to secure good standing with God. None of us will ever be good enough. That is why God offers an alternative—trusting in Jesus' righteousness to cover our sin and make it possible for us to know God.

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Salvation: Past, Present, and Future

Rom. 5:6–11

Salvation is a central theme of the Bible, and an apt description of the process God undertakes to fully rescue us from sin (Luke 19:10; Rom. 5:8; 1 Tim. 2:4). The Book of Romans outlines the extent of God's work, showing salvation in three parts.

- *Salvation is a past accomplishment*. If you have put your faith in Christ's finished work on the cross for the forgiveness of your sins, then you have been saved (past tense). Christ's atonement has made you righteous, free to stand before God

without guilt or penalty for your sins. To use Paul's word, you have been "justified" (Rom. 5:1, 8, 9). Being saved from sin's *penalty* is a complete, one-time event. God's grace transformed you from a condemned sinner to a righteous child of God. As Paul told the Philippian jailer, if you believe in the Lord Jesus Christ, you will be saved (Acts 16:31).

- *Salvation is a present process*. Being saved does not prevent present or future sins. The Christians in Rome recognized this reality (Rom. 6:1, 2), as did Paul (7:15–20), who cried out to be set free from ongoing sin (7:24). Christ's atonement again is the answer (8:1–3). The Holy Spirit can give you power to overcome temptation and deal with whatever comes your way (5:3–5; 6:12–14; 8:2, 9–17). As you trust Christ on a daily basis, you are being saved (present tense). This process of being "sanctified" rescues you from sin's *power*, making you more and more like Christ. It is a lifelong journey in holiness (Titus 2:11–14).
- *Salvation is a future hope*. Christians look ahead to salvation's ultimate outcome, when you will be "glorified" with Christ (Rom. 8:17). That is, you will be saved (future tense). When you finally stand before God, you will be completely perfected —fully delivered from judgment, removed from sin's *presence*, restored to God's image and likeness in which you were created, and welcomed into eternal life with God. This is the eternal dimension of salvation, called the believer's hope of glory (5:2; 8:18; Eph. 1:18; Col. 1:27).

Following Christ involves all three dimensions of salvation. By faith you can celebrate having been saved from God's wrath, being now set free from sin, and later being made complete in heaven.

More: *To understand why we need to be saved, see "The Truth About Sin" at Rom. 1:24–32 and "What Sin Does" at Rom. 6:6.*

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What Sin Does

Rom. 6:6

In the Garden of Eden, the serpent convinced Eve that God was holding back things that she would truly enjoy (Gen. 3:4, 5). But no enjoyment had been withheld.

Sin looks enjoyable and may be enjoyable for a brief time. But sin is anything but beneficial. Several New Testament passages help define sin and alert us to the devastating consequences of wrongdoing, and of failing to do rightly. As you read about each characteristic, notice a time sin has tempted or worked its way into your life:

- Sin is falling short of God's glory (Rom. 3:23). Sinful people miss out on the life that God designed for their good and His glory.
- Sin is a lawlessness that involves living selfishly rather than conforming to God's commands (1 John 3:4).
- Sin includes anything unrighteous, meaning it leads us down the wrong paths (5:17).
- Sin puts us on the wrong side of God, who loves justice, relationships, and righteousness (Rom. 1:18).
- Sin includes knowing the right thing to do and not doing it (James 4:17).
- Sin is consciously disdaining what is right and seeking what is wrong, which includes approving of the sins of others (Rom. 1:32).
- Sin is a bondage that demands obedience to its cravings (6:6, 12, 20).

Every human suffers the harm that sin brings, because "there is none righteous, no, not one" (3:10; 2 Chr. 6:36; Rom. 5:12); "all have sinned and fall short of the glory of God" (3:23).

More: *To gain perspective on what God has done to save us from sin, see "Salvation: Past, Present, and Future" at Rom. 5:6–11. John Milton and Daniel Defoe both explored the concepts of sin, repentance, and redemption in their writings.*

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Real Freedom

Rom. 6:15–22

People will quit jobs, emigrate to new lands, and overthrow governments to gain freedom and the right to determine their own destiny. But the Holy Spirit gives a freedom even greater than these.

In actuality no one is really free. Scripture says every human being serves either God or sin. We are either slaves of righteousness or slaves of evil. And while self-rule, autonomy, and self-determination matter to us and to God, true freedom comes with a simple change of masters: being set free from slavery to sin in order to become slaves to God.

Jesus Christ is our only hope because He alone emancipates us from sin (Rom. 7:24, 25), and makes governments free to live under. His Spirit enables us to do what we cannot do on our own—to live in obedience to God's law (8:3, 4). That is true freedom.

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Who You Serve

Rom. 6:16

Paul employs potent imagery when he pictures our relationship to sin as obedience to slavery. The Roman empire depended heavily on slaves to perform hard labor and menial tasks. Many of Paul's Roman readers may have been slaves; one historian estimates that up to half the population in parts of the Roman empire lived in servitude.

Slaves were seized whenever Rome conquered and subjugated other nations. Captives assigned to the empire's extensive construction projects or to its mines faced a hard lot. Fed a meager diet and worked to exhaustion, injuries and disease were common, and slaves too sick or too old to work were abandoned with little hope of surviving on their own.

Some slaves faced better conditions. Nearly every Roman home included at least two or three slaves as servants, and some had hundreds. They assisted in maintaining households and raising children. Slaves with occupational expertise were valued in the

workplace, and some businesses depended entirely on slaves as a cheap source of labor.

Slavery existed long before the Romans, however. The Bible records several forms of slavery in ancient times: domestic slavery (for example, Hagar; see her profile at Gen. 16:1), state slavery (for example, the Israelites under Egypt; Ex. 5:6–19; 13:3), and temple slavery (for example, the slaves of the Levites used in the temple; Num. 31:25–47; Josh. 9:21–27).

The Bible does not directly condemn slavery as an institution, although it does contain warnings regarding its practice (Amos 1:6–9; Rev. 18:13). The Old Testament regulated Israel's treatment of slaves (Ex. 21; Deut. 15), repeatedly warning the people not to rule a fellow Israelite harshly (Lev. 25:39; Deut. 15:14). If a master injured a slave, the law set the slave free (Ex. 21:26, 27), and killing a slave was punishable by law (21:20).

The New Testament advised slaves to obey their masters (Eph. 6:5; Col. 3:22; Titus 2:9). Paul appealed to Philemon to receive back Onesimus, a runaway slave who became a Christian and therefore a brother (see the introduction to Philemon), illustrating that in Christ, social distinctions such as slave and master no longer apply (Gal. 3:28; Col. 3:11). Paul elsewhere advised Christian slaves to seek freedom if they could (1 Cor. 7:21).

Among the Romans, an owner could free a slave outright, or a slave could purchase his freedom by paying his owner. If ownership was transferred to a god, a slave could receive his freedom in return for contracting his services. He continued with his master, but now as a free man.

Paul may have had this arrangement in mind when he described the choice of which master to obey—sin or righteousness. Christians have been freed from sin but must choose to serve God. The difference is that if we don't choose to serve God, there is no other option but to return to serving sin, which had so cruelly enslaved us before.

More: *History offers countless examples of slaves whose spiritual freedom in Christ inspired them to seek civil freedom, including Harriet Tubman, Josephine Bakhita, Frederick Douglass, Sojourner Truth, and Olaudah Equiano.*

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Legalism and Lawlessness

Rom. 7:7

Every Christian encounters two perils—legalism and lawlessness. Paul addresses both in Romans 6–7.

The "Law" (see "The Law" at Rom. 2:12), as used in the Book of Romans, refers specifically to the Old Testament rules and regulations given by God to Israel. It also refers more broadly to God's moral expectations for all mankind. These standards can be perilous for believers because no human being can keep them perfectly.

Paul illustrated this fact by citing the Tenth Commandment: "You shall not covet" (7:7; Ex. 20:17). Although Paul completely agreed with this basic moral principle, when he examined his own life, he found "all manner of evil desire" (Rom. 7:8). The more Paul understood the Law, the more he became aware of his sin, and merely knowing God's expectations did not make him capable of meeting them. He found himself powerless to obey (7:19), leaving him feeling grieved and worthless (7:24).

Like Paul, Christians today may be acutely aware of God's expectations and their inability to fulfill them. This is meant to guide us to good. But sometimes feelings of guilt and condemnation push us toward legalism—being concerned more with following rules than living in a relationship with Christ.

Yet if this overemphasis on the Law is hazardous, its opposite does just as much harm. Any violation of God's law and moral expectations is lawlessness (6:19; 1 John 3:4). And as one sin leads to another, a person who does wrong becomes trapped in an endless pattern of lawlessness. In fact, Christians caught up in legalism may give up their attempts to be perfect and end up engaging in lawlessness.

Legalism and lawlessness are real dangers we face every day. There is only one way to avoid either peril: We must let Jesus produce in us the good that we cannot manufacture through our own abilities (Rom. 8:1–4). If we want to fulfill God's expectations, we must rely on His power.

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Overwhelmed by Darkness

Rom. 7:13–25

The apostle Paul looked hard at his deepest, darkest inner life. What he saw was troubling: he was a slave to sin (Rom. 7:15). Nothing good lived in his flesh (7:18). All he could do is cry out in wretchedness (7:24).

It is a comfort to anyone who experiences feelings of inadequacy and failure to know that Paul, one of the most important figures of the early church, a man whose writings have had an eternal impact on countless lives over thousands of years, also experienced feelings of failure and self-loathing. Paul's dismal appraisal of his spiritual condition was a result of measuring himself against holiness, expressed in the Law (7:7). The more Paul understood what he and God wanted, the more he knew that he was utterly unable to live up to God's perfect standard.

The only answer to Paul's miserable condition—and to our own—is Jesus Christ (7:25). He makes it possible to fulfill the righteous requirements of a holy God (8:3, 4). Paul's honesty about his true state led to hope, and the same is true for us. In confession we find God's forgiveness, and the power to make the changes that need making. In admitting our weakness we find His strength. If we deny our true condition, we deceive ourselves and doom ourselves to remain enslaved to sin (1 John 1:8–10) and frustrated for life. But if we turn our bad feelings and weaknesses over to God, He will heal our hearts.

More: *The poets William Cowper and John Donne both experienced deep depression and looked to Christ for hope and comfort.*

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Managing Original Sin

Rom. 7:21

Many people like to believe human beings are basically good. However, while Scripture affirms the inherent dignity and worth of

every individual (Ps. 139:13, 14; see also "People at Work" at Ps. 8:6), it nevertheless asserts that every individual is born "in sin" (51:5; Rom. 6:1), distant from God, naturally tending toward wrong rather than right.

Our pride would like to do away with the concept of original sin, an understandable urge given that pride is the root of sin. And the first step in confronting sin requires us to swallow our pride and humbly admit our true condition. Then we confess our sin to God and trust solely in His grace for forgiveness and acceptance (Luke 18:13).

If we want to continue building a relationship with our Savior, a humble honesty about our sin must become our way of life. Sin is so entrenched within us that we can never claim to have conquered it (1 Cor. 4:4; 10:12). We instead live with limitation, admitting that we do not have all the answers to our own problems, let alone those of the world.

More: *True humility comes from seeing yourself in relation to God. See "Humility: The Scandalous Virtue" at Phil. 2:3.*

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Walking by the Spirit

Rom. 8:4

Paul's words about the Law being unable to produce righteousness because of the weakness of the flesh (Rom. 8:3) do not mean he had little regard for the Law. On the contrary, he eagerly sought to meet the loving expectations God revealed through Moses. Because of Christ's work on the cross, we who live and walk "according to the Spirit" (8:4) can find "the righteous requirement" of the Law fulfilled in us. We then have God's power to do rightly. That is why Paul urged believers to . . .

- Turn away from evil and cling to good (12:2, 9).
- Seek love (1 Cor. 13).
- Make the most of their liberty (Gal. 5:13–16).
- Do good toward all people (6:10).

- Live a godly lifestyle (Eph. 2:1–3; 4:1–3).
- Serve others with love and humility (Phil. 2:1–7).
- Undo sinful patterns in ourselves (Col. 3:5–11).
- Grow in contentment with what we have (1 Tim. 6:6–11).

This is life in the Spirit. It is a lifelong adventure of reclaiming what God intended for us from the beginning (Eph. 5:8–10).

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Liberating Creation

Rom. 8:21, 22

Romans 8 stretches out like a cosmic canvas of the world from its pristine beginnings to the ruinous impact of sin to its ultimate restoration at the close of history. This passage is crucial for anyone who worries about environmental disaster, wishes for the end of evil, or wonders what will ultimately happen to our world.

Paul recognized that the world is both enchanting and disastrous, orderly and chaotic. The bad news is that sin is not just personal; it is global. Sin has corrupted all of creation, not only individual human beings but also our social and physical environments. Sin is infused throughout the world because sinful people create systems and cultures that protect and promote evil. Sin is so rampant and destructive that we need more than a better planet. We need an entirely new earth.

The good news is that God's salvation is universally available. His saving grace first works inside individuals, then finds its way out into every part of their lives. God's power and purposes penetrate His followers' values, worldviews, relationships, career choices, and community involvements. As God's appointed managers of the earth, His followers gain ground against evil by redirecting social systems and cultures to benefit people rather than exploit them. What begins as personal conversion results in widespread societal change as God's people impact their families, coworkers, churches, friends, neighbors, cities, nations, and natural environments.

Liberation will be partial and imperfect until Christ returns to personally redeem the world. In the meantime, all creation groans

like a woman in labor as it awaits its delivery from sin. Christ calls us to participate in the events of our world and to promote His values and love at every opportunity. In doing so, we affirm both the salvation of people and the transformation of places. We participate with Him in the first skirmishes of liberation.

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All Things for Good

Rom. 8:28

Romans 8:28 is often quoted. Here are two important things to keep in mind:

- All things work together for good, but not all things are good. The loss of a job, a broken relationship, physical illness, and family troubles are not good. Often they are the direct result of the evil in the world. That distinction is important as we struggle to understand God's character and the nature of good and evil. In practical terms, we are never promised immunity from the world's pains. Every day we must put up with much that is not good (John 16:33).
- Nevertheless, God brings good during bad. Bad does not become good, but good comes even when bad comes. God is the author of all that is good (James 1:17). And we can focus on contributing to that good, alongside God.

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God's Heart for the Whole World

Rom. 9:1

Romans 9–11 reminds us that God's love extends to the entire human race. He does not play favorites with any one type of person. As Paul put it, God loves both Jews and Gentiles (non-Jews) alike.

Passage	Teaching
Rom. 9:24	God calls both Jews and Gentiles to experience His mercy.
Rom. 9:25	Gentiles have become children of the living God.
Rom. 9:30	Gentiles have received righteousness through their faith just as Jews have by believing in Jesus.
Rom. 10:3	Jews who seek God through the Law's requirements will never find righteousness because they do not seek it through faith. They seek to prove their own righteousness rather than God's.
Rom. 10:4	Jesus is God's righteousness to everyone who believes.
Rom. 9:33; 10:9, 11	Faith in Jesus is the key to salvation.
Rom. 10:12, 13	God makes no distinction between Jews and Gentiles when it comes to who can be saved.
Rom. 10:20, 21; 11:11	The Gentiles, who were not looking for God, found Him. But the Jews, whom God continually reached out to, did not want Him.
Rom. 11:1, 2	God has not given up on the Jews. Many have turned to God. Paul was one of them.
Rom. 11:14	The Gentiles found Christ through the witness of Jews. Paul's great desire was for all Jews to come to Christ through the witness of the Gentiles.
Rom. 11:16–24	Gentiles were grafted onto God's tree of life while Jews rejected God and were broken off. This does not call for pride or arrogance from the Gentiles, however, but for humility.
Rom. 11:19–24	Jews were cut off from God's tree because they refused to believe. If they repent, God is able to graft them in again.
Rom. 11:32	God wants to have mercy on all.

More: *By the time Paul wrote Romans, Gentiles were probably a majority in the church. Paul foresaw the tragic possibility of a church divided into Jewish and Gentile factions. See "One People" at Rom. 11:13–24.*

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Israel
Rom. 10:1

The major shift of focus between the Old Testament and the New Testament—from the spiritual journey of Israel to the global Good News of Jesus—leaves many people wondering what became of the special relationship between God and His covenant nation. Are the Jews still God's chosen people? Are the promises God made to Abraham, Moses, David, and other Old Testament Hebrews still in effect? Or did God reject Israel when the Israelites rejected Jesus? Paul addresses these questions in Romans 9–11. The issue remains critically important because it demonstrates the trustworthiness of God's promises.

Israel's Origins

God's relationship with Israel reaches back thousands of years to the ancient Middle East, to the days when Abraham (see his profile at Gen. 12:1) became the father of the nation. Abraham had roots in Ur, an ancient Sumerian city in Mesopotamia, where he prospered before moving to the land of Canaan (12:5). There God entered into a sacred covenant with Abraham, promising to bless his descendants and make them His special people (12:1–3). Abraham was expected to remain faithful to God, and he became the channel of God's blessings to the rest of the world.

Abraham's son Isaac had two sons, Esau and Jacob. God chose Jacob for the renewal of His promise to Abraham (28:13–15). Jacob's name was changed to Israel after a dramatic struggle with God (32:24–30; 35:9–15). The meaning of the name Israel has been interpreted as "Prince with God," "He Strives with God," "Let God Rule," or "God Strives." The name was later applied to the

descendants of Jacob through his twelve sons. Down through history these twelve tribes were called “Israelites,” “children of Israel,” and “house of Israel,” identifying them as Israel’s descendants.

God’s Chosen People

God’s covenant with Abraham was far more than a casual agreement. It had no end date and no limits to its reach. Another striking feature is that God is holy, all-knowing, and all-powerful, yet He consented to enter into a covenant with Abraham and his descendants—weak, sinful, and imperfect as they were.

Through this Abrahamic covenant, Israel became God’s chosen people, His “special treasure” out of all the peoples of the earth (Deut. 7:6). The special relationship between Israel and God was confirmed at Mount Sinai when the nation promised to perform “all the words which the LORD has said” (Ex. 24:3). When the people later broke their side of the agreement, their leaders called them to renew the covenant (2 Kin. 23:3).

God never breaks His promises. Throughout Israel’s history, He has always lived up to His side of the covenant, giving Paul reason to affirm that God has not cast His people aside (Rom. 11:1). God’s vow to bless the world through Abraham’s descendants (Gen. 22:16, 17) remains an everlasting covenant (17:7).

This is welcome news for both Jew and Gentile. For Jews it means that God has not abandoned His people. They remain prominent in His plans and purposes. For Gentiles it means that God is totally trustworthy. His word can be taken at face value, and we can base our lives on God’s unbreakable promises.

More: *Because Israel failed to honor their covenant with God, He promised a new covenant that would accomplish what the old covenant had failed to do. See “Written on Their Hearts” at Jer. 31:31–34.*

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One People

Rom. 11:13–24

By the time Paul wrote his letter to the Christians in Rome, Gentiles were likely becoming the majority population throughout the church. Jews had less and less influence theologically, culturally, and politically. The pride and prejudice that had caused Jews to look down on Gentiles were coming back to haunt them as Gentile Christians turned away from their Jewish brothers.

Paul pleaded in Romans 9–11 for his Gentile readers to remember that God had not forgotten Israel. The Lord made promises to the nation that are "irrevocable" (Rom. 11:29). And as Paul pointed out, there is no room for Gentile arrogance: Gentiles were not included among God's original people. They were added later, like branches grafted onto a tree (11:17, 18). If the Jews, the "natural branches" had been able to be cut off, then the same outcome certainly remained possible for the Gentiles (11:20, 21).

Paul dreaded the possibility of the church rupturing into separate Jewish and Gentile communities. Gentiles might ignore the Jewish community altogether rather than compassionately communicating the gospel so that Jews could be saved. Here and elsewhere Paul challenged all of Jesus' followers to pursue unity with each other and charity toward all people. God's desire is clear—to have mercy on all (11:32).

Had the church wholeheartedly embraced Paul's teaching, it would not have tragically kept silent or participated in some of the great evils of the past two thousand years. We must ask, what ethnic, racial, and cultural attitudes now challenge us?

More: *Paul testified that God's love and mercy extended to the whole world. See "God's Heart for the Whole World" at Rom. 9:1.*

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Three Invitations to Serve

Rom. 12:1, 2

Page after page of the Bible proclaims the amazing things that God has done for us. So how should we respond to these blessings—or "mercies," as Paul calls them? The only appropriate response is to give ourselves to God as living sacrifices, ready to be offered up for

His purposes however He sees fit. While Scripture outlines multiple ways we can serve God, three stand out as major mandates:

- *The Great Creation Mandate* concerns the universe and its intricate richness. God made the world and appointed human beings as its managers (Gen. 1:26–31; 2:15). The creation mandate calls us to join Him in developing the natural order of the earth for the benefit of all people (see "People at Work" at Ps. 8:6). Creation now suffers under a curse (Gen. 3:17–19), but God will eventually deliver it from corruption (Rom. 8:18–22). In the meantime, we are to use it responsibly for His glory.
- *The Great Commandment Mandate* sums up all of our relationships. We are commanded to love God with every part of our being (Deut. 6:5; Matt. 22:37, 38). Christians have even more reason to love and serve the Lord because of our exalted position as His adopted children (Rom. 8:12–17). But our love for God is empty if we neglect to love others (Matt. 22:39, 40; Rom. 13:8–10; 1 John 4:7–11).
- *The Great Commission Mandate* is an extension of the truth that "God so loved the world that He gave His only begotten Son" (John 3:16). Those who believe in Christ have been charged with spreading this truth to all human beings, so that all people can recognize their sin and respond to God's gracious offer of forgiveness and new life (Matt. 28:18–20; Rom. 10:14, 15).

These three mandates recur as dominant themes throughout the Bible. They tell us that God cherishes His creation and intends it to be managed well. He wants people to love Him and love each other. And He longs for everyone to know of Christ's work of salvation. Each of these mandates is an invitation to faith and service. We have been invited to be good stewards of the earth and its resources, good neighbors toward all peoples, and good communicators of the gospel.

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Seeing Ourselves Through God's Eyes

Rom. 12:3

Human beings never run out of ways to compare themselves to others. Either we look down on others and applaud our greater abilities, attractiveness, status, intelligence, or wealth—or we look down on ourselves and envy others for being more capable, more attractive, more powerful, smarter, or richer. Both are forms of idolatry.

Paul recognized that such comparisons are emotionally and spiritually deadly. He even offered an antidote—seeing ourselves not as we stack up against others and not as others evaluate us but as God sees us. The Lord's estimation of our worth is the only one that means anything. And to Him we matter more than we could ever imagine.

God never judges us according to worldly criteria. Our gender, appearance, social status, wealth, and even our level of intelligence and natural abilities are not of first importance to Him. He examines us according to entirely different criteria, as several individuals in Scripture discovered:

- God looks at our heart (1 Kin. 4:29; 1 Sam. 16:7).
- Paul realized that God's grace made him who he was (1 Cor. 15:10). Despite his past, God had transformed him into a new person (2 Cor. 5:17).
- Peter learned that God's power gave him everything he needed to pursue godliness (2 Pet. 1:3).
- Job discovered that everything he had—family, friends, possessions, health—was ultimately from God (Job 1:21).

God does not place value on the same things that the world does. He sees what's truly valuable. He looks at the heart. And He wants us to bring our self-assessments in line with how He sees us. What He sees counts more than anything.

More: *Jesus told a parable that illustrates the deadly nature of comparing ourselves against others. See "Quit Comparing" at Luke 18:9–14.*

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Governmental Authority

Rom. 13:1–7

When Paul wrote to the church in Rome about "governing authorities," no one had to wonder what he had in mind. He was referring to the imperial government of Rome, at that time likely led by Nero. Paul argued that even Rome's harsh and corrupt system of government was established by God and therefore deserved respect and obedience from Christians.

But Rome's authority—like all human authority—was delegated authority. As Paul pointed out, God alone possesses ultimate authority. And His limits on earthly authorities raise tough questions: If governments are subordinate to God and accountable to Him for their actions, to what extent must Christians submit to them? Are there circumstances in which followers of Jesus should obey God rather than human rulers? Should the church object when a government usurps God's power and undermines His purposes?

The early church wrestled with these issues just as we wrestle with them today. Rome's government was far more tolerant of Christians around the time Paul wrote Romans 13 than it was when John penned Revelation a few decades later. Within a span of some thirty years, Christians would no longer see Rome as God's "minister . . . for good." Rome would come to be viewed as a usurper that deserved to fall. On one level the Book of Revelation is the story of Rome's collapse.

Christians throughout history have struggled to know when to obey and when to resist evil governments. There are no easy answers to guide us. But Scripture clearly affirms that . . .

- Government is a venue through which God accomplishes His purposes.
- Obedience is more than mere external compliance. Our motivation to obey must arise from an inner conviction and go beyond a fear of punishment. Submission to human authorities reflects our submission to the Lord's authority.
- Both leaders and followers are accountable to God.

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Matters of Conscience

Rom. 14:1–23

One noticeable difference between Christianity and many other religions is that Christians are meant to be free of ritualistic rules. In Romans 14, Paul discusses two specific examples—special days of religious observance (Rom. 14:5–13) and regulations regarding food (14:2–4, 14–23). He offers principles that apply to all matters of conscience, those gray areas of life where Scripture leaves us without specific directions.

Issues surrounding food and religious days created problems for Christians in Rome. Those from Jewish backgrounds appreciated their heritage of strict Sabbath-keeping and were shocked when Gentile believers regarded Sabbath days as inconsequential. Those from pagan backgrounds may have encouraged the church to create counterparts to festival days they had observed in their former religions. Both kinds of holy days created tension in the church.

Religious dietary habits added to the conflict. Pagan religions sacrificed meat to idols that was subsequently sold in public markets. These tended to be choice cuts that made for good eating. But many Christians objected to consuming such meat—and sometimes meat of any kind—lest they appear to approve idolatry. Others saw no problem (14:2). People lined up on both sides of the issue, questioning each other's spirituality and arguing over which position was right (14:1).

Meat sacrificed to idols isn't a major issue for modern Christians, but disputes over other gray areas still divide us today. Paul offers several pointers for settling our disputes:

- No Christian should judge another over disputable practices (14:3, 4, 13). We may have opinions about right and wrong, but we must express them as opinions.
- People need to form their own convictions in matters of conscience (14:5, 22, 23). God has given us the intellectual ability to evaluate the gray areas of life and make our own choices when Scripture is not clear. Unexamined morality is as irresponsible as no morality.
- We are not totally free to do as we please. We must answer to the Lord for everything we do (14:7, 8, 12).
- We should avoid offending others by flaunting our liberty (14:13). By deliberately engaging in behaviors that others may find offensive, we run the risk of becoming a stumbling block to believers whose consciences are immature—who lack knowledge and confidence of their liberty in Christ (14:2;

1 Cor. 8:9–12). We might even tempt them to engage in behaviors they regard as sinful. Actions that are not inherently sinful can nevertheless produce sin if they cause others to stumble.

- We should act in love, pursuing peace between our fellow Christians and helping others to grow in faith (Rom. 14:15, 19). Even when we disagree with another believer, we should do everything we can to extend grace to that person, for whom Christ died.

Christianity is just as concerned with community and healthy relationships as it is with morality. In fact, expressing community well is a matter of morality. There are indeed matters worth fighting for. But where God is either silent or has left room for personal choice, we must practice tolerance and consider what is best for others above what is best for ourselves.

More: *In a related text, Paul appeals to the believer's conscience for settling controversial issues. See "Gray Areas" at 1 Cor. 8:1–13. For more on sorting through complex issues of faith, see "Discovering God's Purpose for You" at Gen. 45:5–8.*

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The Lord's Day

Rom. 14:5–13

In the Old Testament, God commanded His people to set aside one day each week as a "Sabbath," a holy day of rest (Ex. 20:8–11; Is. 58:13, 14; Jer. 17:19–27). Here in Romans, Paul takes a less directive position on the Sabbath. This doesn't mean that there is no such thing as a "Lord's Day," however. In fact, Paul reasons that because we are the Lord's possession, we should live every day for the Lord. If we act like Sunday belongs to Him but the other six days belong to us, we have suffered a grave misunderstanding. Every day belongs to the Lord.

Yet the question remains as to whether God's original instructions regarding a Sabbath mean that we should still observe one day of

the week in a special way. According to Paul, neither tradition nor pressure from others should determine our decision. Instead, we should seek the Spirit's guidance. As we study God's inspired Word, He will help us decide what we should do.

More: *For more on God's intentions regarding the Sabbath, see "Weekly Day of Rest" at Gen. 2:1–3 and "Keeping the Sabbath" at Ex. 20:8–11.*

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Unity and Diversity

Rom. 15:7–12

Social systems often push people to divide themselves along racial, ethnic, or cultural lines—or to abandon their distinctions, often by assimilating into a dominant societal group. Paul called for a new approach. He never asked Jews to give up their Jewish heritage and become Gentiles. Nor did he ask Gentiles to become Jews. He instead affirmed the rich backgrounds of both groups while challenging them to live together in unity.

God calls us to be Paul's type of church—a diverse body unified around Christ. Our backgrounds are God's gift to each of us and to the church. We can rejoice in the heritage He has given us and be enriched by the heritage He has given others.

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Our Sister Phoebe

Rom. 16:1

Paul called Phoebe a *diakonos* (translated here as "servant," elsewhere as "deacon" or "minister") of the church at Cenchrea, the eastern port of Corinth. The term may imply that Phoebe held a formal position of responsibility. Paul frequently referred to himself as a *diakonos* and used the same term to describe other coworkers such as Apollos, Tychicus, Epaphras, and Timothy (1 Cor. 3:5; Eph. 6:21; Col. 1:7; 4:7; 1 Thess. 3:2).

What it meant to be a *diakonos* in the early church is not completely clear. When the word appears in first-century secular literature, it refers to a helper of any sort who was not a slave. Whatever the role entailed, Paul applauded Phoebe as a valued sister to be esteemed by Christians as his coworker.

Phoebe may have assisted Paul by taking his letter to Rome. The other terms used to describe her suggest that she was a wealthy and influential businesswoman. She may have agreed to carry the document with her on a business trip to the capital. Couriers in the ancient world served as representatives of those who sent them, so it is possible that Phoebe not only delivered the letter but also read it at gatherings of Christians and discussed its contents with them.

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Junia: A Female Apostle?

Rom. 16:7

Paul sends greetings to two fellow countrymen and fellow prisoners, Andronicus and Junia. It is impossible to tell from the Greek text whether Junia was a man or a woman; the name could also be translated Junias. But in Romans 16:3 Paul greets a couple, Priscilla and Aquila, then a man, Epaenetus (Rom. 16:4) and a woman, Mary (16:5). Then he comes to Andronicus and Junia, whom he names together. Though we cannot be certain, they may have been a couple, like Priscilla and Aquila.

Paul writes that Adronicus and Junia are "of note among the apostles" (16:7), meaning either that they were apostles themselves or that the apostles esteemed them. If the former—and if Junia was a woman—this means that the early church had female apostles as well as male and that the movement was not led exclusively by men.

We do know that, right from the start, the apostles were joined by women who followed Christ. See "Extraordinarily Inclusive" at Acts 1:14.

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Women in the Early Church
Rom. 16:12

As Paul traveled throughout the Mediterranean, many other Christians worked with him to spread the message of Christ. Many of these valuable associates were women, and several are listed here in Romans 16. Paul literally owed his life to some of these coworkers. In several of his letters he lists their names and expresses his gratitude to them. Here are some of the women he mentions:

- Apphia (Philem. 2)
- Euodia (Phil. 4:2, 3)
- Junia (possibly a woman; Rom. 16:7)
- Lydia (Acts 16:13–40)
- Mary of Rome (Rom. 16:6)
- Nympha (possibly a woman; see footnote at Col. 4:15)
- Persis (Rom. 16:12)
- Phoebe (16:1, 2)
- Priscilla (Acts 18:1–28; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19)
- Syntyche (Phil. 4:2, 3)
- Tryphena (Rom. 16:12)
- Tryphosa (16:12)

Women also played major roles in Jesus' life and work, and they helped spread the Good News to the far reaches of the Roman world. See "The Women Around Jesus" at John 19:25 and "Women and the Growth of Christianity" at Philippians 4:3.

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Romans 1

a **1:16** NU-Text omits *of Christ.*
b **1:17** Habakkuk 2:4
c **1:29** NU-Text omits *sexual immorality.*
d **1:31** NU-Text omits *unforgiving.*

Romans 2

a **2:6** Psalm 62:12; Proverbs 24:12
b **2:17** NU-Text reads *But if.*
c **2:24** Isaiah 52:5; Ezekiel 36:22

Romans 3

a **3:4** Psalm 51:4
b **3:12** Psalms 14:1–3; 53:1–3; Ecclesiastes 7:20
c **3:13** Psalm 5:9
d **3:13** Psalm 140:3
e **3:14** Psalm 10:7
f **3:17** Isaiah 59:7, 8
g **3:18** Psalm 36:1
h **3:22** NU-Text omits *and on all.*

Romans 4

a **4:1** Or *Abraham our (fore)father according to the flesh has found?*
b **4:3** Genesis 15:6
c **4:8** Psalm 32:1, 2
d **4:17** Genesis 17:5
e **4:18** Genesis 15:5
f **4:22** Genesis 15:6

Romans 5

a **5:1** Another ancient reading is, *let us have peace.*

Romans 7

a **7:7** Exodus 20:17; Deuteronomy 5:21

Romans 8

a **8:1** NU-Text omits the rest of this verse.
b **8:26** NU-Text omits *for us.*
c **8:36** Psalm 44:22

Romans 9

a **9:3** Or *relatives*
b **9:7** Genesis 21:12

c **9:9** Genesis 18:10, 14
d **9:12** Genesis 25:23
e **9:13** Malachi 1:2, 3
f **9:15** Exodus 33:19
g **9:17** Exodus 9:16
h **9:25** Hosea 2:23
i **9:26** Hosea 1:10
j **9:27** Isaiah 10:22, 23
k **9:28** NU-Text reads *For the LORD will finish the work and cut it short upon the earth.*
l **9:29** Literally, in Hebrew, *Hosts*
m **9:29** Isaiah 1:9
n **9:31** NU-Text omits *of righteousness.*
o **9:32** NU-Text reads *by works.*
p **9:33** Isaiah 8:14; 28:16

Romans 10

a **10:1** NU-Text reads *them.*
b **10:5** Leviticus 18:5
c **10:6** Deuteronomy 30:12
d **10:7** Deuteronomy 30:13
e **10:8** Deuteronomy 30:14
f **10:11** Isaiah 28:16
g **10:13** Joel 2:32
h **10:15** NU-Text omits *preach the gospel of peace, Who.*
i **10:15** Isaiah 52:7; Nahum 1:15
j **10:16** Isaiah 53:1
k **10:18** Psalm 19:4
l **10:19** Deuteronomy 32:21
m **10:20** Isaiah 65:1
n **10:21** Isaiah 65:2

Romans 11

a **11:3** 1 Kings 19:10, 14
b **11:4** 1 Kings 19:18
c **11:6** NU-Text omits the rest of this verse.
d **11:8** Deuteronomy 29:4; Isaiah 29:10
e **11:10** Psalm 69:22, 23
f **11:22** NU-Text adds *of God.*
g **11:26** Or *delivered*
h **11:27** Isaiah 59:20, 21
i **11:34** Isaiah 40:13; Jeremiah 23:18
j **11:35** Job 41:11

Romans 12

a **12:19** Deuteronomy 32:35
b **12:20** Proverbs 25:21, 22

Romans 13

a **13:9** NU-Text omits *"You shall not bear false witness."*
b **13:9** Exodus 20:13–15, 17; Deuteronomy 5:17–19, 21
c **13:9** Leviticus 19:18

Romans 14

a **14:6** NU-Text omits the rest of this sentence.
b **14:9** NU-Text omits *and rose.*
c **14:10** NU-Text reads *of God.*
d **14:11** Isaiah 45:23
e **14:18** NU-Text reads *this.*
f **14:21** NU-Text omits *or is offended or is made weak.*
g **14:22** NU-Text reads *The faith which you have—have.*
h **14:23** M-Text puts Romans 16:25–27 here.

Romans 15

a **15:3** Psalm 69:9
b **15:7** NU-Text and M-Text read *you.*
c **15:9** 2 Samuel 22:50; Psalm 18:49
d **15:10** Deuteronomy 32:43
e **15:11** Psalm 117:1
f **15:12** Isaiah 11:10
g **15:14** M-Text reads *others.*
h **15:21** Isaiah 52:15
i **15:24** NU-Text omits *I shall come to you* (and joins *Spain* with the next sentence).
j **15:29** NU-Text omits *of the gospel.*

Romans 16

a **16:5** NU-Text reads *Asia.*
b **16:11** Or *relative*
c **16:16** NU-Text reads *All the churches.*
d **16:18** NU-Text and M-Text omit *Jesus.*
e **16:24** NU-Text omits this verse.
f **16:27** M-Text puts Romans 16:25–27 after Romans 14:23.

Many people yearn for a church with the bold integrity and energetic commitment of first-century gatherings of Christ-followers. They imagine the early church as a close-knit congregation of believers who were radically devoted to each other and, despite their small number, were shaking the world's foundations with the gospel. It's an exhilarating ideal—but not one that many of the first churches lived up to over any given period of time.

The fellowship at Corinth, for example, possessed skilled leadership and sound teaching, but it struggled with the same breadth of problems churches face today. The modern church is the church as it has always been: a community of sinners saved by grace.

If we approach the two Corinthian letters with this truth in mind, they make for encouraging reading. Like the struggling Christians at Corinth, we learn that there is no instant spirituality. Discipleship is a process, a lifelong journey that requires patience and perseverance.

When our own attitudes and actions seem less than Christlike, we can take comfort in the knowledge that the Corinthians have walked this path before us. And in spite of their shortcomings, they held a special place in the hearts of those who knew them best and helped them get started in the faith.

Unlike the Book of Romans, Paul's letters to the Corinthians are highly personal. Paul knew of the difficulties his friends were facing, and he delivered the words they needed—not eloquent explorations of complex concepts but practical advice for working through everyday problems.

Paul had lived in Corinth for a year and a half (Acts 18:11), but the Christians he had taught there had now fallen into inner conflict and heresy. They divided themselves into competing factions (1 Cor. 1:10–17). They tolerated blatant immorality, ignoring an incestuous relationship in one of the church's families (5:1–13). They sued each other in court (6:1–11). They mishandled spiritual gifts (12:1–14:40). They once again needed basic teaching on the resurrection (15:1–58). Paul addressed these issues compassionately yet firmly, determined to correct the Corinthians' errors and help them gather their bearings and redirect their course.

Like many modern believers, the Corinthian Christians struggled with the temptations that are part of living in an immoral society. Corinth was a city of beauty. Stately gates at each city entrance opened onto well-maintained avenues with dozens of buildings and monuments built by the Roman emperors. City walls were lined with picturesque colonnades and residential shops. But Corinth was known not only for its architectural splendor but also for its encouragement of sin and excess. See Corinth's profile at 2 Corinthians 1:1.

The two Corinthian epistles preserved in Scripture are only part of the correspondence between Paul and the Corinthians. Paul wrote at least four letters to the church, some in response to messages sent to him. For more on this correspondence, see the introduction to 2 Corinthians.

The greetings in both 1 and 2 Corinthians identify their author as Paul the apostle, and there is no serious dispute that he wrote them. The first epistle was probably written from Ephesus (1 Cor. 16:8) around A.D. 56. The second epistle was sent from Macedonia some twelve to fifteen months later, after Paul had met with Titus and received news of the church's response to his previous correspondence (2 Cor. 2:12–17).

Key Verses in 1 Corinthians

- “Has not God made foolish the wisdom of this world?” (1 Cor. 1:20).
- “We preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Cor. 1:23, 24).
- “All things are lawful for me, but all things are not helpful” (1 Cor. 6:12).
- “Do you not know that your body is the temple of the Holy Spirit . . . and you are not your own?” (1 Cor. 6:19).
- “I have become all things to all men, that I might by all means save some” (1 Cor. 9:22).
- “Let him who thinks he stands take heed lest he fall” (1 Cor. 10:12).
- “God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it” (1 Cor. 10:13).
- “And now abide faith, hope, love, these three; but the greatest of these is love” (1 Cor. 13:13).
- “O Death, where is your sting? O Hades, where is your victory?” (1 Cor. 15:55).

1 Corinthians 1

Greeting

1 Paul, called *to be* an apostle of Jesus Christ through the
will of God, and Sosthenes *our* brother,

> 2 To the church of God which is at Corinth, to
> those who are sanctified in Christ Jesus, called
> *to be* saints, with all who in every place call on
> the name of Jesus Christ our Lord, both theirs
> and ours:
>
> 3 Grace to you and peace from God our Father
> and the Lord Jesus Christ.

Spiritual Gifts at Corinth

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

Sectarianism Is Sin

10 Now I plead with you, brethren, by the name of our
Lord Jesus Christ, that you all speak the same thing, and
that there be no divisions among you, but *that* you be

perfectly joined together in the same mind and in the same judgment.

11For it has been declared to me concerning you, my brethren, by those of Chloe's *household,* that there are contentions among you.

12Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

13Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14I thank God that I baptized none of you except Crispus and Gaius,

15lest anyone should say that I had baptized in my own name.

16Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

17For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

Christ the Power and Wisdom of God

18For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. *Foolishness to the Perishing*

19For it is written:

> *"I will destroy the wisdom of the wise,*
> *And bring to nothing the understanding of the prudent."*[a]

20Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world?

21For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the

foolishness of the message preached to save those who believe.

22 For Jews request a sign, and Greeks seek after wisdom;

23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks[b] foolishness,

24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Glory Only in the Lord

26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*.

27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,

29 that no flesh should glory in His presence.

30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—

31 that, as it is written, *"He who glories, let him glory in the LORD."*[c]

1 Corinthians 2

Christ Crucified

1 And I, brethren, when I came to you, did not come with
excellence of speech or of wisdom declaring to you the
testimony[a] of God.
2 For I determined not to know anything among you
except Jesus Christ and Him crucified.
3 I was with you in weakness, in fear, and in much
trembling.
4 And my speech and my preaching *were* not with
persuasive words of human[b] wisdom, but in demonstration
of the Spirit and of power,
5 that your faith should not be in the wisdom of men but
in the power of God.

Spiritual Wisdom

6 However, we speak wisdom among those who are
mature, yet not the wisdom of this age, nor of the rulers of
this age, who are coming to nothing.
7 But we speak the wisdom of God in a mystery, the
hidden *wisdom* which God ordained before the ages for our
glory,
8 which none of the rulers of this age knew; for had they
known, they would not have crucified the Lord of glory.
9 But as it is written:

> *"Eye has not seen, nor ear heard,*
> *Nor have entered into the heart of man*
> *The things which God has prepared for those*
> *who love Him."*[c]

10 But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

13 These things we also speak, not in words which man's wisdom teaches but which the Holy[d] Spirit teaches, comparing spiritual things with spiritual.

14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned.

15 But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. *Judging All Things*

16 For *"who has known the mind of the LORD that he may instruct Him?"*[e] But we have the mind of Christ.

1 Corinthians 3

Sectarianism Is Carnal

1And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ.

2I fed you with milk and not with solid food; for until now you were not able *to receive it,* and even now you are still not able;

3for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men?

4For when one says, “I am of Paul,” and another, “I *am* of Apollos,” are you not carnal?

Watering, Working, Warning

5Who then is Paul, and who *is* Apollos, but ministers through whom you believed, as the Lord gave to each one?

Working Together

6I planted, Apollos watered, but God gave the increase.

7So then neither he who plants is anything, nor he who waters, but God who gives the increase.

8Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

9For we are God’s fellow workers; you are God’s field, *you are* God’s building. *Workplace Myths*

10According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

11For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

12 Now if anyone builds on this foundation *with* gold,
silver, precious stones, wood, hay, straw,
13 each one's work will become clear; for the Day will
declare it, because it will be revealed by fire; and the fire
will test each one's work, of what sort it is. The Ultimate Review
14 If anyone's work which he has built on *it* endures, he
will receive a reward.
15 If anyone's work is burned, he will suffer loss; but he
himself will be saved, yet so as through fire.
16 Do you not know that you are the temple of God and
that the Spirit of God dwells in you?
17 If anyone defiles the temple of God, God will destroy
him. For the temple of God is holy, which *temple* you are.

Avoid Worldly Wisdom

18 Let no one deceive himself. If anyone among you seems
to be wise in this age, let him become a fool that he may
become wise.
19 For the wisdom of this world is foolishness with God.
For it is written, *"He catches the wise in their own
craftiness"*;[a]
20 and again, *"The LORD knows the thoughts of the wise,
that they are futile."*[b]
21 Therefore let no one boast in men. For all things are
yours:
22 whether Paul or Apollos or Cephas, or the world or life
or death, or things present or things to come—all are yours.
23 And you *are* Christ's, and Christ *is* God's.

1 Corinthians 4

Stewards of the Mysteries of God

1 Let a man so consider us, as servants of Christ and
stewards of the mysteries of God.
2 Moreover it is required in stewards that one be found
faithful.
3 But with me it is a very small thing that I should be
judged by you or by a human court.[a] In fact, I do not even
judge myself.
4 For I know of nothing against myself, yet I am not
justified by this; but He who judges me is the Lord.
5 Therefore judge nothing before the time, until the Lord
comes, who will both bring to light the hidden things of
darkness and reveal the counsels of the hearts. Then each
one's praise will come from God.

Fools for Christ's Sake

6 Now these things, brethren, I have figuratively
transferred to myself and Apollos for your sakes, that you
may learn in us not to think beyond what is written, that
none of you may be puffed up on behalf of one against the
other.
7 For who makes you differ *from another?* And what do
you have that you did not receive? Now if you did indeed
receive *it,* why do you boast as if you had not received *it?*
8 You are already full! You are already rich! You have
reigned as kings without us—and indeed I could wish you
did reign, that we also might reign with you!
9 For I think that God has displayed us, the apostles, last,
as men condemned to death; for we have been made a
spectacle to the world, both to angels and to men.

10 We *are* fools for Christ's sake, but you *are* wise in
Christ! We *are* weak, but you *are* strong! You *are*
distinguished, but we *are* dishonored!
11 To the present hour we both hunger and thirst, and we
are poorly clothed, and beaten, and homeless.
12 And we labor, working with our own hands. Being
reviled, we bless; being persecuted, we endure;
13 being defamed, we entreat. We have been made as the
filth of the world, the offscouring of all things until now.

Paul's Paternal Care

14 I do not write these things to shame you, but as my
beloved children I warn *you*.
15 For though you might have ten thousand instructors in
Christ, yet *you do* not *have* many fathers; for in Christ Jesus
I have begotten you through the gospel.
16 Therefore I urge you, imitate me.
17 For this reason I have sent Timothy to you, who is my
beloved and faithful son in the Lord, who will remind you of
my ways in Christ, as I teach everywhere in every church.
18 Now some are puffed up, as though I were not coming
to you.
19 But I will come to you shortly, if the Lord wills, and I
will know, not the word of those who are puffed up, but the
power.
20 For the kingdom of God *is* not in word but in power.
21 What do you want? Shall I come to you with a rod, or in
love and a spirit of gentleness?

1 Corinthians 5

Immorality Defiles the Church

1It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named[a] among the Gentiles—that a man has his father's wife! *Uncovering Sin*

2And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

3For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

4In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

5deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.[b]

6Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

7Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.[c]

8Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

Immorality Must Be Judged

9I wrote to you in my epistle not to keep company with sexually immoral people.

10 Yet *I* certainly *did* not *mean* with the sexually immoral
people of this world, or with the covetous, or extortioners,
or idolaters, since then you would need to go out of the
world.
11 But now I have written to you not to keep company
with anyone named a brother, who is sexually immoral, or
covetous, or an idolater, or a reviler, or a drunkard, or an
extortioner—not even to eat with such a person.
12 For what *have* I *to do* with judging those also who are
outside? Do you not judge those who are inside?
13 But those who are outside God judges. Therefore *"put
away from yourselves the evil person."*[d]

1 Corinthians 6

Do Not Sue the Brethren

1 Dare any of you, having a matter against another, go to
law before the unrighteous, and not before the saints?

Christians Suing Christians

2 Do you not know that the saints will judge the world?
And if the world will be judged by you, are you unworthy to
judge the smallest matters?
3 Do you not know that we shall judge angels? How much
more, things that pertain to this life?
4 If then you have judgments concerning things pertaining
to this life, do you appoint those who are least esteemed by
the church to judge?
5 I say this to your shame. Is it so, that there is not a wise
man among you, not even one, who will be able to judge
between his brethren?
6 But brother goes to law against brother, and that before
unbelievers!
7 Now therefore, it is already an utter failure for you that
you go to law against one another. Why do you not rather
accept wrong? Why do you not rather *let yourselves* be
cheated?
8 No, you yourselves do wrong and cheat, and *you do*
these things *to your* brethren!
9 Do you not know that the unrighteous will not inherit
the kingdom of God? Do not be deceived. Neither
fornicators, nor idolaters, nor adulterers, nor
homosexuals,[a] nor sodomites,
10 nor thieves, nor covetous, nor drunkards, nor revilers,
nor extortioners will inherit the kingdom of God.

11 And such were some of you. But you were washed, but
you were sanctified, but you were justified in the name of
the Lord Jesus and by the Spirit of our God.

Glorify God in Body and Spirit

12 All things are lawful for me, but all things are not
helpful. All things are lawful for me, but I will not be
brought under the power of any. *Managing Commitments*

13 Foods for the stomach and the stomach for foods, but
God will destroy both it and them. Now the body *is* not for
sexual immorality but for the Lord, and the Lord for the
body.

14 And God both raised up the Lord and will also raise us
up by His power.

15 Do you not know that your bodies are members of
Christ? Shall I then take the members of Christ and make
them members of a harlot? Certainly not!

16 Or do you not know that he who is joined to a harlot is
one body *with her?* For *“the two,”* He says, *“shall become
one flesh.”*[b]

17 But he who is joined to the Lord is one spirit *with Him*.

18 Flee sexual immorality. Every sin that a man does is
outside the body, but he who commits sexual immorality
sins against his own body.

19 Or do you not know that your body is the temple of the
Holy Spirit *who is* in you, whom you have from God, and
you are not your own?

20 For you were bought at a price; therefore glorify God in
your body[c] and in your spirit, which are God’s.

1 Corinthians 7

Principles of Marriage

1 Now concerning the things of which you wrote to me: *It is* good for a man not to touch a woman. *Questions About Marriage*

2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*.

5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

6 But I say this as a concession, not as a commandment.

7 For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.

8 But I say to the unmarried and to the widows: It is good for them if they remain even as I am;

9 but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.

Keep Your Marriage Vows

10 Now to the married I command, *yet* not I but the Lord: A wife is not to depart from *her* husband.

11 But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to divorce *his* wife.

12 But to the rest I, not the Lord, say: If any brother has a
wife who does not believe, and she is willing to live with
him, let him not divorce her.
13 And a woman who has a husband who does not believe,
if he is willing to live with her, let her not divorce him.
14 For the unbelieving husband is sanctified by the wife,
and the unbelieving wife is sanctified by the husband;
otherwise your children would be unclean, but now they
are holy.
15 But if the unbeliever departs, let him depart; a brother
or a sister is not under bondage in such *cases*. But God has
called us to peace.
16 For how do you know, O wife, whether you will save
your husband? Or how do you know, O husband, whether
you will save *your* wife?

Live as You Are Called

17 But as God has distributed to each one, as the Lord has
called each one, so let him walk. And so I ordain in all the
churches. *Working for God*
18 Was anyone called while circumcised? Let him not
become uncircumcised. Was anyone called while
uncircumcised? Let him not be circumcised.
19 Circumcision is nothing and uncircumcision is nothing,
but keeping the commandments of God *is what matters*.
20 Let each one remain in the same calling in which he
was called.
21 Were you called *while* a slave? Do not be concerned
about it; but if you can be made free, rather use *it*.
22 For he who is called in the Lord *while* a slave is the
Lord's freedman. Likewise he who is called *while* free is
Christ's slave.
23 You were bought at a price; do not become slaves of
men.

24 Brethren, let each one remain with God in that *state* in which he was called.

To the Unmarried and Widows

25 Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy *has made* trustworthy.

26 I suppose therefore that this is good because of the present distress—that *it is* good for a man to remain as he is:

27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.

29 But this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none,

30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

31 and those who use this world as not misusing *it*. For the form of this world is passing away.

32 But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord. *Women and Work in the Ancient World*

33 But he who is married cares about the things of the world—how he may please *his* wife.

34 There is[a] a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please *her* husband.

35 And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

36 But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin,[b] does well.

38 So then he who gives *her*[c] in marriage does well, but he who does not give *her* in marriage does better.

39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

40 But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God.

1 Corinthians 8

Be Sensitive to Conscience

1 Now concerning things offered to idols: We know that we
all have knowledge. Knowledge puffs up, but love edifies.

Gray Areas

2 And if anyone thinks that he knows anything, he knows
nothing yet as he ought to know.
3 But if anyone loves God, this one is known by Him.
4 Therefore concerning the eating of things offered to
idols, we know that an idol *is* nothing in the world, and that
there is no other God but one.
5 For even if there are so-called gods, whether in heaven
or on earth (as there are many gods and many lords),
6 yet for us *there is* one God, the Father, of whom *are* all
things, and we for Him; and one Lord Jesus Christ, through
whom *are* all things, and through whom we *live*.
7 However, *there is* not in everyone that knowledge; for
some, with consciousness of the idol, until now eat *it* as a
thing offered to an idol; and their conscience, being weak,
is defiled.
8 But food does not commend us to God; for neither if we
eat are we the better, nor if we do not eat are we the
worse.
9 But beware lest somehow this liberty of yours become a
stumbling block to those who are weak.
10 For if anyone sees you who have knowledge eating in
an idol's temple, will not the conscience of him who is weak
be emboldened to eat those things offered to idols?
11 And because of your knowledge shall the weak brother
perish, for whom Christ died?

12 But when you thus sin against the brethren, and wound
their weak conscience, you sin against Christ.
13 Therefore, if food makes my brother stumble, I will
never again eat meat, lest I make my brother stumble.

1 Corinthians 9

A Pattern of Self-Denial

1 Am I not an apostle? Am I not free? Have I not seen Jesus
Christ our Lord? Are you not my work in the Lord? *Professional Christian Workers*
2 If I am not an apostle to others, yet doubtless I am to
you. For you are the seal of my apostleship in the Lord.
3 My defense to those who examine me is this:
4 Do we have no right to eat and drink?
5 Do we have no right to take along a believing wife, as *do*
also the other apostles, the brothers of the Lord, and
Cephas?
6 Or *is it* only Barnabas and I *who* have no right to refrain
from working?
7 Who ever goes to war at his own expense? Who plants a
vineyard and does not eat of its fruit? Or who tends a flock
and does not drink of the milk of the flock?
8 Do I say these things as a *mere* man? Or does not the
law say the same also?
9 For it is written in the law of Moses, *"You shall not*
muzzle an ox while it treads out the grain."[a] Is it oxen God
is concerned about?
10 Or does He say *it* altogether for our sakes? For our
sakes, no doubt, *this* is written, that he who plows should
plow in hope, and he who threshes in hope should be
partaker of his hope.
11 If we have sown spiritual things for you, *is it* a great
thing if we reap your material things?
12 If others are partakers of *this* right over you, *are* we
not even more? Nevertheless we have not used this right,
but endure all things lest we hinder the gospel of Christ.

13 Do you not know that those who minister the holy
things eat *of the things* of the temple, and those who serve
at the altar partake of *the offerings of* the altar?
14 Even so the Lord has commanded that those who
preach the gospel should live from the gospel.
15 But I have used none of these things, nor have I written
these things that it should be done so to me; for it *would be*
better for me to die than that anyone should make my
boasting void.
16 For if I preach the gospel, I have nothing to boast of,
for necessity is laid upon me; yes, woe is me if I do not
preach the gospel!
17 For if I do this willingly, I have a reward; but if against
my will, I have been entrusted with a stewardship.
18 What is my reward then? That when I preach the
gospel, I may present the gospel of Christ[b] without charge,
that I may not abuse my authority in the gospel.

Serving All Men

19 For though I am free from all *men,* I have made myself
a servant to all, that I might win the more;
20 and to the Jews I became as a Jew, that I might win
Jews; to those *who are* under the law, as under the law,[c]
that I might win those *who are* under the law;
21 to those *who are* without law, as without law (not being
without law toward God,[d] but under law toward Christ[e]),
that I might win those *who are* without law;
22 to the weak I became as[f] weak, that I might win the
weak. I have become all things to all *men,* that I might by
all means save some.
23 Now this I do for the gospel's sake, that I may be
partaker of it with *you*.

Striving for a Crown

24Do you not know that those who run in a race all run,
but one receives the prize? Run in such a way that you may
obtain *it*.
25And everyone who competes *for the prize* is temperate
in all things. Now they *do it* to obtain a perishable crown,
but we *for* an imperishable *crown*.
26Therefore I run thus: not with uncertainty. Thus I fight:
not as *one who* beats the air.
27But I discipline my body and bring *it* into subjection,
lest, when I have preached to others, I myself should
become disqualified.

1 Corinthians 10

Old Testament Examples

1 Moreover, brethren, I do not want you to be unaware that
all our fathers were under the cloud, all passed through the
sea,
2 all were baptized into Moses in the cloud and in the sea,
3 all ate the same spiritual food,
4 and all drank the same spiritual drink. For they drank of
that spiritual Rock that followed them, and that Rock was
Christ.
5 But with most of them God was not well pleased, for
their bodies were scattered in the wilderness.
6 Now these things became our examples, to the intent
that we should not lust after evil things as they also lusted.
7 And do not become idolaters as *were* some of them. As it
is written, *"The people sat down to eat and drink, and rose
up to play."*[a]
8 Nor let us commit sexual immorality, as some of them
did, and in one day twenty-three thousand fell;
9 nor let us tempt Christ, as some of them also tempted,
and were destroyed by serpents;
10 nor complain, as some of them also complained, and
were destroyed by the destroyer.
11 Now all[b] these things happened to them as examples,
and they were written for our admonition, upon whom the
ends of the ages have come.
12 Therefore let him who thinks he stands take heed lest
he fall. *Escaping Temptation*
13 No temptation has overtaken you except such as is
common to man; but God *is* faithful, who will not allow you
to be tempted beyond what you are able, but with the

temptation will also make the way of escape, that you may be able to bear *it*.

Flee from Idolatry

14Therefore, my beloved, flee from idolatry.

15I speak as to wise men; judge for yourselves what I say.

16The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17For we, *though* many, are one bread *and* one body; for we all partake of that one bread.

18Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

19What am I saying then? That an idol is anything, or what is offered to idols is anything?

20Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.

21You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

22Or do we provoke the Lord to jealousy? Are we stronger than He?

All to the Glory of God

23All things are lawful for me,[c] but not all things are helpful; all things are lawful for me,[d] but not all things edify.

24Let no one seek his own, but each one the other's *well-being*.

25Eat whatever is sold in the meat market, asking no questions for conscience' sake;

26for *"the earth is the LORD's, and all its fullness."*[e]

27 If any of those who do not believe invites you *to dinner,* and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

28 But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake;[f] for *"the earth is the LORD's, and all its fullness."*[g]

29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another *man's* conscience?

30 But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks?

31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

32 Give no offense, either to the Jews or to the Greeks or to the church of God,

33 just as I also please all *men* in all *things,* not seeking my own profit, but the *profit* of many, that they may be saved.

1 Corinthians 11

1Imitate me, just as I also *imitate* Christ.

Head Coverings

2Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you. *Head Coverings*

3But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God. *Headship*

4Every man praying or prophesying, having *his* head covered, dishonors his head.

5But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.

6For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

7For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.

8For man is not from woman, but woman from man.

9Nor was man created for the woman, but woman for the man.

10For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.

11Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord.

12For as woman *came* from man, even so man also *comes* through woman; but all things are from God.

13 Judge among yourselves. Is it proper for a woman to
pray to God with her head uncovered?
14 Does not even nature itself teach you that if a man has
long hair, it is a dishonor to him?
15 But if a woman has long hair, it is a glory to her; for *her*
hair is given to her[a] for a covering.
16 But if anyone seems to be contentious, we have no such
custom, nor *do* the churches of God.

Conduct at the Lord's Supper

17 Now in giving these instructions I do not praise *you,*
since you come together not for the better but for the
worse.
18 For first of all, when you come together as a church, I
hear that there are divisions among you, and in part I
believe it.
19 For there must also be factions among you, that those
who are approved may be recognized among you.
20 Therefore when you come together in one place, it is
not to eat the Lord's Supper.
21 For in eating, each one takes his own supper ahead of
others; and one is hungry and another is drunk.
22 What! Do you not have houses to eat and drink in? Or
do you despise the church of God and shame those who
have nothing? What shall I say to you? Shall I praise you in
this? I do not praise *you*.

Institution of the Lord's Supper

23 For I received from the Lord that which I also delivered
to you: that the Lord Jesus on the *same* night in which He
was betrayed took bread;
24 and when He had given thanks, He broke *it* and said,
"Take, eat;[b] this is My body which is broken[c] for you; do

this in remembrance of Me.”

25 In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it,* in remembrance of Me.”

26 For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.

Examine Yourself

27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood[d] of the Lord.

28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

29 For he who eats and drinks in an unworthy manner[e] eats and drinks judgment to himself, not discerning the Lord’s[f] body.

30 For this reason many *are* weak and sick among you, and many sleep.

31 For if we would judge ourselves, we would not be judged.

32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

33 Therefore, my brethren, when you come together to eat, wait for one another.

34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

1 Corinthians 12

Spiritual Gifts: Unity in Diversity

1 Now concerning spiritual *gifts,* brethren, I do not want
you to be ignorant:
2 You know that[a] you were Gentiles, carried away to these
dumb idols, however you were led.
3 Therefore I make known to you that no one speaking by
the Spirit of God calls Jesus accursed, and no one can say
that Jesus is Lord except by the Holy Spirit.
4 There are diversities of gifts, but the same Spirit.
5 There are differences of ministries, but the same Lord.
6 And there are diversities of activities, but it is the same
God who works all in all.
7 But the manifestation of the Spirit is given to each one
for the profit *of all:*
8 for to one is given the word of wisdom through the
Spirit, to another the word of knowledge through the same
Spirit,
9 to another faith by the same Spirit, to another gifts of
healings by the same[b] Spirit,
10 to another the working of miracles, to another
prophecy, to another discerning of spirits, to another
different kinds of tongues, to another the interpretation of
tongues.
11 But one and the same Spirit works all these things,
distributing to each one individually as He wills.

Unity and Diversity in One Body

12 For as the body is one and has many members, but all
the members of that one body, being many, are one body, so
also *is* Christ.

13For by one Spirit we were all baptized into one body—
whether Jews or Greeks, whether slaves or free—and have
all been made to drink into[c] one Spirit.
14For in fact the body is not one member but many.
15If the foot should say, “Because I am not a hand, I am
not of the body,” is it therefore not of the body?
16And if the ear should say, “Because I am not an eye, I
am not of the body,” is it therefore not of the body?
17If the whole body *were* an eye, where *would be* the
hearing? If the whole *were* hearing, where *would be* the
smelling?
18But now God has set the members, each one of them, in
the body just as He pleased.
19And if they *were* all one member, where *would* the body
be?
20But now indeed *there are* many members, yet one body.
21And the eye cannot say to the hand, “I have no need of
you”; nor again the head to the feet, “I have no need of
you.”
22No, much rather, those members of the body which
seem to be weaker are necessary.
23And those *members* of the body which we think to be
less honorable, on these we bestow greater honor; and our
unpresentable *parts* have greater modesty,
24but our presentable *parts* have no need. But God
composed the body, having given greater honor to that *part*
which lacks it,
25that there should be no schism in the body, but *that* the
members should have the same care for one another.
26And if one member suffers, all the members suffer with
it; or if one member is honored, all the members rejoice
with *it*.
27Now you are the body of Christ, and members
individually.

28 And God has appointed these in the church: first
apostles, second prophets, third teachers, after that
miracles, then gifts of healings, helps, administrations,
varieties of tongues. *The Gift of Loving Well*

29 *Are* all apostles? *Are* all prophets? *Are* all teachers? *Are*
all workers of miracles?

30 Do all have gifts of healings? Do all speak with
tongues? Do all interpret?

31 But earnestly desire the best[d] gifts. And yet I show you
a more excellent way.

1 Corinthians 13

The Greatest Gift

1 Though I speak with the tongues of men and of angels, but
have not love, I have become sounding brass or a clanging
cymbal. *A Lifestyle of Love*

2 And though I have *the gift of* prophecy, and understand
all mysteries and all knowledge, and though I have all faith,
so that I could remove mountains, but have not love, I am
nothing.

3 And though I bestow all my goods to feed *the poor,* and
though I give my body to be burned,[a] but have not love, it
profits me nothing.

4 Love suffers long *and* is kind; love does not envy; love
does not parade itself, is not puffed up;

5 does not behave rudely, does not seek its own, is not
provoked, thinks no evil;

6 does not rejoice in iniquity, but rejoices in the truth;

7 bears all things, believes all things, hopes all things,
endures all things.

8 Love never fails. But whether *there are* prophecies, they
will fail; whether *there are* tongues, they will cease;
whether *there is* knowledge, it will vanish away.

9 For we know in part and we prophesy in part.

10 But when that which is perfect has come, then that
which is in part will be done away.

11 When I was a child, I spoke as a child, I understood as
a child, I thought as a child; but when I became a man, I
put away childish things.

12 For now we see in a mirror, dimly, but then face to face.
Now I know in part, but then I shall know just as I also am
known.

13 And now abide faith, hope, love, these three; but the greatest of these *is* love.

1 Corinthians 14

Prophecy and Tongues

1 Pursue love, and desire spiritual *gifts,* but especially that
you may prophesy.
2 For he who speaks in a tongue does not speak to men
but to God, for no one understands *him;* however, in the
spirit he speaks mysteries.
3 But he who prophesies speaks edification and
exhortation and comfort to men.
4 He who speaks in a tongue edifies himself, but he who
prophesies edifies the church.
5 I wish you all spoke with tongues, but even more that
you prophesied; for[a] he who prophesies *is* greater than he
who speaks with tongues, unless indeed he interprets, that
the church may receive edification.

Tongues Must Be Interpreted

6 But now, brethren, if I come to you speaking with
tongues, what shall I profit you unless I speak to you either
by revelation, by knowledge, by prophesying, or by
teaching?
7 Even things without life, whether flute or harp, when
they make a sound, unless they make a distinction in the
sounds, how will it be known what is piped or played?
8 For if the trumpet makes an uncertain sound, who will
prepare for battle?
9 So likewise you, unless you utter by the tongue words
easy to understand, how will it be known what is spoken?
For you will be speaking into the air.
10 There are, it may be, so many kinds of languages in the
world, and none of them *is* without significance.

11 Therefore, if I do not know the meaning of the
language, I shall be a foreigner to him who speaks, and he
who speaks *will be* a foreigner to me.
12 Even so you, since you are zealous for spiritual *gifts, let*
it be for the edification of the church *that* you seek to excel.
13 Therefore let him who speaks in a tongue pray that he
may interpret.
14 For if I pray in a tongue, my spirit prays, but my
understanding is unfruitful.
15 What is *the conclusion* then? I will pray with the spirit,
and I will also pray with the understanding. I will sing with
the spirit, and I will also sing with the understanding.
16 Otherwise, if you bless with the spirit, how will he who
occupies the place of the uninformed say "Amen" at your
giving of thanks, since he does not understand what you
say?
17 For you indeed give thanks well, but the other is not
edified.
18 I thank my God I speak with tongues more than you all;
19 yet in the church I would rather speak five words with
my understanding, that I may teach others also, than ten
thousand words in a tongue.

Tongues a Sign to Unbelievers

20 Brethren, do not be children in understanding;
however, in malice be babes, but in understanding be
mature.
21 In the law it is written:

> *"With men of other tongues and other lips*
> *I will speak to this people;*
> *And yet, for all that, they will not hear Me,"*[b]

says the Lord.

22 Therefore tongues are for a sign, not to those who
believe but to unbelievers; but prophesying is not for
unbelievers but for those who believe.
23 Therefore if the whole church comes together in one
place, and all speak with tongues, and there come in *those*
who are uninformed or unbelievers, will they not say that
you are out of your mind?
24 But if all prophesy, and an unbeliever or an uninformed
person comes in, he is convinced by all, he is convicted by
all.
25 And thus[c] the secrets of his heart are revealed; and so,
falling down on *his* face, he will worship God and report
that God is truly among you.

Order in Church Meetings

26 How is it then, brethren? Whenever you come together,
each of you has a psalm, has a teaching, has a tongue, has
a revelation, has an interpretation. Let all things be done
for edification.
27 If anyone speaks in a tongue, *let there be* two or at the
most three, *each* in turn, and let one interpret.
28 But if there is no interpreter, let him keep silent in
church, and let him speak to himself and to God.
29 Let two or three prophets speak, and let the others
judge.
30 But if *anything* is revealed to another who sits by, let
the first keep silent.
31 For you can all prophesy one by one, that all may learn
and all may be encouraged.
32 And the spirits of the prophets are subject to the
prophets.
33 For God is not *the author* of confusion but of peace, as
in all the churches of the saints.

34 Let your[d] women keep silent in the churches, for they
are not permitted to speak; but *they are* to be submissive,
as the law also says. *Women: Silent in the Church?*
35 And if they want to learn something, let them ask their
own husbands at home; for it is shameful for women to
speak in church.
36 Or did the word of God come *originally* from you? Or
was it you only that it reached?
37 If anyone thinks himself to be a prophet or spiritual, let
him acknowledge that the things which I write to you are
the commandments of the Lord.
38 But if anyone is ignorant, let him be ignorant.[e]
39 Therefore, brethren, desire earnestly to prophesy, and
do not forbid to speak with tongues.
40 Let all things be done decently and in order.

1 Corinthians 15

The Risen Christ, Faith's Reality

1 Moreover, brethren, I declare to you the gospel which I
preached to you, which also you received and in which you
stand,
2 by which also you are saved, if you hold fast that word
which I preached to you—unless you believed in vain.
3 For I delivered to you first of all that which I also
received: that Christ died for our sins according to the
Scriptures,
4 and that He was buried, and that He rose again the third
day according to the Scriptures,
5 and that He was seen by Cephas, then by the twelve.
6 After that He was seen by over five hundred brethren at
once, of whom the greater part remain to the present, but
some have fallen asleep.
7 After that He was seen by James, then by all the
apostles.
8 Then last of all He was seen by me also, as by one born
out of due time.
9 For I am the least of the apostles, who am not worthy to
be called an apostle, because I persecuted the church of
God.
10 But by the grace of God I am what I am, and His grace
toward me was not in vain; but I labored more abundantly
than they all, yet not I, but the grace of God *which was* with
me.
11 Therefore, whether *it was* I or they, so we preach and
so you believed.

The Risen Christ, Our Hope

12Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

13But if there is no resurrection of the dead, then Christ is not risen.

14And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.

15Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.

16For if *the* dead do not rise, then Christ is not risen.

17And if Christ is not risen, your faith *is* futile; you are still in your sins!

18Then also those who have fallen asleep in Christ have perished.

19If in this life only we have hope in Christ, we are of all men the most pitiable.

The Last Enemy Destroyed

20But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.

21For since by man *came* death, by Man also *came* the resurrection of the dead.

22For as in Adam all die, even so in Christ all shall be made alive.

23But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

24Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. *The End of Authority*

25For He must reign till He has put all enemies under His feet.

26The last enemy *that* will be destroyed *is* death.

27For *“He has put all things under His feet.”*[a] But when He says “all things are put under *Him,*” *it is* evident that He who put all things under Him is excepted.
28Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Effects of Denying the Resurrection

29Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?
30And why do we stand in jeopardy every hour?
31I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.
32If, in the manner of men, I have fought with beasts at Ephesus, what advantage *is it* to me? If *the* dead do not rise, *“Let us eat and drink, for tomorrow we die!”*[b]
33Do not be deceived: “Evil company corrupts good habits.”
34Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak *this* to your shame.

A Glorious Body

35But someone will say, “How are the dead raised up? And with what body do they come?”
36Foolish one, what you sow is not made alive unless it dies.
37And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other *grain*.
38But God gives it a body as He pleases, and to each seed its own body.
39All flesh *is* not the same flesh, but *there is* one *kind of* flesh[c] of men, another flesh of animals, another of fish, *and*

another of birds.

40 *There are* also celestial bodies and terrestrial bodies;
but the glory of the celestial *is* one, and the *glory* of the
terrestrial *is* another.

41 *There is* one glory of the sun, another glory of the
moon, and another glory of the stars; for *one* star differs
from *another* star in glory.

42 So also *is* the resurrection of the dead. *The body* is
sown in corruption, it is raised in incorruption.

43 It is sown in dishonor, it is raised in glory. It is sown in
weakness, it is raised in power.

44 It is sown a natural body, it is raised a spiritual body.
There is a natural body, and there is a spiritual body.

45 And so it is written, *"The first man Adam became a
living being."*[d] The last Adam *became* a life-giving spirit.

46 However, the spiritual is not first, but the natural, and
afterward the spiritual.

47 The first man *was* of the earth, *made* of dust; the
second Man *is* the Lord[e] from heaven.

48 As *was* the *man* of dust, so also *are* those who are *made*
of dust; and as *is* the heavenly *Man,* so also *are* those *who
are* heavenly.

49 And as we have borne the image of the *man* of dust, we
shall also bear[f] the image of the heavenly *Man*.

Our Final Victory

50 Now this I say, brethren, that flesh and blood cannot
inherit the kingdom of God; nor does corruption inherit
incorruption.

51 Behold, I tell you a mystery: We shall not all sleep, but
we shall all be changed—

52 in a moment, in the twinkling of an eye, at the last
trumpet. For the trumpet will sound, and the dead will be
raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this
mortal *must* put on immortality.
54 So when this corruptible has put on incorruption, and
this mortal has put on immortality, then shall be brought to
pass the saying that is written: *"Death is swallowed up in*
victory."[g]

> 55 *"O Death, where is your sting?*[h]
> *O Hades, where is your victory?"*[i]

56 The sting of death *is* sin, and the strength of sin *is* the
law.
57 But thanks *be* to God, who gives us the victory through
our Lord Jesus Christ.
58 Therefore, my beloved brethren, be steadfast,
immovable, always abounding in the work of the Lord,
knowing that your labor is not in vain in the Lord.

1 Corinthians 16

Collection for the Saints

1 Now concerning the collection for the saints, as I have
given orders to the churches of Galatia, so you must do
also:
2 On the first *day* of the week let each one of you lay
something aside, storing up as he may prosper, that there
be no collections when I come.
3 And when I come, whomever you approve by *your*
letters I will send to bear your gift to Jerusalem.
4 But if it is fitting that I go also, they will go with me.

Personal Plans

5 Now I will come to you when I pass through Macedonia
(for I am passing through Macedonia).
6 And it may be that I will remain, or even spend the
winter with you, that you may send me on my journey,
wherever I go.
7 For I do not wish to see you now on the way; but I hope
to stay a while with you, if the Lord permits.
8 But I will tarry in Ephesus until Pentecost.
9 For a great and effective door has opened to me, and
there are many adversaries. *Once an Enemy, Now a Friend*
10 And if Timothy comes, see that he may be with you
without fear; for he does the work of the Lord, as I also *do*.
11 Therefore let no one despise him. But send him on his
journey in peace, that he may come to me; for I am waiting
for him with the brethren.
12 Now concerning *our* brother Apollos, I strongly urged
him to come to you with the brethren, but he was quite

unwilling to come at this time; however, he will come when he has a convenient time.

Final Exhortations

13Watch, stand fast in the faith, be brave, be strong.

14Let all *that* you *do* be done with love.

15I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and *that* they have devoted themselves to the ministry of the saints—

16that you also submit to such, and to everyone who works and labors with *us*.

17I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

18For they refreshed my spirit and yours. Therefore acknowledge such men.

Greetings and a Solemn Farewell

19The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.

20All the brethren greet you. Greet one another with a holy kiss.

21The salutation with my own hand—Paul's.

22If anyone does not love the Lord Jesus Christ, let him be accursed.[a] O Lord, come![b]

23The grace of our Lord Jesus Christ *be* with you.

24My love *be* with you all in Christ Jesus. Amen.

Foolishness to the Perishing
1 Cor. 1:18

Paul recognized that to most people the gospel seems foolish. In settings like business, government, and higher education, the message of Christ can at times seem completely out of place. The moment we attempt to introduce it as relevant, we face stares of incredulity if not disgust. The irony is that the gospel is not only relevant to any situation—it is the most important part of every situation. And it is to those who need the gospel the most that it seems the most foolish. But only the Holy Spirit can open people's eyes to the truth. We must communicate the Christian message as persuasively and persistently as we can while relying on the Spirit to work in us and everyone around us.

More: *Both non-Christians and Christians feel uncomfortable with evangelism. But the Holy Spirit makes all the difference. See "Whose Job Is Evangelism?" at John 16:8.*

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Judging All Things
1 Cor. 2:15

Paul's claim that Christians will judge all things sounds arrogant, as if he were urging us to police the morality of everything and everyone. But Paul was making a more nuanced point. He was challenging spiritually immature Christians in Corinth to grow up by using spiritual discernment to examine the world around them. He identifies three categories of people:

- *natural* (1 Cor. 2:14)—those without Christ, still living in the lost condition in which they were born;

- *spiritual* (2:15)—Christians in whom the Spirit of God is producing growth; and
- *carnal* (3:1)—Christians who remain immature in the faith because they don't allow the Spirit to work in their lives.

Spiritual people "judge" in the sense of examining and investigating the spiritual value of beliefs, attitudes, and actions. Evaluation is another word for this process. This is a task not just for individuals but for groups. Christians in various occupations, for example, need to band together to explore how their faith applies to their jobs. By analyzing work in light of Scripture, we can detect points of concern and determine how to solve them in a Christlike way. We can take this a step further by listening to the voices of Christians in other times, places, and cultures.

This type of judgment has nothing to do with condemning others but everything to do with recognizing and doing what God wants, when he wants, and how he wants. Rather than giving us an occasion for pride, our responsibility to judge should lead us to fresh humility, because God will be the final judge of everything we do (2 Cor. 5:10).

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Working Together

1 Cor. 3:5–8

Starting the church at Corinth was not a one-person job. The task required the joint efforts of Apollos, Paul, and others, not to mention God. The Lord desires us to work through cooperation rather than seeking our own personal agendas.

That principle applies to every part of life. Getting individual credit for success may feel good temporarily, but collaborative efforts almost always result in achievements far greater than what people can accomplish in isolation. The variety of skills, fresh insights, and collective energy of a group has enormous potential, but we will miss out on those powerful contributions if we make it our goal to promote ourselves alone.

More: *Apollos was a gifted orator, but he learned much of his theology from a couple who mentored him. See Apollos's profile at Acts 18:24–28.*

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Workplace Myths
1 Cor. 3:9

Paul called himself one of God's "fellow workers," and each of us is a coworker with God (see "People at Work" at Ps. 8:6). But distorted views of work dominate modern culture. These ideas damage people and Christ's message.

Myth: *Only church and missionary work has spiritual value*. Some people believe that everyday work in the "secular" world has no lasting value and that only "sacred" work matters to God.

Truth: *Christianity makes no distinction between the "sacred" and the "secular."* We live all of life under Christ's lordship. He sees all work as valuable, and we will each answer to Him for how we have carried out the tasks He gave us (1 Cor. 3:13).

Myth: *Pastors, missionaries, and Christian leaders are heroes, and laypeople barely matter*. It follows that if only "sacred" work has eternal value, then "sacred" workers outclass everyone else. The best that non-clergy can do is to support religious professionals and engage in ministry in their spare time.

Truth: *God delegates His work to everyone*. The Bible's main characters are ranchers, farmers, fishermen, winemakers, ironworkers, carpenters, tentmakers, textile manufacturers, government officials, construction workers and supervisors, military personnel, financiers, physicians, judges, tax collectors, musicians, sculptors, dancers, poets, writers, and more. Nowhere does God diminish their worth or dismiss their work. Their labors accomplish His purposes and reflect His image (see "God: The Original Worker" at John 5:17).

Myth: *Work is a part of the Curse*. Some people maintain that God punished Adam and Eve for their sin by forcing them to work: "In the sweat of your face you shall eat bread till you return to the ground" (Gen. 3:19). This punishment supposedly explains why work feels like an endless slog and why workplaces are driven by greed and selfishness.

Truth: *Work is a gift from God*. Work is one of God's best gifts (Eccl. 3:13; 5:18, 19). While work did become more toilsome after the Fall (see "Work Itself Is a Gift from God" at Gen. 3:17–19), God gave work to Adam and Eve long before they sinned (2:15), and the Bible shows that God still praised and commanded work long afterward (9:1–7; Col. 3:23; I Thess. 4:11). From this we can safely say that He continues to treat work as a gift today.

Myth: *God is no longer involved in His creation*. Many modern believers think God is irrelevant to the workplace. And because He doesn't care about their work, they don't care much about His.

Truth: *God remains intimately connected with both His world and its workers*. Nowhere in Scripture does God behave like a detached Creator. He holds creation together (Col. 1:16, 17) and works to restore it from sin (John 5:17; Rom. 8:18–25). And He uses people's efforts to accomplish His purposes. Christians serve Christ as their ultimate boss (see "The Lord's Employees" at Col. 3:22–24), and He actively watches over their work (see "Your Workstyle" at Titus 2:9–11).

Myth: *The here and now is all that matters*. Some people say heaven is a make-believe world of gold-paved streets and never-ending choir music. We should live to the fullest while we can.

Truth: *God saves the best rewards for eternity*. Scripture offers few details about life after death, but it does promise a future society remade by God, and in this society, work goes on—without the sweat, toil, pain, or futility of the Curse (Is. 65:17–25; Rev. 22:2–5). God rewards His people according to how they have spent their lives, including working hours (1 Cor. 3:9–15).

Myth: *Friday is the most important day of the week*. The secular work ethic cries, "Thank God it's Friday!" Because work doesn't really matter, weekends are for catching up on real life—and escaping the drudgery of meaningless work.

Truth: *God wants us to pursue cycles of meaningful work and restorative rest*. God never intended for us to work seven days a week, but every day of the week is equally important to Him. He invites us to join Him in a weekly day of rest,

renewal, and celebration—so that we can return to work with a fresh sense of purpose, thanking Him for Monday.

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The Ultimate Review

1 Cor. 3:13–15

Over the centuries, people have laughed at, satirized, and mocked the idea of standing before God and having one's life examined. But there is no joke in Paul's description of a day of accountability. Everyone who follows Jesus will appear before God as He evaluates how we spent our lives, a judgment that will not determine our salvation but our reward or loss.

Paul makes his point through the image of metal being purified in a refining fire. The flames burn away the worthless impurities, leaving only what is precious behind. Based on the values laid out in Scripture, we can imagine some of what constitutes "gold, silver, precious stones": acts of charity and kindness; ethical decision-making; pursuing justice and fair play; keeping our word; exuding courage and perseverance in the face of opposition and persecution; humility; communicating Christ's message to others; loving well our spouse and children; working hard wherever God puts us; trusting God to keep His promises. When the flames die down, whatever is left will meet with God's approval.

We can likewise envision what sorts of "wood, hay, straw" will burn up: lies we have told; abusive acts; manipulative behavior; thefts we have committed; selfishness of every kind; squandering our income on trivial luxuries; ignoring the poor and disadvantaged; damaging the environment; perpetuating systems that lock ourselves into positions of power and lock others out; arrogant self-sufficiency; lack of faith.

It is well worth it to ask ourselves: When the smoke clears, what will be left?

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Uncovering Sin
1 Cor. 5:1–13

Evil doesn't go away just because it is ignored, or covered up; like yeast, evil does its work from within (1 Cor. 5:6–8). And Christians who consistently disobey God's clear commands infect others around them. Groups who tolerate evil can develop a distorted perception that allows faults among their own members yet condemns outsiders for the same shortcomings (Rom. 1:32; 1 Cor. 5:9, 10).

Paul challenged the Corinthians to confront the sin they had allowed within their congregation (5:5). Once the perpetrator had repented, however, they were to seek his restoration. Their corrective actions had the goal of promoting healing rather than permanently expelling wrongdoers (Matt. 18:15–22; 2 Cor. 10:8). In the kingdom of God there are no throwaway people.

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Christians Suing Christians
1 Cor. 6:1–11

Scripture declares that for one Christian to take another Christian to court is "an utter failure" (1 Cor. 6:7). So what should we do when we have disputes that call for litigation? Paul recommends that we take our issues not to a civil court but to a court of wise believers to pass judgment (6:4, 5). If such an arrangement is impossible, Paul says that it would be better to "accept wrong" (6:7) than to ask non-believers to judge the situation.

Modern Christians often disagree on how to interpret this passage. Do Paul's words categorically rule out lawsuits between followers of Christ? No one can be certain, but we do know that early churches took Paul's instructions literally, forbidding their

members from turning to pagan courts for justice. They instead appointed elders to preside over civil disputes.

Those courts gained such a reputation for justice that they even attracted non-Christians, who found them preferable to the notoriously corrupt Roman imperial courts. Church courts eventually replaced secular courts, and for six centuries they were the most important courts in Europe. In some places they were the only formal courts in existence.

Today some Christians are attempting to restore the church's judicial function, using Christian attorneys who work alongside church leaders to settle disputes among church members. The decisions can even be legally binding if the disputants agree in advance to treat them as such. This alternative to civil litigation is often locally available.

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Managing Commitments

1 Cor. 6:12

Paul reminds us that many of our freely-chosen commitments end up hindering our freedom. Our habits overpower us. Our possessions possess us. Our jobs and social activities consume us. But there are ways to manage these commitments:

- Determine your limits. What can you realistically handle?
- Allow yourself time to make decisions. Acting rashly often brings harm.
- Listen to your family and friends. Shared decision-making is wise.
- Consider what you are giving up. What will you lose by taking on a new commitment? What new problems will arise?
- Commit to subtract as well as add. Learning to say no sets you free from the tyranny of too many responsibilities.

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Questions About Marriage

1 Cor. 7:1

Reading 1 Corinthians 7 is like listening to one side of a conversation. Hearing not only Paul's answers but also the questions and objections posed by the Corinthians would help fill out our understanding of biblical ideals of marriage. But we can still draw several practical lessons, especially since marriage was undergoing profound changes then just as it is now.

Some early Christians had already married by the time they came to know Christ. They wondered whether they should divorce their unbelieving spouses to marry fellow Christians instead and thus live more wholeheartedly for Christ. On the surface that argument might make sense. When our primary loyalty shifts toward Jesus, our other loyalties can undergo dramatic changes as well.

But Paul did not recommend divorce in these cases. In fact, he wrote that Christians should do everything they possibly can to preserve their marriages, even marriages to non-believers—as long as their spouses are willing (1 Cor. 7:10–13). God desires peace in relationships (7:15), and that may or may not be possible in a family where religious beliefs are not shared. If a non-believer wants to leave, he or she should be allowed to go (7:15). A Christian is not compelled to leave his or her unbelieving spouse, but if the unbeliever departs, the marriage may be dissolved to maintain peace.

This statute seems pretty simple, but there are many situations that complicate matters for churches in a variety of cultures today. For example, issues regarding marriage can seem cloudy when . . .

- The new believer's spouse is apathetic toward marriage as well as uninterested in church or religion.
- A congregation includes unmarried couples living together in relationships many years or even decades old.
- An unfaithful spouse admits to having two families—and asks which one should be bound by marriage.
- A member of a polygamous society wants to join the church—along with his five wives. Should he divorce his wives? Keep one? Which one?

Paul offers no simple solutions for any of these situations, but he shares a piece of important news: it is possible for a Christian to "sanctify" a family—to be an agent of God's love and grace, and perhaps to bring other family members to faith.

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Working for God

1 Cor. 7:17–24

In the ancient world, people generally worked their entire lives at the same job. But Paul's admonition that Christians stay in the situation where God has called them seems irrelevant in the modern world, where people are both more empowered and more often required to change careers multiple times in their lifespan.

Maybe we need to see Paul's words from another angle—that becoming a Christian does not *necessitate* a career change. Wherever we are when we meet God, we can pursue that role to God's glory. On the other hand, nothing about our faith locks us into any particular work situation any more than an unmarried person is locked into remaining single (1 Cor. 7:8, 9).

What Paul wrote about work parallels what he wrote about marriages that had been entered into before coming to Christ (7:10–16). A Christian is not compelled to leave his or her unbelieving spouse, but if the unbeliever departs, the marriage may be dissolved to maintain peace. Conversion is neither a mandate nor an excuse to end a marriage—nor is it a reason to exit a job, career field, or educational path.

Christianity instills in us new values that may make us eager to escape certain work environments. But Paul discouraged such an escape as the normal path for a new believer. A job change, or changes within the job, may be necessary. Jesus' disciples found this out when He plucked them out of their old careers to take His message to the world, and Zacchaeus discovered this about his tax collecting. But just as a believer can lead others to Christ in an unbelieving family (7:16), so may Jesus' followers make a difference for Him at any place of employment.

More: *It is important for us to figure out how best to use our God-given skills and abilities in whatever opportunities the Lord brings our way. See "Career Change" at Gen. 50:24; "You Are Unique" at Ps. 33:15; and "Finding Direction" at Is. 6:8, 9. Working alongside non-Christians is an advantage that lets us communicate the message of Christ by how we do our jobs. See "Your Workstyle" at Titus 2:9–11.*

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Women and Work in the Ancient World
1 Cor. 7:32–35

Paul's observation that marriage compels a woman to care about "the things of the world" hints at the demanding lives of first-century women, especially in the large cities of the Roman empire.

The New Testament shows women carrying out a wide range of tasks: drawing water, grinding grain, manufacturing tents, hosting guests, governing and influencing civic affairs, making clothes, teaching, prophesying and fulfilling other spiritual functions, burying the dead, and doing the work of slaves, to name but a few. Additional historical evidence reveals that women also served as wool workers, midwives, hairdressers, nurses, vendors, entertainers, political leaders, and even construction workers, among many other occupations.

If a woman was a member of the upper classes, custom dictated that her role in society was to marry a Roman citizen, give birth to legitimate heirs, and manage her household according to her husband's orders. By the first century A.D., however, few families lived out that model.

Female slaves were used by wealthy women to cook, make clothes, wash laundry, and care for children (see "Jesus Valued Children" at Matt. 19:14). A high-ranking slave was often designated the household manager. Female slaves were considered household property as well as sexual property. A master could force a slave to have sex with him or anyone he chose. Children she bore also became his property.

Individual women who were freeborn or former slaves often lacked the economic security of either the citizen or the slave. Many women nevertheless sought to buy their way out of slavery. Some of these working-class women made their way in the world as vendors of fish, grain, vegetables, clothing, or perfume. Others became wet nurses, and some chose to become entertainers or prostitutes, occupations considered beneath the dignity of respectable women.

More: *Jewish women carried out household tasks and also prepared their family for the Sabbath. See "Jewish Homemaking" at Mark 1:29–31. Not all first-century women centered their lives around domestic responsibilities, however. Lydia was a successful businesswoman in the purple trade (see "The Trade in Purple" at Acts 16:14) and Priscilla manufactured tents with her husband.*

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Gray Areas
1 Cor. 8:1–13

The Christians in first-century Corinth passionately disagreed about meat sacrificed to idols. It was a gray area—a matter without clear-cut biblical instruction. Paul could have told the Corinthians to settle their disputes with a list of dos and don'ts. He instead appealed to the conscience of each believer.

Paul argued that what we eat or drink does not define our relationship to God (1 Cor. 8:8). Idols are nothing more than inventions of human imagination, so eating meat offered to made-up idols cannot make a person right or wrong with God (8:4–6). It means nothing when a pagan priest blesses meat and offers it to an idol. Christians should therefore enjoy whatever food they want.

Nevertheless, our actions affect our relationships with other Christians and with non-Christians. We are obligated to keep from making ourselves a "stumbling block" (8:9) and are instead to love our neighbors. Our faith is not just between us and God; we also have corporate ethical responsibilities.

So we live in this tension: God's grace frees us to choose as we please, but God's love requires us to pay attention to our conscience.

What we eat, where we live, how we spend time and money, what entertainment we pursue—almost everything we do affects others (8:10–13). We must ask ourselves whether we treat them with disregard or with love.

God does not expect us to let others manipulate us with legalistic criticism, or by saying our behavior offends them. But He does want us to discern how our choices impact the people who observe us. Following Christ with our hearts is not enough. We must also follow Him with our consciences.

More: *See "Matters of Conscience" at Rom. 14:1–23.*

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Professional Christian Workers
1 Cor. 9:1–23

How much should pastors, missionaries, and ministry staff be paid? Should they be compensated at all? Paul offers insight to these questions.

Philosophers in Paul's day traveled from city to city, charging a fee for public lessons. More prestigious teachers commanded higher fees. When Paul charged nothing for teaching Christ to the Corinthians, he faced criticism. Some said that an authentic religious leader would never offer his services for free.

While Paul disagreed with this assertion, he also insisted that spiritual laborers should be supported materially by those who benefit from their efforts. He backed up his argument by pointing to five similar situations:

- Roman soldiers drew pay for their service (1 Cor. 9:7).
- Winemakers enjoyed the fruits of their vineyards (9:7).
- Shepherds received food from their flocks (9:7).
- The Law affirmed the right of laborers to receive fair compensation (9:8–10).
- The Law allowed priests and their attendants to live off of the sacrifices that people brought to the temple (9:13).

Paul explained that Jesus allowed those who preach the gospel to make their living from doing so (9:14). Elsewhere the apostle wrote that church elders who rule well are worthy of "double honor" (1 Tim. 5:17, 18), and the context shows that Paul had payment in mind. In short, effective vocational Christian workers should be paid fairly for their labor.

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Escaping Temptation

1 Cor. 10:12, 13

Like every human being who has gone before us, we are fallen, prone to temptation and subject to sin. So as people attempting to follow Jesus, few Bible teachings have more practical impact on our day-to-day journey of faith than Paul's warning to "take heed lest [you] fall."

External promptings toward sin never stop, and none of us is immune to our own corrupt cravings. Unless we take Paul's caution seriously and pay attention to temptation, we will surely fall. But we can gain greater perseverance by making a habit of acting on several ideas that Scripture offers for dealing with temptation:

- *We should physically avoid temptation whenever we can.* Proverbs 4:14, 15 urges, "Do not enter the path of the wicked, and do not walk in the way of evil. Avoid it, do not travel on it." We often know ahead of time whether a situation is likely to lead us to sin. The obvious way to avoid doing wrong is to sidestep those situations. Paul described a "way of escape" from temptation (1 Cor. 10:13), and often all it takes to evade sin is to stay clear of the place or people where temptation lurks.
- *We should avoid encouraging others to do wrong, even inadvertently*. Teachers, for example, can help students avoid cheating by constructing assignments and tests in ways that reduce the incentive to cheat. Business owners can implement procedures that do not put employees in a position

that tempts them to steal. People are worthy of trust, but human nature is never immune to temptation.

- *We should immediately flee from the most powerful temptations*. Paul warned the Corinthians to flee sexual immorality (6:18) and idolatry (10:14). Elsewhere he warned Timothy to flee covetousness and wealth (1 Tim. 6:9–11) as well as youthful lusts (2 Tim. 2:22). The message is: instead of flirting with temptation, flee from it.
- *We should admit chronic temptation to Christ and ask for His healing work*. Some temptations powerfully remind us of how fallen we really are. Rather than denyour state of corruption or trying to repress our cravings, we should bring them to Christ. He alone is capable of transforming us from the inside out.
- *We must continue resisting temptation until it subsides . . . and then resist again*. When Christ was tempted by the devil, He continued His fight until the devil left (Matt. 4:1–11). James encourages us to do the same (James 4:7). Resistance begins by bringing the Word of God to mind and standing our ground. We have God's faithful promise that the temptations we encounter will never go beyond what is "common to man," or beyond our ability to bear (1 Cor. 10:13).

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Head Coverings

1 Cor. 11:2–16

Head coverings were an essential article in first-century wardrobes, protecting both men and women from intense sun and heat as well as rain. A woman's head covering also signaled her modesty and fidelity. Jewish women and other women of the Middle East wore veils in public, but women of Rome never wore veils. Among the Greeks, some did and some did not. Some cultures assumed that a woman without a veil had loose morals.

These cultural issues flared in Corinth as the church debated whether women were required to cover their heads during worship. Paul wrote that the church had no general policy, suggesting that

individuals, or at least individual households or congregations, were free to choose for themselves how to handle the issue.

The issue may have been especially critical in Corinth, where a favorite slogan was "All things are lawful" (1 Cor. 6:12; 10:23). Paul wanted Christians to maintain a high moral reputation and create no barriers to others becoming Christ's followers. This included avoiding offending others' sensibilities when they were more conservative than one's own (Rom. 14:13; 1 Cor. 8:9).

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Headship

1 Cor. 11:3

Some believe that the term *head* by definition implies subordination of one thing to another. Others disagree. For example, John Chrysostom, an early church leader, declared that only a heretic would understand "head" in 1 Corinthians 11:3 to mean "chief" or "authority over." Rather, he understood the word to mean "absolute oneness," "cause," or "primal source." It is important to note that while "the head of Christ is God," Jesus is elsewhere shown to be equal with God (John 1:1–3; 10:30; Col. 1:15). So the term *head* need not negate the idea of equality. At the same time, although Christ is God's equal, He became obedient to the point of death (Phil. 2:5–8), demonstrating that equality need not rule out submission.

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The Gift of Loving Well

1 Cor. 12:28–31

God made us to carry out His purposes, uniquely designing each of us for specific tasks. Paul writes that "the manifestation of the Spirit is given to each one for the profit of all" (1 Cor. 12:7). God distributes spiritual gifts, skills, abilities, interests, and personalities so that we can carry out His work.

Those endeavors include "spiritual" tasks but also extend to pursuits related to health, education, agriculture, business, law, communication, the arts—any work arena that has the capacity to bring glory to God.

The Lord lies behind all of our giftedness, but He cares even more about our character and conduct. Between chapters on spiritual gifts (chs. 12, 14) Paul includes his famous description of "a more excellent way" (12:31). First Corinthians 13 reveals the way of living with Christlike love. Whatever other gifts we possess, it is most important that we excel at love (13:13; Matt. 22:35–40).

Think About It: *Name tasks you do from the moment you awaken until you lie down to sleep. How would each be done with love? Without love? Why choose to love well in this element of your day?*

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A Lifestyle of Love

1 Cor. 13:1–13

First Corinthians 13 has long been called the Love Chapter because of its moving description of love. But it is more than beautiful words to be recited at weddings or printed on a keepsake. It describes the hard work of a lifestyle of love. God intended love as more than passion, romantic feelings, or sentimental expressions. Love requires commitment, sacrifice, and service—actions that benefit both the giver and the receiver. Paul's words sum up the characteristics of godly love:

Love and Oneself

- Love does not battle with rivals for attention ("envy").
- Love does not brag about itself ("parade").

- Love does not inflate its view of itself (“puffed up”).

Love and Relationships

- Love does not trample on others’ feelings (“rude”).
- Love does not serve its needs at the expense of others’ (“seek its own”).
- Love does not take offense easily (“provoked”).

Love and Sins

- Love does not keep track of wrongs suffered (“no evil”).
- Love does not celebrate sin (“rejoice in iniquity”).
- Love delights in every correct thought, word, or act (“rejoices in the truth”).

Love and Sinners

- Love keeps all things in confidence (“bears all things”).
- Love knows what God can do (“believes all things”).
- Love is optimistic (“hopes all things”).
- Love survives under any condition (“endures all things”).

Where do we learn to love like this? Only God can teach us. “We love . . .” wrote John, “because [Christ] first loved us” (1 John 4:19). If we want to be loved with a love like 1 Corinthians 13 describes—and be able to love others in the same way—we must first accept Jesus’ love for us, then commit ourselves to expressing that kind of love for His sake.

Think About It: *First Corinthians 13 is not the only passage where Paul describes the lifestyle of love that Christ wants to produce in His followers. See “New Creatures with New Character” at Gal. 5:22, 23. Juan Luis Segundo argued that the Bible is only fully understood in the context of community, where it can be embodied in a lifestyle of justice and compassion.*

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Women: Silent in the Church?
1 Cor. 14:34

When Paul instructs women to keep silent in the church, he seems to contradict the unbiased view of women implied by his earlier statements in the letter. In chapter 11 he mentioned women who prayed and prophesied, presumably during worship services (v. 5). He also wrote that the Spirit gave gifts to everyone in the body (12:7, 11). Presumably some women would have received speaking gifts.

So why did Paul urge women to keep silent? Some scholars posit that the women in the congregation at Corinth had few opportunities for formal education and little exposure to large gatherings. Paul may have been advising them to take advantage of their newfound opportunity to listen and learn in a large community setting.

More: *Whatever Paul meant by his words in 1 Cor. 14:34, no one can argue that women have played a major role in spreading the gospel, upholding social justice, and impacting the world for Christ.*

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The End of Authority
1 Cor. 15:24

Paul asserted that someday all authority, rule, and power will end. Peter made a similar statement when he asked what kind of people we should be in light of the end of the present time (1 Pet. 3:10–13). No matter how hard we have worked to acquire power, it will eventually fade away. In the meantime, we are to hold authority lightly and use it wisely to further God's purposes.

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Once an Enemy, Now a Friend

1 Cor. 16:9–20

Paul was once a dangerous enemy of Christ's followers. But his dramatic encounter with the Savior and subsequent change of heart brought him into God's family (Acts 9:1–30). Courageous Christians such as Ananias and Barnabas began to nurture and aid this new brother in Christ.

Jesus still welcomes people today into His family. Because we have experienced the same gift from God—forgiveness and hope—we are now brothers and sisters in Christ.

As Paul closed 1 Corinthians, he acknowledged several of his family of faith:

- *Timothy* (1 Cor. 16:10, 11) was a younger coworker who needed acceptance and affirmation.
- *Apollos* (1 Cor. 16:12) was a gifted former leader of the Corinthians (1:12) who was unable to go to them at that time (see his profile at Acts 18:24–28).
- *Stephanas* (1 Cor. 16:15, 16) was baptized by Paul in the early days of the Corinthian church. The Corinthians needed to respect him.
- *Fortunatus and Achaicus* (16:17, 18) were supporters of Paul who may have brought him the letter from the Corinthians that he answered with 1 Corinthians. Like Stephanas, they deserved recognition.
- *Priscilla and Aquila* (16:19) were cofounders of the Corinthian church and business partners with Paul (Acts 18:1–4). They were now leading a similar gathering at Ephesus and sent warm greetings to their brothers and sisters across the Aegean Sea.

Once an enemy, Paul had become a true friend, partner, and advocate of Christians. Just as others had once cared for him and his needs, he openly shared with the Corinthians the needs and concerns of his brothers and sisters elsewhere. Their mutual support models the relationships we should build with friends in the faith—a network of connections that extends beyond enjoying each other's company to showing support in hard times and bringing others to their aid if we find ourselves out of reach.

Think About It: *Just hoping that someone has changed can lead to foolish alliances. So how can you tell that someone has become*

trustworthy enough to become a friend, a spouse, a confidante, or another close relationship?

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1 Corinthians 1

a **1:19** Isaiah 29:14
b **1:23** NU-Text reads *Gentiles.*
c **1:31** Jeremiah 9:24

1 Corinthians 2

a **2:1** NU-Text reads *mystery.*
b **2:4** NU-Text omits *human.*
c **2:9** Isaiah 64:4
d **2:13** NU-Text omits *Holy.*
e **2:16** Isaiah 40:13

1 Corinthians 3

a **3:19** Job 5:13
b **3:20** Psalm 94:11

1 Corinthians 4

a **4:3** Literally *day*

1 Corinthians 5

a **5:1** NU-Text omits *named.*
b **5:5** NU-Text omits *Jesus.*
c **5:7** NU-Text omits *for us.*
d **5:13** Deuteronomy 17:7; 19:19; 22:21, 24; 24:7

1 Corinthians 6

a **6:9** That is, catamites
b **6:16** Genesis 2:24
c **6:20** NU-Text ends the verse at *body.*

1 Corinthians 7

a **7:34** M-Text adds *also.*
b **7:37** Or *virgin daughter*
c **7:38** NU-Text reads *his own virgin.*

1 Corinthians 9

a **9:9** Deuteronomy 25:4
b **9:18** NU-Text omits *of Christ.*
c **9:20** NU-Text adds *though not being myself under the law.*
d **9:21** NU-Text reads *God's law.*
e **9:21** NU-Text reads *Christ's law.*
f **9:22** NU-Text omits *as.*

1 Corinthians 10

a **10:7** Exodus 32:6
b **10:11** NU-Text omits *all.*
c **10:23** NU-Text omits *for me.*
d **10:23** NU-Text omits *for me.*
e **10:26** Psalm 24:1
f **10:28** NU-Text omits the rest of this verse.
g **10:28** Psalm 24:1

1 Corinthians 11

a **11:15** M-Text omits *to her.*
b **11:24** NU-Text omits *Take, eat.*
c **11:24** NU-Text omits *broken.*
d **11:27** NU-Text and M-Text read *the blood.*
e **11:29** NU-Text omits *in an unworthy manner.*
f **11:29** NU-Text omits *Lord's.*

1 Corinthians 12

a **12:2** NU-Text and M-Text add *when.*
b **12:9** NU-Text reads *one.*
c **12:13** NU-Text omits *into.*
d **12:31** NU-Text reads *greater.*

1 Corinthians 13

a **13:3** NU-Text reads *so I may boast.*

1 Corinthians 14

a **14:5** NU-Text reads *and.*
b **14:21** Isaiah 28:11, 12
c **14:25** NU-Text omits *And thus.*
d **14:34** NU-Text omits *your.*
e **14:38** NU-Text reads *if anyone does not recognize this, he is not recognized.*

1 Corinthians 15

a **15:27** Psalm 8:6
b **15:32** Isaiah 22:13
c **15:39** NU-Text and M-Text omit *of flesh.*
d **15:45** Genesis 2:7
e **15:47** NU-Text omits *the Lord.*
f **15:49** M-Text reads *let us also bear.*
g **15:54** Isaiah 25:8
h **15:55** Hosea 13:14
i **15:55** NU-Text reads *O Death, where is your victory? O Death, where is your sting?*

1 Corinthians 16

a **16:22** Greek *anathema*

b **16:22** Aramaic *Maranatha*

The books of 1 and 2 Corinthians do away with idealistic notions about the church and the people that make up its body. But in opening our eyes to the realities of human frailty, we are awakened to a far more glorious vista: a world in which brokenness can be fixed, failures forgiven, relationships redeemed. The ideal of a flawless life cannot match the miracle of a rescued one (Luke 15:7).

It is this hope in restoration and rebirth through Christ that is the driving force behind 2 Corinthians, the poignant record of the apostle Paul's work for reconciliation with the Christians at Corinth. As he had attempted to guide them and correct their errors, they had at times spurned the instruction of their mentor. This letter shows Paul reaching out to the church in a spirit of healing and renewal after it had finally submitted to the teachings of the gospel.

During their conflict, several letters passed between Paul and the Corinthians, including at least one between those that have been preserved as 1 and 2 Corinthians (2 Cor. 2:3). Because the two epistles included in the Bible are the only ones that have survived, we must infer what we can about the other parts of their conversation.

Paul's first, unpreserved letter to the church at Corinth was written during a long stay in Ephesus (Acts 20:31). In it he cautioned the congregation against mixing with sexually immoral people (1 Cor. 5:9). This was an ever-present danger in Corinth, where most Christians were converts from other religions that preached very different values (12:2). Some had likely participated in ritual prostitution at the city's dozens of pagan temples and

shrines. The most prominent temple in Corinth employed no fewer than one thousand prostitutes.

The Corinthians apparently wrote back to Paul, perhaps to justify their behavior but also to ask him about other matters. He then wrote 1 Corinthians and severely condemned the congregation's divisions and continued tolerance of immorality. He also addressed their other questions, as the repeated use of the phrase "now concerning" indicates (7:1, 25; 8:1; 12:1; 16:1).

For all its stern language, 1 Corinthians failed to correct the church's abuses. So Paul visited the congregation, but was rebuffed (2 Cor. 2:1). After returning to Ephesus, he penned a forceful letter calculated to shock the stubborn Corinthians into obedience. Most scholars believe that this letter has been lost, although some surmise that it has been preserved in 2 Corinthians as chapters 10–13.

Paul sent Titus to deliver the fiery epistle and waited to hear about the Corinthians' response. But Titus delayed in returning. As time passed, Paul felt increasingly anxious that his message had been too strongly worded. When he could wait for a reply no longer, he set out for Corinth by way of Macedonia. During his journey he crossed paths with Titus, who was bringing news that the church had at last agreed to mend its ways. Encouraged by this development, Paul wrote 2 Corinthians to bring healing to the relationship.

The Book of 2 Corinthians demonstrates that all people, including believers and people who work in full-time ministry, wrestle with hardship, self-doubt, and sin. Yet whatever problems we face or sins we commit, God's grace is sufficient to bring us through and even to transform us into a new creation (5:17; 12:7–9).

The greetings in both 1 and 2 Corinthians identify their author as Paul the apostle, and there is no serious dispute that he wrote them. Paul wrote 2 Corinthians from Macedonia some twelve to fifteen months after he wrote 1

Corinthians, which is believed to have been composed in A.D. 56.

Key Verses in 2 Corinthians

- “Where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17).
- “We have this treasure in earthen vessels, that the excellence of the power may be of God and not of us” (2 Cor. 4:7).
- “We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed” (2 Cor. 4:8, 9).
- “We do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal” (2 Cor. 4:18).
- “We walk by faith, not by sight” (2 Cor. 5:7).
- “If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (2 Cor. 5:17).
- “Do not be unequally yoked together with unbelievers” (2 Cor. 6:14).
- “God loves a cheerful giver” (2 Cor. 9:7).
- “My grace is sufficient for you, for My strength is made perfect in weakness” (2 Cor. 12:9).

2 Corinthians 1

Greeting

1 Paul, an apostle of Jesus Christ by the will of God, and
Timothy *our* brother,

To the church of God which is at Corinth, with
all the saints who are in all Achaia: *Corinth*

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

Comfort in Suffering

3 Blessed *be* the God and Father of our Lord Jesus Christ,
the Father of mercies and God of all comfort,
4 who comforts us in all our tribulation, that we may be
able to comfort those who are in any trouble, with the
comfort with which we ourselves are comforted by God.
5 For as the sufferings of Christ abound in us, so our
consolation also abounds through Christ.
6 Now if we are afflicted, *it is* for your consolation and
salvation, which is effective for enduring the same
sufferings which we also suffer. Or if we are comforted, *it is*
for your consolation and salvation.
7 And our hope for you *is* steadfast, because we know that
as you are partakers of the sufferings, so also *you will*
partake of the consolation.

Delivered from Suffering

8 For we do not want you to be ignorant, brethren, of our
trouble which came to us in Asia: that we were burdened
beyond measure, above strength, so that we despaired
even of life.

9 Yes, we had the sentence of death in ourselves, that we
should not trust in ourselves but in God who raises the
dead,
10 who delivered us from so great a death, and does[a]
deliver us; in whom we trust that He will still deliver *us,*
11 you also helping together in prayer for us, that thanks
may be given by many persons on our[b] behalf for the gift
granted to us through many.

Paul's Sincerity

12 For our boasting is this: the testimony of our
conscience that we conducted ourselves in the world in
simplicity and godly sincerity, not with fleshly wisdom but
by the grace of God, and more abundantly toward you.
13 For we are not writing any other things to you than
what you read or understand. Now I trust you will
understand, even to the end
14 (as also you have understood us in part), that we are
your boast as you also *are* ours, in the day of the Lord
Jesus.

Sparing the Church

15 And in this confidence I intended to come to you
before, that you might have a second benefit—
16 to pass by way of you to Macedonia, to come again
from Macedonia to you, and be helped by you on my way to
Judea.
17 Therefore, when I was planning this, did I do it lightly?
Or the things I plan, do I plan according to the flesh, that
with me there should be Yes, Yes, and No, No?
18 But *as* God *is* faithful, our word to you was not Yes and
No.
19 For the Son of God, Jesus Christ, who was preached
among you by us—by me, Silvanus, and Timothy—was not

Yes and No, but in Him was Yes.
20For all the promises of God in Him *are* Yes, and in Him Amen, to the glory of God through us.
21Now He who establishes us with you in Christ and has anointed us *is* God,
22who also has sealed us and given us the Spirit in our hearts as a guarantee.
23Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.
24Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

2 Corinthians 2

1 But I determined this within myself, that I would not come
again to you in sorrow.
2 For if I make you sorrowful, then who is he who makes
me glad but the one who is made sorrowful by me?

Forgive the Offender

3 And I wrote this very thing to you, lest, when I came, I
should have sorrow over those from whom I ought to have
joy, having confidence in you all that my joy is *the joy* of you
all.
4 For out of much affliction and anguish of heart I wrote to
you, with many tears, not that you should be grieved, but
that you might know the love which I have so abundantly
for you.
5 But if anyone has caused grief, he has not grieved me,
but all of you to some extent—not to be too severe.

Accountability

6 This punishment which *was inflicted* by the majority *is*
sufficient for such a man,
7 so that, on the contrary, you *ought* rather to forgive and
comfort *him,* lest perhaps such a one be swallowed up with
too much sorrow.
8 Therefore I urge you to reaffirm *your* love to him.
9 For to this end I also wrote, that I might put you to the
test, whether you are obedient in all things.
10 Now whom you forgive anything, I also *forgive*. For if
indeed I have forgiven anything, I have forgiven that one[a]
for your sakes in the presence of Christ,
11 lest Satan should take advantage of us; for we are not
ignorant of his devices.

Triumph in Christ

12Furthermore, when I came to Troas to *preach* Christ's
gospel, and a door was opened to me by the Lord,
13I had no rest in my spirit, because I did not find Titus
my brother; but taking my leave of them, I departed for
Macedonia.
14Now thanks *be* to God who always leads us in triumph
in Christ, and through us diffuses the fragrance of His
knowledge in every place.
15For we are to God the fragrance of Christ among those
who are being saved and among those who are perishing.
16To the one *we are* the aroma of death *leading* to death,
and to the other the aroma of life *leading* to life. And who *is*
sufficient for these things?
17For we are not, as so many,[b] peddling the word of God;
but as of sincerity, but as from God, we speak in the sight of
God in Christ.

2 Corinthians 3

Christ's Epistle

1 Do we begin again to commend ourselves? Or do we need,
as some *others,* epistles of commendation to you or *letters*
of commendation from you?
2 You are our epistle written in our hearts, known and
read by all men;
3 clearly *you are* an epistle of Christ, ministered by us,
written not with ink but by the Spirit of the living God, not
on tablets of stone but on tablets of flesh, *that is,* of the
heart.

The Spirit, Not the Letter

4 And we have such trust through Christ toward God.
5 Not that we are sufficient of ourselves to think of
anything as *being* from ourselves, but our sufficiency *is*
from God,
6 who also made us sufficient as ministers of the new
covenant, not of the letter but of the Spirit;[a] for the letter
kills, but the Spirit gives life.

Glory of the New Covenant

7 But if the ministry of death, written *and* engraved on
stones, was glorious, so that the children of Israel could not
look steadily at the face of Moses because of the glory of
his countenance, which *glory* was passing away, *Image-Conscious*
8 how will the ministry of the Spirit not be more glorious?
9 For if the ministry of condemnation *had* glory, the
ministry of righteousness exceeds much more in glory.
10 For even what was made glorious had no glory in this
respect, because of the glory that excels.

11 For if what is passing away *was* glorious, what remains
is much more glorious.
12 Therefore, since we have such hope, we use great
boldness of speech—
13 unlike Moses, *who* put a veil over his face so that the
children of Israel could not look steadily at the end of what
was passing away.
14 But their minds were blinded. For until this day the
same veil remains unlifted in the reading of the Old
Testament, because the *veil* is taken away in Christ.
15 But even to this day, when Moses is read, a veil lies on
their heart.
16 Nevertheless when one turns to the Lord, the veil is
taken away.
17 Now the Lord is the Spirit; and where the Spirit of the
Lord *is,* there *is* liberty.
18 But we all, with unveiled face, beholding as in a mirror
the glory of the Lord, are being transformed into the same
image from glory to glory, just as by the Spirit of the Lord.

2 Corinthians 4

The Light of Christ's Gospel

1 Therefore, since we have this ministry, as we have
received mercy, we do not lose heart.
2 But we have renounced the hidden things of shame, not
walking in craftiness nor handling the word of God
deceitfully, but by manifestation of the truth commending
ourselves to every man's conscience in the sight of God. *A Code of Ethics for Christian Witness*
3 But even if our gospel is veiled, it is veiled to those who
are perishing,
4 whose minds the god of this age has blinded, who do not
believe, lest the light of the gospel of the glory of Christ,
who is the image of God, should shine on them.
5 For we do not preach ourselves, but Christ Jesus the
Lord, and ourselves your bondservants for Jesus' sake.
6 For it is the God who commanded light to shine out of
darkness, who has shone in our hearts to *give* the light of
the knowledge of the glory of God in the face of Jesus
Christ.

Cast Down but Unconquered

7 But we have this treasure in earthen vessels, that the
excellence of the power may be of God and not of us. *Earthen Vessels*
8 *We are* hard-pressed on every side, yet not crushed; *we
are* perplexed, but not in despair;
9 persecuted, but not forsaken; struck down, but not
destroyed—

10 always carrying about in the body the dying of the Lord
Jesus, that the life of Jesus also may be manifested in our
body.
11 For we who live are always delivered to death for Jesus'
sake, that the life of Jesus also may be manifested in our
mortal flesh.
12 So then death is working in us, but life in you.
13 And since we have the same spirit of faith, according to
what is written, *"I believed and therefore I spoke,"*[a] we also
believe and therefore speak,
14 knowing that He who raised up the Lord Jesus will also
raise us up with Jesus, and will present *us* with you.
15 For all things *are* for your sakes, that grace, having
spread through the many, may cause thanksgiving to
abound to the glory of God.

Seeing the Invisible

16 Therefore we do not lose heart. Even though our
outward man is perishing, yet the inward *man* is being
renewed day by day.
17 For our light affliction, which is but for a moment, is
working for us a far more exceeding *and* eternal weight of
glory,
18 while we do not look at the things which are seen, but
at the things which are not seen. For the things which are
seen *are* temporary, but the things which are not seen *are*
eternal.

2 Corinthians 5

Assurance of the Resurrection

1For we know that if our earthly house, *this* tent, is
destroyed, we have a building from God, a house not made
with hands, eternal in the heavens.
2For in this we groan, earnestly desiring to be clothed
with our habitation which is from heaven, *Struggle Is a Part of All Lives*
3if indeed, having been clothed, we shall not be found
naked.
4For we who are in *this* tent groan, being burdened, not
because we want to be unclothed, but further clothed, that
mortality may be swallowed up by life.
5Now He who has prepared us for this very thing *is* God,
who also has given us the Spirit as a guarantee.
6So *we are* always confident, knowing that while we are
at home in the body we are absent from the Lord.
7For we walk by faith, not by sight.
8We are confident, yes, well pleased rather to be absent
from the body and to be present with the Lord.

The Judgment Seat of Christ

9Therefore we make it our aim, whether present or
absent, to be well pleasing to Him.
10For we must all appear before the judgment seat of
Christ, that each one may receive the things *done* in the
body, according to what he has done, whether good or bad.
The Judgment Seat
11Knowing, therefore, the terror of the Lord, we
persuade men; but we are well known to God, and I also

trust are well known in your consciences.

Be Reconciled to God

12For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have *an answer* for those who boast in appearance and not in heart.

13For if we are beside ourselves, *it is* for God; or if we are of sound mind, *it is* for you.

14For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

15and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

16Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer.

17Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

18Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

19that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.

21For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

2 Corinthians 6

Marks of the Ministry

1 We then, *as* workers together *with Him* also plead with
you not to receive the grace of God in vain.
2 For He says:

> *“In an acceptable time I have heard you,*
> *And in the day of salvation I have helped*
> *you.”*[a]

Behold, now *is* the accepted time; behold, now *is* the day
of salvation.
3 We give no offense in anything, that our ministry may
not be blamed. *Dealing with Stress*
4 But in all *things* we commend ourselves as ministers of
God: in much patience, in tribulations, in needs, in
distresses,
5 in stripes, in imprisonments, in tumults, in labors, in
sleeplessness, in fastings;
6 by purity, by knowledge, by longsuffering, by kindness,
by the Holy Spirit, by sincere love,
7 by the word of truth, by the power of God, by the armor
of righteousness on the right hand and on the left,
8 by honor and dishonor, by evil report and good report;
as deceivers, and *yet* true;
9 as unknown, and *yet* well known; as dying, and behold
we live; as chastened, and *yet* not killed;
10 as sorrowful, yet always rejoicing; as poor, yet making
many rich; as having nothing, and *yet* possessing all things.

Be Holy

11O Corinthians! We have spoken openly to you, our heart is wide open.
12You are not restricted by us, but you are restricted by your *own* affections.
13Now in return for the same (I speak as to children), you also be open.
14Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?
15And what accord has Christ with Belial? Or what part has a believer with an unbeliever?
16And what agreement has the temple of God with idols? For you[b] are the temple of the living God. As God has said:

> *"I will dwell in them*
> *And walk among them.*
> *I will be their God,*
> *And they shall be My people."*[c]

17Therefore

> *"Come out from among them*
> *And be separate, says the Lord.*
> *Do not touch what is unclean,*
> *And I will receive you."*[d]
> 18 *"I will be a Father to you,*
> *And you shall be My sons and daughters,*
> *Says the LORD Almighty."*[e]

2 Corinthians 7

1Therefore, having these promises, beloved, let us cleanse
ourselves from all filthiness of the flesh and spirit,
perfecting holiness in the fear of God.

The Corinthians' Repentance

2Open *your hearts* to us. We have wronged no one, we
have corrupted no one, we have cheated no one.
3I do not say *this* to condemn; for I have said before that
you are in our hearts, to die together and to live together.
4Great *is* my boldness of speech toward you, great *is* my
boasting on your behalf. I am filled with comfort. I am
exceedingly joyful in all our tribulation.
5For indeed, when we came to Macedonia, our bodies
had no rest, but we were troubled on every side. Outside
were conflicts, inside *were* fears.
6Nevertheless God, who comforts the downcast,
comforted us by the coming of Titus, *A Teammate to Count On*
7and not only by his coming, but also by the consolation
with which he was comforted in you, when he told us of
your earnest desire, your mourning, your zeal for me, so
that I rejoiced even more.
8For even if I made you sorry with my letter, I do not
regret it; though I did regret it. For I perceive that the
same epistle made you sorry, though only for a while.
9Now I rejoice, not that you were made sorry, but that
your sorrow led to repentance. For you were made sorry in
a godly manner, that you might suffer loss from us in
nothing.
10For godly sorrow produces repentance *leading* to
salvation, not to be regretted; but the sorrow of the world

produces death.

11For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* clearing *of yourselves, what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what* vindication! In all *things* you proved yourselves to be clear in this matter.

12Therefore, although I wrote to you, *I did* not *do it* for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

The Joy of Titus

13Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.

14For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.

15And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him.

16Therefore I rejoice that I have confidence in you in everything.

2 Corinthians 8

Excel in Giving

1 Moreover, brethren, we make known to you the grace of
God bestowed on the churches of Macedonia:
2 that in a great trial of affliction the abundance of their
joy and their deep poverty abounded in the riches of their
liberality.
3 For I bear witness that according to *their* ability, yes,
and beyond *their* ability, *they were* freely willing,
4 imploring us with much urgency that we would receive[a]
the gift and the fellowship of the ministering to the saints.
5 And not *only* as we had hoped, but they first gave
themselves to the Lord, and *then* to us by the will of God.
6 So we urged Titus, that as he had begun, so he would
also complete this grace in you as well.
7 But as you abound in everything—in faith, in speech, in
knowledge, in all diligence, and in your love for us—*see*
that you abound in this grace also.

Christ Our Pattern

8 I speak not by commandment, but I am testing the
sincerity of your love by the diligence of others. *Christ Became Poor*
9 For you know the grace of our Lord Jesus Christ, that
though He was rich, yet for your sakes He became poor,
that you through His poverty might become rich.
10 And in this I give advice: It is to your advantage not
only to be doing what you began and were desiring to do a
year ago;
11 but now you also must complete the doing *of it;* that as
there was a readiness to desire *it,* so *there* also *may be* a

completion out of what *you* have.

12For if there is first a willing mind, *it is* accepted according to what one has, *and* not according to what he does not have.

13For *I do* not *mean* that others should be eased and you burdened;

14but by an equality, *that* now at this time your abundance *may supply* their lack, that their abundance also may supply your lack—that there may be equality.

15As it is written, *"He who gathered much had nothing left over, and he who gathered little had no lack."*[b]

Collection for the Judean Saints

16But thanks *be* to God who puts[c] the same earnest care for you into the heart of Titus.

17For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.

18And we have sent with him the brother whose praise *is* in the gospel throughout all the churches,

19and not only *that,* but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and *to show* your ready mind,

20avoiding this: that anyone should blame us in this lavish gift which is administered by us—

21providing honorable things, not only in the sight of the Lord, but also in the sight of men.

22And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which *we have* in you.

23If *anyone inquires* about Titus, *he is* my partner and fellow worker concerning you. Or if our brethren *are*

inquired about, they are messengers of the churches, the glory of Christ.

24 Therefore show to them, and[d] before the churches, the proof of your love and of our boasting on your behalf.

2 Corinthians 9

Administering the Gift

1 Now concerning the ministering to the saints, it is
superfluous for me to write to you;
2 for I know your willingness, about which I boast of you
to the Macedonians, that Achaia was ready a year ago; and
your zeal has stirred up the majority.
3 Yet I have sent the brethren, lest our boasting of you
should be in vain in this respect, that, as I said, you may be
ready;
4 lest if *some* Macedonians come with me and find you
unprepared, we (not to mention you!) should be ashamed of
this confident boasting.[a]
5 Therefore I thought it necessary to exhort the brethren
to go to you ahead of time, and prepare your generous gift
beforehand, which *you had* previously promised, that it
may be ready as *a matter of* generosity and not as a
grudging obligation.

The Cheerful Giver

6 But this *I say:* He who sows sparingly will also reap
sparingly, and he who sows bountifully will also reap
bountifully. *Reaping the Benefits*
7 *So let* each one *give* as he purposes in his heart, not
grudgingly or of necessity; for God loves a cheerful giver.
8 And God *is* able to make all grace abound toward you,
that you, always having all sufficiency in all *things,* may
have an abundance for every good work.
9 As it is written:

> *"He has dispersed abroad,*

He has given to the poor;
His righteousness endures forever.”[b] Who Are the Poor?

10 Now may[c] He who supplies seed to the sower, and
bread for food, supply and multiply the seed you have *sown*
and increase the fruits of your righteousness,
11 while *you are* enriched in everything for all liberality,
which causes thanksgiving through us to God.
12 For the administration of this service not only supplies
the needs of the saints, but also is abounding through many
thanksgivings to God,
13 while, through the proof of this ministry, they glorify
God for the obedience of your confession to the gospel of
Christ, and for *your* liberal sharing with them and all *men,*
14 and by their prayer for you, who long for you because
of the exceeding grace of God in you.
15 Thanks *be* to God for His indescribable gift!

2 Corinthians 10

The Spiritual War

1 Now I, Paul, myself am pleading with you by the meekness
and gentleness of Christ—who in presence *am* lowly among
you, but being absent am bold toward you. *Integrity in the Face of Competition*

2 But I beg *you* that when I am present I may not be bold
with that confidence by which I intend to be bold against
some, who think of us as if we walked according to the
flesh.

3 For though we walk in the flesh, we do not war
according to the flesh.

4 For the weapons of our warfare *are* not carnal but
mighty in God for pulling down strongholds,

5 casting down arguments and every high thing that
exalts itself against the knowledge of God, bringing every
thought into captivity to the obedience of Christ,

6 and being ready to punish all disobedience when your
obedience is fulfilled.

Reality of Paul's Authority

7 Do you look at things according to the outward
appearance? If anyone is convinced in himself that he is
Christ's, let him again consider this in himself, that just as
he *is* Christ's, even so we *are* Christ's.[a]

8 For even if I should boast somewhat more about our
authority, which the Lord gave us[b] for edification and not
for your destruction, I shall not be ashamed—

9 lest I seem to terrify you by letters.

10 "For *his* letters," they say, "*are* weighty and powerful,
but *his* bodily presence *is* weak, and *his* speech

contemptible.”

11 Let such a person consider this, that what we are in
word by letters when we are absent, such *we will* also *be* in
deed when we are present.

Limits of Paul’s Authority

12 For we dare not class ourselves or compare ourselves
with those who commend themselves. But they, measuring
themselves by themselves, and comparing themselves
among themselves, are not wise.

13 We, however, will not boast beyond measure, but within
the limits of the sphere which God appointed us—a sphere
which especially includes you.

14 For we are not overextending ourselves (as though *our*
authority did not extend to you), for it was to you that we
came with the gospel of Christ;

15 not boasting of things beyond measure, *that is,* in other
men’s labors, but having hope, *that* as your faith is
increased, we shall be greatly enlarged by you in our
sphere,

16 to preach the gospel in the *regions* beyond you, *and* not
to boast in another man’s sphere of accomplishment.

17 But *“he who glories, let him glory in the LORD.”*[c]

18 For not he who commends himself is approved, but
whom the Lord commends.

2 Corinthians 11

Concern for Their Faithfulness

1 Oh, that you would bear with me in a little folly—and
indeed you do bear with me.
2 For I am jealous for you with godly jealousy. For I have
betrothed you to one husband, that I may present *you as* a
chaste virgin to Christ.
3 But I fear, lest somehow, as the serpent deceived Eve by
his craftiness, so your minds may be corrupted from the
simplicity[a] that is in Christ.
4 For if he who comes preaches another Jesus whom we
have not preached, or *if* you receive a different spirit which
you have not received, or a different gospel which you have
not accepted—you may well put up with it!

Paul and False Apostles

5 For I consider that I am not at all inferior to the most
eminent apostles.
6 Even though *I am* untrained in speech, yet *I am* not in
knowledge. But we have been thoroughly manifested[b]
among you in all things.
7 Did I commit sin in humbling myself that you might be
exalted, because I preached the gospel of God to you free
of charge?
8 I robbed other churches, taking wages *from them* to
minister to you.
9 And when I was present with you, and in need, I was a
burden to no one, for what I lacked the brethren who came
from Macedonia supplied. And in everything I kept myself
from being burdensome to you, and so I will keep *myself*.

10 As the truth of Christ is in me, no one shall stop me
from this boasting in the regions of Achaia.
11 Why? Because I do not love you? God knows!
12 But what I do, I will also continue to do, that I may cut
off the opportunity from those who desire an opportunity to
be regarded just as we are in the things of which they
boast.
13 For such *are* false apostles, deceitful workers,
transforming themselves into apostles of Christ.
14 And no wonder! For Satan himself transforms himself
into an angel of light.
15 Therefore *it is* no great thing if his ministers also
transform themselves into ministers of righteousness,
whose end will be according to their works.

Reluctant Boasting

16 I say again, let no one think me a fool. If otherwise, at
least receive me as a fool, that I also may boast a little.
17 What I speak, I speak not according to the Lord, but as
it were, foolishly, in this confidence of boasting.
18 Seeing that many boast according to the flesh, I also
will boast.
19 For you put up with fools gladly, since you *yourselves*
are wise!
20 For you put up with it if one brings you into bondage, if
one devours *you,* if one takes *from you,* if one exalts
himself, if one strikes you on the face.
21 To *our* shame I say that we were too weak for that! But
in whatever anyone is bold—I speak foolishly—I am bold
also.

Suffering for Christ

22Are they Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I.
23Are they ministers of Christ?—I speak as a fool—I *am* more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.
24From the Jews five times I received forty *stripes* minus one.
25Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep;
26*in* journeys often, *in* perils of waters, *in* perils of robbers, *in* perils of *my own* countrymen, *in* perils of the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
27in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness—
28besides the other things, what comes upon me daily: my deep concern for all the churches.
29Who is weak, and I am not weak? Who is made to stumble, and I do not burn *with indignation?*
30If I must boast, I will boast in the things which concern my infirmity.
31The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.
32In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me;
33but I was let down in a basket through a window in the wall, and escaped from his hands.

2 Corinthians 12

The Vision of Paradise

1 It is doubtless[a] not profitable for me to boast. I will come
to visions and revelations of the Lord:
2 I know a man in Christ who fourteen years ago—
whether in the body I do not know, or whether out of the
body I do not know, God knows—such a one was caught up
to the third heaven.
3 And I know such a man—whether in the body or out of
the body I do not know, God knows—
4 how he was caught up into Paradise and heard
inexpressible words, which it is not lawful for a man to
utter.
5 Of such a one I will boast; yet of myself I will not boast,
except in my infirmities.
6 For though I might desire to boast, I will not be a fool;
for I will speak the truth. But I refrain, lest anyone should
think of me above what he sees me *to be* or hears from me.

The Thorn in the Flesh

7 And lest I should be exalted above measure by the
abundance of the revelations, a thorn in the flesh was given
to me, a messenger of Satan to buffet me, lest I be exalted
above measure. *Strength Through Weakness*
8 Concerning this thing I pleaded with the Lord three
times that it might depart from me.
9 And He said to me, “My grace is sufficient for you, for
My strength is made perfect in weakness.” Therefore most
gladly I will rather boast in my infirmities, that the power
of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

Signs of an Apostle

11 I have become a fool in boasting;[b] you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing.

12 Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.

13 For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!

Love for the Church

14 Now *for* the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.

16 But be that *as it may,* I did not burden you. Nevertheless, being crafty, I caught you by cunning!

17 Did I take advantage of you by any of those whom I sent to you?

18 I urged Titus, and sent our brother with *him*. Did Titus take advantage of you? Did we not walk in the same spirit? Did *we* not *walk* in the same steps?

19 Again, do you think[c] that we excuse ourselves to you? We speak before God in Christ. But *we do* all things, beloved, for your edification.

[20]For I fear lest, when I come, I shall not find you such as I wish, and *that* I shall be found by you such as you do not wish; lest *there be* contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;

[21]lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

2 Corinthians 13

Coming with Authority

1 This *will be* the third *time* I am coming to you. *“By the mouth of two or three witnesses every word shall be established.”*[a]

2 I have told you before, and foretell as if I were present the second time, and now being absent I write[b] to those who have sinned before, and to all the rest, that if I come again I will not spare—

3 since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you.

4 For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

5 Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.

6 But I trust that you will know that we are not disqualified.

Paul Prefers Gentleness

7 Now I[c] pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the authority

which the Lord has given me for edification and not for destruction. *Spiritual Authority*

Greetings and Benediction

11 Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.

12 Greet one another with a holy kiss.

13 All the saints greet you.

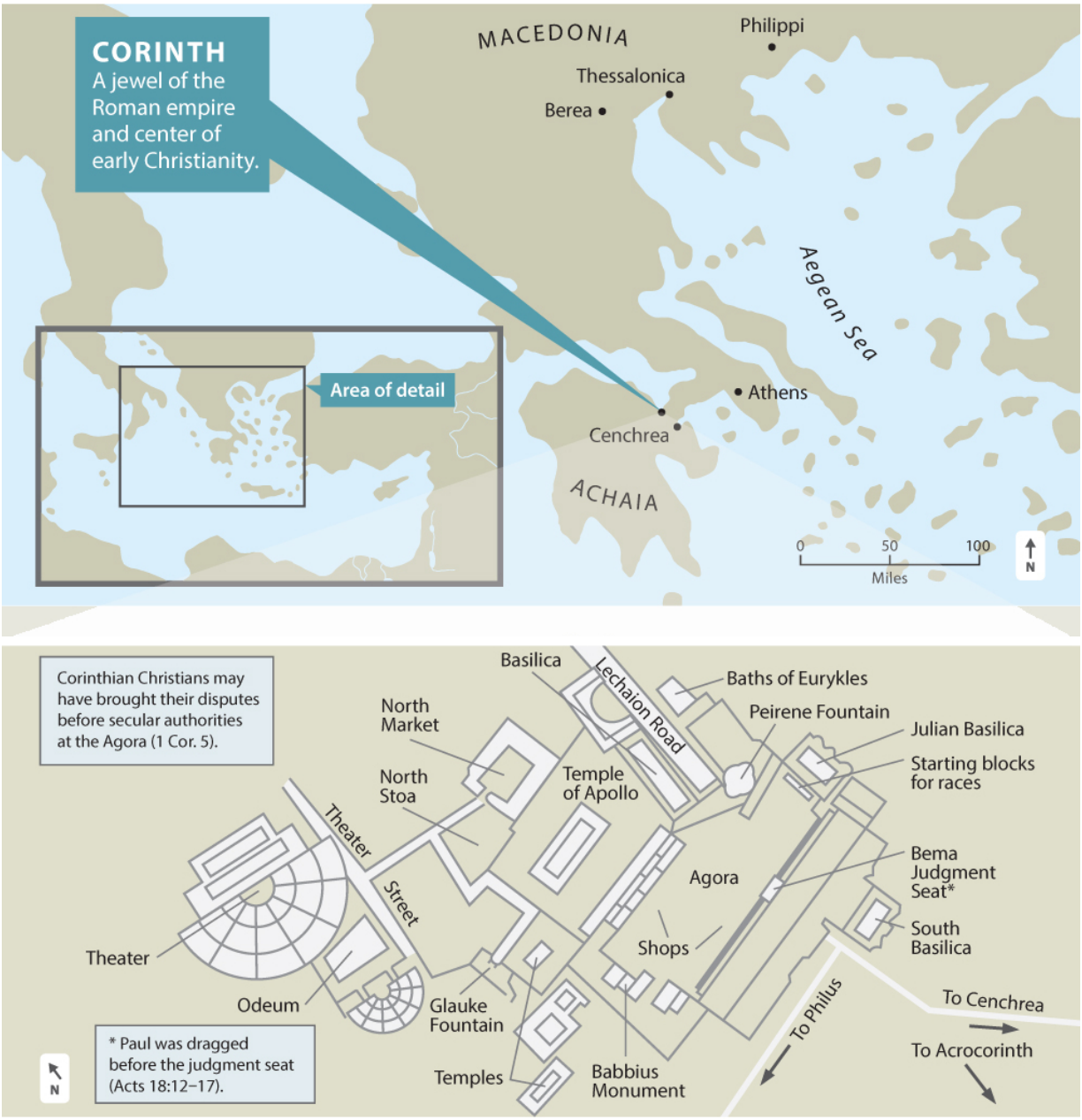
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit *be* with you all. Amen.

Corinth

2 Cor. 1:1

- A The city had such an infamous reputation that “to Corinthianize” meant to engage in gross immorality.
- A highly celebrated metropolis of New Testament times, second in the empire only to Rome.
- Less than 100 years old at the time of Paul.
- A planned city rebuilt from ashes by the Roman emperors.
- A transportation hub for both land and sea travel, located on an isthmus that linked two seaports and two bays. Shippers saved time and avoided the dangers of sailing around Greece by moving passengers and goods across the isthmus and reloading them onto ships on the other side.
- Greece’s leading commercial center for trade, agriculture, and industry.
- Host city to athletic events, gladiatorial contests, theater productions, and the Isthmian Games, one of four major athletic festivals of the Greeks.
- A center for pagan religions. More than a dozen temples have been excavated at Corinth, including the magnificent temple of Apollo, with more than three dozen 24-foot high Doric columns. The temple of Aphrodite employed at least 1,000 religious prostitutes.
- Home to diverse peoples and cultures, including Greeks, Roman colonists (mostly retired army veterans and freedmen), and Jews.

Think About It: *The Corinthian culture had potential for tremendous evil and amazing good. If you had lived there how would you have countered the pervasive immorality at work and at church and for your kids at school? Passages in 1 and 2 Corinthians can help you think this through.*



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Accountability

2 Cor. 2:5-11

The discipline that the Corinthian church exercised toward one of its members is an example of an essential function of all Christian communities—holding each other accountable.

Accountability is easy to talk about but difficult to practice. No one likes feeling judged or controlled by others. In modern society especially, it is easy to believe that how one person chooses to live is nobody else's business. But Scripture upholds the righteous principles of accountability.

- *Accountability applies to both actions and attitudes*. The modern world is often concerned only with results, not methods—even if those methods cause harm to others. But God looks at each step along a journey, not just a final destination—and He is concerned not only with our decisions but also the motivations behind them. As God told Samuel, "The LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart" (1 Sam. 16:7).
- *Accountability depends on trust*. Allowing others to hold us accountable requires us to trust their judgment and believe that they are committed to the same truths and values we are. We want to know that they have our best interests at heart. Thus Paul pleaded with the Corinthians to end their divisions and "be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).
- *Accountability requires submission*. Everyone battles a natural tendency to rebel against God. Accountability allows others to enter into that struggle with us. That means we must at times defer to the judgment or counsel of others, especially when they confront us with clear-cut scriptural truth or the wisdom of personal experience. Paul told the Ephesians that part of living the Lord's will involves "submitting to one another in the fear of God" (Eph. 5:21).

It should not surprise us that being part of the body of Christ involves accountability. Throughout our lives we are kept in check by parents, teachers, employers—and we usually recognize their expectations and requirements as healthy necessities. Our openness to correction in human relationships ultimately reflects our willingness to accept God's love. If we are totally unable to submit to other people, we will likely create problems for ourselves.

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Image-Conscious
2 Cor. 3:7–18

Do you care what people see when they look at you? What image do you project to family, friends, coworkers, neighbors, and strangers? As Paul traversed the Roman empire, he cared intensely about how others perceived him. But the core of his concern was not for himself but whether people would see Jesus when they looked at him. He wanted people to respect his messages as coming from God.

Paul reminded the Corinthians of an Old Testament scene in which Moses received the Law. As Israel wandered through the wilderness, God revealed Himself to the people in what looked like flames (Ex. 24:17). With Moses, however, He spoke face-to-face (33:11). This encounter with the living God left such a mark on Moses that his face glowed when he returned to the people. To ease their fears he veiled his face, hiding the glory that had rubbed off from being close to God (34:29–35).

Christians enjoy a proximity to God closer than Moses ever did, because God now lives inside us (Gal. 2:20). As others observe us, they should see God's glory shining out (2 Cor. 3:9–11, 18). If we do not let them see Jesus' love, integrity, and power, then we are not, like Moses, committing an act of kindness. We are veiling the Light of the World (John 8:12; 9:5)—meant for all the world to see.

More: *God makes Himself known through people dedicated to Him, meaning that it matters how we act in public. See "Our Conduct Puts God's Reputation at Stake" at Ezek. 20:9.*

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A Code of Ethics for Christian Witness
2 Cor. 4:2

When we present the message of Jesus, we need to be like Paul, absolutely above board in our motives and methods. We need to respect those who hear us and refuse to do anything that violates their integrity. To do anything less cheapens the gospel and turns us into salespeople rather than sincere sharers of truth (2 Cor. 2:17). Here are some suggested statutes (from material developed by InterVarsity Christian Fellowship) to guide our witness:

1. We are Christians, called by God to honor Jesus Christ with our lives, abiding by biblically defined ethical standards in every area of life, public and private. This includes our efforts to persuade others to believe in Jesus.
2. Wherever we live and work, we seek to follow the mandate, motives, message, and model of Jesus, who still pursues and reclaims those lost in sin and rebelling against Him.
3. We believe all people are created in God's image with the capacity to relate to their Creator and Redeemer. We disdain any effort to influence people which depersonalizes them or deprives them of their inherent value as persons.
4. Since we respect the value of persons, we believe all are worthy of hearing about Jesus Christ. We also affirm the right of every person to survey other religious options. People are free to choose a different belief system than Christianity.
5. We affirm the role and right of Christians to share the gospel of Christ in the marketplace of ideas. However, this does not justify any means to fulfill that end. We reject coercive techniques or manipulative appeals, especially those that play on emotions and discount or contradict reason or evidence. We will not bypass a person's critical faculties, prey upon psychological weaknesses, undermine a relationship with one's family or religious institution, or mask the true nature of Christian conversion. We will not intentionally mislead.
6. We respect the individual integrity, intellectual honesty, and academic freedom of others, both believers and skeptics, and so we proclaim Christ without hidden agendas. We reveal our own identity, purpose, theological positions, and sources of information. We will use no false advertising and seek no material gain from presenting the gospel.
7. We invite people of other religious persuasions to join us in true dialogue. We acknowledge our humanness—that we Christians are just as sinful, needy, and dependent on the grace of God as anyone else. We seek to listen sensitively in order to understand, and thus rid our witness of any stereotypes or fixed formulae which block honest communication.

8. As our “brothers’ keepers,” we accept our responsibility to admonish any Christian brother or sister who presents the message of Christ in a way that violates these ethical guidelines.

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Earthen Vessels
2 Cor. 4:7

We may wrap our human frame in stunning clothes, surround it with gleaming possessions, or transport it in wheeled luxury. But in the end we are still mere human beings. Yet in spite of this, God protects us and has invested each of us with dignity and value. How can we express this incredible value God has imparted to us?

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Struggle Is a Part of All Lives
2 Cor. 5:2–5

In much of the world, evil flourishes. Christians continue to suffer acute and chronic calamities. Yet modern Christians often assume that health, prosperity, and every brand of external success should be the norm. They expect these things as a God-given right, as if the Lord owes them rewards for their faith or virtue.

These misguided illusions could not be further from the realities of today or of the New Testament era. “Groaning” is and was a daily experience for both Christians and non-Christians. Paul did acclaim the “new creation” that God brings about (2 Cor. 5:17). But after celebrating that undeniable fact, he went on to say that Christian life

involves trouble and pain (6:4–10). Only when we put on our glorified bodies will God spare us from all suffering (5:1).

This doesn't mean that no believers will enjoy health and wealth in this life, but the experience of Christians throughout history and around the world shows material and physical comfort as the exception rather than the rule. So if we find ourselves wondering what we did wrong to deserve adversity, we should remember that struggle is simply a part of life for believers and non-believers, and not necessarily a punishment. In fact, the Bible forewarns us that we enter the kingdom of God "through many tribulations" (Acts 14:22), and we should "count it all joy" when we find ourselves in hard times, for it is through hardship that we develop patience (James 1:2, 3).

Perhaps most helpful of all is knowing that troubles come to all lives. As Christians we have God to help us through them.

More: *Paul directly confronted the idea that God rewards godliness with material blessing. See "Giving to Get" at 1 Tim. 6:3–6.*

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The Judgment Seat
2 Cor. 5:10

Scripture assures us that one day all of us will stand before the judgment seat (Greek: *bēma*) of Christ.

Paul's Corinthian readers were no doubt familiar with the concept of a *bēma*. As in most cities of Greece, a large, richly decorated platform called the *bēma* stood in the middle of the marketplace at Corinth. It was used by officials for public proclamation, commendation, and condemnation.

Paul had been brought to the Corinthian *bēma* by Jews who opposed his message. His case was heard by Gallio, the Roman proconsul (governor) of the region, who dismissed the complaint (Acts 18:12–17). But the *bēma* was used for more than tribunals. At the *bēma*, winners of Corinth's prestigious athletic contests were announced.

Paul's statement that believers will appear before the *bēma* of Christ is as much a reason for joy and hope as it is for fear. The judgment rendered at the *bēma* will be fair, because Christ will be the judge.

He once stood before Pontius Pilate's *bēma* (Matt. 27:19; John 19:10) and knows how it feels to be unfairly judged.

The Lord will not be deciding the eternal fate of Christians as He sits on His *bēma*; this was settled for us at the moment of salvation (5:24). The *bēma* of Christ will instead be our chance to understand our lives according to Christ's perfect assessment. As we stand before Him, we will experience honest evaluation and true justice.

Think About It: *How will your life continue and change, knowing every action and thought will be judged by the God you adore?*

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Dealing with Stress

2 Cor. 6:3–10

Tension, conflict, weariness, and suffering are commonplace in our world, but some hold out hope that God will bring life's troubles to an end. They assume that a relationship with Christ ushers us into peace, ease, even prosperity.

That was not the experience or teaching of early Christians such as Paul, James, or Peter—and certainly not of Jesus. Paul described his life of serving God with the words "tribulations," "distresses," "imprisonments," "tumult," and "sleeplessness," among others.

But he also linked these stresses with treasures that money cannot buy: "purity," "kindness," "sincere love," "honor," "rejoicing," and "having nothing, and yet possessing all things."

As long as we live on this earth, we will experience the unbreakable connection between trouble and hope. The real hope walks us through.

- Jesus said that if we want to follow Him, we must deny ourselves and take up our own cross. If we try to save our

lives, we will lose them. If we lose our lives for His sake, we will find them (Matt. 16:24, 25).

- The author of the Book of Hebrews encourages us to remember that our troubles signal that we are legitimate children of God, who lovingly disciplines us to train us in righteousness (Heb. 12:8–11).
- James challenges us to find joy in our various trials because they produce patience, which in the end makes us mature (James 1:2–4).
- Peter knew firsthand that pressure can cause one's allegiance to Christ to waver. He warns us that "fiery trials" are nothing out of the ordinary. But they can produce extraordinary results in that they allow us to experience Christ's sufferings, so that we can also experience His glory (1 Pet. 4:12, 13).

As long as we attempt to obey Christ, we can count on having to deal with stress. But we can also count on "purity," "kindness," "sincere love," "honor," and "rejoicing.

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A Teammate to Count On

2 Cor. 7:6, 7

Paul noted that Titus was dependable (2 Cor. 8:17), reliable (7:6), and diligent (8:17). Titus combined that stick-with-it character with an enormous capacity for friendship and affection (7:13–15). Possessing both strength and tact, Titus brought calm to desperate situations.

Titus also brought an ethnic background that proved useful in the early church. As an uncircumcised Gentile, he accompanied Paul and Barnabas to Jerusalem, where Jewish Christians were debating whether non-Jews could be saved. Paul introduced Titus as a living example of the monumental truth that Gentiles need not be circumcised—that is, become Jews—in order to receive God's grace (Gal. 2:1–3).

Paul later selected Titus to help manage a church established among the wayward population of the island of Crete. Paul

encouraged Titus to teach “sound doctrine” (Titus 1:9; 2:1) knowing that correct living results from correct belief. For more on that challenging situation, see the introduction to the Book of Titus.

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Christ Became Poor

2 Cor. 8:8, 9

Almost anyone can love people in the abstract. But it is through concrete expressions of love—lending a hand or sharing resources or reminding us of our value—that we may determine the sincerity of someone’s care. To illustrate this point, Paul turned to Jesus, the ultimate model of demonstrated love. Consider what our Lord gave up when He left heaven and took on a human body:

- He left His Father, whose immediate presence Jesus would not experience again for more than thirty years. Would you willingly endure separation from a father who loves you so that you could help people who would treat you as a stranger and a lunatic?
- He left a joyful crowd that included the patriarchs, redeemed saints, and the angelic hosts—created beings who surrounded Him with worship and fellowship prior to His incarnation. Would you leave a place of adoration to help people who would despise and reject you?
- He left His pre-incarnate existence, taking on a physical body plagued by pain and limitations. Would you endure hunger, thirst, and physical agony to help people who would eventually torture and kill you?

Christ’s willingness to became poor puts into perspective His command to the rich young ruler to sell all he had and give the proceeds to the poor (Mark 10:21). It drives home His instruction that His disciples sell their possessions and give alms, providing themselves not with earthly riches but with treasure in heaven (Luke 12:33). Jesus asks us to put others first through actions as well as words—something He has already done for us beyond all measure. His love is truly worth imitating.

More: *Francis of Assisi was born wealthy but chose to live a life of poverty. The Franciscan Order, which he founded, stressed the importance of humble, Christlike living.*

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Reaping the Benefits

2 Cor. 9:6–8

When Paul asked the Corinthians to give generously to help needy Christians, he linked generosity with spiritual benefits, saying that the more we give, the more we will receive.

This principle goes beyond financial giving. It means making time to help coworkers talk through problems. It means making ourselves available to help our kids with homework and to do chores alongside our spouse. It means doing our part in our schools and communities. Every arena of life offers opportunities to give generously—or grudgingly.

We are constant recipients of God's generosity. He promises that if we will give of ourselves, He will supply us with whatever it takes to do the work He calls us to do.

More: *Giving generously to gain spiritual benefits does not mean that God rewards godliness with material blessings. See "Giving to Get" at 1 Tim. 6:3–6.*

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Who Are the Poor?

2 Cor. 9:9, 10

Standing next to most modern Christians, the Corinthian believers would look dreadfully poor. Yet Paul described the Christians of Macedonia as living in "deep poverty" (2 Cor. 8:2), even poorer than the Corinthians. Scripture announces that God "has given to the poor" (9:9). What does that mean?

The word used here for *poor* referred to day laborers who toiled for a living. They were distinct from the truly destitute. Many workers had a rough life, but their survival was not at risk. The truly poor faced an immediate danger of dying if no one helped them.

Paul described God as dispersing help to the day laborers, giving not food for survival but seed to raise a crop (9:9, 10). God would aid the Corinthians so that they could in turn aid the truly destitute Christians in Jerusalem.

Many Christians today work at well-paid jobs, own their homes, and manage to put away money for retirement. Paul would doubtless call us rich. We may work hard, but we have a disposable income that most first-century Christians could not have imagined. God did not give us these resources solely for ourselves but to meet both immediate and long-term needs, for those who need help to survive and thrive in this world.

Think About It: *Just giving money seldom solves a problem. Notice that Paul described God as dispersing help to the day laborers, giving not food for survival but seed to raise a crop. Name several ways to use your money to equip for the long term, rather than for a single day.*

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Integrity in the Face of Competition

2 Cor. 10:1

Paul faced severe competition at Corinth—the kind that tempts us to do whatever it takes to win. In 2 Corinthians 10–12, he described real threats to his hard work in Corinth:

- Opposing leaders and teachers were making headway. Paul's people were tempted to cross over to them (2 Cor. 10:15;

11:3, 4, 12–15).
- Paul felt this loss deeply (10:2, 3; 11:2, 3, 29).
- He felt threatened (10:8–11, 13–15; 11:5, 6, 16–21).
- He loved the Corinthians and feared losing them so much that he became angry (11:11–15).

Paul defended himself as a faithful servant who had suffered for the Corinthians and the message of Christ (10:13–18; 11:20–30; 12:11). As he wrestled with mixed feelings and sketchy information, he relied on proven principles of godliness and clear communication:

- Paul was passionate about the problem. He wrote extensively to the Corinthians (see the introductions to 1 and 2 Corinthians).
- He attempted to visit Corinth to discuss matters in person (2 Cor. 10:2, 11; 12:14; 13:1).
- He pushed through his awkwardness at defending himself (11:21, 23; 12:7–10) and encouraged the Corinthians to examine his work among them in order to gauge his loyalty and integrity (10:13, 15; 11:22–27).
- He clearly disclosed the finances of his previous work in Corinth (11:7–9; 1 Cor. 16:1–4, 16).
- He appealed for a method of negotiation that would honor Christ (2 Cor. 10:3, 4; 13:8–10).
- He urged in-depth analysis of the situation (10:7; 13:1, 5, 8).

Paul faced a real temptation to use any means necessary to prevent Christians from being hurt in Corinth, a tension we can feel as we read his letters to them. But Paul went to battle against his internal struggles so that he could rise above underhanded tactics. He avoided viciousness, choosing to act with Christlike values.

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Strength Through Weakness

2 Cor. 12:7–10

The modern world worships the physical power of athletes, the financial invincibility of companies, the political stamina of office-

holders, and the military potency of armies. But Paul put a different twist on the idea of strength when he said that *weakness* can make a person strong.

Most of us have no problem with God using our natural strengths. But we often balk when He pushes us to do something that makes us feel our weaknesses. Moses claimed to be a poor speaker, yet God picked him to address the pharaoh of Egypt (Ex. 4:10). Peter was impulsive and even hot-headed, yet God chose him as one of the chief builders of the early church.

Paul's own weakness, or "thorn," could have been anything—a physical pain or sickness, an emotional instability, a doubt, a struggle with temptation, or some other type of problem. Whatever it was, persistent prayer did not bring relief. But through the apostle's struggle, Paul called upon God. God taught him about the sufficiency of His grace.

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Spiritual Authority

2 Cor. 13:10

All of us who exercise leadership among other Christians should take note of Paul's comment about his authority. Paul felt frustrated when people rejected his lead, as the Corinthians had. As an apostle, he was appointed to a position of spiritual authority over them. He felt this responsibility deeply. At times that led him to deal severely with them (1 Cor. 4:21; 5:5; Titus 1:13).

But Paul matured in how he exercised authority, especially as he grew up in the faith. He did not lord his power over others or leverage his authority for personal advantage. He did not use his position as an excuse to let his anger fly. He instead recognized that spiritual authority is given "for edification and not for destruction" (2 Cor. 13:10; compare 10:8). God gives us authority so that we can build others up, not tear them down.

More: *Paul's method of leadership reflected the unique style of authority encouraged by Jesus. See "Leaders Serve" at Matt. 20:25–28.*

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2 Corinthians 1

a **1:10** NU-Text reads *shall.*
b **1:11** M-Text reads *your behalf.*

2 Corinthians 2

a **2:10** NU-Text reads *For indeed, what I have forgiven, if I have forgiven anything, I did it.*
b **2:17** M-Text reads *the rest.*

2 Corinthians 3

a **3:6** Or *spirit*

2 Corinthians 4

a **4:13** Psalm 116:10

2 Corinthians 6

a **6:2** Isaiah 49:8
b **6:16** NU-Text reads *we.*
c **6:16** Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27
d **6:17** Isaiah 52:11; Ezekiel 20:34, 41
e **6:18** 2 Samuel 7:14

2 Corinthians 8

a **8:4** NU-Text and M-Text omit *that we would receive,* thus changing text to *urgency for the favor and fellowship . . . .*
b **8:15** Exodus 16:18
c **8:16** NU-Text reads *has put.*
d **8:24** NU-Text and M-Text omit *and.*

2 Corinthians 9

a **9:4** NU-Text reads *this confidence.*
b **9:9** Psalm 112:9
c **9:10** NU-Text reads *Now He who supplies . . . will supply . . . .*

2 Corinthians 10

a **10:7** NU-Text reads *even as we are.*
b **10:8** NU-Text omits *us.*
c **10:17** Jeremiah 9:24

2 Corinthians 11

a **11:3** NU-Text adds *and purity.*
b **11:6** NU-Text omits *been.*

2 Corinthians 12

a **12:1** NU-Text reads *necessary, though not profitable, to boast.*
b **12:11** NU-Text omits *in boasting.*
c **12:19** NU-Text reads *You have been thinking for a long time . . . .*

2 Corinthians 13

a **13:1** Deuteronomy 19:15
b **13:2** NU-Text omits *I write.*
c **13:7** NU-Text reads *we.*

Christian history offers countless examples of attempts to add requirements for salvation that go beyond the gospel. These claims almost always include an appeal to Scripture, but whether they are well-intentioned or not, they inevitably distort the faith and damage those swayed by false teaching.

The first-century Galatians faced this threat from Judaizers, false teachers who insisted that belief in Jesus was inadequate for salvation. They taught that people could not please God without also keeping the Law. To the Judaizers, this point made perfect sense. For centuries, Jews had held to the Law as the path to favor with God (compare Deut. 6:1–9; 30:15–20; Mark 12:28–34; Luke 10:25–28). The Judaizers perceived Jesus as building on the Law but not replacing it.

Their teaching disturbed new Christians in Galatia who had responded to Paul's message (Acts 13:13–14:26). If what the Judaizers said was true, Paul was wrong and Christ alone did not really make a person right with God. Paul was outraged and zealous to defend the integrity of the gospel. So he composed the letter we now call Galatians (Gal. 1:1, 2).

The Book of Galatians emphasizes that only Christ—nothing more and nothing less—is sufficient for salvation. Centuries later, after the church had once again embraced add-ons to the faith, a young priest named Martin Luther claimed Galatians for his own, calling it the Magna Carta of Christian liberty. His work helped begin a reformation of faith that taught salvation by grace rather than as a reward for human effort.

Every generation is tempted to classify Christians by their outward expressions of faith. Some are considered better believers than others. This segregation of the church nearly always results from add-ons to the simple, pure gospel of Christ. But it is only when we hold to Christ alone that we can expect real growth as individuals and communities, living by "the fruit of the Spirit" rather than by the Law (5:18, 22, 23).

The Book of Galatians is one of our best sources of information about Paul's life immediately following his conversion (1:11–2:14). The date of the epistle depends on its recipients—a difficult issue to settle because the name Galatia (1:2) is ambiguous. It could refer to a people (Celts living in northern Asia Minor) or to an area (the Roman province of Galatia in southern Asia Minor, a region that included other ethnic groups). We are not sure if Paul ever traveled to northern Galatia, but we do know that he visited southern Galatia (Acts 13–14; 16:1–5).

It seems likely that Paul's letter was circulated among these southern Galatians, which implies that Galatians was written before the council at Jerusalem (c. A.D. 49; Acts 15). If it had been written after that gathering, Paul probably would have cited the council's decision to accept Gentiles into the faith as support for his argument. Given this timing, Galatians may be Paul's earliest surviving letter, written perhaps around A.D. 48.

Key Verses in Galatians

- "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Gal. 2:20).
- "The law was our tutor to bring us to Christ, that we might be justified by faith" (Gal. 3:24).
- "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for

you are all one in Christ Jesus" (Gal. 3:28).

- "Walk in the Spirit, and you shall not fulfill the lust of the flesh" (Gal. 5:16).
- "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, 23).
- "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Gal. 6:7).
- "Let us do good to all, especially to those who are of the household of faith" (Gal. 6:10).

Galatians 1

Greeting

1 Paul, an apostle (not from men nor through man, but
through Jesus Christ and God the Father who raised Him
from the dead),
2 and all the brethren who are with me,
To the churches of Galatia:

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

4 who gave Himself for our sins, that He might deliver us
from this present evil age, according to the will of our God
and Father,
5 to whom *be* glory forever and ever. Amen.

Only One Gospel

6 I marvel that you are turning away so soon from Him
who called you in the grace of Christ, to a different gospel,
7 which is not another; but there are some who trouble
you and want to pervert the gospel of Christ.
8 But even if we, or an angel from heaven, preach any
other gospel to you than what we have preached to you, let
him be accursed.
9 As we have said before, so now I say again, if anyone
preaches any other gospel to you than what you have
received, let him be accursed.
10 For do I now persuade men, or God? Or do I seek to
please men? For if I still pleased men, I would not be a
bondservant of Christ.

Call to Apostleship

11But I make known to you, brethren, that the gospel which was preached by me is not according to man. *Even Those Who Fall Short Can Be Spiritual Giants*

12For I neither received it from man, nor was I taught *it,* but *it came* through the revelation of Jesus Christ.

13For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. *An Extremist Transformed*

14And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

15But when it pleased God, who separated me from my mother's womb and called *me* through His grace,

16to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

17nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

Contacts at Jerusalem

18Then after three years I went up to Jerusalem to see Peter,[a] and remained with him fifteen days.

19But I saw none of the other apostles except James, the Lord's brother.

20(Now *concerning* the things which I write to you, indeed, before God, I do not lie.)

21Afterward I went into the regions of Syria and Cilicia.

22And I was unknown by face to the churches of Judea which *were* in Christ.

23But they were hearing only, "He who formerly persecuted us now preaches the faith which he once *tried*

to destroy.”
24 And they glorified God in me.

Galatians 2

Defending the Gospel

1Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with *me*. *Christians in Conflict*

2And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

3Yet not even Titus who *was* with me, being a Greek, was compelled to be circumcised.

4And *this occurred* because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),

5to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

6But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed *to be something* added nothing to me.

7But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel* for the circumcised *was* to Peter

8(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

9and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we *should go* to the Gentiles and they to the circumcised.

10 *They desired* only that we should remember the poor,
the very thing which I also was eager to do.

No Return to the Law

11 Now when Peter[a] had come to Antioch, I withstood him
to his face, because he was to be blamed;
12 for before certain men came from James, he would eat
with the Gentiles; but when they came, he withdrew and
separated himself, fearing those who were of the
circumcision. *The Circumcision*
13 And the rest of the Jews also played the hypocrite with
him, so that even Barnabas was carried away with their
hypocrisy.
14 But when I saw that they were not straightforward
about the truth of the gospel, I said to Peter before *them*
all, "If you, being a Jew, live in the manner of Gentiles and
not as the Jews, why do you[b] compel Gentiles to live as
Jews?[c]
15 "We *who are* Jews by nature, and not sinners of the
Gentiles,
16 "knowing that a man is not justified by the works of the
law but by faith in Jesus Christ, even we have believed in
Christ Jesus, that we might be justified by faith in Christ
and not by the works of the law; for by the works of the law
no flesh shall be justified.
17 "But if, while we seek to be justified by Christ, we
ourselves also are found sinners, *is* Christ therefore a
minister of sin? Certainly not!
18 "For if I build again those things which I destroyed, I
make myself a transgressor.
19 "For I through the law died to the law that I might live
to God.
20 "I have been crucified with Christ; it is no longer I who
live, but Christ lives in me; and the *life* which I now live in

the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

21 “I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain.”

Galatians 3

Justification by Faith

1O foolish Galatians! Who has bewitched you that you
should not obey the truth,[a] before whose eyes Jesus Christ
was clearly portrayed among you[b] as crucified? *A Strong Rebuke*

2This only I want to learn from you: Did you receive the
Spirit by the works of the law, or by the hearing of faith?

3Are you so foolish? Having begun in the Spirit, are you
now being made perfect by the flesh?

4Have you suffered so many things in vain—if indeed *it*
was in vain?

5Therefore He who supplies the Spirit to you and works
miracles among you, *does He do it* by the works of the law,
or by the hearing of faith?—

6just as Abraham *“believed God, and it was accounted to*
him for righteousness.”[c]

7Therefore know that *only* those who are of faith are sons
of Abraham.

8And the Scripture, foreseeing that God would justify the
Gentiles by faith, preached the gospel to Abraham
beforehand, *saying, “In you all the nations shall be*
blessed.”[d]

9So then those who *are* of faith are blessed with believing
Abraham.

The Law Brings a Curse

10For as many as are of the works of the law are under
the curse; for it is written, *“Cursed is everyone who does*
not continue in all things which are written in the book of
the law, to do them.”[e]

11 But that no one is justified by the law in the sight of
God *is* evident, for *“the just shall live by faith.”*[f]
12 Yet the law is not of faith, but *“the man who does them
shall live by them.”*[g]
13 Christ has redeemed us from the curse of the law,
having become a curse for us (for it is written, *“Cursed is
everyone who hangs on a tree”*[h]),
14 that the blessing of Abraham might come upon the
Gentiles in Christ Jesus, that we might receive the promise
of the Spirit through faith.

The Changeless Promise

15 Brethren, I speak in the manner of men: Though *it is*
only a man’s covenant, yet *if it is* confirmed, no one annuls
or adds to it.
16 Now to Abraham and his Seed were the promises
made. He does not say, “And to seeds,” as of many, but as of
one, *“And to your Seed,”*[i] who is Christ.
17 And this I say, *that* the law, which was four hundred
and thirty years later, cannot annul the covenant that was
confirmed before by God in Christ,[j] that it should make the
promise of no effect.
18 For if the inheritance *is* of the law, *it is* no longer of
promise; but God gave *it* to Abraham by promise.

Purpose of the Law

19 What purpose then *does* the law *serve?* It was added
because of transgressions, till the Seed should come to
whom the promise was made; *and it was* appointed through
angels by the hand of a mediator.
20 Now a mediator does not *mediate* for one *only,* but God
is one.
21 *Is* the law then against the promises of God? Certainly
not! For if there had been a law given which could have

given life, truly righteousness would have been by the law.
22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.
23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.
24 Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith.
25 But after faith has come, we are no longer under a tutor.

Sons and Heirs

26 For you are all sons of God through faith in Christ Jesus.
27 For as many of you as were baptized into Christ have put on Christ.
28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. *We Are Family*
29 And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

Galatians 4

1 Now I say *that* the heir, as long as he is a child, does not
differ at all from a slave, though he is master of all,
2 but is under guardians and stewards until the time
appointed by the father.
3 Even so we, when we were children, were in bondage
under the elements of the world.
4 But when the fullness of the time had come, God sent
forth His Son, born[a] of a woman, born under the law,
5 to redeem those who were under the law, that we might
receive the adoption as sons.
6 And because you are sons, God has sent forth the Spirit
of His Son into your hearts, crying out, “Abba, Father!”
7 Therefore you are no longer a slave but a son, and if a
son, then an heir of[b] God through Christ.

Fears for the Church

8 But then, indeed, when you did not know God, you
served those which by nature are not gods.
9 But now after you have known God, or rather are known
by God, how *is it that* you turn again to the weak and
beggarly elements, to which you desire again to be in
bondage?
10 You observe days and months and seasons and years.
11 I am afraid for you, lest I have labored for you in vain.
12 Brethren, I urge you to become like me, for I *became*
like you. You have not injured me at all.
13 You know that because of physical infirmity I preached
the gospel to you at the first.
14 And my trial which was in my flesh you did not despise
or reject, but you received me as an angel of God, *even* as

Christ Jesus.

15 What[c] then was the blessing you *enjoyed?* For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

16 Have I therefore become your enemy because I tell you the truth?

17 They zealously court you, *but* for no good; yes, they want to exclude you, that you may be zealous for them.

18 But it is good to be zealous in a good thing always, and not only when I am present with you.

19 My little children, for whom I labor in birth again until Christ is formed in you,

20 I would like to be present with you now and to change my tone; for I have doubts about you.

Two Covenants

21 Tell me, you who desire to be under the law, do you not hear the law?

22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

23 But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise,

24 which things are symbolic. For these are the[d] two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—

25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— *The Jerusalem Above*

26 but the Jerusalem above is free, which is the mother of us all.

27 For it is written:

> *"Rejoice, O barren,*
> *You who do not bear!*

Break forth and shout,
You who are not in labor!
For the desolate has many more children
Than she who has a husband."[e]

28 Now we, brethren, as Isaac *was,* are children of promise.
29 But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is* now.
30 Nevertheless what does the Scripture say? *"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."*[f]
31 So then, brethren, we are not children of the bondwoman but of the free.

Galatians 5

Christian Liberty

1 Stand fast therefore in the liberty by which Christ has
made us free,[a] and do not be entangled again with a yoke of
bondage.
2 Indeed I, Paul, say to you that if you become
circumcised, Christ will profit you nothing.
3 And I testify again to every man who becomes
circumcised that he is a debtor to keep the whole law.
4 You have become estranged from Christ, you who
attempt to be justified by law; you have fallen from grace.
5 For we through the Spirit eagerly wait for the hope of
righteousness by faith.
6 For in Christ Jesus neither circumcision nor
uncircumcision avails anything, but faith working through
love.

Love Fulfills the Law

7 You ran well. Who hindered you from obeying the truth?
8 This persuasion does not *come* from Him who calls you.
9 A little leaven leavens the whole lump.
10 I have confidence in you, in the Lord, that you will have
no other mind; but he who troubles you shall bear his
judgment, whoever he is.
11 And I, brethren, if I still preach circumcision, why do I
still suffer persecution? Then the offense of the cross has
ceased.
12 I could wish that those who trouble you would even cut
themselves off!
13 For you, brethren, have been called to liberty; only do
not *use* liberty as an opportunity for the flesh, but through

love serve one another.

14For all the law is fulfilled in one word, *even* in this: *“You shall love your neighbor as yourself.”*[b]

15But if you bite and devour one another, beware lest you be consumed by one another!

Walking in the Spirit

16I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

17For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

18But if you are led by the Spirit, you are not under the law. *Ten Freedoms*

19Now the works of the flesh are evident, which are: adultery,[c] fornication, uncleanness, lewdness,

20idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

21envy, murders,[d] drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.

22But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, *New Creatures with New Character*

23gentleness, self-control. Against such there is no law.

24And those *who are* Christ’s have crucified the flesh with its passions and desires.

25If we live in the Spirit, let us also walk in the Spirit.

26Let us not become conceited, provoking one another, envying one another.

Galatians 6

Bear and Share Burdens

[1]Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. *Stay on Guard*

[2]Bear one another's burdens, and so fulfill the law of Christ.

[3]For if anyone thinks himself to be something, when he is nothing, he deceives himself.

[4]But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

[5]For each one shall bear his own load.

Be Generous and Do Good

6Let him who is taught the word share in all good things with him who teaches.

[7]Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

[8]For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

[9]And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

[10]Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

Glory Only in the Cross

11See with what large letters I have written to you with my own hand!

12As many as desire to make a good showing in the flesh,
these *would* compel you to be circumcised, only that they
may not suffer persecution for the cross of Christ.
13For not even those who are circumcised keep the law,
but they desire to have you circumcised that they may
boast in your flesh.
14But God forbid that I should boast except in the cross
of our Lord Jesus Christ, by whom[a] the world has been
crucified to me, and I to the world.
15For in Christ Jesus neither circumcision nor
uncircumcision avails anything, but a new creation.

Blessing and a Plea

16And as many as walk according to this rule, peace and
mercy *be* upon them, and upon the Israel of God.
17From now on let no one trouble me, for I bear in my
body the marks of the Lord Jesus.
18Brethren, the grace of our Lord Jesus Christ *be* with
your spirit. Amen.

Even Those Who Fall Short Can Be Spiritual Giants

Gal. 1:11–24

Biblical accounts of people who struggled to live for God are intended to encourage us, but comparing ourselves to giants of the faith often intimidates us. Paul, for example, was a brilliant scholar, a fervent evangelist, a compassionate pastor, a competent businessman, and a diplomatic statesman. When he urges us to follow his example as he follows Christ's example (1 Cor. 11:1), his suggestion sounds more than a little unrealistic. But we should not overlook the fact that Paul grew in his faith with considerable difficulty. Note his acute awareness of his own failings over the years:

- c. A.D. 55: "I am the least of the apostles" (1 Cor. 15:9).
- c. A.D. 57: "I know that in me . . . nothing good dwells" (Rom. 7:18).
- c. A.D. 60: "[I] am less than the least of all the saints" (Eph. 3:8).
- c. A.D. 63: "Jesus came . . . to save sinners, of whom I am chief" (1 Tim. 1:15).

Paul was perhaps more average than we might think. Look carefully at some of the highs and lows of his life (see his profile at Acts 13:9). Change a few particulars and his story could be anyone's—all because Paul was as human as any of us. His breathtaking commitment did not develop overnight. He faced challenges that forced him to grow and change, and he experienced his fair share of pain and anxiety. If there is hope for him, then there is hope for us.

More: *One essential factor in Paul's growth was the painstaking guidance of a more mature Christian. See "Barnabas: A Model of Mentoring" at Acts 9:27.*

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An Extremist Transformed

Gal. 1:13–17

Paul sets up his message to the Galatians by recounting his dramatic meeting with Christ on the road to Damascus and his subsequent conversion (Acts 9:1–30). In those long hours he must have been under deep spiritual strain. He learned that the reports that Jesus had risen were true. He realized he had dedicated his life to killing the Messiah's followers. It was a life-altering experience for one "advanced in Judaism" and "exceedingly zealous for the traditions" of his fathers (Gal. 1:14).

That may be why God struck Paul with blindness for three days. He had much to sort out after meeting the risen Lord. He had to reverse the entire theological basis of his life.

Yet God intended to change more than Paul's theology. He was determined to transform his extremist view of the world. At the heart of Paul's intense hatred of the Christian movement might have been a belief that it would destroy Judaism by mixing it with foreign, Gentile elements (see "Stephen's Trial and Murder" at Acts 6:12).

Imagine Paul's shock when Ananias informed him that God had chosen him to take the message of Christ to none other than the Gentiles (9:15; 22:14, 15; 26:16–18). Such a task would have been unthinkable. Jews like Paul, who were wholly committed to living by all the laws and traditions of Judaism, had nothing to do with Gentiles (10:28). It took years for Paul to reevaluate his perspective and align it with God's (9:26–30; 22:17–21).

Paul's dramatic transformation challenges us to examine the prejudices that keep us from living out God's love for the world. When we find racial and cultural biases where we live, work, or worship, do we challenge that thinking?—or keep silent?—or worse, go along with hatred or even promote it? Do we actually form relationships across cultural and racial lines? Do we become color blind? Can God use us to take His name to every person?

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Christians in Conflict
Gal. 2:1–10

Sometimes it feels like the best we can manage in a highly charged situation is to pretend our differences do not exist. But God gives us ways to do better than that. In an exchange with the apostles at Jerusalem, Paul demonstrated how we can actively honor one another when strong convictions are at stake.

Jewish followers of Christ found themselves in the uncomfortable process of discovering that their faith was influenced by an entrenched ethnic and cultural bias against Gentiles—a prejudice exposed by the ministry of Paul and others (Gal. 1:15; see also "Saul's Power of Ideas" at Acts 13:9). Paul went to Jerusalem to discuss his work with leading Jewish believers. Note several elements of their meeting:

1. Paul voluntarily sought out opposing leaders (Gal. 2:1, 2).
2. He met with them privately to discuss a volatile situation (2:2).
3. He sought input from recognized leaders (2:2–9).
4. He evaluated his position and behavior in order to avoid working "in vain" (2:2).
5. He brought along evidence of his position—a Gentile named Titus—causing some to demand that Titus conform to the Jewish rite of circumcision (2:3–5).
6. Clarity did not require uniformity of practice (2:9).
7. The leaders reached agreement on another matter: serving the poor among both Jews and Gentiles (2:10).

Commitment to Christ demands that we respect each other even when we disagree. Will we work in accord with the Lord's purposes? We are in control of how we treat each other—something that matters deeply to God.

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The Circumcision
Gal. 2:12

The fact that a group in the early church was known simply as "the circumcision" reflects severe controversy over this rite in the first century A.D. Originally mandated by God as a sign of His covenant relationship with Israel (see "Circumcision" at Gen. 17:9–14), circumcision became a mark of exclusivity not only among the Jews but also among early Jewish Christians.

The Jewish people took enormous pride in this surgical removal of a male child's foreskin, making the ritual a badge of spiritual and national superiority. But their attitude fostered exclusivism rather than compassion to reach out to other nations as God intended. Gentiles were regarded as the "uncircumcision," a term of disrespect implying that non-Jewish peoples were outside the circle of God's love.

A crisis erupted at Antioch when a group of believers from Judea taught, "Unless you are circumcised according to the custom of Moses, you cannot be saved" (Acts 15:1). These people, called Judaizers, were in effect insisting that a person from a non-Jewish background must first become a Jew before becoming a Christian.

A council of apostles and elders convened at Jerusalem to resolve the issue (Acts 15:6–29). Among those attending were Paul, Barnabas, Simon Peter, and James, the leader of the Jerusalem church. To insist on circumcision for the Gentiles, Peter argued, was a burdensome yoke (15:10), a position affirmed by the council.

Years later, the apostle Paul reinforced that decision, telling the Christians at Rome that Abraham, the "father of circumcision" (Rom. 4:12), was saved by faith rather than by circumcision (4:9–12).

Paul also spoke of the "circumcision of Christ" (Col. 2:11), a reference to Jesus' atoning death, which "condemned sin in the flesh" (Rom. 8:3) and nailed "the handwriting of requirements" to the cross (Col. 2:14). Paul declared that the new covenant of Christ's blood makes forgiveness available to both Jew and Gentile and renders circumcision unnecessary. All that matters is a changed nature—a new creation that makes all believers one in Christ (Eph. 2:14–18).

Think About It: *What terms of derision do you speak about brother and sister believers, whether to their faces or behind their backs? What terms of love will you deliberately speak instead and begin the process of seeing them as deeply loved?*

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A Strong Rebuke

Gal. 3:1

Paul had no tolerance for people who altered the gospel. In the Book of Galatians and elsewhere, he fiercely rebuked both those who corrupted the truth about Jesus, and their followers. Note his passion and directness:

- "I marvel that you are turning away so soon from [Christ] . . . to a different gospel" (Gal. 1:6).
- "Even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed" (1:8).
- "As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed" (1:9).
- "O foolish Galatians! Who has bewitched you . . . ?" (3:1).
- "I am afraid for you, lest I have labored for you in vain" (4:11).
- "I would like to be present with you now and to change my tone; for I have doubts about you" (4:20).
- "I could wish that those who trouble you would even cut themselves off!" (5:12).
- "Beware of dogs, beware of evil workers, beware of the mutilation!" (Phil. 3:2).

God calls Christians to be kind, humble, meek, and longsuffering; to bear with one another, forgive each other, and above all to love one another as they seek unity within congregations and the church at large (Col. 3:12–15). But they are also called to "stand fast" in the faith (1 Cor. 16:13) and in their liberty in Christ (Gal. 5:1), and to "contend earnestly for the faith" (Jude 3). That sometimes entails firmness and open management of conflict when the saving truth of the gospel is under attack.

Paul's forceful defense of the faith obliges us to ask how we deal with challenges to truth. Many modern Christians let slide all kinds of compromises of biblical principles. Others argue with a superiority that makes matters worse. But true commitment requires us to defend truth and wise practice against all who twist and misuse it.

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We Are Family

Gal. 3:28

Christianity brings liberation from the divisions and categories that have kept people apart since the world began. Because of Christ, three major social distinctions no longer matter:

- Ethnicity: “neither Jew nor Greek.”
- Socioeconomic status: “neither slave nor free.”
- Gender: “neither male nor female.”

These were all chasms within first-century culture that quickly carried over into the church. But as Paul told his readers, “You are all one in Christ Jesus.”

Faith in Jesus makes us children of God and brings us all into the same family. We are no longer divided by ethnicity, social status, or gender. We are now brothers and sisters in God’s family.

Baptism is a powerful symbol of that new unity (Gal. 3:27). In baptism a person affirms the lordship of Christ and his or her commitment to a new way of life. Paul might have been quoting a first-century baptismal creed when he urged us to “put on Christ” not simply in word but in deed.

In early Christian communities, this new unity brought shocking changes to how people related to each other. Suddenly, Gentiles and Jews could stand before God together. Both slaves and masters could pray or prophesy. Both women and men could enjoy full membership in the body of Christ, who “is all and in all” (Col. 3:11). The breaking down of traditional barriers was more than a future hope. The early church worked to make it a present reality. Today we can continue this work of breaking down barriers, and of forming friendships that demonstrate that the church is an embodiment of God’s kingdom and is far more than a human institution.

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The Jerusalem Above
Gal. 4:25, 26

Paul distinguished between a "Jerusalem which now is" and "the Jerusalem above." The background to these terms was his fury over teachers who had come from Jerusalem to enforce a Jewish agenda on new Christians in Galatia. These teachers claimed that a person could not become a Christian unless he first became a Jew. The "Jerusalem which now is" referred to those teachers. They had enslaved Jerusalem, and Paul resented their coming to Galatia to subjugate new converts. He spoke of "the Jerusalem above" as a symbol of freedom from both legalism and sin—a sign of God's rule and kingdom.

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Ten Freedoms
Gal. 5:18

To live "under the law" means to submit to the crushing expectation of fulfilling God's moral standards through mere human ability. We are doomed to misery if we try to live up to those demands because sooner or later we will fail (Rom. 7:7–24).

Instead of experiencing the freedom of a clean conscience, we feel enslaved to legalism and guilt. With delight, and upon accepting Jesus, the Holy Spirit equips us to embrace and live the heart of each law.

God's moral standards are not the problem; it is our sinful nature that keeps us from obeying. But God lives in us through the Holy Spirit, enabling us to carry out His holy standards, summed up in the Ten Commandments. Walking by the Spirit (Gal. 5:16) makes us able to obey His commands ("the law"). We experience powerful new freedoms to be the person God means for us to be.

	Original Commandment	New Freedoms
1	“You shall have no other gods before Me” (Ex. 20:3).	God is our Helper. If we hold to Him, we discover freedom from anxiety about our future, our relationships, our well-being, and our happiness.
2	“You shall not make for yourself a carved image” (Ex. 20:4).	God is our Teacher. If we hold to Him, we learn truth and avoid being fooled by falsehood.
3	“You shall not take the name of the LORD your God in vain” (Ex. 20:7).	God is our Friend. If we hold to Him, our prayers are not ineffective. We do not try to force Him to help us, and we learn not to selfishly invoke His name.
4	“Remember the Sabbath day, to keep it holy” (Ex. 20:8).	God is our Master. If we hold to Him, we find fulfillment. We do not work ourselves to death.
5	“Honor your father and your mother” (Ex. 20:12).	God is our Father. If we hold to Him, we experience His love. We thank the people who nurtured us and taught us how to live well in this broken world.
6	“You shall not murder” (Ex. 20:13).	God is our Protector. If we hold to Him, we find freedom from competing with our neighbors and instead act with love.
7	“You shall not commit adultery” (Ex. 20:14).	God is the Author of true happiness. If we hold to Him, we find freedom to pursue true love rather than the distortions of love promoted by the world.
8	“You shall not steal” (Ex. 20:15).	God is our Provider. If we hold to Him, we learn to give instead of take. We find freedom from worry about our material well-being and instead work honestly to earn what we need, with the abilities He has given us.
9	“You shall not bear false witness” (Ex. 20:16).	God is Truth. If we hold to Him, we learn to speak truth and create trust.
10	“You shall not	God is the Giver of every good gift. If we

covet" (Ex. 20:17). hold to Him, we discover freedom from greed and instead live with generosity, compassion, and self-respect.

More: *Jesus said that God's commandments can be summed up in two basic principles. See "Love God, Love People" at Deut. 5:6–21. God's commands should guide our workplace attitudes and behaviors. See "Ten Practical Commandments" at James 2:8–13.*

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New Creatures with New Character

Gal. 5:22, 23

When we trust in Christ, we are in Christ. And when we are in Christ, we are new creatures. The old habits and character traits that marked life before Christ pass away. God is in the process of making us entirely new (2 Cor. 5:17). Paul offers several descriptions of what we look like as new creatures with new character:

1 Corinthians 13:3–8: *Love . . .*

- suffers long
- is kind
- does not envy
- does not parade itself
- is not puffed up
- does not behave rudely
- does not seek its own
- is not provoked
- thinks no evil
- does not rejoice in iniquity
- rejoices in the truth
- bears all things
- believes all things
- hopes all things
- endures all things

"Now abide faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13:13).

Galatians 5:22, 23: *The fruit of the spirit is . . .*

- love
- joy
- peace
- longsuffering
- kindness
- goodness
- faithfulness
- gentleness
- self-control

"Against such there is no law. . . . If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:23, 25).

Philippians 4:8: *Meditate on whatever things are . . .*

- true
- noble
- just
- pure
- lovely
- of good report
- of any virtue
- praiseworthy

"The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you" (Phil. 4:9).

Colossians 3:12–16: *Put on these things . . .*

- tender mercies
- kindness
- humility
- meekness
- longsuffering
- Bear with one another.
- Forgive one another.
- Above all, put on love.
- Let the peace of God rule in your hearts.
- Be thankful.
- Let the Word of Christ dwell in you richly.
- Teach and admonish one another.
- Sing with grace in your hearts.

"Whatever you do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).

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Stay on Guard

Gal. 6:1

Paul warns us to be on alert when we correct others who have fallen into sin. We must pay attention to our own susceptibility to temptation even as we work to help others overcome their temptations. See “Escaping Temptation” at 1 Corinthians 10:12, 13.

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Galatians 1

a **1:18** NU-Text reads *Cephas.*

Galatians 2

a **2:11** NU-Text reads *Cephas.*
b **2:14** NU-Text reads *how can you.*
c **2:14** Some interpreters stop the quotation here.

Galatians 3

a **3:1** NU-Text omits *that you should not obey the truth.*
b **3:1** NU-Text omits *among you.*
c **3:6** Genesis 15:6
d **3:8** Genesis 12:3; 18:18; 22:18; 26:4; 28:14
e **3:10** Deuteronomy 27:26
f **3:11** Habakkuk 2:4
g **3:12** Leviticus 18:5
h **3:13** Deuteronomy 21:23
i **3:16** Genesis 12:7; 13:15; 24:7
j **3:17** NU-Text omits *in Christ.*

Galatians 4

a **4:4** Or *made*
b **4:7** NU-Text reads *through God* and omits *through Christ.*
c **4:15** NU-Text reads *Where.*
d **4:24** NU-Text and M-Text omit *the.*
e **4:27** Isaiah 54:1
f **4:30** Genesis 21:10

Galatians 5

a **5:1** NU-Text reads *For freedom Christ has made us free; stand fast therefore.*
b **5:14** Leviticus 19:18
c **5:19** NU-Text omits *adultery.*
d **5:21** NU-Text omits *murders.*

Galatians 6

a **6:14** Or *by which* (the cross)

The roots of new faith are often shallow and unsure. We do not know enough about truth to understand how Christ reaches into every part of our lives, and we often come to a standstill on our journey of growth.

Yet when we have been in the faith longer, we may shrug off what we have come to see as unnecessary disciplines and constraints. We care less about what we can do for God than about what God can do for us. Jesus' significance for people of other times and places fades from our concerns.

Paul's letter to the Ephesians was written for Christians both new and old. By unveiling some of what lies behind life in Christ, Ephesians infuses depth into our day-to-day experience with Christ. For example, this letter explains how all three members of the Godhead participate in salvation through a coordinated, eternal plan. It also reveals the broad, diverse nature of the church, demonstrating how God has brought together people who were once completely cut off from one another. And it makes us aware of the vast forces of evil arrayed against God and His people, and what steps we must take to withstand the "spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

By studying the Book of Ephesians, we discover a foundation for Christianity that goes far beyond any particular culture and ideology. We find a purpose that transcends personal interests and preoccupations, and that spurs us to persevere in the journey of faith—as Paul puts it, to "grow up in all things into Him who is the head—Christ" (4:15).

Paul's authorship of the epistle to the Ephesians is sometimes challenged, in large part because Paul writes as if he and the believers at Ephesus had never met each other face-to-face (1:15; 3:2), and he refers to no one by name except Tychicus (6:21). This does not seem to align with the fact that Paul spent three years in Ephesus helping to plant and nurture the church (see "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41).

Yet there are several possible explanations behind this apparent incongruity. One is that Paul intended the letter to be read by a number of churches in Asia Minor, of which the church at Ephesus was simply the most prominent. In fact, Paul may have been referring to the Book of Ephesians when he told the Colossians to read an "epistle from Laodicea" (Col. 4:16).

Assuming that Paul wrote Ephesians, he probably produced it around the same time as Colossians and Philemon. Colossians and Ephesians are parallel in style and content, and both were delivered by Tychicus (Eph. 6:21; Col. 4:7). Paul was in prison at the time of his writing, presumably in Rome, suggesting a date for the book of around A.D. 61.

Key Verses in Ephesians

- "By grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Eph. 2:8, 9).
- "He . . . gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ" (Eph. 4:11, 12).
- "Speaking the truth in love" (Eph. 4:15).

- “Do not let the sun go down on your wrath” (Eph. 4:26).
- “Do not grieve the Holy Spirit of God” (Eph. 4:30).
- “Do not be drunk with wine . . . but be filled with the Spirit” (Eph. 5:18).
- “Wives, submit to your own husbands, as to the Lord” (Eph. 5:22).
- “Husbands, love your wives, just as Christ also loved the church” (Eph. 5:25).
- “Children, obey your parents in the Lord, for this is right” (Eph. 6:1).
- “Fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (Eph. 6:4).
- “Put on the whole armor of God, that you may be able to stand against the wiles of the devil” (Eph. 6:11).

Ephesians 1

Greeting

1 Paul, an apostle of Jesus Christ by the will of God,
To the saints who are in Ephesus, and faithful in
Christ Jesus: *The New Testament Church* *Ephesus*

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

Redemption in Christ

3 Blessed *be* the God and Father of our Lord Jesus Christ,
who has blessed us with every spiritual blessing in the
heavenly *places* in Christ,
4 just as He chose us in Him before the foundation of the
world, that we should be holy and without blame before
Him in love,
5 having predestined us to adoption as sons by Jesus
Christ to Himself, according to the good pleasure of His
will,
6 to the praise of the glory of His grace, by which He
made us accepted in the Beloved.
7 In Him we have redemption through His blood, the
forgiveness of sins, according to the riches of His grace
8 which He made to abound toward us in all wisdom and
prudence,
9 having made known to us the mystery of His will,
according to His good pleasure which He purposed in
Himself,
10 that in the dispensation of the fullness of the times He
might gather together in one all things in Christ, both[a]
which are in heaven and which are on earth—in Him.

11 In Him also we have obtained an inheritance, being
predestined according to the purpose of Him who works all
things according to the counsel of His will, *What's in It for Us?*
12 that we who first trusted in Christ should be to the
praise of His glory.
13 In Him you also *trusted,* after you heard the word of
truth, the gospel of your salvation; in whom also, having
believed, you were sealed with the Holy Spirit of promise,
14 who[b] is the guarantee of our inheritance until the
redemption of the purchased possession, to the praise of
His glory.

Prayer for Spiritual Wisdom

15 Therefore I also, after I heard of your faith in the Lord
Jesus and your love for all the saints,
16 do not cease to give thanks for you, making mention of
you in my prayers:
17 that the God of our Lord Jesus Christ, the Father of
glory, may give to you the spirit of wisdom and revelation in
the knowledge of Him,
18 the eyes of your understanding[c] being enlightened; that
you may know what is the hope of His calling, what are the
riches of the glory of His inheritance in the saints, *A Perfect Inheritance*
19 and what *is* the exceeding greatness of His power
toward us who believe, according to the working of His
mighty power
20 which He worked in Christ when He raised Him from
the dead and seated *Him* at His right hand in the heavenly
places,
21 far above all principality and power and might and
dominion, and every name that is named, not only in this
age but also in that which is to come.

22 And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church,
23 which is His body, the fullness of Him who fills all in all.

Ephesians 2

By Grace Through Faith

1 And you *He made alive,* who were dead in trespasses and
sins, *Stand Together in Grace*
2 in which you once walked according to the course of this
world, according to the prince of the power of the air, the
spirit who now works in the sons of disobedience,
3 among whom also we all once conducted ourselves in
the lusts of our flesh, fulfilling the desires of the flesh and
of the mind, and were by nature children of wrath, just as
the others.
4 But God, who is rich in mercy, because of His great love
with which He loved us,
5 even when we were dead in trespasses, made us alive
together with Christ (by grace you have been saved),
6 and raised *us* up together, and made *us* sit together in
the heavenly *places* in Christ Jesus,
7 that in the ages to come He might show the exceeding
riches of His grace in *His* kindness toward us in Christ
Jesus.
8 For by grace you have been saved through faith, and
that not of yourselves; *it is* the gift of God,
9 not of works, lest anyone should boast.
10 For we are His workmanship, created in Christ Jesus
for good works, which God prepared beforehand that we
should walk in them.

Brought Near by His Blood

11 Therefore remember that you, once Gentiles in the
flesh—who are called Uncircumcision by what is called the
Circumcision made in the flesh by hands—

12 that at that time you were without Christ, being aliens
from the commonwealth of Israel and strangers from the
covenants of promise, having no hope and without God in
the world.
13 But now in Christ Jesus you who once were far off have
been brought near by the blood of Christ.

Christ Our Peace

14 For He Himself is our peace, who has made both one,
and has broken down the middle wall of separation,
15 having abolished in His flesh the enmity, *that is,* the law
of commandments *contained* in ordinances, so as to create
in Himself one new man *from* the two, *thus* making peace,
16 and that He might reconcile them both to God in one
body through the cross, thereby putting to death the
enmity.
17 And He came and preached peace to you who were afar
off and to those who were near.
18 For through Him we both have access by one Spirit to
the Father.

Christ Our Cornerstone

19 Now, therefore, you are no longer strangers and
foreigners, but fellow citizens with the saints and members
of the household of God, *A Community Temple*
20 having been built on the foundation of the apostles and
prophets, Jesus Christ Himself being the chief corner*stone,*
21 in whom the whole building, being fitted together,
grows into a holy temple in the Lord,
22 in whom you also are being built together for a
dwelling place of God in the Spirit.

Ephesians 3

The Mystery Revealed

1For this reason I, Paul, the prisoner of Christ Jesus for you
Gentiles—
2if indeed you have heard of the dispensation of the grace
of God which was given to me for you,
3how that by revelation He made known to me the
mystery (as I have briefly written already,
4by which, when you read, you may understand my
knowledge in the mystery of Christ),
5which in other ages was not made known to the sons of
men, as it has now been revealed by the Spirit to His holy
apostles and prophets:
6that the Gentiles should be fellow heirs, of the same
body, and partakers of His promise in Christ through the
gospel,
7of which I became a minister according to the gift of the
grace of God given to me by the effective working of His
power.

Purpose of the Mystery

8To me, who am less than the least of all the saints, this
grace was given, that I should preach among the Gentiles
the unsearchable riches of Christ,
9and to make all see what *is* the fellowship[a] of the
mystery, which from the beginning of the ages has been
hidden in God who created all things through Jesus Christ;[b]
10to the intent that now the manifold wisdom of God
might be made known by the church to the principalities
and powers in the heavenly *places,*

11according to the eternal purpose which He
accomplished in Christ Jesus our Lord,
12in whom we have boldness and access with confidence
through faith in Him.
13Therefore I ask that you do not lose heart at my
tribulations for you, which is your glory.

Appreciation of the Mystery

14For this reason I bow my knees to the Father of our
Lord Jesus Christ,[c]
15from whom the whole family in heaven and earth is
named,
16that He would grant you, according to the riches of His
glory, to be strengthened with might through His Spirit in
the inner man,
17that Christ may dwell in your hearts through faith; that
you, being rooted and grounded in love,
18may be able to comprehend with all the saints what *is*
the width and length and depth and height—
19to know the love of Christ which passes knowledge;
that you may be filled with all the fullness of God.
20Now to Him who is able to do exceedingly abundantly
above all that we ask or think, according to the power that
works in us,
21to Him *be* glory in the church by Christ Jesus to all
generations, forever and ever. Amen.

Ephesians 4

Walk in Unity

1 I, therefore, the prisoner of the Lord, beseech you to walk
worthy of the calling with which you were called,
2 with all lowliness and gentleness, with longsuffering,
bearing with one another in love,
3 endeavoring to keep the unity of the Spirit in the bond
of peace.
4 *There is* one body and one Spirit, just as you were called
in one hope of your calling;
5 one Lord, one faith, one baptism;
6 one God and Father of all, who *is* above all, and through
all, and in you[a] all.

Spiritual Gifts

7 But to each one of us grace was given according to the
measure of Christ's gift.
8 Therefore He says:

> *"When He ascended on high,*
> *He led captivity captive,*
> *And gave gifts to men."*[b]

9 (Now this, *"He ascended"*—what does it mean but that
He also first[c] descended into the lower parts of the earth?
10 He who descended is also the One who ascended far
above all the heavens, that He might fill all things.)
11 And He Himself gave some *to be* apostles, some
prophets, some evangelists, and some pastors and
teachers,

12 for the equipping of the saints for the work of ministry,
for the edifying of the body of Christ, *The True Meaning of Ministry*
13 till we all come to the unity of the faith and of the
knowledge of the Son of God, to a perfect man, to the
measure of the stature of the fullness of Christ;
14 that we should no longer be children, tossed to and fro
and carried about with every wind of doctrine, by the
trickery of men, in the cunning craftiness of deceitful
plotting,
15 but, speaking the truth in love, may grow up in all
things into Him who is the head—Christ—
16 from whom the whole body, joined and knit together by
what every joint supplies, according to the effective
working by which every part does its share, causes growth
of the body for the edifying of itself in love.

The New Man

17 This I say, therefore, and testify in the Lord, that you
should no longer walk as the rest of[d] the Gentiles walk, in
the futility of their mind,
18 having their understanding darkened, being alienated
from the life of God, because of the ignorance that is in
them, because of the blindness of their heart;
19 who, being past feeling, have given themselves over to
lewdness, to work all uncleanness with greediness.
20 But you have not so learned Christ,
21 if indeed you have heard Him and have been taught by
Him, as the truth is in Jesus:
22 that you put off, concerning your former conduct, the
old man which grows corrupt according to the deceitful
lusts,
23 and be renewed in the spirit of your mind,

24 and that you put on the new man which was created
according to God, in true righteousness and holiness.

Do Not Grieve the Spirit

25 Therefore, putting away lying, *“Let each one of you
speak truth with his neighbor,”*[e] for we are members of one
another.
26 *“Be angry, and do not sin”*:[f] do not let the sun go down
on your wrath,
27 nor give place to the devil.
28 Let him who stole steal no longer, but rather let him
labor, working with *his* hands what is good, that he may
have something to give him who has need.
29 Let no corrupt word proceed out of your mouth, but
what is good for necessary edification, that it may impart
grace to the hearers.
30 And do not grieve the Holy Spirit of God, by whom you
were sealed for the day of redemption.
31 Let all bitterness, wrath, anger, clamor, and evil
speaking be put away from you, with all malice.
32 And be kind to one another, tenderhearted, forgiving
one another, even as God in Christ forgave you.

Ephesians 5

Walk in Love

1 Therefore be imitators of God as dear children. *Responding to God*

2 And walk in love, as Christ also has loved us and given
Himself for us, an offering and a sacrifice to God for a
sweet-smelling aroma.

3 But fornication and all uncleanness or covetousness, let
it not even be named among you, as is fitting for saints;

4 neither filthiness, nor foolish talking, nor coarse jesting,
which are not fitting, but rather giving of thanks.

5 For this you know,[a] that no fornicator, unclean person,
nor covetous man, who is an idolater, has any inheritance
in the kingdom of Christ and God.

6 Let no one deceive you with empty words, for because of
these things the wrath of God comes upon the sons of
disobedience.

7 Therefore do not be partakers with them.

Walk in Light

8 For you were once darkness, but now *you are* light in
the Lord. Walk as children of light

9 (for the fruit of the Spirit[b] *is* in all goodness,
righteousness, and truth),

10 finding out what is acceptable to the Lord.

11 And have no fellowship with the unfruitful works of
darkness, but rather expose *them*.

12 For it is shameful even to speak of those things which
are done by them in secret.

13 But all things that are exposed are made manifest by
the light, for whatever makes manifest is light.
14 Therefore He says:

> “Awake, you who sleep,
> Arise from the dead,
> And Christ will give you light.”

Walk in Wisdom

15 See then that you walk circumspectly, not as fools but
as wise,
16 redeeming the time, because the days are evil.
17 Therefore do not be unwise, but understand what the
will of the Lord *is*.
18 And do not be drunk with wine, in which is dissipation;
but be filled with the Spirit,
19 speaking to one another in psalms and hymns and
spiritual songs, singing and making melody in your heart to
the Lord,
20 giving thanks always for all things to God the Father in
the name of our Lord Jesus Christ,
21 submitting to one another in the fear of God.[c] *A New*
Perspective on Marriage

Marriage—Christ and the Church

22 Wives, submit to your own husbands, as to the Lord.
23 For the husband is head of the wife, as also Christ is
head of the church; and He is the Savior of the body.
24 Therefore, just as the church is subject to Christ, so *let*
the wives *be* to their own husbands in everything.
25 Husbands, love your wives, just as Christ also loved the
church and gave Himself for her,

26 that He might sanctify and cleanse her with the
washing of water by the word,
27 that He might present her to Himself a glorious church,
not having spot or wrinkle or any such thing, but that she
should be holy and without blemish.
28 So husbands ought to love their own wives as their own
bodies; he who loves his wife loves himself.
29 For no one ever hated his own flesh, but nourishes and
cherishes it, just as the Lord *does* the church.
30 For we are members of His body,[d] of His flesh and of
His bones.
31 *"For this reason a man shall leave his father and
mother and be joined to his wife, and the two shall become
one flesh."*[e]
32 This is a great mystery, but I speak concerning Christ
and the church.
33 Nevertheless let each one of you in particular so love
his own wife as himself, and let the wife *see* that she
respects *her* husband.

Ephesians 6

Children and Parents

1 Children, obey your parents in the Lord, for this is right.
2 *“Honor your father and mother,”* which is the first
commandment with promise:
3 *“that it may be well with you and you may live long on
the earth.”*[a]
4 And you, fathers, do not provoke your children to wrath,
but bring them up in the training and admonition of the
Lord.

Bondservants and Masters

5 Bondservants, be obedient to those who are your
masters according to the flesh, with fear and trembling, in
sincerity of heart, as to Christ; *Witnessing at Work*
6 not with eyeservice, as men-pleasers, but as
bondservants of Christ, doing the will of God from the
heart,
7 with goodwill doing service, as to the Lord, and not to
men,
8 knowing that whatever good anyone does, he will
receive the same from the Lord, whether *he is* a slave or
free.
9 And you, masters, do the same things to them, giving up
threatening, knowing that your own Master also[b] is in
heaven, and there is no partiality with Him.

The Whole Armor of God

10 Finally, my brethren, be strong in the Lord and in the
power of His might. *The Enemy*

11 Put on the whole armor of God, that you may be able to
stand against the wiles of the devil.
12 For we do not wrestle against flesh and blood, but
against principalities, against powers, against the rulers of
the darkness of this age,[c] against spiritual *hosts* of
wickedness in the heavenly *places*.
13 Therefore take up the whole armor of God, that you
may be able to withstand in the evil day, and having done
all, to stand.
14 Stand therefore, having girded your waist with truth,
having put on the breastplate of righteousness,
15 and having shod your feet with the preparation of the
gospel of peace;
16 above all, taking the shield of faith with which you will
be able to quench all the fiery darts of the wicked one.
17 And take the helmet of salvation, and the sword of the
Spirit, which is the word of God;
18 praying always with all prayer and supplication in the
Spirit, being watchful to this end with all perseverance and
supplication for all the saints—
19 and for me, that utterance may be given to me, that I
may open my mouth boldly to make known the mystery of
the gospel,
20 for which I am an ambassador in chains; that in it I may
speak boldly, as I ought to speak.

A Gracious Greeting

21 But that you also may know my affairs *and* how I am
doing, Tychicus, a beloved brother and faithful minister in
the Lord, will make all things known to you;
22 whom I have sent to you for this very purpose, that you
may know our affairs, and *that* he may comfort your hearts.
23 Peace to the brethren, and love with faith, from God
the Father and the Lord Jesus Christ.

[24]Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

The New Testament Church

Eph. 1:1

Scripture tells us more about the Ephesian church community than any other group of believers, giving us our best glimpse of a first-century congregation.

- No fewer than twenty New Testament chapters, covering a period of more than forty years, describe God's work and community at Ephesus.
- More biblical authors wrote about Ephesus than about any other New Testament congregation. Luke devoted three chapters (Acts 18–20) to the details of its founding. Paul wrote a letter to the Ephesians and two letters, 1 and 2 Timothy, to the church's young pastor. The apostle John relayed a message from Christ encouraging and warning the Christians at Ephesus (Rev. 2:1–7).
- The world of Ephesus feels like our own. It is tense with prejudice and political backbiting, governed by an ambitious upper class that often exploits a disenfranchised underclass, and yet often exudes a strong hope for its future.
- The congregation at Ephesus was dedicated to evangelism. Luke reports that the message of Christ spread far inland from that major urban center until "all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). Revelation and Paul's letters to Timothy suggest that the Ephesian Christians started several other churches. Some historians believe that the fugitive slave Onesimus from Philemon's house church in Laodicea may have been the same Bishop Onesimus who served at Ephesus around A.D. 110 (see the introduction to Philemon).
- Establishing a thriving center of Christianity was costly. Paul devoted more time and energy to Ephesus than to any other city, making at least three visits and remaining on site for three years to lay a foundation for the church. His business partners Aquila and Priscilla contributed enormous help. Paul's protégé Timothy later persevered through many difficulties there and apparently established faithful

leadership to succeed him (2 Tim. 2:2; see also the introduction to 1 Timothy).

This ancient church illustrates how we can establish a modern community of faith. Scripture provides us with details of the church's beginnings (Acts 18–20), its needs as it matured (1 and 2 Timothy), and God's warning that its members would need to rekindle their passion for the Lord as time went by (Rev. 2:1–7).

More: *Bakht Singh Chabra established gatherings of Christians in India that were modeled as closely as possible on the New Testament church.*

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Ephesus

Eph. 1:1

- Major city of Asia between the Croessus Mountains and the Aegean Sea, seated at the mouth of the Cayster River. Today, the site of ancient Ephesus lies six miles inland due to river silting.
- First-century population estimated at 300,000, making Ephesus one of Rome's larger cities.
- Extremely prosperous as a commercial center, provincial capital, and port city of the eastern Roman empire.
- Featured numerous monuments, theaters, and temples, notably the temple of Diana (Acts 19:24–27). Ephesus was an international tourist center so profitable that its leaders opened the first world bank.
- Well-known for religious pluralism, including emperor-worship, mystery cults, occult practices, Hellenized Judaism, and early Christianity.

- A frequent destination for Paul, who stayed there for almost three years while he helped to establish the Ephesian church. He may have been jailed there, and likely wrote some of his letters there.
- Home of several Christian leaders, including Timothy, Erastus, and Onesiphorus.
- Timothy and the apostle John pastored there. The church experienced institutional development but was later admonished for losing its "first love" (Rev. 2:4).
- The Christian population in Ephesus held firm over four centuries. In A.D. 431 a church council held there condemned Nestorianism (a theory that Jesus was two distinct persons rather than one person with two natures—divine and human) as a false teaching.

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What's in It for Us?

Eph. 1:11

Obedience to Jesus can be costly. Jesus said, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). But at some point it is fair to ask how we benefit from following Christ. The Lord's first followers raised this question. "We have left all and followed You," Peter told Jesus. "Therefore what shall we have?" (Matt. 19:27).

Paul partially answers this question in Ephesians 1:3–14. Much of what God promises to His followers will be given in the future, in another mode of existence. Specifically, Paul mentions our "inheritance" (Eph. 1:11), which means that all that God has prepared for Christ in "the fullness of the times" (1:10) is going to be ours as well (Rom. 8:15–17). This includes salvation from sin (Heb. 1:14), everlasting life (Matt. 19:29), and the kingdom of God (25:34). As hard as it might be to grasp, we will inherit God Himself.

But much more will happen now. We find love, joy, peace, kindness and more. We experience a depth of human relationships as God created them to be. We find a bit of heaven on earth when we work according to "Your kingdom come. Your will be done On earth as it is

in heaven" (Matt. 6:10). In these ways and more God lets us glimpse that inconceivable future. The Holy Spirit lives inside us as a guarantee of things to come (Eph. 1:14). He "seals" us, assuring that we remain in God's family and do not lose our inheritance. And as we move toward our day of inheritance, He works in every part of our lives to make us like Christ. Paul describes those real-world changes in Ephesians 4–6.

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A Perfect Inheritance

Eph. 1:18

Ancient conquerors often bequeathed territory and other property to children or valued servants (Luke 19:12, 14, 17, 27). These treasures formed their inheritance (Matt. 21:38). Ephesians highlights a similar concept, God's "inheritance in the saints."

God is at work preparing an inheritance—a kingdom—for His Son. It will encompass people from throughout history—those whom the Bible calls "saints," or true believers, whom God has chosen to be His children. Paul wanted the Ephesians—and us—to know that all who believe in Christ will be part of that jubilant crowd.

When humankind rebelled against Him, God could have completely started over and instead created new and perfect creatures to present to His Son. But He chose to gather a people from the fallen masses of humanity. Telling us that we are part of His Son's inheritance is actually a promise: the renovation that He has begun in our lives today will continue until we are perfected, ready to be presented to Christ.

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Stand Together in Grace

Eph. 2:1

The few Gentiles in the church during the earliest days of Christianity were often scorned by Jewish believers who found it hard to accept that God had offered salvation to non-Jews. But Gentiles composed the majority of the church in Ephesus (see "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41). And the Book of Ephesians details the new life that Christ gave to Gentiles:

Gentiles were . . .	God has . . .
• dead in trespasses and sins (Eph. 2:1, 5). • children of wrath (2:3).	• made them alive together with Christ (Eph. 2:1, 5). • loved them (2:4). • raised them up (2:6). • seated them with Christ (2:6). • made them right with God by grace through faith (2:8, 9). • appointed them to do good works (2:10).
• without Christ (Eph. 2:12). • aliens from the commonwealth of Israel (2:12). • strangers from the covenants of promise (2:12). • without hope and without God in the world (2:12).	• brought them near by the blood of Christ (Eph. 2:13).
• far from God (Eph. 2:17).	• provided access to Himself (Eph. 2:18).
• strangers and foreigners (Eph. 2:19).	• made them fellow citizens with the saints and members of the household of God (Eph. 2:19). • built them into a holy temple, or dwelling place, of God (2:21, 22).

God did not give these privileges to Gentiles separately from Jews but along with them (Eph. 2:5, 6, 21, 22; 4:16). God has torn down

the “wall of separation” that divided these groups in order to create a unified body (2:14–16).

These principles were immediately relevant to Jews and Gentiles, but they matter wherever Christians encounter cultural diversity. Ephesians challenges us to see past our differences and stand together in grace. We are to “[bear] with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace” (4:2, 3).

Think About It: *How, specifically, will you climb over a wall of separation in the next three days?*

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A Community Temple

Eph. 2:19–22

Paul saw the community of Christians in Ephesus as a monument in the making. Apostles and prophets were the foundation of the building, and Christ was its cornerstone. Jews and Gentiles were chiseled into living bricks and mortar until the entire group would become God’s dwelling.

Suppose Paul visited the churches of the modern world—not the physical buildings, but the people. Would he find us to be a spiritual monument in the making? What would enable us to put aside other cares and concerns to become a holy dwelling for God?

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The True Meaning of Ministry

Eph. 4:12

Ministry is God's work done by God's people—serving others with all the gifts, resources, and power that the Lord gives us.

Some people assume that ministry is solely the domain of Christian professionals. But God says that ministry belongs to everyone, and every Christian is a minister. He gives gifts to each and every person to carry out His work (Rom. 12:4–8; 1 Cor. 12).

The job of professional Christian workers is to equip others to do their part in ministry (Eph. 4:11, 12) by teaching Scripture, leading the way around obstacles, imparting vision for spreading Christ's love, and helping people discover and develop the practical skills required to carry out their God-given tasks.

Ministry is the calling, privilege, and responsibility of every member of Christ's body. Some congregations ground people in this truth by referring to professional workers as "staff" or "pastors" and calling all members "ministers."

When believers are baptized, they are ordained into the ministry. Sharing ministry among all mobilizes and affirms the whole church and enriches every place that believers live and work.

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Responding to God

Eph. 5:1–18

The Book of Ephesians may be divided into two halves of an overarching presentation on faith. Chapters 1–3 describe what God has done for us in Christ. Chapters 4–6 tell what we are intended to do in response. We are to imitate God just as children mimic the behaviors of their parents. In chapter five, Paul explores some of the patterns of a godly lifestyle:

- We live in love, sacrificing for others just as Christ has done for us (Eph. 5:2).
- We give up selfish pursuits such as immorality and greed (5:3, 5).
- We replace offensive language, flippant chatter, and unkind jokes with speech marked by thanksgiving to God and affirmation of others (5:4, 20).

- We exercise discernment and avoid deception (5:6, 7, 15).
- We abandon situations in which evil is the agenda (5:11, 12).
- We manage our time well (5:16).

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A New Perspective on Marriage
Eph. 5:21–29

In many first-century marriages (and marriages throughout history), a wife was primarily valued as a means to produce legitimate children for the husband. Communication, cooperation, and affection were not normal expectations of marriage for women. But new life in Christ called for different patterns in marriage. Paul instructed husbands to love their wives and seek their personal development—a radically countercultural idea.

Each was to submit to the other. Their submission was not a form of subordination but an exercise in gentleness and love.

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Witnessing at Work
Eph. 6:5–9

Interacting with others in the workplace is an opportunity for non-Christians to see firsthand how faith makes a real-world difference in us. That is why Paul elsewhere challenges us to godly work habits (see "Your Workstyle" at Titus 2:9–11). But we should never let the act of witnessing get in the way of doing our jobs, as if God sends us to work just to give us a platform for evangelism. Paul challenges us to work with "sincerity of heart" and to stick to the task at hand,

which he calls “doing the will of God.” This focus can impress our employers and coworkers far more than words.

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The Enemy
Eph. 6:10–13

As Job’s friend Eliphaz observed, “Man is born to trouble, as the sparks fly upward” (Job 5:7). When people face setbacks—financial pressure, job loss, family conflict, injury, illness, emotional pain, death—they cast about for someone to blame, often faulting God or others or themselves. Scripture tells us to consider a different source: the “principalities” and “powers” that roam the heavenly places. Our struggle is not always against God or other people or ourselves but against these “spiritual hosts of wickedness.”

The influence of these entities does not absolve people of responsibility. The point is that human beings are not our enemy. Our real adversaries are sin and Satan. If we intend to stand against them, we must fight them with spiritual weapons appropriate to the conflict (Eph. 6:14–18).

Many people dismiss the idea of a supernatural realm as the fruit of superstition left over from the ancient world. Still others trust unreliable sources of information about the spiritual world. The Bible alone gives accurate insight into the evil forces that exist in this realm and exert a substantial influence on human events. Paul calls them “principalities,” a word often used in the New Testament. Here it refers to fallen angels (Rom. 8:38; Col. 2:15) but elsewhere to human rulers (Titus 3:1, translated as “authorities”) or to any ruler other than God (Eph. 1:21; Col. 2:10).

Sometimes evil powers make their presence obvious, as in demon possession (see “Demons” at Luke 11:14). But Satan and his hosts have other, more subtle means of influencing human activity and carrying out their evil purposes. In the modern world they seem to work through two primary means:

1. *Belief systems*. By introducing subtle lies into the worldviews that shape both individual lives and entire societies, Satan

can ravage the world. Our best protection against this deception is a grounding in biblical truth (Eph. 6:14), which enables us to test the ideas we encounter from religious teachers, educators, government leaders, the media, family, friends, and more.

2. *Human institutions and leaders*. Satan targets human systems and institutions because of their sway over others. Consider the character and spiritual choices of first-century groups such as the Pharisees (Matt. 23:13–15, 31–36), the Jewish Council (Acts 7:51–60), the Herods, Caiaphas (see "The Religious Power Broker" at Matt. 26:3–5), Pontius Pilate (John 18:37, 38; 19:10, 11; 1 Cor. 2:8), and the Caesars, especially Nero (see his profile at Acts 25:12). Through these groups Satan launched a counterattack to the coming of Christ and the birth of the church.

God has established structures of human authority to carry out good purposes (Rom. 13:1–7), but as long as human beings are in charge, they remain vulnerable to the influence of evil spiritual forces.

As Paul wrote to the Ephesians, he sat chained to a Roman soldier for no other crime than preaching the gospel (Eph. 6:19, 20). In a letter to Timothy he instructed the young pastor to instruct people to pray "for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence" because God "desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:1–4).

Dark powers endlessly endeavor to subvert God's purposes. But it is pointless to attempt to determine whether a particular incident has been caused by an evil entity. We have a far more constructive strategy for standing against our spiritual enemies: "put on the whole armor of God" (Eph. 6:11). That armor consists of powerful spiritual weapons: truth, righteousness, the gospel of peace, faith, salvation, the word of God, and prayer (6:14–18). By learning to wear and to wield these armaments, we can resist the devil's plans so that when the fight is over, we will still be standing.

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Ephesians 1

a **1:10** NU-Text and M-Text omit *both.*
b **1:14** NU-Text reads *which.*
c **1:18** NU-Text and M-Text read *hearts.*

Ephesians 3

a **3:9** NU-Text and M-Text read *stewardship* (dispensation).
b **3:9** NU-Text omits *through Jesus Christ.*
c **3:14** NU-Text omits *of our Lord Jesus Christ.*

Ephesians 4

a **4:6** NU-Text omits *you;* M-Text reads *us.*
b **4:8** Psalm 68:18
c **4:9** NU-Text omits *first.*
d **4:17** NU-Text omits *the rest of.*
e **4:25** Zechariah 8:16
f **4:26** Psalm 4:4

Ephesians 5

a **5:5** NU-Text reads *For know this.*
b **5:9** NU-Text reads *light.*
c **5:21** NU-Text reads *Christ.*
d **5:30** NU-Text omits the rest of this verse.
e **5:31** Genesis 2:24

Ephesians 6

a **6:3** Deuteronomy 5:16
b **6:9** NU-Text reads *He who is both their Master and yours.*
c **6:12** NU-Text reads *rulers of this darkness.*

In his letter to the Philippians, the apostle Paul focuses on the Christ-centered life, the hallmark of which is joy—a remarkable theme given that he may have been writing while awaiting execution, likely in Rome (Phil. 1:13, 23; 4:22).

The church at Philippi was the first founded on European soil (Acts 16:6–15). This Roman military colony was situated on a major trade route and was home to many wealthy merchants. Paul's first convert was a businesswoman who sold purple, a dye that was as valuable as gold and was used for tribute and international trade (16:14).

Paul neither condemned the wealthy nor attacked profitable commerce. He instead emphasized the preeminence of Christ. Paul knew what it was like to possess status and power (Phil. 3:4–6), but he had also surrendered everything to Christ. He could say that "to me, to live is Christ" (1:21), and that his "chains are in Christ" (1:13). He could "count all things loss" to gain Christ (3:8). The Lord had taken hold of Paul (3:12), and the apostle's sole passion was to bring Him glory (3:8, 9).

Paul longed for his friends to enjoy this luminous experience of Christ. He prayed that they would abound in Christ's love (1:9), adopt Christ's mind (2:5–11), and follow in Christ's footsteps, entering into His suffering, death, and resurrection (3:10, 11). Paul urged the Philippians to make their relationship with Christ part of daily life by becoming increasingly likeminded with Him (2:5–11). Paul may have quoted an early hymn of the church in this passage—possibly even one of the songs he sang while he and Silas

were imprisoned during his first visit to Philippi (Acts 16:25).

Paul most likely wrote this letter around A.D. 60. About ten years earlier, he had helped to start the church at Philippi during his second missionary journey (16:11–40). Both he and the Philippian congregation treasured their relationship (Phil. 1:5; 4:15), and Paul returned to the city during his third missionary journey (Acts 20:1, 6). During Paul's imprisonment in Rome, the Philippians sent a gift to comfort him (Phil. 4:18). Epaphroditus, the Philippians' courier, fell ill after delivering the gift, but when he recovered he returned to Philippi bearing this letter (2:25–30).

Key Verses in Philippians

- "He who has begun a good work in you will complete it until the day of Jesus Christ" (Phil. 1:6).
- "To me, to live is Christ, and to die is gain" (Phil. 1:21).
- "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).
- "What things were gain to me, these I have counted loss for Christ" (Phil. 3:7).
- "I press toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14).
- "Let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus" (Phil. 4:6, 7).
- "Whatever things are true . . . noble . . . just . . . pure . . . lovely . . . of good report . . . meditate on these things" (Phil. 4:8).
- "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

Philippians 1

Greeting

1 Paul and Timothy, bondservants of Jesus Christ,
To all the saints in Christ Jesus who are in Philippi, with the bishops[a] and deacons: *A Humble Message for a Proud City*

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

Thankfulness and Prayer

3 I thank my God upon every remembrance of you,
4 always in every prayer of mine making request for you all with joy,
5 for your fellowship in the gospel from the first day until now,
6 being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;
7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.
8 For God is my witness, how greatly I long for you all with the affection of Jesus Christ.
9 And this I pray, that your love may abound still more and more in knowledge and all discernment,
10 that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,

11being filled with the fruits of righteousness which *are* by Jesus Christ, to the glory and praise of God.

Christ Is Preached

12But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the gospel,
13so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ;
14and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.
15Some indeed preach Christ even from envy and strife, and some also from goodwill:
16The former[b] preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains;
17but the latter out of love, knowing that I am appointed for the defense of the gospel.
18What then? Only *that* in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

To Live Is Christ

19For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,
20according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.
21For to me, to live *is* Christ, and to die *is* gain.
22But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what I shall choose I cannot tell.

23 For[c] I am hard-pressed between the two, having a
desire to depart and be with Christ, *which is* far better.
24 Nevertheless to remain in the flesh *is* more needful for
you.
25 And being confident of this, I know that I shall remain
and continue with you all for your progress and joy of faith,
26 that your rejoicing for me may be more abundant in
Jesus Christ by my coming to you again.

Striving and Suffering for Christ

27 Only let your conduct be worthy of the gospel of Christ,
so that whether I come and see you or am absent, I may
hear of your affairs, that you stand fast in one spirit, with
one mind striving together for the faith of the gospel,
28 and not in any way terrified by your adversaries, which
is to them a proof of perdition, but to you of salvation,[d] and
that from God.
29 For to you it has been granted on behalf of Christ, not
only to believe in Him, but also to suffer for His sake,
30 having the same conflict which you saw in me and now
hear *is* in me.

Philippians 2

Unity Through Humility

1 Therefore if *there is* any consolation in Christ, if any
comfort of love, if any fellowship of the Spirit, if any
affection and mercy,
2 fulfill my joy by being like-minded, having the same love,
being of one accord, of one mind.
3 *Let* nothing *be done* through selfish ambition or conceit,
but in lowliness of mind let each esteem others better than
himself. *Humility: The Scandalous Virtue*
4 Let each of you look out not only for his own interests,
but also for the interests of others.

The Humbled and Exalted Christ

5 Let this mind be in you which was also in Christ Jesus,
6 who, being in the form of God, did not consider it
robbery to be equal with God,
7 but made Himself of no reputation, taking the form of a
bondservant, *and* coming in the likeness of men.
8 And being found in appearance as a man, He humbled
Himself and became obedient to *the point of* death, even
the death of the cross.
9 Therefore God also has highly exalted Him and given
Him the name which is above every name,
10 that at the name of Jesus every knee should bow, of
those in heaven, and of those on earth, and of those under
the earth,
11 and *that* every tongue should confess that Jesus Christ
is Lord, to the glory of God the Father.

Light Bearers

12Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;
13for it is God who works in you both to will and to do for *His* good pleasure.
14Do all things without complaining and disputing,
15that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,
16holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.
17Yes, and if I am being poured out *as a drink offering* on the sacrifice and service of your faith, I am glad and rejoice with you all.
18For the same reason you also be glad and rejoice with me.

Timothy Commended

19But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state.
20For I have no one like-minded, who will sincerely care for your state.
21For all seek their own, not the things which are of Christ Jesus.
22But you know his proven character, that as a son with *his* father he served with me in the gospel.
23Therefore I hope to send him at once, as soon as I see how it goes with me.
24But I trust in the Lord that I myself shall also come shortly.

Epaphroditus Praised

25Yet I considered it necessary to send to you
Epaphroditus, my brother, fellow worker, and fellow soldier,
but your messenger and the one who ministered to my
need;
26since he was longing for you all, and was distressed
because you had heard that he was sick.
27For indeed he was sick almost unto death; but God had
mercy on him, and not only on him but on me also, lest I
should have sorrow upon sorrow.
28Therefore I sent him the more eagerly, that when you
see him again you may rejoice, and I may be less sorrowful.
29Receive him therefore in the Lord with all gladness,
and hold such men in esteem;
30because for the work of Christ he came close to death,
not regarding his life, to supply what was lacking in your
service toward me.

Philippians 3

All for Christ

1 Finally, my brethren, rejoice in the Lord. For me to write
the same things to you *is* not tedious, but for you *it is* safe.
2 Beware of dogs, beware of evil workers, beware of the
mutilation!
3 For we are the circumcision, who worship God in the
Spirit,[a] rejoice in Christ Jesus, and have no confidence in
the flesh,
4 though I also might have confidence in the flesh. If
anyone else thinks he may have confidence in the flesh, I
more so:
5 circumcised the eighth day, of the stock of Israel, *of* the
tribe of Benjamin, a Hebrew of the Hebrews; concerning
the law, a Pharisee;
6 concerning zeal, persecuting the church; concerning the
righteousness which is in the law, blameless.
7 But what things were gain to me, these I have counted
loss for Christ.
8 Yet indeed I also count all things loss for the excellence
of the knowledge of Christ Jesus my Lord, for whom I have
suffered the loss of all things, and count them as rubbish,
that I may gain Christ
9 and be found in Him, not having my own righteousness,
which *is* from the law, but that which *is* through faith in
Christ, the righteousness which is from God by faith;
10 that I may know Him and the power of His
resurrection, and the fellowship of His sufferings, being
conformed to His death,
11 if, by any means, I may attain to the resurrection from
the dead.

Pressing Toward the Goal

12Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

13Brethren, I do not count myself to have apprehended; but one thing *I do,* forgetting those things which are behind and reaching forward to those things which are ahead,

14I press toward the goal for the prize of the upward call of God in Christ Jesus.

15Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.

16Nevertheless, to *the degree* that we have already attained, let us walk by the same rule,[b] let us be of the same mind.

Our Citizenship in Heaven

17Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

18For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame—who set their mind on earthly things.

20For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

21who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Philippians 4

1Therefore, my beloved and longed-for brethren, my joy
and crown, so stand fast in the Lord, beloved.

Be United, Joyful, and in Prayer

2I implore Euodia and I implore Syntyche to be of the
same mind in the Lord.
3And[a] I urge you also, true companion, help these women
who labored with me in the gospel, with Clement also, and
the rest of my fellow workers, whose names *are* in the Book
of Life. *Women and the Growth of Christianity*
4Rejoice in the Lord always. Again I will say, rejoice!
5Let your gentleness be known to all men. The Lord *is* at
hand.
6Be anxious for nothing, but in everything by prayer and
supplication, with thanksgiving, let your requests be made
known to God;
7and the peace of God, which surpasses all
understanding, will guard your hearts and minds through
Christ Jesus.

Meditate on These Things

8Finally, brethren, whatever things are true, whatever
things *are* noble, whatever things *are* just, whatever things
are pure, whatever things *are* lovely, whatever things *are* of
good report, if *there is* any virtue and if *there is* anything
praiseworthy—meditate on these things. *New Thoughts*
9The things which you learned and received and heard
and saw in me, these do, and the God of peace will be with
you.

Philippian Generosity

10But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity. *Finding Contentment*

11Not that I speak in regard to need, for I have learned in whatever state I am, to be content:

12I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.

13I can do all things through Christ[b] who strengthens me.

14Nevertheless you have done well that you shared in my distress.

15Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only.

16For even in Thessalonica you sent *aid* once and again for my necessities.

17Not that I seek the gift, but I seek the fruit that abounds to your account.

18Indeed I have all and abound. I am full, having received from Epaphroditus the things *sent* from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

19And my God shall supply all your need according to His riches in glory by Christ Jesus.

20Now to our God and Father *be* glory forever and ever. Amen.

Greeting and Blessing

21Greet every saint in Christ Jesus. The brethren who are with me greet you.

22 All the saints greet you, but especially those who are of
Caesar's household.
23 The grace of our Lord Jesus Christ be with you all.[c]
Amen.

A Humble Message for a Proud City

Phil. 1:1

Much of the traffic to Rome from the east funneled through Philippi, which served as a gateway from the Middle East to Greece and Italy. For Christians in this affluent city, Christ came clothed in humility. In the Book of Philippians we meet a Savior who is human, vulnerable, and accessible. He lays down His rights and assumes the role of a servant. Though the world tells us to seek honor and power through selfish ambition and empty conceit, Scripture urges us to find status and dignity through the "lowliness of mind" that characterized Christ (Phil. 2:3).

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Humility: The Scandalous Virtue

Phil. 2:3

When Paul praised "lowliness of mind," he invited scorn. Like modern society, Greek and Roman culture exalted the rich and powerful, not the humble. "Lowliness of mind" would have seemed a preposterous contradiction; lowly people, such as slaves, had no intelligence; only the wealthy upper classes possessed education and were worthy of honor.

Humility seemed especially out of place in Philippi. Home to a Roman military colony with the pretentious name of Colonia Augusta Julia Philippensis, the city lived under the *jus Italicum* ("law of Italy"), creating a miniature self-governing version of the Roman empire. The Philippians would have considered themselves quite important.

Yet Paul insisted that his Philippian readers cultivate humility. He did not advocate a groveling, servile demeanor but that they would see themselves in relation to God. Biblical humility means evaluating ourselves accurately—nothing more, nothing less. It includes teachability. Instead of thinking more highly of ourselves than is warranted (Rom. 12:3), we should recognize the full range of our strengths and weaknesses, successes and failures, and receive instruction on what to do about each. Real humility makes us not self-deprecating but truthful.

Jesus praised the "poor in spirit" (literally "the destitute"; Matt. 5:3), and David expresses such people's humble attitude in Psalm 39:4–6:

> LORD, make me to know my end,
> And what is the measure of my days,
> That I may know how frail I am.
> Indeed, You have made my days as handbreadths,
> And my age is as nothing before You;
> Certainly every man at his best state is but vapor.
> Surely every man walks about like a shadow;
> Surely they busy themselves in vain;
> He heaps up riches,
> And does not know who will gather them.

The prophet Micah said that humility is one of three essential virtues that should rule our lives (Mic. 6:8):

> He has shown you, O man, what is good;
> And what does the LORD require of you
> But to do justly,

To love mercy,
And to walk humbly with your God?

Humility is essential if we want to live with contentment. Scripture insists that we either walk humbly with God—or not at all (Ps. 138:6; Is. 57:15; 1 Pet. 5:5–7).

More: *Humility affects three key areas of everyday life: our circumstances, our nature (see "Managing with Original Sin" at Rom. 7:21), and how we see ourselves.*

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Women and the Growth of Christianity
Phil. 4:3

Euodia and Syntyche (Phil. 4:2) were only two of the many women who had a role in spreading the gospel and leading the early church to maturity. Note the variety and significance of women's involvement:

Activity	Reference
Prayed	Acts 1:14
Received the Spirit	Acts 2:17
Were converted	Acts 2:41
Hosted the church in their homes	Acts 2:46, 47; Col. 4:15
Received help	Acts 6:1, 2
Were thrown in prison	Acts 8:3
Helped the needy	Acts 9:39
Were raised from the dead	Acts 9:40
Aided Paul and his ministry partners	Acts 16:15

Were freed from evil spirits	Acts 16:18
Were often the first converts in a city	Acts 17:34
Traveled with Paul	Acts 18:18
Taught others	Acts 18:26
Carried Paul's letters	Rom. 16:1
Excelled in ministry and were described as "among the apostles" (according to one possible translation)	Rom. 16:7
Worked alongside men to proclaim the gospel	Phil. 4:3

More: *Women also had a major part in Jesus' life and work. See "The Women Around Jesus" at John 19:25.*

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New Thoughts
Phil. 4:8

The new pattern of thinking summarized in Philippians 4:8 is only one of several changes that God works within His followers. See "New Creatures with New Character" at Galatians 5:22, 23.

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Finding Contentment
Phil. 4:10–13

Paul sounds relaxed and upbeat in Philippians 4, but earlier in the book he mentions his "chains" (Phil. 1:13). Most scholars agree that

Paul was in prison when he wrote this epistle, probably in Rome. His situation was anything but comfortable—he likely faced a death sentence. That background accentuates his powerful message of joy and contentment.

Paul had experienced wealth and privilege firsthand. He was both a Roman citizen and a prominent member of the Jewish community (3:4–6; Acts 22:3–5, 25–29; 26:4, 5). As an apostle of Christ, however, he had faced extraordinary hardships—jailings, beatings, stonings, forced expulsions, shipwrecks, and more. He had suffered intense emotional and spiritual disappointments (2 Cor. 11:23–33).

Either extreme—living in plenty or in want—tests our character. But Paul had a secret in every circumstance: "Christ who strengthens me" (Phil. 4:13). Rather than worrying about what he had or didn't have, he looked to Christ to satisfy his needs. The result was an unfaltering contentment no matter what his external circumstances were.

Letting our failures and disappointments dominate us draws us away from the God who cares. Yet when times are good, we can feel tempted to forget God, and often forget to be grateful. Human desire is an unruly thing; we seem to never have enough, and modern culture constantly pushes us toward discontent (see "Guard Against Greed" at Luke 12:15). But whether we lack necessities or live in plenty, we have a lifetime to practice the habit of contentment. Whatever circumstances we face, Christ is always enough.

More: *Where does contentment end and responsibility begin? Or what about setting goals and taking initiative? See "A Command to Work" at 2 Thess. 3:6–12.*

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Philippians 1

a **1:1** Literally *overseers*
b **1:16** NU-Text reverses the contents of verses 16 and 17.
c **1:23** NU-Text and M-Text read *But.*
d **1:28** NU-Text reads *of your salvation.*

Philippians 3

a **3:3** NU-Text and M-Text read *who worship in the Spirit of God.*
b **3:16** NU-Text omits *rule* and the rest of the verse.

Philippians 4

a **4:3** NU-Text and M-Text read *Yes.*
b **4:13** NU-Text reads *Him who.*
c **4:23** NU-Text reads *your spirit.*

The Colossian Christians had been mixing and matching what they knew of Jesus with ideas and practices adopted from surrounding cultures—with disastrous results. Some fell into extreme legalism, obsessing over rules and doctrines while ignoring the overall spirit of the Christian message. Others abused their forgiveness and freedom in Christ and succumbed to flagrant immorality. Their mingling of the truth with ideas and practices borrowed from other religions compromised the gospel. Their faith became difficult to distinguish from other belief systems.

As the apostle Paul penned his urgent letter to the Christians in Colosse, he overflowed with prayer, imploring God to fill his readers with spiritual understanding so they could live "worthy of the Lord, fully pleasing Him" (Col. 1:10). Then he offered his readers exactly what they needed to enter into this new and better life: he introduced them to a Christ immense beyond imagination.

In modern times, when many subscribe to the ideas that "what's true for you isn't true for me" and "all religions are the same," Colossians couldn't speak more pointedly. The Book of Colossians refuses to minimize Christ, demoting Him to one god among many. Instead, it exalts Him as preeminent Lord of the universe, Creator of all things, the one true God worthy of honor, worship, obedience, and love. And it offers practical insights into following Jesus as Lord over all of life.

Paul hadn't visited Colosse (2:1), so he didn't know the Colossians face-to-face. But for more than two years he lived one hundred miles to the west of Colosse, in Ephesus, where he established a thriving church that had likely

carried the gospel to Colosse (Acts 19:10), probably through the ministry of a disciple named Epaphras (Col. 1:7). Paul wrote this letter while in prison (4:3, 10, 18), perhaps from Rome around A.D. 61.

Key Verses in Colossians

- "He is the image of the invisible God, the firstborn over all creation. . . . All things were created through Him and for Him" (Col. 1:15, 16).
- "Christ is all and in all" (Col. 3:11).
- "Put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you" (Col. 3:12, 13).
- "Whatever you do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).
- "Whatever you do, do it heartily, as to the Lord and not to men" (Col. 3:23).
- "Continue earnestly in prayer, being vigilant in it with thanksgiving" (Col. 4:2).

Colossians 1

Greeting

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,

2 To the saints and faithful brethren in Christ
who are in Colosse:

Grace to you and peace from God our Father
and the Lord Jesus Christ.[a]

Their Faith in Christ

3 We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,
4 since we heard of your faith in Christ Jesus and of your love for all the saints;
5 because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,
6 which has come to you, as *it has* also in all the world, and is bringing forth fruit,[b] as *it is* also among you since the day you heard and knew the grace of God in truth;
7 as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf,
8 who also declared to us your love in the Spirit.

Preeminence of Christ

9 For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;

10 that you may walk worthy of the Lord, fully pleasing
Him, being fruitful in every good work and increasing in
the knowledge of God;
11 strengthened with all might, according to His glorious
power, for all patience and longsuffering with joy;
12 giving thanks to the Father who has qualified us to be
partakers of the inheritance of the saints in the light.
13 He has delivered us from the power of darkness and
conveyed *us* into the kingdom of the Son of His love,
14 in whom we have redemption through His blood,[c] the
forgiveness of sins.
15 He is the image of the invisible God, the firstborn over
all creation. *The Cosmic Christ*
16 For by Him all things were created that are in heaven
and that are on earth, visible and invisible, whether thrones
or dominions or principalities or powers. All things were
created through Him and for Him.
17 And He is before all things, and in Him all things
consist. *Sustaining the World*
18 And He is the head of the body, the church, who is the
beginning, the firstborn from the dead, that in all things He
may have the preeminence.

Reconciled in Christ

19 For it pleased *the Father that* in Him all the fullness
should dwell,
20 and by Him to reconcile all things to Himself, by Him,
whether things on earth or things in heaven, having made
peace through the blood of His cross.
21 And you, who once were alienated and enemies in your
mind by wicked works, yet now He has reconciled
22 in the body of His flesh through death, to present you
holy, and blameless, and above reproach in His sight—

[23]if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Sacrificial Service for Christ

24I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,

[25]of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God,

[26]the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.

[27]To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which[d] is Christ in you, the hope of glory.

[28]Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

[29]To this *end* I also labor, striving according to His working which works in me mightily.

Colossians 2

Not Philosophy but Christ

1For I want you to know what a great conflict I have for you
and those in Laodicea, and *for* as many as have not seen my
face in the flesh, *Syncretism: A Dangerous Mix*

2that their hearts may be encouraged, being knit
together in love, and *attaining* to all riches of the full
assurance of understanding, to the knowledge of the
mystery of God, both of the Father and[a] of Christ,

3in whom are hidden all the treasures of wisdom and
knowledge.

4Now this I say lest anyone should deceive you with
persuasive words.

5For though I am absent in the flesh, yet I am with you in
spirit, rejoicing to see your *good* order and the
steadfastness of your faith in Christ.

6As you therefore have received Christ Jesus the Lord, so
walk in Him,

7rooted and built up in Him and established in the faith,
as you have been taught, abounding in it[b] with
thanksgiving.

8Beware lest anyone cheat you through philosophy and
empty deceit, according to the tradition of men, according
to the basic principles of the world, and not according to
Christ.

9For in Him dwells all the fullness of the Godhead bodily;

10and you are complete in Him, who is the head of all
principality and power.

Not Legalism but Christ

11In Him you were also circumcised with the
circumcision made without hands, by putting off the body
of the sins[c] of the flesh, by the circumcision of Christ,
12buried with Him in baptism, in which you also were
raised with *Him* through faith in the working of God, who
raised Him from the dead.
13And you, being dead in your trespasses and the
uncircumcision of your flesh, He has made alive together
with Him, having forgiven you all trespasses,
14having wiped out the handwriting of requirements that
was against us, which was contrary to us. And He has taken
it out of the way, having nailed it to the cross.
15Having disarmed principalities and powers, He made a
public spectacle of them, triumphing over them in it.
16So let no one judge you in food or in drink, or regarding
a festival or a new moon or sabbaths,
17which are a shadow of things to come, but the
substance is of Christ.
18Let no one cheat you of your reward, taking delight in
false humility and worship of angels, intruding into those
things which he has not[d] seen, vainly puffed up by his
fleshly mind,
19and not holding fast to the Head, from whom all the
body, nourished and knit together by joints and ligaments,
grows with the increase *that is* from God.
20Therefore,[e] if you died with Christ from the basic
principles of the world, why, as *though* living in the world,
do you subject yourselves to regulations—
21"Do not touch, do not taste, do not handle,"
22which all concern things which perish with the using—
according to the commandments and doctrines of men?
23These things indeed have an appearance of wisdom in
self-imposed religion, *false* humility, and neglect of the

body, *but are* of no value against the indulgence of the flesh.

Colossians 3

Not Carnality but Christ

1 If then you were raised with Christ, seek those things
which are above, where Christ is, sitting at the right hand
of God. *The Worth of Work*
2 Set your mind on things above, not on things on the
earth.
3 For you died, and your life is hidden with Christ in God.
4 When Christ *who is* our life appears, then you also will
appear with Him in glory.
5 Therefore put to death your members which are on the
earth: fornication, uncleanness, passion, evil desire, and
covetousness, which is idolatry. *Everyday Idolatry*
6 Because of these things the wrath of God is coming upon
the sons of disobedience,
7 in which you yourselves once walked when you lived in
them.
8 But now you yourselves are to put off all these: anger,
wrath, malice, blasphemy, filthy language out of your
mouth.
9 Do not lie to one another, since you have put off the old
man with his deeds,
10 and have put on the new *man* who is renewed in
knowledge according to the image of Him who created him,
11 where there is neither Greek nor Jew, circumcised nor
uncircumcised, barbarian, Scythian, slave *nor* free, but
Christ *is* all and in all. *No Place for Prejudice*

Character of the New Man

12Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

13bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*.

14But above all these things put on love, which is the bond of perfection.

15And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

16Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

The Christian Home

18Wives, submit to your own husbands, as is fitting in the Lord.

19Husbands, love your wives and do not be bitter toward them.

20Children, obey your parents in all things, for this is well pleasing to the Lord.

21Fathers, do not provoke your children, lest they become discouraged.

22Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. *Codes of Conduct for the Christian Worker* *The Lord's Employees*

23And whatever you do, do it heartily, as to the Lord and not to men,

[24]knowing that from the Lord you will receive the reward of the inheritance; for[a] you serve the Lord Christ.
[25]But he who does wrong will be repaid for what he has done, and there is no partiality.

Colossians 4

1 Masters, give your bondservants what is just and fair,
knowing that you also have a Master in heaven.

Christian Graces

2 Continue earnestly in prayer, being vigilant in it with
thanksgiving;
3 meanwhile praying also for us, that God would open to
us a door for the word, to speak the mystery of Christ, for
which I am also in chains,
4 that I may make it manifest, as I ought to speak.
5 Walk in wisdom toward those *who are* outside,
redeeming the time.
6 *Let* your speech always *be* with grace, seasoned with
salt, that you may know how you ought to answer each one.

Final Greetings

7 Tychicus, a beloved brother, faithful minister, and fellow
servant in the Lord, will tell you all the news about me.
8 I am sending him to you for this very purpose, that he[a]
may know your circumstances and comfort your hearts,
9 with Onesimus, a faithful and beloved brother, who is
one of you. They will make known to you all things which
are happening here.
10 Aristarchus my fellow prisoner greets you, with Mark
the cousin of Barnabas (about whom you received
instructions: if he comes to you, welcome him), *The Gift of an Ethnic Heritage*
11 and Jesus who is called Justus. These *are my* only
fellow workers for the kingdom of God who are of the
circumcision; they have proved to be a comfort to me.

12 Epaphras, who is *one* of you, a bondservant of Christ,
greets you, always laboring fervently for you in prayers,
that you may stand perfect and complete[b] in all the will of
God.
13 For I bear him witness that he has a great zeal[c] for you,
and those who are in Laodicea, and those in Hierapolis.
14 Luke the beloved physician and Demas greet you.
15 Greet the brethren who are in Laodicea, and Nymphas
and the church that *is* in his[d] house.

Closing Exhortations and Blessing

16 Now when this epistle is read among you, see that it is
read also in the church of the Laodiceans, and that you
likewise read the epistle from Laodicea.
17 And say to Archippus, "Take heed to the ministry which
you have received in the Lord, that you may fulfill it."
18 This salutation by my own hand—Paul. Remember my
chains. Grace *be* with you. Amen.

The Cosmic Christ
Col. 1:15–18

Aware that the Colossians were struggling to understand Christ's superiority over other spiritual ideologies, Paul delivered a compelling description of their sovereign Lord. The bodily manifestation of the invisible God, the firstborn of creation, first in rank and privilege, Christ created and sustains everything seen and unseen. He possesses all authority, ruling over ecological systems, principalities, and powers.

In Philippians 2:5–8, Paul provided a very different description of Jesus the Servant, Lord over the personal and private, the One who speaks to our hearts, meets our daily needs, and impacts our lives from within. Yet His lordship means faith can never just be a private matter limited to personal holiness, spiritual disciplines, and individual growth. Jesus is both private and public, intimate friend and cosmic ruler.

With Christ as Creator and God of the universe, His followers need no other spiritual guidance than His. And the fact that Christ is at work on a grand scale suggests the kinds of activities that should occupy His followers: feeding the hungry, assisting the poor, working to develop communities. We should be leaders of institutional change, transforming societies and businesses, confronting public injustice, and advocating human rights.

More: *Jacob Riis was a journalist and photographer who fought for social reform, believing it required not only economic efforts but also spiritual vision. His work led to many successes for New York City's poor—the demolition of tenements, creation of parks, and decontamination of the city's water supply, for example.*

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Sustaining the World
Col. 1:17

People often refer to Mother Nature when talking about the natural laws that maintain order and balance in our world. But Paul asserts that the world isn't powered by an impersonal force or random chance. Christ is ultimately the One who holds all things together. Since the first day of creation, He has sustained the world and provided for His creatures (Neh. 9:6; Ps. 36:6; Heb. 1:3). We depend on Him for every breath we draw.

Christ's ongoing work lends tremendous dignity to our own labor, especially since God placed humanity over creation as His managers. He values work that seeks to understand and oversee this world—the climatologist studying humans' impact on the environment, the physicist unlocking the secrets of quantum mechanics, the city planner designing a neighborhood that will promote safety and a sense of community. Whenever we partner with Christ in upholding creation, we reflect His work as Creator, fulfilling our role as those who have been made in the image of God.

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Syncretism: A Dangerous Mix
Col. 2:1–23

Colosse was a city swirling with spiritual ideas. Hellenism preserved vestiges of Greek philosophies that extolled the use of reason to understand the mysteries of the spiritual realm, at the expense of faith. A rigid form of Judaism promoted ritual observances as a means to get right with God. Local pagan culture added in occultism and mystical rites. These religious influences often mixed together in a pick-and-choose blend known as *syncretism*, creating strange, often self-contradictory beliefs and practices. In Colosse, these involved the cultic worship of angels, especially the angel Michael, who was credited with sparing the town from disaster despite frequent earthquakes.

Syncretism threatened to disrupt and divide the Colossian church through arguments over hidden knowledge and holy days. Paul responded by warning the Colossians not to be deceived by "persuasive words" (Col. 2:4) or "philosophy and empty deceit" (2:8).

He reminded the Colossians that Christ embodies all of God's fullness, and through Him we receive everything we need for faith and life, including freedom from false wisdom, idolatry, and feigned humility (2:18–23). After all, Christ has triumphed over every spiritual power. He has won forgiveness for and raised to newness those who believe. The Colossians didn't need the beliefs, rituals, or rules of other spiritual systems to experience God.

Christianity isn't one truth among many; it is the only truth, and its truth is eternal. The gospel supersedes the claims and rituals of manmade religions. This exclusivity can sometimes invite criticism, but the Bible clearly warns against crafting a spirituality that suits our personal preferences rather than the values God loves and desires.

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The Worth of Work

Col. 3:1–4

When Paul says to focus on "things above" rather than "things on the earth," we might assume that heavenly things matter and earthly things don't. His words might seem to divide existence into the spiritual and the unspiritual, diminishing the value of how most people spend their days. The lives of pastors or missionaries, for example, might seem more valuable than the lives of people with other occupations. Or spending hours in prayer might seem more meaningful than the time we spend earning a living or engaging with family and friends.

Yet contrary to what some might believe when taking this passage at face value, it does not distinguish between the sacred and the secular. Rather, it contrasts the life that Christ offers ("things above") with the spiritual death of a life spent apart from Him ("things on the earth"). This is made clear by the rest of Colossians

3, where "earthly things" include fornication, covetousness, and wrath (Col. 3:5, 8), and "things above" include tender mercies, kindness, and humility (3:12–15).

We might wonder what our own daily routines have to do with living the life Christ offers. The spiritual value of an action has to do not just with its content but with one's conduct and character while performing it. If Christ is Lord over all of life, then He is also Lord over work. Whatever we do with our days, we can do it "in the name of the Lord Jesus" (3:17) with a concern for His approval and in a manner that honors Him. Even a slave and master are given this opportunity (3:22–25; 4:1), so there can be no doubt that Jesus' concern for our work does not depend on how much or how little influence we believe ourselves to have.

When we labor for God, what we do counts for eternity. We can be confident of these facts:

- God Himself created a time-bound and temporary world (2 Pet. 3:10, 11). Yet He values His work, declaring it to be "very good" (Gen. 1:31; Ps. 119:68; Acts 14:17).
- God promises rewards to people in everyday jobs based on their attitude and conduct (Eph. 6:7–9; Col. 3:23–4:1).
- God cares not only about spiritual needs but about everyday needs as well (Matt. 25:37–40). He cares whether people have food, clothing, and shelter.
- God cares about all human beings (John 3:16; Rom. 5:8). When a job meets people's needs, He values it because He values people.

More: *Because God cares about the everyday needs of people as well as their spiritual needs, He gives people skills to meet needs of all kinds. See "People at Work" at Ps. 8:6.*

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Everyday Idolatry
Col. 3:5

Wanting a bigger house, a newer car, a more prestigious job, an impressive romance, or a more vibrant personality isn't wrong in and of itself. What matters is the attitude that makes us want those things. Rightly managed desire motivates us to be productive. As Proverbs 16:26 says, "The person who labors, labors for himself, for his hungry mouth drives him on." Greed, on the other hand, is desire burning out of control. It's the difference between a small circle of flame that cooks food on the stove and a raging inferno that threatens to destroy the entire house.

Greed is idolatry because it involves surrendering our will to a thing, making it our master, our god, the thing we serve above all else. Greed happens when we judge God to be inadequate and decide we need something more to satisfy our desires. Yet God insists, "You shall have no other gods before Me" (Ex. 20:3). Greed also implies a lack of trust in Him to keep His promises to supply our needs (Phil. 4:19). Therefore, greed is nothing less than an attack on God's character. No wonder Paul warns so sternly against it.

More: *From the Bible's point of view, idolatry is letting anything or anyone stand in God's place. This suggests that people practice many forms of idolatry today. See "Modern-Day Idols" at Is. 46:5–10. Jesus gives an unequivocal command against longing for things we don't have. See "Guard Against Greed" at Luke 12:15.*

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No Place for Prejudice

Col. 3:11

Colosse included people from a wide range of ethnic and cultural backgrounds:

- Greeks, whose cultural heritage dominated the Roman world,
- Jews, who prided themselves as God's chosen people,
- Barbarians, who spoke no Greek and therefore lacked social standing,
- Scythians, a cruel, warlike people from the north, and
- slaves, workers at the bottom of society.

Members of all of these groups became followers of Christ and joined the community of believers at Colosse. But their ethnic prejudices created problems, which Paul listed (Col. 3:8, 9). He gives these attitudes and behaviors blunt and unattractive names:

- anger,
- wrath,
- malice,
- blasphemy,
- filthy language, and
- lying.

Paul challenged this culturally mixed group to shed these attitudes and behaviors like old clothes and put on Christ instead. He might have been alluding to a first-century baptismal creed that reminded converts that they were joining a new family in Christ (see "We Are Family" at Gal. 3:28).

God's family has no place for prejudice, and no place for groups of one ethnicity only. Membership in His family calls for new ways of relating to others, with kindness, humility, meekness, forbearance, and forgiveness (Col. 3:12–17). Whenever we act on these ideals, we take a step toward transforming our church and culture.

More: *Paul often challenged new believers to set aside their old ways for a new life in Christ. For an expanded list of what our hearts should look like in this new life, see "New Creatures with New Character" at Gal. 5:22, 23.*

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Codes of Conduct for the Christian Worker

Col. 3:22–4:1

There is no shortage of biblical instruction for living out our faith at work. Paul and other New Testament writers offer guidelines to both supervisors and their subordinates for honoring Christ in the workplace.

FOR EMPLOYERS AND MANAGERS

Finance

- Pay workers fairly (1 Cor. 9:7–14; Col. 4:1).
- Don't fall in love with wealth (1 Tim. 6:6–10, 17, 18).

Work Relationships

- Aim for holiness in every business transaction (2 Cor. 7:1).
- Treat people kindly (Gal. 5:14, 15; Eph. 4:31, 32).
- Motivate employees with respect rather than threats (6:5–9).
- Evaluate yourself accurately (Rom. 12:3).

Communication

- Verify accusations (Matt. 18:15–35; 1 Tim. 5:19).
- Communicate graciously and truthfully (Col. 4:6).

Responsibility

- Fulfill your legal obligations (Rom. 13:6–8).
- Welcome accountability (1 Cor. 3:9–15).
- Care for the poor and weak (Rom. 12:13; Gal. 2:10).
- Maintain good work so that unexpected needs may be met (Titus 3:14).
- Practice contentment (Phil. 4:12).
- Care for your family and those who rely on you (1 Tim. 5:8).

Management

- Look to the long-term implications of your decisions (2 Pet. 3:8–13).
- Patiently help each employee strive for the best (1 Thess. 5:14, 15).
- Stay open to others' opinions (2 Cor. 5:16, 17; Philem. 10–14).

FOR EMPLOYEES AND WORKERS

Tasks

- Don't exit a situation rashly (1 Cor. 7:17–24).
- Put stress and trouble into perspective (2 Cor. 4:7–18).

Supervisors

- Respect authority (Rom. 13:1–8; 1 Thess. 5:12).
- Work wholeheartedly (Eph. 6:5–8).

- Give employers obedient, hard work (Col. 3:22–25; 1 Thess. 4:11, 12).
- Honor bosses whether or not they follow Christ (1 Tim. 6:1, 2).

Coworkers

- Develop an accurate self-understanding (Rom. 12:3).
- Acknowledge differences and accept the contributions of others (1 Cor. 12:1–8).
- Help others but carry your own load (Gal. 6:1–5).
- Learn to speak appropriately and sensitively (Col. 4:6).
- Treat others with respect (1 Tim. 5:1–3).
- Develop a reputation for good relationships (Titus 3:1, 2).

Responsibility

- Give all of yourself to God (Rom. 12:1).
- Develop the art of discernment in order to live responsibly (Eph. 5:15–18).
- Work as if working for God (1 Cor. 3:13; Col. 3:17).
- Don't let responsibilities overwhelm you (Phil. 4:6).
- Take responsibility for yourself (1 Thess. 4:11, 12; 2 Thess. 3:8, 9).
- Develop godly work habits (Titus 2:9, 10).

Finances

- Live frugally and do not steal (Eph. 4:28).
- Care for your family and those who rely on you (1 Tim. 5:8).

More: *Booker T. Washington was a man of faith who believed in the power of personal and professional integrity to sway hearts and minds. During the Civil Rights era, he said that the best way for African Americans to secure equal rights would be to demonstrate "industry, thrift, intelligence, and property." James Cash Penney was a Christian businessman who exhibited model integrity in the workplace.*

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The Lord's Employees

Col. 3:22–24

A significant percentage of people in the Roman empire were slaves. In the city of Rome, possibly half of the population lived in servitude. So it's likely that many early Christians were slaves. While some slaves were skilled artisans or educated workers, most did menial work or hard labor. All had limited rights, and their owners could legally beat or kill them without fear of punishment—the very epitome of a dead-end job. Yet slaves and their work mattered to God. In writing to these workers, Paul redefined their occupational status. They were more than slaves. They were the Lord's employees.

No matter what we do or who we work for, Christ is our real boss. He gives us work as a gift. He created us in His image to be workers, designing us with skills and abilities to accomplish His purposes. He has also sovereignly placed us in occupations where He wants us to do His work. Even if the world accords a job little respect, it still has value and dignity to Christ.

Yet even though Christ is our ultimate boss, He works through human supervisors. They may not act very Christlike. But in working for them, we ultimately work for Christ. So we should ask ourselves: Do we follow their instructions? Do we shirk responsibility when they're not around? Are we more interested in impressing them to gain approval and advancement than in getting the job done? How would our work ethic change if we saw Christ as our supervisor?

Christ asks us to put all of ourselves into our work. If we serve Him in our jobs, we have more reason than anyone to work with integrity and enthusiasm even when the work itself is unchallenging or unpleasant. Christ asks us to labor with dignity, always giving our very best, knowing we work for Him. He notices and rewards our good, faithful work.

More: *Slaves appear throughout the Bible. Read more about these important people in "Who You Serve" at Rom. 6:16. Find out about how being a coworker with God gives work dignity and value in "God the Creator" at Gen. 1:1–31 and "People at Work" at Ps. 8:6. Christ cares not only about what we do but how we do it. See "Your Workstyle" at Titus 2:9–11.*

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The Gift of an Ethnic Heritage
Col. 4:10, 11

Cultural traditions provide people with shared experiences and values that bind them together. As Paul concludes his letter to the Colossians, he mentions three men who shared his Jewish heritage: Aristarchus; Mark, the cousin of Barnabas; and Jesus who was called Justus. Paul says that these were the only Jews still working with him.

Even though Paul was the "apostle to the Gentiles" (Rom. 11:13), he still cherished his Jewish roots. No Gentile could fully appreciate what it meant to grow up within Judaism's traditions. But Aristarchus, Mark, and Justus could. No wonder Paul calls them "a comfort" to him (Col. 4:11).

God never asks us to reject our roots. We can embrace our cultural and ethnic heritage as a rich gift from Him no matter how our surrounding culture regards it. To be sure, we should not use our ethnicity to shut out other people (Gal. 3:28; Col. 3:11). But we also need not hide the background from which God has called us. We need never deny the strengths in a culture.

More: *We can embrace our cultural heritage by considering how God has used it to shape us. See "Researching Your Religious Roots" at Heb. 13:24. Several books of the Bible deal with the themes of cultural roots and spiritual heritage. See "Genealogies: Records of God's Grace" at 1 Chr. 1:29 and "Our Hebrew Heritage" at Heb. 1:1–3. Hudson Taylor led successful missionary work in China after he realized that if he demonstrated respect for the cultural heritage of the Chinese people, they would become much more willing to accept him into their community.*

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Colossians 1

a **1:2** NU-Text omits *and the Lord Jesus Christ.*
b **1:6** NU-Text and M-Text add *and growing.*
c **1:14** NU-Text and M-Text omit *through His blood.*
d **1:27** M-Text reads *who.*

Colossians 2

a **2:2** NU-Text omits *both of the Father and.*
b **2:7** NU-Text omits *in it.*
c **2:11** NU-Text omits *of the sins.*
d **2:18** NU-Text omits *not.*
e **2:20** NU-Text and M-Text omit *Therefore.*

Colossians 3

a **3:24** NU-Text omits *for.*

Colossians 4

a **4:8** NU-Text reads *you may know our circumstances and he may.*
b **4:12** NU-Text reads *fully assured.*
c **4:13** NU-Text reads *concern.*
d **4:15** NU-Text reads *Nympha . . . her house.*

Second only to Corinth as the commercial center of Greece, Thessalonica thrived as a free city under Rome allowed to levy its own taxes, mint its own coins, and appoint local magistrates.

Judging from his comments in this letter, the apostle Paul probably felt greater affection for the church at Thessalonica than for any other congregation (1 Thess. 2:7, 8, 11). The Christians there did more than just talk about the gospel—they acted on it, emulating what they had seen in Paul, Silas, and Timothy. The threesome had worked hard to demonstrate an exemplary lifestyle when they brought news about Jesus to the city (2:9–11; 2 Thess. 3:7–9). Their embodiment of Christ's message persuaded many Thessalonians to believe (Acts 17:1–4), and even the unpersuaded recognized a power in the messengers, calling them men who had "turned the world upside down" (17:6).

For a time the gospel did cause radical change in Thessalonica. But after the apostles left and things quieted down, the new believers were forced to learn a fundamental reality of the faith: lasting change takes work.

As the Thessalonian Christians matured amidst a city filled with immorality, greed, and idolatry, Paul held them accountable for long-term progress. He urged his readers to keep hope alive by reminding them of how he had faithfully worked among them (1 Thess. 2:9). They too should keep on working rather than allowing themselves to become weary of doing good (4:11; 5:12–14; 2 Thess. 3:6–13).

The work that Paul called the Thessalonians to achieve was the everyday work of making a living and maintaining a home—an outward day-to-day toil that would bring about inner work. As the Thessalonians went about their everyday responsibilities, the Lord was building their character, a "work of faith, labor of love, and patience of hope" (1 Thess. 1:3).

Both 1 and 2 Thessalonians assert that Paul is their author. He wrote both letters from Corinth (1:1; 2 Thess. 1:1; Acts 18:5). The first was produced shortly after he left Thessalonica following an uprising of Jews and local troublemakers (17:1–7). Timothy had stayed with the new congregation and brought Paul an encouraging report of the young church's steadfast faith (1 Thess. 3:6). Paul responded to this happy news by composing 1 Thessalonians around A.D. 51.

Key Verses in 1 Thessalonians

- "Remembering . . . your work of faith, labor of love, and patience of hope" (1 Thess. 1:3).
- "This is the will of God, your sanctification: that you should abstain from sexual immorality" (1 Thess. 4:3).
- "The Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord" (1 Thess. 4:16, 17).
- "Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you" (1 Thess. 5:16–18).
- "Do not quench the Spirit" (1 Thess. 5:19).

1 Thessalonians 1

Greeting

1 Paul, Silvanus, and Timothy,
To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace from God our Father and the Lord Jesus Christ.[a]

Their Good Example

2 We give thanks to God always for you all, making mention of you in our prayers,
3 remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father, *Work, Labor, and Patience*
4 knowing, beloved brethren, your election by God.
5 For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.
6 And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,
7 so that you became examples to all in Macedonia and Achaia who believe.
8 For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything.
9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from

idols to serve the living and true God,

10 and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

1 Thessalonians 2

Paul's Conduct

1For you yourselves know, brethren, that our coming to you
was not in vain.
2But even[a] after we had suffered before and were
spitefully treated at Philippi, as you know, we were bold in
our God to speak to you the gospel of God in much conflict.
3For our exhortation *did* not *come* from error or
uncleanness, nor *was it* in deceit.
4But as we have been approved by God to be entrusted
with the gospel, even so we speak, not as pleasing men, but
God who tests our hearts.
5For neither at any time did we use flattering words, as
you know, nor a cloak for covetousness—God *is* witness. *Be a Creditable Messenger*
6Nor did we seek glory from men, either from you or
from others, when we might have made demands as
apostles of Christ.
7But we were gentle among you, just as a nursing *mother*
cherishes her own children.
8So, affectionately longing for you, we were well pleased
to impart to you not only the gospel of God, but also our
own lives, because you had become dear to us.
9For you remember, brethren, our labor and toil; for
laboring night and day, that we might not be a burden to
any of you, we preached to you the gospel of God.
10You *are* witnesses, and God *also,* how devoutly and
justly and blamelessly we behaved ourselves among you
who believe;
11as you know how we exhorted, and comforted, and
charged[b] every one of you, as a father *does* his own

children,
12that you would walk worthy of God who calls you into His own kingdom and glory.

Their Conversion

13For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.
14For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans,
15who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men,
16forbidding us to speak to the Gentiles that they may be saved, so as always to fill up *the measure of* their sins; but wrath has come upon them to the uttermost.

Longing to See Them

17But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.
18Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.
19For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming?
20For you are our glory and joy.

1 Thessalonians 3

Concern for Their Faith

1 Therefore, when we could no longer endure it, we thought
it good to be left in Athens alone, *Stay Connected*
2 and sent Timothy, our brother and minister of God, and
our fellow laborer in the gospel of Christ, to establish you
and encourage you concerning your faith,
3 that no one should be shaken by these afflictions; for
you yourselves know that we are appointed to this.
4 For, in fact, we told you before when we were with you
that we would suffer tribulation, just as it happened, and
you know.
5 For this reason, when I could no longer endure it, I sent
to know your faith, lest by some means the tempter had
tempted you, and our labor might be in vain.

Encouraged by Timothy

6 But now that Timothy has come to us from you, and
brought us good news of your faith and love, and that you
always have good remembrance of us, greatly desiring to
see us, as we also *to see* you—
7 therefore, brethren, in all our affliction and distress we
were comforted concerning you by your faith.
8 For now we live, if you stand fast in the Lord.
9 For what thanks can we render to God for you, for all
the joy with which we rejoice for your sake before our God,
10 night and day praying exceedingly that we may see
your face and perfect what is lacking in your faith?

Prayer for the Church

11Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you.

12And may the Lord make you increase and abound in love to one another and to all, just as we *do* to you,

13so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

1 Thessalonians 4

Plea for Purity

1 Finally then, brethren, we urge and exhort in the Lord
Jesus that you should abound more and more, just as you
received from us how you ought to walk and to please God;
2 for you know what commandments we gave you through
the Lord Jesus.
3 For this is the will of God, your sanctification: that you
should abstain from sexual immorality;
4 that each of you should know how to possess his own
vessel in sanctification and honor,
5 not in passion of lust, like the Gentiles who do not know
God;
6 that no one should take advantage of and defraud his
brother in this matter, because the Lord *is* the avenger of
all such, as we also forewarned you and testified.
7 For God did not call us to uncleanness, but in holiness.
8 Therefore he who rejects *this* does not reject man, but
God, who has also given[a] us His Holy Spirit.

A Brotherly and Orderly Life

9 But concerning brotherly love you have no need that I
should write to you, for you yourselves are taught by God to
love one another;
10 and indeed you do so toward all the brethren who are
in all Macedonia. But we urge you, brethren, that you
increase more and more;
11 that you also aspire to lead a quiet life, to mind your
own business, and to work with your own hands, as we
commanded you, *Quiet Living*

12 that you may walk properly toward those who are
outside, and *that* you may lack nothing.

The Comfort of Christ's Coming

13 But I do not want you to be ignorant, brethren,
concerning those who have fallen asleep, lest you sorrow as
others who have no hope.
14 For if we believe that Jesus died and rose again, even
so God will bring with Him those who sleep in Jesus.[b]
15 For this we say to you by the word of the Lord, that we
who are alive *and* remain until the coming of the Lord will
by no means precede those who are asleep.
16 For the Lord Himself will descend from heaven with a
shout, with the voice of an archangel, and with the trumpet
of God. And the dead in Christ will rise first.
17 Then we who are alive *and* remain shall be caught up
together with them in the clouds to meet the Lord in the
air. And thus we shall always be with the Lord.
18 Therefore comfort one another with these words.

1 Thessalonians 5

The Day of the Lord

1 But concerning the times and the seasons, brethren, you
have no need that I should write to you.
2 For you yourselves know perfectly that the day of the
Lord so comes as a thief in the night.
3 For when they say, “Peace and safety!” then sudden
destruction comes upon them, as labor pains upon a
pregnant woman. And they shall not escape.
4 But you, brethren, are not in darkness, so that this Day
should overtake you as a thief.
5 You are all sons of light and sons of the day. We are not
of the night nor of darkness.
6 Therefore let us not sleep, as others *do,* but let us watch
and be sober.
7 For those who sleep, sleep at night, and those who get
drunk are drunk at night.
8 But let us who are of the day be sober, putting on the
breastplate of faith and love, and *as* a helmet the hope of
salvation.
9 For God did not appoint us to wrath, but to obtain
salvation through our Lord Jesus Christ,
10 who died for us, that whether we wake or sleep, we
should live together with Him.
11 Therefore comfort each other and edify one another,
just as you also are doing.

Various Exhortations

12 And we urge you, brethren, to recognize those who
labor among you, and are over you in the Lord and
admonish you,

13 and to esteem them very highly in love for their work's
sake. Be at peace among yourselves.
14 Now we exhort you, brethren, warn those who are
unruly, comfort the fainthearted, uphold the weak, be
patient with all. *Uphold the Weak*
15 See that no one renders evil for evil to anyone, but
always pursue what is good both for yourselves and for all.
16 Rejoice always,
17 pray without ceasing,
18 in everything give thanks; for this is the will of God in
Christ Jesus for you.
19 Do not quench the Spirit.
20 Do not despise prophecies.
21 Test all things; hold fast what is good.
22 Abstain from every form of evil.

Blessing and Admonition

23 Now may the God of peace Himself sanctify you
completely; and may your whole spirit, soul, and body be
preserved blameless at the coming of our Lord Jesus Christ.
24 He who calls you *is* faithful, who also will do *it*.
25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.
27 I charge you by the Lord that this epistle be read to all
the holy[a] brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

Work, Labor, and Patience

1 Thess. 1:3

We are quick to notice Paul's mention of faith, hope, and love—the trinity of Christian virtues. But we should not overlook the terms he attaches to them: *work* of faith, *labor* of love, and *patience* of hope. These words also matter deeply. Good results, both practical and spiritual, can only come from hard work, diligent labor, and steadfast patience. Hebrews 6:9–12 also highlights these values.

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Be a Creditable Messenger

1 Thess. 2:5

Paul perceived two dangers that threatened to compromise his credibility as Christ's messenger. The first was the use of "flattering words," or telling people what they wanted to hear.

The second was the use of faith as "a cloak for covetousness," or preaching Jesus from concealed motives, especially as a way to get rich. Such deceptions are unacceptable for anyone, and particularly for anyone who represents Christ.

Paul's integrity was based on his realization that God had entrusted him with the message of Jesus (1 Thess. 2:4). Spreading the gospel to the Gentiles was not a plan of his own making but a calling from God (Gal. 1:11–17). He aimed not to please people but to please the Lord.

Paul chose not to worry about his material comfort, much less covet what others had. He remained content in any circumstance (see "Finding Contentment" at Phil. 4:10–13). Yet Paul was not irresponsible or lazy.

The best way to counter modern culture's rampant cynicism toward religion is to present a credible and straightforward message about Christ. And the best way to achieve that is to let go of our worries about material things and focus our hearts on God's opinion and desires rather than anyone else's.

More: *For more on communicating the faith with integrity, see "A Code of Ethics for Christian Witness" at 2 Cor. 4:2.*

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Stay Connected

1 Thess. 3:1–10

Despite persistent efforts to present and defend the gospel in Athens, Paul met with an indifferent response from most Athenians (Acts 17:16–34). Unsurprisingly, his thoughts turned toward the Thessalonian Christians and their unusually deep connection to the gospel (1 Thess. 2:8; 2:17–3:1).

Anxious for news of his friends, Paul sent his associate Timothy north for a visit (3:2). The young man's report buoyed Paul's spirits. Even as the Athenians resisted Christ, the Thessalonians continued to seek God (3:6–10).

Paul's emotional honesty should remind us to acknowledge our troubles to our friends. Paul needed the Thessalonians' warm affection and the capable companionship of Timothy. Paul stayed connected to other Christians and counted on them for insight, encouragement, and support. He honored Christian community (Heb. 10:24, 25).

There are people all around us who feel unbearable stress and heartbreaking failure. Everyone needs encouragement, affirmation, and help staying focused on God's big picture. Take time today to give some encouragement and to get refreshed.

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Quiet Living
1 Thess. 4:11

Paul's exhortation to "lead a quiet life" seems wildly impossible in modern life. How can we ever find calm when technology constantly accelerates change and increases complexity . . . when we carry the world in our hands and anyone can trace our digital footprints . . . when a global economy makes everybody's business our own?

Our faith makes us able to meet the challenge of leading a quiet life. An important first step is Paul's command to work with our own hands. Paul's emphasis is not on "hands" but on "your own." God does not insist on manual labor but on self-sufficiency (see "A Command to Work" at 2 Thess. 3:6–12). And Paul was not objecting to busyness but to needless distraction.

We have to admit that we allow and even invite interruptions, and few investments will help us more than developing ways to set boundaries on intrusions—without disconnecting from relationships. In fact, the down time we gain should create space for more often connecting with family and neighbors, as well as for personal reflection and for conversation with God.

The main thrust of 1 Thessalonians 4:11 is to bring peace into our lives, freeing ourselves from unnecessary disturbances and conflicts (Rom. 12:18; Heb. 12:14). Minding our own business and working hard helps us live well with people outside the faith (1 Thess. 4:12). We live peaceably by avoiding quarrels and complaints (Col. 3:13), by refusing to take offense when others strike at us (Matt. 5:7–12), by not getting entangled in others' business (Prov. 6:1), and by humbly accepting the circumstances that God sends us for our good (Rom. 8:28; Phil. 4:11, 12).

More: *John Wesley advocated spiritual disciplines that would lead to the sort of life that Paul describes in his letters.*

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Uphold the Weak
1 Thess. 5:14

Paul begins to wrap up his letter to the Thessalonians with four exhortations:

1. The "unruly" need warning.
2. Those who are losing heart need encouragement.
3. Those who are weak need support.
4. And everyone needs patience.

Paul's third directive, "uphold the weak," concerns our compassion toward the destitute. Jesus is our model for compassion (see "Christ Became Poor" at 2 Cor. 8:8, 9). He even staked His credibility on His work among the poor (see "Evidence of God" at Matt. 11:2–6). Scripture repeatedly urges us to share at least some of our material wealth with people in need. It is the only Christlike response.

Paul hardly needed to challenge the Thessalonian believers to be generous. He knew by experience that despite their deep poverty they willingly gave "beyond their ability" (2 Cor. 8:3). And if the Thessalonians could give like that, we should too.

More: *For more on what Scripture says about our responsibility to the poor, see "I Have Not Coveted" at Acts 20:33–38. DeWitt Clinton saw his faith as not only relevant "to our destiny in the world to come" but also for "its influence on this world." As a ten-term mayor of New York, he promoted causes such as public education, public sanitation, and care for the poor.*

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1 Thessalonians 1

a **1:1** NU-Text omits *from God our Father and the Lord Jesus Christ.*

1 Thessalonians 2

a **2:2** NU-Text and M-Text omit *even.*
b **2:11** NU-Text and M-Text read *implored.*

1 Thessalonians 4

a **4:8** NU-Text reads *who also gives.*
b **4:14** Or *those who through Jesus sleep*

1 Thessalonians 5

a **5:27** NU-Text omits *holy.*

A healthy modern church might well resemble the congregation in Thessalonica. Of all the churches mentioned in the New Testament, the Thessalonian church best modeled how to carry out God's instructions as spoken through the apostles. News of their faith spread far and wide during the first century, impressing everyone who heard their story (1 Thess. 1:7–9). The Thessalonians engaged with their surroundings and were outspoken about their beliefs. Where the world lacked hope, they pointed to the hope that is found in Jesus.

But when hope fades, people lose heart, and doubts begin to grow. That decline might have been happening in Thessalonica, as evidenced by the congregation's increasing interest in the end times. Perhaps the people were impatient for reward or validation. Paul wrote 2 Thessalonians in response to their questions.

Paul had already told the Thessalonians that Christ's return would be sudden and unannounced, like "a thief in the night" (5:2). False teachers had twisted this truth and asserted that Jesus would be back within moments—or that He had already arrived. Some of the Thessalonian Christians apparently heard this teaching and quit their work to await Jesus' return. They wasted their days in idleness and lived off handouts.

Paul responded with a careful explanation of the events that will take place during the end times (2 Thess. 2:1–12). He described the rise of the Man of Sin (called the Antichrist in John's epistles), but he also explained how Christians should live as they look forward to the Second Coming. As in his first letter to the Thessalonians, Paul

urges his readers to serve God with a steadfast hope. “The Lord is faithful,” he declares (3:3). Therefore, His people should be faithful as well.

This letter speaks to Christians whose hope has faded, whose discipline has become lax, and whose trust has been crowded out by doubt. Two thousand years after the Thessalonians, we too are to keep working, stay faithful, and not lose hope. God will honor His commitments according to His perfect timing.

Paul wrote both 1 and 2 Thessalonians, listing himself, Silvanus and Timothy in the openings of the epistles (1 Thess. 1:1; 2 Thess. 1:1). He apparently signed 2 Thessalonians with his own hand (3:17). This second message followed soon after the first, which was written around A.D. 51.

Key Verses in 2 Thessalonians

- “The mystery of lawlessness is already at work. . . . And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming” (2 Thess. 2:7, 8).
- “If anyone will not work, neither shall he eat” (2 Thess. 3:10).
- “Do not grow weary in doing good” (2 Thess. 3:13).

2 Thessalonians 1

Greeting

1 Paul, Silvanus, and Timothy,
To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

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

God's Final Judgment and Glory

3 We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other,

Finishing Well

4 so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure,

5 *which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;

6 since *it is* a righteous thing with God to repay with tribulation those who trouble you,

7 and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe,[a] because our testimony among you was believed.

11 Therefore we also pray always for you that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness and the work of faith with power,

12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2

The Great Apostasy

1 Now, brethren, concerning the coming of our Lord Jesus
Christ and our gathering together to Him, we ask you, *Think Critically About What You Hear*

2 not to be soon shaken in mind or troubled, either by
spirit or by word or by letter, as if from us, as though the
day of Christ[a] had come.

3 Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man
of sin[b] is revealed, the son of perdition,

4 who opposes and exalts himself above all that is called
God or that is worshiped, so that he sits as God[c] in the
temple of God, showing himself that he is God.

5 Do you not remember that when I was still with you I
told you these things?

6 And now you know what is restraining, that he may be
revealed in his own time.

7 For the mystery of lawlessness is already at work; only
He[d] who now restrains *will do so* until He[e] is taken out of
the way.

8 And then the lawless one will be revealed, whom the
Lord will consume with the breath of His mouth and
destroy with the brightness of His coming.

9 The coming of the *lawless one* is according to the
working of Satan, with all power, signs, and lying wonders,

10 and with all unrighteous deception among those who
perish, because they did not receive the love of the truth,
that they might be saved.

11 And for this reason God will send them strong delusion,
that they should believe the lie,

12that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Stand Fast

13But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, *Father, Son, and Holy Spirit*

14to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

15Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

16Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace,

17comfort your hearts and establish you in every good word and work.

2 Thessalonians 3

Pray for Us

1 Finally, brethren, pray for us, that the word of the Lord
may run *swiftly* and be glorified, just as *it is* with you,
2 and that we may be delivered from unreasonable and
wicked men; for not all have faith.
3 But the Lord is faithful, who will establish you and guard
you from the evil one.
4 And we have confidence in the Lord concerning you,
both that you do and will do the things we command you.
5 Now may the Lord direct your hearts into the love of
God and into the patience of Christ.

Warning Against Idleness

6 But we command you, brethren, in the name of our Lord
Jesus Christ, that you withdraw from every brother who
walks disorderly and not according to the tradition which
he[a] received from us. *A Command to Work*
7 For you yourselves know how you ought to follow us, for
we were not disorderly among you;
8 nor did we eat anyone's bread free of charge, but
worked with labor and toil night and day, that we might not
be a burden to any of you,
9 not because we do not have authority, but to make
ourselves an example of how you should follow us.
10 For even when we were with you, we commanded you
this: If anyone will not work, neither shall he eat. *No Work = No Food*
11 For we hear that there are some who walk among you
in a disorderly manner, not working at all, but are

busybodies.

12 Now those who are such we command and exhort
through our Lord Jesus Christ that they work in quietness
and eat their own bread.

13 But *as for* you, brethren, do not grow weary *in* doing
good. *A Word for the Weary*

14 And if anyone does not obey our word in this epistle,
note that person and do not keep company with him, that
he may be ashamed.

15 Yet do not count *him* as an enemy, but admonish *him* as
a brother.

Benediction

16 Now may the Lord of peace Himself give you peace
always in every way. The Lord *be* with you all.

17 The salutation of Paul with my own hand, which is a
sign in every epistle; so I write.

18 The grace of our Lord Jesus Christ *be* with you all.
Amen.

Finishing Well
2 Thess. 1:3–12

At the time Paul composed this letter, the Christians in Thessalonica were facing increasing suffering (2 Thess. 1:4, 5). He encouraged them to look beyond their immediate troubles to Christ's return and the affirmation they would receive from Him at that time (1:6, 7).

The Lord would deal justly with their enemies (1:8, 9), and they would join their Savior in joy and praise (1:10). Paul expanded this theme in the next chapter as he explored the Thessalonians' current difficulties (2:1–12).

God calls us to finish our lives well by living according to enduring truths (2:15). He challenges us to stay faithful to the end in the way we manage our experiences here and now, whether good or bad. He will always show us what to do and how to do it.

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Think Critically About What You Hear
2 Thess. 2:1–12

Like many people in the modern world, the Christians at Thessalonica were agitated by urgent warnings about the future (2 Thess. 2:1, 2). False teachers exploited people's curiosities and anxieties, feeding on their brightest hopes and darkest fears about Christ's return (2:3; 1 Thess. 5:2–5).

Paul responded by appealing to the Thessalonians' reason, urging them to think critically about what they heard and test it against the clear teaching he had already given them (2 Thess. 2:3–12, 15). He clarified that Jesus had not—and would not—return until the unveiling of the Man of Sin (2:3). This embodiment of evil would

exalt himself as God and set himself up in the temple to be worshiped (2:4).

We still need to "stand fast and hold the traditions which [we] were taught" (2:15): the truths of God's Word. By acting on our real-world responsibilities, we push aside fearful speculations about the events of the Lord's return (3:6–13).

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Father, Son, and Holy Spirit

2 Thess. 2:13–17

The concept of the Trinity is essential to Christianity. But the Bible assumes a triune God rather than trying to prove the nature of His being. It simply presents the reality that there is one God who exists in three Persons—Father, Son, and Holy Spirit. Paul sought to enrich his readers' understanding of their new life in Christ by explaining how each Person of the Godhead works on our behalf:

- The Father selects us for salvation, loves us, and gives us consolation and hope.
- The Son shows us how to be human, shares His glory with us, and offers comfort because He really has been there.
- The Spirit purifies ("sanctifies") us and guides the expression of our faith.

We have a powerful, caring, active God who works on our behalf. The first-century Christians at Thessalonica would have instantly noticed a contrast between the one true God and the many gods of Greek and Roman cultures, who were often frivolous, capricious, and terribly self-absorbed.

When people in our own lives reduce God to a vague feeling or energy or higher power, we can be assured that they are wrong; our God is infinitely more powerful and personal. The doctrine of the Trinity may be difficult to understand, but for now we see the world as it truly is as in a dim mirror (1 Cor. 13:12). We can obey what we know clearly and not dwell on things that remain cloudy. All things will one day be revealed. In the meantime we can know that Father,

Son, and Holy Spirit all work for the same purposes. We need not try to divide them.

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A Command to Work

2 Thess. 3:6–12

Taking responsibility for meeting our own material needs and those of our family is, for some, not an obvious obligation. But God commands each of us to take up this challenge. He created a world of resources for us to accomplish this task, and He gives us the authority, strength, and skills we need to earn our living.

There are times when grown children must care for parents or grandparents (Mark 7:9–13; 1 Tim. 5:4). There are also times when the church must assume responsibility for people in need. But the Bible makes it clear that responsibility always starts with individuals.

In 1 Thessalonians 4:12, Paul explained the reasons for this command: 1) Christians who beg, borrow unnecessarily, or steal discredit Christ and the church, and 2) God does not want His children to lack what they need. He calls us not to poverty but to adequacy. Work is His means of fulfilling our needs.

More: *God takes our work seriously. See "People at Work" at Ps. 8:6.*

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No Work = No Food

2 Thess. 3:10

Apparently some Thessalonians who anticipated the Lord's immediate return quit their jobs and spent their days idly waiting for the end times to begin. Paul responded by declaring that those who would not work should not eat.

If these Macedonian Christians were the same ones Paul mentioned in 2 Corinthians 8:2, they would have struggled to make a living under the best of circumstances. When jobs are too few or pay too little, it is common for some to grow discouraged and give up trying to find employment. But we have been created to work (Gen. 2:15) and called to persevere in the face of life's obstacles (Rom. 5:3, 4).

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A Word for the Weary

2 Thess. 3:13

Paul's words in 2 Thessalonians 3:13 speak to us when we are worn out from doing good and from the troubles of this very bent world. The apostle reminds us that God never forgets us. We are the object of His attention and love. He sees the good that we do when no one else is around, and He will never forget our efforts.

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2 Thessalonians 1

a **1:10** NU-Text and M-Text read *have believed.*

2 Thessalonians 2

a **2:2** NU-Text reads *the Lord.*
b **2:3** NU-Text reads *lawlessness.*
c **2:4** NU-Text omits *as God.*
d **2:7** Or *he*
e **2:7** Or *he*

2 Thessalonians 3

a **3:6** NU-Text and M-Text read *they.*

As we read Paul's words in 1 and 2 Timothy, we feel his heart reaching out to the new Christians at Ephesus, a city where he had invested much time and hard work to establish a community of faith (Acts 19:1–20:1), and to Timothy, the young pastor to the Ephesians. Paul envisioned the flock and its shepherd growing to full maturity together, and the messages he wrote to Timothy serve as manuals for ecclesiastical organization that still guide churches today. Paul's first letter emphasizes the life of the congregation, and his second letter dwells on the life of the pastor.

Paul's instruction was necessary in part because of the gospel's success at Ephesus. The city's Christian community had grown substantially over the years and was influencing other cities throughout Asia Minor (see "The New Testament Church" at Eph. 1:1). The large, diverse congregation struggled internally with issues of unity and doctrinal purity, and externally with an unbelieving and sometimes hostile environment.

Paul saw Timothy as a key human factor in the success or failure of the Ephesian church. Although Timothy was relatively young and untested in his role as a solo pastor, Paul believed that careful coaching would draw out Timothy's God-given gifts (2 Tim. 1:6). The apostle encouraged Timothy to push past his natural timidity and rely on God for the power, love, and wisdom he needed (1:7).

Paul's confidence was based on both God's trustworthy support and the potential he saw in his young protégé during their work together. Paul called Timothy his

“beloved and faithful son in the Lord” (1 Cor. 4:17) and his “true son in the faith” (1 Tim. 1:2). He knew Timothy’s single-minded commitment to the Lord. Paul once told the Philippians that no one could care for them so well as his young friend (Phil. 2:19–21).

Other leaders paid more attention to their own affairs than what mattered to Christ—but not Timothy: “You know his proven character,” Paul wrote, “that as a son with his father he served with me in the gospel” (2:22). As Paul’s apprentice, Timothy had traveled widely and worked among Christians in Greece, Macedonia, and Asia Minor. He also participated in sending six New Testament letters (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1).

The two epistles addressed to Timothy bear Paul’s usual greeting, and throughout history the church has generally agreed that Paul is indeed their author. This view is supported by the close, personal tone of these letters, which reflects the keen friendship that is known to have existed between Timothy and Paul (1 Tim. 1:2, 18; 6:20; 2 Tim. 1:2, 4, 5; 2:2). The first letter was written from Macedonia, probably late in Paul’s life.

Key Verses in 1 Timothy

- “Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen” (1 Tim. 1:17).
- “There is one God and one Mediator between God and men, the Man Christ Jesus” (1 Tim. 2:5).
- “Bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come” (1 Tim. 4:8).

- “Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (1 Tim. 4:12).
- “The love of money is a root of all kinds of evil” (1 Tim. 6:10).

1 Timothy 1

Greeting

1 Paul, an apostle of Jesus Christ, by the commandment of
God our Savior and the Lord Jesus Christ, our hope,
2 To Timothy, a true son in the faith:

> Grace, mercy, *and* peace from God our Father
> and Jesus Christ our Lord.

No Other Doctrine

3 As I urged you when I went into Macedonia—remain in
Ephesus that you may charge some that they teach no
other doctrine, *Questions for Sorting Out Truth*
4 nor give heed to fables and endless genealogies, which
cause disputes rather than godly edification which is in
faith.
5 Now the purpose of the commandment is love from a
pure heart, *from* a good conscience, and *from* sincere faith,
6 from which some, having strayed, have turned aside to
idle talk,
7 desiring to be teachers of the law, understanding neither
what they say nor the things which they affirm.
8 But we know that the law *is* good if one uses it lawfully,
9 knowing this: that the law is not made for a righteous
person, but for *the* lawless and insubordinate, for *the*
ungodly and for sinners, for *the* unholy and profane, for
murderers of fathers and murderers of mothers, for
manslayers,
10 for fornicators, for sodomites, for kidnappers, for liars,
for perjurers, and if there is any other thing that is contrary
to sound doctrine,

11according to the glorious gospel of the blessed God
which was committed to my trust.

Glory to God for His Grace

12And I thank Christ Jesus our Lord who has enabled me,
because He counted me faithful, putting *me* into the
ministry,
13although I was formerly a blasphemer, a persecutor,
and an insolent man; but I obtained mercy because I did *it*
ignorantly in unbelief.
14And the grace of our Lord was exceedingly abundant,
with faith and love which are in Christ Jesus.
15This *is* a faithful saying and worthy of all acceptance,
that Christ Jesus came into the world to save sinners, of
whom I am chief.
16However, for this reason I obtained mercy, that in me
first Jesus Christ might show all longsuffering, as a pattern
to those who are going to believe on Him for everlasting
life.
17Now to the King eternal, immortal, invisible, to God
who alone is wise,[a] *be* honor and glory forever and ever.
Amen.

Fight the Good Fight

18This charge I commit to you, son Timothy, according to
the prophecies previously made concerning you, that by
them you may wage the good warfare,
19having faith and a good conscience, which some having
rejected, concerning the faith have suffered shipwreck,
20of whom are Hymenaeus and Alexander, whom I
delivered to Satan that they may learn not to blaspheme.

1 Timothy 2

Pray for All Men

1 Therefore I exhort first of all that supplications, prayers,
intercessions, *and* giving of thanks be made for all men,
2 for kings and all who are in authority, that we may lead
a quiet and peaceable life in all godliness and reverence.
3 For this *is* good and acceptable in the sight of God our
Savior,
4 who desires all men to be saved and to come to the
knowledge of the truth.
5 For *there is* one God and one Mediator between God and
men, *the* Man Christ Jesus,
6 who gave Himself a ransom for all, to be testified in due
time,
7 for which I was appointed a preacher and an apostle—I
am speaking the truth in Christ[a] *and* not lying—a teacher of
the Gentiles in faith and truth.

Men and Women in the Church

8 I desire therefore that the men pray everywhere, lifting
up holy hands, without wrath and doubting; *Structuring the Church*

Ways to Worship

9 in like manner also, that the women adorn themselves in
modest apparel, with propriety and moderation, not with
braided hair or gold or pearls or costly clothing,
10 but, which is proper for women professing godliness,
with good works.
11 Let a woman learn in silence with all submission.
12 And I do not permit a woman to teach or to have
authority over a man, but to be in silence.

13 For Adam was formed first, then Eve. *The Legacy of Eve*

14 And Adam was not deceived, but the woman being deceived, fell into transgression.

15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

1 Timothy 3

Qualifications of Overseers

1This *is* a faithful saying: If a man desires the position of a bishop,[a] he desires a good work. *Qualifications for Leadership*

2A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

3not given to wine, not violent, not greedy for money,[b] but gentle, not quarrelsome, not covetous;

4one who rules his own house well, having *his* children in submission with all reverence

5(for if a man does not know how to rule his own house, how will he take care of the church of God?);

6not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.

7Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

Qualifications of Deacons

8Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money,

9holding the mystery of the faith with a pure conscience.

10But let these also first be tested; then let them serve as deacons, being *found* blameless.

11Likewise, *their* wives *must be* reverent, not slanderers, temperate, faithful in all things.

12Let deacons be the husbands of one wife, ruling *their* children and their own houses well.

13For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

The Great Mystery

14These things I write to you, though I hope to come to you shortly;
15but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.
16And without controversy great is the mystery of godliness:

God[c] was manifested in the flesh,
Justified in the Spirit,
Seen by angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.

1 Timothy 4

The Great Apostasy

1 Now the Spirit expressly says that in latter times some will
depart from the faith, giving heed to deceiving spirits and
doctrines of demons, *The Wisdom of Experience*
2 speaking lies in hypocrisy, having their own conscience
seared with a hot iron,
3 forbidding to marry, *and commanding* to abstain from
foods which God created to be received with thanksgiving
by those who believe and know the truth.
4 For every creature of God *is* good, and nothing is to be
refused if it is received with thanksgiving;
5 for it is sanctified by the word of God and prayer.

A Good Servant of Jesus Christ

6 If you instruct the brethren in these things, you will be a
good minister of Jesus Christ, nourished in the words of
faith and of the good doctrine which you have carefully
followed.
7 But reject profane and old wives' fables, and exercise
yourself toward godliness.
8 For bodily exercise profits a little, but godliness is
profitable for all things, having promise of the life that now
is and of that which is to come.
9 This *is* a faithful saying and worthy of all acceptance.
10 For to this *end* we both labor and suffer reproach,[a]
because we trust in the living God, who is *the* Savior of all
men, especially of those who believe.
11 These things command and teach.

Take Heed to Your Ministry

12Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit,[b] in faith, in purity.

13Till I come, give attention to reading, to exhortation, to doctrine.

14Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

15Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

16Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

1 Timothy 5

Treatment of Church Members

1 Do not rebuke an older man, but exhort *him* as a father,
younger men as brothers,
2 older women as mothers, younger women as sisters,
with all purity.

Honor True Widows

3 Honor widows who are really widows. *Widows* *Effective Care for the Needy*
4 But if any widow has children or grandchildren, let them
first learn to show piety at home and to repay their parents;
for this is good and[a] acceptable before God.
5 Now she who is really a widow, and left alone, trusts in
God and continues in supplications and prayers night and
day.
6 But she who lives in pleasure is dead while she lives.
7 And these things command, that they may be blameless.
8 But if anyone does not provide for his own, and
especially for those of his household, he has denied the
faith and is worse than an unbeliever.
9 Do not let a widow under sixty years old be taken into
the number, *and not unless* she has been the wife of one
man,
10 well reported for good works: if she has brought up
children, if she has lodged strangers, if she has washed the
saints' feet, if she has relieved the afflicted, if she has
diligently followed every good work.
11 But refuse *the* younger widows; for when they have
begun to grow wanton against Christ, they desire to marry,

12 having condemnation because they have cast off their
first faith.
13 And besides they learn *to be* idle, wandering about
from house to house, and not only idle but also gossips and
busybodies, saying things which they ought not.
14 Therefore I desire that *the* younger *widows* marry, bear
children, manage the house, give no opportunity to the
adversary to speak reproachfully.
15 For some have already turned aside after Satan.
16 If any believing man or[b] woman has widows, let them
relieve them, and do not let the church be burdened, that it
may relieve those who are really widows.

Honor the Elders

17 Let the elders who rule well be counted worthy of
double honor, especially those who labor in the word and
doctrine.
18 For the Scripture says, *"You shall not muzzle an ox
while it treads out the grain,"*[c] and, "The laborer *is* worthy
of his wages."[d]
19 Do not receive an accusation against an elder except
from two or three witnesses.
20 Those who are sinning rebuke in the presence of all,
that the rest also may fear.
21 I charge *you* before God and the Lord Jesus Christ and
the elect angels that you observe these things without
prejudice, doing nothing with partiality.
22 Do not lay hands on anyone hastily, nor share in other
people's sins; keep yourself pure.
23 No longer drink only water, but use a little wine for
your stomach's sake and your frequent infirmities.
24 Some men's sins are clearly evident, preceding *them* to
judgment, but those of some *men* follow later.

[25]Likewise, the good works *of some* are clearly evident, and those that are otherwise cannot be hidden.

1 Timothy 6

Honor Masters

1 Let as many bondservants as are under the yoke count
their own masters worthy of all honor, so that the name of
God and *His* doctrine may not be blasphemed.
2 And those who have believing masters, let them not
despise *them* because they are brethren, but rather serve
them because those who are benefited are believers and
beloved. Teach and exhort these things.

Error and Greed

3 If anyone teaches otherwise and does not consent to
wholesome words, *even* the words of our Lord Jesus Christ,
and to the doctrine which accords with godliness, *Giving to Get*
4 he is proud, knowing nothing, but is obsessed with
disputes and arguments over words, from which come envy,
strife, reviling, evil suspicions,
5 useless wranglings[a] of men of corrupt minds and
destitute of the truth, who suppose that godliness is a
means of gain. From such withdraw yourself.[b]
6 Now godliness with contentment is great gain. *Christians and Money*
7 For we brought nothing into *this* world, *and it is* certain[c]
we can carry nothing out.
8 And having food and clothing, with these we shall be
content.
9 But those who desire to be rich fall into temptation and
a snare, and *into* many foolish and harmful lusts which
drown men in destruction and perdition.
10 For the love of money is a root of all *kinds of* evil, for
which some have strayed from the faith in their greediness,

and pierced themselves through with many sorrows.

The Good Confession

11But you, O man of God, flee these things and pursue
righteousness, godliness, faith, love, patience, gentleness.
12Fight the good fight of faith, lay hold on eternal life, to
which you were also called and have confessed the good
confession in the presence of many witnesses.
13I urge you in the sight of God who gives life to all
things, and *before* Christ Jesus who witnessed the good
confession before Pontius Pilate,
14that you keep *this* commandment without spot,
blameless until our Lord Jesus Christ's appearing,
15which He will manifest in His own time, *He who is* the
blessed and only Potentate, the King of kings and Lord of
lords,
16who alone has immortality, dwelling in unapproachable
light, whom no man has seen or can see, to whom *be* honor
and everlasting power. Amen.

Instructions to the Rich

17Command those who are rich in this present age not to
be haughty, nor to trust in uncertain riches but in the living
God, who gives us richly all things to enjoy.
18*Let them* do good, that they be rich in good works,
ready to give, willing to share,
19storing up for themselves a good foundation for the
time to come, that they may lay hold on eternal life.

Guard the Faith

20O Timothy! Guard what was committed to your trust,
avoiding the profane *and* idle babblings and contradictions
of what is falsely called knowledge—

[21]by professing it some have strayed concerning the faith. Grace *be* with you. Amen.

Questions for Sorting Out Truth

1 Tim. 1:3–20

Skepticism is wise when people make claims, spoken or unspoken, that they are God's special messengers. Paul warned young Timothy about deceptive teachers passing off false doctrines, myths, and endless genealogies (1 Tim. 1:3, 4). Here and elsewhere, the apostle gave guidelines for testing what people say about doctrine and practical issues of faith:

- Do the teachers call their listeners to authentic Christian love (1:5)?
- Are they self-centered, using their teaching to further their own ambitions (1:6, 7)?
- Does their message promote righteous behavior and high moral standards (1:8–10)?
- Has their relationship with Christ resulted in their own radical change for the better (1:12–14)?
- Do they humbly give credit to God for what they have received (1:15–17)?
- Do they consciously build on the wisdom of their predecessors (1:18–20)?

These guidelines are still relevant today, and we should continue to measure teachers against them. Some people dismiss anything that questions, doubts, or second-guesses people who claim to be spiritual authorities; but Scripture pushes us to carefully evaluate any teaching so that we can separate falsehoods from God's reliable and enduring truth.

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Structuring the Church

1 Tim. 2:8–15

Ephesus was in many ways the church as God meant it to be. But the movement that began in a synagogue (Acts 19:8–10) and caused a riot (19:21–41) had grown to the point where it needed organizational structure in order to peaceably deal with growing conflict.

- The church attracted teachers who contradicted the gospel taught by Paul and Timothy, so it needed a clear statement of faith that could be regularly defended (1 Tim. 1:3, 4, 18–20; 4:1–16).
- The message of Christ had impacted Ephesian businesses, so the church needed to consider its role in the public sphere (2:1–7).
- The worship service needed order (2:8–15).
- Standards were necessary to appoint leaders (3:1–16) and hold them accountable (5:17–25).
- As members aged, there were more and more widows to look after, so the church needed to establish criteria for determining who should receive help (5:3–16).
- Masters and slaves, rich and poor, joined the church, so the gathering needed guidelines regarding income and lifestyle (6:1–19).

These realities should teach us that institutional structure is not the enemy of God's work. God Himself planned, and He taught us to plan. Many of the simplest ministries need organization to function well—or they won't function at all.

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Ways to Worship

1 Tim. 2:8–15

Christians who had grown up in pagan religions needed to completely rework their behavior in worship. So Paul guided the men and women of the Ephesian church into new habits.

Ephesus (see the city's profile at Eph. 1:1; see also the introduction to Ephesians) was world-renowned for its magnificent Temple of Artemis. Pagan cults flourished alongside occult practices. In fact, books with magic recipes came to be known as "Ephesian books."

Despite this environment, the community of Christian believers grew rapidly (see "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41). Yet some new Christians imported their old styles of worship into the church and began teaching other doctrines (1 Tim. 1:3–7).

So Paul laid out the correct way to worship. The men were apparently prone to anger; they needed to stop bickering and start praying (2:8). Women were apparently caught up in clothing, jewelry, and hairstyles; they needed to focus on godliness and good works (2:9, 10). Some were apparently disruptive; they needed to practice restraint (2:11). Women likely participated in prayer and other expressive elements of worship (1 Cor. 11:5; Eph. 5:19), so we can surmise that Paul was prescribing not their total silence but "quiet" (as the word is translated in 2 Thess. 3:12) demeanor similar to the calm, prayerful behavior he prescribed for men (1 Tim. 2:8).

As Christ's message attracts people from a wide and sometimes wild variety of backgrounds, some followers will need to find new ways to worship. On the other hand, many different styles of worship can be pleasing to God. The important thing is that they meet biblical guidelines and are practiced with a sincere heart.

More: *Christians owe much of their perspective on worship to the Old Testament. For more on parallels between Israelite and Christian understandings of worship, see "A Habit of Worship" at Num. 28:2.*

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The Legacy of Eve

1 Tim. 2:13, 14

When Paul wrote that Eve "fell into transgression," he was illustrating how easily we succumb to temptation and sin—and suffer

catastrophic results. Yet Paul explicitly stateed that "Adam was not deceived," but Eve was, causing some to wonder if the apostle meant to make a statement about women in general.

But it's possible that Paul used Eve to make a point not about all women but about the women in the church at Ephesus.

Few first-century women were formally educated. In Greece, they led isolated lives at home and rarely engaged in public events or dialogue. Most of their learning was secondhand, which made them easy targets for deception, which might explain Paul's hesitation to allow Ephesian women to teach. He wanted them to avoid the mistake committed by Eve, who helped bring sin into the world by falling for the serpent's lies.

More: *See Eve's profile at Gen. 3:20. John Milton explored the story of Adam and Eve in his epic poem* Paradise Lost.

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Qualifications for Leadership

1 Tim. 3:1–13

When Paul outlines the qualifications for leadership within the church, every checkpoint has to do with character.

God seems far more concerned with personal integrity than with education, eloquence, or personal charisma. Without question, the standards are high. But that does not imply that church leaders necessarily have better character than any other Christian. God calls all of us to these same measures of Christlikeness.

The point is not to create a class of spiritual elites but to urge the church to select leaders from among people who exhibit the fruit of the Spirit (1 Tim. 1:3–13; Gal. 5:22, 23).

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The Wisdom of Experience
1 Tim. 4:1–16

Timothy was young and relatively untested as Paul's apprentice. His pastorate in Ephesus was his first solo assignment, so Paul equipped him with some valuable wisdom.

- Tough times come as no surprise in a broken world (1 Tim. 4:1–3).
- God's gifts are meant to be accepted with thanksgiving (4:4, 5).
- Truth is for sharing (4:6).
- Falsehoods are unworthy of attention (4:7).
- We should seek truth and make it our trademark (4:8–11).
- We can overcome skepticism with love, uplifting conversation, and purity (4:12).
- Skills improve with exercise (4:13, 14).

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Widows
1 Tim. 5:3

Several dynamics in ancient societies combined to create large numbers of widows. Women were pressured to marry in their early teens, but the same pressure did not apply to men, and most men delayed marriage into their twenties and thirties because of the responsibilities that marriage incurred. The age disparity between husbands and wives—along with disease, wars, and other factors—made for many widows.

Jews regarded widows as a community responsibility (Deut. 24:19–21; see also "Protect the Widows and Orphans" at Ex. 22:22–24). A man who had a deceased brother would take his brother's widow as a wife to father an heir for his brother if no other male heirs had been born (Deut. 25:5). Widows who did not remarry were supported by family members or left to manage on their own as best they could. In many cases widows resorted to begging, prostitution, or slavery in order to survive.

Paul and other early church leaders refused to tolerate that possibility in the Christian community. Paul outlined clear instructions on caring for widows, knowing that conflict had surfaced in the Jerusalem church over ethnic tensions and providing equitably for widows (Acts 6:1–7).

Today, the care of widows who lack savings or adequate family support is often left to government or nonprofit agencies. But that is no reason why Christ's followers cannot step in and take up the responsibility, or at least supplement widows' care either financially or in other ways, such as running errands or visiting them. Widows and widowers are people who have experienced great loss. We can often bring great joy to their lives just by showing our care.

More: *Widows who met Jesus found Him responsive to their needs. He offered hope (Luke 7:11–15) and frequently referred to them in lessons on depending on God and the need for justice (Mark 12:41–44; Luke 18:1–8; 21:1–4). Pandita Ramabai fought for social justice for widows and other destitute women in her home country of India.*

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Effective Care for the Needy

1 Tim. 5:3–16

Christ-followers have the potential to be among the world's most effective agents of social service. We possess Christ as our perfect example. We can count on congregational structure, community life, and pooled resources. And we can learn from the model of the early church, which standardized systematic, ongoing care (1 Tim. 5:3–22).

The principles that Paul laid out for Timothy and his congregation can help shape how we show care today.

- Care was ongoing for people "taken into the number" (5:9)—put on a list of regular recipients of support. The church presumably provided short-term aid to people who needed help until they could become self-sufficient. But the church

did not give handouts to people who simply refused to support themselves by working (2 Thess. 3:10).

- The care was for "widows who are really widows" (1 Tim. 5:3). The Old Testament defined a widow as a woman who lacked outside support and therefore relied on the community's protection (Ex. 22:22–24; Deut. 14:28, 29; 24:17–22; 26:12, 13). If a widow had able-bodied children or grandchildren, she was to turn to them rather than to the church for provision (1 Tim. 5:4).
- A widow who was "taken into the number" incurred responsibilities to remain eligible for the church's charity. She needed to be frugal so that no one could criticize her extravagant lifestyle or the community that supported her (5:6, 7). She needed to meet specific criteria regarding her earlier life and character (5:9, 10). The point was not to exclude widows but to ensure that they respected and served their supporters in every way they could.
- Younger widows were expected to remarry and—as was common for that day—bear children who presumably would care for their parents in old age. The church chose not to offer long-term support to widows with other options of support, to avoid contributing to immorality, laziness, or gossip (5:11–14).

These instructions mirror principles of systematic aid detailed elsewhere in Scripture. Paul instructed the Corinthians, for example, to financially support only the truly poor (see "Who Are the Poor?" at 2 Cor. 9:9, 10). The aim of providing care is always to offer enough aid for survival and good health. It is not to give anyone a free ride, much less an extravagant lifestyle (8:13–15; 1 Tim. 6:6–10).

While 1 Timothy 5 specifically addresses caring for widows, its principles apply to a broad range of human need. This and other biblical texts provide a framework to effectively render care in a way that honors Christ and delivers real help to needy people.

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Giving to Get

1 Tim. 6:3–6

A salesperson loses a major deal because she refuses to deceive a customer—should she expect God to bless her integrity with a bigger sale in the future?

A builder gathers a circle of people to pray for him to land a contract—should he anticipate that God will give him the job?

A couple gives a double tithe to their church—should they expect God to supply them with more money?

Some preach that God rewards godliness with material blessings, a teaching the apostle Paul calls "destitute of the truth." This "prosperity theology" or "giving to get" mentality denies biblical teaching on at least three levels:

1. *It encourages corrupt motives*. God wants us to seek Him for His own sake, not for a payoff of financial gain or physical well-being. A closer relationship to God is the reward of obedience (John 14:15–18, 21–23). The Lord wants us to be content with what He gives us, not greedy for more (1 Tim. 6:6).
2. *It misinterprets God's deepest concerns for us*. If God thinks that abundant material benefits are in our best interest, then we can trust Him to supply them. But God loves us too much to destroy us with what we don't need or can't handle.
3. *It misrepresents God's promises*. The Old Testament records ample promises made by God about material prosperity and blessing. But most of those benefits were offered to the nation of Israel rather than individuals.

God always offers His promises to those who truly love Him, seek His will, and obey Him with a pure heart. The Lord Himself should always be the end we seek, and any material benefits we may enjoy are simply side benefits.

It is true that God designed certain moral laws to benefit anyone who adheres to them. For example, paying taxes will make us avoid the punishment and public censure that result from nonpayment. In this sense, it pays to obey the law. But we should not expect extra blessings for doing what God requires us to do (Luke 17:7–10). The satisfaction of doing the right thing is reward enough.

More: *As we read God's promises in the Old Testament to enrich Israel, there are important qualifications we must keep in mind. See "Success and Prosperity" at Josh. 1:8.*

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Christians and Money
1 Tim. 6:6–19

Paul ridicules the idea that God dispenses wealth in response to our obedience (1 Tim. 6:5). That notion launches him into a discussion of money worth careful study. He addresses three categories of people: those who want to get rich (6:6–10), those who want to honor God (6:11–16), and those who are already rich and want to honor God (6:17–19).

Those Who Want to Get Rich

Paul's loud warning against "the love of money" (6:10) has been misinterpreted from the moment he wrote it. He does not say that money *itself* is evil (nor does any other scripture). He never claims that money is *the* fundamental cause of evil or that money somehow lies behind *every* evil. Instead, the *love* of money (something inside people, not money) can be *a* root (not the only root) of all *kinds* of evil (not all evil).

But don't let those qualifications soften the blow: people who love money are vulnerable to all kinds of harm, including wandering away from the faith (see "Everyday Idolatry" at Col. 3:5). That danger alone should be enough to deter us from greed. Jesus gave the same unambiguous command, warning us to guard against our own insatiable appetites (see "Guard Against Greed" at Luke 12:15).

Paul says that the alternative to covetousness is contentment (1 Tim. 6:6–8). But his description of contentment—being satisfied with food and clothing—sounds akin to poverty to most modern readers. He reminds us of the defining line between our wants and our actual needs. Do we have food, clothing, and shelter adequate to survive where we live? If we possess these, we should be content. If not, we truly are destitute and can appeal to the charity of others. Scripture's definition of poverty is not a below-average income but an income *so* below average that one's very survival is threatened (see "Who Are the Poor?" at 2 Cor. 9:9, 10).

We might wonder if it is possible in our society to be happy with only the basics. But Paul knew what he was talking about. His prominence in the Jewish community and his Roman citizenship gave him firsthand experience with wealth and privilege. Yet his ministry caused him extraordinary hardships. Through it all he

learned the secret of being content, and it was not money (see "Finding Contentment" at Phil. 4:10–13).

Those Who Want to Honor God

Paul's example was especially important to Timothy. The apostle challenged the young pastor to value character over wealth (1 Tim. 6:11), and his words apply to anyone who wants to honor God. Every Christian should guard against greed (see "Qualifications for Leadership" at 1 Tim. 3:1–13). One of Paul's main strategies for combating rampant materialism was to earn his living as a tentmaker rather than live off the generosity of others (see "I Have Not Coveted" at Acts 20:33–38).

Those Who Are Already Rich and Want to Honor God

Ephesus was extraordinarily prosperous. The city's tourism industry brought in so much revenue that the city's leaders opened the first world bank. Paul had penetrated this thriving economic zone with the gospel (see "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41), and Timothy's church apparently included members who were quite wealthy.

Paul taught that wealthy people who want to honor God should start by examining their attitudes. Money has an almost irresistible power to create feelings of pride, superiority, and self-sufficiency (1 Tim. 6:17). People of means must learn to look beyond their money to God, the real source of wealth.

But attitude is only half the battle. Sooner or later rich Christians need to consciously and decisively act with their wealth. They need to put it in play as a means to serve God and others (6:18).

Earthly Treasure v. Heavenly Treasure

As we consider these challenging teachings, God can make us aware of our deepest desires. If we want to be rich rather than righteous, then we should be aware that our longing for wealth can lead to dangers—even to death.

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1 Timothy 1

a **1:17** NU-Text reads *to the only God.*

1 Timothy 2

a **2:7** NU-Text omits *in Christ.*

1 Timothy 3

a **3:1** Literally *overseer*
b **3:3** NU-Text omits *not greedy for money.*
c **3:16** NU-Text reads *Who.*

1 Timothy 4

a **4:10** NU-Text reads *we labor and strive.*
b **4:12** NU-Text omits *in spirit.*

1 Timothy 5

a **5:4** NU-Text and M-Text omit *good and.*
b **5:16** NU-Text omits *man or.*
c **5:18** Deuteronomy 25:4
d **5:18** Luke 10:7

1 Timothy 6

a **6:5** NU-Text and M-Text read *constant friction.*
b **6:5** NU-Text omits this sentence.
c **6:7** NU-Text omits *and it is certain.*

In his second letter to Timothy, Paul addresses his young apprentice as far more than a subordinate; he opens his heart as a mentor to the man who would succeed him. Again and again the apostle urges the young pastor to follow in Christ's footsteps, to repeat the truths "which you have heard from me" (2 Tim. 1:13; 2:2), to "continue in the things which you have learned and been assured of, knowing from whom you have learned them" (3:14). These are the words of a man who had done his best to prepare a path for those who would come after—and who had accepted the responsibility of passing the torch to a younger generation.

Paul knew that his own work was drawing to a close (4:6). He wrote from prison (1:8), mentioning his chains (1:16); it is possible that at the time of his writing, the apostle was awaiting execution in Rome. Yet his faith does not falter. Paul declares that he knows his God well and trusts Him to keep safe everything he has committed to Him (1:12). Paul also takes comfort in a life well-spent: "I have fought the good fight, I have finished the race, I have kept the faith" (4:7).

Nevertheless, this spiritual triumph is mixed with grief. Paul confides that he is alone except for Luke (4:11). He lists some who have moved on and others who have outright abandoned or harmed him (4:10, 12, 14), and he notes that no one showed up to defend him when he was on trial (4:16). He asks Timothy to bring parchments and a cloak, with a plaintive request to "do your utmost to come before winter" (4:13, 21).

It is Paul's deep emotional struggle that makes the Book of 2 Timothy truly remarkable. In spite of his personal struggles, the apostle managed to compose an epistle that not only ends with jubilant praise (4:18) but also provides compassionate, discerning advice for pastoral life. Paul instructs Timothy in many key lessons of leading a congregation—principles that continue to guide pastors today. Paul warns against false teaching and urges constant readiness to preach the Word (4:2), implying that pastors should be well-versed in Scripture. Paul also extols the many uses of Scripture and defends its divine inspiration (3:16, 17).

And significantly, Paul urges Timothy to complete the very task Paul had completed in him—to pass on his learning to others so that they may carry on the good work of bringing others up in the faith (2:2).

Paul's letters to Timothy take us back to one of the earliest cases of a church transitioning from one generation to the next. The exact dates of these letters are unknown, but they were probably written late in Paul's life, and 2 Timothy may have been Paul's last written work.

Key Verses in 2 Timothy

- "God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7).
- "Be strong in the grace that is in Christ Jesus" (2 Tim. 2:1).
- "The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Tim. 2:2).
- "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

- “Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart” (2 Tim. 2:22).
- “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Tim. 3:16, 17).
- “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim. 4:2).

2 Timothy 1

Greeting

1 Paul, an apostle of Jesus Christ[a] by the will of God,
according to the promise of life which is in Christ Jesus,
2 To Timothy, a beloved son:

Grace, mercy, *and* peace from God the Father
and Christ Jesus our Lord.

Timothy's Faith and Heritage

3 I thank God, whom I serve with a pure conscience, as
my forefathers *did,* as without ceasing I remember you in
my prayers night and day, *Teacher of the Gentiles*
4 greatly desiring to see you, being mindful of your tears,
that I may be filled with joy,
5 when I call to remembrance the genuine faith that is in
you, which dwelt first in your grandmother Lois and your
mother Eunice, and I am persuaded is in you also. *A Mother's Faith*
6 Therefore I remind you to stir up the gift of God which is
in you through the laying on of my hands.
7 For God has not given us a spirit of fear, but of power
and of love and of a sound mind.

Not Ashamed of the Gospel

8 Therefore do not be ashamed of the testimony of our
Lord, nor of me His prisoner, but share with me in the
sufferings for the gospel according to the power of God,
9 who has saved us and called *us* with a holy calling, not
according to our works, but according to His own purpose

and grace which was given to us in Christ Jesus before time began,

10 but has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel,

11 to which I was appointed a preacher, an apostle, and a teacher of the Gentiles.[b]

12 For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

Be Loyal to the Faith

13 Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.

14 That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

15 This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

16 The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain;

17 but when he arrived in Rome, he sought me out very zealously and found *me*.

18 The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered *to me*[c] at Ephesus.

2 Timothy 2

Be Strong in Grace

1 You therefore, my son, be strong in the grace that is in
Christ Jesus.
2 And the things that you have heard from me among
many witnesses, commit these to faithful men who will be
able to teach others also. *Kingdom-Style Mentoring*
3 You therefore must endure[a] hardship as a good soldier of
Jesus Christ.
4 No one engaged in warfare entangles himself with the
affairs of *this* life, that he may please him who enlisted him
as a soldier.
5 And also if anyone competes in athletics, he is not
crowned unless he competes according to the rules.
6 The hardworking farmer must be first to partake of the
crops.
7 Consider what I say, and may[b] the Lord give you
understanding in all things.
8 Remember that Jesus Christ, of the seed of David, was
raised from the dead according to my gospel,
9 for which I suffer trouble as an evildoer, *even* to the
point of chains; but the word of God is not chained.
10 Therefore I endure all things for the sake of the elect,
that they also may obtain the salvation which is in Christ
Jesus with eternal glory.
11 *This is* a faithful saying:

For if we died with *Him,*
We shall also live with *Him*.
12 If we endure,
We shall also reign with *Him*.

If we deny *Him,*
He also will deny us.
13If we are faithless,
He remains faithful;
He cannot deny Himself.

Approved and Disapproved Workers

14Remind *them* of these things, charging *them* before the Lord not to strive about words to no profit, to the ruin of the hearers.

15Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

16But shun profane *and* idle babblings, for they will increase to more ungodliness.

17And their message will spread like cancer. Hymenaeus and Philetus are of this sort,

18who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.

19Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Christ[c] depart from iniquity.”

20But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.

21Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.

22Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

[23]But avoid foolish and ignorant disputes, knowing that they generate strife.
[24]And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,
[25]in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,
[26]and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.

2 Timothy 3

Perilous Times and Perilous Men

1 But know this, that in the last days perilous times will
come:
2 For men will be lovers of themselves, lovers of money,
boasters, proud, blasphemers, disobedient to parents,
unthankful, unholy,
3 unloving, unforgiving, slanderers, without self-control,
brutal, despisers of good,
4 traitors, headstrong, haughty, lovers of pleasure rather
than lovers of God,
5 having a form of godliness but denying its power. And
from such people turn away!
6 For of this sort are those who creep into households and
make captives of gullible women loaded down with sins, led
away by various lusts,
7 always learning and never able to come to the
knowledge of the truth.
8 Now as Jannes and Jambres resisted Moses, so do these
also resist the truth: men of corrupt minds, disapproved
concerning the faith; *Counterfeit Christianity*
9 but they will progress no further, for their folly will be
manifest to all, as theirs also was.

The Man of God and the Word of God

10 But you have carefully followed my doctrine, manner of
life, purpose, faith, longsuffering, love, perseverance,
11 persecutions, afflictions, which happened to me at
Antioch, at Iconium, at Lystra—what persecutions I
endured. And out of *them* all the Lord delivered me.

12 Yes, and all who desire to live godly in Christ Jesus will
suffer persecution.
13 But evil men and impostors will grow worse and worse,
deceiving and being deceived.
14 But you must continue in the things which you have
learned and been assured of, knowing from whom you have
learned *them,*
15 and that from childhood you have known the Holy
Scriptures, which are able to make you wise for salvation
through faith which is in Christ Jesus.
16 All Scripture *is* given by inspiration of God, and *is*
profitable for doctrine, for reproof, for correction, for
instruction in righteousness,
17 that the man of God may be complete, thoroughly
equipped for every good work.

2 Timothy 4

Preach the Word

1 I charge *you* therefore before God and the Lord Jesus
Christ, who will judge the living and the dead at[a] His
appearing and His kingdom:
2 Preach the word! Be ready in season *and* out of season.
Convince, rebuke, exhort, with all longsuffering and
teaching.
3 For the time will come when they will not endure sound
doctrine, but according to their own desires, *because* they
have itching ears, they will heap up for themselves
teachers;
4 and they will turn *their* ears away from the truth, and be
turned aside to fables.
5 But you be watchful in all things, endure afflictions, do
the work of an evangelist, fulfill your ministry.

Paul's Valedictory

6 For I am already being poured out as a drink offering,
and the time of my departure is at hand.
7 I have fought the good fight, I have finished the race, I
have kept the faith.
8 Finally, there is laid up for me the crown of
righteousness, which the Lord, the righteous Judge, will
give to me on that Day, and not to me only but also to all
who have loved His appearing.

The Abandoned Apostle

9 Be diligent to come to me quickly;
10 for Demas has forsaken me, having loved this present
world, and has departed for Thessalonica—Crescens for

Galatia, Titus for Dalmatia.

11 Only Luke is with me. Get Mark and bring him with
you, for he is useful to me for ministry.

12 And Tychicus I have sent to Ephesus.

13 Bring the cloak that I left with Carpus at Troas when
you come—and the books, especially the parchments.

14 Alexander the coppersmith did me much harm. May the
Lord repay him according to his works.

15 You also must beware of him, for he has greatly
resisted our words.

16 At my first defense no one stood with me, but all
forsook me. May it not be charged against them.

The Lord Is Faithful

17 But the Lord stood with me and strengthened me, so
that the message might be preached fully through me, and
that all the Gentiles might hear. Also I was delivered out of
the mouth of the lion.

18 And the Lord will deliver me from every evil work and
preserve *me* for His heavenly kingdom. To Him *be* glory
forever and ever. Amen!

Come Before Winter

19 Greet Prisca and Aquila, and the household of
Onesiphorus.

20 Erastus stayed in Corinth, but Trophimus I have left in
Miletus sick.

21 Do your utmost to come before winter. Eubulus greets
you, as well as Pudens, Linus, Claudia, and all the brethren.

Farewell

22 The Lord Jesus Christ[b] be with your spirit. Grace be
with you. Amen.

Teacher of the Gentiles

2 Tim. 1:3

Paul was proud of his ethnic heritage, openly embracing his Jewish background and connection to his "forefathers," people of faith such as Abraham, Isaac, Jacob, Joseph, Moses, and David.

At first this seems to contradict Paul's earlier words when he called that same background a "loss" and "rubbish" compared to the richness of knowing Christ (Phil. 3:4–8). At times he did harshly criticize his culture, but only at the points where it fostered self-righteous pride, exclusive attitudes, and belief in salvation through keeping rules rather than by faith in Christ. In reality Paul had a healthy perspective of his roots. He valued the positive aspects of his heritage while rejecting its negative sides.

This outlook might have made Paul particularly effective as a "teacher of the Gentiles" (2 Tim. 1:11), a remarkable calling given his training as a Pharisee (see "An Extremist Transformed" at Gal. 1:13–17). As God helped Paul reassess his own ethnicity, He also transformed his disdain for non-Jews. Once Paul understood his own identity, he no longer felt threatened by people of other cultures.

Paul had much to offer Timothy, who came from a mixed background of Jew and Gentile (Acts 16:1–3). He also helps us understand our own backgrounds and the spirit of acceptance we should adopt as members of a diverse culture where racial and ethnic tensions run high.

More: *God never asks us to reject our roots. No matter how our culture regards our heritage, we can affirm it as a gift from Him. See "The Gift of an Ethnic Heritage" at Col. 4:10, 11.*

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A Mother's Faith

2 Tim. 1:5

Although Eunice was Jewish, her father apparently was not very orthodox. He violated the Law by arranging a match for his daughter with a Gentile (Acts 16:1). And because her son Timothy was not circumcised (16:3), it seems that Eunice's husband did not welcome Jewish customs into his household. Nevertheless, Eunice kept to her beliefs; Paul praised the "genuine faith" she shared with her mother Lois (2 Tim. 1:5). Eunice imparted that sense of faith to her son Timothy, and before anyone else she equipped him for a lifetime of serving God.

Eunice offers inspiration to every woman tasked with nurturing her children's spiritual lives, especially if she lacks the support of a husband or her children lack the support of a fatherly presence. Eunice may have had no formal religious education and little help apart from Lois. But she had two crucial advantages that we can still access today—the dynamic power of being a mother and the limitless power of a loving God.

More: *Susanna Wesley dedicated herself to her children's spiritual upbringing, believing happiness is impossible without an experiential knowledge of God—actively loving and being loved by Him. Augustine's mother Monica was a devout Christian who pursued both her husband's and her son's conversions over many years. Her efforts were eventually rewarded, and her son went on to become one of Christianity's greatest thinkers.*

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Kingdom-Style Mentoring

2 Tim. 2:2

Paul had helped Timothy during a crucial stage in his development, and now he challenged Timothy to coach others who could in turn help more people. Modern Christians need to recover this culture of mentorship, of which the early church provides many examples:

- *Barnabas with Saul/Paul*. A wealthy landowner from Cyprus, Barnabas stood up for Saul, the persecutor-turned-convert, introducing him to church leaders and vouching for his transformation. Coached by Barnabas (Acts 4:36, 37; 9:26–30; 11:22–30), Paul became an essential leader in the Christian movement (see "Barnabas: A Model of Mentoring" at Acts 9:27).
- *Barnabas with John Mark*. In a dramatic split with Paul, Barnabas took John Mark home with him to Cyprus and rebuilt the young man's confidence (15:36–39). Paul later changed his opinion of John Mark, describing him as "useful to me for ministry" (2 Tim. 4:11).
- *Priscilla and Aquila with Apollos*. Priscilla and Aquila came alongside the gifted orator Apollos to tutor him in the faith and sponsor his ministry (Acts 18:1–3, 24–28).
- *Paul with Timothy*. Paul recruited Timothy and built on the spiritual foundation laid by the young man's mother and grandmother (2 Tim. 1:5). Paul enlisted Timothy as a fellow traveler, then guided him in his first major assignment, the new church at Ephesus (Acts 16:1–3; Phil. 2:19–23; 2 Tim. 1–4).
- *Paul with Philemon*. Paul helped this wealthy Colossian leader deal with a slave who broke the law by running away. Paul worked to procure full acceptance of the returned slave, with Philemon welcoming him as a brother in the faith rather than as a piece of property to be sold, punished, or even killed (see the introduction to Philemon).

More: *The Old Testament offers more examples of mentoring relationships. See "Old Testament Mentors" at 2 Kin. 2:13.*

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Counterfeit Christianity

2 Tim. 3:8, 9

Wherever people hear and act on God's truth, counterfeits soon surface. It happened at Ephesus, prompting a warning from Paul to

Timothy.

The apostle mentioned two characters, Jannes (“Seducer”) and Jambres (“Opposer”). Neither name appears in the Old Testament, but Jewish legend holds that these were also the names of two Egyptian magicians who opposed Moses’ demand that Pharaoh free the Israelites. They attempted to duplicate Moses’ miracles to discredit him, but God showed that Moses’ authority exceeded theirs (Ex. 7:11, 12, 22).

Paul had a similar experience at Ephesus. For two years he taught the message of Christ in a culture steeped in idolatry and occultism. God confirmed Paul’s teaching through miraculous signs, including the release of many from demonic oppression. Local exorcists tried to duplicate the miracles, but when their scheme backfired, the gospel moved forward (Acts 19:8–20).

Spiritual fakes still exist, just as Paul predicted they would. Many of them are fakes because of how they act, rather than what they say. All the words may be in the right places, but their behavior doesn’t line up with truth or goodness. If we effectively communicate the gospel, we can count on competing worldviews to appear, including some that may take on the guise of Christianity through superficial imitation. Paul instructs us to “continue in the things which you have learned and been assured of,” basing our lives and witness on the firm foundation of Scripture (2 Tim. 3:14–17).

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2 Timothy 1

a **1:1** NU-Text and M-Text read *Christ Jesus.*
b **1:11** NU-Text omits *of the Gentiles.*
c **1:18** *To me* is from the Vulgate and a few Greek manuscripts.

2 Timothy 2

a **2:3** NU-Text reads *You must share.*
b **2:7** NU-Text reads *the Lord will give you.*
c **2:19** NU-Text and M-Text read *the Lord.*

2 Timothy 4

a **4:1** NU-Text omits *therefore* and reads *and by* for *at*.
b **4:22** NU-Text omits *Jesus Christ.*

Some people assert that the details of faith are insignificant—that as long as we do the right thing, everything else will fall into place. But Paul's letter to Titus contradicts that reasoning. Paul taught that everything we do is shaped by what we believe, and that there is a "truth which accords with godliness" (Titus 1:1).

Paul urged his friend Titus, the pastor of a struggling church on the island of Crete, to "speak the things which are proper for sound doctrine" (2:1), for correct living is the product of correct belief. Heresy leads to sin. Only truth produces genuine Christlikeness.

In the modern world, many streams of thought lay claim to the truth. But nothing that goes against the Bible can stand up to the perfect character, integrity, and humility of Jesus. We should pay careful attention to the teaching we receive, evaluating whether it agrees with Scripture, honors God, and relies on the Cross.

Crete was home to an ancient culture that was notorious for its corruption. In this moral wasteland, Christians needed to stand out from their environment by speaking and living honestly. And more than anything else, the believers at Crete needed to exhibit a sincerity that spoke for the authenticity of their faith. Thus Paul urged Titus and his congregation to "adorn the doctrine of God" (2:10), making the truth about God attractive through their actions—something Christians are still called to do today.

The Book of Titus shares similarities with 1 and 2 Timothy not only in style and content but also in the circumstances of its production. Paul wrote this letter around the same time as 1 Timothy, likely not long after he

visited Titus on the island of Crete (1:5). To learn more about Titus's work with Paul, see the introduction to 2 Corinthians.

Key Verses in Titus

- "The grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age" (Titus 2:11, 12).
- "When the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us . . . that having been justified by His grace we should become heirs according to the hope of eternal life" (Titus 3:4, 5, 7).
- "Those who have believed in God should be careful to maintain good works. These things are good and profitable to men" (Titus 3:8).

Titus 1

Greeting

1 Paul, a bondservant of God and an apostle of Jesus Christ,
according to the faith of God's elect and the
acknowledgment of the truth which accords with godliness,
2 in hope of eternal life which God, who cannot lie,
promised before time began, *God Cannot Lie*
3 but has in due time manifested His word through
preaching, which was committed to me according to the
commandment of God our Savior;

4 To Titus, a true son in *our* common faith:

Grace, mercy, *and* peace from God the Father
and the Lord Jesus Christ[a] our Savior.

Qualified Elders

5 For this reason I left you in Crete, that you should set in
order the things that are lacking, and appoint elders in
every city as I commanded you—
6 if a man is blameless, the husband of one wife, having
faithful children not accused of dissipation or
insubordination.
7 For a bishop[b] must be blameless, as a steward of God,
not self-willed, not quick-tempered, not given to wine, not
violent, not greedy for money,
8 but hospitable, a lover of what is good, sober-minded,
just, holy, self-controlled,
9 holding fast the faithful word as he has been taught,
that he may be able, by sound doctrine, both to exhort and
convict those who contradict.

The Elders' Task

10For there are many insubordinate, both idle talkers and
deceivers, especially those of the circumcision,
11whose mouths must be stopped, who subvert whole
households, teaching things which they ought not, for the
sake of dishonest gain.
12One of them, a prophet of their own, said, "Cretans *are*
always liars, evil beasts, lazy gluttons."
13This testimony is true. Therefore rebuke them sharply,
that they may be sound in the faith,
14not giving heed to Jewish fables and commandments of
men who turn from the truth.
15To the pure all things are pure, but to those who are
defiled and unbelieving nothing is pure; but even their
mind and conscience are defiled.
16They profess to know God, but in works they deny Him,
being abominable, disobedient, and disqualified for every
good work.

Titus 2

Qualities of a Sound Church

1But as for you, speak the things which are proper for
sound doctrine:
2that the older men be sober, reverent, temperate, sound
in faith, in love, in patience;
3the older women likewise, that they be reverent in
behavior, not slanderers, not given to much wine, teachers
of good things—
4that they admonish the young women to love their
husbands, to love their children,
5to be discreet, chaste, homemakers, good, obedient to
their own husbands, that the word of God may not be
blasphemed.
6Likewise, exhort the young men to be sober-minded,
7in all things showing yourself *to be* a pattern of good
works; in doctrine *showing* integrity, reverence,
incorruptibility,[a]
8sound speech that cannot be condemned, that one who
is an opponent may be ashamed, having nothing evil to say
of you.[b]
9*Exhort* bondservants to be obedient to their own
masters, to be well pleasing in all *things,* not answering
back, *Your Workstyle*
10not pilfering, but showing all good fidelity, that they
may adorn the doctrine of God our Savior in all things.

Trained by Saving Grace

11For the grace of God that brings salvation has
appeared to all men, *Changed by Salvation*

12 teaching us that, denying ungodliness and worldly
lusts, we should live soberly, righteously, and godly in the
present age,
13 looking for the blessed hope and glorious appearing of
our great God and Savior Jesus Christ,
14 who gave Himself for us, that He might redeem us from
every lawless deed and purify for Himself *His* own special
people, zealous for good works.
15 Speak these things, exhort, and rebuke with all
authority. Let no one despise you.

Titus 3

Graces of the Heirs of Grace

1 Remind them to be subject to rulers and authorities, to
obey, to be ready for every good work,
2 to speak evil of no one, to be peaceable, gentle, showing
all humility to all men.
3 For we ourselves were also once foolish, disobedient,
deceived, serving various lusts and pleasures, living in
malice and envy, hateful and hating one another.
4 But when the kindness and the love of God our Savior
toward man appeared,
5 not by works of righteousness which we have done, but
according to His mercy He saved us, through the washing
of regeneration and renewing of the Holy Spirit,
6 whom He poured out on us abundantly through Jesus
Christ our Savior,
7 that having been justified by His grace we should
become heirs according to the hope of eternal life.
8 This is a faithful saying, and these things I want you to
affirm constantly, that those who have believed in God
should be careful to maintain good works. These things are
good and profitable to men.

Avoid Dissension

9 But avoid foolish disputes, genealogies, contentions, and
strivings about the law; for they are unprofitable and
useless.
10 Reject a divisive man after the first and second
admonition,
11 knowing that such a person is warped and sinning,
being self-condemned.

Final Messages

12When I send Artemas to you, or Tychicus, be diligent to
come to me at Nicopolis, for I have decided to spend the
winter there. *United by God's Work*
13Send Zenas the lawyer and Apollos on their journey
with haste, that they may lack nothing.
14And let our *people* also learn to maintain good works,
to *meet* urgent needs, that they may not be unfruitful.

Farewell

15All who *are* with me greet you. Greet those who love us
in the faith. Grace *be* with you all. Amen.

God Cannot Lie

Titus 1:2

Paul sent Titus to the island of Crete with instructions to "set in order the things that are lacking, and appoint elders in every city" (Titus 1:5). As the apostle wrote this job description for his young trainee, he emphasized that God does not lie (1:2). That would have been quite a contrast to the Cretans, who were famous across the Mediterranean for their dishonesty. One of their own poets, Epimenides, had remarked centuries earlier that "Cretans are always liars, evil beasts, lazy gluttons," and it seems that this assessment still applied in Paul and Titus's day (1:12, 13).

If the Christians at Crete were ever going to be faithful to their truth-speaking God, they would need to break the patterns they had learned all too well from their culture. Paul therefore directed Titus to . . .

- Develop a team of trustworthy leaders (1:6–9).
- Train all Christians—young and old, male and female, slave and free—to pursue changed lives that demonstrated integrity, self-control, and purity (2:1–15).
- Call every follower of Christ not merely to words but to action (1:16; 2:7, 14; 3:8, 9, 14; Matt. 7:21–23; James 1:19–27).

By pursuing these strategies, Titus and the Cretan Christians would silence their critics (Titus 2:5, 8, 15).

God never lies. And as His people, we should be known for our honest words and deeds—in contrast to our past dishonesty, impurity, and malice (3:1–3). Like the believers on the island of Crete, we have been made into new creations.

More: *To learn more about our rebirth in Christ, see "New Creatures with New Character" at Gal. 5:22, 23.*

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Your Workstyle

Titus 2:9–11

If Jesus is Lord of all parts of life, then He is certainly Lord over our jobs. And just as we should endeavor to represent Jesus well in other areas of life, our attitudes, words, and behaviors all add up to a "workstyle" that either attracts people to God or drives them away. Our goal should be to "adorn the doctrine of God our Savior in all things," including our workstyle. Paul highlights five key categories of Christlike living that we are to pursue.

Five Workstyle Categories

Description	Issue	Application
"obedient to their own masters"	Authority	Do you . . . • follow instructions? • comply with standards? • pay your fair share of taxes?
"well pleasing in all things"	Excellence	Do you . . . • take pride in your work? • do your job the right way for the best results? • work hard even when the boss isn't around?
"not answering back"	Conflict	Do you . . . • resolve conflicts constructively? • treat others honestly and courteously? • promote cooperation rather than unhealthy competition?
"not pilfering"	Honesty & Integrity	Do you . . . • track your hours honestly? • pay personal expenses rather than charging them to an expense account? • refrain from using company supplies for personal use?
"showing all good fidelity"	Loyalty & Dependability	Do you . . . • keep your word?

- do what it takes to meet deadlines?
- honor what your company stands for?

More: *We bear God's image as we labor at our jobs. See "People at Work" at Ps. 8:6. Whatever job we do, we answer to God. See "The Lord's Employees" at Col. 3:22–24.*

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Changed by Salvation
Titus 2:11–14

Titus gave the unruly people of Crete a new vision of life when he held them accountable to sobriety, righteousness, and godliness. But God did not expect these new Christians to transform themselves on their own. The Lord had saved them, and His salvation would teach them to relinquish old habits and discover a new, better way of life. To learn more, see "Salvation: Past, Present, and Future" at Romans 5:6–11.

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United by God's Work
Titus 3:12–15

The job of spreading the gospel in the face of heated opposition formed deep bonds between early Christians. It is obvious that they planned their travels not only around ministry opportunities but also around their relationships with each other. Paul encouraged Titus to

come to him at Nicopolis, for example, during a seasonal break (Titus 3:12). Scripture also indicates that early Christians such as Paul and the Christians at Ephesus exchanged gifts as well as letters (Phil. 4:18).

Modern Christians enjoy many conveniences through the advancement of technology, but it still takes just as much work as it ever did to build and maintain meaningful relationships. And when we are truly united in God's work, the cause of Christ will move forward no matter what obstacles we face.

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Titus 1

a **1:4** NU-Text reads *and Christ Jesus.*
b **1:7** Literally *overseer*

Titus 2

a **2:7** NU-Text omits *incorruptibility.*
b **2:8** NU-Text and M-Text read *us.*

The Book of Philemon offers indisputable evidence that Christ transforms people, heals old grievances, and overcomes disparities in social and economic status.

The story actually begins in the Book of Acts, with Paul's arrival in Ephesus (Acts 19:1). His work there over a period of more than two years produced spectacular results, so that "all who dwelt in Asia [Minor] heard the word of the Lord Jesus, both Jews and Greeks" (19:10).

Among those who responded to the gospel was Philemon, a wealthy man from Colosse, possibly a merchant traveling on business to Ephesus. Philemon took his new faith back with him to Colosse, where he founded or at least hosted a church in his home. In fact, it was perhaps this same church community to whom Paul's letter to the Colossians was written (Col. 4:7–9).

Like most wealthy citizens of the Roman world, Philemon owned slaves. Scholars estimate that up to half of the population in parts of the Roman empire lived in some form of servitude. One of Philemon's slaves, Onesimus, ran away. Years later and nearly a thousand miles away in the city of Rome, Onesimus happened upon Paul, the very man who had led his former master to Christ. After Onesimus also turned to Christ and began growing in the faith, Paul came to regard him as "my son . . . whom I have begotten while in my chains" (Philem. 10).

But now Paul faced a dilemma. Should he keep Onesimus with him? That's what Paul wanted to do (v. 13). But by law he was required to send the fugitive slave back to his master or turn him over to authorities. Yet what would happen to this new believer, so cherished by Paul that he

called him “my own heart” (v. 12)? Onesimus could be sold, punished, or even killed. Could Paul live with himself, knowing that he had led his friend to bondage and destruction?

The apostle resolved to send Onesimus back to Philemon—but not without protection. He assigned an associate named Tychicus to escort the slave back to Colosse and to transport three documents—letters to the churches in Colosse and Laodicea (Col. 4:16) and a personal message to Philemon.

Paul leaned heavily on his history with Philemon in order to persuade him to act with mercy. He counted on the master to demonstrate spiritual maturity by forgiving the slave and accepting him as a brother in Christ. No doubt Philemon’s standing in the Christian community at Colosse would add further leverage, as people would be closely watching his response.

Paul wrote this letter from prison, likely in Rome (4:18; Philem. 9), where he gained a deep understanding of what it is to yearn for freedom. The letter was probably composed in the late 50s or early 60s A.D.

Philemon 1

Greeting

1 Paul, a prisoner of Christ Jesus, and Timothy *our* brother,
To Philemon our beloved *friend* and fellow laborer, *Philemon*

2 to the beloved[a] Apphia, Archippus our fellow soldier, and to the church in your house:

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

Philemon's Love and Faith

4 I thank my God, making mention of you always in my prayers,
5 hearing of your love and faith which you have toward the Lord Jesus and toward all the saints,
6 that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you[b] in Christ Jesus.
7 For we have[c] great joy[d] and consolation in your love, because the hearts of the saints have been refreshed by you, brother.

The Plea for Onesimus

8 Therefore, though I might be very bold in Christ to command you what is fitting,
9 *yet* for love's sake I rather appeal *to you*—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ—
10 I appeal to you for my son Onesimus, whom I have begotten *while* in my chains,

11 who once was unprofitable to you, but now is profitable
to you and to me.
12 I am sending him back.[e] You therefore receive him, that
is, my own heart,
13 whom I wished to keep with me, that on your behalf he
might minister to me in my chains for the gospel.
14 But without your consent I wanted to do nothing, that
your good deed might not be by compulsion, as it were, but
voluntary.
15 For perhaps he departed for a while for this *purpose,*
that you might receive him forever, *Asking Why*
16 no longer as a slave but more than a slave—a beloved
brother, especially to me but how much more to you, both
in the flesh and in the Lord. *Challenging Slavery*

Philemon's Obedience Encouraged

17 If then you count me as a partner, receive him as *you*
would me.
18 But if he has wronged you or owes anything, put that
on my account.
19 I, Paul, am writing with my own hand. I will repay—not
to mention to you that you owe me even your own self
besides.
20 Yes, brother, let me have joy from you in the Lord;
refresh my heart in the Lord.
21 Having confidence in your obedience, I write to you,
knowing that you will do even more than I say.
22 But, meanwhile, also prepare a guest room for me, for I
trust that through your prayers I shall be granted to you.

Farewell

23 Epaphras, my fellow prisoner in Christ Jesus, greets
you, *The Rest of the Story*

[24]*as do* Mark, Aristarchus, Demas, Luke, my fellow laborers.
[25]The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Philemon

Philem. 1

Home: Colosse.

Family: His wife may have been Apphia.

Occupation: Probably a businessman.

Special interests: He regularly hosted a gathering of Christians in his home.

Best known for: Receiving a letter from Paul regarding the return of his runaway slave Onesimus. Onesimus had run away but later returned after becoming a Christian.

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Asking Why

Philem. 15, 16

Who hasn't wondered why God allowed a particular event to happen? It's a question we ask both under our breath and out loud. In a world of mysteries and uncertainties, we cannot help but wonder *why?*

Some consider it futile, harmful, or irreverent to ponder why things happen or to question God's ways. "God has His reasons," they say. "It is not our place to know why." Or, "We shouldn't

question God's purposes. There are things we won't know until we get to heaven, so why bother wondering about them now?"

Paul's words to Philemon, however, indicate that contemplating what God may be up to is useful. Paul had no Scripture that would explain why Onesimus had come to faith and was prepared to return to Philemon. So he offered Philemon his own opinion, based on what some call "theological reflection."

God encourages us to reflect on our circumstances. We should consider what He may want to teach us. We should pay close attention to the unusual, unexpected, and undesirable events that come our way. Thinking hard about these things will help us bring God and His Word into everyday life. We will never find all the answers, but we will always discover more of God in our lives by wondering *why?*

More: *For more on the process of theological reflection, see "Discovering God's Purpose for You" at Gen. 45:5–8.*

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Challenging Slavery

Philem. 16

Paul wrote to the Colossians, "There is neither . . . slave nor free, but Christ is all and in all" (Col. 3:11). He wrote to the Galatians, "There is neither slave nor free . . . for you are all one in Christ Jesus" (Gal. 3:28).

Christ made social divisions and distinctions immaterial, and His followers rightly condemn practices that degrade people. Yet it seems that first-century Christians did not actively campaign against slavery. As far as we know, they never urged slaves to rebel or petitioned the government for change. Yet in Philemon we clearly observe Paul asking a believing slave-owner to reject the practice of slavery and instead put the Christian ideals of Colossians 3:11 and Galatians 3:28 into action. Philemon and Onesimus had a unique opportunity to prove the gospel's power over slavery.

Slavery was just one of several cultural divisions that early Christians began to break down. Some others include:

- Hellenists and Hebrews (Acts 6:1–7).
- Samaritans and Jews (8:5–8).
- Jews and Gentiles (8:26–40; 10:1–48).
- Men and women (16:14, 15; 18:1–4, 24–28).

Slavery still persists in the world today, including in nations that have formally outlawed it. When considering social justice, we should ask not whether a certain practice is legal but whether it allows people to be treated with dignity in the way that God desires. And the more we further the gospel, the more common ground we will have to put an end to other conflicts that divide us.

More: *Christians are all in the same family, no longer divided by ethnicity, social status, or gender. See "We Are Family" at Gal. 3:28.*

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The Rest of the Story

Philem. 23–25

The letter to Philemon offers only a small part of the conversation between Paul and Philemon, and gives no details about what happened next—how Philemon responded and how Onesimus was treated upon his return. However, the name Onesimus appears in letters written by Ignatius of Antioch. The bishop was arrested around A.D. 110 and taken to Rome for trial. During the journey he wrote to the church at Ephesus, addressing a new bishop there named Onesimus. Many believe that this was the same Onesimus who ran away from Philemon but later came to faith and returned. Whatever the case, the story of Onesimus and Philemon holds a number of significant lessons for modern readers to take away:

- It shows that in Christ there is always room for reconciliation and second chances.
- It illustrates how God works behind the scenes to bring people to faith and restore relationships.
- It shows the power of the gospel to work at a distance and effect change from city to city, coast to coast, continent to continent.

- It demonstrates the value of mentorships.
- It appeals to our sense of humanity and brotherhood in Christ, inspiring us to aid the oppressed and relinquish old prejudices.
- It shows that in Christ, people can change and this change comes with demonstratable differences.

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Philemon 1

a **2** NU-Text reads *to our sister Apphia.*
b **6** NU-Text and M-Text read *us.*
c **7** NU-Text reads *had.*
d **7** M-Text reads *thanksgiving.*
e **12** NU-Text reads *back to you in person, that is, my own heart.*

One of the most divisive issues of the early church was whether non-Jews could become Christians—and if they could, to what extent they had to adopt Jewish practices. The Christian movement largely began among the Jewish followers of Jesus, and because the earliest Christians shared much the same religious, ethnic, and cultural background, there was little discord over inclusiveness. But as the gospel spread to other groups—such as the Hellenists (Jews born outside of Palestine who spoke Greek), the Samaritans (the Jews' despised cousins), and the Gentiles (non-Jews)—it did not take long for conflict to break out (Acts 6:1; 11:1, 2; 15:1, 2).

Some Jewish believers stringently opposed welcoming Gentiles into the faith. They argued that being circumcised according to the Law of Moses was the only way Gentiles could become acceptable to God. In essence, Gentiles would have to become Jews before they could become Christians.

This issue was first raised by Stephen, who charged the Jewish Council with using Judaism as an excuse for rejecting Jesus (7:2–53). Before long, the issue of circumcision was in fierce debate among church leaders in Jerusalem (11:1–18; 15:1–29; Gal. 2:1–10) and Antioch (2:11–16). The Jerusalem church eventually declared that Christ alone was necessary for salvation.

Nevertheless, false teachers traveled in the wake of the apostles, spreading dissension. Some arrived in Galatia and upset Gentiles there with a "different gospel" (1:6, 7). An indignant Paul quickly sent a letter to the Galatians insisting that salvation depends on Christ alone. Similar

messages were sent to believers in Ephesus (Eph. 2:11–22), Philippi (Phil. 3:2–16), and Rome (Rom. 2:1–3:30; 11:11–32; 15:7–13).

The gospel of "Christ alone" prevailed. And before long, Gentiles outnumbered Jews in the church, and sentiments swung to the other extreme. "There is neither Jew nor Greek," Paul wrote (Gal. 3:28; Eph. 2:14–18; Col. 3:11). So what value was there in Judaism if Christ alone was necessary for salvation? Why bother with an outdated system?

The Book of Hebrews answers these questions by demonstrating the value of the Old Testament sacrifices and rituals that led up to Christ. All Christians, in every time and place, share a spiritual Jewish heritage.

The author of Hebrews writes as if the original readers of the letter already knew his or her identity (Heb. 13:22). Unfortunately, modern readers do not. Hebrews is one of only two letters in the New Testament that lacks a greeting or identification of its author (the other is 1 John). The King James Version calls the letter "The Epistle of Paul the Apostle to the Hebrews." But the earliest manuscripts make no such claim, and many people doubt that Paul wrote the book. Their reasons include:

- The language, vocabulary, and style differ in certain respects from Paul's known letters.
- Some of Paul's frequent expressions—"Christ Jesus," "in Christ," "the resurrection"—are all but absent.
- Hebrews treats subjects like the Law and the nature of faith somewhat differently from Paul's known writings.
- Early church sources mention other possible authors.

No one has conclusively demonstrated that Paul was the author of Hebrews. But if he did not write the letter, then who did? There has been no shortage of suggestions: Luke,

Priscilla, Aquila, Clement of Rome, Silvanus (Silas), Philip the evangelist, Apollos, and Barnabas are a few. In the end, we cannot be sure who composed the letter to the Hebrews. But the author's anonymity in no way diminishes the work's integrity, nor has it caused anyone to question its place in Scripture.

Key Verses in Hebrews

- "The word of God is living and powerful, and sharper than any two-edged sword" (Heb. 4:12).
- "We do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin" (Heb. 4:15).
- "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).
- "With His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Heb. 9:12).
- "It is appointed for men to die once, but after this the judgment" (Heb. 9:27).
- "Let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another" (Heb. 10:24, 25).
- "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).
- "Let us lay aside every weight, and the sin which so easily ensnares us . . . looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame" (Heb. 12:1, 2).

- “Jesus Christ is the same yesterday, today, and forever” (Heb. 13:8).

Hebrews 1

God's Supreme Revelation

1 God, who at various times and in various ways spoke in
time past to the fathers by the prophets, *Our Hebrew Heritage*
2 has in these last days spoken to us by *His* Son, whom He
has appointed heir of all things, through whom also He
made the worlds;
3 who being the brightness of *His* glory and the express
image of His person, and upholding all things by the word
of His power, when He had by Himself[a] purged our[b] sins,
sat down at the right hand of the Majesty on high,
4 having become so much better than the angels, as He
has by inheritance obtained a more excellent name than
they.

The Son Exalted Above Angels

5 For to which of the angels did He ever say:

> *"You are My Son,*
> *Today I have begotten You"*?[c]

And again:

> *"I will be to Him a Father,*
> *And He shall be to Me a Son"*?[d] *Jesus Christ Is Supreme*

6 But when He again brings the firstborn into the world,
He says:

> *"Let all the angels of God worship Him."*[e]

7 And of the angels He says:

“Who makes His angels spirits
And His ministers a flame of fire.”[f]

8 But to the Son *He says:*

“Your throne, O God, is forever and ever;
A scepter of righteousness is the scepter of
Your kingdom.
9 *You have loved righteousness and hated*
lawlessness;
Therefore God, Your God, has anointed You
With the oil of gladness more than Your
companions.”[g]

10 And:

“You, LORD, in the beginning laid the
foundation of the earth,
And the heavens are the work of Your hands.
11 *They will perish, but You remain;*
And they will all grow old like a garment;
12 *Like a cloak You will fold them up,*
And they will be changed.
But You are the same,
And Your years will not fail.”[h]

13 But to which of the angels has He ever said:

“Sit at My right hand,
Till I make Your enemies Your footstool”?[i]

14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Hebrews 2

Do Not Neglect Salvation

1 Therefore we must give the more earnest heed to the
things we have heard, lest we drift away.
2 For if the word spoken through angels proved steadfast,
and every transgression and disobedience received a just
reward,
3 how shall we escape if we neglect so great a salvation,
which at the first began to be spoken by the Lord, and was
confirmed to us by those who heard *Him,*
4 God also bearing witness both with signs and wonders,
with various miracles, and gifts of the Holy Spirit,
according to His own will?

The Son Made Lower than Angels

5 For He has not put the world to come, of which we
speak, in subjection to angels.
6 But one testified in a certain place, saying:

> *"What is man that You are mindful of him,*
> *Or the son of man that You take care of him?*
> 7 *You have made him a little lower than the*
> *angels;*
> *You have crowned him with glory and honor,*[a]
> *And set him over the works of Your hands.*
> 8 *You have put all things in subjection under*
> *his feet."*[b]

For in that He put all in subjection under him, He left
nothing *that is* not put under him. But now we do not yet
see all things put under him.

9 But we see Jesus, who was made a little lower than the
angels, for the suffering of death crowned with glory and
honor, that He, by the grace of God, might taste death for
everyone.

Bringing Many Sons to Glory

10 For it was fitting for Him, for whom *are* all things and
by whom *are* all things, in bringing many sons to glory, to
make the captain of their salvation perfect through
sufferings.
11 For both He who sanctifies and those who are being
sanctified *are* all of one, for which reason He is not
ashamed to call them brethren,
12 saying:

> *"I will declare Your name to My brethren;*
> *In the midst of the assembly I will sing*
> *praise to You."*[c]

13 And again:

> *"I will put My trust in Him."*[d]

And again:

> *"Here am I and the children whom God has*
> *given Me."*[e]

14 Inasmuch then as the children have partaken of flesh
and blood, He Himself likewise shared in the same, that
through death He might destroy him who had the power of
death, that is, the devil,
15 and release those who through fear of death were all
their lifetime subject to bondage.

16For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.
17Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.
18For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Hebrews 3

The Son Was Faithful

1 Therefore, holy brethren, partakers of the heavenly
calling, consider the Apostle and High Priest of our
confession, Christ Jesus, *The Christian's Calling*
2 who was faithful to Him who appointed Him, as Moses
also *was faithful* in all His house.
3 For this One has been counted worthy of more glory
than Moses, inasmuch as He who built the house has more
honor than the house.
4 For every house is built by someone, but He who built all
things *is* God.
5 And Moses indeed *was* faithful in all His house as a
servant, for a testimony of those things which would be
spoken *afterward,*
6 but Christ as a Son over His own house, whose house we
are if we hold fast the confidence and the rejoicing of the
hope firm to the end.[a]

Be Faithful

7 Therefore, as the Holy Spirit says:

> *"Today, if you will hear His voice,*
> 8 *Do not harden your hearts as in the rebellion,*
> *In the day of trial in the wilderness,*
> 9 *Where your fathers tested Me, tried Me,*
> *And saw My works forty years.*
> 10 *Therefore I was angry with that generation,*

And said, 'They always go astray in their
heart,
And they have not known My ways.'
11 *So I swore in My wrath,*
'They shall not enter My rest.' "[b]

12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;
13 but exhort one another daily, while it is called *"Today,"* lest any of you be hardened through the deceitfulness of sin.
14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,
15 while it is said:

"Today, if you will hear His voice,
Do not harden your hearts as in the
rebellion."[c]

Failure of the Wilderness Wanderers

16 For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?
17 Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness?
18 And to whom did He swear that they would not enter His rest, but to those who did not obey?
19 So we see that they could not enter in because of unbelief.

Hebrews 4

The Promise of Rest

1 Therefore, since a promise remains of entering His rest,
let us fear lest any of you seem to have come short of it.
2 For indeed the gospel was preached to us as well as to
them; but the word which they heard did not profit them,[a]
not being mixed with faith in those who heard *it*.
3 For we who have believed do enter that rest, as He has
said:

> *"So I swore in My wrath,*
> *'They shall not enter My rest,' "*[b]

although the works were finished from the foundation of
the world.
4 For He has spoken in a certain place of the seventh *day*
in this way: *"And God rested on the seventh day from all*
His works";[c]
5 and again in this *place: "They shall not enter My rest."*[d]
6 Since therefore it remains that some *must* enter it, and
those to whom it was first preached did not enter because
of disobedience,
7 again He designates a certain day, saying in David,
"Today," after such a long time, as it has been said:

> *"Today, if you will hear His voice,*
> *Do not harden your hearts."*[e]

8 For if Joshua had given them rest, then He would not
afterward have spoken of another day.
9 There remains therefore a rest for the people of God.

10For he who has entered His rest has himself also ceased from his works as God *did* from His.

The Word Discovers Our Condition

11Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.
12For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.
13And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

Our Compassionate High Priest

14Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. *Cocooning*
15For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as we are, *yet* without sin.
16Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Hebrews 5

Qualifications for High Priesthood

1For every high priest taken from among men is appointed
for men in things *pertaining* to God, that he may offer both
gifts and sacrifices for sins. *Lessons in Leadership*
2He can have compassion on those who are ignorant and
going astray, since he himself is also subject to weakness.
3Because of this he is required as for the people, so also
for himself, to offer *sacrifices* for sins.
4And no man takes this honor to himself, but he who is
called by God, just as Aaron *was*.

A Priest Forever

5So also Christ did not glorify Himself to become High
Priest, *but it* was He who said to Him:

> *"You are My Son,*
> *Today I have begotten You."*[a]

6As *He* also says in another *place:*

> *"You are a priest forever*
> *According to the order of Melchizedek"*;[b]

7who, in the days of His flesh, when He had offered up
prayers and supplications, with vehement cries and tears to
Him who was able to save Him from death, and was heard
because of His godly fear,
8though He was a Son, *yet* He learned obedience by the
things which He suffered.
9And having been perfected, He became the author of
eternal salvation to all who obey Him,

10 called by God as High Priest *“according to the order of Melchizedek,”*

11 of whom we have much to say, and hard to explain, since you have become dull of hearing.

Spiritual Immaturity

12 For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.

13 For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe.

14 But solid food belongs to those who are of full age, *that is,* those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6

The Peril of Not Progressing

1Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, *Knowing About God*

2of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

3And this we will[a] do if God permits.

4For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

5and have tasted the good word of God and the powers of the age to come,

6if they fall away,[b] to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

7For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

8but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

A Better Estimate

9But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.

10For God *is* not unjust to forget your work and labor of[c] love which you have shown toward His name, *in that* you have ministered to the saints, and do minister.

11 And we desire that each one of you show the same
diligence to the full assurance of hope until the end,
12 that you do not become sluggish, but imitate those who
through faith and patience inherit the promises.

God's Infallible Purpose in Christ

13 For when God made a promise to Abraham, because He
could swear by no one greater, He swore by Himself,
14 saying, *"Surely blessing I will bless you, and*
multiplying I will multiply you."[d]
15 And so, after he had patiently endured, he obtained the
promise.
16 For men indeed swear by the greater, and an oath for
confirmation *is* for them an end of all dispute.
17 Thus God, determining to show more abundantly to the
heirs of promise the immutability of His counsel, confirmed
it by an oath,
18 that by two immutable things, in which it *is* impossible
for God to lie, we might[e] have strong consolation, who have
fled for refuge to lay hold of the hope set before *us*.
19 This *hope* we have as an anchor of the soul, both sure
and steadfast, and which enters the *Presence* behind the
veil,
20 where the forerunner has entered for us, *even* Jesus,
having become High Priest forever according to the order
of Melchizedek.

Hebrews 7

The King of Righteousness

1For this Melchizedek, king of Salem, priest of the Most
High God, who met Abraham returning from the slaughter
of the kings and blessed him,
2to whom also Abraham gave a tenth part of all, first
being translated “king of righteousness,” and then also
king of Salem, meaning “king of peace,”
3without father, without mother, without genealogy,
having neither beginning of days nor end of life, but made
like the Son of God, remains a priest continually.
4Now consider how great this man *was,* to whom even
the patriarch Abraham gave a tenth of the spoils.
5And indeed those who are of the sons of Levi, who
receive the priesthood, have a commandment to receive
tithes from the people according to the law, that is, from
their brethren, though they have come from the loins of
Abraham;
6but he whose genealogy is not derived from them
received tithes from Abraham and blessed him who had the
promises.
7Now beyond all contradiction the lesser is blessed by
the better.
8Here mortal men receive tithes, but there he *receives
them,* of whom it is witnessed that he lives.
9Even Levi, who receives tithes, paid tithes through
Abraham, so to speak,
10for he was still in the loins of his father when
Melchizedek met him.

Need for a New Priesthood

11Therefore, if perfection were through the Levitical
priesthood (for under it the people received the law), what
further need *was there* that another priest should rise
according to the order of Melchizedek, and not be called
according to the order of Aaron?
12For the priesthood being changed, of necessity there is
also a change of the law.
13For He of whom these things are spoken belongs to
another tribe, from which no man has officiated at the altar.
14For *it is* evident that our Lord arose from Judah, of
which tribe Moses spoke nothing concerning priesthood.[a]
15And it is yet far more evident if, in the likeness of
Melchizedek, there arises another priest
16who has come, not according to the law of a fleshly
commandment, but according to the power of an endless
life.
17For He testifies:[b]

> *"You are a priest forever*
> *According to the order of Melchizedek."*[c]

18For on the one hand there is an annulling of the former
commandment because of its weakness and
unprofitableness,
19for the law made nothing perfect; on the other hand,
there is the bringing in of a better hope, through which we
draw near to God. *Better Than Before*

Greatness of the New Priest

20And inasmuch as *He was* not *made priest* without an
oath
21(for they have become priests without an oath, but He
with an oath by Him who said to Him:

“The LORD has sworn
And will not relent,
‘You are a priest forever[d]
According to the order of Melchizedek’ ”),[e]

22by so much more Jesus has become a surety of a better covenant.

23Also there were many priests, because they were prevented by death from continuing.

24But He, because He continues forever, has an unchangeable priesthood.

25Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

26For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

27who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.

28For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

Hebrews 8

The New Priestly Service

1 Now *this is* the main point of the things we are saying: We
have such a High Priest, who is seated at the right hand of
the throne of the Majesty in the heavens,
2 a Minister of the sanctuary and of the true tabernacle
which the Lord erected, and not man.
3 For every high priest is appointed to offer both gifts and
sacrifices. Therefore *it is* necessary that this One also have
something to offer.
4 For if He were on earth, He would not be a priest, since
there are priests who offer the gifts according to the law;
5 who serve the copy and shadow of the heavenly things,
as Moses was divinely instructed when he was about to
make the tabernacle. For He said, *"See that you make all
things according to the pattern shown you on the
mountain."*[a]
6 But now He has obtained a more excellent ministry,
inasmuch as He is also Mediator of a better covenant,
which was established on better promises.

A New Covenant

7 For if that first *covenant* had been faultless, then no
place would have been sought for a second.
8 Because finding fault with them, He says: *"Behold, the
days are coming, says the LORD, when I will make a new
covenant with the house of Israel and with the house of
Judah—*
9 *"not according to the covenant that I made with their
fathers in the day when I took them by the hand to lead
them out of the land of Egypt; because they did not*

continue in My covenant, and I disregarded them, says the LORD.

10 *“For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.*

11 *“None of them shall teach his neighbor, and none his brother, saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them.*

12 *“For I will be merciful to their unrighteousness, and their sins and their lawless deeds*[b] *I will remember no more.”*[c]

13 In that He says, *“A new covenant,”* He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Hebrews 9

The Earthly Sanctuary

1 Then indeed, even the first *covenant* had ordinances of
divine service and the earthly sanctuary.
2 For a tabernacle was prepared: the first *part,* in which
was the lampstand, the table, and the showbread, which is
called the sanctuary;
3 and behind the second veil, the part of the tabernacle
which is called the Holiest of All,
4 which had the golden censer and the ark of the covenant
overlaid on all sides with gold, in which *were* the golden
pot that had the manna, Aaron's rod that budded, and the
tablets of the covenant;
5 and above it were the cherubim of glory overshadowing
the mercy seat. Of these things we cannot now speak in
detail.

Limitations of the Earthly Service

6 Now when these things had been thus prepared, the
priests always went into the first part of the tabernacle,
performing *the services*.
7 But into the second part the high priest *went* alone once
a year, not without blood, which he offered for himself and
for the people's sins *committed* in ignorance;
8 the Holy Spirit indicating this, that the way into the
Holiest of All was not yet made manifest while the first
tabernacle was still standing.
9 It *was* symbolic for the present time in which both gifts
and sacrifices are offered which cannot make him who
performed the service perfect in regard to the conscience—

10 *concerned* only with foods and drinks, various
washings, and fleshly ordinances imposed until the time of
reformation.

The Heavenly Sanctuary

11 But Christ came *as* High Priest of the good things to
come,[a] with the greater and more perfect tabernacle not
made with hands, that is, not of this creation.
12 Not with the blood of goats and calves, but with His
own blood He entered the Most Holy Place once for all,
having obtained eternal redemption.
13 For if the blood of bulls and goats and the ashes of a
heifer, sprinkling the unclean, sanctifies for the purifying of
the flesh,
14 how much more shall the blood of Christ, who through
the eternal Spirit offered Himself without spot to God,
cleanse your conscience from dead works to serve the
living God?
15 And for this reason He is the Mediator of the new
covenant, by means of death, for the redemption of the
transgressions under the first covenant, that those who are
called may receive the promise of the eternal inheritance.

The Mediator's Death Necessary

16 For where there *is* a testament, there must also of
necessity be the death of the testator.
17 For a testament *is* in force after men are dead, since it
has no power at all while the testator lives.
18 Therefore not even the first *covenant* was dedicated
without blood.
19 For when Moses had spoken every precept to all the
people according to the law, he took the blood of calves and
goats, with water, scarlet wool, and hyssop, and sprinkled
both the book itself and all the people,

20 saying, *“This is the blood of the covenant which God has commanded you.”*[b]
21 Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.
22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Greatness of Christ’s Sacrifice

23 Therefore *it was* necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.
24 For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us;
25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—
26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.
27 And as it is appointed for men to die once, but after this the judgment,
28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 10

Animal Sacrifices Insufficient

1For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.
2For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.
3But in those *sacrifices there is* a reminder of sins every year.
4For *it is* not possible that the blood of bulls and goats could take away sins.

Christ's Death Fulfills God's Will

5Therefore, when He came into the world, He said:

> *"Sacrifice and offering You did not desire,*
> *But a body You have prepared for Me.*
> 6*In burnt offerings and sacrifices for sin*
> *You had no pleasure.*
> 7*Then I said, 'Behold, I have come—*
> *In the volume of the book it is written of Me*
> —
> *To do Your will, O God.' "*[a]

8Previously saying, *"Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them"* (which are offered according to the law),
9then He said, *"Behold, I have come to do Your will, O God."*[b] He takes away the first that He may establish the

second.

10 By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

Christ's Death Perfects the Sanctified

11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

13 from that time waiting till His enemies are made His footstool.

14 For by one offering He has perfected forever those who are being sanctified.

15 But the Holy Spirit also witnesses to us; for after He had said before,

16 *"This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,"*[c]

17 then He adds, *"Their sins and their lawless deeds I will remember no more."*[d]

18 Now where there is remission of these, *there is* no longer an offering for sin.

Hold Fast Your Confession

19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, *Toughen Up and Open Up*

20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,

21 and *having* a High Priest over the house of God,

22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

23 Let us hold fast the confession of *our* hope without
wavering, for He who promised *is* faithful.
24 And let us consider one another in order to stir up love
and good works,
25 not forsaking the assembling of ourselves together, as
is the manner of some, but exhorting *one another,* and so
much the more as you see the Day approaching.

The Just Live by Faith

26 For if we sin willfully after we have received the
knowledge of the truth, there no longer remains a sacrifice
for sins,
27 but a certain fearful expectation of judgment, and fiery
indignation which will devour the adversaries.
28 Anyone who has rejected Moses' law dies without
mercy on the testimony of two or three witnesses.
29 Of how much worse punishment, do you suppose, will
he be thought worthy who has trampled the Son of God
underfoot, counted the blood of the covenant by which he
was sanctified a common thing, and insulted the Spirit of
grace?
30 For we know Him who said, *"Vengeance is Mine, I will
repay,"*[e] says the Lord.[f] And again, *"The LORD will judge
His people."*[g]
31 It is a fearful thing to fall into the hands of the living
God.
32 But recall the former days in which, after you were
illuminated, you endured a great struggle with sufferings:
33 partly while you were made a spectacle both by
reproaches and tribulations, and partly while you became
companions of those who were so treated;
34 for you had compassion on me[h] in my chains, and
joyfully accepted the plundering of your goods, knowing

that you have a better and an enduring possession for yourselves in heaven.[i]

35 Therefore do not cast away your confidence, which has great reward.

36 For you have need of endurance, so that after you have done the will of God, you may receive the promise:

> 37 *"For yet a little while,*
> *And He*[j] *who is coming will come and will not tarry.*
> 38 *Now the*[k] *just shall live by faith;*
> *But if anyone draws back,*
> *My soul has no pleasure in him."*[l]

39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

Hebrews 11

By Faith We Understand

1 Now faith is the substance of things hoped for, the
evidence of things not seen. *Our Race Is Not a Solo Event*
2 For by it the elders obtained a *good* testimony.
3 By faith we understand that the worlds were framed by
the word of God, so that the things which are seen were not
made of things which are visible. *The Weight of the World*

Faith at the Dawn of History

4 By faith Abel offered to God a more excellent sacrifice
than Cain, through which he obtained witness that he was
righteous, God testifying of his gifts; and through it he
being dead still speaks.
5 By faith Enoch was taken away so that he did not see
death, *"and was not found, because God had taken him"*;[a]
for before he was taken he had this testimony, that he
pleased God.
6 But without faith *it is* impossible to please *Him,* for he
who comes to God must believe that He is, and *that* He is a
rewarder of those who diligently seek Him.
7 By faith Noah, being divinely warned of things not yet
seen, moved with godly fear, prepared an ark for the saving
of his household, by which he condemned the world and
became heir of the righteousness which is according to
faith.

Faithful Abraham

8 By faith Abraham obeyed when he was called to go out
to the place which he would receive as an inheritance. And
he went out, not knowing where he was going.

9 By faith he dwelt in the land of promise as *in* a foreign
country, dwelling in tents with Isaac and Jacob, the heirs
with him of the same promise;
10 for he waited for the city which has foundations, whose
builder and maker *is* God.
11 By faith Sarah herself also received strength to
conceive seed, and she bore a child[b] when she was past the
age, because she judged Him faithful who had promised.
12 Therefore from one man, and him as good as dead,
were born *as many* as the stars of the sky in multitude—
innumerable as the sand which is by the seashore.

The Heavenly Hope

13 These all died in faith, not having received the
promises, but having seen them afar off were assured of
them,[c] embraced *them* and confessed that they were
strangers and pilgrims on the earth.
14 For those who say such things declare plainly that they
seek a homeland.
15 And truly if they had called to mind that *country* from
which they had come out, they would have had opportunity
to return.
16 But now they desire a better, that is, a heavenly
country. Therefore God is not ashamed to be called their
God, for He has prepared a city for them.

The Faith of the Patriarchs

17 By faith Abraham, when he was tested, offered up
Isaac, and he who had received the promises offered up his
only begotten *son,*
18 of whom it was said, *"In Isaac your seed shall be
called,"*[d]
19 concluding that God *was* able to raise *him* up, even
from the dead, from which he also received him in a

figurative sense.

20 By faith Isaac blessed Jacob and Esau concerning
things to come.

21 By faith Jacob, when he was dying, blessed each of the
sons of Joseph, and worshiped, *leaning* on the top of his
staff.

22 By faith Joseph, when he was dying, made mention of
the departure of the children of Israel, and gave
instructions concerning his bones.

The Faith of Moses

23 By faith Moses, when he was born, was hidden three
months by his parents, because they saw *he was* a beautiful
child; and they were not afraid of the king's command.

24 By faith Moses, when he became of age, refused to be
called the son of Pharaoh's daughter,

25 choosing rather to suffer affliction with the people of
God than to enjoy the passing pleasures of sin,

26 esteeming the reproach of Christ greater riches than
the treasures in[e] Egypt; for he looked to the reward.

27 By faith he forsook Egypt, not fearing the wrath of the
king; for he endured as seeing Him who is invisible.

28 By faith he kept the Passover and the sprinkling of
blood, lest he who destroyed the firstborn should touch
them.

29 By faith they passed through the Red Sea as by dry
land, whereas the Egyptians, attempting *to do* so, were
drowned.

By Faith They Overcame

30 By faith the walls of Jericho fell down after they were
encircled for seven days.

31 By faith the harlot Rahab did not perish with those who
did not believe, when she had received the spies with
peace. *Rahab Offered a Safe Haven*
32 And what more shall I say? For the time would fail me
to tell of Gideon and Barak and Samson and Jephthah, also
of David and Samuel and the prophets:
33 who through faith subdued kingdoms, worked
righteousness, obtained promises, stopped the mouths of
lions,
34 quenched the violence of fire, escaped the edge of the
sword, out of weakness were made strong, became valiant
in battle, turned to flight the armies of the aliens.
35 Women received their dead raised to life again. Others
were tortured, not accepting deliverance, that they might
obtain a better resurrection.
36 Still others had trial of mockings and scourgings, yes,
and of chains and imprisonment.
37 They were stoned, they were sawn in two, were
tempted,[f] were slain with the sword. They wandered about
in sheepskins and goatskins, being destitute, afflicted,
tormented—
38 of whom the world was not worthy. They wandered in
deserts and mountains, *in* dens and caves of the earth.
39 And all these, having obtained a good testimony
through faith, did not receive the promise,
40 God having provided something better for us, that they
should not be made perfect apart from us.

Hebrews 12

The Race of Faith

1 Therefore we also, since we are surrounded by so great a
cloud of witnesses, let us lay aside every weight, and the
sin which so easily ensnares *us,* and let us run with
endurance the race that is set before us,
2 looking unto Jesus, the author and finisher of *our* faith,
who for the joy that was set before Him endured the cross,
despising the shame, and has sat down at the right hand of
the throne of God.

The Discipline of God

3 For consider Him who endured such hostility from
sinners against Himself, lest you become weary and
discouraged in your souls. *Help for Families*
4 You have not yet resisted to bloodshed, striving against
sin.
5 And you have forgotten the exhortation which speaks to
you as to sons:

> *"My son, do not despise the chastening of*
> *the LORD,*
> *Nor be discouraged when you are rebuked*
> *by Him;*
> 6 *For whom the LORD loves He chastens,*
> *And scourges every son whom He receives."*[a]

7 If[b] you endure chastening, God deals with you as with
sons; for what son is there whom a father does not
chasten?

[8]But if you are without chastening, of which all have
become partakers, then you are illegitimate and not sons.
[9]Furthermore, we have had human fathers who corrected
us, and we paid *them* respect. Shall we not much more
readily be in subjection to the Father of spirits and live?
[10]For they indeed for a few days chastened *us* as seemed
best to them, but He for *our* profit, that *we* may be
partakers of His holiness.
[11]Now no chastening seems to be joyful for the present,
but painful; nevertheless, afterward it yields the peaceable
fruit of righteousness to those who have been trained by it.

Renew Your Spiritual Vitality

12Therefore strengthen the hands which hang down, and
the feeble knees,
[13]and make straight paths for your feet, so that what is
lame may not be *dislocated,* but rather be healed.
[14]Pursue peace with all *people,* and holiness, without
which no one will see the Lord: *Spiritual Checkpoints*
[15]looking carefully lest anyone fall short of the grace of
God; lest any root of bitterness springing up cause trouble,
and by this many become defiled;
[16]lest there *be* any fornicator or profane person like
Esau, who for one morsel of food sold his birthright.
[17]For you know that afterward, when he wanted to
inherit the blessing, he was rejected, for he found no place
for repentance, though he sought it diligently with tears.

The Glorious Company

18For you have not come to the mountain that[c] may be
touched and that burned with fire, and to blackness and
darkness[d] and tempest,

19 and the sound of a trumpet and the voice of words, so
that those who heard *it* begged that the word should not be
spoken to them anymore.
20 (For they could not endure what was commanded: *"And
if so much as a beast touches the mountain, it shall be
stoned*[e] *or shot with an arrow."*[f]
21 And so terrifying was the sight *that* Moses said, *"I am
exceedingly afraid* and trembling."[g])
22 But you have come to Mount Zion and to the city of the
living God, the heavenly Jerusalem, to an innumerable
company of angels,
23 to the general assembly and church of the firstborn
who are registered in heaven, to God the Judge of all, to the
spirits of just men made perfect,
24 to Jesus the Mediator of the new covenant, and to the
blood of sprinkling that speaks better things than *that of*
Abel.

Hear the Heavenly Voice

25 See that you do not refuse Him who speaks. For if they
did not escape who refused Him who spoke on earth, much
more *shall we not escape* if we turn away from Him who
speaks from heaven,
26 whose voice then shook the earth; but now He has
promised, saying, *"Yet once more I shake*[h] *not only the
earth, but also heaven."*[i]
27 Now this, *"Yet once more,"* indicates the removal of
those things that are being shaken, as of things that are
made, that the things which cannot be shaken may remain.
28 Therefore, since we are receiving a kingdom which
cannot be shaken, let us have grace, by which we may[j]
serve God acceptably with reverence and godly fear.
29 For our God *is* a consuming fire.

Hebrews 13

Concluding Moral Directions

1 Let brotherly love continue. *Love Shows in Action*

2 Do not forget to entertain strangers, for by so *doing*
some have unwittingly entertained angels.

3 Remember the prisoners as if chained with them—those
who are mistreated—since you yourselves are in the body
also.

4 Marriage *is* honorable among all, and the bed undefiled;
but fornicators and adulterers God will judge.

5 *Let your* conduct *be* without covetousness; *be* content
with such things as you have. For He Himself has said, *"I
will never leave you nor forsake you."*[a]

6 So we may boldly say:

> *"The LORD is my helper;*
> *I will not fear.*
> *What can man do to me?"*[b]

Concluding Religious Directions

7 Remember those who rule over you, who have spoken
the word of God to you, whose faith follow, considering the
outcome of *their* conduct.

8 Jesus Christ *is* the same yesterday, today, and forever.

9 Do not be carried about[c] with various and strange
doctrines. For *it is* good that the heart be established by
grace, not with foods which have not profited those who
have been occupied with them.

10 We have an altar from which those who serve the
tabernacle have no right to eat.

11For the bodies of those animals, whose blood is brought
into the sanctuary by the high priest for sin, are burned
outside the camp.
12Therefore Jesus also, that He might sanctify the people
with His own blood, suffered outside the gate.
13Therefore let us go forth to Him, outside the camp,
bearing His reproach.
14For here we have no continuing city, but we seek the
one to come.
15Therefore by Him let us continually offer the sacrifice
of praise to God, that is, the fruit of *our* lips, giving thanks
to His name.
16But do not forget to do good and to share, for with such
sacrifices God is well pleased.
17Obey those who rule over you, and be submissive, for
they watch out for your souls, as those who must give
account. Let them do so with joy and not with grief, for that
would be unprofitable for you.

Prayer Requested

18Pray for us; for we are confident that we have a good
conscience, in all things desiring to live honorably.
19But I especially urge *you* to do this, that I may be
restored to you the sooner.

Benediction, Final Exhortation, Farewell

20Now may the God of peace who brought up our Lord
Jesus from the dead, that great Shepherd of the sheep,
through the blood of the everlasting covenant,
21make you complete in every good work to do His will,
working in you[d] what is well pleasing in His sight, through
Jesus Christ, to whom *be* glory forever and ever. Amen.

[22]And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words.

[23]Know that *our* brother Timothy has been set free, with whom I shall see you if he comes shortly.

[24]Greet all those who rule over you, and all the saints. Those from Italy greet you. *Researching Your Religious Roots*

[25]Grace *be* with you all. Amen.

Our Hebrew Heritage

Heb. 1:1–3

The early Christians understood that the arrival of the Son of God had done away with Old Testament sacrifices and rituals. His death and resurrection were at the heart of a new covenant between God and humankind. As the Christian movement spread beyond its home turf in Palestine, Jews scattered throughout the empire were added to its numbers. However, Jews soon became a minority among believers. And the unsettled relationship between their Jewish background and their new faith in Jesus created tension within their own community and with non-Jewish Christians. What would become of their heritage? Were the centuries of spiritual history before Jesus now rendered irrelevant? Would Christianity prove to be one more episode in the inevitable assimilation of Jews into a Gentile world?

The letter to the Hebrews (along with Paul's statements in Romans 9–11) relieved these fears by affirming the Jews' heritage and its essential role in God's redemptive plan (Heb. 6:13–20). The Book of Hebrews . . .

- Celebrates the richness of God's special relationship with Israel (1:1; 6:13–15).
- Examines God's work in Jewish history and the fulfillment of His plans for the nation in Christ (8:7–13; 10:15–17).
- Reveals significant parallels between Old Testament details—such as smells, sounds, traditions, and names—and the new way of Christ (6:20–7:28; 9:1–10:14; 13:10–13).
- Recalls heroes of Israel's history, including Abraham (6:13–7:6; 11:8–19), Moses (2:2–6; 11:23–28), Aaron (4:14–5:10), Joshua (7:8–10), David (7:6, 7), and others (11:4–40).

God's partnership with Israel was a meaningful part of His plan for the world, and Jewish Christians could treasure their spiritual heritage. There was no need for them to be swallowed up by the Gentile cultures surrounding them. They could embrace Christ while still holding on to their history (6:13–19).

Hebrews was written to Jewish believers (1:1; 2:14–18; 3:1–6), but it encourages each of us to examine, accept, and affirm our roots. Some pieces of our past may not honor God or be worth preserving

—we may need to repudiate certain beliefs, traditions, or behaviors that go against biblical truth. But part of identifying ourselves with Christ involves recognizing how God has made us into what we are. By tracing the paths He used to prepare us to hear and respond to the gospel, we can discover new insights into His wisdom, sovereignty, and grace.

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Jesus Christ Is Supreme
Heb. 1:5–14

Extraordinary people have walked the earth, but none are equal to Jesus, the Son of God. The author of Hebrews shows that Christ is superior to . . .

- Angels—Israel's divinely appointed guardians (Heb. 1:4–2:18).
- Moses—Israel's great leader (3:1–4:7).
- Joshua—Israel's celebrated general (4:8–13).
- Aaron—Israel's first high priest (4:14–7:28).

Later, Hebrews parades a lineup of saints who demonstrated profound faith as they looked ahead to Christ's coming (2:11–13; 11:1–40). These people of faith relied on God's promises.

Christ is the full disclosure of God. He is the one fixed point in history's chaos, from the "time past" of the Old Testament (1:1) to the difficult years endured by the readers of Hebrews (12:4–13) to the modern era of battles against spiritually hostile forces (see "The Enemy" at Eph. 6:10–13) to the days yet to come. If we feel tempted to doubt God or give up on our quest to become like Him, this letter assures us that Christ is our key resource. He is . . .

- God's communication to us (Heb. 1:2).
- The heir of all things (1:2).
- Creator of the worlds (1:3).
- A full reflection of God's glory (1:3).
- Sustainer of all things (1:3).
- The One who purged our sins (1:3).
- Our representative before God (1:3).

- The Son exalted above the angels (1:4).
- The possessor of "a more excellent name" (1:4).

Hebrews invites us to get to know this incomparable Savior, our Lord and friend Jesus Christ.

More: *Yet another reason to get to know Jesus is that He faced the temptations we face—and won. See "Real Temptation" at Matt. 4:3 and "Cocooning" at Heb. 4:14–16.*

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The Christian's Calling
Heb. 3:1

The common use of the word *calling* often implies a lifelong passion and deep commitment for one's vocation. The Book of Hebrews informs us that every Christian plays a part in "the heavenly calling." The word translated here as *calling* comes from the Greek root *kaleō*, meaning "to call, invite, or summon." This root and its derivatives show up frequently in the New Testament. While Scripture does not offer one single definition of *calling*, we can gain a fuller understanding by looking at some of the different ways in which the word is used. It appears in connection with . . .

- Invitations to various groups of people for salvation (Mark 2:17; 1 Cor. 1:9, 24; 2 Thess. 2:13, 14).
- Invitations to individuals for salvation (Gal. 1:15, 16; 2 Tim. 1:9).
- Summonses to a Christlike lifestyle (Eph. 4:1; 1 Thess. 2:12).
- Designations of a Christian's position with God (1 Pet. 2:9; 1 John 3:1) or identity with Christ, especially in the context of suffering (1 Pet. 2:21; James 2:7).

When the Book of Hebrews describes believers as "holy brethren, partakers of the heavenly calling," it highlights our identification with Christ and with other Christians (Heb. 3:1). Christ became human like us (2:14, 17) so that we might become like Him—alive, holy, and free from sin.

Equal Callings

Calling became connected with vocation based on instances of God calling individuals to particular tasks. Paul, for example, said he was "called" to be an apostle (Rom. 1:1; 1 Cor. 1:1). Some conclude that there is a "general call" extended to all Christians and a "special call" or "higher call" extended to a select few, instructing them to take on specific assignments such as full-time ministry.

Paul, however, did not regard his work as that of a "higher" calling. He grouped himself with every other Christian, summoned by God to salvation and obedience. Paul's opening words to the Romans show that every Christian shares that same calling. As he often did, Paul began with the greeting "Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God" (Rom. 1:1). The opening sentence (an unbroken phrase in the original Greek) goes on to say "among whom you also are the called of Jesus Christ" (1:6). The word *also* indicates that the call experienced by the Roman Christians was essentially the same as Paul's. Not all were apostles, but all were "called of Jesus Christ."

Like Paul and his New Testament brothers and sisters, we are summoned with the same call and therefore stand as equals before God.

Calling and Careers

Although the Bible's definition of *calling* is much broader than the definition we use when referring to our careers, it is still relevant to daily life. Our calling means we have a new boss; as God's children, Christ is our ultimate supervisor (see "The Lord's Employees" at Col. 3:22–24). Our calling requires a transformation of our internal character and external conduct; as Christ's followers, we are to pursue Christlike work habits (see "Your Workstyle" at Titus 2:9–11). And our calling rearranges what we do with our paychecks; we work not only to meet our own needs but to meet the needs of others (see "Christians and Money" at 1 Tim. 6:6–19).

What our calling does not necessarily do is alter our choice of career. Paul instructed the Corinthians to remain as they were when they came to faith in Christ (1 Cor. 7:17–24). His main point was that becoming a Christian did not require them to look for new jobs. On the other hand, their relationship with Christ didn't prevent them from changing jobs if they chose to do so. They were to act as Christ's followers wherever they happened to be. No matter what we consider our professional calling, we are all called to serve God.

More: *Find out more about how God views our everyday careers in "People at Work" at Ps. 8:6. Many callings in Scripture are not as dramatic as we might imagine but are no less significant. See "All Christians Are Called, in All of Life" at 1 Sam. 3:1–21 and "Different Callings, Same Purpose" at Ezek. 2:1–5.*

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Cocooning
Heb. 4:14–16

The modern world includes an increasing number of people who want nothing more than to isolate themselves from the world and its concerns. They care only about what happens inside their bubble of comfort and safety, and they do their utmost to arrange their environment to control exactly who and what they let inside.

This tendency to turn inward shows up among Christians when we distance ourselves from people we consider too sinful or too disrespectful of our beliefs. It can also show up when we overemphasize personal relationships with Christ to the exclusion of what God wants to do among groups of His people and in our society at large.

The Book of Hebrews shows how Christ dared to live an outwardly-focused life as He accomplished His work on our behalf:

- *Christ got involved*. He left His privileged position with the Father and "passed through the heavens" to come to earth, becoming poor to make us spiritually rich. The cost of His leaving heaven and taking on flesh is beyond our comprehension (see "Christ Became Poor" at 2 Cor. 8:8, 9).
- *Christ faced reality*. He was no stranger to the gritty details of real life. He refused to wall Himself off from the struggles of everyday people (Heb. 4:15; see "Real Temptation" at Matt. 4:3).
- *Christ empowers people*. We turn inward when we think we have too many issues of our own to be bothered with anyone else's problems. But when it is part of His plan, Christ will

give us what it takes to meet needs that seem beyond our reach.

Hebrews 4:16 challenges us to "come boldly to the throne of grace" in order to "obtain mercy and find grace to help in time of need."

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Lessons in Leadership

Heb. 5:1–14

Business literature is cluttered with how-to books profiling famous people who achieved success through power, ambition, and manipulation. The Roman empire was similarly dominated by dynasties guilty of tyranny, greed, and violence.

Jesus modeled a style of leadership that was entirely unique in both His time and ours. His methods are free of distortion and abuse. He is a true leader, a priest who . . .

- Focused on people and their connection with God (Heb. 5:1).
- Showed compassion to the weak and ignorant (5:2).
- Faced sin head-on (5:3).
- Refused to promote Himself but let God call Him into His role (5:4).

Jesus was the perfect priest (5:5–10)—a portrait that the writer admits may be difficult to grasp (5:11–14). But those who seek to grow into Christlike maturity need to consider it carefully. Jesus provides for all who seek His help. All we need to do is ask (4:14–16).

More: *First-century rulers and their families were notorious for their crimes. See Nero's profile at Acts 25:12.*

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Knowing About God

Heb. 6:1–20

Knowing about religion, Christianity, and the Bible should not be mistaken for having a personal relationship with God. Knowing God involves far more than knowing *about* Him.

The recipients of this letter had basic knowledge of the Christian faith—the essentials about Christ, the need for repentance and faith, and the meaning of baptism, ordination, resurrection, and judgment. But without constant cultivation, spiritual weeds would sprout and take over their lives, producing a field of thorns rather than a bountiful crop (Heb. 6:7, 8). Without diligent care, the harvest would be worthless (6:11, 12). Without perseverance, it would be destined for destruction (6:8).

This stern warning calls for fresh dedication to Christ. It might provoke us to consider new disciplines to keep our faith growing. We might . . .

- Meet with fellow believers to pray and discuss how to bring Christ into everyday situations.
- Serve the needy through a church or community service agency.
- Speak up about workplace policies, decisions, or practices that are harmful to people or the environment.
- Make a habit of reading and studying the Bible to discover ways to apply God's Word to our lives.
- Get involved in missions, nearby or faraway.
- Act on our faith as citizens of a community, state, or nation.
- Establish patterns of prayer: prayers asking for God's help in our lives and in the lives of others; prayers of thanksgiving for what God does for us and the responsibilities He has given us; prayers of confession and repentance for our sins; prayers of meditation on God and His Word; prayers of expression, sharing our innermost thoughts and feelings with God.
- Challenge ourselves to use a God-given ability no one knows about.
- Apologize to people we have ignored, offended, or hurt.

Christ must never be a concept we acknowledge in the abstract. We must allow Him to reign over every area of life (see "Lord of the

Sacred and the Secular" at Luke 6:1–5). Hebrews 6 can encourage us to get started on taking our faith beyond simply knowing *about* God to truly having a relationship with Him.

More: *For more on building a relationship with God, see "Knowing God" at Jer. 22:15, 16.*

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Better Than Before

Heb. 7:19–22

Christ's New Testament followers enjoy the benefits of a "better hope" and a "better covenant" than what the Old Testament Mosaic law and sacrificial system offered.

The Mosaic law . . .

- Came from God.
- Prepared the way for Christ (Matt. 5:17; Rom. 5:20; Gal. 3:19–25).
- Set the standard for holiness not just in religious expression but in every area of life (1 John 3:4).
- Helped people recognize their need for God by exposing their bondage to sin (Rom. 7:7, 12, 14–25).

The Levitical priests . . .

- Came from the tribe of Levi (Deut. 18:1).
- Administered the Law to Israel (Mal. 2:6, 7), represented the people before God by offering sacrifices (Lev. 4:20, 26, 31), and acted as a supreme court (Deut. 17:8–13).
- Preserved copies of the Law (31:24–26).
- Cared for the temple after it was built.
- Foreshadowed the priesthood of Christ's followers (1 Pet. 2:9).

The author of Hebrews shows that Christ is superior to the Law and the Levitical priests. He is God's way of uniting people directly

to Him.

Christ . . .

- Offers a better hope than the Law (Heb. 7:18–20, 22).
- Exists as a permanent priest, no longer vulnerable to death (7:23–25).
- Always intercedes for us (7:25).
- Is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens (7:26).
- Offered Himself as the final sacrifice for our sins (7:27).

We are called to submit to Christ and follow Him (10:19–22). He is our Priest and our Sacrifice, restoring us to God as beloved children.

More: *By asserting that salvation in Christ is superior to Old Testament sacrifices, the Book of Hebrews does not diminish the Law's significance. See "A Habit of Worship" at Num. 28:2. For more on the advantages of the new covenant, see "Written on Their Hearts" at Jer. 31:31–34.*

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Toughen Up and Open Up
Heb. 10:19–39

Some followers of Christ timidly stash their faith out of sight, as if it cannot stand up to any kind of danger. We do live in a world where Satan wants to ravage our faith (1 Pet. 5:8), and we must therefore be on guard. But the safest way to live in this spiritually dangerous world is not to hide our faith but to build up our strength. Hebrews lists ways we can toughen up so that we can open up:

- We can keep a firm grip on the basics of our faith, which are grounded in the integrity of Christ (10:23).
- We can stir each other up to loving, active faith (10:24).
- We can show compassion to people in need (10:32, 33).
- We can meet with other believers regularly for encouragement, accountability, worship, and prayer (10:25).

- We can leave judgment and repayment up to God (10:29–31).
- We can condition ourselves so that we will finish life well (10:35–39).

Spiritual strength comes from integrating what we believe into every facet of life. Our faith is not just one more thing on a list of things to do but rather the foundation of who we are. If our daily relationship with Christ is authentic, it will be evident to others (James 2:14, 26; 3:13). Faith that grows strong is a faith we live by.

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Our Race Is Not a Solo Event

Heb. 11:1–40

Hebrews 11 contains what some might call the Bible's "Hall of Faith," a tribute to Old Testament saints who "obtained a good testimony" by exhibiting trust in God's promises (Heb. 11:2, 39). Many are well-known, while others go unnamed. This remarkable collection of people recognized that "without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him" (11:6).

The faith of these believers guided them through extreme triumph and hardship. By faith they "subdued kingdoms . . . stopped the mouths of lions . . . escaped the edge of the sword . . . turned to flight the armies of the aliens" (11:33, 34). By faith "women received their dead raised to life again" (11:35). By faith others "were tortured . . . had trial of mockings and scourgings. . . . They were stoned, they were sawn in two, were tempted, were slain with the sword" (11:35–37).

The faith modeled by these men and women is worth imitating in our lives today. They in turn fill a stadium to watch us run the race of life (11:39–12:1). Our race is not a solo event. It is a relay in which we have received the handoff from those who have preceded us. It is now our turn to run.

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The Weight of the World
Heb. 11:3

God made the world and declared it "very good" (Gen. 1:31). His statement should tell us something about its value and importance. But being "very good" is a far cry from being divine. God made the universe and its natural systems out of nothing, and no part of creation is self-sustaining, as He is. Its continued existence comes from God (Col. 1:17; Heb. 1:3). This means that . . .

- *People can work only within the bounds of an existing physical reality*. Humans are not God, and cannot bring things into existence from nothing. They can discover but not determine the nature of the universe.
- *The universe is not God*. Some religions teach that the material universe and all that it contains are a form of God or that every part of creation contains a piece of God. But God is separate and distinct from His creation.
- *The earth is not sacred*. Creation is holy in the sense that God created it and therefore owns it, but this planet and its living things are not sacred in and of themselves.
- *The earth is a resource that God has given us to manage*. God called His creation "very good" and placed it under our dominion for His glory and our benefit (Gen. 1:26–30). We are to prudently tend it, cultivate it, use it, reshape it, and conserve it with certainty that God holds each of us accountable for how we treat His world (Rom. 14:11, 12; 1 Cor. 4:5).

More: *The fact that God's work was "very good" means that human effort has value. See "God: The Original Worker" at John 5:17.*

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Rahab Offered a Safe Haven
Heb. 11:31

The early church must have treasured Rahab as an ancient example of a Gentile whose faith was accepted by God. This Canaanite prostitute of Jericho likely grew up worshiping many gods, but she somehow recognized the uniqueness of Israel's God (Josh. 2:11).

By offering a safe haven to Israel's spies, Rahab made peace with their God (2:1–24). Rahab is thus a model for how to approach God with faith that He rewards those who seek Him (Heb. 11:6).

More: *Rahab was the great-great-grandmother of King David and an ancestor of Jesus Christ. Find out more about her in her profile at Josh. 2:3 and "The Women in Jesus' Genealogy" at Matt. 1:3–6.*

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Help for Families
Heb. 12:3–13

Many early Christians found themselves in problematic relationships. Their new commitment to Christ challenged old habits and connections. The New Testament forthrightly discusses these family issues. The writer of Hebrews, for example, describes the fatherly discipline that God uses to shape His children, an example from which we can glean several parenting principles. Other passages raise issues that are also relevant to parents today:

Texts	Issue	Summary
Rom. 9:6–11:36	Ethnic attitudes	Paul reviews attitudes that had existed since the time of the patriarchs and appeals for humility and acceptance.
Rom. 14:1–15:6	Differences in spiritual	Christians must practice grace and tolerance toward each other.

	maturity and convictions	
1 Cor. 5:1–13; 2 Cor. 2:1–11	Sexual immorality within families	Paul deals with a case of ongoing abuse within a Christian family.
1 Cor. 6:15–20; 1 Thess. 4:1–12	Temptation to sexual immorality	The body is God's temple; Christians are to flee from sexual sins.
1 Cor. 7:1–7	Sexuality within marriage	Intimacy is essential to marital relationships.
1 Cor. 7:8–20, 25–38	Singles and marriage	Paul states his preference for singleness over marriage.
1 Cor. 7:39, 40	Remarriage of widows	Remarriage to a fellow Christian is completely permissible.
Eph. 5:21–33; Col. 3:18, 19; 1 Pet. 3:1–7	Spousal relationships	Paul and Peter challenge husbands and wives to mutual love and support.
Eph. 6:1–4; Col. 3:20, 21	Child-parent relationships	Homes should be characterized by obedient children and nurturing parents.
1 Tim. 3:1–13; Titus 1:5–16	Character	Spiritual leaders should be evaluated by their faithfulness at home.
1 Tim. 5:3–16; James 1:27	Widows	Paul offers guidelines for caring for widows; James urges Christians to meet the needs of widows and orphans.

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Spiritual Checkpoints

Heb. 12:14–29

The writer of Hebrews twice pushed readers to undertake a spiritual checkup, warning them to pay attention to their spiritual condition (Heb. 6:1–20; 12:14–29). The strong language of Hebrews 12 describes what can happen if we neglect our relationship with Christ:

- We might fall short of God's grace (12:15).
- Bitterness can take root, sprout, and cause trouble (12:15).
- We can become corrupt (12:15).
- We become prone to foolish or catastrophic mistakes (12:16, 17; Gen. 25:27–34; 27:1–45).
- We may reject God's voice (Heb. 12:25).
- God's judgment may consume us (12:29).

Those are dire consequences. But the writer of Hebrews also offers checkpoints for our spirituality and corrections we can make when we detect trouble:

- Do we pursue peace (12:14)? For example, how do we respond to conflicts at home, work, or school?
- Do we work at holiness (12:14)? For example, do we focus our thoughts on pure things (compare Phil. 2:1–13; 4:8, 9; 1 Thess. 4:1–8)?
- Do we listen carefully to God (Heb. 12:25)? For example, do we make a habit of allowing Scripture to challenge us and keep us accountable?
- Do we live in grace, serving God reverently (12:28)? For example, do we see growth in our appreciation of God, salvation, and other Christians? Would others describe us as thankful (compare 1 Tim. 4:4; Col. 3:17)?

What is your spiritual condition? Do you see symptoms that merit attention? Is any part of your faith weak or failing? What changes would make your faith grow healthy and strong?

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Love Shows in Action

Heb. 13:1–6

Jesus gave a simple command that applies to every situation: Do unto others as you would have them do unto you (Matt. 7:12). The Golden Rule sums up love as an ethical cornerstone for life and puts into practice God's highest command to love Him with all of our heart, soul, and mind, and to love our neighbors as ourselves (22:37–39).

James called love the "royal law" (James 2:8), and Paul wrote that love was the supreme virtue of faith, hope, and love; it never fails (1 Cor. 13:8, 13). Love is only love if it matches God's definition and descriptions of love.

A similar theme appears in the Book of Hebrews. Having detailed the vast changes brought about by Christ's arrival, the author begins the book's last chapter by noting one thing that always stays the same: love. Our care for each other must continue (Heb. 13:1). Here are several ways we can make that happen:

- *Show hospitality to strangers*. Today this might include immigrants, the homeless, and people of a different ethnicity (13:2).
- *Remember prisoners*. Prisoners fall into a class of people who are easy to forget, but the principle of love says we should treat them as if we were chained with them (13:3).
- *Be faithful in marriage*. This goes beyond sexual fidelity to actively enriching one's marital relationship and building up one's partner (13:4).
- *Be content*. This is a steep challenge to members of a modern culture but with practice we can exercise the right attitudes to money and possessions (13:5, 6; see also "Guard Against Greed" at Luke 12:15 and "Finding Contentment" at Phil. 4:10–13).

Christlike love is intensely practical. We can never claim that love is real in our lives if we do not see its concrete expressions.

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Researching Your Religious Roots

Heb. 13:24

God is at work in human history to achieve His purposes in bringing people to Himself. In the case of the Jews, God used many generations of people and many centuries of political events and religious symbolism to prepare the way for Christ. Jews have reason to celebrate God's sovereignty and grace in using their ancestors to bless "all the families of the earth" (Gen. 12:3; 22:18; Acts 3:25, 26; Gal. 3:8). But God's participation in history extends far beyond the Jews. As Christians all of us are indebted to God for supervising the circumstances that brought the gospel into our lives.

Have you ever traced the path between Jesus' proclamation of the gospel and your moment of salvation? Do you know anything about the religious roots of your family? Studying your spiritual heritage can aid your growth in the faith. Here are some suggestions for getting started.

Gathering Data

Begin by collecting as much information as you can about your genealogy. Your parents, grandparents, or other relatives may have ample information about your family. Many websites, databases, institutions, seminars, books, libraries, and other resources can also help you. As you carry out your search, consider these questions:

- When and where did your ancestors live?
- What were the dominant characteristics of their culture?
- What historical or political events or technological developments happened during their lifetimes? How were people impacted?
- What was the religious climate of the time and place your ancestors lived? What did their society think about God, evil, the origins of the world, and the afterlife? Was one religion dominant, or were there many alternatives? How did religion affect people's daily lives?
- When was the gospel first introduced to your ancestors' society? How was it received? How has it fared since?
- Are there notable religious figures or movements connected with your history?
- How has your family responded to the message of Christ?
- What part has religion played in your immediate family? Where did its religious views come from? Are there any surviving religious symbols that might give clues (family

Bibles or other books, letters or other documents, photos, videos, clothing)?
- When, where, and how did you first hear about Jesus?

Drawing Conclusions

As you learn more about your ancestry, you can begin to put together a picture of your religious heritage. Be careful not to jump to conclusions or make too much of vague information. Have you gained a deeper appreciation for how God has worked in your past and what it took for Him to bring you to faith? Of course, you might unearth elements of your family's religious history that go against the gospel. In that case, how was God able to overcome or work through those things to reach you? As you evaluate your history, consider these questions:

- How long has your family participated in the faith?
- What distinguishes your family's expression of Christianity from other traditions within the faith?
- Where did your family's traditions originate, and how and why did your family identify with them?
- What beliefs and practices among your religious roots do you disagree with or outright reject? Why?
- How has your immediate family responded to your faith in Christ? Why? How does family history affect their response?
- How might your understanding of the past affect how you present the gospel to non-Christian relatives?
- What is the story of how the gospel traveled from the first-century apostles to your life today? How can you thank God for writing that story?

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Hebrews 1

a **1:3** NU-Text omits *by Himself.*
b **1:3** NU-Text omits *our.*
c **1:5** Psalm 2:7
d **1:5** 2 Samuel 7:14
e **1:6** Deuteronomy 32:43 (Septuagint, Dead Sea Scrolls); Psalm 97:7
f **1:7** Psalm 104:4
g **1:9** Psalm 45:6, 7
h **1:12** Psalm 102:25–27
i **1:13** Psalm 110:1

Hebrews 2

a **2:7** NU-Text and M-Text omit the rest of verse 7.
b **2:8** Psalm 8:4–6
c **2:12** Psalm 22:22
d **2:13** 2 Samuel 22:3; Isaiah 8:17
e **2:13** Isaiah 8:18

Hebrews 3

a **3:6** NU-Text omits *firm to the end.*
b **3:11** Psalm 95:7–11
c **3:15** Psalm 95:7, 8

Hebrews 4

a **4:2** NU-Text and M-Text read *profit them, since they were not united by faith with those who heeded it.*
b **4:3** Psalm 95:11
c **4:4** Genesis 2:2
d **4:5** Psalm 95:11
e **4:7** Psalm 95:7, 8

Hebrews 5

a **5:5** Psalm 2:7
b **5:6** Psalm 110:4

Hebrews 6

a **6:3** M-Text reads *let us do.*
b **6:6** Or *and have fallen away*
c **6:10** NU-Text omits *labor of.*
d **6:14** Genesis 22:17
e **6:18** M-Text omits *might.*

Hebrews 7

a **7:14** NU-Text reads *priests.*
b **7:17** NU-Text reads *it is testified.*

c **7:17** Psalm 110:4
d **7:21** NU-Text ends the quotation here.
e **7:21** Psalm 110:4

Hebrews 8

a **8:5** Exodus 25:40
b **8:12** NU-Text omits *and their lawless deeds.*
c **8:12** Jeremiah 31:31–34

Hebrews 9

a **9:11** NU-Text reads *that have come.*
b **9:20** Exodus 24:8

Hebrews 10

a **10:7** Psalm 40:6–8
b **10:9** NU-Text and M-Text omit *O God.*
c **10:16** Jeremiah 31:33
d **10:17** Jeremiah 31:34
e **10:30** Deuteronomy 32:35
f **10:30** NU-Text omits *says the Lord.*
g **10:30** Deuteronomy 32:36
h **10:34** NU-Text reads *the prisoners* instead of *me in my chains.*
i **10:34** NU-Text omits *in heaven.*
j **10:37** Or *that which*
k **10:38** NU-Text reads *My just one.*
l **10:38** Habakkuk 2:3, 4

Hebrews 11

a **11:5** Genesis 5:24
b **11:11** NU-Text omits *she bore a child.*
c **11:13** NU-Text and M-Text omit *were assured of them.*
d **11:18** Genesis 21:12
e **11:26** NU-Text and M-Text read *of.*
f **11:37** NU-Text omits *were tempted.*

Hebrews 12

a **12:6** Proverbs 3:11, 12
b **12:7** NU-Text and M-Text read *It is for discipline that you endure; God . . . .*
c **12:18** NU-Text reads *to that which.*
d **12:18** NU-Text reads *gloom.*
e **12:20** NU-Text and M-Text omit the rest of this verse.
f **12:20** Exodus 19:12, 13
g **12:21** Deuteronomy 9:19
h **12:26** NU-Text reads *will shake.*
i **12:26** Haggai 2:6
j **12:28** M-Text omits *may.*

Hebrews 13

a **13:5** Deuteronomy 31:6, 8; Joshua 1:5
b **13:6** Psalm 118:6
c **13:9** NU-Text and M-Text read *away.*
d **13:21** NU-Text and M-Text read *us.*

James's hard-hitting epistle was written to people whose lives were much like those of many present-day Christians. The gospel had lifted them to a better life, and their faith had prospered alongside their improved circumstances. But James warns his readers not to forget those who still struggle and not to be discouraged when their own situation takes a turn for the worse.

Our obedience to God, James argues, should neither fade in times of prosperity nor waver in times of hardship.

Whenever we find ourselves substituting theory for practice, James jolts us into action. He insists that we put our faith into action, instructing us to "be doers of the word, and not hearers only" (James 1:22).

"Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world," he adds (1:27).

Throughout his letter, James urges us to grasp a truth taught by Jesus: "A tree is known by its fruit" (Matt. 12:33; compare James 1:9–11, 18; 3:12–18; 5:7, 8, 17, 18).

Some Bible readers focus on what they perceive as a theological debate between Paul (advocating for justification by faith; Rom. 3:21–26) and James (arguing for faith that is proven by works; James 1:14–25). But both writers maintain that authentic faith results in action. If our relationship with Christ does not result in changed behavior, we should question the reality of that bond.

Apart from a brief introduction, the Book of James bears none of the traits of an ancient letter, reading instead much like a collection of sermons. Pointed illustrations pack its five chapters, each designed to motivate the wills and

hearts of believers who perhaps had grown too comfortable and allowed their faith to lie dormant, making them spiritually immature, prejudiced, and insensitive to others' pressing needs.

The author of this letter identifies himself as James (1:1), but at least five men in the New Testament were known by that name. Traditionally James the brother of Jesus is considered to be the author.

James was probably the eldest of Jesus' four younger brothers (Mark 6:3). Apparently he was at first skeptical about his brother's claims and ministry (Matt. 12:46–50; Mark 3:31–35; Luke 8:19–21; John 7:5). But after meeting the resurrected Lord (1 Cor. 15:7), he became a strong believer and leader in the early church, and was counted among the apostles (though he identifies himself simply as a bondservant; James 1:1). He oversaw the Jerusalem church and helped settle the dispute over Gentiles having to keep the Law (Acts 15:13–21).

James gives few hints by which his letter might be dated. Assuming that James the brother of Jesus wrote it, it must have been produced before around A.D. 62, the approximate year of his death. Internal characteristics suggest that the letter might have been written very early, maybe even in the late 40s.

Key Verses in James

- "Count it all joy when you fall into various trials" (James 1:2).
- "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach" (James 1:5).
- "Every good gift and every perfect gift is from above, and comes down from the Father of lights,

with whom there is no variation or shadow of turning" (James 1:17).

- "Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God" (James 1:19, 20).
- "Be doers of the word, and not hearers only" (James 1:22).
- "Faith without works is dead" (James 2:20).
- "You do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures" (James 4:2, 3).
- "God resists the proud, but gives grace to the humble" (James 4:6).
- "Resist the devil and he will flee from you. Draw near to God and He will draw near to you" (James 4:7).
- "To him who knows to do good and does not do it, to him it is sin" (James 4:17).
- "The effective, fervent prayer of a righteous man avails much" (James 5:16).

James 1

Greeting to the Twelve Tribes

1 James, a bondservant of God and of the Lord Jesus Christ,
To the twelve tribes which are scattered abroad:

Greetings.

Profiting from Trials

2 My brethren, count it all joy when you fall into various
3 trials, knowing that the testing of your faith produces patience.
4 But let patience have *its* perfect work, that you may be
perfect and complete, lacking nothing.
5 If any of you lacks wisdom, let him ask of God, who gives
to all liberally and without reproach, and it will be given to
him.
6 But let him ask in faith, with no doubting, for he who
doubts is like a wave of the sea driven and tossed by the
wind.
7 For let not that man suppose that he will receive
anything from the Lord;
8 *he is* a double-minded man, unstable in all his ways.

The Perspective of Rich and Poor

9 Let the lowly brother glory in his exaltation, *You Can't Rush It*
10 but the rich in his humiliation, because as a flower of
the field he will pass away.
11 For no sooner has the sun risen with a burning heat
than it withers the grass; its flower falls, and its beautiful

appearance perishes. So the rich man also will fade away in his pursuits.

Loving God Under Trials

12Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

13Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. *The Roots of Sin*

14But each one is tempted when he is drawn away by his own desires and enticed.

15Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

16Do not be deceived, my beloved brethren.

17Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

18Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

Qualities Needed in Trials

19So then,[a] my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

20for the wrath of man does not produce the righteousness of God.

Doers—Not Hearers Only

21Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

22But be doers of the word, and not hearers only, deceiving yourselves.

[23]For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;
[24]for he observes himself, goes away, and immediately forgets what kind of man he was.
[25]But he who looks into the perfect law of liberty and continues *in it,* and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.
[26]If anyone among[b] you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion *is* useless.
[27]Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.

James 2

Beware of Personal Favoritism

1 My brethren, do not hold the faith of our Lord Jesus
Christ, *the Lord* of glory, with partiality. *Playing Favorites*
2 For if there should come into your assembly a man with
gold rings, in fine apparel, and there should also come in a
poor man in filthy clothes,
3 and you pay attention to the one wearing the fine
clothes and say to him, "You sit here in a good place," and
say to the poor man, "You stand there," or, "Sit here at my
footstool,"
4 have you not shown partiality among yourselves, and
become judges with evil thoughts?
5 Listen, my beloved brethren: Has God not chosen the
poor of this world *to be* rich in faith and heirs of the
kingdom which He promised to those who love Him?
6 But you have dishonored the poor man. Do not the rich
oppress you and drag you into the courts?
7 Do they not blaspheme that noble name by which you
are called?
8 If you really fulfill *the* royal law according to the
Scripture, *"You shall love your neighbor as yourself,"*[a] you
do well; *Ten Practical Commandments*
9 but if you show partiality, you commit sin, and are
convicted by the law as transgressors.
10 For whoever shall keep the whole law, and yet stumble
in one *point,* he is guilty of all.
11 For He who said, *"Do not commit adultery,"*[b] also said,
"Do not murder."[c] Now if you do not commit adultery, but
you do murder, you have become a transgressor of the law.

12 So speak and so do as those who will be judged by the
law of liberty.
13 For judgment is without mercy to the one who has
shown no mercy. Mercy triumphs over judgment.

Faith Without Works Is Dead

14 What *does it* profit, my brethren, if someone says he
has faith but does not have works? Can faith save him?
15 If a brother or sister is naked and destitute of daily
food,
16 and one of you says to them, "Depart in peace, be
warmed and filled," but you do not give them the things
which are needed for the body, what *does it* profit?
17 Thus also faith by itself, if it does not have works, is
dead.
18 But someone will say, "You have faith, and I have
works." Show me your faith without your[d] works, and I will
show you my faith by my[e] works.
19 You believe that there is one God. You do well. Even the
demons believe—and tremble!
20 But do you want to know, O foolish man, that faith
without works is dead?[f]
21 Was not Abraham our father justified by works when he
offered Isaac his son on the altar?
22 Do you see that faith was working together with his
works, and by works faith was made perfect?
23 And the Scripture was fulfilled which says, *"Abraham
believed God, and it was accounted to him for
righteousness."*[g] And he was called the friend of God.
24 You see then that a man is justified by works, and not
by faith only.
25 Likewise, was not Rahab the harlot also justified by
works when she received the messengers and sent *them*

out another way? *Proof of Faith*

26For as the body without the spirit is dead, so faith without works is dead also.

James 3

The Untamable Tongue

1 My brethren, let not many of you become teachers,
knowing that we shall receive a stricter judgment.
2 For we all stumble in many things. If anyone does not
stumble in word, he *is* a perfect man, able also to bridle the
whole body.
3 Indeed,[a] we put bits in horses' mouths that they may
obey us, and we turn their whole body.
4 Look also at ships: although they are so large and are
driven by fierce winds, they are turned by a very small
rudder wherever the pilot desires.
5 Even so the tongue is a little member and boasts great
things. See how great a forest a little fire kindles!
6 And the tongue *is* a fire, a world of iniquity. The tongue
is so set among our members that it defiles the whole body,
and sets on fire the course of nature; and it is set on fire by
hell.
7 For every kind of beast and bird, of reptile and creature
of the sea, is tamed and has been tamed by mankind.
8 But no man can tame the tongue. *It is* an unruly evil, full
of deadly poison.
9 With it we bless our God and Father, and with it we
curse men, who have been made in the similitude of God.
10 Out of the same mouth proceed blessing and cursing.
My brethren, these things ought not to be so.
11 Does a spring send forth fresh *water* and bitter from
the same opening?
12 Can a fig tree, my brethren, bear olives, or a grapevine
bear figs? Thus no spring yields both salt water and fresh.[b]

Heavenly Versus Demonic Wisdom

13Who *is* wise and understanding among you? Let him
show by good conduct *that* his works *are done* in the
meekness of wisdom.
14But if you have bitter envy and self-seeking in your
hearts, do not boast and lie against the truth.
15This wisdom does not descend from above, but *is*
earthly, sensual, demonic.
16For where envy and self-seeking *exist,* confusion and
every evil thing *are* there.
17But the wisdom that is from above is first pure, then
peaceable, gentle, willing to yield, full of mercy and good
fruits, without partiality and without hypocrisy.
18Now the fruit of righteousness is sown in peace by
those who make peace.

James 4

Pride Promotes Strife

1 Where do wars and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure that war in your members? *Voluntary Yielding in Love*

2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet[a] you do not have because you do not ask.

3 You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures.

4 Adulterers and[b] adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

5 Or do you think that the Scripture says in vain, “The Spirit who dwells in us yearns jealously”?

6 But He gives more grace. Therefore He says:

> *“God resists the proud,*
> *But gives grace to the humble.”*[c]

Humility Cures Worldliness

7 Therefore submit to God. Resist the devil and he will flee from you.

8 Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.

9 Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom.

10 Humble yourselves in the sight of the Lord, and He will lift you up.

Do Not Judge a Brother

11Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

12There is one Lawgiver,[d] who is able to save and to destroy. Who[e] are you to judge another?[f]

Do Not Boast About Tomorrow

13Come now, you who say, “Today or tomorrow we will[g] go to such and such a city, spend a year there, buy and sell, and make a profit”;

14whereas you do not know what *will happen* tomorrow. For what *is* your life? It is even a vapor that appears for a little time and then vanishes away.

15Instead you *ought* to say, “If the Lord wills, we shall live and do this or that.”

16But now you boast in your arrogance. All such boasting is evil.

17Therefore, to him who knows to do good and does not do *it,* to him it is sin.

James 5

Rich Oppressors Will Be Judged

1 Come now, *you* rich, weep and howl for your miseries that
are coming upon *you!* *The Price of Fraud*
2 Your riches are corrupted, and your garments are moth-
eaten.
3 Your gold and silver are corroded, and their corrosion
will be a witness against you and will eat your flesh like
fire. You have heaped up treasure in the last days.
4 Indeed the wages of the laborers who mowed your
fields, which you kept back by fraud, cry out; and the cries
of the reapers have reached the ears of the Lord of
Sabaoth.[a]
5 You have lived on the earth in pleasure and luxury; you
have fattened your hearts as[b] in a day of slaughter.
6 You have condemned, you have murdered the just; he
does not resist you.

Be Patient and Persevering

7 Therefore be patient, brethren, until the coming of the
Lord. See *how* the farmer waits for the precious fruit of the
earth, waiting patiently for it until it receives the early and
latter rain.
8 You also be patient. Establish your hearts, for the
coming of the Lord is at hand.
9 Do not grumble against one another, brethren, lest you
be condemned.[c] Behold, the Judge is standing at the door!
10 My brethren, take the prophets, who spoke in the name
of the Lord, as an example of suffering and patience.
11 Indeed we count them blessed who endure. You have
heard of the perseverance of Job and seen the end *intended*

by the Lord—that the Lord is very compassionate and merciful.

12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your "Yes" be "Yes," and *your* "No," "No," lest you fall into judgment.[d]

Meeting Specific Needs

13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. *Christians Should Have the Best Celebrations*

14 Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

15 And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

16 Confess *your* trespasses[e] to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

17 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. *Elijah: A Model of Prayer*

18 And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Bring Back the Erring One

19 Brethren, if anyone among you wanders from the truth, and someone turns him back,

20 let him know that he who turns a sinner from the error of his way will save a soul[f] from death and cover a multitude of sins.

You Can't Rush It
James 1:9–11

God is more interested in us *being someone* than *getting somewhere*. Instead of measuring our worth by what we achieve and acquire, the Lord wants to see us develop virtues such as peace, truth, and integrity. He intends for us to . . .

- Endure trials (James 1:4).
- Trust Him to meet our needs, freely asking for His help (1:5–9).
- Discern between good and bad to make wise decisions (1:12–16).
- Give generously to others just as He gives generously to us (1:17, 18).
- Listen well and respond thoughtfully (1:19–21).
- Act instead of merely talking about doing good (1:22–25).
- Show compassion to every person, including the needy and forgotten (1:26, 27).

Character never develops instantaneously. And God walks with us during the entire process.

More: *Paul suggested practical steps to slow down and become Christlike. See "Quiet Living" at 1 Thess. 4:11.*

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The Roots of Sin
James 1:13–18

Some people blame God for their sin, as if He puts them in situations more tempting than they can handle. But sin never starts outside us;

it always begins within, often because we want something God has not given us (1 Cor. 10:6; James 4:1–3).

Sin comes from our own covetousness or discontent, a feeling that we deserve more than we have. This close tie between sin and pride should alert us to the fact that God resists the proud but gives grace to the humble (4:6). The surest path to overcoming temptation is to develop humility, a character trait that leads to contentment (see "Humility: The Scandalous Virtue" at Phil. 2:3).

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Playing Favorites

James 2:1–9

In James 2, a congregation is put on trial for giving good seats to the wealthy and forcing poor people to stand in the back. James calls on God's "royal law" to condemn this favoritism toward the rich, and prejudice against the poor. People who discriminate against others based on socio-economic status violate the core of God's law.

The same biases continue today. Our churches might consider only the wealthy for church leadership. Or we may respond coldly or even cruelly to people who appear poor, whether visitors at church, customers at work, or strangers on the street.

This warning does not imply that we should favor the poor and dishonor the rich. We are guilty of reverse discrimination when we assume that people have gained wealth through dishonesty and oppression rather than honesty and hard work.

James asserts that favoritism is as much a transgression of the Law as adultery or murder (James 2:10, 11). The behavior of Christians in James 2 shows how faith that is not reflected in our actions fails to welcome all into God's household as equals. Similar prejudice against Gentiles, slaves, and women led Paul to affirm that in Christ "we are all one" (see "We Are Family" at Gal. 3:28).

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Ten Practical Commandments

James 2:8–13

The Ten Commandments (Ex. 20:1–17) touched on by James are just as relevant to modern life as they were during ancient times. Jesus commanded His followers to honor these laws (see "You Have Heard That It Was Said" at Matt. 5:17–48). Here are some suggestions for ways to fulfill these commandments in today's world:

	Original Commandment	Modern Application
1	"You shall have no other gods before Me" (Ex. 20:3).	Treat your relationship with God as your first priority.
2	"You shall not make for yourself a carved image" (Ex. 20:4).	Do not build all of your life around any person, place, thing, cause, or idea. God's place is at the center of our existence.
3	"You shall not take the name of the LORD your God in vain" (Ex. 20:7).	Do nothing in God's name that is contrary to biblical principles.
4	"Remember the Sabbath day, to keep it holy" (Ex. 20:8).	Pause for worship and rest, thanking God for meeting your daily needs.
5	"Honor your father and your mother" (Ex. 20:12).	Treat parents and other elders how you would want to be treated at their age and stage of life.
6	"You shall not murder" (Ex. 20:13).	Honor life and promote human rights. Do not harbor hateful thoughts against others.
7	"You shall not commit adultery" (Ex. 20:14).	Maintain the physical and emotional faithfulness necessary to keep your family—or your future family—healthy and intact.
8	"You shall not steal"	Do not take others' belongings or claim

	(Ex. 20:15).	others' ideas as your own.
9	"You shall not bear false witness" (Ex. 20:16).	Practice total integrity and honesty. Make your yes mean yes and your no mean no.
10	"You shall not covet" (Ex. 20:17).	Do not allow yourself to crave others' possessions, abilities, or relationships.

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Proof of Faith

James 2:25

By offering the Israelite spies a safe haven in Jericho, Rahab the prostitute demonstrated faith in Israel's God. Her simple but brave act was a bold move toward Him, and evidence that she believed He rewards people who seek Him. Find out more about this remarkable woman in her profile at Joshua 2:3 and "Rahab Offered a Safe Haven" at Hebrews 11:31.

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Voluntary Yielding in Love

James 4:1–7

Nations, organizations, and individuals usually think it wise to pursue peace through strength. But James challenges us to secure peace through humility. He argues that the source of wars and fights are internal "desires for pleasure," which align us with a world system that is opposed to God. Peace between people is achieved when we first find peace with the Lord, and peace with Him only

occurs as we pursue humility. We demonstrate humility not only by submitting to Him but by ordering our lives around other appropriate forms of submission:

Who Submits?	To Whom?	Supporting Text
All Christians	Governing authorities	Rom. 13:1, 5; Titus 3:1; 1 Pet. 2:13
Women	The church	1 Cor. 14:34
Corinthian Christians	Paul's coworkers	1 Cor. 16:16
All Christians	One another	Eph. 5:21
Wives	Their husbands	Eph. 5:22, 24; Col. 3:18; Titus 2:5; 1 Pet. 3:1, 5
The church	Christ	Eph. 5:24
Slaves	Their masters	Titus 2:9; 1 Pet. 2:18
All Christians	God	Heb. 12:9; James 4:7
Young people	Elders	1 Pet. 5:5

The New Testament shows other relationships of submission as well:

Who/What Submits?	To Whom?	Supporting Text
Jesus	His parents	Luke 2:51
Demons	The seventy disciples	Luke 10:17, 20
Creation	God	Rom. 8:20
Everything	Christ	1 Cor. 15:27, 28; Phil. 3:21
Christ	God the Father	1 Cor. 15:28
The world to come	Christ and His church	Heb. 2:5–8
Angels, authorities,	Christ	1 Pet. 3:22

powers

Note these two examples of a lack of submission:

Who Fails to Submit?	To Whom/What?	Text
The sinful mind	God and His law	Rom. 8:7
Israel	God's righteousness	Rom. 10:3

Christ's submission to His Father demonstrates that deference does not necessarily imply inferiority. Biblical submission is a Christlike behavior that deserves honor (Phil. 2:1–11). It is also worth noting that submission is only one side of the relationships listed above. The church is called to submit to Christ, for example, but Christ also has responsibilities toward the church: He is to love her, to give Himself up for her, to make her pure, to nourish and cherish her, and to present her to Himself in her perfect and holy state (Eph. 5:25–33).

More: *Biblical humility involves acknowledging the truth about ourselves. See "Humility: The Scandalous Virtue" at Phil. 2:3.*

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The Price of Fraud

James 5:1–6

When James condemns the rich, he does not condemn possessions or money as inherently evil. He issues his warning to people who acquire their wealth unjustly and live lavishly while ignoring their neighbors' obvious needs. The rich who fail to use their resources to do good can expect fierce judgment. When God asks you to explain how you earned and spent your money, what will you say?

More: *James's warning aligns with other Scriptures on the use and abuse of wealth. See "Christians and Money" at 1 Tim. 6:6–19.*

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Christians Should Have the Best Celebrations

James 5:13

Christians have ample reason to enjoy life—a truth that James hints at when he urges us to sing praises with those who are happy. Paul too said to "rejoice in the Lord" (Phil. 3:1; 4:4). Even Jesus challenged a gloomy attitude. He was indeed "a Man of sorrows and acquainted with grief" (Is. 53:3). But His enemies called Him a "winebibber" (Matt. 11:19). He attended a "great feast" with a converted tax collector and his friends (Luke 5:27–29).

The Bible begins with celebration. God created the world, then set aside a day to commemorate what He had done (Gen. 2:1–3). He told the Israelites to repeat that same pattern weekly and annually (Ex. 20:8–11; Lev. 23:1–44). And at the opposite end of the Bible, we find a wedding-like celebration in heaven as God removes all pain and suffering (Rev. 19:1–10).

Scripture encourages the people of God to cultivate joy, hope, and celebration in many ways and on many occasions. Some examples include:

Weddings

Weddings are cause for celebration because families are the institution in which children learn how to love God (Deut. 6:4–8). The "one flesh" (Gen. 2:24) union of a man and a woman reflects God's image on earth. The Song of Solomon is a love poem dedicated to celebrating this theme.

Artistic Expressions of Thankfulness

Major accomplishments or events call for song, dance, poetry, and other arts. Scripture memorializes God's work among His people in songs by Deborah (Judg. 5), Moses and Miriam (Ex. 15:1–21), Hannah (1 Sam. 2:1–10), David (Ps. 18), and Mary (Luke 1:46–55). We do not have the words to the songs of Jephthah's daughter

(Judg. 11:34), David's followers (1 Sam. 18:6, 7), or Paul and Silas (Acts 16:25, 26), but their songs of deliverance set a joyous pattern for us to follow.

Harvest Festivals

Israel's agricultural economy was marked by harvest celebrations that included parading samples of produce and honoring God with joyful songs (Ps. 126:5, 6; Is. 9:3). Other feasts included the week-long festivals of Unleavened Bread, Weeks, and Tabernacles (Ex. 23:16; Lev. 23; Num. 28–29; Deut. 16:9–17). The Sabbath year festival (held every seven years; Lev. 25:1–7) and the Jubilee celebrations (held every fiftieth year; 25:8–55) linked national worship with social policy. Any time a good work has been brought to completion, joy and thanksgiving naturally abound.

The Sabbath

God completed His work and established a day each week to remind His people that all of creation belongs to Him, that work is not endless, and that His people must depend on Him to meet their needs (Gen. 2:1–3; Ex. 20:8–11). Early Christians moved their weekly observance from the last day of the week to the first day of the week, to commemorate "Resurrection Day" or "the Lord's Day." This was the day that Jesus proved He was "Lord of the Sabbath" (Matt. 12:1–14) by rising from the dead. As with the Sabbath, the Lord's Day is set aside for worship, celebration, rest, and renewal.

Other Special Occasions

Scripture records other scenes that called for spontaneous celebrations, including escape from captivity (Ps. 126:1–3), conversion from sin (Acts 2:40–47; 16:25–34), and miraculous deliverance (Ex. 14:30–15:21). On occasions like these we need to pause to enjoy God's good gifts and give thanks for everything He has done for us.

More: *For more on the Jewish day of rest, see "Keeping the Sabbath" at Ex. 20:8–11 and "Take a Break" at Ex. 35:1–3.*

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Elijah: A Model of Prayer

James 5:17, 18

James presents Elijah as an example of a person of effective prayer. Many people may find James's choice intimidating; Elijah was one of Israel's greatest prophets. He took on the outrageously evil King Ahab and Queen Jezebel, brought a punishing drought upon the land, called down fire from heaven, and was swept up to heaven in a whirlwind accompanied by fiery chariots (1 Kin. 17–22; 2 Kin. 1–2).

Yet James insists that "Elijah was a man with a nature like ours" (James 5:17). And it is true that while the prophet experienced many victories, he also endured painful emotional struggles (1 Kin. 19:1–4)—yet Scripture records that even in Elijah's darkest hour, he reached out to God in prayer and was comforted (19:5–18). According to James, Elijah apparently did not pray because he was a great man; but perhaps he became a great man because he prayed. James offers some reasons why Elijah's prayers were so effective:

- *He prayed*. He didn't just hope or wish; he actually talked with God.
- *He prayed fervently*. He prayed with discipline and perseverance.
- *He prayed effectively*. He expected results.
- *He prayed righteously*. He did not allow sin to muddy his conversation with God.
- *He prayed specifically*. He asked first for drought and then for rain, in keeping with God's Word (for example, Deut. 28:12, 24). He prayed according to Scripture.

More: *For more on this exemplary man of faith, see Elijah's profile at 1 Kin. 17:1; "God Places Value on You" at 1 Kin. 18:37–19:14; and "Mapping the Life of Elijah" at 1 Kin. 18:1.*

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James 1

a **1:19** NU-Text reads *Know this* or *This you know.*
b **1:26** NU-Text omits *among you.*

James 2

a **2:8** Leviticus 19:18
b **2:11** Exodus 20:14; Deuteronomy 5:18
c **2:11** Exodus 20:13; Deuteronomy 5:17
d **2:18** NU-Text omits *your.*
e **2:18** NU-Text omits *my.*
f **2:20** NU-Text reads *useless.*
g **2:23** Genesis 15:6

James 3

a **3:3** NU-Text reads *Now if.*
b **3:12** NU-Text reads *Neither can a salty spring produce fresh water.*

James 4

a **4:2** NU-Text and M-Text omit *Yet.*
b **4:4** NU-Text omits *Adulterers and.*
c **4:6** Proverbs 3:34
d **4:12** NU-Text adds *and Judge.*
e **4:12** NU-Text and M-Text read *But who.*
f **4:12** NU-Text reads *a neighbor.*
g **4:13** M-Text reads *let us.*

James 5

a **5:4** Literally, in Hebrew, *Hosts*
b **5:5** NU-Text omits *as.*
c **5:9** NU-Text and M-Text read *judged.*
d **5:12** M-Text reads *hypocrisy.*
e **5:16** NU-Text reads *Therefore confess your sins.*
f **5:20** NU-Text reads *his soul.*

Peter knew well the struggles that lay siege to faith. He wrote to believers who were "grieved by various trials" (1 Pet. 1:6)—suffering mistreatment because of their faithful actions.

While the most severe persecution of Christians would not occur until a few decades into the future during the reigns of Domitian (A.D. 81–96) and Trajan (A.D. 98–117), Christ's followers had suffered oppression since the earliest days of the church. Soon after his persuasive Pentecost sermon (Acts 2:14–39), Peter was arrested, beaten, and threatened with death (5:33–40). Paul's pre-conversion campaign against the church included dragging believers from their houses to throw them in prison (8:1–3; 1 Tim. 1:13). And the emperor Nero (A.D. 64–68) intensified the violence, throwing Christians to the lions.

Peter offers suffering Christians a hope based on the power of Jesus' triumph over death (1 Pet. 1:3, 21) and the certainty of His return (1:13). He explains how that hope makes a practical difference in our lives: instead of crumbling under pressure, we act as people of hope, responding with Christlike dignity and moral integrity. Trials have the effect not only of testing but also confirming our faith and spurring us to spiritual growth (1:6–9).

One of the great comforts of 1 and 2 Peter is that we are not alone when we encounter disappointment, pain, or persecution. Jesus suffered the same kind of trials as we do, and He stands with us in times of trouble. Best of all, He gave us an example of how to face the fires of adversity. Peter's letters invite us to "follow [in] His steps" (2:21).

First Peter identifies its author as Peter the apostle (1:1), and many details of the letter support this claim. The emphasis on the sufferings of Christ (2:21–24; 3:18; 4:1; 5:1) strongly evokes Peter's understanding of the faith, and his affectionate reference to Mark as his "son" (5:13) is consistent with the relationship known to have existed between the two men (see the introduction to Mark).

Peter was aided in his writing by Silvanus (1 Pet. 5:12; also called Silas; see his profile at Acts 15:34). Silvanus helped Paul write some of his letters and might have been responsible for the fine Greek of this letter. Peter's background as a Galilean fisherman would hardly have prepared him to write so well.

The reference to Babylon (1 Pet. 5:13) indicates that the letter was probably written from Rome. It was addressed to Christians living in northern and western parts of Asia Minor, and was written sometime before Peter's martyrdom (c. A.D. 65) during the reign of Nero.

Key Verses in 1 Peter

- "You were not redeemed with corruptible things, like silver or gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).
- "As newborn babes, desire the pure milk of the word, that you may grow thereby" (1 Pet. 2:2).
- "You are a chosen generation, a royal priesthood, a holy nation, His own special people" (1 Pet. 2:9).
- "Christ also suffered for us, leaving us an example, that you should follow His steps" (1 Pet. 2:21).
- "Love will cover a multitude of sins" (1 Pet. 4:8).
- "Casting all your care upon Him, for He cares for you" (1 Pet. 5:7).

- “Your adversary the devil walks about like a roaring lion, seeking whom he may devour” (1 Pet. 5:8).

1 Peter 1

Greeting to the Elect Pilgrims

1 Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, *Mapping the Life of Peter*

2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

A Heavenly Inheritance

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.

6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

7 that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

8 whom having not seen[a] you love. Though now you do not see *Him,* yet believing, you rejoice with joy inexpressible and full of glory,

9 receiving the end of your faith—the salvation of *your* souls.

10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you,

11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

12 To them it was revealed that, not to themselves, but to us[b] they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

Living Before God Our Father

13 Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

14 as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;

15 but as He who called you *is* holy, you also be holy in all *your* conduct,

16 because it is written, *"Be holy, for I am holy."*[c]

17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear;

18 knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

21 who through Him believe in God, who raised Him from
the dead and gave Him glory, so that your faith and hope
are in God.

The Enduring Word

22 Since you have purified your souls in obeying the truth
through the Spirit[d] in sincere love of the brethren, love one
another fervently with a pure heart,
23 having been born again, not of corruptible seed but
incorruptible, through the word of God which lives and
abides forever,[e]
24 because

> *"All flesh is as grass,*
> *And all the glory of man[f] as the flower of the*
> *grass.*
> *The grass withers,*
> *And its flower falls away,*
> 25 *But the word of the LORD endures*
> *forever."*[g]

Now this is the word which by the gospel was preached
to you.

1 Peter 2

1 Therefore, laying aside all malice, all deceit, hypocrisy,
envy, and all evil speaking,
2 as newborn babes, desire the pure milk of the word, that
you may grow thereby,[a]
3 if indeed you have tasted that the Lord *is* gracious.

The Chosen Stone and His Chosen People

4 Coming to Him *as to* a living stone, rejected indeed by
men, but chosen by God *and* precious,
5 you also, as living stones, are being built up a spiritual
house, a holy priesthood, to offer up spiritual sacrifices
acceptable to God through Jesus Christ.
6 Therefore it is also contained in the Scripture,

> *"Behold, I lay in Zion*
> *A chief cornerstone, elect, precious,*
> *And he who believes on Him will by no*
> *means be put to shame."*[b]

7 Therefore, to you who believe, *He is* precious; but to
those who are disobedient,[c]

> *"The stone which the builders rejected*
> *Has become the chief cornerstone,"*[d]

8 and

> *"A stone of stumbling*
> *And a rock of offense."*[e]

They stumble, being disobedient to the word, to which
they also were appointed.

9 But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; *From Refugee to Royalty*

10 who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

Living Before the World

11 Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

Submission to Government

13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,

14 or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—

16 as free, yet not using liberty as a cloak for vice, but as bondservants of God.

17 Honor all *people*. Love the brotherhood. Fear God. Honor the king.

Submission to Masters

18 Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh.

19For this *is* commendable, if because of conscience
toward God one endures grief, suffering wrongfully.
20For what credit *is it* if, when you are beaten for your
faults, you take it patiently? But when you do good and
suffer, if you take it patiently, this *is* commendable before
God.
21For to this you were called, because Christ also
suffered for us,[f] leaving us[g] an example, that you should
follow His steps:

> 22 *"Who committed no sin,*
> *Nor was deceit found in His mouth";*[h]

23who, when He was reviled, did not revile in return;
when He suffered, He did not threaten, but committed
Himself to Him who judges righteously;
24who Himself bore our sins in His own body on the tree,
that we, having died to sins, might live for righteousness—
by whose stripes you were healed.
25For you were like sheep going astray, but have now
returned to the Shepherd and Overseer[i] of your souls.

1 Peter 3

Submission to Husbands

1 Wives, likewise, *be* submissive to your own husbands, that
even if some do not obey the word, they, without a word,
may be won by the conduct of their wives,
2 when they observe your chaste conduct *accompanied* by
fear.
3 Do not let your adornment be *merely* outward—
arranging the hair, wearing gold, or putting on *fine* apparel
—
4 rather *let it be* the hidden person of the heart, with the
incorruptible *beauty* of a gentle and quiet spirit, which is
very precious in the sight of God.
5 For in this manner, in former times, the holy women who
trusted in God also adorned themselves, being submissive
to their own husbands,
6 as Sarah obeyed Abraham, calling him lord, whose
daughters you are if you do good and are not afraid with
any terror.

A Word to Husbands

7 Husbands, likewise, dwell with *them* with
understanding, giving honor to the wife, as to the weaker
vessel, and as *being* heirs together of the grace of life, that
your prayers may not be hindered.

Called to Blessing

8 Finally, all *of you be* of one mind, having compassion for
one another; love as brothers, *be* tenderhearted, *be*
courteous;[a]

9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

10 For

> *“He who would love life*
> *And see good days,*
> *Let him refrain his tongue from evil,*
> *And his lips from speaking deceit.*
> 11 *Let him turn away from evil and do good;*
> *Let him seek peace and pursue it.*
> 12 *For the eyes of the LORD are on the righteous,*
> *And His ears are open to their prayers;*
> *But the face of the LORD is against those who do evil.”*[b]

Suffering for Right and Wrong

13 And who *is* he who will harm you if you become followers of what is good?

14 But even if you should suffer for righteousness’ sake, *you are* blessed. *“And do not be afraid of their threats, nor be troubled.”*[c]

15 But sanctify the Lord God[d] in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

17 For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

Christ’s Suffering and Ours

18For Christ also suffered once for sins, the just for the unjust, that He might bring us[e] to God, being put to death in the flesh but made alive by the Spirit,

19by whom also He went and preached to the spirits in prison,

20who formerly were disobedient, when once the Divine longsuffering waited[f] in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.

21There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,

22who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

1 Peter 4

1 Therefore, since Christ suffered for us[a] in the flesh, arm
yourselves also with the same mind, for he who has
suffered in the flesh has ceased from sin,
2 that he no longer should live the rest of *his* time in the
flesh for the lusts of men, but for the will of God.
3 For we *have spent* enough of our past lifetime[b] in doing
the will of the Gentiles—when we walked in lewdness,
lusts, drunkenness, revelries, drinking parties, and
abominable idolatries.
4 In regard to these, they think it strange that you do not
run with *them* in the same flood of dissipation, speaking
evil of *you*.
5 They will give an account to Him who is ready to judge
the living and the dead.
6 For this reason the gospel was preached also to those
who are dead, that they might be judged according to men
in the flesh, but live according to God in the spirit.

Serving for God's Glory

7 But the end of all things is at hand; therefore be serious
and watchful in your prayers.
8 And above all things have fervent love for one another,
for *"love will cover a multitude of sins."*[c]
9 *Be* hospitable to one another without grumbling.
10 As each one has received a gift, minister it to one
another, as good stewards of the manifold grace of God.
11 If anyone speaks, *let him speak* as the oracles of God. If
anyone ministers, *let him do it* as with the ability which
God supplies, that in all things God may be glorified

through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

Suffering for God's Glory

12 Beloved, do not think it strange concerning the fiery
trial which is to try you, as though some strange thing
happened to you;
13 but rejoice to the extent that you partake of Christ's
sufferings, that when His glory is revealed, you may also be
glad with exceeding joy.
14 If you are reproached for the name of Christ, blessed
are you, for the Spirit of glory and of God rests upon you.[d]
On their part He is blasphemed, but on your part He is
glorified.
15 But let none of you suffer as a murderer, a thief, an
evildoer, or as a busybody in other people's matters.
16 Yet if *anyone suffers* as a Christian, let him not be
ashamed, but let him glorify God in this matter.[e]
17 For the time *has come* for judgment to begin at the
house of God; and if *it begins* with us first, what will *be* the
end of those who do not obey the gospel of God?
18 Now

> *"If the righteous one is scarcely saved,*
> *Where will the ungodly and the sinner*
> *appear?"*[f]

19 Therefore let those who suffer according to the will of
God commit their souls *to Him* in doing good, as to a
faithful Creator.

1 Peter 5

Shepherd the Flock

1The elders who are among you I exhort, I who am a fellow
elder and a witness of the sufferings of Christ, and also a
partaker of the glory that will be revealed:
2Shepherd the flock of God which is among you, serving
as overseers, not by compulsion but willingly,[a] not for
dishonest gain but eagerly; *Fleecing the Flock*
3nor as being lords over those entrusted to you, but being
examples to the flock;
4and when the Chief Shepherd appears, you will receive
the crown of glory that does not fade away.

Submit to God, Resist the Devil

5Likewise you younger people, submit yourselves to *your*
elders. Yes, all of *you* be submissive to one another, and be
clothed with humility, for

> *"God resists the proud,*
> *But gives grace to the humble."*[b]

6Therefore humble yourselves under the mighty hand of
God, that He may exalt you in due time,
7casting all your care upon Him, for He cares for you.
8Be sober, be vigilant; because[c] your adversary the devil
walks about like a roaring lion, seeking whom he may
devour. *A Hungry Lion*
9Resist him, steadfast in the faith, knowing that the same
sufferings are experienced by your brotherhood in the
world.

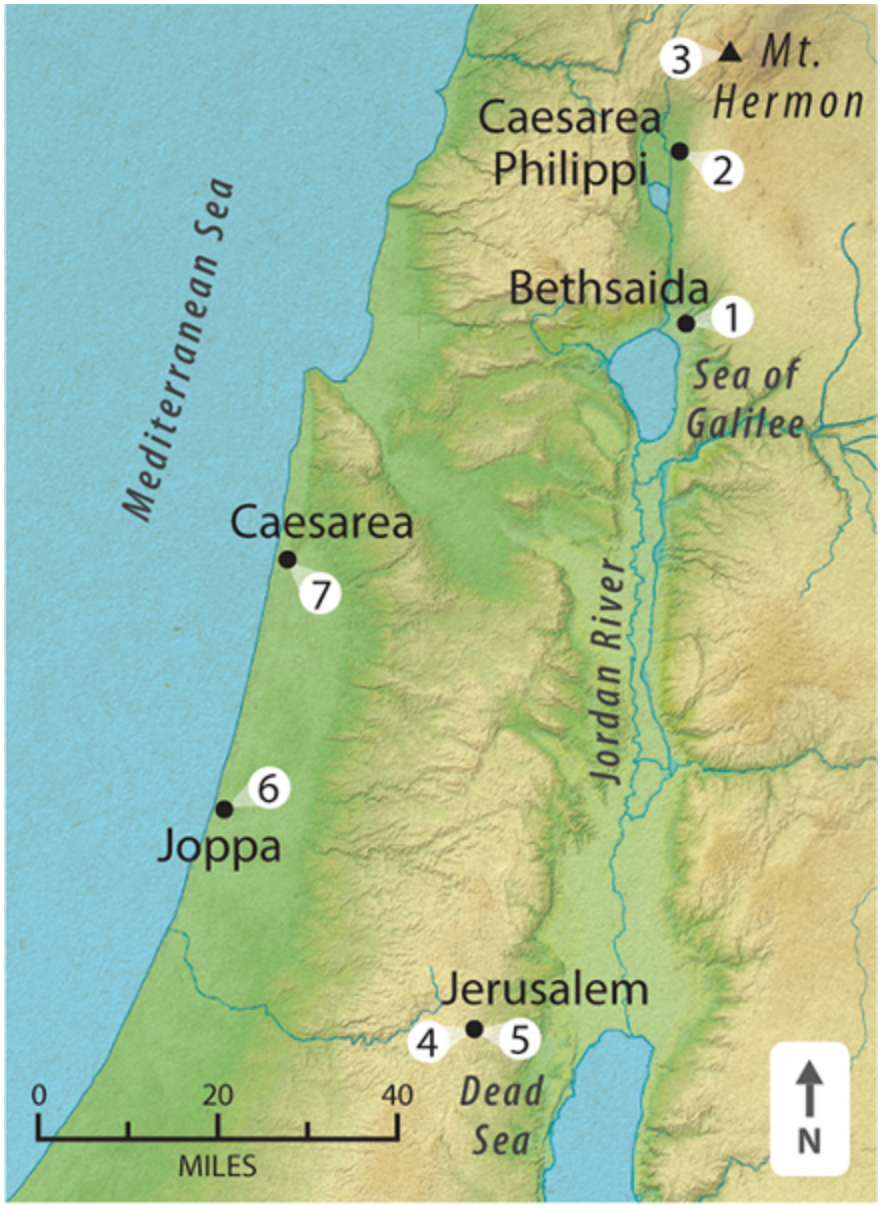
10 But may[d] the God of all grace, who called us[e] to His
eternal glory by Christ Jesus, after you have suffered a
while, perfect, establish, strengthen, and settle *you*.
11 To Him *be* the glory and the dominion forever and ever.
Amen.

Farewell and Peace

12 By Silvanus, our faithful brother as I consider him, I
have written to you briefly, exhorting and testifying that
this is the true grace of God in which you stand.
13 She who is in Babylon, elect together with *you,* greets
you; and *so does* Mark my son. *Christians Against the System*
14 Greet one another with a kiss of love. Peace to you all
who are in Christ Jesus. Amen.

Mapping the Life of Peter

1 Pet. 1:1



1. Born at Bethsaida, Peter is called from his fishing nets on the Sea of Galilee to become Jesus' disciple (John 1:44; Luke 5:1–11).
2. In the region of Caesarea Philippi, Peter acknowledges Jesus as the Messiah (Matt. 16:13–16).
3. Peter, James, and John witness the transfiguration of Jesus on a mountain, perhaps Mt. Hermon, in this region (Matt. 17:1–9).
4. Peter denies Jesus three times on the night before His crucifixion in Jerusalem (Matt. 26:69–75).
5. After His resurrection, Jesus appears to Peter and the other disciples in the Upper Room at Jerusalem (Luke 24:33–43).
6. A leader in the early church at Jerusalem (Acts 2:14–41), Peter broadens his witness to include the Gentiles following a vision on the rooftop of the home of Simon the tanner in Joppa (10:9–23).
7. Beginning at Caesarea, Peter travels through Judea and Samaria, proclaiming Christ and witnessing to the Gentiles (Acts 10:24–11:18).
8. Peter makes a bold appeal to the church leaders at Jerusalem to stop impeding Gentiles from coming into the faith (Acts 15:6–11). Yet on another occasion, at Antioch, Paul opposes Peter for distancing himself from Gentile Christians in order to save face with Jewish Christians (Gal. 2:11–14).
9. According to early church tradition, Peter is executed in Rome.

More: *Peter, also known as Simon Peter, consistently appears first among those whom Jesus called as His disciples.*

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From Refugee to Royalty

1 Pet. 2:9–12

The mostly Jewish followers of Christ who first read this book were scattered throughout the Roman empire. They faced harassment from both the Roman government and local synagogue leaders. As society turned against them, they suffered as persecuted refugees (1 Pet. 1:6; 2:11, 12; 4:12), likely dealing with doubts about their worth and significance.

Called into the Light

In the midst of these mounting troubles, Peter reminded his readers what it means to belong to Jesus Christ. They felt like outcasts in a hostile society, but to Christ they couldn't be more important. He had called them out of darkness into light (2:9). These believers were . . .

- *A chosen generation*. They were among God's elect, selected based on His foreknowledge and born again to a living hope (1:2–5). God had called each person out of sin to be among His rescued people.
- *A royal priesthood*. They were a part of God's plan to build a kingdom of priests (Ex. 19:6; Is. 61:6; Rev. 1:6). Each would serve and worship not by offering up the bodies of animals but by presenting their own bodies as living sacrifices available for His purposes (Rom. 12:1).
- *A holy nation*. They were to be holy, like the God who called them (1 Pet. 1:16; Ex. 19:6). Their lifestyles were to reflect His character and publicize their identity as His people.
- *A special people*. They were invited to step into a unique relationship with God and with each other. As God's people, their community enjoyed unique access to Him (Eph. 2:18).

A Timely Message

Those early Christians needed encouragement as they struggled to stand strong in a world where most lacked citizenship, recognition, respect, or privileges. Today, as we strive to find our own places in society and in the church, these affirmations can raise our confidence about our God-given significance and capabilities. Our self-doubt often comes out in how we speak:

- We talk about *ministry* as if it belongs only to professional church staff. Yet Scripture describes ministry as the calling and responsibility of every Christian (see "The True Meaning of Ministry" at Eph. 4:12).
- We speak of *calling* as if it pertains to a select few chosen by God for special assignments. But most instances of calling in Scripture are an invitation from God to all sinners to come to Him (see "All Christians Are Called, in All of Life" at 1 Sam. 3:1–21).
- We use words like *laity* and *laypeople* as if they imply second-class citizenship in Christ's body. But the Lord equips all Christians to accomplish His work (Rom. 12:6; 1 Cor. 12:7; Eph. 4:12; 1 Pet. 4:10, 11; see also "The Christian's Calling" at Heb. 3:1).

Our True Identity

The descriptions that Peter uses to describe Christians reveal our true identity. We belong to God and have received His call, mercy, and claim on our lives. We can therefore commit ourselves to each other and work together toward God's goals. We know *who* we are because we know *whose* we are.

Unless we recover a biblical understanding of words such as *ministry*, *calling*, and *laypeople*, we will never grow into all that God has planned for us. We will remain spectators of God's work in the world, watching from the sidelines, unable to share in the victory of carrying out God's will.

God has given us citizenship in His eternal kingdom, completely equipped us for His service, opened up opportunities for us to work on His behalf, and welcomed us into friendship with Him. We are no longer refugees but sons and daughters of the King, with all the rights and blessings of family membership.

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Fleecing the Flock
1 Pet. 5:2

Our culture's general distrust of Christian ministers and ministries—especially when it comes to raising and spending money—makes Peter's instructions to overseers essential for anyone involved in paid Christian work. Peter condemned "dishonest gain," literally "filthy" or "shameful" money. What brings shame is not money in and of itself but greed, which amounts to idolatry (Col. 3:5). No wonder Paul emphatically warned church leaders not to use ministry as a pretext for financial gain (1 Tim. 3:3, 8; 6:3–5; Titus 1:7).

Ministers do not all fall into greed. Peter refused a bribe in exchange for the Holy Spirit's power (Acts 8:18–20). Paul frequently refused the financial support he was entitled to as an apostle (1 Cor. 9:7–15).

But all who make their living through ministry need to take special care to maintain the utmost integrity when it comes to finances. If they cannot do that willingly, they should not be in ministry.

More: *Paul did everything he could to avoid any hint of financial impropriety. See "I Have Not Coveted" at Acts 20:33–38.*

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A Hungry Lion
1 Pet. 5:8

Satan stalks the world like a lion, knowing that spiritual overconfidence is a guaranteed way to catch believers off guard. See "Escaping Temptation" at 1 Corinthians 10:12, 13.

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Christians Against the System
1 Pet. 5:13

When Peter referred to "she who is in Babylon," he may have meant a group of Christians rather than a particular individual. And the term *Babylon* was code in the early church not only for Rome but for a world system rebelling against God. It embodied the hostility Christians faced at the local level and eventually from Rome itself.

Early Christians were increasingly harassed, threatened, arrested, beaten, and killed for refusing to back down from their commitment to Christ. During Domitian's reign as emperor (A.D. 81–96), official persecution intensified, turning many Christians into refugees and driving some living in Rome to flee to the catacombs beneath the city.

First Peter speaks to Christians enduring the "fiery trial" (1 Pet. 4:12). Second Peter addresses Christians whose faith may have wavered during long years of suffering and waiting for the Lord's return and for deliverance from their oppressors. Both letters highlight themes relevant to suffering Christians:

- *The source of trouble*. Early Christians were opponents of Rome because the system defined them as enemies, not the other way around. Peter urged Christians to submit to authorities, persevere despite injustice, and love rather than retaliate (2:13–20; 3:13–17; 4:12–16).
- *The identity and worth of the believers*. Some regarded Christians as evildoers (2:12; 3:16; 4:4). But Peter gave believers names and titles affirming their value to God (2:9).
- *The value of community*. Peter urged suffering saints to stick together, care for each other, and identify with other Christians facing tough times (3:8, 9).
- *The importance of character*. Peter challenged his readers not to use persecution as an excuse to stop growing. They were to stand firm in their faith and let suffering build Christlike virtues in them (1:13–16; 2:1, 2, 11, 12; 2 Pet. 1:5–9; 3:17, 18).
- *The centrality of sound doctrine*. Second Peter forcefully warns against false teachers who exploit suffering in order to advance a counterfeit faith (2:1–22; 3:17, 18). These enemies work their way into the Christian community, compromising

truth and accommodating evil. God deals harshly with false teachers (2:4–10).

- *The necessity of perseverance*. Peter's letters show Christians how to endure when they have no control over their circumstances or their outcome. Coping may be their only alternative to capitulating—but it is coping to God's glory by never losing hope, never giving up their dignity, never letting their spirit be crushed.

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1 Peter 1

a **1:8** M-Text reads *known.*
b **1:12** NU-Text and M-Text read *you.*
c **1:16** Leviticus 11:44, 45; 19:2; 20:7
d **1:22** NU-Text omits *through the Spirit.*
e **1:23** NU-Text omits *forever.*
f **1:24** NU-Text reads *all its glory.*
g **1:25** Isaiah 40:6–8

1 Peter 2

a **2:2** NU-Text adds *up to salvation.*
b **2:6** Isaiah 28:16
c **2:7** NU-Text reads *to those who disbelieve.*
d **2:7** Psalm 118:22
e **2:8** Isaiah 8:14
f **2:21** NU-Text reads *you.*
g **2:21** NU-Text and M-Text read *you.*
h **2:22** Isaiah 53:9
i **2:25** Greek *Episkopos*

1 Peter 3

a **3:8** NU-Text reads *humble.*
b **3:12** Psalm 34:12–16
c **3:14** Isaiah 8:12
d **3:15** NU-Text reads *Christ as Lord.*
e **3:18** NU-Text and M-Text read *you.*
f **3:20** NU-Text and M-Text read *when the longsuffering of God waited patiently.*

1 Peter 4

a **4:1** NU-Text omits *for us.*
b **4:3** NU-Text reads *time.*
c **4:8** Proverbs 10:12
d **4:14** NU-Text omits the rest of this verse.
e **4:16** NU-Text reads *name.*
f **4:18** Proverbs 11:31

1 Peter 5

a **5:2** NU-Text adds *according to God.*
b **5:5** Proverbs 3:34
c **5:8** NU-Text and M-Text omit *because.*
d **5:10** NU-Text reads *But the God of all grace . . . will perfect, establish, strengthen, and settle you.*
e **5:10** NU-Text and M-Text read *you.*

The Book of 2 Peter focuses on the hope that comes from relying on God for our every need. His divine power, Peter writes, provides "all things that pertain to life and godliness" (2 Pet. 1:3). We can trust the Scriptures to guide us in the way of truth (1:16–21) and help us avoid error (2:1–3:7). We can also count on Jesus to return just as He said He would (3:8–18).

Even when the world feeds lies to the spiritually hungry, we can take comfort that God will show us truth. Peter warns his readers of false teachers inside the church, who "will exploit you with deceptive words" (2:3). Though "many will follow their destructive ways" (2:2) because they dress their false prophecies in the guise of truth, the Lord does not idly tolerate blasphemers; they can expect His righteous judgment.

The apostle also warns of those who scoff at the Second Coming. Like many Christians today, Peter's readers were impatient for Jesus to fulfill His promise to return. They had expected Him to have already arrived, and they now wondered if He would come back at all. Peter tells these skeptics that any delay is God's way of giving all people an opportunity to turn back to Him: "The Lord is not slack concerning His promise . . . but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (3:9).

Like 1 Peter, this second letter is claimed to have been written by Peter the apostle (1:1; 3:1, 2), but his authorship has been questioned. There are ways in which the style and language of 2 Peter do not coincide with those of 1 Peter. Furthermore, Peter's inclusion of Paul's writings among

"the Scriptures" (3:16) suggests to some that the letter could not have been produced during Peter's lifetime. However, none of these objections is insurmountable, and no other author has been identified.

Since the letter makes no mention of its recipients, 2 Peter was probably intended for a general readership. Assuming the apostle Peter's involvement, the epistle must have been written prior to his death around A.D. 65.

Key Verses in 2 Peter

- "No prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Pet. 1:20, 21).
- "If God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment . . . then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment" (2 Pet. 2:4, 9).
- "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Pet. 3:9).
- "The day of the Lord will come as a thief in the night" (2 Pet. 3:10).

2 Peter 1

Greeting the Faithful

1 Simon Peter, a bondservant and apostle of Jesus Christ,
To those who have obtained like precious faith
with us by the righteousness of our God and
Savior Jesus Christ:

2 Grace and peace be multiplied to you in the
knowledge of God and of Jesus our Lord,

3 as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue,
4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

Fruitful Growth in the Faith

5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,
6 to knowledge self-control, to self-control perseverance, to perseverance godliness,
7 to godliness brotherly kindness, and to brotherly kindness love.
8 For if these things are yours and abound, *you will be* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.
9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

10 Therefore, brethren, be even more diligent to make
your call and election sure, for if you do these things you
will never stumble;
11 for so an entrance will be supplied to you abundantly
into the everlasting kingdom of our Lord and Savior Jesus
Christ.

Peter's Approaching Death

12 For this reason I will not be negligent to remind you
always of these things, though you know and are
established in the present truth.
13 Yes, I think it is right, as long as I am in this tent, to stir
you up by reminding *you,*
14 knowing that shortly I *must* put off my tent, just as our
Lord Jesus Christ showed me.
15 Moreover I will be careful to ensure that you always
have a reminder of these things after my decease.

The Trustworthy Prophetic Word

16 For we did not follow cunningly devised fables when
we made known to you the power and coming of our Lord
Jesus Christ, but were eyewitnesses of His majesty. *God's*
Trustworthy Word
17 For He received from God the Father honor and glory
when such a voice came to Him from the Excellent Glory:
"This is My beloved Son, in whom I am well pleased."
18 And we heard this voice which came from heaven when
we were with Him on the holy mountain.
19 And so we have the prophetic word confirmed,[a] which
you do well to heed as a light that shines in a dark place,
until the day dawns and the morning star rises in your
hearts;

[20]knowing this first, that no prophecy of Scripture is of any private interpretation,[b]
[21]for prophecy never came by the will of man, but holy men of God[c] spoke *as they were* moved by the Holy Spirit.

2 Peter 2

Destructive Doctrines

1 But there were also false prophets among the people, even
as there will be false teachers among you, who will secretly
bring in destructive heresies, even denying the Lord who
bought them, *and* bring on themselves swift destruction.
2 And many will follow their destructive ways, because of
whom the way of truth will be blasphemed.
3 By covetousness they will exploit you with deceptive
words; for a long time their judgment has not been idle,
and their destruction does[a] not slumber.

Doom of False Teachers

4 For if God did not spare the angels who sinned, but cast
them down to hell and delivered *them* into chains of
darkness, to be reserved for judgment;
5 and did not spare the ancient world, but saved Noah,
one of eight *people,* a preacher of righteousness, bringing
in the flood on the world of the ungodly;
6 and turning the cities of Sodom and Gomorrah into
ashes, condemned *them* to destruction, making *them* an
example to those who afterward would live ungodly;
7 and delivered righteous Lot, *who was* oppressed by the
filthy conduct of the wicked
8 (for that righteous man, dwelling among them,
tormented *his* righteous soul from day to day by seeing and
hearing *their* lawless deeds)—
9 *then* the Lord knows how to deliver the godly out of
temptations and to reserve the unjust under punishment for
the day of judgment,

10 and especially those who walk according to the flesh in
the lust of uncleanness and despise authority. *They are*
presumptuous, self-willed. They are not afraid to speak evil
of dignitaries,
11 whereas angels, who are greater in power and might,
do not bring a reviling accusation against them before the
Lord.

Depravity of False Teachers

12 But these, like natural brute beasts made to be caught
and destroyed, speak evil of the things they do not
understand, and will utterly perish in their own corruption,
13 *and* will receive the wages of unrighteousness, *as* those
who count it pleasure to carouse in the daytime. *They are*
spots and blemishes, carousing in their own deceptions
while they feast with you,
14 having eyes full of adultery and that cannot cease from
sin, enticing unstable souls. *They have* a heart trained in
covetous practices, *and are* accursed children.
15 They have forsaken the right way and gone astray,
following the way of Balaam the *son* of Beor, who loved the
wages of unrighteousness;
16 but he was rebuked for his iniquity: a dumb donkey
speaking with a man's voice restrained the madness of the
prophet.
17 These are wells without water, clouds[b] carried by a
tempest, for whom is reserved the blackness of darkness
forever.[c]

Deceptions of False Teachers

18 For when they speak great swelling *words* of
emptiness, they allure through the lusts of the flesh,
through lewdness, the ones who have actually escaped[d]
from those who live in error.

19 While they promise them liberty, they themselves are
slaves of corruption; for by whom a person is overcome, by
him also he is brought into bondage.
20 For if, after they have escaped the pollutions of the
world through the knowledge of the Lord and Savior Jesus
Christ, they are again entangled in them and overcome, the
latter end is worse for them than the beginning.
21 For it would have been better for them not to have
known the way of righteousness, than having known *it,* to
turn from the holy commandment delivered to them.
22 But it has happened to them according to the true
proverb: *"A dog returns to his own vomit,"*[e] and, "a sow,
having washed, to her wallowing in the mire."

2 Peter 3

God's Promise Is Not Slack

1 Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder),
2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us,[a] the apostles of the Lord and Savior,
3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,
4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation."
5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,
6 by which the world *that* then existed perished, being flooded with water.
7 But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.
8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.
9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us,[b] not willing that any should perish but that all should come to repentance.

The Day of the Lord

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great

noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.[c]

11 Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,

12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Be Steadfast

14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

15 and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,

16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

17 You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

God's Trustworthy Word

2 Pet. 1:16

Some people sense the Bible's uniqueness from the first time they open its pages. They read of God's power in creation. They hear His cry for humankind to enjoy His love. They look and listen as Jesus becomes flesh, lives, dies, and rises. They conclude that no one like Him has ever walked the earth.

Meanwhile, others regard the Bible as nothing more than a book of myths. Its pages might convey some sort of truth, but its histories have little basis in fact. They believe that whatever wisdom the Bible might contain comes not from God but from the imagination and experience of ordinary human beings.

People must have raised similar issues as Peter and the early Christians spread the good news about Christ. Peter had to defend himself against the charge that he was passing along "cunningly devised fables." His rebuttal demonstrates that skepticism regarding God and His words is nothing new. But Peter countered the world's cynicism by declaring he had seen firsthand "the power and coming of our Lord Jesus Christ." He and others were "eyewitnesses of His majesty." Christians hold that the Bible is a reliable record of this eyewitness account not only of the acts and teachings of Jesus but of all of God's actions to reveal Himself throughout human history.

Many who attack Scripture fail to adequately investigate its background. The Bible is not a single piece of writing but a compilation of sixty-six books brought together over millennia by authors from every walk of life. These writers hailed from three continents—Asia, Africa, and Europe—and wrote in three languages —Hebrew, Greek, and Aramaic. Yet this wide diversity of sources nevertheless records an astonishingly cohesive story punctuated by three essential truths:

- There is one true God of unfathomable power and matchless character. He is all-knowing, all-powerful, all-present, and utterly good. His actions prove Him to be both loving and just.
- God made human beings in His image, but they rejected His kindness and set themselves up as His enemies. The relationship between God and mankind is broken but not

destroyed. It is beyond human ability to repair and requires a divine solution.

- God revealed Himself throughout history to His chosen people, the Israelites. Their special relationship with God prepared the way for the arrival of Jesus Christ, who is both fully divine and fully human. In Jesus we see God on full display, and faith in His death and resurrection makes it possible for all people to be reconciled with God.

The marvelous coherence of this message provides unique internal evidence that the Bible is not the product of human invention but originated with God.

External evidence also demonstrates the Bible's reliability as a historical document. Thousands of ancient biblical manuscripts verify that the Bible we read today accurately conveys the words of its original authors. Moreover, sources outside the Bible confirm the reliability of its content. Archaeological findings from across the Mediterranean and the Middle East back up the Bible's account of history, confirming specific places, events, people, and dates. Roman sources outside of Scripture—such as works by Tacitus (*Annals* 15.44) and Pliny the Younger (*Letters* 19.96)—assure us that Jesus was a real person who began a movement that spread across the known world.

All of this evidence demonstrates that Scripture is more than "cunningly devised fables" (2 Pet. 1:16). It pushes us to see for ourselves whether or not the Bible's message proves true in everyday life. As Jesus said, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31, 32).

Return to Index of Articles, Charts, and Maps

2 Peter 1

a **1:19** Or *We also have the more sure prophetic word.*
b **1:20** Or *origin*
c **1:21** NU-Text reads *but men spoke from God.*

2 Peter 2

a **2:3** M-Text reads *will not.*
b **2:17** NU-Text reads *and mists.*
c **2:17** NU-Text omits *forever.*
d **2:18** NU-Text reads *are barely escaping.*
e **2:22** Proverbs 26:11

2 Peter 3

a **3:2** NU-Text and M-Text read *commandment of the apostles of your Lord and Savior* or *commandment of your apostles of the Lord and Savior.*
b **3:9** NU-Text reads *you.*
c **3:10** NU-Text reads *laid bare* (literally *found*).

As the first century drew to a close, some Christians began drifting from the truth about Christ. Founders of the church began to die off, and believers were losing touch with those who had known Jesus in the flesh.

Many were also being seduced by competing doctrines, especially early forms of gnosticism. Second- and third-generation believers grew cold in their love for each other and in their commitment to truth. They had, as the Lord put it to the Ephesians, “left [their] first love” (Rev. 2:4).

The books we call 1, 2, and 3 John were written in response to this trend. These short letters call Christians back to the basics of the faith: truth and love. Their author is often described as the apostle of love, and 1, 2, and 3 John are commonly referred to as the love letters of the New Testament.

But these writings are hardly sentimental. They’re infused with a tough love, a love that speaks up even when it hurts, because it truly cares. At many points the tone of these letters suggests an older believer pleading with someone younger in the faith. Nine times in 1 John the writer addresses his readers as his “little children,” and nine times among the three letters as “beloved.” He refers to himself as “the elder” (2 John 1; 3 John 1). His writing is reflective and loosely structured, using some of the simplest Greek in the New Testament.

One of 1 John’s most notable features is the author’s presentation of material in formulaic expressions (1 John 2:12–14; 5:6–8). These may be the beginnings of creedal statements and catechisms, which package truth in a memorable way for the purpose of instruction.

Such a strategy would have been important in countering false teachers who denied Jesus' physical reality. Claiming special knowledge, they taught that God could not have become flesh. No wonder John opens his first letter with the powerful declaration, "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life . . . that which we have seen and heard we declare to you" (1:1, 3). Here was a man—perhaps the last person in the early church—who had actually walked and talked with Jesus.

John writes that in genuine Christianity there is a core truth one must believe—that Jesus has come in the flesh—and that the practice of love and righteousness is the test of whether we truly believe in and follow Jesus. His message is similar to Paul's word to the Ephesians that true spirituality involves "speaking the truth in love" (Eph. 4:15).

The books of 1, 2, and 3 John are generally believed to have been written by the same person. Traditionally this author has been understood to be John the apostle of Jesus. It is worth noting, however, that one early church historian identified the writer as another John, called the Elder (compare 2 John 1; 3 John 1), a disciple of John the apostle in Ephesus. It is likewise possible that John the Elder wrote 1, 2, and 3 John on behalf of John the apostle or under his supervision. Exact dates of writing have not been determined, but all three letters were likely produced toward the close of the first century A.D.

Key Verses in 1 John

- "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He

is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:8, 9).

- "Do not marvel, my brethren, if the world hates you" (1 John 3:13).
- "My little children, let us not love in word or in tongue, but in deed and in truth" (1 John 3:18).
- "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God" (1 John 4:7).
- "In this is love, not that we loved God, but that He loved us" (1 John 4:10).
- "Perfect love casts out fear" (1 John 4:18).
- "This is the victory that has overcome the world—our faith" (1 John 5:4).
- "He who has the Son has life; he who does not have the Son of God does not have life" (1 John 5:12).

1 John 1

What Was Heard, Seen, and Touched

1 That which was from the beginning, which we have heard,
which we have seen with our eyes, which we have looked
upon, and our hands have handled, concerning the Word of
life— *Mapping the Life of John* *Authentic Witness*
2 the life was manifested, and we have seen, and bear
witness, and declare to you that eternal life which was with
the Father and was manifested to us—
3 that which we have seen and heard we declare to you,
that you also may have fellowship with us; and truly our
fellowship *is* with the Father and with His Son Jesus Christ.
4 And these things we write to you that your[a] joy may be
full.

Fellowship with Him and One Another

5 This is the message which we have heard from Him and
declare to you, that God is light and in Him is no darkness
at all. *Either/Or Faith*
6 If we say that we have fellowship with Him, and walk in
darkness, we lie and do not practice the truth.
7 But if we walk in the light as He is in the light, we have
fellowship with one another, and the blood of Jesus Christ
His Son cleanses us from all sin.
8 If we say that we have no sin, we deceive ourselves, and
the truth is not in us.
9 If we confess our sins, He is faithful and just to forgive
us *our* sins and to cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make Him a liar,
and His word is not in us.

1 John 2

1 My little children, these things I write to you, so that you
may not sin. And if anyone sins, we have an Advocate with
the Father, Jesus Christ the righteous.
2 And He Himself is the propitiation for our sins, and not
for ours only but also for the whole world.

The Test of Knowing Him

3 Now by this we know that we know Him, if we keep His
commandments. *Obedience Leads to Freedom*
4 He who says, “I know Him,” and does not keep His
commandments, is a liar, and the truth is not in him.
5 But whoever keeps His word, truly the love of God is
perfected in him. By this we know that we are in Him.
6 He who says he abides in Him ought himself also to walk
just as He walked.
7 Brethren,[a] I write no new commandment to you, but an
old commandment which you have had from the beginning.
The old commandment is the word which you heard from
the beginning.[b]
8 Again, a new commandment I write to you, which thing
is true in Him and in you, because the darkness is passing
away, and the true light is already shining.
9 He who says he is in the light, and hates his brother, is
in darkness until now.
10 He who loves his brother abides in the light, and there
is no cause for stumbling in him.
11 But he who hates his brother is in darkness and walks
in darkness, and does not know where he is going, because
the darkness has blinded his eyes.

Their Spiritual State

12I write to you, little children,
Because your sins are forgiven you for His name's sake.
13I write to you, fathers,
Because you have known Him *who is* from the beginning.
I write to you, young men,
Because you have overcome the wicked one.
I write to you, little children,
Because you have known the Father.
14I have written to you, fathers,
Because you have known Him *who is* from the beginning.
I have written to you, young men,
Because you are strong, and the word of God abides in you,
And you have overcome the wicked one.

Do Not Love the World

15Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.
16For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.
17And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Deceptions of the Last Hour

18Little children, it is the last hour; and as you have heard that the[c] Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

19 They went out from us, but they were not of us; for if
they had been of us, they would have continued with us;
but *they went out* that they might be made manifest, that
none of them were of us.
20 But you have an anointing from the Holy One, and you
know all things.[d]
21 I have not written to you because you do not know the
truth, but because you know it, and that no lie is of the
truth.
22 Who is a liar but he who denies that Jesus is the Christ?
He is antichrist who denies the Father and the Son.
23 Whoever denies the Son does not have the Father
either; he who acknowledges the Son has the Father also.

Let Truth Abide in You

24 Therefore let that abide in you which you heard from
the beginning. If what you heard from the beginning abides
in you, you also will abide in the Son and in the Father.
25 And this is the promise that He has promised us—
eternal life.
26 These things I have written to you concerning those
who *try to* deceive you.
27 But the anointing which you have received from Him
abides in you, and you do not need that anyone teach you;
but as the same anointing teaches you concerning all
things, and is true, and is not a lie, and just as it has taught
you, you will[e] abide in Him.

The Children of God

28 And now, little children, abide in Him, that when[f] He
appears, we may have confidence and not be ashamed
before Him at His coming.
29 If you know that He is righteous, you know that
everyone who practices righteousness is born of Him.

1 John 3

[1]Behold what manner of love the Father has bestowed on us, that we should be called children of God![a] Therefore the world does not know us,[b] because it did not know Him.

[2]Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

[3]And everyone who has this hope in Him purifies himself, just as He is pure.

Sin and the Child of God

4Whoever commits sin also commits lawlessness, and sin is lawlessness.

[5]And you know that He was manifested to take away our sins, and in Him there is no sin.

[6]Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

[7]Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

[8]He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

[9]Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

The Imperative of Love

10In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

11For this is the message that you heard from the beginning, that we should love one another, *Murder on the Job*

12not as Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

13Do not marvel, my brethren, if the world hates you.

14We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother[c] abides in death.

15Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

The Outworking of Love

16By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren.

17But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

18My little children, let us not love in word or in tongue, but in deed and in truth.

19And by this we know[d] that we are of the truth, and shall assure our hearts before Him.

20For if our heart condemns us, God is greater than our heart, and knows all things.

21Beloved, if our heart does not condemn us, we have confidence toward God.

22And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.

23And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us[e] commandment.

The Spirit of Truth and the Spirit of Error

24Now he who keeps His commandments abides in Him,
and He in him. And by this we know that He abides in us,
by the Spirit whom He has given us.

1 John 4

1 Beloved, do not believe every spirit, but test the spirits,
whether they are of God; because many false prophets have
gone out into the world. *Test the Spirits*
2 By this you know the Spirit of God: Every spirit that
confesses that Jesus Christ has come in the flesh is of God,
3 and every spirit that does not confess that[a] Jesus Christ
has come in the flesh is not of God. And this is the *spirit* of
the Antichrist, which you have heard was coming, and is
now already in the world.
4 You are of God, little children, and have overcome them,
because He who is in you is greater than he who is in the
world.
5 They are of the world. Therefore they speak *as* of the
world, and the world hears them.
6 We are of God. He who knows God hears us; he who is
not of God does not hear us. By this we know the spirit of
truth and the spirit of error.

Knowing God Through Love

7 Beloved, let us love one another, for love is of God; and
everyone who loves is born of God and knows God.
8 He who does not love does not know God, for God is
love.
9 In this the love of God was manifested toward us, that
God has sent His only begotten Son into the world, that we
might live through Him.
10 In this is love, not that we loved God, but that He loved
us and sent His Son *to be* the propitiation for our sins.
11 Beloved, if God so loved us, we also ought to love one
another.

Seeing God Through Love

12No one has seen God at any time. If we love one
another, God abides in us, and His love has been perfected
in us.
13By this we know that we abide in Him, and He in us,
because He has given us of His Spirit.
14And we have seen and testify that the Father has sent
the Son *as* Savior of the world.
15Whoever confesses that Jesus is the Son of God, God
abides in him, and he in God.
16And we have known and believed the love that God has
for us. God is love, and he who abides in love abides in God,
and God in him.

The Consummation of Love

17Love has been perfected among us in this: that we may
have boldness in the day of judgment; because as He is, so
are we in this world.
18There is no fear in love; but perfect love casts out fear,
because fear involves torment. But he who fears has not
been made perfect in love.
19We love Him[b] because He first loved us.

Obedience by Faith

20If someone says, “I love God,” and hates his brother, he
is a liar; for he who does not love his brother whom he has
seen, how can[c] he love God whom he has not seen?
21And this commandment we have from Him: that he who
loves God *must* love his brother also.

1 John 5

1 Whoever believes that Jesus is the Christ is born of God,
and everyone who loves Him who begot also loves him who
is begotten of Him. *Apostles of Love*
2 By this we know that we love the children of God, when
we love God and keep His commandments.
3 For this is the love of God, that we keep His
commandments. And His commandments are not
burdensome.
4 For whatever is born of God overcomes the world. And
this is the victory that has overcome the world—our[a] faith.
5 Who is he who overcomes the world, but he who
believes that Jesus is the Son of God?

The Certainty of God's Witness

6 This is He who came by water and blood—Jesus Christ;
not only by water, but by water and blood. And it is the
Spirit who bears witness, because the Spirit is truth.
7 For there are three that bear witness in heaven: the
Father, the Word, and the Holy Spirit; and these three are
one.
8 And there are three that bear witness on earth:[b] the
Spirit, the water, and the blood; and these three agree as
one.
9 If we receive the witness of men, the witness of God is
greater; for this is the witness of God which[c] He has
testified of His Son.
10 He who believes in the Son of God has the witness in
himself; he who does not believe God has made Him a liar,
because he has not believed the testimony that God has
given of His Son.

11 And this is the testimony: that God has given us eternal
life, and this life is in His Son.
12 He who has the Son has life; he who does not have the
Son of God does not have life.
13 These things I have written to you who believe in the
name of the Son of God, that you may know that you have
eternal life,[d] and that you may *continue to* believe in the
name of the Son of God.

Confidence and Compassion in Prayer

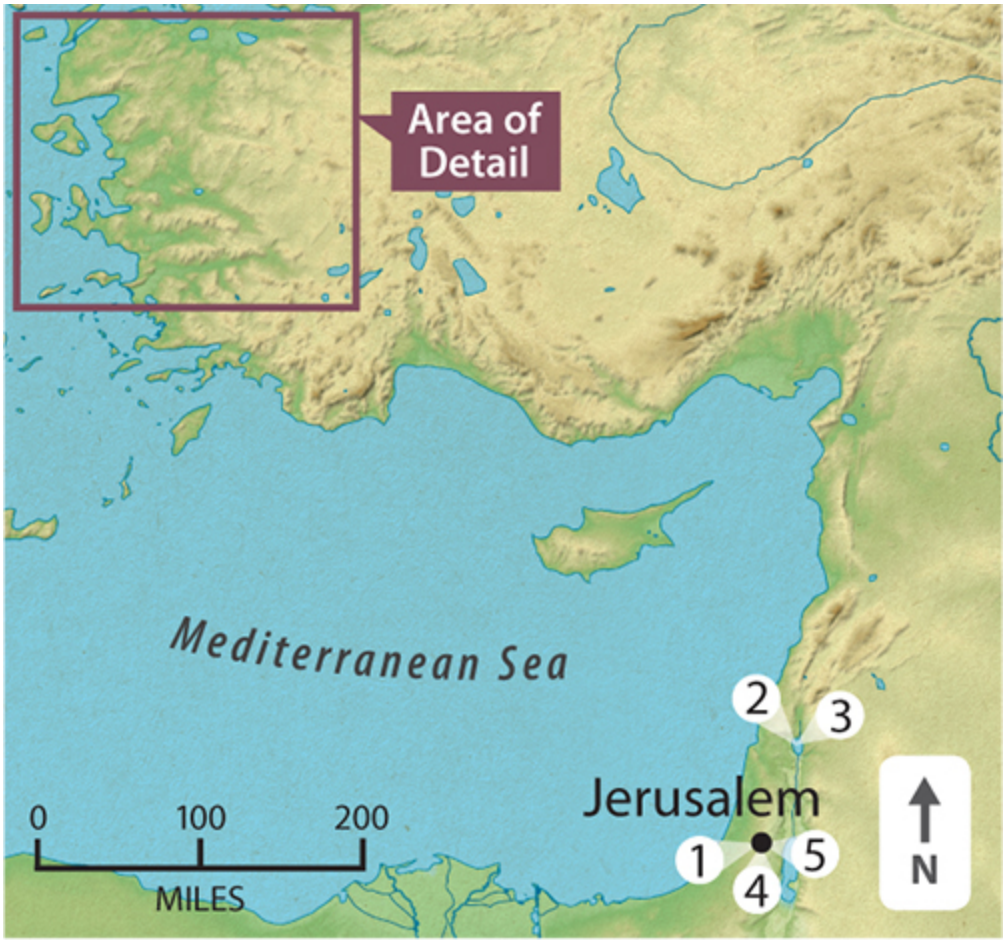
14 Now this is the confidence that we have in Him, that if
we ask anything according to His will, He hears us.
15 And if we know that He hears us, whatever we ask, we
know that we have the petitions that we have asked of Him.
16 If anyone sees his brother sinning a sin *which does* not
lead to death, he will ask, and He will give him life for
those who commit sin not *leading* to death. There is sin
leading to death. I do not say that he should pray about
that.
17 All unrighteousness is sin, and there is sin not *leading*
to death.

Knowing the True—Rejecting the False

18 We know that whoever is born of God does not sin; but
he who has been born of God keeps himself,[e] and the
wicked one does not touch him.
19 We know that we are of God, and the whole world lies
under the sway of the wicked one.
20 And we know that the Son of God has come and has
given us an understanding, that we may know Him who is
true; and we are in Him who is true, in His Son Jesus
Christ. This is the true God and eternal life.
21 Little children, keep yourselves from idols. Amen.

Mapping the Life of John

1 John 1:1



1. John and his brother James apparently meet Jesus through the preaching of John the Baptist (John 1:35–37).
2. John leaves his fishing nets on the Sea of Galilee to follow Jesus (Matt. 4:21, 22). He and his brother James are called "Sons of Thunder" (Mark 3:17).
3. The disciple travels with Jesus during His public ministry, hears His teachings, sees His miracles, and witnesses His transfiguration (Matt. 17:1–9).
4. John remains with Jesus during the final week of His life. He is present for the events of the Triumphal Entry, rejection, Last Supper, Garden of Gethsemane, trial, and Crucifixion, where he and Mary are instructed by Jesus to love each other as mother and son (John 19:25–27).
5. The apostle works with Simon Peter as a leader of the early church at Jerusalem (Acts 3–4); he is not heard from in Acts after the death of his brother James (12:1, 2).
6. John is banished for a time to the island of Patmos, where he writes the Book of Revelation (Rev. 1:9).
7. According to tradition, John spends most of his later years in Ephesus, where he probably writes the Gospel of John and his New Testament letters.

More: *Modern believers regard John as the apostle of love, but he was not always a model of Christian charity. Learn more about this man who wrote much of the New Testament at the introduction to the Gospel of John and at his profile at John 1:1.*

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Authentic Witness
1 John 1:1–10

John said he was bearing "witness" (1 John 1:2), a word that many people associate with pushy evangelists. But speaking as someone who saw Jesus up close, John lauds some basic elements of authentically communicating Christ to others:

- We know and experience Christ directly (1:1–4).
- We pass along what we have learned from Christ (1:5).
- We act on our faith at all times, avoiding anything that contradicts our message (1:6, 7).
- We own up to our shortcomings, not deceiving ourselves or God about our true state (1:8–10).

Truthfulness, clarity, consistency, and honesty should mark us as Christ's followers. All of these things matter to people evaluating the faith, and we can offer nothing less.

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Either/Or Faith
1 John 1:5

John often writes in either/or terms. Unlike the moral relativism that defines the modern world, John sees spiritual issues in black and white, leaving no room for gray areas. Watch for these strong contrasts in 1 John:

Either . . .	Or . . .	Texts
Light	Darkness	1:5–7; 2:9–11
Truth	Deception	1:8–10
Keeping God's commandments	Not keeping God's commandments	2:3–6
A new commandment	The old commandment	2:7, 8
Loving God	Loving the world	2:15, 16
Christ	The Antichrist	2:18, 22
Truth	Error	2:20, 21; 4:1–3
Child of God	Child of the devil	3:1–10
Righteousness	Lawlessness	3:4–9
Life	Death	3:13–15; 5:11, 12
Love	Hate	3:15–17; 4:20, 21
Spirits confessing Christ	Spirits not confessing Christ	4:1–3
We are of God	We are not of God	4:4–11
Love	Fear	4:18, 19

More: *Old Testament Wisdom Literature also presents behavior in well-defined categories of right and wrong. See "Two Paths" at Ps. 1:1, 2.*

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Obedience Leads to Freedom
1 John 2:3–6

We inhabit a broken world of sinners. We need moral safeguards to protect human rights, enforce commitments, define relationships, ensure privacy, and respect the sanctity of life. We can be thankful that God stepped in to define moral absolutes, because we faulty human beings cannot be trusted to define goodness or justice. Without God's rules and standards as boundaries, we would experience not freedom but chaos.

God intended for humans to exercise authority over all creation (Gen. 1:26–31), but sin and rebellion has made us incapable of carrying out that responsibility (3:22–24; Rom. 1:18–32). Fortunately, Christ opened the way for us to reestablish our relationship with God and once again take up the responsibilities for which He designed us. Christ . . .

- provides for the forgiveness of our sins (John 3:16–19),
- renews all of life (2 Cor. 5:16–21),
- empowers us to do rightly (Acts 1:6–8), and
- guides our conduct (1 John 2:7–17).

Parents interpret obedience from their children as a sign of loyalty and trust. God similarly expects His children to follow His commandments. When we obey God and imitate Him, we demonstrate that we belong to Him. And following His commands brings true liberty. As His obedient children we can experience fulfillment, effectiveness, and joy as we look forward to the promise of eternal life (2:17).

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Murder on the Job
1 John 3:11–13

Lazy workers often resent conscientious workers. People who steal from their employers dislike honest officemates. The person who cuts corners feels awkward around others who give an honest day's

work. Why? Because seeing the light of integrity in someone else makes them painfully aware of their own moral darkness.

John's reference to Cain is sobering. Resentment made him kill his brother Abel (Gen. 4:3–8; Heb. 11:4). When an employee with a bad attitude and poor work ethic resents a coworker whose performance makes him look bad, he may "murder" his nemesis in his mind and try to damage his reputation. We should be on alert against our own dislike of people who outperform us. If we find ourselves mentally emulating Cain, we are on the wrong side of the equation.

More: *One group of workers so resented a coworker's integrity that they rigged political policy to kill him. See "Integrity Incites Jealousy, and Respect" at Dan. 6:1–5.*

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Test the Spirits

1 John 4:1

Love does not require us to unquestioningly accept ideas or values. God never commands us to shut off our minds in matters of faith. While John repeatedly appeals for love (1 John 2:10; 3:3, 10–24; 4:7–12, 16–21), he also prizes truth—the absolute and eternal truth of God's Word.

John challenges us to "test the spirits" (4:1) to discern between truth and falsehood (4:6). He tells us to avoid sin, which requires us to tell good and evil apart (2:1; 3:4–10). He instructs us to distinguish between worldly things and God's will (2:15–17). And he teaches us to identify liars and shun them (2:18–29; 3:7).

Paul likewise wants us to be tough-minded about faith. To be spiritual means to be able to "judge" ("discern" or "test") all things (1 Cor. 2:15). We are to have the mind of Christ: tough in discernment, loving toward all, and fearless in the face of judgment (Phil. 2:5–11, 17, 18).

The ultimate acid test of truth is God's Word. When we regular engage in the study of Scripture, we are better equipped to discern between right and wrong.

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Apostles of Love
1 John 5:1–3

John has been called the apostle of love, and 1 John offers plenty of evidence for that epithet. For example, John writes that we can be sure that we are born of God because we love Him and keep His commandments. But John invests much more meaning in the word *love* than we often do. In fact, all of Scripture defines love against the standard of God's love. His love is . . .

- Lasting (Ps. 136; Rom. 8:28–39; 1 Cor. 13:8).
- Sacrificial (John 15:12, 13; Rom. 5:8; 2 Cor. 5:14, 15; Gal. 2:20; 1 John 3:16, 17).
- Healing and reconciling (Matt. 5:38–48; Luke 6:27–31; 2 Cor. 5:17–19).
- Shared between Father, Son, and Holy Spirit (Matt. 11:27–30; John 14:31).
- More than emotion; it is effective and action-oriented (1 John 3:18, 19; 4:21; 5:1–3).
- Fearless (Rom. 1:16; 1 John 4:18).
- Discerning (1 Tim. 1:3–7; 1 John 2:15–17; 4:1–7).
- Accepting (Luke 15:11–32; 18:10–17; John 3:16, 17; Rom. 8:1).
- Generous (Luke 10:25–37; Rom. 5:8, 15–17; 6:23; 1 Cor. 2:9; 1 Pet. 3:8, 9).

The best summary of godly love appears in 1 Corinthians 13, the Love Chapter, in which Paul describes God's love as it should be lived out among the Christians at Corinth. The finest one-verse expression of God's love is John 3:16, where we learn that it was love that drove God to offer His only begotten Son as an atoning sacrifice for the world's sins.

As we study the qualities of God's true love, we become aware of areas where our own love needs to develop. This growth starts when we comprehend the dimensions of God's love for us (Rom. 8:35–39; Eph. 3:14–19). Fully experiencing His unstoppable, perfect love enables us to ignite our own hearts and actions with Christlike love,

transforming ourselves into modern-day apostles of love. John said it well: “We love Him because He first loved us” (1 John 4:19).

More: *Look for additional descriptions of genuine love in “Love Is as Strong as Death” at Song 8:6. The New Testament uses distinct words for love, each with its own shade of meaning. Learn more in “What Kind of Love?” at Matt. 22:34–40.*

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1 John 1

a **1:4** NU-Text and M-Text read *our.*

1 John 2

a **2:7** NU-Text reads *Beloved.*
b **2:7** NU-Text omits *from the beginning.*
c **2:18** NU-Text omits *the.*
d **2:20** NU-Text reads *you all know.*
e **2:27** NU-Text reads *you abide.*
f **2:28** NU-Text reads *if.*

1 John 3

a **3:1** NU-Text adds *And we are.*
b **3:1** M-Text reads *you.*
c **3:14** NU-Text omits *his brother.*
d **3:19** NU-Text reads *we shall know.*
e **3:23** M-Text omits *us.*

1 John 4

a **4:3** NU-Text omits *that* and *Christ has come in the flesh.*
b **4:19** NU-Text omits *Him.*
c **4:20** NU-Text reads *he cannot.*

1 John 5

a **5:4** M-Text reads *your.*
b **5:8** NU-Text and M-Text omit the words from *in heaven* (verse 7) through *on earth* (verse 8). Only four or five very late manuscripts contain these words in Greek.
c **5:9** NU-Text reads *God, that.*
d **5:13** NU-Text omits the rest of this verse.
e **5:18** NU-Text reads *him.*

When a culture doesn't know what to believe, it sometimes believes in everything. All ideas, opinions, and creeds are held to be equally valid, equally true—and therefore equally meaningless. As people sift through a sea of superficial beliefs, they are hard-pressed to distinguish fact from fiction.

Second John encourages Christians to test ideas and spiritual claims against the essential test of Christology: What do they say about Jesus? At the time of John's writing, the early Christian community was overrun with deceivers who were attempting to infiltrate the church with their teaching that Jesus was nothing more than a spirit. Claiming that anything physical was evil, they declared that Christ could not have inhabited a real body. Unless Jesus came in the flesh, however, He could not have died for our sins. Because Christians were welcoming these false teachers into their homes, John warned his well-intentioned readers to shut the door on this deception.

The brevity of 2 John causes many Bible readers to overlook this book, yet its message is crucial. In the pluralistic culture of the modern world, John's warnings remain extremely relevant. Along with 1 and 3 John, tradition attributes this book to the apostle John. It was probably written toward the end of the first century A.D.

Key Verses in 2 John

- "I rejoiced greatly that I have found some of your children walking in truth" (2 John 4).

- “Many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist” (2 John 7).

2 John 1

Greeting the Elect Lady

1 The Elder,

To the elect lady and her children, whom I love
in truth, and not only I, but also all those who
have known the truth, *The Elect Lady*

2 because of the truth which abides in us and will be with
us forever:

3 Grace, mercy, *and* peace will be with you[a] from
God the Father and from the Lord Jesus Christ,
the Son of the Father, in truth and love.

Walk in Christ's Commandments

4 I rejoiced greatly that I have found *some* of your
children walking in truth, as we received commandment
from the Father.

5 And now I plead with you, lady, not as though I wrote a
new commandment to you, but that which we have had
from the beginning: that we love one another.

6 This is love, that we walk according to His
commandments. This is the commandment, that as you
have heard from the beginning, you should walk in it.

Beware of Antichrist Deceivers

7 For many deceivers have gone out into the world who do
not confess Jesus Christ *as* coming in the flesh. This is a
deceiver and an antichrist. *Hospitality and Discernment*

8 Look to yourselves, that we[b] do not lose those things we
worked for, but *that* we[c] may receive a full reward.

9 Whoever transgresses[d] and does not abide in the
doctrine of Christ does not have God. He who abides in the
doctrine of Christ has both the Father and the Son.
10 If anyone comes to you and does not bring this
doctrine, do not receive him into your house nor greet him;
11 for he who greets him shares in his evil deeds.

John's Farewell Greeting

12 Having many things to write to you, I did not wish *to do*
so with paper and ink; but I hope to come to you and speak
face to face, that our joy may be full.
13 The children of your elect sister greet you. Amen.

The Elect Lady
2 John 1

The identity of the "elect lady" is unknown. Some believe that she was an individual woman, and that John hid her identity to shield her from persecution. Others think that the term is symbolic, referring to a group of Christians, perhaps the church at Ephesus. If John was indeed writing to a specific woman, she must have been a wise and loving mother (2 John 4–6). He warned her not to welcome those who spread false teaching (vv. 9, 10). His closing remarks also hint that the "elect lady" and John shared a close friendship (vv. 12, 13). Whatever her identity, John's description of her reveals a person or group whose faith in Christ impacted everyone within reach.

More: *Most first-century cultures isolated and discriminated against women, but Christ invited women to follow Him. See "The Women Around Jesus" at John 19:25. Women also had key roles in the early church. See "Women and the Growth of Christianity" at Phil. 4:3.*

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Hospitality and Discernment
2 John 7–11

The recipient of 1 John was hospitable—a Christlike virtue that reflected the practical love John lifted up in his first letter (1 John 3:16–21). But John now wanted to help this woman (or group; see "The Elect Lady" at 2 John 1) to become more discerning and to refuse to lend the reputation of her household to teachers who distorted the truth about Christ (vv. 7, 11).

Not all who call on Christ's name are authentic followers, so we too must learn discernment if we intend to remain loyal to truth.

Knowing what the Bible teaches allows us to detect error. And abiding in Christ's love shows us how to demonstrate a firm yet kind demeanor when raising concerns about major issues of faith and truth.

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2 John 1

a **3** NU-Text and M-Text read *us.*
b **8** NU-Text reads *you.*
c **8** NU-Text reads *you.*
d **9** NU-Text reads *goes ahead.*

The readers of 3 John may have taken the warnings of 2 John a little too far. Not only were they shutting the door on false teachers but some had refused to welcome honest messengers as well.

The ringleader of this rebellion was a man named Diotrephes, "who loves to have . . . preeminence" (3 John 9). Diotrephes apparently felt no loyalty toward the apostles or their doctrine. He had become self-absorbed and opposed to the church's leaders. In fact, it seems that he had become a bully, forbidding other members of the congregation to disagree with him and expelling them when they did.

John responds to this problem by setting descriptions of the faithful and hospitable Gaius and the domineering Diotrephes side by side, instructing his readers to "imitate . . . what is good" (v. 11). He must have felt confident that enough of the community remained perceptive enough to make the right decision.

This brief letter shows that it takes effort to stand up for the truth and put it into practice. Like 1 and 2 John, this letter was likely composed late in the first century A.D. Tradition attributes it to the apostle John.

Key Verses in 3 John

- "Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God" (3 John 11).
- "I had many things to write, but I do not wish to write to you with pen and ink; but I hope to see you

shortly, and we shall speak face to face” (3 John 13, 14).

3 John 1

Greeting to Gaius

1 The Elder,

To the beloved Gaius, whom I love in truth:

Contrasts of Faith

2 Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. *Praying for Prosperity*

3 For I rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth.
4 I have no greater joy than to hear that my children walk in truth.[a]

Gaius Commended for Generosity

5 Beloved, you do faithfully whatever you do for the brethren and[b] for strangers,
6 who have borne witness of your love before the church. *If* you send them forward on their journey in a manner worthy of God, you will do well,
7 because they went forth for His name's sake, taking nothing from the Gentiles.
8 We therefore ought to receive[c] such, that we may become fellow workers for the truth.

Diotrephes and Demetrius

9 I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us.
10 Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not

content with that, he himself does not receive the brethren, and forbids those who wish to, putting *them* out of the church.

11 Beloved, do not imitate what is evil, but what is good. He who does good is of God, but[d] he who does evil has not seen God.

12 Demetrius has a *good* testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

Farewell Greeting

13 I had many things to write, but I do not wish to write to you with pen and ink;

14 but I hope to see you shortly, and we shall speak face to face. Peace to you. Our friends greet you. Greet the friends by name.

Contrasts of Faith

3 John 1–11

John's contrast between Gaius and Diotrephes offers a helpful summary of what Christ desires from His followers. Note the patterns of each:

Gaius . . .

- Focused on things that contributed to a godly spiritual life (3 John 2).
- Was respected by other Christians for his life and activities (v. 3).
- Made truth the core of his communication (vv. 3, 4).
- Extended hospitality to fellow Christians and others (vv. 5, 6).
- Showed generosity to traveling Christian teachers, freeing them from dependence on outside sources (v. 7).
- Shunned fame and power, unlike some others in his community (v. 9).

Diotrephes . . .

- Loved the spotlight (v. 9).
- Craved power (v. 9).
- Rejected John's communication (v. 9).
- Injured John's reputation with malicious information (v. 10).
- Refused to welcome other Christians (v. 10).
- Hindered others in the congregation from showing hospitality (v. 10).
- Expelled members who disagreed with his unkind attitude (v. 10).

The true test of our integrity is whether our actions befit a follower of Christ. Who do we resemble more—Gaius or Diotrephes? Does our behavior benefit others and honor Christ?

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Praying for Prosperity
3 John 2

Some take John's greeting to mean that we can count on God to enrich us physically and financially. But we should note these crucial facts:

- John prays for Gaius's prosperity. Gaius does not speak this prayer for himself.
- John's words are part of a formal greeting or blessing, not something that would imply an obligation from God.
- The Greek word translated here as *prosper* means "to travel well on a journey," a fitting image for a Christian blessing. But this "traveling well" is not something we can earn but rather a gift that comes our way. It suggests a sense of wholeness like the Old Testament concept of *shalom*, a quality of life that one enjoys when following God's precepts.
- John's main concern was that Gaius would walk in the truth (3 John 3, 4), not that he would become a model of health and wealth.

More: *Paul says that people who teach that God rewards godliness with material blessing are "destitute of the truth" (1 Tim. 6:5). See "Giving to Get" at 1 Tim. 6:3–6.*

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3 John 1

a **4** NU-Text reads *the truth.*
b **5** NU-Text adds *especially.*
c **8** NU-Text reads *support.*
d **11** NU-Text and M-Text omit *but.*

The Book of Jude is the New Testament's exposé of false teachers in the body of Christ. Using vivid metaphors of nature in turmoil and a rogue's gallery of deceivers from the Old Testament, the author documents a history of subversive forces that threatened to destroy Israel and were now a menace to the early church.

"Certain men have crept in unnoticed," Jude warns, " . . . ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ" (Jude 4).

Jude does not give specific advice for how we should get rid of false teachers. He merely urges us to guard ourselves by building ourselves up in the faith (vv. 20, 21). The best protection against deception is a thorough grasp of God's revealed truth.

Jude is an English form of Judas, a name made infamous by Judas Iscariot, who is never mentioned in the New Testament without a reminder that it was he who betrayed Jesus (Matt. 10:4; Mark 3:19; John 12:4). In contrast to Judas Iscariot, the author of Jude was a devoted defender of Christ and the faith. The letter reveals little about the man except that he called himself "a bondservant of Jesus Christ and brother of James" (Jude 1). If he was referring to James the apostle and brother of Jesus (Matt. 13:55; Gal. 1:19), then Jude must also have been Jesus' brother.

Whoever this man was, he was familiar with the Old Testament as well as with apocryphal books that dated from the intertestamental period. Written during an era of political turmoil for the Jewish people—from about 200 B.C. to about A.D. 100—these books are of dubious origin and

were therefore excluded from the Hebrew Old Testament canon. Even so, they were popular at the time of Christ. Jesus and Jude likely read them in their youth. In fact, Jude might have employed some of these writings in composing his letter. Jude 14 may refer to a passage from the apocryphal Book of Enoch.

Jude's thunderous letter has the feeling of an essay or sermon written for a general Christian audience (Jude 1). It cannot be dated with precision, but it was probably written in the second half of the first century, possibly after the fall of Jerusalem to the Romans in A.D. 70.

Key Verses in Jude

- "Certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ" (Jude 4).
- "They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of a darkness forever" (Jude 12, 13).
- "But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

Jude 1

Greeting to the Called

1 Jude, a bondservant of Jesus Christ, and brother of James,
To those who are called, sanctified[a] by God the
Father, and preserved in Jesus Christ:

2 Mercy, peace, and love be multiplied to you.

Contend for the Faith

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. *Contending for the Faith*

4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God[b] and our Lord Jesus Christ.

Old and New Apostates

5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

8 Likewise also these dreamers defile the flesh, reject
authority, and speak evil of dignitaries. *Live by the Truth*
9 Yet Michael the archangel, in contending with the devil,
when he disputed about the body of Moses, dared not bring
against him a reviling accusation, but said, “The Lord
rebuke you!”
10 But these speak evil of whatever they do not know; and
whatever they know naturally, like brute beasts, in these
things they corrupt themselves.
11 Woe to them! For they have gone in the way of Cain,
have run greedily in the error of Balaam for profit, and
perished in the rebellion of Korah.

Apostates Depraved and Doomed

12 These are spots in your love feasts, while they feast
with you without fear, serving *only* themselves. *They are*
clouds without water, carried about[c] by the winds; late
autumn trees without fruit, twice dead, pulled up by the
roots;
13 raging waves of the sea, foaming up their own shame;
wandering stars for whom is reserved the blackness of
darkness forever.
14 Now Enoch, the seventh from Adam, prophesied about
these men also, saying, “Behold, the Lord comes with ten
thousands of His saints,
15 “to execute judgment on all, to convict all who are
ungodly among them of all their ungodly deeds which they
have committed in an ungodly way, and of all the harsh
things which ungodly sinners have spoken against Him.”

Apostates Predicted

16 These are grumblers, complainers, walking according
to their own lusts; and they mouth great swelling *words*,
flattering people to gain advantage.

17 But you, beloved, remember the words which were
spoken before by the apostles of our Lord Jesus Christ:
18 how they told you that there would be mockers in the
last time who would walk according to their own ungodly
lusts.
19 These are sensual persons, who cause divisions, not
having the Spirit.

Maintain Your Life with God

20 But you, beloved, building yourselves up on your most
holy faith, praying in the Holy Spirit,
21 keep yourselves in the love of God, looking for the
mercy of our Lord Jesus Christ unto eternal life.
22 And on some have compassion, making a distinction;[d]
23 but others save with fear, pulling *them* out of the fire,[e]
hating even the garment defiled by the flesh.

Glory to God

24 Now to Him who is able to keep you[f] from
stumbling,
And to present *you* faultless
Before the presence of His glory with
exceeding joy,
25 To God our Savior,[g]
Who alone is wise,[h]
Be glory and majesty,
Dominion and power,[i]
Both now and forever.
Amen.

Contending for the Faith
Jude 3

Some scholars believe that Jude's description of faith as having been "once for all delivered to the saints" suggests a formal and even codified body of beliefs and practices. But that body was under attack, so Jude urged believers to "contend earnestly for the faith."

The most important battle that early Christians faced was not with the Jewish Council, the Roman government, or the plethora of esoteric philosophies and mystery religions that pervaded the ancient world. The true danger came from within—from people who claimed to follow Jesus but twisted the truth into blasphemy. Curiously, Jude doesn't name any names, except from the Old Testament: sinful Israel (Jude 5; Num. 14:22, 23), rebellious angels (Jude 6), Sodom and Gomorrah (v. 7; Gen. 19:24, 25), Cain (Jude 11; Gen. 4:3–8), Balaam (Jude 11; Num. 22–24), and Korah (Jude 11; Num. 16:19–35).

Jude's readers—probably Jewish Christians—understood these references as powerful symbols of subversion and rebellion against God. Jude warned his readers that, like those who caused the ancient Hebrews so much evil, mockers and false teachers were infiltrating the church with poisonous lies.

Yet why did the author not call out specific blasphemers of his own day? Perhaps the point was to encourage his readers to develop their own discretion so that they could defend themselves. Or perhaps he was protecting his readers from retaliation.

At any rate, it is significant that Jude's oblique references recall Judas Iscariot: the danger is inside the camp, Jude warned, but you don't always know who it is. Like the disciples at the Last Supper, Jude's readers would look around and ask, in effect, "Which of us is it?" (Matt. 26:20–22; John 13:25).

In the two thousand years since this letter was composed, Christians have always needed to be on their guard against deceivers who lead people astray. This book reminds us that faith is no game. The ancient rebels mentioned in Jude came to gruesome ends, and so will the false teachers of today.

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Live by the Truth
Jude 8–16

Suggesting that someone is wrong can be highly offensive. Even worse is asserting the existence of such a thing as absolute truth. And though it's trendy to say everything is equally true, that contradicts logic—at least if we can agree with Webster that truth is "the state of being the case: fact" or "the body of real things, events, or facts: actuality."

Jesus claimed to be *the* truth, not just *a* truth (John 14:6). He also often explicitly stated that He was telling His listeners the truth (for example, Matt. 5:18, 26; Mark 10:15, 29; Luke 21:3, 32; John 3:3–11; 16:7–23). But as the Book of Jude demonstrates, not all who begin to follow God's truth make it to the end:

- When Israel fled Egypt, some disbelieved and died (Jude 5; Num. 14:26–45).
- Some angels turned from God and were banished from their positions (Jude 6; Matt. 25:41; 2 Pet. 2:4).
- Sodom and Gomorrah serve as evidence that sin invites destruction (Jude 7; Gen. 13:10–19:28).
- Cain chose selfishness, greed, hatred, and murder (Jude 11; Gen. 4:3–8).
- Balaam gave in to error and became confused about truth (Jude 11; Num. 22–24; 2 Pet. 2:15, 16).
- Korah mistakenly opposed God's chosen leaders and paid for it dearly (Jude 11; Num. 16).

We are not to be arrogant that we possess the truth, but we can behave arrogantly if we're not careful. Our loyalty to the facts is not so much a challenge as an invitation. Asking questions can arouse curiosity in those who offer anything less than the truth (Jude 17–23). We don't need to call attention to every minor inaccuracy, but we cannot overlook major errors for the sake of peace. We must mercifully communicate God's truth (v. 22), for all will perish without it (v. 23). And we must live the truth; otherwise our words are little more than a clanging symbol (1 Cor. 13:1).

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Jude 1

a **1** NU-Text reads *beloved.*
b **4** NU-Text omits *God.*
c **12** NU-Text and M-Text read *along.*
d **22** NU-Text reads *who are doubting* (or *making distinctions*).
e **23** NU-Text adds *and on some have mercy with fear* and omits *with fear* in first clause.
f **24** M-Text reads *them.*
g **25** NU-Text reads *To the only God our Savior.*
h **25** NU-Text omits *Who . . . is wise* and adds *Through Jesus Christ our Lord.*
i **25** NU-Text adds *Before all time.*

Originally known as the Apocalypse, which means the "unveiling" or "disclosure" of things known only to God, the Book of Revelation pulls back the curtain on how the world will end. It is a dramatic tale clothed in highly symbolic language, but the crux of the story is easily grasped: Christ will destroy evil and welcome His followers to their heavenly home. He will emerge as the Lord of history. The world will change—there will be death and destruction, birth and creation—but through it all, Jesus remains "the Alpha and the Omega, the Beginning and the End . . . who is and who was and who is to come, the Almighty" (Rev. 1:8).

Revelation endures as the Bible's most debated book. Throughout history people have offered countless interpretations in an attempt to explain its underlying meaning. Some regard it as allegory, often linking its images and events to world history or current events. Others think that many of its predictions were fulfilled long ago. Still others take it as more formulaic, expecting a future that matches this book moment by moment, word for word.

No matter what ultimate conclusions we may draw, anyone who opens this book should understand that it is written in a particular genre—that of apocalyptic literature. Like other books in this genre, it seeks to reveal divine mysteries otherwise hidden. Yet in conveying its message, it communicates in figurative rather than literal terms (see "Apocalyptic Literature" at Rev. 10:1–10). Revelation is the only New Testament example of apocalyptic writing, but

other examples appear in the Old Testament at Daniel 7–12, Isaiah 24–27, Ezekiel 37–41, and Zechariah 9–12.

We may well wonder why such writings, meant to reveal hidden realities, remain so difficult to understand. Wouldn't it be easier to speak plainly rather than couch one's message in intricate symbolism? One answer to this question may lie in the fact that apocalyptic literature tends to proliferate during eras of great danger. A writer may find it necessary for his safety to cloak his meaning in images that his intended readers will understand but his opponents—and, unfortunately, many non-contemporary readers—will not.

The visions of Revelation, for example, may have been recorded during the reign of Emperor Domitian (A.D. 81–96), the first Roman emperor to demand that the entire empire honor him as "Lord and God." Exiled to the island of Patmos under Domitian, the author of Revelation may have sought to warn first-century Christians not to give in to the emperor's demand (compare 22:8, 9). The images of "Babylon the great, the mother of harlots" and of a seven-headed beast that lives on seven mountains (17:1–11) are often interpreted as veiled references to Rome (the city was situated on seven hills; see the map at the introduction to Romans).

Another reason for the mystical nature of apocalyptic literature may have to do with its attempt to convey heavenly realities in earthly terms. We have no words for that which we've not yet experienced. In Revelation, the author seems to run out of words as he tries to describe the indescribable. Metaphors, similes, and symbols are often used to express what he has seen, heard, and experienced (Rev. 1:13–16; 4:1, 3, 6–7), perhaps because these methods of communication felt more accurate to the original concepts and events. Or perhaps they felt more expressive of the truth, similar to a parable. Regardless, it is likely

that these images are only approximations of the realities that lie beyond human words.

Nonetheless, interpreting this book requires that we accept it as real rather than fantasy. Revelation is a vision that takes us beyond everyday experience, but that does not make it imaginary. We can trust that Jesus appeared to John, just as the writer says He does (1:1). We can enter into the world of the churches to which letters are addressed in chapters 2–3 (see "The Seven Churches of Revelation" at Rev. 3:1). We can study the patterns that emerge in its pages. Most importantly, we cannot neglect the book's obvious outcome. God triumphs over every adversary—Satan, sin, evil, and death. History is fulfilled in Christ. His kingdom is victorious, His eternal reign established, and His people enter a joyful eternity.

Writing in the first person singular, the author of Revelation repeatedly identifies himself as John, a brother and companion of his readers (Rev. 1:4, 9; 21:2; 22:8). Early church tradition generally supports the view that this John was John the apostle of Jesus and the writer of the Gospel of John and 1, 2, and 3 John. The book was likely composed during the reign of Emperor Domitian (A.D. 81–96) during John's exile on Patmos.

Key Verses in Revelation

- "I am the Alpha and the Omega, the Beginning and the End" (Rev. 1:8; 21:6; 22:13).
- "Holy, holy, holy, Lord God Almighty, who was and is and is to come!" (Rev. 4:8).
- "You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created" (Rev. 4:11).
- "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and

glory and blessing!" (Rev. 5:12).

- "So I looked, and behold, a pale horse. And the name of him who sat on it was Death" (Rev. 6:8).
- "Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666" (Rev. 13:18).
- "They gathered them together to the place called in Hebrew, Armageddon" (Rev. 16:16).
- "He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).
- "I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books" (Rev. 20:12).
- "Now I saw a new heaven and a new earth" (Rev. 21:1).
- "God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away" (Rev. 21:4).
- "Behold, I make all things new" (Rev. 21:5).
- "If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life" (Rev. 22:18, 19).

Revelation 1

Introduction and Benediction

1 The Revelation of Jesus Christ, which God gave Him to
show His servants—things which must shortly take place.
And He sent and signified *it* by His angel to His servant
John,
2 who bore witness to the word of God, and to the
testimony of Jesus Christ, to all things that he saw.
3 Blessed *is* he who reads and those who hear the words
of this prophecy, and keep those things which are written in
it; for the time *is* near.

Greeting the Seven Churches

4 John, to the seven churches which are in Asia:

> Grace to you and peace from Him who is and
> who was and who is to come, and from the
> seven Spirits who are before His throne,

5 and from Jesus Christ, the faithful witness, the firstborn
from the dead, and the ruler over the kings of the earth. To
Him who loved us and washed[a] us from our sins in His own
blood,
6 and has made us kings[b] and priests to His God and
Father, to Him *be* glory and dominion forever and ever.
Amen.
7 Behold, He is coming with clouds, and every eye will see
Him, even they who pierced Him. And all the tribes of the
earth will mourn because of Him. Even so, Amen.
8 "I am the Alpha and the Omega, *the* Beginning and *the*
End,"[c] says the Lord,[d] "who is and who was and who is to
come, the Almighty."

Vision of the Son of Man

9I, John, both[e] your brother and companion in the
tribulation and kingdom and patience of Jesus Christ, was
on the island that is called Patmos for the word of God and
for the testimony of Jesus Christ.
10I was in the Spirit on the Lord's Day, and I heard
behind me a loud voice, as of a trumpet,
11saying, "I am the Alpha and the Omega, the First and
the Last," and,[f] "What you see, write in a book and send *it*
to the seven churches which are in Asia:[g] to Ephesus, to
Smyrna, to Pergamos, to Thyatira, to Sardis, to
Philadelphia, and to Laodicea."
12Then I turned to see the voice that spoke with me. And
having turned I saw seven golden lampstands,
13and in the midst of the seven lampstands *One* like the
Son of Man, clothed with a garment down to the feet and
girded about the chest with a golden band.
14His head and hair *were* white like wool, as white as
snow, and His eyes like a flame of fire;
15His feet *were* like fine brass, as if refined in a furnace,
and His voice as the sound of many waters;
16He had in His right hand seven stars, out of His mouth
went a sharp two-edged sword, and His countenance *was*
like the sun shining in its strength.
17And when I saw Him, I fell at His feet as dead. But He
laid His right hand on me, saying to me,[h] "Do not be afraid;
I am the First and the Last.
18"I *am* He who lives, and was dead, and behold, I am
alive forevermore. Amen. And I have the keys of Hades and
of Death.
19"Write[i] the things which you have seen, and the things
which are, and the things which will take place after this.
20"The mystery of the seven stars which you saw in My
right hand, and the seven golden lampstands: The seven

stars are the angels of the seven churches, and the seven lampstands which you saw[j] are the seven churches. *The Church at the End of the First Century*

Revelation 2

The Loveless Church

1 “To the angel of the church of Ephesus write,
‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: *Ephesus: A Church in Action*
2 “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars;
3 “and you have persevered and have patience, and have labored for My name’s sake and have not become weary.
4 “Nevertheless I have *this* against you, that you have left your first love.
5 “Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.
6 “But this you have, that you hate the deeds of the Nicolaitans, which I also hate.
7 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.” ’

The Persecuted Church

8 “And to the angel of the church in Smyrna write,
‘These things says the First and the Last, who was dead, and came to life:
9 “I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they

are Jews and are not, but *are* a synagogue of Satan.
10 “Do not fear any of those things which you are about to
suffer. Indeed, the devil is about to throw *some* of you into
prison, that you may be tested, and you will have
tribulation ten days. Be faithful until death, and I will give
you the crown of life.
11 “He who has an ear, let him hear what the Spirit says to
the churches. He who overcomes shall not be hurt by the
second death.” ’

The Compromising Church

12 “And to the angel of the church in Pergamos write,
‘These things says He who has the sharp two-edged
sword:
13 “I know your works, and where you dwell, where
Satan’s throne *is*. And you hold fast to My name, and did
not deny My faith even in the days in which Antipas *was* My
faithful martyr, who was killed among you, where Satan
dwells.
14 “But I have a few things against you, because you have
there those who hold the doctrine of Balaam, who taught
Balak to put a stumbling block before the children of Israel,
to eat things sacrificed to idols, and to commit sexual
immorality.
15 “Thus you also have those who hold the doctrine of the
Nicolaitans, which thing I hate.[a]
16 “Repent, or else I will come to you quickly and will
fight against them with the sword of My mouth.
17 “He who has an ear, let him hear what the Spirit says to
the churches. To him who overcomes I will give some of the
hidden manna to eat. And I will give him a white stone, and
on the stone a new name written which no one knows
except him who receives *it*.” ’

The Corrupt Church

18 "And to the angel of the church in Thyatira write,

'These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

19 "I know your works, love, service, faith,[b] and your patience; and *as* for your works, the last *are* more than the first.

20 "Nevertheless I have a few things against you, because you allow[c] that woman[d] Jezebel, who calls herself a prophetess, to teach and seduce[e] My servants to commit sexual immorality and eat things sacrificed to idols. *That Woman Jezebel*

21 "And I gave her time to repent of her sexual immorality, and she did not repent.[f]

22 "Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their[g] deeds.

23 "I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

24 "Now to you I say, and[h] to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will[i] put on you no other burden.

25 "But hold fast what you have till I come.

26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations—

27 *'He shall rule them with a rod of iron;*
They shall be dashed to pieces like the potter's vessels'[j]—

as I also have received from My Father;

28 “and I will give him the morning star.
29 “He who has an ear, let him hear what the Spirit says to the churches.” ’

Revelation 3

The Dead Church

1 “And to the angel of the church in Sardis write,
‘These things says He who has the seven Spirits of God
and the seven stars: “I know your works, that you have a
name that you are alive, but you are dead. *The Seven Churches of Revelation*
2 “Be watchful, and strengthen the things which remain,
that are ready to die, for I have not found your works
perfect before God.[a]
3 “Remember therefore how you have received and heard;
hold fast and repent. Therefore if you will not watch, I will
come upon you as a thief, and you will not know what hour
I will come upon you.
4 “You[b] have a few names even in Sardis who have not
defiled their garments; and they shall walk with Me in
white, for they are worthy.
5 “He who overcomes shall be clothed in white garments,
and I will not blot out his name from the Book of Life; but I
will confess his name before My Father and before His
angels.
6 “He who has an ear, let him hear what the Spirit says to
the churches.” ’

The Faithful Church

7 “And to the angel of the church in Philadelphia write,
‘These things says He who is holy, He who is true, *“He who has the key of David, He who opens and no one shuts, and shuts and no one opens”*:[c]
8 “I know your works. See, I have set before you an open
door, and no one can shut it;[d] for you have a little strength,

have kept My word, and have not denied My name.
9 “Indeed I will make *those* of the synagogue of Satan,
who say they are Jews and are not, but lie—indeed I will
make them come and worship before your feet, and to
know that I have loved you.
10 “Because you have kept My command to persevere, I
also will keep you from the hour of trial which shall come
upon the whole world, to test those who dwell on the earth.
11 “Behold,[e] I am coming quickly! Hold fast what you
have, that no one may take your crown.
12 “He who overcomes, I will make him a pillar in the
temple of My God, and he shall go out no more. I will write
on him the name of My God and the name of the city of My
God, the New Jerusalem, which comes down out of heaven
from My God. And *I will write on him* My new name.
13 “He who has an ear, let him hear what the Spirit says to
the churches.” ’

The Lukewarm Church

14 “And to the angel of the church of the Laodiceans[f]
write,
‘These things says the Amen, the Faithful and True
Witness, the Beginning of the creation of God:
15 “I know your works, that you are neither cold nor hot. I
could wish you were cold or hot.
16 “So then, because you are lukewarm, and neither cold
nor hot,[g] I will vomit you out of My mouth.
17 “Because you say, ‘I am rich, have become wealthy, and
have need of nothing’—and do not know that you are
wretched, miserable, poor, blind, and naked—
18 “I counsel you to buy from Me gold refined in the fire,
that you may be rich; and white garments, that you may be
clothed, *that* the shame of your nakedness may not be

revealed; and anoint your eyes with eye salve, that you may see.
19 “As many as I love, I rebuke and chasten. Therefore be zealous and repent.
20 “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.
21 “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.
22 “He who has an ear, let him hear what the Spirit says to the churches.” ’ ”

Revelation 4

The Throne Room of Heaven

1 After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”

2 Immediately I was in the Spirit; and behold, a throne set in heaven, and *One* sat on the throne.

3 And He who sat there was[a] like a jasper and a sardius stone in appearance; and *there was* a rainbow around the throne, in appearance like an emerald.

4 Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns[b] of gold on their heads.

5 And from the throne proceeded lightnings, thunderings, and voices.[c] Seven lamps of fire *were* burning before the throne, which are the[d] seven Spirits of God.

6 Before the throne *there was*[e] a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back.

7 The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle.

8 *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

> “Holy, holy, holy,[f]
> Lord God Almighty,
> Who was and is and is to come!”

9 Whenever the living creatures give glory and honor and
thanks to Him who sits on the throne, who lives forever and
ever,
10 the twenty-four elders fall down before Him who sits on
the throne and worship Him who lives forever and ever, and
cast their crowns before the throne, saying:

11 "You are worthy, O Lord,[g]
To receive glory and honor and power;
For You created all things,
And by Your will they exist[h] and were
created." *Creation and Redemption*

Revelation 5

The Lamb Takes the Scroll

1 And I saw in the right *hand* of Him who sat on the throne a
scroll written inside and on the back, sealed with seven
seals.
2 Then I saw a strong angel proclaiming with a loud voice,
"Who is worthy to open the scroll and to loose its seals?"
3 And no one in heaven or on the earth or under the earth
was able to open the scroll, or to look at it.
4 So I wept much, because no one was found worthy to
open and read[a] the scroll, or to look at it.
5 But one of the elders said to me, "Do not weep. Behold,
the Lion of the tribe of Judah, the Root of David, has
prevailed to open the scroll and to loose[b] its seven seals."
6 And I looked, and behold,[c] in the midst of the throne and
of the four living creatures, and in the midst of the elders,
stood a Lamb as though it had been slain, having seven
horns and seven eyes, which are the seven Spirits of God
sent out into all the earth.
7 Then He came and took the scroll out of the right hand
of Him who sat on the throne.

Worthy Is the Lamb

8 Now when He had taken the scroll, the four living
creatures and the twenty-four elders fell down before the
Lamb, each having a harp, and golden bowls full of incense,
which are the prayers of the saints.
9 And they sang a new song, saying:

"You are worthy to take the scroll,
And to open its seals;

For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people
and nation,
10And have made us[d] kings[e] and priests to
our God;
And we[f] shall reign on the earth."

11Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,
12saying with a loud voice:

"Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and
blessing!"

13And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

"Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!"[g]

14Then the four living creatures said, "Amen!" And the twenty-four[h] elders fell down and worshiped Him who lives forever and ever.[i]

Revelation 6

First Seal: The Conqueror

1 Now I saw when the Lamb opened one of the seals;[a] and I
heard one of the four living creatures saying with a voice
like thunder, “Come and see.” *Worship or Wrath*

2 And I looked, and behold, a white horse. He who sat on
it had a bow; and a crown was given to him, and he went
out conquering and to conquer.

Second Seal: Conflict on Earth

3 When He opened the second seal, I heard the second
living creature saying, “Come and see.”[b]

4 Another horse, fiery red, went out. And it was granted to
the one who sat on it to take peace from the earth, and that
people should kill one another; and there was given to him
a great sword.

Third Seal: Scarcity on Earth

5 When He opened the third seal, I heard the third living
creature say, “Come and see.” So I looked, and behold, a
black horse, and he who sat on it had a pair of scales in his
hand.

6 And I heard a voice in the midst of the four living
creatures saying, “A quart[c] of wheat for a denarius,[d] and
three quarts of barley for a denarius; and do not harm the
oil and the wine.”

Fourth Seal: Widespread Death on Earth

7 When He opened the fourth seal, I heard the voice of the
fourth living creature saying, “Come and see.”

8So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

Fifth Seal: The Cry of the Martyrs

9When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.

10And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”

11Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were,* was completed.

Sixth Seal: Cosmic Disturbances

12I looked when He opened the sixth seal, and behold,[e] there was a great earthquake; and the sun became black as sackcloth of hair, and the moon[f] became like blood.

13And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.

14Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.

15And the kings of the earth, the great men, the rich men, the commanders,[g] the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

16and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

17 “For the great day of His wrath has come, and who is
able to stand?”

Revelation 7

The Sealed of Israel

1 After these things I saw four angels standing at the four
corners of the earth, holding the four winds of the earth,
that the wind should not blow on the earth, on the sea, or
on any tree. *Angels*

2 Then I saw another angel ascending from the east,
having the seal of the living God. And he cried with a loud
voice to the four angels to whom it was granted to harm the
earth and the sea,

3 saying, "Do not harm the earth, the sea, or the trees till
we have sealed the servants of our God on their foreheads."

4 And I heard the number of those who were sealed. One
hundred *and* forty-four thousand of all the tribes of the
children of Israel *were* sealed:

5 of the tribe of Judah
twelve thousand *were* sealed;[a]
of the tribe of Reuben
twelve thousand *were* sealed;
of the tribe of Gad
twelve thousand *were* sealed;
6 of the tribe of Asher
twelve thousand *were* sealed;
of the tribe of Naphtali
twelve thousand *were* sealed;
of the tribe of Manasseh
twelve thousand *were* sealed;
7 of the tribe of Simeon
twelve thousand *were* sealed;
of the tribe of Levi
twelve thousand *were* sealed;

of the tribe of Issachar
twelve thousand *were* sealed;
8 of the tribe of Zebulun
twelve thousand *were* sealed;
of the tribe of Joseph
twelve thousand *were* sealed;
of the tribe of Benjamin
twelve thousand *were* sealed.

A Multitude from the Great Tribulation

9 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, *A Global Multitude*

10 and crying out with a loud voice, saying, "Salvation *belongs* to our God who sits on the throne, and to the Lamb!"

11 All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,

12 saying:

"Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.
Amen."

13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"

14 And I said to him, "Sir,[b] you know." So he said to me, "These are the ones who come out of the great tribulation,

and washed their robes and made them white in the blood of the Lamb.

15 “Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.

16 “They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;

17 “for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters.[c] And God will wipe away every tear from their eyes.”

Revelation 8

Seventh Seal: Prelude to the Seven Trumpets

1When He opened the seventh seal, there was silence in
heaven for about half an hour.
2And I saw the seven angels who stand before God, and
to them were given seven trumpets.
3Then another angel, having a golden censer, came and
stood at the altar. He was given much incense, that he
should offer *it* with the prayers of all the saints upon the
golden altar which was before the throne.
4And the smoke of the incense, with the prayers of the
saints, ascended before God from the angel's hand.
5Then the angel took the censer, filled it with fire from
the altar, and threw *it* to the earth. And there were noises,
thunderings, lightnings, and an earthquake.
6So the seven angels who had the seven trumpets
prepared themselves to sound.

First Trumpet: Vegetation Struck

7The first angel sounded: And hail and fire followed,
mingled with blood, and they were thrown to the earth.[a]
And a third of the trees were burned up, and all green
grass was burned up.

Second Trumpet: The Seas Struck

8Then the second angel sounded: And *something* like a
great mountain burning with fire was thrown into the sea,
and a third of the sea became blood.
9And a third of the living creatures in the sea died, and a
third of the ships were destroyed.

Third Trumpet: The Waters Struck

10Then the third angel sounded: And a great star fell
from heaven, burning like a torch, and it fell on a third of
the rivers and on the springs of water.
11The name of the star is Wormwood. A third of the
waters became wormwood, and many men died from the
water, because it was made bitter.

Fourth Trumpet: The Heavens Struck

12Then the fourth angel sounded: And a third of the sun
was struck, a third of the moon, and a third of the stars, so
that a third of them were darkened. A third of the day did
not shine, and likewise the night.
13And I looked, and I heard an angel[b] flying through the
midst of heaven, saying with a loud voice, “Woe, woe, woe
to the inhabitants of the earth, because of the remaining
blasts of the trumpet of the three angels who are about to
sound!”

Revelation 9

Fifth Trumpet: The Locusts from the Bottomless Pit

1 Then the fifth angel sounded: And I saw a star fallen from
heaven to the earth. To him was given the key to the
bottomless pit.
2 And he opened the bottomless pit, and smoke arose out
of the pit like the smoke of a great furnace. So the sun and
the air were darkened because of the smoke of the pit.
3 Then out of the smoke locusts came upon the earth. And
to them was given power, as the scorpions of the earth have
power.
4 They were commanded not to harm the grass of the
earth, or any green thing, or any tree, but only those men
who do not have the seal of God on their foreheads. *Faith and the Environment*
5 And they were not given *authority* to kill them, but to
torment them *for* five months. Their torment *was* like the
torment of a scorpion when it strikes a man.
6 In those days men will seek death and will not find it;
they will desire to die, and death will flee from them.
7 The shape of the locusts was like horses prepared for
battle. On their heads were crowns of something like gold,
and their faces *were* like the faces of men.
8 They had hair like women's hair, and their teeth were
like lions' *teeth*.
9 And they had breastplates like breastplates of iron, and
the sound of their wings *was* like the sound of chariots with
many horses running into battle.
10 They had tails like scorpions, and there were stings in
their tails. Their power *was* to hurt men five months.

11 And they had as king over them the angel of the
bottomless pit, whose name in Hebrew *is* Abaddon, but in
Greek he has the name Apollyon. *Names for Satan in the New Testament*
12 One woe is past. Behold, still two more woes are
coming after these things.

Sixth Trumpet: The Angels from the Euphrates

13 Then the sixth angel sounded: And I heard a voice from
the four horns of the golden altar which is before God,
14 saying to the sixth angel who had the trumpet,
"Release the four angels who are bound at the great river
Euphrates."
15 So the four angels, who had been prepared for the hour
and day and month and year, were released to kill a third of
mankind.
16 Now the number of the army of the horsemen *was* two
hundred million; I heard the number of them.
17 And thus I saw the horses in the vision: those who sat
on them had breastplates of fiery red, hyacinth blue, and
sulfur yellow; and the heads of the horses *were* like the
heads of lions; and out of their mouths came fire, smoke,
and brimstone.
18 By these three *plagues* a third of mankind was killed—
by the fire and the smoke and the brimstone which came
out of their mouths.
19 For their power[a] is in their mouth and in their tails; for
their tails *are* like serpents, having heads; and with them
they do harm.
20 But the rest of mankind, who were not killed by these
plagues, did not repent of the works of their hands, that
they should not worship demons, and idols of gold, silver,
brass, stone, and wood, which can neither see nor hear nor
walk.

21 And they did not repent of their murders or their sorceries[b] or their sexual immorality or their thefts.

Revelation 10

The Mighty Angel with the Little Book

1 I saw still another mighty angel coming down from
heaven, clothed with a cloud. And a rainbow *was* on his
head, his face *was* like the sun, and his feet like pillars of
fire. *Apocalyptic Literature*
2 He had a little book open in his hand. And he set his
right foot on the sea and *his* left *foot* on the land,
3 and cried with a loud voice, as *when* a lion roars. When
he cried out, seven thunders uttered their voices.
4 Now when the seven thunders uttered their voices,[a] I
was about to write; but I heard a voice from heaven saying
to me,[b] "Seal up the things which the seven thunders
uttered, and do not write them."
5 The angel whom I saw standing on the sea and on the
land raised up his hand[c] to heaven
6 and swore by Him who lives forever and ever, who
created heaven and the things that are in it, the earth and
the things that are in it, and the sea and the things that are
in it, that there should be delay no longer,
7 but in the days of the sounding of the seventh angel,
when he is about to sound, the mystery of God would be
finished, as He declared to His servants the prophets.

John Eats the Little Book

8 Then the voice which I heard from heaven spoke to me
again and said, "Go, take the little book which is open in
the hand of the angel who stands on the sea and on the
earth."
9 So I went to the angel and said to him, "Give me the
little book." And he said to me, "Take and eat it; and it will

make your stomach bitter, but it will be as sweet as honey in your mouth.”

10 Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.

11 And he[d] said to me, “You must prophesy again about many peoples, nations, tongues, and kings.”

Revelation 11

The Two Witnesses

1 Then I was given a reed like a measuring rod. And the
angel stood,[a] saying, “Rise and measure the temple of God,
the altar, and those who worship there.
2 “But leave out the court which is outside the temple,
and do not measure it, for it has been given to the Gentiles.
And they will tread the holy city underfoot *for* forty-two
months.
3 “And I will give *power* to my two witnesses, and they will
prophesy one thousand two hundred and sixty days, clothed
in sackcloth.”
4 These are the two olive trees and the two lampstands
standing before the God[b] of the earth.
5 And if anyone wants to harm them, fire proceeds from
their mouth and devours their enemies. And if anyone
wants to harm them, he must be killed in this manner.
6 These have power to shut heaven, so that no rain falls in
the days of their prophecy; and they have power over
waters to turn them to blood, and to strike the earth with
all plagues, as often as they desire.

The Witnesses Killed

7 When they finish their testimony, the beast that ascends
out of the bottomless pit will make war against them,
overcome them, and kill them.
8 And their dead bodies *will lie* in the street of the great
city which spiritually is called Sodom and Egypt, where
also our[c] Lord was crucified.
9 Then *those* from the peoples, tribes, tongues, and
nations will see their dead bodies three-and-a-half days,

and not allow[d] their dead bodies to be put into graves.
10 And those who dwell on the earth will rejoice over
them, make merry, and send gifts to one another, because
these two prophets tormented those who dwell on the
earth.

The Witnesses Resurrected

11 Now after the three-and-a-half days the breath of life
from God entered them, and they stood on their feet, and
great fear fell on those who saw them.
12 And they[e] heard a loud voice from heaven saying to
them, "Come up here." And they ascended to heaven in a
cloud, and their enemies saw them.
13 In the same hour there was a great earthquake, and a
tenth of the city fell. In the earthquake seven thousand
people were killed, and the rest were afraid and gave glory
to the God of heaven.
14 The second woe is past. Behold, the third woe is
coming quickly.

Seventh Trumpet: The Kingdom Proclaimed

15 Then the seventh angel sounded: And there were loud
voices in heaven, saying, "The kingdoms[f] of this world have
become *the kingdoms* of our Lord and of His Christ, and He
shall reign forever and ever!"
16 And the twenty-four elders who sat before God on their
thrones fell on their faces and worshiped God,
17 saying:

> "We give You thanks, O Lord God Almighty,
> The One who is and who was and who is to
> come,[g]
> Because You have taken Your great power
> and reigned.

[18]The nations were angry, and Your wrath
has come,
And the time of the dead, that they should be
judged,
And that You should reward Your servants
the prophets and the saints,
And those who fear Your name, small and
great,
And should destroy those who destroy the
earth.”

19Then the temple of God was opened in heaven, and the ark of His covenant[h] was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

Revelation 12

The Woman, the Child, and the Dragon

1 Now a great sign appeared in heaven: a woman clothed
with the sun, with the moon under her feet, and on her
head a garland of twelve stars. *Women in Revelation*
2 Then being with child, she cried out in labor and in pain
to give birth.
3 And another sign appeared in heaven: behold, a great,
fiery red dragon having seven heads and ten horns, and
seven diadems on his heads.
4 His tail drew a third of the stars of heaven and threw
them to the earth. And the dragon stood before the woman
who was ready to give birth, to devour her Child as soon as
it was born.
5 She bore a male Child who was to rule all nations with a
rod of iron. And her Child was caught up to God and His
throne.
6 Then the woman fled into the wilderness, where she has
a place prepared by God, that they should feed her there
one thousand two hundred and sixty days.

Satan Thrown Out of Heaven

7 And war broke out in heaven: Michael and his angels
fought with the dragon; and the dragon and his angels
fought,
8 but they did not prevail, nor was a place found for them[a]
in heaven any longer.
9 So the great dragon was cast out, that serpent of old,
called the Devil and Satan, who deceives the whole world;
he was cast to the earth, and his angels were cast out with
him.

10 Then I heard a loud voice saying in heaven, “Now
salvation, and strength, and the kingdom of our God, and
the power of His Christ have come, for the accuser of our
brethren, who accused them before our God day and night,
has been cast down.
11 “And they overcame him by the blood of the Lamb and
by the word of their testimony, and they did not love their
lives to the death.
12 “Therefore rejoice, O heavens, and you who dwell in
them! Woe to the inhabitants of the earth and the sea! For
the devil has come down to you, having great wrath,
because he knows that he has a short time.”

The Woman Persecuted

13 Now when the dragon saw that he had been cast to the
earth, he persecuted the woman who gave birth to the male
Child.
14 But the woman was given two wings of a great eagle,
that she might fly into the wilderness to her place, where
she is nourished for a time and times and half a time, from
the presence of the serpent.
15 So the serpent spewed water out of his mouth like a
flood after the woman, that he might cause her to be
carried away by the flood.
16 But the earth helped the woman, and the earth opened
its mouth and swallowed up the flood which the dragon had
spewed out of his mouth.
17 And the dragon was enraged with the woman, and he
went to make war with the rest of her offspring, who keep
the commandments of God and have the testimony of Jesus
Christ.[b]

Revelation 13

The Beast from the Sea

1 Then I[a] stood on the sand of the sea. And I saw a beast
rising up out of the sea, having seven heads and ten horns,[b]
and on his horns ten crowns, and on his heads a
blasphemous name.

2 Now the beast which I saw was like a leopard, his feet
were like *the feet of* a bear, and his mouth like the mouth of
a lion. The dragon gave him his power, his throne, and
great authority.

3 And *I saw* one of his heads as if it had been mortally
wounded, and his deadly wound was healed. And all the
world marveled and followed the beast.

4 So they worshiped the dragon who gave authority to the
beast; and they worshiped the beast, saying, “Who *is* like
the beast? Who is able to make war with him?”

5 And he was given a mouth speaking great things and
blasphemies, and he was given authority to continue[c] for
forty-two months.

6 Then he opened his mouth in blasphemy against God, to
blaspheme His name, His tabernacle, and those who dwell
in heaven.

7 It was granted to him to make war with the saints and to
overcome them. And authority was given him over every
tribe,[d] tongue, and nation.

8 All who dwell on the earth will worship him, whose
names have not been written in the Book of Life of the
Lamb slain from the foundation of the world.

9 If anyone has an ear, let him hear.

10 He who leads into captivity shall go into captivity; he
who kills with the sword must be killed with the sword.

Here is the patience and the faith of the saints.

The Beast from the Earth

11 Then I saw another beast coming up out of the earth,
and he had two horns like a lamb and spoke like a dragon.
12 And he exercises all the authority of the first beast in
his presence, and causes the earth and those who dwell in
it to worship the first beast, whose deadly wound was
healed.
13 He performs great signs, so that he even makes fire
come down from heaven on the earth in the sight of men.
14 And he deceives those[e] who dwell on the earth by those
signs which he was granted to do in the sight of the beast,
telling those who dwell on the earth to make an image to
the beast who was wounded by the sword and lived.
15 He was granted *power* to give breath to the image of
the beast, that the image of the beast should both speak
and cause as many as would not worship the image of the
beast to be killed.
16 He causes all, both small and great, rich and poor, free
and slave, to receive a mark on their right hand or on their
foreheads,
17 and that no one may buy or sell except one who has the
mark or[f] the name of the beast, or the number of his name.
18 Here is wisdom. Let him who has understanding
calculate the number of the beast, for it is the number of a
man: His number *is* 666.

Revelation 14

The Lamb and the 144,000

1 Then I looked, and behold, a[a] Lamb standing on Mount
Zion, and with Him one hundred *and* forty-four thousand,
having[b] His Father's name written on their foreheads.
2 And I heard a voice from heaven, like the voice of many
waters, and like the voice of loud thunder. And I heard the
sound of harpists playing their harps.
3 They sang as it were a new song before the throne,
before the four living creatures, and the elders; and no one
could learn that song except the hundred *and* forty-four
thousand who were redeemed from the earth.
4 These are the ones who were not defiled with women,
for they are virgins. These are the ones who follow the
Lamb wherever He goes. These were redeemed[c] from
among men, *being* firstfruits to God and to the Lamb.
5 And in their mouth was found no deceit,[d] for they are
without fault before the throne of God.[e]

The Proclamations of Three Angels

6 Then I saw another angel flying in the midst of heaven,
having the everlasting gospel to preach to those who dwell
on the earth—to every nation, tribe, tongue, and people—
7 saying with a loud voice, "Fear God and give glory to
Him, for the hour of His judgment has come; and worship
Him who made heaven and earth, the sea and springs of
water."
8 And another angel followed, saying, "Babylon[f] is fallen,
is fallen, that great city, because she has made all nations
drink of the wine of the wrath of her fornication."

9 Then a third angel followed them, saying with a loud
voice, “If anyone worships the beast and his image, and
receives *his* mark on his forehead or on his hand,
10 “he himself shall also drink of the wine of the wrath of
God, which is poured out full strength into the cup of His
indignation. He shall be tormented with fire and brimstone
in the presence of the holy angels and in the presence of
the Lamb.
11 “And the smoke of their torment ascends forever and
ever; and they have no rest day or night, who worship the
beast and his image, and whoever receives the mark of his
name.”
12 Here is the patience of the saints; here *are* those[g] who
keep the commandments of God and the faith of Jesus.
13 Then I heard a voice from heaven saying to me,[h]
“Write: ‘Blessed *are* the dead who die in the Lord from now
on.’ ” “Yes,” says the Spirit, “that they may rest from their
labors, and their works follow them.”

Reaping the Earth’s Harvest

14 Then I looked, and behold, a white cloud, and on the
cloud sat *One* like the Son of Man, having on His head a
golden crown, and in His hand a sharp sickle.
15 And another angel came out of the temple, crying with
a loud voice to Him who sat on the cloud, “Thrust in Your
sickle and reap, for the time has come for You[i] to reap, for
the harvest of the earth is ripe.”
16 So He who sat on the cloud thrust in His sickle on the
earth, and the earth was reaped.

Reaping the Grapes of Wrath

17 Then another angel came out of the temple which is in
heaven, he also having a sharp sickle.

[18]And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.”

[19]So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God.

[20]And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.

Revelation 15

Prelude to the Bowl Judgments

1 Then I saw another sign in heaven, great and marvelous:
seven angels having the seven last plagues, for in them the
wrath of God is complete.

2 And I saw *something* like a sea of glass mingled with
fire, and those who have the victory over the beast, over his
image and over his mark[a] *and* over the number of his name,
standing on the sea of glass, having harps of God.

3 They sing the song of Moses, the servant of God, and the
song of the Lamb, saying:

> "Great and marvelous *are* Your works,
> Lord God Almighty!
> Just and true *are* Your ways,
> O King of the saints![b]
> 4 Who shall not fear You, O Lord, and glorify
> Your name?
> For *You* alone *are* holy.
> For all nations shall come and worship
> before You,
> For Your judgments have been manifested."

5 After these things I looked, and behold,[c] the temple of
the tabernacle of the testimony in heaven was opened.

6 And out of the temple came the seven angels having the
seven plagues, clothed in pure bright linen, and having
their chests girded with golden bands.

7 Then one of the four living creatures gave to the seven
angels seven golden bowls full of the wrath of God who
lives forever and ever.

[8]The temple was filled with smoke from the glory of God
and from His power, and no one was able to enter the
temple till the seven plagues of the seven angels were
completed.

Revelation 16

1 Then I heard a loud voice from the temple saying to the
seven angels, “Go and pour out the bowls[a] of the wrath of
God on the earth.”

First Bowl: Loathsome Sores

2 So the first went and poured out his bowl upon the
earth, and a foul and loathsome sore came upon the men
who had the mark of the beast and those who worshiped
his image.

Second Bowl: The Sea Turns to Blood

3 Then the second angel poured out his bowl on the sea,
and it became blood as of a dead *man;* and every living
creature in the sea died.

Third Bowl: The Waters Turn to Blood

4 Then the third angel poured out his bowl on the rivers
and springs of water, and they became blood.
5 And I heard the angel of the waters saying:

> “You are righteous, O Lord,[b]
> The One who is and who was and who is to
> be,[c]
> Because You have judged these things.
> 6 For they have shed the blood of saints and
> prophets,
> And You have given them blood to drink.
> For[d] it is their just due.”

7 And I heard another from[e] the altar saying, “Even so,
Lord God Almighty, true and righteous *are* Your

judgments.”

Fourth Bowl: Men Are Scorched

8Then the fourth angel poured out his bowl on the sun,
and power was given to him to scorch men with fire.
9And men were scorched with great heat, and they
blasphemed the name of God who has power over these
plagues; and they did not repent and give Him glory.

Fifth Bowl: Darkness and Pain

10Then the fifth angel poured out his bowl on the throne
of the beast, and his kingdom became full of darkness; and
they gnawed their tongues because of the pain.
11They blasphemed the God of heaven because of their
pains and their sores, and did not repent of their deeds.

Sixth Bowl: Euphrates Dried Up

12Then the sixth angel poured out his bowl on the great
river Euphrates, and its water was dried up, so that the
way of the kings from the east might be prepared.
13And I saw three unclean spirits like frogs *coming* out of
the mouth of the dragon, out of the mouth of the beast, and
out of the mouth of the false prophet.
14For they are spirits of demons, performing signs, *which*
go out to the kings of the earth and[f] of the whole world, to
gather them to the battle of that great day of God Almighty.
15“Behold, I am coming as a thief. Blessed *is* he who
watches, and keeps his garments, lest he walk naked and
they see his shame.”
16And they gathered them together to the place called in
Hebrew, Armageddon.[g]

Seventh Bowl: The Earth Utterly Shaken

17Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!”

18And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth.

19Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.

20Then every island fled away, and the mountains were not found.

21And great hail from heaven fell upon men, *each hailstone* about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

Revelation 17

The Scarlet Woman and the Scarlet Beast

1 Then one of the seven angels who had the seven bowls
came and talked with me, saying to me,[a] “Come, I will show
you the judgment of the great harlot who sits on many
waters,
2 “with whom the kings of the earth committed
fornication, and the inhabitants of the earth were made
drunk with the wine of her fornication.”
3 So he carried me away in the Spirit into the wilderness.
And I saw a woman sitting on a scarlet beast *which was* full
of names of blasphemy, having seven heads and ten horns.
4 The woman was arrayed in purple and scarlet, and
adorned with gold and precious stones and pearls, having
in her hand a golden cup full of abominations and the
filthiness of her fornication.[b]
5 And on her forehead a name *was* written:

MYSTERY,
BABYLON THE GREAT,
THE MOTHER OF HARLOTS AND OF THE
ABOMINATIONS OF THE EARTH.

6 I saw the woman, drunk with the blood of the saints and
with the blood of the martyrs of Jesus. And when I saw her,
I marveled with great amazement.

The Meaning of the Woman and the Beast

7 But the angel said to me, “Why did you marvel? I will
tell you the mystery of the woman and of the beast that
carries her, which has the seven heads and the ten horns.

8 “The beast that you saw was, and is not, and will ascend
out of the bottomless pit and go to perdition. And those
who dwell on the earth will marvel, whose names are not
written in the Book of Life from the foundation of the
world, when they see the beast that was, and is not, and yet
is.[c]
9 “Here *is* the mind which has wisdom: The seven heads
are seven mountains on which the woman sits.
10 “There are also seven kings. Five have fallen, one is,
and the other has not yet come. And when he comes, he
must continue a short time.
11 “The beast that was, and is not, is himself also the
eighth, and is of the seven, and is going to perdition.
12 “The ten horns which you saw are ten kings who have
received no kingdom as yet, but they receive authority for
one hour as kings with the beast.
13 “These are of one mind, and they will give their power
and authority to the beast.
14 “These will make war with the Lamb, and the Lamb will
overcome them, for He is Lord of lords and King of kings;
and those *who are* with Him *are* called, chosen, and
faithful.”
15 Then he said to me, “The waters which you saw, where
the harlot sits, are peoples, multitudes, nations, and
tongues.
16 “And the ten horns which you saw on[d] the beast, these
will hate the harlot, make her desolate and naked, eat her
flesh and burn her with fire.
17 “For God has put it into their hearts to fulfill His
purpose, to be of one mind, and to give their kingdom to
the beast, until the words of God are fulfilled.
18 “And the woman whom you saw is that great city which
reigns over the kings of the earth.”

Revelation 18

The Fall of Babylon the Great

1 After these things I saw another angel coming down from
heaven, having great authority, and the earth was
illuminated with his glory. *The Delusions of Luxury*

2 And he cried mightily[a] with a loud voice, saying,
"Babylon the great is fallen, is fallen, and has become a
dwelling place of demons, a prison for every foul spirit, and
a cage for every unclean and hated bird!

3 "For all the nations have drunk of the wine of the wrath
of her fornication, the kings of the earth have committed
fornication with her, and the merchants of the earth have
become rich through the abundance of her luxury."

4 And I heard another voice from heaven saying, "Come
out of her, my people, lest you share in her sins, and lest
you receive of her plagues.

5 "For her sins have reached[b] to heaven, and God has
remembered her iniquities.

6 "Render to her just as she rendered to you,[c] and repay
her double according to her works; in the cup which she
has mixed, mix double for her.

7 "In the measure that she glorified herself and lived
luxuriously, in the same measure give her torment and
sorrow; for she says in her heart, 'I sit *as* queen, and am no
widow, and will not see sorrow.'

8 "Therefore her plagues will come in one day—death and
mourning and famine. And she will be utterly burned with
fire, for strong *is* the Lord God who judges[d] her.

The World Mourns Babylon's Fall

9 “The kings of the earth who committed fornication and
lived luxuriously with her will weep and lament for her,
when they see the smoke of her burning,
10 “standing at a distance for fear of her torment, saying,
‘Alas, alas, that great city Babylon, that mighty city! For in
one hour your judgment has come.’
11 “And the merchants of the earth will weep and mourn
over her, for no one buys their merchandise anymore:
12 “merchandise of gold and silver, precious stones and
pearls, fine linen and purple, silk and scarlet, every kind of
citron wood, every kind of object of ivory, every kind of
object of most precious wood, bronze, iron, and marble;
13 “and cinnamon and incense, fragrant oil and
frankincense, wine and oil, fine flour and wheat, cattle and
sheep, horses and chariots, and bodies and souls of men.
14 “The fruit that your soul longed for has gone from you,
and all the things which are rich and splendid have gone
from you,[e] and you shall find them no more at all.
15 “The merchants of these things, who became rich by
her, will stand at a distance for fear of her torment,
weeping and wailing,
16 “and saying, ‘Alas, alas, that great city that was clothed
in fine linen, purple, and scarlet, and adorned with gold
and precious stones and pearls!
17 ‘For in one hour such great riches came to nothing.’
Every shipmaster, all who travel by ship, sailors, and as
many as trade on the sea, stood at a distance
18 “and cried out when they saw the smoke of her
burning, saying, ‘What *is* like this great city?’
19 “They threw dust on their heads and cried out, weeping
and wailing, and saying, ‘Alas, alas, that great city, in which
all who had ships on the sea became rich by her wealth!
For in one hour she is made desolate.’

20 “Rejoice over her, O heaven, and *you* holy apostles[f] and
prophets, for God has avenged you on her!”

Finality of Babylon’s Fall

21 Then a mighty angel took up a stone like a great
millstone and threw *it* into the sea, saying, “Thus with
violence the great city Babylon shall be thrown down, and
shall not be found anymore.
22 “The sound of harpists, musicians, flutists, and
trumpeters shall not be heard in you anymore. No
craftsman of any craft shall be found in you anymore, and
the sound of a millstone shall not be heard in you anymore.
23 “The light of a lamp shall not shine in you anymore, and
the voice of bridegroom and bride shall not be heard in you
anymore. For your merchants were the great men of the
earth, for by your sorcery all the nations were deceived.

Magic and Sorcery

24 “And in her was found the blood of prophets and saints,
and of all who were slain on the earth.”

Revelation 19

Heaven Exults over Babylon

1 After these things I heard[a] a loud voice of a great
multitude in heaven, saying, “Alleluia! Salvation and glory
and honor and power *belong* to the Lord[b] our God!
2 “For true and righteous *are* His judgments, because He
has judged the great harlot who corrupted the earth with
her fornication; and He has avenged on her the blood of His
servants *shed* by her.”
3 Again they said, “Alleluia! Her smoke rises up forever
and ever!”
4 And the twenty-four elders and the four living creatures
fell down and worshiped God who sat on the throne, saying,
“Amen! Alleluia!”
5 Then a voice came from the throne, saying, “Praise our
God, all you His servants and those who fear Him, both[c]
small and great!”
6 And I heard, as it were, the voice of a great multitude,
as the sound of many waters and as the sound of mighty
thunderings, saying, “Alleluia! For the[d] Lord God
Omnipotent reigns! *Hope for the Family*
7 “Let us be glad and rejoice and give Him glory, for the
marriage of the Lamb has come, and His wife has made
herself ready.”
8 And to her it was granted to be arrayed in fine linen,
clean and bright, for the fine linen is the righteous acts of
the saints.
9 Then he said to me, “Write: ‘Blessed *are* those who are
called to the marriage supper of the Lamb!’ ” And he said
to me, “These are the true sayings of God.”

10 And I fell at his feet to worship him. But he said to me,
"See *that you do* not *do that!* I am your fellow servant, and
of your brethren who have the testimony of Jesus. Worship
God! For the testimony of Jesus is the spirit of prophecy."

Christ on a White Horse

11 Now I saw heaven opened, and behold, a white horse.
And He who sat on him *was* called Faithful and True, and in
righteousness He judges and makes war.
12 His eyes *were* like a flame of fire, and on His head *were*
many crowns. He had[e] a name written that no one knew
except Himself.
13 He *was* clothed with a robe dipped in blood, and His
name is called The Word of God.
14 And the armies in heaven, clothed in fine linen, white
and clean,[f] followed Him on white horses.
15 Now out of His mouth goes a sharp[g] sword, that with it
He should strike the nations. And He Himself will rule them
with a rod of iron. He Himself treads the winepress of the
fierceness and wrath of Almighty God.
16 And He has on *His* robe and on His thigh a name
written:

KING OF KINGS AND LORD OF LORDS.

The Beast and His Armies Defeated

17 Then I saw an angel standing in the sun; and he cried
with a loud voice, saying to all the birds that fly in the
midst of heaven, "Come and gather together for the supper
of the great God,[h]
18 "that you may eat the flesh of kings, the flesh of
captains, the flesh of mighty men, the flesh of horses and of
those who sit on them, and the flesh of all *people,* free[i] and
slave, both small and great."

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

Revelation 20

Satan Bound 1,000 Years

1 Then I saw an angel coming down from heaven, having the
key to the bottomless pit and a great chain in his hand. *Evil's Final Reward*
2 He laid hold of the dragon, that serpent of old, who is
the Devil and Satan, and bound him for a thousand years;
3 and he cast him into the bottomless pit, and shut him
up, and set a seal on him, so that he should deceive the
nations no more till the thousand years were finished. But
after these things he must be released for a little while.

The Saints Reign with Christ 1,000 Years

4 And I saw thrones, and they sat on them, and judgment
was committed to them. Then *I saw* the souls of those who
had been beheaded for their witness to Jesus and for the
word of God, who had not worshiped the beast or his
image, and had not received *his* mark on their foreheads or
on their hands. And they lived and reigned with Christ for
a[a] thousand years.
5 But the rest of the dead did not live again until the
thousand years were finished. This *is* the first resurrection.
6 Blessed and holy *is* he who has part in the first
resurrection. Over such the second death has no power, but
they shall be priests of God and of Christ, and shall reign
with Him a thousand years.

Satanic Rebellion Crushed

7 Now when the thousand years have expired, Satan will
be released from his prison

8 and will go out to deceive the nations which are in the
four corners of the earth, Gog and Magog, to gather them
together to battle, whose number *is* as the sand of the sea.
9 They went up on the breadth of the earth and
surrounded the camp of the saints and the beloved city.
And fire came down from God out of heaven and devoured
them.
10 The devil, who deceived them, was cast into the lake of
fire and brimstone where[b] the beast and the false prophet
are. And they will be tormented day and night forever and
ever.

The Great White Throne Judgment

11 Then I saw a great white throne and Him who sat on it,
from whose face the earth and the heaven fled away. And
there was found no place for them.
12 And I saw the dead, small and great, standing before
God,[c] and books were opened. And another book was
opened, which is *the Book* of Life. And the dead were
judged according to their works, by the things which were
written in the books.
13 The sea gave up the dead who were in it, and Death
and Hades delivered up the dead who were in them. And
they were judged, each one according to his works.
14 Then Death and Hades were cast into the lake of fire.
This is the second death.[d]
15 And anyone not found written in the Book of Life was
cast into the lake of fire.

Revelation 21

All Things Made New

1 Now I saw a new heaven and a new earth, for the first
heaven and the first earth had passed away. Also there was
no more sea. *Genesis and Revelation*

2 Then I, John,[a] saw the holy city, New Jerusalem, coming
down out of heaven from God, prepared as a bride adorned
for her husband.

3 And I heard a loud voice from heaven saying, "Behold,
the tabernacle of God *is* with men, and He will dwell with
them, and they shall be His people. God Himself will be
with them *and be* their God.

4 "And God will wipe away every tear from their eyes;
there shall be no more death, nor sorrow, nor crying. There
shall be no more pain, for the former things have passed
away."

5 Then He who sat on the throne said, "Behold, I make all
things new." And He said to me,[b] "Write, for these words
are true and faithful."

6 And He said to me, "It is done![c] I am the Alpha and the
Omega, the Beginning and the End. I will give of the
fountain of the water of life freely to him who thirsts.

7 "He who overcomes shall inherit all things,[d] and I will be
his God and he shall be My son.

8 "But the cowardly, unbelieving,[e] abominable, murderers,
sexually immoral, sorcerers, idolaters, and all liars shall
have their part in the lake which burns with fire and
brimstone, which is the second death."

The New Jerusalem

9Then one of the seven angels who had the seven bowls
filled with the seven last plagues came to me[f] and talked
with me, saying, “Come, I will show you the bride, the
Lamb’s wife.”[g]
10And he carried me away in the Spirit to a great and
high mountain, and showed me the great city, the holy[h]
Jerusalem, descending out of heaven from God,
11having the glory of God. Her light *was* like a most
precious stone, like a jasper stone, clear as crystal.
12Also she had a great and high wall with twelve gates,
and twelve angels at the gates, and names written on them,
which are *the names* of the twelve tribes of the children of
Israel:
13three gates on the east, three gates on the north, three
gates on the south, and three gates on the west.
14Now the wall of the city had twelve foundations, and on
them were the names[i] of the twelve apostles of the Lamb.
15And he who talked with me had a gold reed to measure
the city, its gates, and its wall.
16The city is laid out as a square; its length is as great as
its breadth. And he measured the city with the reed: twelve
thousand furlongs. Its length, breadth, and height are
equal.
17Then he measured its wall: one hundred *and* forty-four
cubits, *according* to the measure of a man, that is, of an
angel.
18The construction of its wall was *of* jasper; and the city
was pure gold, like clear glass.
19The foundations of the wall of the city *were* adorned
with all kinds of precious stones: the first foundation *was*
jasper, the second sapphire, the third chalcedony, the
fourth emerald,
20the fifth sardonyx, the sixth sardius, the seventh
chrysolite, the eighth beryl, the ninth topaz, the tenth

chrysoprase, the eleventh jacinth, and the twelfth amethyst.

21 The twelve gates *were* twelve pearls: each individual gate was of one pearl. And the street of the city *was* pure gold, like transparent glass.

The Glory of the New Jerusalem

22 But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.

23 The city had no need of the sun or of the moon to shine in it,[j] for the glory[k] of God illuminated it. The Lamb *is* its light.

24 And the nations of those who are saved[l] shall walk in its light, and the kings of the earth bring their glory and honor into it.[m]

25 Its gates shall not be shut at all by day (there shall be no night there).

26 And they shall bring the glory and the honor of the nations into it.[n]

27 But there shall by no means enter it anything that defiles, or causes[o] an abomination or a lie, but only those who are written in the Lamb's Book of Life.

Revelation 22

The River of Life

1 And he showed me a pure[a] river of water of life, clear as
crystal, proceeding from the throne of God and of the
Lamb. *Work in the Bible*
2 In the middle of its street, and on either side of the river,
was the tree of life, which bore twelve fruits, each *tree*
yielding its fruit every month. The leaves of the tree *were*
for the healing of the nations. *The Tree of Life*
3 And there shall be no more curse, but the throne of God
and of the Lamb shall be in it, and His servants shall serve
Him.
4 They shall see His face, and His name *shall be* on their
foreheads.
5 There shall be no night there: They need no lamp nor
light of the sun, for the Lord God gives them light. And they
shall reign forever and ever.

The Time Is Near

6 Then he said to me, "These words *are* faithful and true."
And the Lord God of the holy[b] prophets sent His angel to
show His servants the things which must shortly take
place.
7 "Behold, I am coming quickly! Blessed *is* he who keeps
the words of the prophecy of this book."
8 Now I, John, saw and heard[c] these things. And when I
heard and saw, I fell down to worship before the feet of the
angel who showed me these things.
9 Then he said to me, "See *that you do* not *do that*. For[d] I
am your fellow servant, and of your brethren the prophets,

and of those who keep the words of this book. Worship God."

10 And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand.

11 "He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous[e] still; he who is holy, let him be holy still."

Jesus Testifies to the Churches

12 "And behold, I am coming quickly, and My reward *is* with Me, to give to every one according to his work.

13 "I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last."[f]

14 Blessed *are* those who do His commandments,[g] that they may have the right to the tree of life, and may enter through the gates into the city.

15 But[h] outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

16 "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."

17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. *Welcome*

A Warning

18 For[i] I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add[j] to him the plagues that are written in this book;

19 and if anyone takes away from the words of the book of this prophecy, God shall take away[k] his part from the Book[l] of Life, from the holy city, and *from* the things which are written in this book.

I Am Coming Quickly

20 He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!

21 The grace of our Lord Jesus Christ *be* with you all.[m] Amen.

The Church at the End of the First Century

Rev. 1:20

First-century Christians met fierce opposition from political authorities determined to halt the spread of their message. Despite increasingly harsh treatment, these stalwart believers went a long way toward fulfilling the Lord's mandate to take the gospel "to the end of the earth" (Acts 1:8). Within three decades, they won converts throughout the Roman empire, including the capital city of Rome.

One factor behind these spectacular results was a focus on reaching urban communities (see "Paul's Urban Strategy" at Acts 16:4). In Ephesus, Christian leaders penetrated specific groups of workers, who not only turned the city upside down with their new faith but proceeded to take the gospel inland so that "all who dwelt in Asia [Minor] heard the word of the Lord" (Acts 19:10; see also "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41).

In Revelation, John relays messages from the Lord to seven churches that had likely been established thanks to the Ephesians' strategy (see "The Seven Churches of Revelation" at Rev. 3:1). The churches were located in provincial capitals in what is now the nation of Turkey. A clockwise route would have taken a courier to each of these cities. From there the message would spread to other regional churches.

At the time of John's writing, Christians were likely facing intense persecution under Emperor Domitian (A.D. 81–96), who fostered a system of emperor-worship that demanded all citizens to refer to him as "Lord and God." He used political, economic, and social measures to suppress anything perceived as resistance, including the rapidly spreading Christian movement. It was likely during this period that Christians first sought refuge in Rome's catacombs, deep underground tunnels customarily used as burial chambers.

At the same time that Christians endured these external threats, they struggled with the internal perils of poverty, heresy, and dissension. Revelation refers to heretical teachers as teachers of Balaam (2:14), Jezebel (2:20), the Nicolaitans (2:6, 15), and the

synagogue of Satan (2:9; 3:9). Although we do not know the exact nature of these heresies, emerging gnosticism may have been one of them. Syncretism and worldliness were also common problems (see "Syncretism: A Dangerous Mix" at Col. 2:1–23).

While John sent the Lord's letters to seven groups of believers living at the end of the first century, the Book of Revelation serves as an open letter to Christians of all times and places, including believers of the modern age. Christ-followers in John's day faced the "fiery trial" (1 Pet. 4:12) of false teachers and violent persecution in the name of emperor-worship. The Book of Revelation challenged them to hold to the truth and persevere through suffering. Likewise, we can find encouragement in the pages of Revelation for our own challenges—for example, standing up for biblical principles in opposition to mainstream relativism and culturally acceptable immorality, sharing our faith with others under the rule of governments that do not support freedom of religion, and persevering through personal hardships that overwhelm us with feelings of doubt and despair.

More: *For more on the dramatic penetration of the gospel into the Roman world, see "The Movement Takes Hold" at Acts 1:1. Countless believers over the centuries have endured deep hardship yet found strength in Christ to persevere.*

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Ephesus: A Church in Action

Rev. 2:1–7

The New Testament provides more information about the church at Ephesus than about any other first-century church. The biblical record of the Christians at Ephesus spans seven documents by three authors over roughly four decades. John's letter assesses that forty-year-old congregation. He commends solid accomplishments but also warns them about a glaring weakness. Learn more in the following features:

Key People

- Priscilla and Aquila: see their profile at Romans 16:3–5.
- Apollos: see his profile at Acts 18:24–28.
- Paul: see his profile at Acts 13:9.

Key Places and Events

- See "The Ephesus Approach: How the Gospel Transformed a Community" at Acts 19:8–41.
- See the introduction to Ephesians.
- See "The New Testament Church" at Ephesians 1:1.
- See the city of Ephesus's profile at Ephesians 1:1.
- See the introductions to 1 and 2 Timothy.
- See "The Seven Churches of Revelation" at Revelation 3:1.

Key Biblical Texts

- Beginnings: Acts 18:18–28.
- Foundations and growth: Acts 19:1–41.
- Leadership: Acts 20:13–38.
- Correspondence: the Book of Ephesians.
- Pastoral counsel: the books of 1 and 2 Timothy.
- Praise and warning: Revelation 2:1–7.

Studying the experiences of this early Christian community gives insight to our own modern gatherings. Would you describe your congregation as a living temple of God? In what areas is your church strong? In what areas is it weak? What changes must you make as you face present challenges? What warnings is God giving to your congregation? How do you pray for your church? How are you planning for the future?

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That Woman Jezebel

Rev. 2:20–23

This wife of King Ahab was named Jezebel (see her profile at 1 Kin. 19:1), and she was so vile (16:31; 21:25; 2 Kin. 9:7–10, 22) that her name has stood as a symbol of evil for thousands of years,

even among some people today. Here in Revelation, another "Jezebel" encourages idol worship and immorality.

This woman was no follower of Christ. She led people astray, yet the Thyatiran Christians had tolerated her false ideas and promotion of sexual promiscuity. The Lord urged this community to repent lest they suffer the same destruction as the unrepentant Jezebel in their midst.

Think About It: *Put your name in this blank: "That ___." What does that stand for? What would you like it to stand for?*

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The Seven Churches of Revelation

Rev. 3:1

Each of the seven churches of Revelation, located in Asia Minor, received a message from Christ that revealed their strengths and weaknesses. We might find parallels to our own churches in these evaluations.

Church: Ephesus (Rev. 2:1–7)
Description: The Loveless Church
Praised for . . .
- labor
- patience
- not putting up with evil people
- testing false apostles
- perseverance
- hating the deeds of the Nicolaitans

Warned about . . . : leaving their first love

Church: Smyrna (Rev. 2:8–11)
Description: The Persecuted Church
Praised for . . .
- tribulation
- poverty

Warned about . . . : needing to be faithful under persecution

Church: Pergamos (Rev. 2:12–17)
Description: The Compromising Church
Praised for . . .
- holding fast to Christ's name
- not denying the faith, even when faced with martyrdom

Warned about . . .
- allowing false teaching to spread immorality and idolatry
- holding to Nicolaitan doctrine

Church: Thyatira (Rev. 2:18–29)
Description: The Corrupt Church
Praised for . . .
- love
- service
- faith
- patience

Warned about . . .
- allowing Jezebel to seduce others to immorality and idolatry
- needing to hold fast and overcome

Church: Sardis (Rev. 3:1–6)
Description: The Dead Church
Praised for . . .
- a few faithful people

Warned about . . . : deadness of faith, despite their reputation for being alive

Church: Philadelphia (Rev. 3:7–13)
Description: The Faithful Church
Praised for . . .
- a little strength
- keeping Christ's word
- not denying Christ's name
- perseverance

Warned about . . . : needing to hold fast to what they had and persevering through coming tribulations

Church: Laodicea (Rev. 3:14–22)
Description: The Lukewarm Church
Praised for . . .
Warned about . . .
- being lukewarm

- pretending to be spiritually rich when they were spiritually impoverished
- a need for repentance and overcoming

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Creation and Redemption

Rev. 4:11; 5:9, 10

The book of Revelation records two heavenly songs that celebrate God's twin works of creation and redemption:

1. A creation hymn lauds God's creation and sustaining of the universe for our benefit (Gen. 1:1–31). Twenty-four elders proclaim, "You are worthy, O Lord . . . for You created all things, and by Your will they exist and were created."
2. A redemption hymn declares that God offered up the necessary sacrifice through Christ to rescue us from sin. Four creatures and twenty-four elders holding harps sing, "You are worthy . . . for You were slain, and have redeemed us to God by Your blood."

These two superlative gifts of God—creation and redemption—then cause every creature in heaven and on earth to burst forth in praise, singing, "Blessing and honor and glory and power be to Him" (Rev. 5:13).

These glorious scenes should move us to put our worship into action. God's creative activity prompts us to work on behalf of the environment. His redemptive activity prompts us to take His message of saving grace to "the end of the earth" (Acts 1:8).

It is important to note that instead of choosing one of these crucial emphases over the other, we are to strike a balance between both. God's calling is a dual calling; He commands us to steward His creation, wisely watching over its resources (Gen. 1:26–31) *and* to carry His words to the world, making disciples of all peoples (Matt. 28:18–20).

More: *The overarching story of creation and redemption runs through the Bible from Genesis to Revelation. John Milton drew*

upon this overarching story for his works Paradise Lost *and* Paradise Regained.

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Worship or Wrath

Rev. 6:1–17

For some people, Christ makes little or no difference to their worldview. But Revelation 4–10 gives us a glimpse of eternity, showing that the time we spend on earth is only a brief prelude to something much bigger—and how we respond to Jesus has everything to do with where we will spend it.

This section reveals the coming apocalypse and the joy that awaits in heaven (Rev. 4:1). The contrasts couldn't be more striking. Those who embrace Christ as God's provision for sin can anticipate a celebration that exceeds their highest expectations. Those who reject Christ have reason to tremble. Their refusal to accept His free gift of forgiveness ensures that they will experience God's righteous wrath.

Only in Christ can we escape this wrath. God offers safety that begins now and lasts forever, but waiting to accept His offer deprives us of enjoying a new life today. Our choice for or against Jesus has eternal consequences.

With Christ: Worship

Splendor and beauty (Rev. 4:2–8)
Praise and adoration (4:8–11)
Access to God (5:1–8)
Outbursts of worship (5:9)
Exalted status (5:10)
Affirmation (5:11–14)
Restoration (6:9–11)
Protection (7:2–8)

Without Christ: Wrath

No peace (Rev. 6:4)
Killing unleashed (6:5)
Death reigns (6:8)
Earth collapses (6:12–17)
Fires and earthquakes (8:5)
Destruction surges (8:7–10)
Rampant death (8:11)
Pervasive darkness (8:12)

An end to suffering (7:9–17)
Bitter becomes sweet (10:9)
Worldwide woes (8:13)
Tormenting plagues (9:2–11)
More death (9:18)
Repentance rejected (9:20, 21)

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Angels

Rev. 7:1

The angels that John saw standing at the four corners of earth are among the countless spirits that serve God and His people (Heb. 1:7, 14). Angels appear frequently in the Book of Revelation (for example, Rev. 1:20; 5:2, 11; 7:2, 11; 8:2, 6; 12:7; 14:6; 15:1; 18:21; 20:1; 22:8). They also play a part in many other New Testament events. Angels . . .

- Foretold to Zacharias the birth of John the Baptist (Luke 1:11–20).
- Told Mary that she would bear the Christ (1:26–38).
- Relieved Joseph's doubts about Mary's pregnancy (Matt. 1:20–25).
- Announced Jesus' birth to shepherds near Bethlehem (Luke 2:8–15).
- Warned Joseph to flee due to Herod's plan to kill Jesus (Matt. 2:13).
- Encouraged Joseph to return to Israel with his family (2:19, 20).
- Ministered to Jesus after His temptation in the wilderness (4:11).
- Appeared to Jesus in the Garden of Gethsemane to give Him strength (Luke 22:43).
- Told the women at the empty tomb that Jesus was alive (Matt. 28:2–6).
- Promised the crowd observing Jesus' ascension that He would return in like manner (Acts 1:10, 11).
- Led Peter and John out of prison (5:17–20).

- Told Philip to go into the desert where he met the Ethiopian treasurer (8:26).
- Told the centurion Cornelius to send for Peter (10:3–8).
- Released Peter from prison (12:7).
- Struck down Herod for not giving glory to God (12:23).
- Stood by Paul during a storm at sea to assure him that he would stand before Caesar (27:23, 24).

More: *Learn more about angels in "Angels and Demons" at Matt. 8:29.*

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A Global Multitude

Rev. 7:9

Jesus commanded His followers to make disciples of all the nations (Greek: *ethnē*, "peoples"; see "To Every Nation" at Matt. 28:19). As John leads us into heaven's throne room, we see the fulfillment of that mandate. Standing before Christ the Lamb is a throng of "all nations, tribes, peoples, and tongues" so large it cannot be counted.

Two groups are present—representatives from God's people, the Jews (Rev. 7:3–8), and Gentile believers (7:9, 10). Just as Jesus predicted, the gospel has spread from Jerusalem to "the end of the earth" (Acts 1:8). Jews and Gentiles have joined together to receive God's promised salvation. God dwells among His people. Jesus the Shepherd supplies all their needs (Rev. 7:14–17).

In response to this worldwide, multiethnic and multicultural salvation, every creature in heaven and on earth falls before God in worship and song (7:11, 12).

For now, we live in a world wracked by hatred and international conflict. Knowing that God intends to populate heaven with people of every ethnicity, nation, and language matters deeply for all who claim to follow Christ. If God's heart reaches to the entire world, so should ours.

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Faith and the Environment

Rev. 9:4

Climate change. Habitat destruction. Overpopulation. Some both inside and outside the church think that God cares little about these issues, as if He made the earth's resources to be exploited by human beings with little regard for long-term consequences. But God designed us to be more than consumers; He designed us to be caretakers (Gen. 1:26–29).

A biblical view of the environment begins by acknowledging God as the owner of everything we see. "The earth is the LORD's, and all its fullness," the psalmist declares (Ps. 24:1). As maker and owner of the universe, God entrusts us with managing the world's resources as a gift, which we are to use to serve each other (see "God and the Environment" at Ps. 104:14–23, 35). Our management role is part of living as people made in God's image (Gen. 1:26–29). We will answer to Him both individually and collectively for how we handle this trust.

John describes rampant destruction and violence in the end times, but not all will be consumed. The command not to harm "the grass of the earth, or any green thing, or any tree" (Rev. 9:4) echoes Gen. 1:29: "every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed."

God shows the same concern for our planet when He sends a messenger to the four angels "to whom it was granted to harm the earth and the sea," so that the messenger will cry out in a loud voice, "Do not harm the earth, the sea, or the trees" (Rev. 7:2, 3). Likewise, the new heaven and new earth include a "pure river of water of life, clear as crystal . . . the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations" (22:1, 2).

God's creation deserves the sort of respect that its Creator demonstrates toward it. And in modern times, the environment needs our faithful management more than ever. There are countless ways we can do our part—regularly recycling, being mindful not to waste water or electricity, sharing rides in order to cut down on greenhouse gas emissions, participating in a community-supported agriculture project, or donating to environmental protection organizations, for example.

Often the thing that keeps us from doing more for the environment is not a major obstacle but a minor inconvenience. But these inconveniences will be well worth it not only for future generations but for ourselves when we find ourselves standing before the Lord to answer for our work on behalf of creation.

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Names for Satan in the New Testament

Rev. 9:11

Descriptors for Satan reveal his character and hint at how to fight him. Two names are given to the "angel of the bottomless pit": Abaddon ("Destruction") and Apollyon ("Destroyer"). There is no mistaking this reference to Satan ("Adversary"), the archenemy of God. His other New Testament appellations also reveal his evil character:

- Beelzebub, ruler of the demons (Matt. 12:24)
- The wicked one (13:19, 38)
- The enemy (13:39)
- Murderer (John 8:44)
- Liar (8:44)
- The ruler of this world (12:31; 14:30)
- The god of this age (2 Cor. 4:4)
- Belial (6:15, according to some interpretations)
- The prince of the power of the air (Eph. 2:2)
- The tempter (1 Thess. 3:5)
- A roaring lion (1 Pet. 5:8)
- The adversary (5:8)
- The dragon (Rev. 12:7)
- The accuser of our brethren (12:10)
- The serpent of old (20:2)
- The deceiver (20:10)

More: *Satan leads a vast army of fallen angels in open rebellion against God. See "Demons" at Luke 11:14.*

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Apocalyptic Literature
Rev. 10:1–10

An angel straddling land and sea (Rev. 10:1, 2). A voice from heaven (10:4). The number seven (10:4, 7). Prophecies about "peoples, nations, tongues, and kings" (10:11). These are features of a genre of writing known as apocalyptic literature. Although the Book of Revelation is more than just any apocalyptic work, in that it is part of Scripture, understanding the main features of the apocalyptic genre is crucial to deciphering its contents.

The Greek word for *apocalypse* means "revelation," "unveiling," or "disclosure." Apocalyptic literature reveals mysteries about heaven and earth, mankind and God, angels and demons, the life of the world today, and the world to come. This type of writing first arose among Jews and Christians during the approximate period of 200 B.C. to A.D. 200.

Characteristics

Apocalyptic literature employs literary devices, styles, and motifs that set it apart from other genres of literature. Some examples:

- *Visions that reveal secrets from heaven about the present and the future*. Apocalyptic visions are often caused by a trauma or major event that creates a crisis in the writer's life (for example, Rev. 1:9, 10). One vision often leads to others.
- *Ethical conclusions drawn from the writer's visionary experiences*. For example, John's seven letters to seven churches in Revelation 2–3 are composed in response to a vision and a divine commission (1:19). The letters call the churches to specific ethical and moral decisions.
- *Anonymous or attributed authorship*. Revelation is an exception among apocalyptic works in naming its actual author (1:1, 9). Many noncanonical apocalyptic books attribute their origins to famous prophets of old, including Ezra, Enoch, Jeremiah, and Moses, likely as an attempt to give the work a sense of credibility.

- *Powerful symbolism*. Apocalyptic books stretch our imagination with dramatic images full of extreme actions and outcomes; numerology and colors are especially important. Often the books' contemporary readers are intended to grasp the meanings of symbols and connect them to events of the time.
- *Stark contrasts between good and evil*. Apocalyptic writing is dualistic, splitting everything into clear categories of good and evil, right and wrong. All the people and creatures of Revelation, for example, are either on the side of God, who is holy, righteous, and just, or on the side of Satan, who is surrounded by abominations, idolatry, and evil.
- *A concern with end times*. Apocalyptic authors look to future events, offering hope to those who long for justice and deliverance from evil, but also issuing warnings to those who rebel against God.

Messages

Apocalyptic authors used their writing to communicate critical messages to their readers. The following themes occur in all apocalyptic writings:

- *An imminent end*. Apocalyptic writers put the demise of the world in the near future. A sense of immediacy lends urgency to their message.
- *A cosmic perspective*. The coming destruction extends to the entire universe, emphasizing cataclysmic judgments.
- *History is unbending*. Many writings divide history into the present world, ruled by Satan and his legions, and the world to come, when evil will be eliminated and God will rule supreme.
- *Angels and demons*. Spirits take active roles in human events. Satan and his demons—fallen angels—are to blame for much evil. Angels still loyal to God protect and serve His faithful followers.
- *A new heaven and a new earth*. The end times return to the beginning of creation. Out of heaven comes a new heaven and a new earth. The old is destroyed, replaced by a new creation where God reigns without opposition.
- *The Messiah*. In most apocalyptic writings, a mediator between God and human beings accomplishes the world's final salvation. Revelation shows that Christ is our Messiah, and the "King of kings and Lord of lords" (19:16).

Revelation forms a part of God's revealed Word, putting it in a class of its own among apocalyptic works. Like other inspired Scriptures, it is reliable and authoritative, possessing an integrity and trustworthiness not found in uninspired writings. But studying other works in the genre of apocalyptic literature helps us identify Revelation's themes and better apply God's message contained there.

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Women in Revelation

Rev. 12:1

Revelation casts its female characters in two extremes of moral character—they are either extraordinarily good or outrageously bad. Such dichotomies are typical of apocalyptic literature (see "Apocalyptic Literature" at Rev. 10:1–10). The marked dualism and unusual actions of these women suggest that we should view them in a symbolic light rather than a literal one.

Jezebel

Christ rebukes the church at Thyatira for allowing "that woman Jezebel" (2:20) to encourage immorality and teach people to worship false gods. In the Old Testament, Queen Jezebel was the wife of King Ahab. Together they were probably Israel's most wicked rulers (see "That Woman Jezebel" at Rev. 2:20–23). Christ says that He will judge not only Jezebel but also her children, meaning those who follow her ways.

The Woman Giving Birth

Attacked by an evil dragon, this woman takes refuge in God (12:1–6). Because she bears a male child, some conclude that this woman represents Mary the mother of Jesus; others see her as Israel, the collective "mother" that brought forth the Messiah. The dragon's attempts to destroy her and "the rest of her offspring" (12:17) may

refer to Satan's struggles to destroy Israel and disrupt the Messianic line.

Babylon, the Great Harlot

The harlot is found in a number of passages in Revelation (14:8; 17:1–6, 15–18; 18:1–24). Old Testament prophets, such as Hosea and Ezekiel, often pointed to adulterers and prostitutes as symbols of people who practiced idolatry. Like an adulteress unfaithful to her husband, God's people betray Him by worshiping other gods (see "Harlots Enter the Kingdom" at Matt. 21:31, 32). Revelation 17 identifies the harlot as Babylon, which first-century readers likely understood as a code name for Rome. Unlike the New Jerusalem that descends from heaven with glory and blessing (ch. 21), Babylon is shattered and judged for persecuting God's people and corrupting earth's peoples (ch. 18).

The Wife (Bride) of the Lamb

As the marriage feast of the Lamb approaches, a bride has made herself ready. The description of this woman clothing herself in righteous acts (19:8) suggests that she represents the church.

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The Delusions of Luxury

Rev. 18:1–24

Too much wealth endangers the moral and spiritual health of individuals, cities, and nations. Luxury can lead us into spiritual carelessness, greed, and ruin. Jesus frankly warned the world about the "deceitfulness of riches" (Matt. 13:22). Paul wrote that "the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows" (1 Tim. 6:10).

John envisions a Babylon entrapped by her wealth. The literal ancient city had achieved wealth, power, and dominance through unrelenting warfare, oppression, and corruption, making it notorious

throughout the known world for plundering others for selfish gain. Here in Revelation, Babylon likely symbolizes not only Rome but an entire world system at war with God.

Babylon's people pay a heavy price for their self-indulgent lifestyle and the injustice they inflict to maintain it. Their cruelty and deception do not go unanswered:

- The city becomes a dwelling place for demons (18:2).
- Insulated from pain, she suffers from denial (18:4–8).
- Her economic systems and trading partnerships are dissolved (18:11–18, 22, 23).
- Her possessions disappear and she is left desolate (18:19).

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Magic and Sorcery

Rev. 18:23

Occult beliefs and practices—fortune-telling, witchcraft, astrology, and more—charm a never-ending supply of new devotees. John reveals the occult's true nature when he says that Babylon's sorcery has deceived the nations.

Although occult practices were common among ancient cultures, God's people were explicitly prohibited from engaging in any kind of occult practice. That directive extends to Christians today. Among the practices called "an abomination to the LORD" (Deut. 18:12) are the following:

- child sacrifice (making a child "pass through the fire," 2 Kin. 17:17, for example),
- witchcraft,
- soothsaying (divination possibly similar to astrology or reading tea leaves),
- interpreting omens,
- sorcery,
- conjuring spells,
- consulting mediums,
- spiritism, and
- calling upon the dead.

The New Testament shows the gospel exposing the sorcerers Simon (Acts 8:9–25) and Elymas (13:6–8). The Book of Acts also mentions "itinerant Jewish exorcists" (19:13) who attempted to drive out evil spirits by using Jesus' name, even though for them it was an empty gesture.

The New Testament word translated *sorcery* comes from the same Greek word from which we derive the English word *pharmacy*. The denunciations of Revelation 9:21, 18:23, 21:8, and 22:15 also apply to those who use drugs to bring on trances in an attempt to gain supernatural insight or power.

More: *Scripture strongly warns us against even casually dabbling in magic and the occult. See "The Seduction of Spirits" at Deut. 18:9–14.*

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Hope for the Family

Rev. 19:6–10

The fact that John's vision ends in a marriage between Christ the Lamb and His bride the church should offer hope for modern families. Families face inevitable pain simply because all families are made up of sinners, but this was not God's original intention. He instituted the family by joining Adam and Eve as "one flesh" (Gen. 2:24), a perfect relationship. But their sin and rebellion brought turmoil into their relationship and into all subsequent families. Adam and Eve experienced horrifying grief firsthand when their son Cain murdered his brother Abel (4:1–16). But amid the worst of this fallen world, God wants families to experience His best. Scripture teaches us how we can begin to enjoy His restoration:

- It encourages parents to raise children in an environment of truth and integrity (Deut. 6:2–9).
- It shows how a family devastated by death and the prospect of poverty was lifted out of hardship (the Book of Ruth).
- It tells the story of a family destroyed by evil but restored twofold by a faithful God (Job 1:13–21; 2:9; 42:10–17).

- It affirms the beauty of sexual love within marriage and celebrates passion, fidelity, and integrity (the Song of Solomon).
- It offers a template for marriage that features mutual submission, loyalty, love, and discipline that does not alienate —a pattern similar to Christ's relationship to His bride the church (Eph. 5:21–6:4).

God's original design for the family cannot be destroyed. For now, we endure the pain of imperfect human relationships or even a fragmented family. But God's healing and love will one day win out, and He will "wipe away every tear" from our eyes, for "there shall be no more death, nor sorrow, nor crying" (Rev. 21:4).

More: *For more Scriptural insights into the family, see "Help for Families" at Heb. 12:3–13.*

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Evil's Final Reward

Rev. 20:1–5

On some days we may look around at the world and wonder whatever happened to ethics and justice. But the Bible shows that justice will soon reign.

God never overlooks injustice, and Scripture promises that He will deal with evil absolutely and finally. John's vision looks ahead to this ultimate triumph:

- God will bind evil and cast it into a bottomless pit (Rev. 20:2, 3).
- He will seal the source of evil (20:3).
- He will administer judgment and restore Christians killed unjustly (20:4).
- He will at long last deal with Satan after allowing him a final attempt to deceive (20:7–9); the devil's punishment includes eternal torment (20:10, 14).
- The dead will stand before God and be judged (20:11–15).

As we live out God's righteousness in our communities, families, and workplaces, we can be sure that no human being—no matter how impartial and objective—or biased and corrupt—is the final judge. Justice will be administered by One we can thoroughly trust: God, through Christ.

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Genesis and Revelation

Rev. 21:1

The word *Bible* comes from the Greek word *biblos* ("book"). The Bible is one complete book unified in theme and message. It is also a collection of sixty-six books, a library of God's Word to humanity. As the Bible's first and last books, Genesis and Revelation help define the collection, showing us the beginning and end of history. In Revelation 21:1, John reveals a new heaven and new earth that take us back to the beginnings of the world.

Genesis	Revelation
God creates the world.	God creates a new heaven and new earth.
The devil introduces sin into the world.	The devil is defeated and sin is destroyed.
Humanity falls into sin.	God restores people to sinlessness.
The world is subjected to the Curse.	The Curse is removed.
People are separated from God.	People live with God forever.
People shed tears.	God wipes away every tear.
People are barred from the tree of life.	People eat freely from the tree of life.
Death enters the world.	Death is destroyed and people live forever.

People's language is confused and they are scattered.	The world's peoples come together to sing the Lord's praises.

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Work in the Bible

Rev. 22:1–11

As John's vision draws to a close, we see creation restored to God's original design. Work plays an essential role throughout history, and Scripture depicts three distinct "eras" of work—work as it was in the Garden of Eden, work as it is in a fallen world, and work as it will be when Christ returns.

Main Point	Key Texts
Creation of Work: Work according to God's original design.	
God reveals Himself as the primary Worker and Creator.	Gen. 1:1–25; Ps. 19:1–6
God creates us in His likeness and image as coworkers.	Gen. 1:26–31; 2:15–25; Ps. 8:1–9
Distortion of Work: Work under the Curse and influenced by the principalities and powers that oppose God.	
Sin introduces toil, sweat, and pain into work and family.	Gen. 3:16–24; 4:11, 12; Rom. 8:20–22
Workplace complications intensify.	Gen. 39:1–23
Workplace exploitation appears.	Ex. 1:8–22
Work is meant not only for our own benefit but for others, including the poor and oppressed.	Ex. 23:10–11; Deut. 15:7–11; Eph. 4:28

God continues to equip people for work through His Word and Spirit.	Ex. 31:2–11
People lack fulfillment because they make work an end in itself.	Eccl. 2:4–26; Luke 12:13–34
Work can still be a gift that fits God's design.	Eccl. 2:24–3:17
Work is a gift of God that He will bless.	Ps. 104:1–35; 127:1–5; Eccl. 3:12, 13; 5:18–20
Jesus reestablished and illustrated God's original design for work.	John 4:34–38; 5:1–18
We experience agony as we seek release from sin and await creation's renewal.	Eccl. 1:2, 3; Rom. 8:18–30
God's people demonstrate their citizenship in heaven through good work here and now.	Eph. 6:5–9; Col. 3:17–23; Titus 2:1–3:15; James 2:1–26

Restoration of Work: Work as it will be when Christ returns.

God restores His original design; His people work without the burden of sin.	Is. 65:17–25; Rev. 15:1–4; 22:1–11

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The Tree of Life

Rev. 22:2

As John gazes on the new heaven and earth that God will someday create, he sees a tree of life that bears twelve kinds of fruits, a different fruit each month.

A tree that productive will give little rest to the workers who cultivate it and harvest its fruit. But those who tend the tree will surely be happy because God promises that "there shall be no more curse" (Rev. 22:3). Work will be entirely without the toil and drudgery we now experience (21:4).

This view of a new creation with enjoyable work and mouthwatering results closely resembles a future society described in Isaiah 65:17–23. That scene includes attractive images such as . . .

- joy and rejoicing (Is. 65:18),
- an end to weeping and crying (65:19),
- building and living in our own houses (65:21),
- owning, planting, and enjoying the fruit of our vineyards (65:21, 22),
- enjoying the work of our hands (65:22), and
- an end to laboring in vain or bringing children into a world of trouble (65:23).

These pictures from Revelation and Isaiah remind us of God's original design for His handiwork, a creation that was "very good" (Gen. 1:31). God made people His coworkers in managing the world's resources for everyone's benefit (see "People at Work" at Ps. 8:6), and He will one day restore that ideal. As Paul promised, God will free the world from its sufferings, futility, and bondage to corruption, and remake it in line with its original design (Rom. 8:18–25). This is truly a hope to cherish.

More: *Despite the troubles of work, the Bible calls it a gift from God. See "Work Itself Is a Gift from God" at Gen. 3:17–19.*

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Welcome

Rev. 22:17

Many people think religion offers nothing but judgment. But Jesus came not to condemn but to save. His purpose was to offer life to a dying humanity, inviting us to experience forgiveness, healing, and hope. "Come!" He says to those who are thirsty: "Whoever desires, let him take the water of life freely" (Rev. 22:17; John 7:37, 38).

Centuries prior to Jesus' coming, a prophet foretold this invitation (Is. 55:1, 3):

Ho! Everyone who thirsts,
Come to the waters;
And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price
. . . . . .

Incline your ear, and come to Me.
Hear, and your soul shall live.

The same Jesus who issues this invitation wields the power to withdraw it from those who refuse His call and continue their habits of rebellion and sin (Rev. 22:14, 15, 18, 19). Just as He has authority to welcome us into eternal life, He also has the authority not to welcome us. Yet He graciously chooses to offer life to sinful people.

Whatever confusion you might feel about religion, don't miss God's gracious offer: Jesus wants to forgive your sins and welcome you into new life. If you haven't already accepted His invitation, do it now. Choose this moment to begin the journey that leads to eternal life.

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Revelation 1

a **1:5** NU-Text reads *loves us and freed;* M-Text reads *loves us and washed.*
b **1:6** NU-Text and M-Text read *a kingdom.*
c **1:8** NU-Text and M-Text omit *the Beginning and the End.*
d **1:8** NU-Text and M-Text add *God.*
e **1:9** NU-Text and M-Text omit *both.*
f **1:11** NU-Text and M-Text omit *I am* through third *and.*
g **1:11** NU-Text and M-Text omit *which are in Asia.*
h **1:17** NU-Text and M-Text omit *to me.*
i **1:19** NU-Text and M-Text read *Therefore, write.*
j **1:20** NU-Text and M-Text omit *which you saw.*

Revelation 2

a **2:15** NU-Text and M-Text read *likewise* for *which thing I hate.*
b **2:19** NU-Text and M-Text read *faith, service.*
c **2:20** NU-Text and M-Text read *I have against you that you tolerate.*
d **2:20** M-Text reads *your wife Jezebel.*
e **2:20** NU-Text and M-Text read *and teaches and seduces.*
f **2:21** NU-Text and M-Text read *time to repent, and she does not want to repent of her sexual immorality.*
g **2:22** NU-Text and M-Text read *her.*
h **2:24** NU-Text and M-Text omit *and.*
i **2:24** NU-Text and M-Text omit *will.*
j **2:27** Psalm 2:9

Revelation 3

a **3:2** NU-Text and M-Text read *My God.*
b **3:4** NU-Text and M-Text read *Nevertheless you have a few names in Sardis.*
c **3:7** Isaiah 22:22
d **3:8** NU-Text and M-Text read *which no one can shut.*
e **3:11** NU-Text and M-Text omit *Behold.*
f **3:14** NU-Text and M-Text read *in Laodicea.*
g **3:16** NU-Text and M-Text read *hot nor cold.*

Revelation 4

a **4:3** M-Text omits *And He who sat there was* (which makes the description in verse 3 modify the throne rather than God).
b **4:4** NU-Text and M-Text read *robes, with crowns.*
c **4:5** NU-Text and M-Text read *voices, and thunderings.*
d **4:5** M-Text omits *the.*
e **4:6** NU-Text and M-Text add *something like.*
f **4:8** M-Text has *holy* nine times.
g **4:11** NU-Text and M-Text read *our Lord and God.*
h **4:11** NU-Text and M-Text read *existed.*

Revelation 5

a **5:4** NU-Text and M-Text omit *and read.*
b **5:5** NU-Text and M-Text omit *to loose.*

c **5:6** NU-Text and M-Text read *I saw in the midst . . . a Lamb standing.*
d **5:10** NU-Text and M-Text read *them.*
e **5:10** NU-Text reads *a kingdom.*
f **5:10** NU-Text and M-Text read *they.*
g **5:13** M-Text adds *Amen.*
h **5:14** NU-Text and M-Text omit *twenty-four.*
i **5:14** NU-Text and M-Text omit *Him who lives forever and ever.*

Revelation 6

a **6:1** NU-Text and M-Text read *seven seals.*
b **6:3** NU-Text and M-Text omit *and see.*
c **6:6** Greek *choinix;* that is, approximately one quart
d **6:6** This was approximately one day's wage for a worker.
e **6:12** NU-Text and M-Text omit *behold.*
f **6:12** NU-Text and M-Text read *the whole moon.*
g **6:15** NU-Text and M-Text read *the commanders, the rich men.*

Revelation 7

a **7:5** In NU-Text and M-Text *were sealed* is stated only in verses 5a and 8c; the words are understood in the remainder of the passage.
b **7:14** NU-Text and M-Text read *My lord.*
c **7:17** NU-Text and M-Text read *to fountains of the waters of life.*

Revelation 8

a **8:7** NU-Text and M-Text add *and a third of the earth was burned up.*
b **8:13** NU-Text and M-Text read *eagle.*

Revelation 9

a **9:19** NU-Text and M-Text read *the power of the horses.*
b **9:21** NU-Text and M-Text read *drugs.*

Revelation 10

a **10:4** NU-Text and M-Text read *sounded.*
b **10:4** NU-Text and M-Text omit *to me.*
c **10:5** NU-Text and M-Text read *right hand.*
d **10:11** NU-Text and M-Text read *they.*

Revelation 11

a **11:1** NU-Text and M-Text omit *And the angel stood.*
b **11:4** NU-Text and M-Text read *Lord.*
c **11:8** NU-Text and M-Text read *their.*
d **11:9** NU-Text and M-Text read *nations see . . . and will not allow.*
e **11:12** M-Text reads *I.*
f **11:15** NU-Text and M-Text read *kingdom . . . has become.*
g **11:17** NU-Text and M-Text omit *and who is to come.*
h **11:19** M-Text reads *the covenant of the Lord.*

Revelation 12

a **12:8** M-Text reads *him.*
b **12:17** NU-Text and M-Text omit *Christ.*

Revelation 13

a **13:1** NU-Text reads *he.*
b **13:1** NU-Text and M-Text read *ten horns and seven heads.*
c **13:5** M-Text reads *make war.*
d **13:7** NU-Text and M-Text add *and people.*
e **13:14** M-Text reads *my own people.*
f **13:17** NU-Text and M-Text omit *or.*

Revelation 14

a **14:1** NU-Text and M-Text read *the.*
b **14:1** NU-Text and M-Text add *His name and.*
c **14:4** M-Text adds *by Jesus.*
d **14:5** NU-Text and M-Text read *falsehood.*
e **14:5** NU-Text and M-Text omit *before the throne of God.*
f **14:8** NU-Text reads *Babylon the great is fallen, is fallen, which has made;* M-Text reads *Babylon the great is fallen. She has made.*
g **14:12** NU-Text and M-Text omit *here are those.*
h **14:13** NU-Text and M-Text omit *to me.*
i **14:15** NU-Text and M-Text omit *for You.*

Revelation 15

a **15:2** NU-Text and M-Text omit *over his mark.*
b **15:3** NU-Text and M-Text read *nations.*
c **15:5** NU-Text and M-Text omit *behold.*

Revelation 16

a **16:1** NU-Text and M-Text read *seven bowls.*
b **16:5** NU-Text and M-Text omit *O Lord.*
c **16:5** NU-Text and M-Text read *who was, the Holy One.*
d **16:6** NU-Text and M-Text omit *For.*
e **16:7** NU-Text and M-Text omit *another from.*
f **16:14** NU-Text and M-Text omit *of the earth and.*
g **16:16** M-Text reads *Megiddo.*

Revelation 17

a **17:1** NU-Text and M-Text omit *to me.*
b **17:4** M-Text reads *the filthiness of the fornication of the earth.*
c **17:8** NU-Text and M-Text read *and shall be present.*
d **17:16** NU-Text and M-Text read *saw, and the beast.*

Revelation 18

a **18:2** NU-Text and M-Text omit *mightily.*

b **18:5** NU-Text and M-Text read *have been heaped up.*
c **18:6** NU-Text and M-Text omit *to you.*
d **18:8** NU-Text and M-Text read *has judged.*
e **18:14** NU-Text and M-Text read *been lost to you.*
f **18:20** NU-Text and M-Text read *saints and apostles.*

Revelation 19

a **19:1** NU-Text and M-Text add *something like.*
b **19:1** NU-Text and M-Text omit *the Lord.*
c **19:5** NU-Text and M-Text omit *both.*
d **19:6** NU-Text and M-Text read *our.*
e **19:12** M-Text adds *names written, and.*
f **19:14** NU-Text and M-Text read *pure white linen.*
g **19:15** M-Text adds *two-edged.*
h **19:17** NU-Text and M-Text read *the great supper of God.*
i **19:18** NU-Text and M-Text read *both free.*

Revelation 20

a **20:4** M-Text reads *the.*
b **20:10** NU-Text and M-Text add *also.*
c **20:12** NU-Text and M-Text read *the throne.*
d **20:14** NU-Text and M-Text add *the lake of fire.*

Revelation 21

a **21:2** NU-Text and M-Text omit *John.*
b **21:5** NU-Text and M-Text omit *to me.*
c **21:6** M-Text omits *It is done.*
d **21:7** M-Text reads *overcomes, I shall give him these things.*
e **21:8** M-Text adds *and sinners.*
f **21:9** NU-Text and M-Text omit *to me.*
g **21:9** M-Text reads *I will show you the woman, the Lamb's bride.*
h **21:10** NU-Text and M-Text omit *the great* and read *the holy city, Jerusalem.*
i **21:14** NU-Text and M-Text read *twelve names.*
j **21:23** NU-Text and M-Text omit *in it.*
k **21:23** M-Text reads *the very glory.*
l **21:24** NU-Text and M-Text omit *of those who are saved.*
m **21:24** M-Text reads *the glory and honor of the nations to Him.*
n **21:26** M-Text adds *that they may enter in.*
o **21:27** NU-Text and M-Text read *anything profane, nor one who causes.*

Revelation 22

a **22:1** NU-Text and M-Text omit *pure.*
b **22:6** NU-Text and M-Text read *spirits of the prophets.*
c **22:8** NU-Text and M-Text read *am the one who heard and saw.*
d **22:9** NU-Text and M-Text omit *For.*
e **22:11** NU-Text and M-Text read *do right.*
f **22:13** NU-Text and M-Text read *the First and the Last, the Beginning and the End.*
g **22:14** NU-Text reads *wash their robes.*
h **22:15** NU-Text and M-Text omit *But.*
i **22:18** NU-Text and M-Text omit *For.*
j **22:18** M-Text reads *may God add.*

k **22:19** M-Text reads *may God take away.*
l **22:19** NU-Text and M-Text read *tree of life.*
m **22:21** NU-Text reads *with all;* M-Text reads *with all the saints.*

Table of Monies, Weights, and Measures

The Hebrews probably first used coins in the Persian period (500–350 B.C.). However, minting began around 700 B.C. in other nations. Prior to this, precious metals were weighed, not counted as money.

Some units appear as both measures of money and measures of weights. This comes from naming the coins after their weight. For example, the shekel was a weight long before it became the name of a coin.

It is helpful to relate biblical monies to current values. But we cannot make exact equivalents. The fluctuating value of money's purchasing power is difficult to determine in our own day. It is even harder to evaluate currencies used two- to three-thousand years ago.

Therefore, it is best to choose a value meaningful over time, such as a common laborer's daily wage. One day's wage corresponds to the ancient Jewish system (a silver shekel is four days' wages) as well as to the Greek and Roman systems (the drachma and the denarius were each coins representing a day's wage).

The monies chart below takes a current day's wage as thirty-two dollars. Though there are differences of economies and standards of living, this measure will help us apply meaningful values to the monetary units in the chart and in the biblical text.

Monies

Unit	Monetary Value	Equivalents	Translations
Jewish Weights			
Talent	gold—	3,000 shekels; 6,000 talent	

	$5,760,000[1a] silver—$384,000	bekas	
Shekel	gold—$1,920 silver—$128	4 days' wages; 2 bekas; 20 gerahs	shekel
Beka	gold—$960 silver—$64	$^1/_2$ shekel; 10 gerahs	bekah
Gerah	gold—$96 silver—$6.40	$^1/_{20}$ shekel	gerah
Persian Coins			
Daric	gold—$1,280[2b] silver—$64	2 days' wages; $^1/_2$ Jewish silver shekel	daric, drachma
Greek Coins			
Tetradrachma (Stater)	$128	4 drachmas	piece of money
Didrachma	$64	2 drachmas	tribute
Drachma	$32	1 day's wage	piece of silver, coin
Lepton	$.25	$^1/_2$ of a Roman kodrantes	mite
Roman Coins			
Aureus	$800	25 denarii	gold
Denarius	$32	1 day's wage	denarius
Assarius	$2	$^1/_{16}$ of a denarius	copper coin
Kodrantes	$.50	$^1/_4$ of an assarius	penny

1 *Value of gold is fifteen times the value of silver.*

2 *Value of gold is twenty times the value of silver.*

Weights

Unit	Weight	Equivalents	Translations
Jewish Weights			
Talent	c. 75 pounds for common talent, c. 150 pounds for royal talent	60 minas; 3,000 shekels	talent
Mina	1.25 pounds	50 shekels	mina
Shekel	c. .4 ounce (11.4 grams) for common shekel, c. .8 ounce for royal shekel	2 bekas; 20 gerahs	shekel
Beka	c. .2 ounce (5.7 grams)	$^1/_2$ shekel; 10 gerahs	half a shekel
Gerah	c. .02 ounce (.57 grams)	$^1/_{20}$ shekel	gerah
Roman Weight			
Litra	12 ounces		pound

Measures of Length

Unit	Length	Equivalents	Translations
Day’s journey	c. 20 miles		day’s journey
Roman mile	4,854 feet	8 stadia	mile
Sabbath day’s journey	3,637 feet	6 stadia	Sabbath day’s journey
Stadion	606 feet	$^1/_8$ Roman mile	furlong
Rod	9 feet (10.5 feet in Ezekiel)	3 paces; 6 cubits	measuring reed, reed
Fathom	6 feet	4 cubits	fathom

Pace	3 feet	$^1/_3$ rod; 2 cubits	pace
Cubit	18 inches	$^1/_2$ pace; 2 spans	cubit
Span	9 inches	$^1/_2$ cubit; 3 handbreadths	span
Handbreadth	3 inches	$^1/_3$ span; 4 fingers	handbreadth
Finger	.75 inches	$^1/_4$ handbreadth	finger

Dry Measures

Unit	Measure	Equivalents	Translations
Homer	6.52 bushels	10 ephahs	homer
Kor	6.52 bushels	1 homer; 10 ephahs	kor, measure
Lethech	3.26 bushels	$^1/_2$ kor	half homer
Ephah	.65 bushel, 20.8 quarts	$^1/_{10}$ homer	ephah
Modius	7.68 quarts		bushel
Seah	7 quarts	$^1/_3$ ephah	measure
Omer	2.08 quarts	$^1/_{10}$ ephah; $1^4/_5$ kab	omer
Kab	1.16 quarts	4 logs	kab
Choenix	1 quart		measure
Xestes	1 $^1/_{16}$ pints		pot
Log	.58 pint	$^1/_4$ kab	log

Liquid Measures

Unit	Measure	Equivalents	Translations

Kor	60 gallons	10 baths	kor
Metretes	10.2 gallons		gallon
Bath	6 gallons	6 hins	measure, bath
Hin	1 gallon	2 kabs	hin
Kab	2 quarts	4 logs	kab
Log	1 pint	$^{1}/_{4}$ kab	log

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Concordance

This Concordance is designed to help you locate important occurrences of significant words, phrases, and proper names found in the Bible. Words and phrases are referenced with Scripture quotations, in which the first letter of the word or phrase, italicized, stands for the entire word or phrase. Phrases are cross-referenced under every major word of the phrase except the first. When looking up a word, be sure to check for related forms of the word and for phrases beginning with that word.

Proper names are defined by descriptive phrases and Scripture references. If a name applies to more than one person, place, or group (see ABIJAH, below), the different identities are distinguished by the dash ("———").

A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S | T | U | V | W | Y | Z

A

AARON
ABADDON
ABASED
ABBA
ABED-NEGO
ABEL
ABEL BETH MAACHAH
ABEL MEHOLAH
ABHOR
ABHORRED
ABHORRENCE
ABHORRENT
ABHORS
ABIATHAR

ABIDE
ABIDES
ABIDING
ABIEZRITES
ABIGAIL
ABIHU
ABIJAH
ABIJAM (or Abijah)
ABILENE
ABILITY
ABIMELECH
ABINADAB
ABIRAM
ABISHAG
ABISHAI
ABLE
ABNER
ABODE
ABOLISHED
ABOMINABLE
ABOMINATION
ABOMINATIONS
ABOUND
ABOUNDED
ABOUNDING
ABOVE
ABRAHAM
ABRAM
ABRONAH
ABSALOM
ABSENT
ABSTAIN
ABUNDANCE
ABUNDANT
ABUNDANTLY
ACACIA

ACACIA GROVE
ACCEPT
ACCEPTABLE
ACCEPTABLY
ACCEPTED
ACCESS
ACCOMPLISHED
ACCORD
ACCORDING TO THE FLESH
ACCORDING TO THE LAW
ACCORDING TO THE WORD OF THE LORD
ACCOUNT
ACCOUNTED
ACCURSED
ACCUSATION
ACCUSE
ACCUSED
ACCUSER
ACCUSERS
ACCUSING
ACHAIA
ACHAN (or Achar)
ACHISH
ACHOR, VALLEY OF
ACHSAH
ACKNOWLEDGE
ACKNOWLEDGED
ACKNOWLEDGES
ACQUAINT
ACQUAINTANCES
ACQUAINTED
ACQUIRE
ACQUIRED
ACQUIT
ACQUITTED
ACT

ACTED
ACTIONS
ACTS
ADAM
ADD
ADDED
ADDS
ADMINISTERS
ADMONISH
ADMONISHED
ADMONISHING
ADMONITION
ADONI-ZEDEK
ADONIJAH
ADONIRAM (or Adoram)
ADOPTION
ADORN
ADORNED
ADRIFT
ADULLAM
ADULTERER
ADULTERERS
ADULTERIES
ADULTEROUS
ADULTERY
ADVANCED
ADVANTAGE
ADVERSARIES
ADVERSARY
ADVERSITIES
ADVERSITY
ADVICE
ADVOCATE
AENON
AFAR
AFFAIRS

AFFECTION
AFFECTIONATE
AFFIRM
AFFLICT
AFFLICT YOUR SOULS
AFFLICTED
AFFLICTING
AFFLICTION
AFFLICTIONS
AFFORD
AFRAID
AFTERWARD
AGAG
AGAIN
AGAINST
AGE
AGE TO COME
AGED
AGES
AGONY
AGREE
AGREED
AGREEMENT
AHAB
AHASUERUS
AHAZ
AHAZIAH
AHIJAH
AHIKAM
AHIMAAZ
AHIMELECH
AHINOAM
AHITHOPHEL
AI
AIDE
AIJALON

AIR
AKEL DAMA
AKRABBIM
ALABASTER
ALARM
ALEXANDER
ALEXANDRIA
ALGUM
ALIEN
ALIENATED
ALIENS
ALIGHTING
ALIKE
ALIVE
ALL
ALL THE DAYS OF HIS LIFE
ALL THE EARTH
ALL THE SAINTS
ALLELUIA
ALLOW
ALLOWED
ALLURE
ALMIGHTY
ALMOND
ALMOST
ALMS
ALOES
ALOUD
ALPHA
ALTAR
ALTARS
ALTER
ALTERED
ALWAYS
AM
AMALEK

AMALEKITES
AMASA
AMAZED
AMAZIAH
AMBASSADOR
AMBASSADORS
AMBITION
AMBUSH
AMEN
AMEND
AMETHYST
AMMON
AMMONITES
AMNON
AMON
AMORITES
AMOS
AMPHIPOLIS
AMRAM
ANAKIM
ANANIAS
ANATHOTH
ANCHOR
ANCIENT
ANDREW
ANGEL
ANGEL OF GOD
ANGEL OF THE LORD
ANGELS
ANGER
ANGER OF THE LORD
ANGRY
ANGUISH
ANIMAL
ANIMALS
ANISE

ANNA
ANNAS
ANNUL
ANNULLING
ANNULS
ANOINT
ANOINTED
ANOINTING
ANOTHER
ANSWER
ANSWERS
ANT
ANTICHRIST
ANTIOCH
ANTIPATRIS
ANTITYPE
ANXIETIES
ANXIETY
ANXIOUS
APART
APHEK
APOLLOS
APOLLONIA
APOLLYON
APOSTLE
APOSTLES
APOSTLESHIP
APPAREL
APPEAL
APPEAR
APPEARANCE
APPEARED
APPEARING
APPEARS
APPETITE
APPII FORUM

APPLE
APPLES
APPLIED
APPOINT
APPOINTED
APPOINTED FEASTS
APPOINTED TIME
APPROACH
APPROACHING
APPROVE
APPROVED
APRONS
AQUEDUCT
AQUILA
AR
ARABIA
ARARAT
ARAUNAH (or Ornan)
ARBITRATOR
ARCHANGEL
ARCHELAUS
AREOPAGUS
ARGUMENTS
ARIEL
ARISE
ARISTARCHUS
ARK
ARM
ARMAGEDDON
ARMED
ARMIES
ARMOR
ARMORBEARER
ARMS
ARMY
ARNON

AROER
AROMA
AROSE
AROUSED
ARPHAXAD
ARRAY
ARRAYED
ARREST
ARROGANCE
ARROGANT
ARROW
ARROWS
ARTAXERXES
ARTISAN
ARTISTIC
AS IT IS WRITTEN
ASA
ASAHEL
ASAPH
ASCEND
ASCENDED
ASCENDING
ASCRIBE
ASENATH
ASHAMED
ASHDOD
ASHER
ASHERAH
ASHES
ASHKELON
ASHTAROTH
ASHTORETH
ASIA
ASIDE
ASK
ASKS

ASLEEP
ASSEMBLE
ASSEMBLED
ASSEMBLING
ASSEMBLY
ASSHUR
ASSOS
ASSURANCE
ASSURE
ASSURED
ASSUREDLY, I SAY TO YOU
ASSYRIA (or Asshur)
ASTONISHED
ASTONISHMENT
ASTRAY
ASTROLOGERS
AT THE RIGHT HAND
ATE
ATHALIAH
ATHENS
ATONEMENT
ATTACK
ATTACKED
ATTAIN
ATTALIA
ATTEND
ATTENTION
ATTENTIVE
ATTESTED
AUSTERE
AUTHOR
AUTHORITIES
AUTHORITY
AUTUMN
AVAILS
AVEN

AVENGE
AVENGER
AVENGES
AVOID
AWAKE
AWARE
AWAY
AWE
AWESOME
AWL
AWOKE
AX
AZARIAH
AZEKAH
AZMAVETH
AZOTUS

B

BAAL (or Baals)
BAAL PEOR (or Baal of Peor)
BAAL PERAZIM
BAAL-ZEBUB
BAALAH
BAALS
BAANAH
BAASHA
BABBLER
BABBLINGS
BABE
BABEL, TOWER OF
BABES
BABYLON
BACK
BACKBITERS
BACKBITING

BACKSLIDER
BACKSLIDINGS
BACKWARD
BAD
BADGER
BAG
BAKE
BAKED
BAKER
BAKERS
BAKES
BALAAM
BALAK
BALANCE
BALANCES
BALD
BALDHEAD
BALM
BAN
BAND
BANDS
BANDAGED
BANISHED
BANK
BANKERS
BANKS
BANNER
BANNERS
BANQUET
BANQUETING
BANQUETS
BAPTISM
BAPTISMS
BAPTIZE
BAPTIZED
BAPTIZING

BAR-JESUS (or Elymas)
BAR-JONAH
BARABBAS
BARAK
BARBARIAN
BARBARIANS
BARE
BAREFOOT
BARLEY
BARN
BARNABAS
BARNS
BARREN
BARRENNESS
BARS
BARSABAS
BARTHOLOMEW
BARTIMAEUS
BARUCH
BARZILLAI
BASE
BASHAN
BASIC
BASIN
BASINS
BASKET
BASKETS
BATHED
BATHSHEBA
BATS
BATTLE
BATTLE-AX
BATTLEMENT
BATTLES
BDELLIUM
BE FRUITFUL AND MULTIPLY

BE GLAD AND REJOICE
BE OF GOOD CHEER
BEAM
BEAMS
BEAR
BEAR FRUIT
BEAR WITNESS
BEARD
BEARING
BEARS
BEAST
BEASTS
BEAT
BEATEN
BEATS
BEAUTIFUL
BEAUTIFY
BEAUTY
BECAME
BED
BEDRIDDEN
BEDROOM
BEDS
BEDSTEAD
BEE
BEELZEBUB
BEER LAHAI ROI
BEERSHEBA
BEFALL
BEFOREHAND
BEG
BEGAN
BEGETS
BEGGAR
BEGGARLY
BEGGED

BEGINNING
BEGOTTEN
BEGUN
BEHALF
BEHAVE
BEHAVED
BEHAVIOR
BEHEADED
BEHEMOTH
BEHOLD
BEHOLDING
BEING
BEL
BELIEF
BELIEVE
BELIEVED
BELIEVERS
BELIEVES
BELIEVING
BELLY
BELONG
BELONGS
BELOVED
BELOVED SON
BELSHAZZAR
BELT
BELTESHAZZAR
BEMOAN
BEN-AMMI
BEN-HADAD
BEN-ONI
BENAIAH
BEND
BENEATH
BENEFACTORS
BENEFIT

BENEFITS
BENJAMIN
BENT
BEREA
BEREAVE
BERNICE
BERODACH-BALADAN
BERYL
BESEECH
BESIDE
BESIEGED
BEST
BESTOW
BESTOWED
BETH HORON
BETH PEOR
BETH SHAN (or Beth Shean)
BETH SHEMESH
BETHABARA
BETHANY
BETHEL
BETHESDA
BETHLEHEM
BETHPHAGE
BETHSAIDA
BETRAY
BETRAYED
BETRAYER
BETRAYING
BETRAYS
BETROTH
BETROTHED
BETTER
BEULAH
BEVERAGE
BEWAIL

BEWARE
BEWILDERED
BEWITCHED
BEYOND
BEZALEL
BEZER
BILDAD
BILHAH
BILLOWS
BIND
BINDS
BIRD
BIRDS
BIRTH
BIRTHDAY
BIRTHRIGHT
BIRTHSTOOLS
BISHOP
BIT
BITE
BITHYNIA
BITS
BITTER
BITTERLY
BITTERNESS
BLACK
BLACKNESS
BLACKSMITH
BLADE
BLAME
BLAMELESS
BLAMELESSLY
BLANKET
BLASPHEME
BLASPHEMED
BLASPHEMER

BLASPHEMERS
BLASPHEMES
BLASPHEMIES
BLASPHEMY
BLAST
BLASTED
BLEATING
BLEMISH
BLEMISHED
BLESS
BLESS THE LORD
BLESSED
BLESSED BE THE LORD
BLESSING
BLESSINGS
BLEW
BLIGHT
BLIND
BLINDED
BLINDFOLD
BLINDS
BLOCK
BLOOD
BLOODSHED
BLOODTHIRSTY
BLOSSOM
BLOT
BLOTTED
BLOW
BLOWS
BLUE
BLUSH
BOANERGES
BOAST
BOASTERS
BOASTFUL

BOASTING
BOASTS
BOAT
BOAZ
BODIES
BODILY
BODY
BOILS
BOISTEROUS
BOLD
BOLDLY
BOLDNESS
BOND
BONDAGE
BONDS
BONDSERVANT
BONDSERVANTS
BONDWOMAN
BONE
BONES
BOOK
BOOK OF LIFE
BOOK OF THE LAW
BOOKS
BOOTH
BOOTHS
BORDER
BORDERS
BORE
BORN
BORN AGAIN
BORNE
BORROWER
BORROWS
BOSOM
BOTTLE

BOTTOM
BOTTOMLESS
BOTTOMLESS PIT
BOUGH
BOUGHS
BOUGHT
BOUND
BOUNDARY
BOUNDS
BOUNTIFUL
BOUNTIFULLY
BOW
BOWED
BOWED THEIR HEADS
BOWL
BOWLS
BOWS
BOWSTRING
BOX
BOY
BOYS
BOZRAH
BRACELET
BRACELETS
BRAIDED
BRAMBLE
BRANCH
BRANCHES
BRAND
BRASS
BRAVE
BREACH
BREACHES
BREAD
BREADTH
BREAK

BREAKING
BREAKS
BREAST
BREASTPLATE
BREASTS
BREATH
BREATH OF LIFE
BREATHE
BREATHED
BREATHES
BRETHREN
BRIBE
BRIBERY
BRIBES
BRICK
BRICKS
BRIDE
BRIDEGROOM
BRIDLE
BRIER
BRIERS
BRIGHTER
BRIGHTNESS
BRIMSTONE
BRING
BROAD
BROKE
BROKEN
BROKENHEARTED
BRONZE
BROOD
BROOD OF VIPERS
BROOK
BROOK CHERITH
BROOKS
BROTHER

BROTHERHOOD
BROTHERLY
BROTHER’S
BROTHERS
BROUGHT
BRUISE
BRUISED
BRUTAL
BUCKET
BUCKLER
BUD
BUFFET
BUILD
BUILDER
BUILDERS
BUILDING
BUILDS
BUILT
BULL
BULLS
BULRUSHES
BULWARKS
BUNDLE
BURDEN
BURDENED
BURDENS
BURDENSOME
BURIAL
BURIED
BURN
BURNED
BURNING
BURNT
BURST
BURY
BUSH

BUSINESS
BUSYBODIES
BUT I SAY TO YOU
BUTLER
BUTTER
BUY
BUYER
BUYS
BYGONE
BYWORD

C

CAESAR
CAESAREA
CAESAREA PHILIPPI
CAGE
CAIAPHAS
CAIN
CAKE
CAKES
CALAMITIES
CALAMITY
CALCULATED
CALDRON
CALEB
CALF
CALL
CALLED
CALLED BY MY NAME
CALLING
CALLS
CALM
CALMED
CALVARY
CALVES

CAMEL
CAMEL’S
CAMP
CAN
CANA
CANAAN
CANAANITES
CANCER
CANE
CANOPIES
CANOPY
CAPERNAUM
CAPPADOCIA
CAPSTONE
CAPTAIN
CAPTIVE
CAPTIVES
CAPTIVITY
CARCASS
CARE
CARED
CAREFUL
CAREFULLY
CARELESS
CARES
CARMEL
CARNAL
CARNALLY
CAROUSE
CAROUSING
CARPENTER
CARRIED
CARRY
CARRYING
CART
CARTS

CARVE
CARVED
CASE
CASSIA
CAST
CAST OUT DEMONS
CASTING
CASTING OUT DEMONS
CASTLE
CASTS
CATASTROPHE
CATCH
CATCHES
CATERPILLAR
CATTLE
CAUGHT
CAUSE
CAUSED
CAVALRY
CAVE
CAVES
CEASE
CEASED
CEASES
CEASING
CEDAR
CEDARS
CELEBRATE
CELEBRATED
CELESTIAL
CENCHREA
CENSER
CENSUS
CENTER
CENTURION
CENTURION’S

CEPHAS
CERAMIC
CEREMONIALLY
CEREMONIES
CERTAIN
CERTAINLY NOT
CERTAINTY
CERTIFICATE
CERTIFIED
CHAFF
CHAIN
CHAINED
CHAINS
CHAINWORK
CHAIR
CHALCEDONY
CHALDEA
CHALDEANS
CHALK
CHALKSTONES
CHAMBER
CHAMBERS
CHAMPION
CHANCE
CHANGE
CHANGED
CHANGERS’
CHANGES
CHANNELS
CHANT
CHARACTER
CHARCOAL
CHARGE
CHARGED
CHARIOT
CHARIOTEERS

CHARIOTS
CHARITABLE
CHARM
CHARMED
CHARMERS
CHARMS
CHASE
CHASTE
CHASTEN
CHASTENED
CHASTENING
CHASTENS
CHASTISE
CHASTISED
CHASTISEMENT
CHATTER
CHEAT
CHEATED
CHEBAR
CHEDORLAOMER
CHEEK
CHEEKBONE
CHEEKS
CHEER
CHEERFUL
CHEERFULNESS
CHEESE
CHEMOSH
CHERISHES
CHERUB
CHERUBIM
CHEST
CHESTNUT
CHEW
CHEWING
CHICKS

CHIEF
CHILD
CHILDBEARING
CHILDBIRTH
CHILDHOOD
CHILDISH
CHILDLESS
CHILDREN
CHILDREN’S
CHILION
CHINNERETH (or Chinneroth)
CHOICE
CHOIR
CHOKE
CHOKED
CHOOSE
CHOOSES
CHOSE
CHOSEN
CHRIST
CHRISTIAN
CHRISTIANS
CHRIST’S
CHRISTS
CHRYSOLITE
CHRYSOPRASE
CHURCH
CHURCHES
CHURNING
CHURNS
CILICIA
CINNAMON
CIRCLE
CIRCUIT
CIRCUMCISE
CIRCUMCISED

CIRCUMCISION
CIRCUMSPECTLY
CISTERN
CISTERNS
CITIES
CITIZEN
CITIZENS
CITIZENSHIP
CITY
CITY OF DAVID
CLAD
CLAMOROUS
CLANGING
CLAP
CLAUDIUS LYSIAS
CLAY
CLEAN
CLEANNESS
CLEANSE
CLEANSED
CLEANSES
CLEAR
CLEARLY
CLEARS
CLEFTS
CLERK
CLIFF
CLIMB
CLIMBED
CLIMBS
CLING
CLINGS
CLOAK
CLODS
CLOSE
CLOSED

CLOSER
CLOTH
CLOTHE
CLOTHED
CLOTHES
CLOTHING
CLOTHS
CLOUD
CLOUDS
CLOUDY
CLOVEN
CLUNG
CLUSTER
CNIDUS
COAL
COALS
COARSE
COBRA
COBRA’S
CODE
COFFIN
COIN
COLD
COLLECTED
COLLECTION
COLLECTOR
COLOR
COLORS
COLOSSE
COLT
COME
COMELINESS
COMES
COMFORT
COMFORTED
COMFORTER

COMFORTERS
COMFORTS
COMING
COMMAND
COMMANDED
COMMANDER
COMMANDMENT
COMMANDMENTS
COMMANDS
COMMEND
COMMENDABLE
COMMENDED
COMMENDING
COMMENDS
COMMIT
COMMITS
COMMITTED
COMMON
COMMOTION
COMMUNED
COMMUNION
COMPANION
COMPANIONS
COMPANY
COMPARABLE
COMPARE
COMPARED
COMPASSION
COMPASSIONATE
COMPASSIONS
COMPEL
COMPELLED
COMPELS
COMPETES
COMPLACENCY
COMPLAIN

COMPLAINED
COMPLAINERS
COMPLAINING
COMPLAINT
COMPLAINTS
COMPLETE
COMPLETED
COMPLETELY
COMPOSED
COMPREHEND
CONCEAL
CONCEALED
CONCEIT
CONCEITED
CONCEIVE
CONCEIVED
CONCERN
CONCERNED
CONCESSION
CONCILIATION
CONCLUSION
CONCUBINE
CONCUBINES
CONDEMN
CONDEMNATION
CONDEMNED
CONDEMNS
CONDUCT
CONFERRED
CONFESS
CONFESSED
CONFESSES
CONFESSION
CONFIDENCE
CONFIDENT
CONFINED

CONFIRM
CONFIRMATION
CONFIRMED
CONFIRMING
CONFLICT
CONFLICTS
CONFORMED
CONFOUNDED
CONFRONTED
CONFUSE
CONFUSED
CONFUSION
CONGREGATION
CONIAH
CONJURES
CONQUER
CONQUERORS
CONSCIENCE
CONSCIENCE’
CONSECRATE
CONSECRATED
CONSENT
CONSENTED
CONSENTING
CONSIDER
CONSIDERS
CONSIST
CONSOLATION
CONSOLATIONS
CONSOLE
CONSPIRE
CONSTANT
CONSULT
CONSULTED
CONSUME
CONSUMED

CONSUMING
CONSUMMATION
CONSUMPTION
CONTAIN
CONTEMPT
CONTEMPTIBLE
CONTEND
CONTENDED
CONTENDING
CONTENT
CONTENTION
CONTENTIONS
CONTENTIOUS
CONTENTMENT
CONTINUAL
CONTINUALLY
CONTINUE
CONTINUED
CONTINUES
CONTINUING
CONTRADICTIONS
CONTRARY
CONTRIBUTION
CONTRITE
CONTROVERSY
CONVERSION
CONVERTED
CONVERTING
CONVEYED
CONVICT
CONVICTED
CONVICTS
CONVINCED
CONVOCATION
CONVULSED
COOKED

COOL
COPIES
COPPER
COPPERSMITH
COPY
CORBAN
CORD
CORDS
CORIANDER
CORINTH
CORNELIUS
CORNER
CORNERS
CORNERSTONE
CORPSE
CORRECT
CORRECTED
CORRECTION
CORRECTS
CORRODED
CORRUPT
CORRUPTED
CORRUPTIBLE
CORRUPTION
COST
COSTLY
COSTS
COUCH
COULD
COUNCIL
COUNCILS
COUNSEL
COUNSELOR
COUNSELORS
COUNT
COUNTED

COUNTENANCE
COUNTRY
COUNTRYMEN
COUNTS
COURAGE
COURAGEOUS
COURSE
COURT
COURTEOUS
COURTS
COVENANT
COVENANTED
COVENANTS
COVER
COVERED
COVERING
COVERINGS
COVET
COVETED
COVETOUS
COVETOUSNESS
COWARDLY
COWS
CRAFTILY
CRAFTINESS
CRAFTSMAN
CRAFTSMEN
CRAFTY
CRANE
CRAVES
CRAVING
CREAM
CREATE
CREATED
CREATION
CREATOR

CREATURE
CREATURES
CREDIT
CREDITOR
CREEP
CREEPING
CREPT
CRETE
CRIB
CRIED
CRIES
CRIMES
CRIMINALS
CRIMSON
CRIPPLE
CRISPUS
CROOKED
CROSS
CROW
CROWD
CROWN
CROWNED
CROWNS
CRUCIFIED
CRUCIFY
CRUEL
CRUELTY
CRUMBS
CRUSH
CRUSHED
CRUST
CRY
CRYING
CRYSTAL
CUBIT
CUCUMBERS

CUD
CUMI
CUNNING
CUP
CURE
CURES
CURSE
CURSED
CURSES
CURSINGS
CURTAIN
CUSH
CUSHAN-RISHATHAIM
CUSTOM
CUT
CYMBAL
CYPRUS
CYRENE
CYRUS

D

DAGON
DAILY
DALMATIA
DAMASCUS
DAN
DANCE
DANCED
DANCING
DANIEL
DARE
DARIUS
DARK
DARKENED
DARKNESS

DARTS
DASH
DASHED
DATHAN
DAUGHTER
DAUGHTER-IN-LAW
DAUGHTERS
DAVID
DAY
DAY OF THE LORD
DAYS
DAYSPRING
DEACONS
DEAD
DEAD SEA
DEADLY
DEADNESS
DEAF
DEAL
DEAR
DEARLY
DEATH
DEBATE
DEBIR
DEBORAH
DEBT
DEBTOR
DEBTORS
DEBTS
DECAPOLIS
DECEIT
DECEITFUL
DECEITFULLY
DECEITFULNESS
DECEIVE
DECEIVED

DECEIVER
DECEIVES
DECEIVING
DECENTLY
DECEPTION
DECEPTIVE
DECISION
DECLARE
DECLARED
DECREE
DEDICATED
DEDICATION
DEED
DEEDS
DEEP
DEEPER
DEEPLY
DEER
DEER’S
DEFEATED
DEFECT
DEFEND
DEFENDER
DEFENSE
DEFERRED
DEFILE
DEFILED
DEFILES
DEFRAUD
DEGENERATE
DEGREES
DELAIAH
DELICACIES
DELICATE
DELIGHT
DELIGHTED

DELIGHTS
DELILAH
DELIVER
DELIVERANCE
DELIVERED
DELIVERER
DELIVERERS
DELIVERS
DELUSION
DEMAS
DEMETRIUS
DEMON
DEMON-POSSESSED
DEMONIC
DEMONS
DEMONSTRATE
DEMONSTRATES
DEMONSTRATION
DEN
DENARIUS
DENIED
DENIES
DENS
DENY
DENYING
DEPART
DEPARTED
DEPARTING
DEPARTS
DEPARTURE
DEPRESSION
DEPRIVE
DEPRIVED
DEPTH
DEPTHS
DERANGED

DERBE
DERISION
DESCEND
DESCENDANTS
DESCENDED
DESCENDING
DESERT
DESERTED
DESERTS
DESERVE
DESIGN
DESIRABLE
DESIRE
DESIRED
DESIRES
DESIRING
DESOLATE
DESOLATION
DESOLATIONS
DESPAIRED
DESPERATELY
DESPISE
DESPISED
DESPISES
DESPISING
DESTINED
DESTINY
DESTITUTE
DESTROY
DESTROYED
DESTROYER
DESTRUCTION
DESTRUCTIVE
DETERMINED
DETESTABLE
DEVICE

DEVICES
DEVIL
DEVIOUS
DEVISE
DEVISES
DEVOID
DEVOTE
DEVOTED
DEVOUR
DEVOURED
DEVOURER
DEVOURING
DEVOUT
DEW
DIADEM
DIADEMS
DIAL
DIAMOND
DIANA
DIBON
DICTATES
DIE
DIED
DIES
DIFFERENCE
DIFFERENCES
DIFFERENT
DIFFERING
DIFFERS
DIFFICULT
DIFFUSED
DIFFUSES
DIG
DIGNITARIES
DILIGENCE
DILIGENT

DILIGENTLY
DIM
DIMINISH
DIMLY
DINAH
DINE
DINNER
DIOTREPHES
DIP
DIPPED
DIRECT
DIRT
DISAPPEARS
DISARMED
DISARMS
DISASTER
DISCERN
DISCERNED
DISCERNER
DISCERNING
DISCERNMENT
DISCERNS
DISCIPLE
DISCIPLES
DISCIPLES’
DISCIPLINE
DISCIPLINES
DISCLOSE
DISCORD
DISCOURAGE
DISCOURAGED
DISCREET
DISCRETION
DISEASE
DISEASES
DISFIGURE

DISGRACE
DISGRACEFUL
DISGUISES
DISHONEST GAIN
DISHONESTY
DISHONOR
DISHONORED
DISHONORS
DISOBEDIENCE
DISOBEDIENT
DISORDERLY
DISPENSATION
DISPERSE
DISPERSION
DISPLEASE
DISPLEASED
DISPUTE
DISPUTED
DISPUTER
DISPUTES
DISQUALIFIED
DISQUIETED
DISSENSION
DISSENSIONS
DISSIPATION
DISSOLVED
DISTINCTION
DISTRACTED
DISTRESS
DISTRESSED
DISTRESSES
DISTRESSING
DISTRIBUTE
DISTRIBUTED
DISTRIBUTING
DITCH

DIVERSE
DIVERSITIES
DIVIDE
DIVIDED
DIVIDES
DIVIDING
DIVINATION
DIVINE
DIVINERS
DIVISION
DIVISIONS
DIVISIVE
DIVORCE
DIVORCED
DIVORCES
DO
DO NOT BE AFRAID
DO NOT FEAR
DOCTRINE
DOCTRINES
DOEG
DOERS
DOG
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DONKEY
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DOORPOSTS
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DOVE
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DRAWS
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DREW
DRIED
DRIFT
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DRINKS
DRIP
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DRIVE
DRIVEN
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DROSS
DROUGHT

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DRUNK
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DUG
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DUTY
DWELL
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DWELLS
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EAGLES’
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EARLY
EARNEST
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EARS
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EARTH
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EARTHLY
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EASE
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EASY
EAT
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EATING
EATS
EBAL
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EBENEZER
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EDREI
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EGG
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EIGHT
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EIGHTY
EKRON
EL BETHEL
ELAH

ELAMITES
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ELEVEN
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ELIAB
ELIAKIM
ELIASHIB
ELIHU
ELIJAH
ELIMELECH
ELIPHAZ
ELISHA
ELIZABETH
ELIZAPHAN
ELKANAH
ELNATHAN
ELOQUENT
ELYMAS
EMBALM
EMBANKMENT
EMBRACE
EMBRACED
EMBRACES
EMERALD
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EMPTY-HANDED
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EN DOR
EN GEDI
EN HAKKORE
EN ROGEL
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ENLIGHTEN
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ENOCH
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ENRAGED
ENRAPTURED
ENRICHED
ENSNARED
ENSNARES
ENTANGLE

ENTANGLES
ENTER
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ENTHRONED
ENTICED
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ENTREAT
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ENTRUSTED
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EPAPHRAS
EPAPHRODITUS
EPHES DAMMIM
EPHESUS
EPHOD
EPHRAIM
EPHRATHAH
EPHRON
EPICUREANS
EPISTLE
EPISTLES
EQUAL
EQUALITY
EQUITY
ER
ERASTUS
ERR
ERROR
ERRORS
ESARHADDON
ESAU
ESCAPE

ESCAPED
ESH-BAAL
ESHCOL
ESTABLISH
ESTABLISHED
ESTABLISHES
ESTEEM
ESTEEMED
ESTEEMS
ESTHER
ESTRANGED
ETAM
ETERNAL
ETERNAL LIFE
ETERNITY
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EUNICE
EUNUCH
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EUPHRATES
EUTYCHUS
EVANGELIST
EVANGELISTS
EVEN
EVENING
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EVERLASTING
EVERLASTING LIFE
EVERYONE
EVIDENCE
EVIDENT
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EVIL ONE
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EXPEDIENT

EXPERT
EXPLAIN
EXPLAINED
EXPLOIT
EXPOSED
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EXPRESS
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EXTEND
EXTINGUISHED
EXTOL
EXTOLLED
EXTORTION
EXTORTIONERS
EXULT
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EZEKIEL
EZION GEBER
EZRA

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FAILED
FAILING

FAILS
FAINT
FAINTED
FAINTHEARTED
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FAIR HAVENS
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FAITH
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FAITHLESS
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FALSE PROPHETS
FALSE WITNESS
FALSEHOOD
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FAMILIAR
FAMILIES
FAMILY
FAMINE
FAMINES
FAMISH
FAMISHED
FAMOUS
FAN
FANCIES
FAR
FAR BE IT FROM ME

FAR COUNTRY
FARMER
FASHIONED
FASHIONS
FAST
FASTED
FASTENED
FASTING
FASTINGS
FAT
FATHER
FATHER IN HEAVEN
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FATHERS
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FAULTLESS
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FEAR THE LORD
FEARED
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FEARFULLY
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FEAST OF HARVEST
FEAST OF INGATHERING
FEAST OF TABERNACLES
FEAST OF UNLEAVENED BREAD
FEAST OF WEEKS
FEASTING
FEASTS
FEATHERS
FED
FEEBLE
FEED
FEEDS
FEET
FELIX
FELL
FELLOW
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FEMALE
FENCE
FENCED
FERTILIZE
FERVENT
FERVENTLY
FESTIVAL
FESTUS
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FETTERS
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FIDELITY
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FIELDS

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FIERCENESS
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FIGHT
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FILL
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FINISHED
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FIREBRANDS
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FIRSTBORN
FIRSTFRUIT

FIRSTFRUITS
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FISHERS
FIT
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FIXED
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FLANKS
FLASK
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FLATTERED
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FLATTERS
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FLOODS

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FLOUR
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FLOURISHED
FLOURISHES
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FLOWING
FLUTE
FLUTES
FLUTISTS
FLY
FLYING
FOAL
FOAMS
FOE
FOES
FOLD
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FOLLOW
FOLLOWED
FOLLOWING
FOLLOWS
FOLLY
FOOD
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FOOL
FOOLISH
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FOOLISHNESS
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FOOTSTEPS
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FORBID
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FORCE
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FOREIGN
FOREIGN GODS
FOREIGNER
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FOREKNEW
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FORETOLD
FOREVER
FOREVERMORE
FOREWARNED
FORGAVE
FORGED
FORGERS
FORGET
FORGETFUL
FORGETFULNESS
FORGETS
FORGETTING
FORGIVE
FORGIVEN

FORGIVENESS
FORGIVES
FORGIVING
FORGOT
FORGOTTEN
FORM
FORMED
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FORMS
FORNICATION
FORNICATOR
FORNICATORS
FORSAKE
FORSAKEN
FORSAKES
FORSAKING
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FOWLER
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FRAGMENTS
FRAGRANCE

FRAGRANT
FRAIL
FRAME
FRAMED
FRANKINCENSE
FREE
FREED
FREEDMAN
FREEDOM
FREELY
FREEWOMAN
FRESH
FRETS
FRIEND
FRIENDLY
FRIENDS
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FRONTLETS
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FULFILLED
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FULL
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FULLNESS
FULLY
FUME
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FURIOUS
FURIOUSLY

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FURNISHED
FURNISHINGS
FURY
FUTILE
FUTILITY
FUTURE

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GAAL
GAASH
GABBATHA
GABRIEL
GAD
GADARENES (or Gergesenes)
GAIN
GAINED
GAINS
GAIUS
GALATIA
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GALILEE
GALILEE, SEA OF
GALL
GALLIO
GALLONS
GALLOWS
GAMALIEL
GAME
GAP
GARDEN
GARDENER
GARDENS
GARLANDS
GARLIC

GARMENT
GARMENTS
GARRISON
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GATES
GATH
GATH HEPHER
GATHER
GATHERED
GATHERING
GATHERS
GAUNT
GAVE
GAVE HIMSELF
GAZA
GAZED
GAZING
GEBA
GEDALIAH
GEHAZI
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GENEALOGIES
GENEALOGY
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GENTILE
GENTILES
GENTLE
GENTLENESS
GERAR

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GERSHOM (or Gershon)
GESHUR
GETHSEMANE
GEZER
GHOST
GIBEAH
GIBEON
GIBEONITES
GIDEON
GIFT
GIFTED
GIFTS
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GILEAD
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GLAD
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GLASS
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GLORIFY
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GLORY OF THE LORD
GLORYING
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GLUTTONS

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GO
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GOD THE FATHER
GODDESS
GODHEAD
GODLINESS
GODLY
GODS
GOG
GOLAN
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GOLDEN
GOLGOTHA
GOLIATH
GOMER
GOMORRAH
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GRAFTED
GRAIN
GRAINFIELDS

GRANT
GRANTED
GRAPEVINE
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GRAVES
GRAY
GRAZE
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GREATNESS
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GREEK
GREEKS
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GREET
GREETED
GREW
GRIEF
GRIEVE
GRIEVED
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GROANED
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GROPE
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GUILTY
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H

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HACHILAH
HADADEZER
HADASSAH
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HAGAR
HAGGAI
HAGGITH
HAIL
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HAIR
HAIRS
HAIRY

HAKKOZ
HALF
HALLOW
HALLOWED
HAM
HAMAN
HAMATH
HAMMER
HAMOR
HAMSTRUNG
HANANI
HANANIAH
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HAND OF GOD
HAND OF THE LORD
HANDIWORK
HANDKERCHIEFS
HANDLE
HANDLED
HANDS
HANDWRITING
HANG
HANGED
HANGS
HANNAH
HANUN
HAPPEN
HAPPINESS
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HARAN
HARASS
HARD
HARDEN
HARDENED
HARDENS
HARDER

HARDSHIP
HARLOT
HARLOTRIES
HARLOTRY
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HARMLESS
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HARSH
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HASTEN
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HASTILY
HASTY
HATE
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HATEFUL
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HATES
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HATRED
HAUGHTY
HAUNTS
HAURAN
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HAVEN
HAVOC
HAY
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HAZAR ENAN
HAZEROTH

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HEALINGS
HEALS
HEALTH
HEAP
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HEARD
HEARER
HEARERS
HEARING
HEARS
HEART
HEARTILY
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HEAT
HEATHEN
HEAVEN
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HEAVENLY
HEAVENLY FATHER
HEAVENS
HEAVINESS
HEAVY
HEBREW
HEBRON
HEDGE
HEDGED
HEED
HEEDS

HEEL
HEIFER
HEIGHT
HEIR
HEIRS
HELAM
HELL
HELLENISTS
HELMET
HELP
HELPED
HELPER
HELPFUL
HELPS
HEM
HEMAN
HEMLOCK
HEN
HENNA
HERB
HERBS
HERD
HERE
HERE I AM
HERESIES
HERITAGE
HERMES
HERMON
HEROD
HERODIANS
HERODIAS
HESHBON
HETH
HEW
HEWN
HEZEKIAH

HID
HIDDEKEL
HIDDEN
HIDE
HIDES
HIDING
HIEL
HIGH
HIGH PLACE
HIGH PLACES
HIGH PRIEST
HIGHER
HIGHEST
HIGHLY
HIGHWAY
HIGHWAYS
HILKIAH
HILL
HILLS
HINDER
HINDERED
HINDERS
HINNOM, VALLEY OF THE SON OF
HIP
HIRAM
HIRE
HIRED
HIRELING
HIS MERCY ENDURES FOREVER
HIS RIGHT HAND
HITTITES
HIVITES
HOLD
HOLES
HOLIER
HOLIEST

HOLINESS
HOLY
HOLY CITY
HOLY NAME
HOLY ONE OF ISRAEL
HOLY PLACE
HOLY SPIRIT
HOME
HOMELESS
HOMEMAKERS
HOMOSEXUALS
HONEST
HONEY
HONEYCOMB
HONOR
HONORABLE
HONORABLY
HONORS
HOOKS
HOOVES
HOPE
HOPED
HOPHNI
HOR
HOREB
HORITES
HORMAH
HORN
HORRIBLE
HORROR
HORSE
HORSES
HOSANNA
HOSEA
HOSHEA
HOSPITABLE

HOST
HOST OF HEAVEN
HOSTILITY
HOSTS
HOT
HOUND
HOUR
HOURS
HOUSE
HOUSE OF DAVID
HOUSE OF GOD
HOUSE OF THE LORD
HOUSEHOLD
HOUSEHOLDER
HOUSEHOLDS
HOUSES
HOUSETOP
HOUSETOPS

HOVERING
HOW
HULDAH
HUMAN
HUMBLE
HUMBLED
HUMBLES
HUMILIATION
HUMILITY
HUNDRED
HUNDREDFOLD
HUNGER
HUNGRY
HUNT
HUNTER
HUR
HURAM
HURT
HUSBAND
HUSBANDS
HUSHAI
HYACINTH
HYMENAEUS
HYMN
HYMNS
HYPOCRISY
HYPOCRITE
HYPOCRITES
HYSSOP

I

I AM WITH YOU
I WILL BE WITH YOU
IBZAN
ICE

ICHABOD
ICONIUM
IDDO
IDLE
IDLENESS
IDLY
IDOL
IDOLATER
IDOLATERS
IDOLATRIES
IDOLATROUS
IDOLATRY
IDOLS
IDUMEA
IGNORANCE
IGNORANT
IGNORANTLY
IJON
ILL
ILLEGITIMATE
ILLUMINATED
ILLYRICUM
IMAGE
IMAGINATION
IMITATE
IMMANUEL
IMMEDIATELY
IMMORAL
IMMORALITY
IMMORTAL
IMMORTALITY
IMMOVABLE
IMMUTABLE
IMPART
IMPENITENT
IMPERISHABLE

IMPLANTED
IMPORTED
IMPOSSIBLE
IMPOSTORS
IMPRISONMENT
IMPRISONMENTS
IMPULSIVE
IMPURITY
IMPUTE
IMPUTED
IMPUTES
IN MY NAME
IN THE WORLD
INCENSE
INCLINE
INCORRUPTIBLE
INCORRUPTION
INCREASE
INCREASED
INCREASES
INCREDIBLE
INCURABLE
INDEBTED
INDEED
INDIA
INDICATING
INDIGNANT
INDIGNATION
INDIVIDUALLY
INDUCED
INDULGENCE
INEXCUSABLE
INEXPRESSIBLE
INFALLIBLE
INFANTS
INFERIOR

INFIRMITIES
INFIRMITY
INFLAMING
INGATHERING
INHABIT
INHABITANT
INHABITANTS
INHABITED
INHERIT
INHERITANCE
INIQUITIES
INIQUITY
INJUSTICE
INK
INN
INNOCENCE
INNOCENT
INNOCENT BLOOD
INNUMERABLE
INQUIRE
INQUIRED
INQUIRY
INSANE
INSCRIBED
INSCRIPTION
INSPIRATION
INSTRUCT
INSTRUCTED
INSTRUCTION
INSTRUCTORS
INSTRUCTS
INSTRUMENT
INSTRUMENTS
INSUBORDINATE
INSUBORDINATION
INSULT

INSULTED
INSULTS
INTEGRITY
INTELLIGENT
INTENT
INTERCEDE
INTERCESSION
INTERCESSOR
INTEREST
INTERPRET
INTERPRETATION
INTERPRETATIONS
INTOXICATING
INTRIGUE
INTRUDING
INVENT
INVISIBLE
INVITE
INVITED
INWARD
INWARDLY
IRON
IRREVOCABLE
ISAAC
ISAIAH
ISCARIOT, JUDAS
ISHBOSHETH
ISHMAEL
ISHMAELITES
ISLAND
ISLES
ISRAEL
ISRAELITES
ISSACHAR
ISSUED
IT IS WRITTEN

ITALIAN
ITALY
ITCHING
ITHAMAR
ITINERANT
ITUREA
IVORY

J

JABBOK
JABESH GILEAD
JABIN
JACHIN
JACINTH
JACKALS
JACOB
JACOB’S WELL
JAEL
JAIR
JAIRUS
JAMES
JANNES AND JAMBRES
JANOAH
JAPHETH
JARED
JASHER
JASON
JASPER
JAVAN
JAVELINS
JAW
JAWBONE
JAWS
JEALOUS
JEALOUSY

JEBUS
JEBUSITES
JECONIAH
JEDIDIAH
JEDUTHUN
JEGAR SAHADUTHA
JEHOAHAZ
JEHOASH
JEHOIACHIN
JEHOIADA
JEHOIAKIM
JEHORAM (or Joram)
JEHOSHAPHAT
JEHOZABAD
JEHU
JEHUDI
JEOPARDY
JEPHTHAH
JEREMIAH
JERICHO
JEROBOAM
JERUBBAAL
JERUSALEM
JESHIMON
JESHUA (or Joshua)
JESHURUN
JESSE
JESTING
JESUS
JETHER
JETHRO
JEW
JEWELS
JEWISH
JEWS
JEZEBEL

JEZREEL
JOAB
JOANNA
JOASH (or Jehoash)
JOB
JOCHEBED
JOEL
JOGBEHAH
JOHANAN
JOHN
JOIN
JOINED
JOINT
JOINTS
JOKTAN
JONADAB (or Jehonadab)
JONAH
JONATHAN
JOPPA
JORAM
JORDAN RIVER
JOSEPH
JOSES
JOSHUA
JOSIAH
JOT
JOTHAM
JOURNEY
JOY
JOYFUL
JOYFULLY
JOZACHAR
JUBAL
JUBILEE
JUDAH
JUDAISM

JUDAS
JUDE (or Judas)
JUDEA
JUDGE
JUDGED
JUDGES
JUDGMENT
JUDGMENTS
JUG
JULIUS
JUST
JUSTICE
JUSTIFICATION
JUSTIFIED
JUSTIFIER
JUSTIFIES
JUSTIFY
JUSTLY
JUSTUS

K

KADESH
KADESH BARNEA
KARNAIM
KEDESH
KEDESH NAPHTALI
KEEP
KEEPER
KEEPERS
KEEPS
KEILAH
KENITES
KEPT
KETURAH
KEY

KEYS
KIBROTH HATTAAVAH
KICK
KIDNAPPERS
KIDNAPS
KIDRON
KILL
KILLED
KILLS
KIND
KINDLED
KINDLY
KINDNESS
KING
KING OF THE JEWS
KINGDOM
KINGDOM OF GOD
KINGDOM OF HEAVEN
KINGDOMS
KINGS
KIR HARESETH
KIRJATH ARBA
KIRJATH JEARIM
KISH
KISHON
KISS
KISSED
KITTIM
KNEE
KNEES
KNEW
KNIFE
KNIT
KNOCK
KNOW
KNOWING

KNOWLEDGE
KNOWN
KNOWS
KOHATH
KOHATHITES
KORAH

L

LABAN
LABOR
LABORED
LABORERS
LABORING
LABORS
LACHISH
LACK
LACKED
LACKING
LACKS
LAD
LADDER
LADEN
LADIES
LADY
LAGGING
LAHAI ROI
LAID
LAISH
LAKE
LAMB
LAMB’S
LAMBS
LAME
LAMECH
LAMENT

LAMENTATION
LAMP
LAMPS
LAMPSTAND
LAND
LAND OF THE LIVING
LANDMARK
LANDS
LANGUAGE
LANGUAGES
LAODICEA
LAST
LAST DAY
LAST DAYS
LATE
LATIN
LATTER
LATTICE
LAUGH
LAUGHS
LAUGHTER
LAUNDERER
LAVER
LAW
LAW AND THE PROPHETS
LAW OF MOSES
LAW OF THE LORD
LAWFUL
LAWGIVER
LAWLESS
LAWLESSNESS
LAWYERS
LAY
LAYING
LAYS
LAZARUS

LAZINESS
LAZY
LEAD
LEADING
LEADS
LEAF
LEAH
LEAN
LEANING
LEANNESS
LEAP
LEAPED
LEAPING
LEARN
LEARNED
LEARNING
LEAST
LEATHER
LEAVE
LEAVEN
LEAVENED
LEAVES
LEBANON
LEBBAEUS
LEBONAH
LED
LEFT
LEGACY
LEGION
LEGIONS
LEGS
LEHI
LEMUEL
LEND
LENDER
LENDING

LENDS
LENGTH
LENGTHENS
LEOPARD
LEPER
LEPERS
LEPROSY
LEPROUS
LET
LETTER
LETTERS
LEVI
LEVIATHAN
LEVITE
LEVITES
LEVITICAL
LEWDNESS
LIAR
LIARS
LIBERALITY
LIBERALLY
LIBERTY
LIBNAH
LIBYA
LICE
LIE
LIED
LIES
LIFE
LIFT
LIFTED
LIFTING
LIFTS
LIGAMENTS
LIGHT
LIGHTEN

LIGHTLY
LIGHTNING
LIGHTNINGS
LIGHTS
LIKE
LIKE-MINDED
LIKEN
LIKENESS
LILIES
LILY
LIMIT
LIMITED
LINE
LINEAGE
LINEN
LINGER
LINGERED
LINTEL
LION
LION’S
LIONS
LIPS
LISTEN
LISTENED
LISTENS
LITTLE
LITTLE CHILDREN
LIVE
LIVED
LIVES
LIVING
LIVING CREATURE
LIVING CREATURES
LO-AMMI
LO-RUHAMAH
LOAD

LOADED
LOAF
LOATHE
LOATHSOME
LOAVES
LOCKS
LOCUST
LOCUSTS
LODGED
LOFTILY
LOFTY
LOINS
LONELY
LONG
LONGING
LONGSUFFERING
LOOK
LOOKED
LOOKING
LOOKS
LOOM
LOOSE
LOOSED
LORD
LORD APPEARED TO
LORD COMMANDED
LORD GOD OF HOSTS
LORD GOD OF ISRAEL
LORD HAS SPOKEN
LORD IS GOOD
LORD JESUS CHRIST
LORD OF HOSTS
LORD OF LORDS
LORD WAS WITH HIM
LORD’S ANOINTED
LORDS

LORDSHIP
LOSE
LOSES
LOSS
LOST
LOT
LOT
LOT’S WIFE
LOTS
LOUD
LOVE
LOVE OF CHRIST
LOVE OF GOD
LOVE ONE ANOTHER
LOVE THE LORD YOUR GOD
LOVE YOUR ENEMIES
LOVE YOUR NEIGHBOR
LOVED
LOVELY
LOVER
LOVERS
LOVES
LOVESICK
LOVINGKINDNESS
LOVINGKINDNESSES
LOW
LOWER
LOWEST
LOWLINESS
LOWLY
LOYAL
LUCIFER
LUD
LUKE
LUKEWARM
LUMP

LUST
LUSTS
LUTE
LUXURY
LYCAONIA
LYCIA
LYDDA
LYDIA
LYING
LYRE
LYSIAS, CLAUDIUS
LYSTRA

M

MAACAH (or Maachah)
MACEDONIA
MACHIR
MACHPELAH
MAD
MADE
MADNESS
MAGDALA
MAGDALENE
MAGIC
MAGNIFICENCE
MAGNIFIED
MAGNIFIES
MAGNIFY
MAGOG
MAHANAIM
MAHER-SHALAL-HASH-BAZ
MAHLON
MAIDENS
MAIDSERVANT
MAIDSERVANTS

MAIMED
MAINTAIN
MAINTAINED
MAJESTIC
MAJESTY
MAKE
MAKER
MAKES
MAKING
MAKKEDAH
MALACHI
MALCHISHUA
MALCHUS
MALE
MALICE
MALICIOUSNESS
MALIGN
MALTA
MAMMON
MAMRE
MAN
MAN OF GOD
MAN’S
MANASSEH
MANGER
MANIFEST
MANIFESTATION
MANIFESTED
MANIFOLD
MANKIND
MANNA
MANNER
MANOAH
MANSIONS
MANTLE
MAON

MARA
MARAH
MARCHED
MARK (John)
MARK
MARKET
MARRED
MARRIAGE
MARRIED
MARRIES
MARROW
MARRY
MARRYING
MARTHA
MARTYR
MARTYRS
MARVEL
MARVELED
MARVELOUS
MARVELS
MARY
MASSAH AND MERIBAH
MASTER
MASTERS
MATTANIAH
MATTER
MATTERS
MATTHEW
MATTHIAS
MATURE
MEAN
MEANING
MEANS
MEANT
MEASURE
MEASURED

MEASURES
MEASURING
MEAT
MEDDLE
MEDEBA
MEDES, MEDIA
MEDIATE
MEDIATOR
MEDICINE
MEDICINES
MEDITATE
MEDITATES
MEDITATION
MEDITERRANEAN SEA
MEDIUM
MEDIUM'S
MEDIUMS
MEEK
MEEKNESS
MEET
MEETING
MEGIDDO
MELCHIZEDEK
MELODY
MELT
MEMBER
MEMBERS
MEMORIAL
MEMORY
MEMPHIS (or Noph)
MEN
MENAHEM
MENSERVANTS
MENTION
MEPHIBOSHETH
MERAB

MERARI
MERCHANDISE
MERCHANTS
MERCIES
MERCIFUL
MERCY
MERCY SEAT
MERIB-BAAL
MERODACH
MERODACH-BALADAN
MEROM
MEROZ
MERRY
MESHACH
MESHECH
MESOPOTAMIA
MESSAGE
MESSENGER
MESSIAH
MET
METHUSELAH
MICAH
MICAIAH (or Michaiah)
MICHAEL
MICHAL
MICHMASH
MIDDLE
MIDIAN
MIDIANITES
MIDST
MIGDOL
MIGHT
MIGHTIER
MIGHTILY
MIGHTY
MILCOM

MILETUS
MILK
MILK AND HONEY
MILL
MILLO
MILLSTONE
MIND
MINDFUL
MINDS
MINISTER
MINISTERED
MINISTERS
MINISTRIES
MINISTRY
MINT
MIRACLE
MIRACLES
MIRIAM
MIRTH
MISER
MISERIES
MISERY
MISTREATED
MISTREATS
MITES
MITYLENE
MIZPAH
MOAB
MOABITES
MOAN
MOCK
MOCKED
MOCKER
MOCKERS
MOCKINGS
MOCKS

MODERATION
MOLECH
MOMENT
MONEY
MONSTER
MONTH
MONTHS
MOON
MORDECAI
MORESHETH GATH
MORIAH
MORNING
MORSEL
MORTAL
MORTALITY
MORTALS
MOSES
MOST
MOST HIGH
MOST HOLY PLACE
MOTH
MOTHER
MOTHER'S
MOUNT
MOUNT CARMEL
MOUNT EBAL
MOUNT GERIZIM
MOUNT GILBOA
MOUNT GILEAD
MOUNT HOR
MOUNT HOREB
MOUNT MORIAH
MOUNT NEBO
MOUNT OF OLIVES
MOUNT SINAI
MOUNT TABOR

MOUNT ZION
MOUNTAIN
MOUNTAINS
MOURN
MOURNED
MOURNING
MOURNS
MOUTH
MOUTHS
MOVE
MOVED
MUCH
MULTIPLIED
MULTIPLY
MULTITUDE
MULTITUDES
MURDER
MURDERED
MURDERER
MURDERERS
MURDERS
MUSIC
MUSING
MUST
MUSTARD
MUTE
MUTILATION
MUTUAL
MUZZLE
MY RIGHT HAND
MYRA
MYRRH
MYSIA
MYSTERIES
MYSTERIOUS
MYSTERY

N

NAAMAN
NABAL
NABOTH
NADAB
NAHASH
NAHOR
NAHUM
NAILED
NAIN
NAIOTH
NAKED
NAKEDNESS
NAME
NAME’S
NAMED
NAMES
NAOMI
NAPHTALI
NARROW
NATHAN
NATHANAEL
NATION
NATIONS
NATURAL
NATURE
NAZARENE
NAZARETH
NEAPOLIS
NEAR
NEARER
NEBO
NEBUCHADNEZZAR
NEBUZARADAN
NECESSARY

NECESSITIES
NECESSITY
NECK
NECKS
NEED
NEEDY
NEGLECT
NEGLECTED
NEHEMIAH
NEIGHBOR
NEIGHBOR’S
NEIGHBORS
NEST
NET
NETHINIM
NETS
NEVER
NEW
NEW COVENANT
NEW MAN
NEWNESS
NEWS
NICANOR
NICODEMUS
NICOLAITANS
NICOLAS
NIGHT
NIGHTS
NILE
NIMROD
NINE
NINETY-NINE
NINEVEH
NOAH
NO AMUN (or Thebes)
NOB

NOBLE
NOBLES
NOD
NOISE
NORTH
NOSTRILS
NOTE
NOTHING
NOTORIOUS
NOURISHED
NOURISHES
NOVICE
NUMBER
NUMBERED

O

OAKS
OARSMEN
OATH
OATHS
OBADIAH
OBED
OBED-EDOM
OBEDIENCE
OBEDIENT
OBEY
OBEYED
OBEYING
OBSCURITY
OBSERVANCE
OBSERVATION
OBSERVE
OBSERVES
OBSERVING
OBSESSED

OBSOLETE
OBSTINATE
OBTAIN
OBTAINED
OBTAINS
ODED
OF THE WORLD
OF THIS WORLD
OFFEND
OFFENDED
OFFENDER
OFFENSE
OFFENSES
OFFER
OFFERED
OFFERING
OFFERINGS
OFFERS
OFFICE
OFFICERS
OFFSCOURING
OFFSPRING
OFTEN
OG
OHOLAH
OIL
OINTMENT
OLD
OLD MAN
OLDER
OLDEST
OLIVE
OLIVES, MOUNT OF
OMNIPOTENT
OMRI
ON

ONAN
ONCE
ONE
ONESIMUS
ONESIPHORUS
ONLY BEGOTTEN SON
OPEN
OPENED
OPENLY
OPENS
OPHEL
OPHIR
OPHRAH
OPINION
OPINIONS
OPPORTUNITY
OPPOSES
OPPOSITE
OPPRESS
OPPRESSED
OPPRESSES
OPPRESSION
OPPRESSIONS
OPPRESSOR
OPPRESSORS
ORACLES
ORDAINED
ORDER
ORDERED
ORDERS
ORDINANCE
ORDINANCES
ORION
ORNAMENT
ORNAMENTS
ORPAH

ORPHANS
OSNAPPER
OSTRICHES
OTHNIEL
OUGHT
OUTCAST
OUTCASTS
OUTCRY
OUTGOINGS
OUTRAGE
OUTRAN
OUTSIDE
OUTSTRETCHED
OUTWARD
OUTWARDLY
OUTWIT
OVEN
OVERCAME
OVERCOME
OVERCOMES
OVERFLOW
OVERFLOWING
OVERSEER
OVERSEERS
OVERSHADOW
OVERTAKE
OVERTAKEN
OVERTHREW
OVERTHROW
OVERTHROWN
OVERTHROWS
OVERTURNED
OVERWHELM
OVERWHELMED
OVERWORK
OWE

OWED
OWN
OX

P

PACE
PACIFIES
PADAN ARAM
PAGAN
PAID
PAILS
PAIN
PAINED
PAINFUL
PAINS
PAINT
PAINTING
PALACE
PALACES
PALANQUIN
PALE
PALM
PALMS
PALTI (or Paltiel)
PAMPERS
PAMPHYLIA
PANGS
PANICKED
PANT
PANTS
PAPHOS
PAPYRUS
PARABLE
PARABLES
PARADE

PARADISE
PARALYTIC
PARALYZED
PARAN
PARCHMENTS
PARDON
PARDONED
PARDONING
PARENTS
PARMENAS
PART
PARTAKE
PARTAKER
PARTAKERS
PARTED
PARTIAL
PARTIALITY
PARTIES
PARTING
PARTITION
PARTNER
PARTRIDGE
PARTS
PASHHUR
PASS
PASSED
PASSES
PASSING
PASSION
PASSIONS
PASSOVER
PAST
PASTORS
PASTURE
PASTURES
PATARA

PATH
PATHROS
PATHS
PATIENCE
PATIENT
PATIENTLY
PATMOS
PATRIARCHS
PATTERN
PAUL
PAULUS, SERGIUS
PAVED
PAVEMENT
PAVILION
PAW
PAWS
PAY
PEACE
PEACEABLE
PEACEABLY
PEACEFUL
PEACEMAKERS
PEARL
PEARLS
PEG
PEKAH
PEKAHIAH
PEN
PENNY
PENTECOST
PENUEL
PEOPLE
PEOPLE OF GOD
PEOPLES
PEOR
PERCEIVE

PERCEIVED
PERDITION
PEREZ
PERFECT
PERFECTED
PERFECTION
PERFORM
PERFORMED
PERFUMER’S
PERGA
PERGAMOS
PERIL
PERILOUS
PERILS
PERISH
PERISHABLE
PERISHED
PERISHES
PERISHING
PERIZZITES
PERJURER
PERMIT
PERMITS
PERMITTED
PERPETUAL
PERPETUATED
PERPLEXED
PERSECUTE
PERSECUTED
PERSECUTES
PERSECUTION
PERSECUTIONS
PERSECUTOR
PERSECUTORS
PERSEVERANCE
PERSEVERE

PERSISTENCE
PERSON
PERSUADE
PERSUADED
PERSUASIVE
PERTAINING
PERTURBED
PERVERSE
PERVERSITY
PERVERT
PERVERTING
PERVERTS
PESTILENCE
PESTILENCES
PETER
PETITION
PETITIONS
PHARAOH
PHARISEE
PHARISEES
PHILADELPHIA
PHILEMON
PHILETUS
PHILIP
PHILIPPI
PHILISTIA
PHILISTINES
PHILOSOPHERS
PHILOSOPHY
PHINEHAS
PHOENICIA
PHRYGIA
PHYLACTERIES
PHYSICIAN
PHYSICIANS
PI HAHIROTH

PICTURE
PIECE
PIECES
PIERCE
PIERCED
PIERCING
PIETY
PILATE, PONTIUS
PILGRIMAGE
PILGRIMS
PILLAR
PILLARS
PILOT
PIM
PINE
PINNACLE
PISGAH
PISHON
PISIDIA
PIT
PITCH
PITCHER
PITCHERS
PITHOM
PITIABLE
PITS
PITY
PLACE
PLACES
PLAGUE
PLAGUES
PLAINLY
PLAN
PLANK
PLANS
PLANT

PLANTED
PLANTS
PLASTERED
PLATFORM
PLATTER
PLAY
PLAYED
PLEAD
PLEADED
PLEADING
PLEASANT
PLEASANTNESS
PLEASE
PLEASED
PLEASES
PLEASING
PLEASURE
PLEASURES
PLEDGE
PLEIADES
PLENTIFUL
PLENTIFULLY
PLENTY
PLIGHT
PLOT
PLOTS
PLOTTED
PLOW
PLOWED
PLOWMAN
PLOWSHARES
PLUCK
PLUCKED
PLUMB
PLUNDER
PLUNDERED

PLUNDERING
POETS
POINT
POINTS
POISON
POISONED
POLLUTIONS
POMEGRANATE
POMEGRANATES
POMP
POMPOUS
PONDER
PONDERED
PONDERS
PONTUS
POOL
POOLS
POOR
POORLY
POPLAR
POPULATED
POPULOUS
PORCH
PORCHES
PORCIUS FESTUS
PORCUPINE
PORTION
PORTRAYED
POSITION
POSSESS
POSSESSED
POSSESSING
POSSESSION
POSSESSIONS
POSSESSOR
POSSESSORS

POSSIBLE
POSTERITY
POSTPONED
POT
POTENTATE
POTI-PHERAH
POTIPHAR
POTS
POTSHERD
POTTER
POTTER’S FIELD
POUND
POUNDS
POUR
POURED
POVERTY
POWER
POWER OF GOD
POWERFUL
POWERS
PRACTICE
PRACTICED
PRACTICES
PRACTICING
PRAETORIUM
PRAISE
PRAISE THE LORD
PRAISED
PRAISES
PRAISEWORTHY
PRAISING
PRATING
PRAY
PRAYED
PRAYER
PRAYERS

PRAYING
PRAYS
PREACH
PREACH THE GOSPEL
PREACHED
PREACHER
PREACHES
PREACHING
PRECEDE
PRECEDING
PRECEPT
PRECEPTS
PRECIOUS
PREDESTINED
PREEMINENCE
PREFERENCE
PREFERRED
PREGNANCY
PREGNANT
PREJUDICE
PREMEDITATE
PREPARATION
PREPARATIONS
PREPARE
PREPARED
PRESENCE
PRESENT
PRESENTED
PRESENTING
PRESENTS
PRESERVE
PRESERVED
PRESERVES
PRESS
PRESSED
PRESUMPTUOUS

PRETENDED
PRETENSE
PREVAIL
PREVAILED
PREVIOUSLY
PREY
PRICE
PRIDE
PRIEST
PRIEST’S
PRIESTHOOD
PRIESTS
PRIESTS’
PRINCE
PRINCES
PRINCIPAL
PRINCIPALITIES
PRINCIPALITY
PRINCIPLES
PRINT
PRISCILLA (or Prisca)
PRISON
PRISONER
PRISONERS
PRISONS
PRIVATE
PRIVATELY
PRIZE
PROCEED
PROCEEDED
PROCEEDINGS
PROCEEDS
PROCESS
PROCESSION
PROCHORUS
PROCLAIM

PROCLAIMED
PROCLAIMER
PROCLAIMS
PROCONSUL
PRODIGAL
PRODUCE
PRODUCED
PRODUCES
PRODUCING
PROFANE
PROFANED
PROFANENESS
PROFANING
PROFESS
PROFESSING
PROFIT
PROFITABLE
PROFITS
PROFOUND
PROGRESS
PROLONG
PROLONGED
PROLONGS
PROMISE
PROMISED
PROMISES
PROMOTE
PROMOTED
PROMOTES
PROMPTLY
PRONOUNCE
PROOF
PROOFS
PROPER
PROPERLY
PROPHECIES

PROPHECY
PROPHESIED
PROPHESIES
PROPHESY
PROPHESYING
PROPHET
PROPHET’S
PROPHETESS
PROPHETIC
PROPHETS
PROPITIATION
PROPORTION
PROPOSED
PROPRIETY
PROSECUTOR
PROSELYTE
PROSELYTES
PROSPER
PROSPERED
PROSPERING
PROSPERITY
PROSPEROUS
PROSPERS
PROSTRATE
PROTECTED
PROUD
PROVE
PROVERB
PROVERBS
PROVIDE
PROVIDED
PROVIDES
PROVIDING
PROVISION
PROVOKE
PROVOKED

PROVOKING
PROWLER
PRUDENCE
PRUDENT
PRUDENTLY
PRUNES
PSALM
PSALMIST
PSALMS
PSALTERY
PTOLEMAIS
PUBLIC
PUBLISHED
PUBLIUS
PUFFED
PUFFS
PUL
PULL
PULLING
PUNISH
PUNISHED
PUNISHES
PUNISHMENT
PUNON
PURCHASED
PURE
PURER
PURGE
PURGED
PURIFICATION
PURIFIED
PURIFIES
PURIFY
PURIFYING
PURIM
PURITY

PURPLE
PURPOSE
PURPOSED
PURPOSELY
PURPOSES
PURSE
PURSES
PURSUE
PURSUES
PURSUING
PUT
PUT OFF
PUT ON
PUTEOLI
PUTREFYING

Q

QUAIL
QUAKED
QUAKES
QUALIFIED
QUARREL
QUARRELSOME
QUARTER
QUARTZ
QUEEN
QUEENS
QUENCH
QUENCHED
QUESTIONS
QUICK-TEMPERED
QUICKLY
QUIET
QUIETED
QUIETNESS

QUIETS
QUIVER

R

RAAMSES
RABBAH
RABBI
RABBONI
RABMAG
RABSARIS
RABSHAKEH
RACA
RACE
RACHEL
RADIANT
RAGE
RAGES
RAGS
RAHAB
RAIN
RAINBOW
RAINED
RAINS
RAISE
RAISED
RAISED FROM THE DEAD
RAISED HIM FROM THE DEAD
RAISES
RAM
RAMAH
RAMOTH GILEAD
RAMPART
RAMS
RAN
RANKS

RANSOM
RANSOMED
RARE
RASH
RASHLY
RATS
RAVEN
RAVENOUS
RAVENS
RAVISHED
RAYS
RAZOR
REACHED
REACHING
READ
READER
READINESS
READING
READS
READY
REAFFIRM
REAP
REAPED
REAPER
REAPERS
REAPING
REAPS
REASON
REASONED
REBEKAH
REBEL
REBELLED
REBELLING
REBELLION
REBELLIOUS
REBELS

REBUILD
REBUILDING
REBUILT
REBUKE
REBUKED
REBUKES
RECALL
RECEDED
RECEIVE
RECEIVED
RECEIVES
RECEIVING
RECHAB
RECHABITES
RECOMPENSE
RECOMPENSED
RECONCILE
RECONCILED
RECONCILIATION
RECONCILING
RECORD
RECOVER
RED
RED SEA
REDEEM
REDEEMED
REDEEMER
REDEEMING
REDEMPTION
REED
REEDS
REFINED
REFINER
REFINER’S
REFORMATION
REFRAIN

REFRESH
REFRESHED
REFRESHES
REFRESHING
REFUGE
REFUSE
REFUSED
REFUSES
REGARD
REGARDED
REGARDS
REGENERATION
REGISTERED
REGRETTED
REGULATIONS
REHOBOAM
REHOBOTH
REIGN
REIGNED
REIGNS
REJECT
REJECTED
REJECTION
REJECTS
REJOICE
REJOICE IN THE LORD
REJOICED
REJOICES
REJOICING
RELATIVES
RELEASE
RELEASED
RELEASING
RELENT
RELENTED
RELENTING

RELIEF
RELIEVE
RELIEVED
RELIEVES
RELIGION
RELIGIOUS
RELY
REMAIN
REMAINDER
REMAINED
REMAINS
REMEMBER
REMEMBERED
REMEMBERS
REMEMBRANCE
REMIND
REMINDER
REMISSION
REMNANT
REMORSEFUL
REMOVE
REMOVED
REMOVES
REND
RENDER
RENDERS
RENEW
RENEWED
RENEWING
RENOUNCE
RENOUNCED
RENOUNCES
RENOWN
RENTED
REPAID
REPAIR

REPAY
REPAYS
REPEATS
REPENT
REPENTANCE
REPENTED
REPETITIONS
REPHAIM
REPHIDIM
REPORT
REPRIMANDED
REPROACH
REPROACHED
REPROACHES
REPROACHFULLY
REPROOF
REPROOFS
REPUTATION
REQUEST
REQUESTS
REQUIRE
REQUIRED
REQUIREMENTS
RESCUE
RESERVE
RESERVED
RESERVES
RESIDUE
RESIST
RESISTED
RESISTS
RESOLVED
RESORT
RESOUND
RESPECT
RESPECTED

RESPONSE
REST
RESTED
RESTING
RESTLESS
RESTORATION
RESTORE
RESTORED
RESTORER
RESTORES
RESTRAIN
RESTRAINED
RESTRAINS
RESTRAINT
RESTS
RESURRECTION
RETAIN
RETURN
RETURNED
RETURNING
RETURNS
REUBEN
REVEAL
REVEALED
REVEALER
REVEALING
REVEALS
REVELATION
REVELATIONS
REVELRIES
REVENGE
REVENUES
REVERENCE
REVERENT
REVILE
REVILED

REVILER
REVILERS
REVILING
REVIVAL
REVIVE
REVIVED
REVOLT
REVOLTED
REVOLTERS
REWARD
REWARDED
REWARDER
REWARDS
REZIN
REZON
RHEGIUM
RHODA
RHODES
RIBLAH
RICH
RICHES
RICHLY
RIDDLE
RIDDLES
RIDE
RIDER
RIDES
RIDGES
RIDICULE
RIDICULED
RIGHT
RIGHTEOUS
RIGHTEOUS MAN
RIGHTEOUSLY
RIGHTEOUSNESS
RIGHTEOUSNESS OF GOD

RIGHTEOUSNESS’
RIGHTEOUSNESSES
RIGHTLY
RIGHTS
RING
RINGLEADER
RINGS
RIPE
RISE
RISEN
RISES
RISING
RIVER
RIVERS
RIZPAH
ROAD
ROAR
ROARING
ROARS
ROB
ROBBED
ROBBER
ROBBERS
ROBBERY
ROBE
ROBES
ROCK
ROCKS
ROD
ROLL
ROLLED
ROMAN
ROME
ROOF
ROOM
ROOMS

ROOSTER
ROOT
ROOTED
ROOTS
ROSE
ROTTENNESS
ROUGH
ROUGHLY
ROYAL
RUBBISH
RUBIES
RUDDY
RUIN
RUINED
RUINS
RULE
RULER
RULER OF THE SYNAGOGUE
RULERS
RULES
RULING
RUMOR
RUMORS
RUN
RUNNER
RUNS
RUSH
RUSHING
RUST
RUTH

S

SABAOTH
SABBATH
SABBATHS

SACKCLOTH
SACRED
SACRIFICE
SACRIFICED
SACRIFICES
SAD
SADDUCEES
SAFE
SAFELY
SAFETY
SAFETY’S
SAINTS
SAKE
SAKES
SALAMIS
SALEM
SALIM
SALOME
SALT
SALT SEA
SALVATION
SAMARIA
SAMARITAN
SAMARITANS
SAMOS
SAMSON
SAMUEL
SANBALLAT
SANCTIFICATION
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SANDAL
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SANG
SAPPHIRA
SAPPHIRE
SAPPHIRES
SARAH (or Sarai)
SARDIS
SARDONYX
SASH
SASHES
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SATAN
SATIATED
SATISFIED
SATISFIES
SATISFY
SATISFYING
SAUL
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SAVIOR
SAVIORS
SAVOR
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SAY
SAYING
SAYINGS
SCALES
SCARLET
SCATTER
SCATTERED
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SCEPTER
SCHEME
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SCHISM
SCHOOL
SCOFF
SCOFFER
SCOFFERS
SCORCHED
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SCORNED
SCORNFUL
SCORNS
SCORPION
SCORPIONS
SCOURGE
SCOURGES
SCRIBE
SCRIBES
SCRIBES AND PHARISEES
SCRIPTURE
SCRIPTURES
SCROLL
SEA
SEAL
SEALED
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SEAM
SÉANCE
SEARCH
SEARCHED
SEARCHES
SEASON
SEASONED
SEASONS
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SEATED
SEATS
SECOND

SECOND DEATH
SECRET
SECRETLY
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SECURE
SECURELY
SECURES
SECURITY
SEDUCED
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SEED
SEED OF DAVID
SEEDS
SEEK
SEEK THE LORD
SEEKING
SEEKS
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SEIR
SEIZE
SEIZED
SELF-CONFIDENT
SELF-CONTROL
SELF-CONTROLLED
SELF-SEEKING
SELFISH
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SEND
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SENSELESS
SENSES

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SEPARATE
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SERGIUS PAULUS
SERIOUS
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SERVANT
SERVANTS
SERVE
SERVE THE LORD
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SERVICE
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SEVENTY
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SEVERITY
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SHADE
SHADOW

SHADOW OF DEATH
SHADOWS
SHADRACH
SHAKE
SHAKEN
SHAKES
SHALLUM
SHALMANESER
SHAME
SHAMEFUL
SHAMGAR
SHAMMAH
SHAPHAN
SHARE
SHARING
SHARON
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SHARPENS
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SHATTERED
SHAVE
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SHEALTIEL
SHEAR-JASHUB
SHEATH
SHEAVES
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SHEBAH
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SHECHEM
SHED
SHEDDING
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SHEEPFOLDS
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SHELTER
SHELTERS
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SHESHACH
SHESHBAZZAR
SHETHAR-BOZNAI
SHIELD
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SICKNESS
SICKNESSES
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SIGH
SIGHING
SIGHT
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SIGNS
SIGNS AND WONDERS
SIHON
SILAS (or Silvanus)
SILENCE
SILENT
SILK

SILLY
SILOAM
SILVER
SIMEON
SIMILITUDE
SIMON
SIMPLE
SIMPLICITY
SIN
SINAI
SINCERE
SINCERITY
SINFUL
SING
SINGERS
SINGING
SINGLENESS
SINISTER
SINK
SINNED
SINNED AGAINST THE LORD
SINNED AGAINST YOU
SINNER
SINNERS
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SISERA
SISTER
SIT
SITS
SITTING
SIX
SKIES
SKILL
SKILLFUL
SKILLFULNESS

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SKINS
SKIP
SKIPPING
SKULL
SKY
SLACK
SLAIN
SLANDER
SLANDERERS
SLANDEROUSLY
SLAUGHTER
SLAVE
SLAVES
SLAY
SLEEP
SLEEPERS
SLEEPING
SLEEPLESSNESS
SLEEPS
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SLIGHTED
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SLIP
SLIPPERY
SLOOPS
SLOW
SLOW TO ANGER
SLUGGARD
SLUMBER
SLUMBERED
SLUMBERING
SMALL
SMELL
SMELLS
SMITTEN

SMOKE
SMOKING
SMOOTH
SMOOTH-SKINNED
SMYRNA
SNAIL
SNARE
SNARED
SNARES
SNATCH
SNATCHES
SNEER
SNIFFED
SNORTING
SNOW
SOAKED
SOAP
SOBER
SOBERLY
SOCHOH
SOCKET
SODA
SODOM
SODOM AND GOMORRAH
SODOMITES
SOFT
SOFTER
SOJOURNER
SOJOURNERS
SOLD
SOLDIER
SOLDIERS
SOLEMN
SOLEMNLY
SOLID
SOLITARILY

SOLITARY
SOLOMON
SOMEBODY
SOMETHING
SON
SON OF DAVID
SON OF GOD
SON OF MAN
SONG
SONGS
SONS
SONS OF GOD
SOON
SOOTHED
SOOTHSAYERS
SORCERER
SORCERERS
SORCERESS
SORCERY
SORES
SORROW
SORROWFUL
SORROWS
SORRY
SOSTHENES
SOUGHT
SOUL
SOULS
SOUND
SOUNDED
SOUNDNESS
SOUNDS
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SPAN
SPARE
SPARES
SPARK
SPARKLES
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SPARROW
SPARROWS
SPAT
SPEAK
SPEAKING
SPEAKS
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SPEARS
SPECIAL
SPECK
SPECTACLE
SPEECH
SPEECHLESS
SPEED
SPEEDILY
SPEND
SPENT
SPICES
SPIDER
SPIES
SPIKENARD
SPIN
SPINDLE
SPIRIT
SPIRIT OF GOD
SPIRIT OF THE LORD
SPIRIT OF TRUTH
SPIRITS

SPIRITUAL
SPIRITUALLY
SPIT
SPITEFULLY
SPITTING
SPLENDOR
SPLIT
SPOIL
SPOILER
SPOKE
SPOKEN
SPOKESMAN
SPONGE
SPOT
SPOTS
SPOUSE
SPREAD
SPREADS
SPRING
SPRINGING
SPRINGS
SPRINKLE
SPRINKLED
SPRINKLING
SPROUT
SPY
SQUARE
SQUARES
STABILITY
STAFF
STAG
STAGGER
STAGGERS
STAKES
STALLS
STAMMERERS

STAMMERING
STAMPING
STAND
STANDARD
STANDING
STANDS
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STARVED
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STATURE
STATUTE
STATUTES
STAY
STEADFAST
STEADFASTLY
STEADFASTNESS
STEADILY
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STENCH
STEP
STEPHEN
STEPS
STEWARD
STEWARDS
STEWARDSHIP
STICK
STICKS
STIFF
STIFF-NECKED
STILL
STILLBORN
STINGS

STIR
STIRRED
STIRS
STOCKS
STOIC
STOLE
STOLEN
STOMACH
STOMACH’S
STONE
STONED
STONES
STONY
STOOPED
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STOPPED
STORE
STORED
STORES
STORING
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STORM
STOUTHEARTED
STRAIGHT
STRAIGHTFORWARD
STRAIN
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STRANGE
STRANGER
STRANGERS
STRANGLING
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STRAY
STRAYED
STREAM

STREAMS
STREET
STREETS
STRENGTH
STRENGTHEN
STRENGTHENED
STRENGTHENING
STRENGTHENS
STRETCH
STRETCH OUT MY HAND
STRETCHED
STRETCHED OUT HIS HAND
STRETCHES
STRICKEN
STRIFE
STRIKE
STRIKES
STRINGED
STRIP
STRIPES
STRIVE
STRIVING
STROKE
STRONG
STRONGER
STRONGHOLD
STRUCK
STUBBLE
STUBBORN
STUBBORN-HEARTED
STUBBORNNESS
STUDENT
STUDIED
STUMBLE
STUMBLED
STUMBLES

STUMBLING
STUMBLING BLOCK
STUMP
STUPID
SUBDUE
SUBDUED
SUBJECT
SUBJECTED
SUBJECTION
SUBMISSION
SUBMISSIVE
SUBMIT
SUBSIDED
SUBSTANCE
SUCCEED
SUCCESS
SUCCESSFUL
SUCCOTH
SUDDENLY
SUE
SUFFER
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SUFFERINGS
SUFFERS
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SUITABLE
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SUMPTUOUSLY
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SUPPER
SUPPLICATION
SUPPLICATIONS

SUPPLIES
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SUPREME
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SURROUND
SURROUNDED
SURVIVOR
SUSANNA
SUSPICIONS
SUSTAIN
SUSTAINED
SWADDLING
SWALLOW
SWALLOWED
SWEAR
SWEARING
SWEARS
SWEAT
SWEET
SWEETER
SWEETNESS
SWELL
SWELLING
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SWIFTLY
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SWINE
SWINE’S
SWOON
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SWORDS
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SWORN
SYCAMORE
SYCHAR
SYMBOLIC
SYMBOLS
SYMPATHIZE
SYMPATHY
SYNAGOGUE
SYRACUSE
SYRIANS
SYRO-PHOENICIAN

T

TABERAH
TABERNACLE
TABERNACLES
TABITHA
TABLE
TABLES
TABLET
TABLETS
TABOR
TADMOR
TAHPANHES (or Tehaphnehes)
TAIL
TAILS
TAKE
TAKE HEED
TAKEN
TAKES
TAKING
TALEBEARER
TALENT
TALENTS
TALITHA

TALK
TALKED
TALKERS
TALL
TAMAR
TAMBOURINE
TAME
TANNER
TAPESTRY
TARES
TARGET
TARRY
TARSHISH
TARSUS
TARTAN
TASK
TASKMASTERS
TASSELS
TASTE
TASTED
TATTENAI
TAUGHT
TAUNT
TAX
TAX COLLECTOR
TAX COLLECTORS AND SINNERS
TAXES
TEACH
TEACHER
TEACHERS
TEACHES
TEACHING
TEAR
TEARS
TEETH
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TEMAN
TEMPERATE
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TEREBINTH
TERRESTRIAL
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TERRIFIED
TERRIFIES
TERRIFY
TERRIFYING

TERRITORY
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TESTIFIES
TESTIFY
TESTIFYING
TESTIMONIES
TESTIMONY
TESTING
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TETRARCH
THADDAEUS
THANK
THANKFUL
THANKFULNESS
THANKS
THANKSGIVING
THE-LORD-IS-MY-BANNER
THE-LORD-IS-PEACE
THE-LORD-WILL-PROVIDE
THEATER
THEOPHILUS
THESSALONICA
THICK
THIEF
THIEVES
THIGH
THINGS
THINGS OF GOD
THINK

THINKS
THIRD
THIRD DAY
THIRST
THIRSTS
THIRSTY
THIRTY
THIS GENERATION
THISTLES
THOMAS
THORN
THORNBUSHES
THORNS
THOUGHT
THOUGHTS
THOUSAND
THREAT
THREATEN
THREATENING
THREATS
THREE
THRESH
THRESHING
THRESHOLD
THREW
THROAT
THRONE
THRONE OF DAVID
THRONE OF GOD
THRONES
THRONG
THROW
THROWN
THRUST
THUMMIM
THUNDER

THUNDERED
THUNDERINGS
THUNDERS
THYATIRA
TIBERIAS
TIDINGS
TIGLATH-PILESER
TILL
TILLER
TILLS
TIMBREL
TIMBRELS
TIME
TIME OF TROUBLE
TIMES
TIMON
TIMOTHY
TINGLE
TIP
TIRZAH
TITHE
TITHES
TITHING
TITLE
TITTLE
TITUS
TOBIAH
TODAY
TOGARMAH
TOIL
TOILED
TOLD
TOLERABLE
TOMB
TOMBS
TOMORROW

TONGUE
TONGUES
TOOK
TOOTH
TOP
TOPHET
TORCH
TORCHES
TORE
TORE HIS CLOTHES
TORMENT
TORMENTED
TORMENTS
TORN
TORTURED
TOSSED
TOTTER
TOUCH
TOUCHED
TOUCHES
TOWEL
TOWER
TOWN
TOWNS
TRACE
TRACKED
TRADERS
TRADITION
TRADITIONS
TRAIN
TRAINED
TRAINING
TRAITOR
TRAITORS
TRAMPLE
TRAMPLED

TRANCE
TRANSFIGURED
TRANSFORMED
TRANSFORMING
TRANSFORMS
TRANSGRESS
TRANSGRESSED
TRANSGRESSES
TRANSGRESSING
TRANSGRESSION
TRANSGRESSIONS
TRANSGRESSOR
TRANSGRESSORS
TRANSLATED
TRAP
TRAPS
TRAVEL
TRAVELER
TRAVELING
TRAVERSE
TREACHEROUS
TREACHEROUSLY
TREAD
TREADS
TREASURE
TREASURED
TREASURER
TREASURES
TREASURIES
TREASURING
TREASURY
TREAT
TREATED
TREATS
TREATY
TREE

TREE OF LIFE
TREES
TREMBLE
TREMBLED
TREMBLES
TREMBLING
TRENCH
TRESPASS
TRESPASSED
TRESPASSES
TRIAL
TRIALS
TRIBE
TRIBES
TRIBULATION
TRIBULATIONS
TRICKERY
TRIED
TRIMMED
TRIUMPH
TRIUMPHED
TRIUMPHING
TRIUMPHS
TROAS
TRODDEN
TROOP
TROUBLE
TROUBLED
TROUBLES
TROUBLING
TRUE
TRULY
TRUMPET
TRUMPETS
TRUST
TRUSTED

TRUSTS
TRUTH
TRUTHFUL
TRUTHFULLY
TRY
TUBAL
TUBAL-CAIN
TUMORS
TUMULT
TUNIC
TUNICS
TURBAN
TURN
TURN ASIDE
TURNED
TURNING
TURNS
TURTLEDOVE
TURTLEDOVES
TUTOR
TWELVE
TWELVE APOSTLES
TWELVE DISCIPLES
TWELVE TRIBES
TWENTY-FOUR ELDERS
TWICE
TWILIGHT
TWIN
TWINS
TWIST
TWO
TWO-EDGED SWORD
TYCHICUS
TYPE
TYRE
TYRE AND SIDON

U

UGLY
ULAI
UNAFRAID
UNAWARE
UNBELIEF
UNBELIEVER
UNBELIEVERS
UNBELIEVING
UNCIRCUMCISED
UNCIRCUMCISION
UNCLEAN
UNCLEAN SPIRIT
UNCLEAN SPIRITS
UNCLEANNESS
UNCLEANNESSES
UNCLOTHED
UNCOVER
UNCOVERED
UNCOVERS
UNDEFILED
UNDER HIS FEET
UNDER THE LAW
UNDERFOOT
UNDERMINE
UNDERSTAND
UNDERSTANDING
UNDERSTANDS
UNDERSTOOD
UNDESIRABLE
UNDIGNIFIED
UNDISCERNING
UNDONE
UNEDUCATED
UNEQUALLY

UNEXPECTEDLY
UNFAITHFUL
UNFAITHFULLY
UNFAITHFULNESS
UNFAMILIAR
UNFORGIVING
UNFORMED
UNFRUITFUL
UNGODLINESS
UNGODLY
UNHOLY
UNINFORMED
UNINHABITED
UNINTENDED
UNINTENTIONAL
UNINTENTIONALLY
UNITE
UNITY
UNJUST
UNJUSTLY
UNKNOWN
UNLAWFUL
UNLEAVENED
UNLEAVENED BREAD
UNLOVED
UNLOVING
UNMARRIED
UNMERCIFUL
UNPREPARED
UNPRESENTABLE
UNPROFITABLE
UNPROFITABLENESS
UNPUNISHED
UNQUENCHABLE
UNRESTRAINED
UNRIGHTEOUS

UNRIGHTEOUSNESS
UNRULY
UNSEARCHABLE
UNSHRUNK
UNSKILLED
UNSPOTTED
UNSTABLE
UNSTOPPED
UNTAUGHT
UNTHANKFUL
UNTRAINED
UNTRUSTWORTHY
UNUSUAL
UNVEILED
UNWASHED
UNWISE
UNWITTINGLY
UNWORTHY
UPHOLD
UPHOLDING
UPHOLDS
UPPER ROOM
UPRIGHT
UPRIGHT IN HEART
UPRIGHTLY
UPRIGHTNESS
UPROAR
UPROOT
UPROOTED
UPWARD
UR OF THE CHALDEANS
URGE
URGED
URIAH
URIJAH
URIM

US
USE
USEFUL
USELESS
USES
USING
USURY
UTTER
UTTERANCE
UTTERED
UTTERLY
UTTERMOST
UTTERS
UZZAH
UZZIAH

V

VAGABOND
VAIN
VALIANT
VALIANTLY
VALLEY
VALLEYS
VALOR
VALUE
VALUED
VANISH
VANISHED
VANITY
VANQUISH
VAPOR
VARIATION
VARIETIES
VARIOUS
VASHTI

VEGETABLES
VEHEMENT
VEIL
VEILED
VEILS
VENGEANCE
VENOM
VESSEL
VESSELS
VEXED
VICE
VICTIM
VICTORY
VIEW
VIGILANT
VIGOR
VILE
VILLAGES
VINDICATE
VINDICATED
VINDICATES
VINDICATION
VINE
VINEDRESSER
VINEDRESSERS
VINEGAR
VINES
VINEYARD
VINEYARDS
VIOLENCE
VIOLENT
VIOLENTLY
VIPER
VIPERS
VIRGIN
VIRGINITY

VIRGINS
VIRTUE
VIRTUOUS
VISAGE
VISIBLE
VISION
VISIONS
VISIT
VISITATION
VISITED
VISITING
VISITOR
VITALITY
VOICE
VOICE OF THE LORD
VOICES
VOID
VOLUME
VOLUNTEERS
VOMIT
VOW
VOW TO THE LORD
VOWED
VOWS

W

WAFERS
WAGE
WAGES
WAIL
WAILING
WAIST
WAIT
WAIT ON THE LORD
WAITED

WAITING
WAITS
WAKE
WALK
WALKED
WALKING
WALKS
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WALLS
WANDER
WANDERED
WANDERERS
WANDERING
WANDERS
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WANTING
WANTON
WAR
WARFARE
WARM
WARMED
WARMING
WARMS
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WARNED
WARNING
WARPED
WARRING
WARRIOR
WARS
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WASHED
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WASHINGS
WASTE
WASTED

WASTELAND
WASTES
WASTING
WATCH
WATCHED
WATCHER
WATCHES
WATCHFUL
WATCHING
WATCHMAN
WATCHMEN
WATER
WATER OF LIFE
WATERED
WATERPOTS
WATERS
WAVE
WAVER
WAVERING
WAVES
WAX
WAY
WAY OF THE LORD
WAYS
WEAK
WEAKENED
WEAKENS
WEAKER
WEAKNESS
WEAKNESSES
WEALTH
WEALTHY
WEANED
WEAPON
WEAPONS
WEAR

WEARIED
WEARINESS
WEARING
WEARISOME
WEARS
WEARY
WEATHER
WEAVE
WEAVER’S
WEDDING
WEEK
WEEKS
WEEP
WEEPING
WEIGH
WEIGHED
WEIGHS
WEIGHT
WEIGHTIER
WELFARE
WELL
WELL-BEING
WELL-BELOVED
WELL KNOWN
WELLS
WELLSPRING
WENT
WEPT
WEST
WET
WHEAT
WHEEL
WHEELS
WHERE
WHIP
WHIPS

WHIRLING
WHIRLWIND
WHISPER
WHISPERER
WHISPERERS
WHISPERINGS
WHISTLE
WHITE
WHITE AS SNOW
WHITEN
WHITER
WHITEWASHED
WHOLE
WHOLESOME
WHOLLY
WICKED
WICKEDLY
WICKEDNESS
WIDE
WIDOW
WIDOW’S
WIDOWS
WIDOWS’
WIDTH
WIFE
WILD
WILDERNESS
WILES
WILL
WILL BE SAVED
WILL OF GOD
WILLFULLY
WILLING
WILLINGLY
WILLINGNESS
WILLOWS

WILLS
WIN
WIND
WINDOW
WINDOWS
WINDS
WINDSTORM
WINE
WINEBIBBER
WINEBIBBERS
WINEPRESS
WINESKIN
WINESKINS
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WINGS
WINNOW
WINNOWING
WINS
WINTER
WIPE
WIPED
WIPES
WISDOM
WISE
WISE MAN
WISE MEN
WISELY
WISER
WISH
WISHED
WISHES
WITCHCRAFT
WITH ALL YOUR HEART
WITH CHILD
WITH ONE ACCORD
WITHDRAW

WITHER
WITHERED
WITHERS
WITHHELD
WITHHOLD
WITHOUT
WITHSTAND
WITHSTOOD
WITNESS
WITNESSED
WITNESSES
WIVES
WIZARDS
WOE
WOLF
WOLVES
WOMAN
WOMB
WOMEN
WONDER
WONDERFUL
WONDERFULLY
WONDERS
WONDROUS
WONDROUSLY
WOOD
WOODCUTTERS
WOODEN IMAGE
WOODEN IMAGES
WOOL
WORD
WORD OF GOD
WORD OF TRUTH
WORDS
WORK
WORKED

WORKER
WORKERS
WORKERS OF INIQUITY
WORKING
WORKMANSHIP
WORKS
WORKS OF THE LAW
WORLD
WORLDS
WORM
WORMS
WORMWOOD
WORRIED
WORRY
WORRYING
WORSE
WORSHIP
WORSHIPED
WORSHIPER
WORSHIPERS
WORTH
WORTHLESS
WORTHLESSNESS
WORTHY
WOUND
WOUNDED
WOUNDING
WOUNDS
WOVEN
WRANGLINGS
WRAPPED
WRATH
WRATH OF GOD
WRATH OF THE LORD
WRATHFUL
WRESTLE

WRESTLED
WRETCHED
WRETCHEDNESS
WRINGING
WRINKLE
WRITE
WRITER
WRITING
WRITINGS
WRITTEN
WRONG
WRONGDOING
WRONGED
WRONGFULLY
WRONGS
WROTE
WROUGHT

Y

YEAR
YEARS
YES
YESTERDAY
YIELD
YIELDED
YIELDS
YOKE
YOKED
YOU ARE THE CHRIST
YOUNG
YOUNGER
YOURS
YOUTH
YOUTHFUL
YOUTHS

Z

ZACCHAEUS
ZACHARIAS
ZADOK
ZALMUNNA
ZAREPHATH
ZEAL
ZEALOUS
ZEBAH
ZEBEDEE
ZEBULUN
ZECHARIAH
ZEDEKIAH
ZELOPHEHAD
ZEPHANIAH
ZERUBBABEL
ZIBA
ZIKLAG
ZILPAH
ZIMRI
ZIN
ZION
ZIPPORAH
ZOAR
ZOPHAR

A

AARON
Ancestry and family of, Ex 6:16–20, 23
Helper and prophet to Moses, Ex 4:13–31; 7:1, 2
Appears before Pharaoh, Ex 5:1–4
Performs miracles, Ex 7:9, 10, 19, 20
Supports Moses’ hands, Ex 17:10–12

Ascends Mt. Sinai; sees God's glory, Ex 19:24; 24:1, 9, 10
Judges Israel in Moses' absence, Ex 24:14
Chosen by God as priest, Ex 28:1
Consecrated, Ex 29; Lev 8
Duties prescribed, Ex 30:7–10
Tolerates Israel's idolatry, Ex 32
Priestly ministry begins, Lev 9
Sons offer profane fire; Aaron's humble response, Lev 10
Conspires against Moses, Num 12:1–16
Rebelled against by Korah, Num 16
Intercedes to stop plague, Num 16:45–48
Rod buds to confirm his authority, Num 17:1–10
With Moses, fails at Meribah, Num 20:1–13
Dies; son succeeds him as priest, Num 20:23–29
His priesthood compared:
with Melchizedek's, Heb 7:11–19
with Christ's, Heb 9:6–15, 23–28

ABADDON
Angel of the bottomless pit, Rev 9:11

ABASED
I know how to be *a* Phil 4:12

ABBA
And He said, "*A* Mark 14:36
by whom we cry out, "*A* Rom 8:15
crying out, "*A* Gal 4:6

ABED-NEGO
Babylonian name given to Azariah, a Hebrew captive, Dan 1:7
Appointed by Nebuchadnezzar, Dan 2:49
Refuses to serve idols; cast into furnace but delivered, Dan 3:12–30

ABEL
Adam's second son, Gen 4:2
His offering accepted, Gen 4:4
Murdered by Cain, Gen 4:8
His sacrifice offered by faith, Heb 11:4

ABEL BETH MAACHAH
Captured by Tiglath-Pileser, 2 Kin 15:29
Refuge of Sheba; saved from destruction, 2 Sam 20:14–22
Seized by Ben-Hadad, 1 Kin 15:20

ABEL MEHOLAH
A city a few miles east of Jabesh Gilead, Judg 7:22; 1 Kin 4:12
Elisha's native city, 1 Kin 19:16

ABHOR
My soul shall not *a* Lev 26:11
Therefore I *a* myself Job 42:6
nations will *a* him Prov 24:24
a the pride of Jacob Amos 6:8
A what is evil Rom 12:9

ABHORRED
a His own inheritance Ps 106:40
he who is *a* by the Prov 22:14
and their soul also *a* Zech 11:8

ABHORRENCE
They shall be an *a* Is 66:24

ABHORRENT
you have made us *a* Ex 5:21

ABHORS
So that his life *a* Job 33:20

ABIATHAR
A priest who escapes Saul at Nob, 1 Sam 22:20–23

Becomes high priest under David, 1 Sam 23:6, 9–12
Remains faithful to David, 2 Sam 15:24–29
Informs David about Ahithophel, 2 Sam 15:34–36
Supports Adonijah's usurpation, 1 Kin 1:7, 9, 25
Deposed by Solomon, 1 Kin 2:26, 27, 35

ABIDE
nor *a* in its paths Job 24:13
LORD, who may *a* Ps 15:1
He shall *a* before God Ps 61:7
the Most High shall *a* Ps 91:1
"If you *a* in My word John 8:31
And a slave does not *a* John 8:35
Helper, that He may *a* John 14:16
A in Me and I in you John 15:4
If you *a* in Me John 15:7
a in My love John 15:9
And now *a* faith 1 Cor 13:13
does the love of God *a* 1 John 3:17
this we know that we *a* 1 John 4:13

ABIDES
even He who *a* from of old Ps 55:19
He who *a* in Me John 15:5
lives and *a* forever 1 Pet 1:23
will of God *a* forever 1 John 2:17

ABIDING
not have His word *a* John 5:38
has eternal life *a* 1 John 3:15

ABIEZRITES
Relatives of Gideon; rally to his call, Judg 6:11, 24, 34

ABIGAIL
Wise wife of foolish Nabal, 1 Sam 25:3

Appeases David and becomes his wife, 1 Sam 25:14–42
Mother of Chileab, 2 Sam 3:3

ABIHU
Second son of Aaron, Ex 6:23
Offers profane fire and dies, Lev 10:1–7

ABIJAH
Samuel's second son; follows corrupt ways, 1 Sam 8:2, 3
——— Descendant of Aaron; head of an office of priests, 1 Chr 24:3, 10
Zechariah belongs to division of, Luke 1:5
——— Son of Jeroboam I, 1 Kin 14:1–18
——— Another name for King Abijam, 2 Chr 11:20

ABIJAM (OR ABIJAH)
King of Judah, 1 Kin 14:31
Follows the sins of his father, 1 Kin 15:1–7
Defeats Jeroboam and takes cities, 2 Chr 13:13–20

ABILENE
A province or tetrarchy of Syria, Luke 3:1

ABILITY
who had *a* to serve Dan 1:4
according to his own *a* Matt 25:15
and beyond their *a* 2 Cor 8:3
a which God supplies 1 Pet 4:11

ABIMELECH
King of Gerar; takes Sarah in ignorance, Gen 20:1–18
Makes treaty with Abraham, Gen 21:22–34
——— A second king of Gerar; sends Isaac away, Gen 26:1–16
Makes treaty with Isaac, Gen 26:17–33
——— Gideon's son by a concubine, Judg 8:31

Conspires to become king, Judg 9

ABINADAB

A man of Kirjath Jearim in whose house the ark was kept, 1 Sam 7:1, 2

——— The second of Jesse's eight sons, 1 Sam 16:8

Serves in Saul's army, 1 Sam 17:13

——— A son of Saul slain at Mt. Gilboa, 1 Sam 31:1–8

Bones of, buried by men of Jabesh, 1 Chr 10:1–12

ABIRAM

Reubenite who conspired against Moses, Num 16:1–50

ABISHAG

A Shunammite employed as David's nurse, 1 Kin 1:1–4, 15

Witnessed David's choice of Solomon as successor, 1 Kin 1:15–31

Adonijah slain for desiring to marry her, 1 Kin 2:13–25

ABISHAI

David's nephew; joins Joab in blood revenge against Abner, 2 Sam 2:18–24

Loyal to David during Absalom's and Sheba's rebellion, 2 Sam 16:9–12; 20:1–6, 10

Rebuked by David, 2 Sam 16:9–12; 19:21–23

His exploits, 2 Sam 21:16, 17; 23:18; 1 Chr 18:12, 13

ABLE

you are *a* to number Gen 15:5

the LORD was not *a* Num 14:16

shall give as he is *a* Deut 16:17

For who is *a* to judge 1 Kin 3:9

should be *a* to offer 1 Chr 29:14

who is *a* to build Him 2 Chr 2:6

"The LORD is *a* 2 Chr 25:9
Who then is *a* to stand Job 41:10
gold will not be *a* to Ezek 7:19
God whom we serve is *a* Dan 3:17
in pride He is *a* to abase Dan 4:37
God is *a* to raise up Matt 3:9
believe that I am *a* Matt 9:28
fear Him who is *a* Matt 10:28
Are you *a* to drink the Matt 20:22
enter and will not be *a* Luke 13:24
was not *a* to finish Luke 14:30
be *a* to contradict or Luke 21:15
shall be *a* to separate Rom 8:39
God is *a* to make him Rom 14:4
Now to Him who is *a* Rom 16:25
beyond what you are *a* 1 Cor 10:13
And God is *a* to make 2 Cor 9:8
may be *a* to comprehend Eph 3:18
that you may be *a* to Eph 6:13
hospitable, *a* to teach 1 Tim 3:2
persuaded that He is *a* 2 Tim 1:12
learning and never *a* 2 Tim 3:7
being tempted, He is *a* Heb 2:18
Therefore He is also *a* to Heb 7:25
that God was *a* to Heb 11:19
a also to bridle the James 3:2
to Him who is *a* Jude 24
was *a* to open the scroll, Rev 5:3
has come, and who is *a* Rev 6:17

ABNER
Saul's cousin; commander of his army, 1 Sam 14:50, 51
Rebuked by David, 1 Sam 26:5, 14–16
Supports Ishbosheth; defeated by David's men; kills Asahel, 2 Sam 2:8–32

Makes covenant with David, 2 Sam 3:6–21
Killed by Joab; mourned by David, 2 Sam 3:22–39

ABODE
but left their own *a* Jude 6

ABOLISHED
your works may be *a* Ezek 6:6
having *a* in His flesh Eph 2:15
Christ, who has *a* 2 Tim 1:10

ABOMINABLE
not make yourselves *a* Lev 11:43
They have done *a* Ps 14:1
your grave like an *a* Is 14:19
Oh, do not do this *a* Jer 44:4
they deny Him, being *a* Titus 1:16
and *a* idolatries 1 Pet 4:3
unbelieving, *a*, murderers Rev 21:8

ABOMINATION
every shepherd is an *a* Gen 46:34
If we sacrifice the *a* Ex 8:26
You have made me an *a* Ps 88:8
yes, seven are an *a* Prov 6:16
wickedness is an *a* Prov 8:7
Dishonest scales are an *a* Prov 11:1
the scoffer is an *a* Prov 24:9
even his prayer is an *a* Prov 28:9
An unjust man is an *a* Prov 29:27
incense is an *a* to Me Is 1:13
and place there the *a* Dan 11:31
the *a* of desolation Dan 12:11
the ‘*a* of desolation,’ Matt 24:15
among men is an *a* Luke 16:15

ABOMINATIONS
to follow the *a* Deut 18:9

delights in their *a* Is 66:3
will put away your *a* Jer 4:1
your harlotry, your *a* Jer 13:27
will see greater *a* Ezek 8:6
a which they commit Ezek 8:17
you, throw away the *a* Ezek 20:7
show her all her *a* Ezek 22:2
a golden cup full of *a* Rev 17:4
of the *a* of the earth Rev 17:5

ABOUND
lawlessness will *a* Matt 24:12
the offense might *a* Rom 5:20
sin that grace may *a* Rom 6:1
thanksgiving to *a* 2 Cor 4:15
to make all grace *a* 2 Cor 9:8
and I know how to *a* Phil 4:12
that you should *a* 1 Thess 4:1
things are yours and *a* 2 Pet 1:8

ABOUNDED
But where sin *a* Rom 5:20

ABOUNDING
and *a* in goodness and Ex 34:6
and *a* in mercy Ps 103:8
immovable, always *a* 1 Cor 15:58
a in it with thanksgiving Col 2:7

ABOVE
that is in heaven *a* Ex 20:4
“He sent from *a* 2 Sam 22:17
A it stood seraphim Is 6:2
nor a servant *a* his Matt 10:24
He who comes from *a* John 3:31
beneath; I am from *a* John 8:23
been given you from *a* John 19:11
of all, who is *a* all Eph 4:6

the name which is *a* Phil 2:9
things which are *a* Col 3:1
perfect gift is from *a* James 1:17

ABRAHAM
Ancestry and family, Gen 11:26–31
Receives God's call; enters Canaan, Gen 12:1–6
Promised Canaan by God; pitches tent near Bethel, Gen 12:7, 8
Deceives Egyptians concerning Sarai, Gen 12:11–20
Separates from Lot; inherits Canaan, Gen 13
Rescues Lot from captivity, Gen 14:11–16
Gives a tithe to Melchizedek; refuses spoil, Gen 14:18–24
Covenant renewed; promised a son, Gen 15
Takes Hagar as concubine; Ishmael born, Gen 16
Name changed from Abram; circumcision commanded, Gen 17
Entertains LORD and angels, Gen 18:1–15
Intercedes for Sodom, Gen 18:16–33
Deceives Abimelech concerning Sarah, Gen 20
Birth of Isaac, Gen 21:1–7
Sends Hagar and Ishmael away, Gen 21:9–14
Offers Isaac in obedience to God, Gen 22:1–19
Finds wife for Isaac, Gen 24
Marries Keturah; fathers other children; dies, Gen 25:1–10
Friend of God, 2 Chr 20:7
Justified by faith, Rom 4:1–12
Father of true believers, Rom 4:11–25
In the line of faith, Heb 11:8–10
Eternal home of, in heaven, Luke 16:19–25
A was circumcised Gen 17:26
bore *A* a son in his Gen 21:2
A circumcised his son Gen 21:4
A was one hundred Gen 21:5

God tested *A*, and Gen 22:1
A said, “My son, God Gen 22:8
A begot Isaac Gen 25:19
His covenant with *A* Ex 2:24
I swore to give to *A* Ex 6:8
which I swore to *A* Num 32:11
which He made with *A* 1 Chr 16:16
O seed of *A* His servant Ps 105:6
LORD, who redeemed *A* Is 29:22
descendants of *A* My Is 41:8
David, the Son of *A* Matt 1:1
to you, before *A* was John 8:58
For if *A* was justified Rom 4:2
A believed God, and Rom 4:3
are of the faith of *A* Rom 4:16
of *A* might come upon Gal 3:14
Now to *A* and his Seed Gal 3:16
that *A* had two sons Gal 4:22
also *A* gave a tenth Heb 7:2
By faith *A* obeyed when Heb 11:8
By faith *A*, when he Heb 11:17
A believed God, and James 2:23
as Sarah obeyed *A*, 1 Pet 3:6

ABRAM
See ABRAHAM

ABRONAH
Israelite encampment, Num 33:34

ABSALOM
Son of David, 2 Sam 3:3
Kills Amnon for raping Tamar; flees from David, 2 Sam 13:20–39
Returns through Joab’s intrigue; reconciled to David, 2 Sam 14
Attempts to usurp throne, 2 Sam 15:1—18:8

Caught and killed by Joab, 2 Sam 18:9–18
Mourned by David, 2 Sam 18:19—19:8

ABSENT
For I indeed, as *a* 1 Cor 5:3
in the body we are *a* 2 Cor 5:6

ABSTAIN
we write to them to *a* Acts 15:20
A from every form 1 Thess 5:22
and commanding to *a* 1 Tim 4:3
a from fleshly lusts 1 Pet 2:11

ABUNDANCE
is the sound of *a* 1 Kin 18:41
workmen with you in *a* 1 Chr 22:15
flourish, and *a* of peace Ps 72:7
eyes bulge with *a* Ps 73:7
nor he who loves *a* Eccl 5:10
delight itself in *a* Is 55:2
out of the *a* of the heart Matt 12:34
put in out of their *a* Mark 12:44
not consist in the *a* Luke 12:15
of affliction the *a* 2 Cor 8:2
above measure by the *a* 2 Cor 12:7
rich through the *a* Rev 18:3

ABUNDANT
in judgment and *a* Job 37:23
a in mercy to all those Ps 86:5
Longsuffering and *a* Ps 86:15
Him is *a* redemption Ps 130:7
placed it by *a* waters Ezek 17:5
lovely and its fruit *a* Dan 4:21
slow to anger and *a* Jon 4:2
in labors more *a* 2 Cor 11:23
may be more *a* in Jesus Phil 1:26
Lord was exceedingly *a* 1 Tim 1:14

a mercy has begotten 1 Pet 1:3

ABUNDANTLY
a satisfied with the Ps 36:8
may have it more *a* John 10:10
to do exceedingly *a* Eph 3:20
to show more *a* to the Heb 6:17

ACACIA
make an ark of *a* wood Ex 25:10
make a table of *a* wood Ex 25:23

ACACIA GROVE
Spies sent from, Josh 2:1
Israel's last camp before crossing the Jordan, Josh 3:1

ACCEPT
For I will *a* him Job 42:8
a your burnt sacrifice Ps 20:3
offering, I will not *a* Jer 14:12
Should I *a* this from Mal 1:13

ACCEPTABLE
sought to find *a* Eccl 12:10
a time I have heard Is 49:8
proclaim the *a* year Is 61:2
proclaim the *a* year Luke 4:19
is that good and *a* Rom 12:2
finding out what is *a* Eph 5:10
For this is good and *a* 1 Tim 2:3
spiritual sacrifices *a* 1 Pet 2:5

ACCEPTABLY
we may serve God *a* Heb 12:28

ACCEPTED
Behold, now is the *a* 2 Cor 6:2
by which He made us *a* Eph 1:6

ACCESS
we have *a* by faith Rom 5:2
we have boldness and *a* Eph 3:12

ACCOMPLISHED
today the LORD has *a* 1 Sam 11:13
A desire *a* is sweet to Prov 13:19
must still be *a* in Me Luke 22:37
all things were now *a* John 19:28

ACCORD
See WITH ONE ACCORD
and Israel with one *a* Josh 9:2
serve Him with one *a* Zeph 3:9
continued with one *a* Acts 1:14
daily with one *a* Acts 2:46
what *a* has Christ with 2 Cor 6:15
love, being of one *a* Phil 2:2

ACCORDING TO THE FLESH
You judge *a*; I judge John 8:15
of the seed of David *a* Rom 1:3
who do not walk *a* Rom 8:1
not many wise *a* 1 Cor 1:26
do I plan *a*, that with 2 Cor 1:17
we regard no one *a* 2 Cor 5:16
we do not war *a* 2 Cor 10:3
that many boast *a* 2 Cor 11:18
as he who was born *a* Gal 4:29
those who walk *a* 2 Pet 2:10

ACCORDING TO THE LAW
a of his separation Num 6:21
let it be done *a* Ezra 10:3
a of the Medes Dan 6:8
of her purification *a* Luke 2:22
performed all things *a* Luke 2:39
Ananias, a devout man *a* Acts 22:12

you sit to judge me *a* Acts 23:3
who has come, not *a* Heb 7:16
a almost all things are Heb 9:22
(which are offered *a* Heb 10:8

ACCORDING TO THE WORD OF THE LORD
Moses numbered them *a* Num 3:16
in the land of Moab, *a* Deut 34:5
booty for themselves, *a* Josh 8:27
they had obtained *a* Josh 22:9
him and killed him, *a* 1 Kin 13:26
he had destroyed him, *a* 1 Kin 15:29
he set up its gates, *a* 1 Kin 16:34
jar of oil run dry, *a* 1 Kin 17:16
a which he had spoken 1 Kin 22:38
barley for a shekel, *a* 2 Kin 7:16
David king over Israel, *a* 1 Chr 11:3
So I got a sash *a* Jer 13:2
arose and went to Nineveh, *a* Jon 3:3

ACCOUNT
they will give *a* of it Matt 12:36
The former *a* I made Acts 1:1
each of us shall give *a* Rom 14:12
put that on my *a* Philem 18
those who must give *a* Heb 13:17

ACCOUNTED
and He *a* it to him Gen 15:6
And that was *a* to him Ps 106:31
his faith is *a* for Rom 4:5
a as sheep for the Rom 8:36
and it was *a* to him Gal 3:6
and it was *a* to him James 2:23

ACCURSED
he who is hanged is *a* Deut 21:23
regarding the *a* things Josh 7:1

years old shall be *a* Is 65:20
not know the law is *a* John 7:49
that I myself were *a* Rom 9:3
calls Jesus *a*, and no 1 Cor 12:3
let him be *a* Gal 1:8

ACCUSATION
they wrote an *a* against Ezra 4:6
over His head the *a* Matt 27:37
they might find an *a* Luke 6:7
Do not receive an *a* 1 Tim 5:19
not bring a reviling *a* 2 Pet 2:11

ACCUSE
anyone or *a* falsely Luke 3:14
they began to *a* Him Luke 23:2
think that I shall *a* John 5:45

ACCUSED
forward and *a* the Jews Dan 3:8
while He was being *a* Matt 27:12

ACCUSER
a of our brethren Rev 12:10

ACCUSERS
Let my *a* be clothed Ps 109:29
meets the *a* face to Acts 25:16

ACCUSING
their thoughts *a* or else Rom 2:15

ACHAIA
Visited by Paul, Acts 18:1, 12
Apollos preaches in, Acts 18:24–28
Gospel proclaimed throughout, 1 Thess 1:7, 8

ACHAN (OR ACHAR)
Sin of, caused Israel's defeat, Josh 7:1–15
Stoned to death, Josh 7:16–25

Sin of, recalled, Josh 22:20
Also called Achar, 1 Chr 2:7

ACHISH
A king of Gath, 1 Sam 21:10–15
David seeks refuge with, 1 Sam 27:1–12
Forced by Philistine lords to expel David, 1 Sam 29:1–11
Receives Shimei's servants, 1 Kin 2:39, 40

ACHOR, VALLEY OF
Site of Achan's stoning, Josh 7:24–26
On Judah's boundary, Josh 15:7
Promises concerning, Is 65:10

ACHSAH
A daughter of Caleb, 1 Chr 2:49
Given to Othniel, Josh 15:16–19
Given springs of water, Judg 1:12–15

ACKNOWLEDGE
did he *a* his brothers Deut 33:9
a my transgressions Ps 51:3
in all your ways *a* Prov 3:6
and Israel does not *a* Is 63:16
Only *a* your iniquity Jer 3:13
let him *a* that the 1 Cor 14:37

ACKNOWLEDGED
of Israel, and God *a* them Ex 2:25
a my sin to You Ps 32:5

ACKNOWLEDGES
there is no one who *a* Ps 142:4
he who *a* the Son has 1 John 2:23

ACQUAINT
a yourself with Him Job 22:21

ACQUAINTANCES

You have put away my *a* Ps 88:8
All my *a* watched for Jer 20:10
all His *a*, and the women Luke 23:49

ACQUAINTED
a with all my ways Ps 139:3
a Man of sorrows and *a* Is 53:3

ACQUIRE
a possessions for Gen 34:10

ACQUIRED
he has *a* all this wealth Gen 31:1
I have *a* as my wife Ruth 4:10
I *a* male and female Eccl 2:7

ACQUIT
at all *a* the wicked Nah 1:3

ACQUITTED
struck him shall be *a* Ex 21:19
of the ox shall be *a* Ex 21:28
that you may be *a* Is 43:26
whom I had not *a* Joel 3:21

ACT
a corruptly and make Deut 4:25
seen every great *a* Deut 11:7
hear in heaven, and *a* 1 Kin 8:32
hear from heaven, and *a* 2 Chr 6:23
Thus you shall *a* in 2 Chr 19:9
is time for You to *a* Ps 119:126
His *a*, His unusual *a* Is 28:21
O Lord, listen and *a* Dan 9:19
adultery, in the very *a* John 8:4

ACTED
if you have *a* in truth Judg 9:16
But Jehu *a* deceptively, 2 Kin 10:19
a more wickedly than 2 Kin 21:11

ACTIONS
by Him *a* are weighed 1 Sam 2:3

ACTS
LORD, the righteous *a* Judg 5:11
His *a* to the children Ps 103:7
declare Your mighty *a* Ps 145:4
of Your awesome *a* Ps 145:6

ADAM
Creation of, Gen 1:26, 27; 2:7
Given dominion over the earth, Gen 1:28–30
Given a wife, Gen 2:18–25
Temptation, fall, and exile from Eden, Gen 3
Children of, Gen 4:1, 2; 5:3, 4
Transgression results in sin and death, Rom 5:12–14
——— Last or second Adam, an appellation of Christ, Rom 5:14, 15; 1 Cor 15:20–24, 45–48

ADD
The LORD shall *a* to me Gen 30:24
You shall not *a* Deut 4:2
you shall not *a* to it Deut 12:32
A iniquity to their Ps 69:27
Do not *a* to His words Prov 30:6
by worrying can *a* one Matt 6:27
by worrying can *a* one Luke 12:25
a to your faith virtue, to 2 Pet 1:5
Gold will *a* to him the Rev 22:18

ADDED
things shall be *a* Matt 6:33
And the Lord *a* to the Acts 2:47
many people were *a* Acts 11:24
It was *a* because of Gal 3:19

ADDS
and He *a* no sorrow Prov 10:22

no one annuls or *a* to it Gal 3:15
If anyone *a* to these Rev 22:18

ADMINISTERS
a justice for the Deut 10:18

ADMONISH
also to *a* one another Rom 15:14
a him as a brother 2 Thess 3:15

ADMONISHED
further, my son, be *a* Eccl 12:12
Angel of the LORD *a* Zech 3:6

ADMONISHING
a one another in Col 3:16

ADMONITION
were written for our *a* 1 Cor 10:11
in the training and *a* Eph 6:4

ADONI-ZEDEK
An Amorite king of Jerusalem, Josh 10:1–5
Defeated and slain by Joshua, Josh 10:6–27

ADONIJAH
David's fourth son, 2 Sam 3:2, 4
Attempts to usurp throne, 1 Kin 1:5–53
Desires Abishag as wife, 1 Kin 2:13–18
Executed by Solomon, 1 Kin 2:19–25

ADONIRAM (OR ADORAM)
Official under David, Solomon, and Rehoboam, 2 Sam 20:24; 1 Kin 5:14; 12:18
Stoned by angry Israelites, 1 Kin 12:18
Called Hadoram, 2 Chr 10:18

ADOPTION
received the Spirit of *a* Rom 8:15
waiting for the *a* Rom 8:23
to whom pertain the *a* Rom 9:4

we might receive the *a* Gal 4:5
a as sons by Jesus Eph 1:5

ADORN
a the monuments Matt 23:29
also, that the women *a* 1 Tim 2:9

ADORNED
By His Spirit He *a* Job 26:13
You shall again be *a* Jer 31:4
temple, how it was *a* Luke 21:5
also *a* themselves 1 Pet 3:5
prepared as a bride *a* Rev 21:2

ADRIFT
A among the dead Ps 88:5

ADULLAM
A town of Canaan, Gen 38:1, 12, 20; Josh 12:7, 15; 15:20, 35
David seeks refuge in caves of, 1 Sam 23:13–17

ADULTERER
the *a* and the adulteress Lev 20:10
The eye of the *a* Job 24:15

ADULTERERS
the land is full of *a* Jer 23:10
nor idolaters, nor *a* 1 Cor 6:9
a God will judge Heb 13:4
A and adulteresses James 4:4

ADULTERIES
I have seen your *a* Jer 13:27
her sight, and her *a* Hos 2:2
evil thoughts, *a* Mark 7:21

ADULTEROUS
evil and *a* generation Matt 12:39

ADULTERY

You shall not commit *a* Ex 20:14
You shall not commit *a* Deut 5:18
Whoever commits *a* Prov 6:32
Israel had committed *a* Jer 3:8
have committed *a* with Jer 29:23
a with their idols Ezek 23:37
and is committing *a* Hos 3:1
already committed *a* Matt 5:28
is divorced commits *a* Matt 5:32
You shall not commit *a* Matt 19:18
another commits *a* Mark 10:11
husband commits *a* Luke 16:18
a woman caught in *a* John 8:3
which are: *a*, fornication, Gal 5:19
having eyes full of *a* 2 Pet 2:14
those who commit *a* Rev 2:22

ADVANCED

Joshua was old, *a* in Josh 13:1
I am old, *a* in age Josh 23:2
David was old, *a* in years 1 Kin 1:1
were both well *a* in years Luke 1:7
wife is well *a* in years Luke 1:18
I *a* in Judaism beyond Gal 1:14

ADVANTAGE

a will it be to You Job 35:3
man has no *a* over Eccl 3:19
a that I go away John 16:7
What *a* then has the Rom 3:1
Satan should take *a* 2 Cor 2:11
no one should take *a* 1 Thess 4:6
people to gain *a* Jude 16

ADVERSARIES

The *a* of the LORD 1 Sam 2:10
rid Myself of My *a* Is 1:24

a will not be able Luke 21:15
and there are many *a* 1 Cor 16:9
terrified by your *a* Phil 1:28
will devour the *a* Heb 10:27

ADVERSARY
in the way as an *a* Num 22:22
battle he become our *a* 1 Sam 29:4
how long will the *a* Ps 74:10
a has spread his hand Lam 1:10
Agree with your *a* Matt 5:25
for me from my *a* Luke 18:3
opportunity to the *a* 1 Tim 5:14
your *a* the devil walks 1 Pet 5:8

ADVERSITIES
you from all your *a* 1 Sam 10:19
known my soul in *a* Ps 31:7

ADVERSITY
them with every *a* 2 Chr 15:6
I shall never be in *a* Ps 10:6
from the days of *a* Ps 94:13
brother is born for *a* Prov 17:17
faint in the day of *a* Prov 24:10
the day of *a* consider Eccl 7:14
you the bread of *a* Is 30:20

ADVICE
And blessed is your *a* 1 Sam 25:33
in this I give my *a* 2 Cor 8:10

ADVOCATE
we have an *A* with the 1 John 2:1

AENON
A place near Salim where John the Baptist baptized, John 3:22, 23

AFAR

and worship from *a* Ex 24:1
sons shall come from *a* Is 60:4
and not a God *a* Jer 23:23
and saw Abraham *a* Luke 16:23
to all who are *a* Acts 2:39
to you who were *a* Eph 2:17
but having seen them *a* Heb 11:13

AFFAIRS
he will guide his *a* Ps 112:5
I may hear of your *a* Phil 1:27
himself with the *a* 2 Tim 2:4

AFFECTION
to his wife the *a* 1 Cor 7:3
for you all with the *a* Phil 1:8
if any *a* and mercy Phil 2:1

AFFECTIONATE
Be kindly *a* to one Rom 12:10

AFFIRM
you to *a* constantly Titus 3:8

AFFLICT
a them with their Ex 1:11
oath to *a* her soul Num 30:13
may be bound to *a* you Judg 16:6
a the descendants 1 Kin 11:39
will hear, and *a* them Ps 55:19
a Your heritage Ps 94:5
a man to *a* his soul Is 58:5
to destroy, and to *a* Jer 31:28
For He does not *a* Lam 3:33
deal with all who *a* Zeph 3:19

AFFLICT YOUR SOULS
shall *a*, and do no work Lev 16:29
you shall *a*, and offer Lev 23:27

You shall *a*; you shall not Num 29:7

AFFLICTED

"Why have You *a* Num 11:11
and the Almighty has *a* Ruth 1:21
To him who is *a* Job 6:14
hears the cry of the *a* Job 34:28
You *a* the peoples Ps 44:2
Before I was *a* Ps 119:67
I am *a* very much Ps 119:107
Many a time they have *a* Ps 129:1
the cause of the *a* Ps 140:12
days of the *a* are evil Prov 15:15
Smitten by God, and *a* Is 53:4
oppressed and He was *a* Is 53:7
"O you *a* one, tossed Is 54:11
Why have we *a* our Is 58:3
and satisfy the *a* Is 58:10
her virgins are *a* Lam 1:4
she has relieved the *a* 1 Tim 5:10
being destitute, *a* Heb 11:37

AFFLICTING

A the just and taking Amos 5:12

AFFLICTION

in the land of my *a* Gen 41:52
the bread of *a* Deut 16:3
indeed look on the *a* 1 Sam 1:11
LORD saw that the *a* 2 Kin 14:26
a take hold of me Job 30:16
days of *a* confront me Job 30:27
held in the cords of *a* Job 36:8
of death, bound in *a* Ps 107:10
is my comfort in my *a* Ps 119:50
and it is an evil *a* Eccl 6:2
a He was afflicted Is 63:9

refuge in the day of *a* Jer 16:19
"O LORD, behold my *a* Lam 1:9
not grieved for the *a* Amos 6:6
For our light *a* 2 Cor 4:17
supposing to add *a* Phil 1:16
the word in much *a* 1 Thess 1:6

AFFLICTIONS

Many are the *a* of the Ps 34:19
in the *a* of Christ Col 1:24
shaken by these *a* 1 Thess 3:3
persecutions, *a*, which 2 Tim 3:11
in all things, endure *a*, 2 Tim 4:5

AFFORD

poor and cannot *a* it Lev 14:21
such as he can *a* Lev 14:30

AFRAID

See DO NOT BE AFRAID
garden, and I was *a* Gen 3:10
saying, "Do not be *a* Gen 15:1
his face, for he was *a* Ex 3:6
none will make you *a* Lev 26:6
you shall not be *a* in Deut 1:17
of whom you are *a* Deut 7:19
do not be *a* of them Deut 20:1
Do not be *a* of the 2 Kin 25:24
David was *a* of God 1 Chr 13:12
I will not be *a* of ten Ps 3:6
ungodliness made me *a* Ps 18:4
Of whom shall I be *a* Ps 27:1
Do not be *a* when one Ps 49:16
Whenever I am *a* Ps 56:3
farthest parts are *a* Ps 65:8
you will not be *a* Prov 3:24
nor be *a* of their threats Is 8:12

be *a* of the Assyrian Is 10:24
I will trust and not be *a* Is 12:2
no one will make them *a* Is 17:2
Do not fear, nor be *a* Is 44:8
that you should be *a* Is 51:12
Do not be *a* of their faces, Jer 1:8
dream which made me *a* Dan 4:5
Then the mariners were *a* Jon 1:5
It is I; do not be *a* Matt 14:27
Do not be *a*; only believe Mark 5:36
Do not be *a*, Zacharias, Luke 1:13
Do not be *a*, Mary, for Luke 1:30
not be *a* of those who Luke 12:4
neither let it be *a* John 14:27
"Do not be *a*, Paul Acts 27:24
if you do evil, be *a* Rom 13:4
do good and are not *a* 1 Pet 3:6

AFTERWARD
A he will let you go Ex 11:1
a we will speak Job 18:2
a receive me to glory Ps 73:24
you shall follow Me *a* John 13:36
the firstfruits, *a* 1 Cor 15:23

AGAG
A king of Amalek in Balaam's prophecy, Num 24:7
——— Amalekite king spared by Saul, but slain by Samuel, 1 Sam 15:8, 9, 20–24, 32, 33

AGAIN
See BORN AGAIN
day He will rise *a* Matt 20:19
'You must be born *a* John 3:7
to renew them *a* Heb 6:6
having been born *a* 1 Pet 1:23

AGAINST

See SINNED AGAINST THE LORD; SINNED AGAINST YOU
his hand shall be *a* Gen 16:12
I will set My face *a* Lev 20:3
come to ‘set a man *a* Matt 10:35
or house divided *a* Matt 12:25
not with Me is *a* Me Matt 12:30
blasphemy *a* the Spirit Matt 12:31
For nation will rise *a* Matt 24:7
out, as *a* a robber Matt 26:55
I have sinned *a* Luke 15:18
lifted up his heel *a* John 13:18
LORD and *a* His Christ Acts 4:26
to kick *a* the goads Acts 9:5
all men everywhere *a* Acts 21:28
let us not fight *a* Acts 23:9
a the promises of God Gal 3:21
we do not wrestle *a* Eph 6:12
I have a few things *a* Rev 2:20

AGE
well advanced in *a* Gen 18:11
Israel were dim with *a* Gen 48:10
the flower of their *a* 1 Sam 2:33
the grave at a full *a* Job 5:26
a is as nothing Ps 39:5
and in the *a* to come Mark 10:30
“The sons of this *a* Luke 20:34
He is of *a*; ask him John 9:21
who are of full *a* Heb 5:14
the powers of the *a* Heb 6:5

AGE TO COME
in this age or in the *a* Matt 12:32
in the *a*, eternal life Mark 10:30
in the *a* eternal life Luke 18:30
the powers of the *a* Heb 6:5

AGED
Wisdom is with *a* Job 12:12
a one as Paul, the *a* Philem 9

AGES
ordained before the *a* 1 Cor 2:7
in other *a* was not Eph 3:5
at the end of the *a* Heb 9:26

AGONY
And being in *a* Luke 22:44

AGREE
A with your adversary Matt 5:25
that if two of you *a* Matt 18:19
testimonies did not *a* Mark 14:56
and these three *a* 1 John 5:8

AGREED
unless they are *a* Amos 3:3
they were glad, and *a* Luke 22:5

AGREEMENT
with Sheol we are in *a* Is 28:15
the North to make an *a* Dan 11:6
what *a* has the temple 2 Cor 6:16

AHAB
A wicked king of Israel, 1 Kin 16:29
Marries Jezebel; promotes Baal worship, 1 Kin 16:31–33; 18:17–46
Denounced by Elijah, 1 Kin 17:1
Wars against Ben-Hadad, 1 Kin 20:1–43
Covets Naboth's vineyard, 1 Kin 21:1–16
Death predicted; repentance delays judgment, 1 Kin 21:17–29
Goes to war in spite of Micaiah's warning; killed in battle, 1 Kin 22:1–37
Prophecy concerning, fulfilled, 1 Kin 22:38

——— Lying prophet, Jer 29:21–23

AHASUERUS

The father of Darius the Mede, Dan 9:1

——— Persian king, probably Xerxes I, 486–465 B.C., Ezra 4:6; Esth 1:1

Makes Esther queen, Esth 2:16, 17

Orders Jews annihilated, by Haman's advice, Esth 3:8–15

Reverses decree at Esther's request, Esth 7; 8

Exalts Mordecai, Esth 10:1–3

AHAZ

King of Judah; pursues idolatry; submits to Assyrian rule; desecrates the temple, 2 Kin 16

Defeated by Syria and Israel, 2 Chr 28:5–15

Comforted by Isaiah; refuses to ask a sign, Is 7:1–17

AHAZIAH

King of Israel; son of Ahab and Jezebel; worships Baal, 1 Kin 22:51–53

Falls through lattice; calls on Baal-Zebub; dies according to Elijah's word, 2 Kin 1:2–18

——— King of Judah; Ahab's son-in-law; reigns wickedly, 2 Kin 8:25–29; 2 Chr 22:1–6

Killed by Jehu, 2 Kin 9:27–29; 2 Chr 22:7–9

AHIJAH

A prophet of Shiloh who foretells division of Solomon's kingdom, 1 Kin 11:29–39

Foretells elimination of Jeroboam's line, 1 Kin 14:1–18

A writer of prophecy, 2 Chr 9:29

AHIKAM

Sent in Josiah's mission to Huldah, 2 Kin 22:12–14

Protects Jeremiah, Jer 26:24

The father of Gedaliah, governor under Nebuchadnezzar, 2 Kin 25:22; Jer 39:14

AHIMAAZ
A son of Zadok the high priest, 1 Chr 6:8, 9
Warns David of Absalom's plans, 2 Sam 15:27, 36
First to tell David of Absalom's defeat, 2 Sam 18:19–30

AHIMELECH
High priest in Saul's reign; helps David, 1 Sam 21:1–9
Betrayed and killed by Doeg; son Abiathar escapes, 1 Sam 22:9–20
David writes concerning, Ps 52:title

AHINOAM
Wife of David, 1 Sam 25:43; 27:3; 30:5, 18
Mother of Amnon, 2 Sam 3:2

AHITHOPHEL
David's counselor, 2 Sam 15:12
Joins Absalom's insurrection; counsels him, 2 Sam 15:31; 16:20–23
His counsel rejected; commits suicide, 2 Sam 17:1–23

AI
Israel defeated at, Josh 7:2–5
Israel destroys completely, Josh 8:1–28

AIDE
the king's personal *a* Acts 12:20

AIJALON
Amorites not driven from, Judg 1:35
Miracle there, Josh 10:12, 13
City of refuge, 1 Chr 6:66–69
Fortified by Rehoboam, 2 Chr 11:5, 10
Captured by Philistines, 2 Chr 28:18

AIR
the birds of the *a* Gen 1:26
of the *a* have nests Luke 9:58
as one who beats the *a* 1 Cor 9:26
be speaking into the *a* 1 Cor 14:9
of the power of the *a* Eph 2:2
the Lord in the *a* 1 Thess 4:17
his bowl into the *a* Rev 16:17

AKEL DAMA
Field called “Field of Blood,” Acts 1:19

AKRABBIM
An “ascent” on the south of the Dead Sea, Num 34:4
One border of Judah, Josh 15:3

ALABASTER
mosaic pavement of *a* Esth 1:6
an *a* flask of very costly Matt 26:7
woman came having an *a* Mark 14:3
brought an *a* flask of Luke 7:37

ALARM
to sound the *a* against 2 Chr 13:12
A day of trumpet and *a* Zeph 1:16

ALEXANDER
A member of the high-priestly family, Acts 4:6
——— A Jew in Ephesus, Acts 19:33, 34
——— An apostate condemned by Paul, 1 Tim 1:19, 20

ALEXANDRIA
Men of, persecute Stephen, Acts 6:9
Paul sails in ship of, Acts 27:6

ALGUM
a logs from Lebanon, 2 Chr 2:8
Ophir, brought *a* wood 2 Chr 9:10
a wood for the house 2 Chr 9:11

ALIEN
because you were an *a* Deut 23:7
I am an *a* in their Job 19:15
who turn away an *a* Mal 3:5

ALIENATED
a herself from them Ezek 23:17
darkened, being *a* Eph 4:18
you, who once were *a* Col 1:21

ALIENS
For we are *a* and 1 Chr 29:15
For I have loved *a* Jer 2:25
A have devoured his Hos 7:9
without Christ, being *a* Eph 2:12
the armies of the *a* Heb 11:34

ALIGHTING
dove and *a* upon Him Matt 3:16

ALIKE
All things come *a* Eccl 9:2
esteems every day *a* Rom 14:5

ALIVE
in the ark remained *a* Gen 7:23
with them went down *a* Num 16:33
LORD your God are *a* Deut 4:4
I kill and I make *a* Deut 32:39
Let them go down *a* Ps 55:15
he preserves himself *a* Ezek 18:27
heard that He was *a* Mark 16:11
son was dead and is *a* Luke 15:24
presented Himself *a* Acts 1:3
dead indeed to sin, but *a* Rom 6:11
I was *a* once without Rom 7:9
all shall be made *a* 1 Cor 15:22
trespasses, made us *a* Eph 2:5

flesh, He has made *a* Col 2:13
that we who are *a* 1 Thess 4:15
the flesh but made *a* 1 Pet 3:18
and behold, I am *a* Rev 1:18
a name that you are *a* Rev 3:1
These two were cast *a* Rev 19:20

ALL

See WITH ALL YOUR HEART
for this is man's *a* Eccl 12:13

ALL THE DAYS OF HIS LIFE

he shall read it *a* Deut 17:19
give him to the LORD *a* 1 Sam 1:11
I have made him ruler *a* 1 Kin 11:34
He commanded him *a* 1 Kin 15:5
toils under the sun *a* Eccl 5:18
before the king *a* Jer 52:33

ALL THE EARTH

over the cattle, over *a* Gen 1:26
alive on the face of *a* Gen 7:3
confused the language of *a* Gen 11:9
Shall not the Judge of *a* Gen 18:25
there is none like Me in *a* Ex 9:14
going the way of *a* Josh 23:14
I go the way of *a*; 1 Kin 2:2
a sought the presence 1 Kin 10:24
Sing to the LORD, *a*; 1 Chr 16:23
Let *a* fear the LORD; Ps 33:8
A shall worship You Ps 66:4
I have gathered *a* Is 10:14
that made *a* drunk Jer 51:7
which shall rule over *a* Dan 2:39
Let *a* keep silence Hab 2:20
was darkness over *a* Luke 23:44
sound has gone out to *a* Rom 10:18

of God sent out into *a* Rev 5:6

ALL THE SAINTS
God will come, and *a* Zech 14:5
your love for *a* Eph 1:15
less than the least of *a* Eph 3:8
able to comprehend with *a* Eph 3:18
and supplication for *a* Eph 6:18
your love for *a* Col 1:4
with the prayers of *a* Rev 8:3

ALLELUIA
Again they said, "*A* Rev 19:3

ALLOW
a Your Holy One Ps 16:10
a My faithfulness Ps 89:33
nor do you *a* those Matt 23:13
a Your Holy One Acts 2:27
who will not *a* you to be 1 Cor 10:13

ALLOWED
bygone generations *a* Acts 14:16

ALLURE
behold, I will *a* Hos 2:14
they *a* through the lusts 2 Pet 2:18

ALMIGHTY
I am *A* God; walk before Gen 17:1
May God *A* bless you, and Gen 28:3
and to Jacob, as God *A* Ex 6:3
for the *A* has dealt very Ruth 1:20
does the *A* pervert justice Job 8:3
find out the limits of the *A* Job 11:7
of the wrath of the *A* Job 21:20
your delight in the *A* Job 22:26
breath of the *A* gives me Job 33:4
under the shadow of the *A* Ps 91:1

as destruction from the *A* Is 13:6
as destruction from the *A* Joel 1:15
and who is to come, the *A* Rev 1:8
holy, holy, Lord God *A* Rev 4:8
Even so, Lord God *A* Rev 16:7
fierceness and wrath of *A* Rev 19:15

ALMOND
a blossoms on one Ex 25:33
a tree blossoms Eccl 12:5
branch of an *a* tree Jer 1:11

ALMOST
for me, my feet had *a* Ps 73:2
a persuade me to Acts 26:28
a all things are Heb 9:22

ALMS
But rather give *a* Luke 11:41
you have and give *a* Luke 12:33
I came to bring *a* Acts 24:17

ALOES
with myrrh and *a* Ps 45:8
my bed with myrrh, *a* Prov 7:17
mixture of myrrh and *a* John 19:39

ALOUD
And he wept *a*, and the Gen 45:2
many shouted *a* for joy Ezra 3:12
them sing *a* on their beds Ps 149:5
Wisdom calls *a* outside Prov 1:20
Cry *a* at Beth Aven Hos 5:8

ALPHA
I am the *A* and the Rev 1:8
I am the *A* and the Rev 22:13

ALTAR
Then Noah built an *a* Gen 8:20

he built an *a* to the LORD Gen 12:7
built an *a* there Gen 13:18
Abraham built an *a* Gen 22:9
son and laid him on the *a* Gen 22:9
So he built an *a* there Gen 26:25
make an *a* there to God Gen 35:1
And Moses built an *a* Ex 17:15
An *a* of earth you Ex 20:24
two sides of the *a* Ex 27:7
incense *a* of acacia wood Ex 37:25
a shall be kept Lev 6:9
it to you upon the *a* Lev 17:11
offering for the *a* Num 7:84
a to the LORD your God Deut 27:5
Joshua built an *a* Josh 8:30
a great, impressive *a* Josh 22:10
called the *a* Witness Josh 22:34
and tear down the *a* Judg 6:25
early and built an *a* Judg 21:4
built an *a* to the LORD 1 Sam 7:17
Saul built an *a* 1 Sam 14:35
“Go up, erect an *a* 2 Sam 24:18
built there an *a* 2 Sam 24:25
a which he had made 1 Kin 12:33
cried out against the *a* 1 Kin 13:2
set up an *a* for Baal 1 Kin 16:32
he repaired the *a* 1 Kin 18:30
a according to all that 2 Kin 16:11
built there an *a* 1 Chr 21:26
made a bronze *a* 2 Chr 4:1
a of gold and the tables 2 Chr 4:19
he restored the *a* 2 Chr 15:8
worship before one *a* 2 Chr 32:12
repaired the *a* of the 2 Chr 33:16
the *a* of the God of Ezra 3:2
I will go to the *a* Ps 43:4

tongs from the *a* Is 6:6
there will be an *a* Is 19:19
Lord has spurned His *a* Lam 2:7
The *a* was in front Ezek 40:47
you cover the *a* Mal 2:13
your gift to the *a* Matt 5:23
swears by the *a* Matt 23:18
I even found an *a* Acts 17:23
the offerings of the *a* 1 Cor 9:13
partakers of the *a* 1 Cor 10:18
We have an *a* from Heb 13:10
Isaac his son on the *a* James 2:21
under the *a* the souls Rev 6:9
and stood at the *a* Rev 8:3
horns of the golden *a* Rev 9:13
angel came out from the *a* Rev 14:18

ALTARS
a Hezekiah has taken 2 Kin 18:22
Even Your *a*, O LORD Ps 84:3
on the horns of your *a* Jer 17:1
a shall be broken Ezek 6:4
has made many *a* Hos 8:11
a shall be heaps Hos 12:11
destruction on the *a* Amos 3:14
and torn down Your *a* Rom 11:3

ALTER
put their hand to *a* it Ezra 6:12
Nor *a* the word Ps 89:34
Persians, which does not *a* Dan 6:8
Persians, which does not *a* Dan 6:12

ALTERED
of His face was *a* Luke 9:29

ALWAYS
delight, rejoicing *a* Prov 8:30

the poor with you *a* Matt 26:11
Me you do not have *a* Matt 26:11
lo, I am with you *a* Matt 28:20
‘Son, you are *a* Luke 15:31
men *a* ought to pray Luke 18:1
immovable, *a* abounding 1 Cor 15:58
Rejoice in the Lord *a* Phil 4:4
thus we shall *a* 1 Thess 4:17
a be ready to give a 1 Pet 3:15

AM

See HERE I AM; I AM WITH YOU
to Moses, “I *A* WHO I *A* Ex 3:14
First and I *a* the Last Is 44:6
in My name, I *a* there Matt 18:20
I *a* the bread of life John 6:35
I *a* the light of the John 8:12
I *a* from above John 8:23
Abraham was, I *A* John 8:58
I *a* the door John 10:9
I *a* the good shepherd John 10:11
I *a* the resurrection John 11:25
to him, “I *a* the way John 14:6
of God I *a* what I *a* 1 Cor 15:10

AMALEK

Grandson of Esau, Gen 36:11, 12
A chief of Edom, Gen 36:16
First among nations, Num 24:20

AMALEKITES

Destruction predicted, Ex 17:14; Deut 25:17–19
Defeated by Israel, Ex 17:8–13; Judg 7:12–25; 1 Sam 14:47, 48; 27:8, 9; 1 Chr 4:42, 43
Overcome Israel, Num 14:39–45; Judg 3:13

AMASA

Commands Absalom’s rebels, 2 Sam 17:25

Made David's commander, 2 Sam 19:13
Treacherously killed by Joab, 2 Sam 20:9–12
Death avenged, 1 Kin 2:28–34

AMAZED
the multitudes were *a* Matt 12:23
trembled and were *a* Mark 16:8
saw Him, they were *a* Luke 2:48
Then they were all *a* and Acts 2:7
with Philip, and was *a* Acts 8:13

AMAZIAH
King of Judah; kills his father's assassinators, 2 Kin 14:1–6; 2 Chr 25:1–4
Hires troops from Israel; is rebuked by a man of God; sends troops home, 2 Chr 25:5–10
Defeats Edomites; worships their gods, 2 Chr 25:11–16
Wars with Israel, 2 Kin 14:8–14; 2 Chr 25:17–24
Killed by conspirators, 2 Chr 25:25–28

AMBASSADOR
but a faithful *a* Prov 13:17
for which I am an *a* Eph 6:20

AMBASSADORS
which sends *a* by sea Is 18:2
cry outside, the *a* Is 33:7
we are *a* for Christ 2 Cor 5:20

AMBITION
Christ from selfish *a* Phil 1:16
through selfish *a* Phil 2:3

AMBUSH
Lay an *a* for the city Josh 8:2
a all around Gibeah Judg 20:29
son heard of their *a* Acts 23:16
they lay in *a* along Acts 25:3

AMEN
shall say, "*A*, so be it Num 5:22
answer and say, '*A* Deut 27:15
the people said, "*A*!" 1 Chr 16:36
all the people say, "*A*!" Ps 106:48
and the glory forever. *A* Matt 6:13
to the end of the age." *A* Matt 28:20
accompanying signs. *A* Mark 16:20
and blessing God. *A* Luke 24:53
that would be written. *A* John 21:25
uninformed say "*A* 1 Cor 14:16
are Yes, and in Him *A* 2 Cor 1:20
These things says the *A* Rev 3:14
creatures said, "*A* Rev 5:14
I am coming quickly." *A* Rev 22:20

AMEND
A your ways and your Jer 7:3
from his evil way, *a* Jer 35:15

AMETHYST
an agate, and an *a* Ex 28:19
the twelfth *a* Rev 21:20

AMMON
A nation fathered by Lot, Gen 19:36, 38

AMMONITES
Excluded from assembly for hostility to Israel, Deut 23:3–6
Propose cruel treaty; conquered by Saul, 1 Sam 11:1–3, 11
Abuse David's ambassadors; conquered by his army, 2 Sam 10:1–14
Harass postexilic Jews, Neh 4:3, 7, 8
Defeated by Israel and Judah, Judg 11:4–33; 2 Chr 20:1–25; 27:5, 6

Prophecies concerning, Ps 83:1–18; Jer 25:9–21; Ezek 25:1–7; Amos 1:13–15; Zeph 2:9–11

AMNON
A son of David, 2 Sam 3:2
Rapes his half sister, 2 Sam 13:1–18
Killed by Absalom, 2 Sam 13:19–29

AMON
King of Judah, 2 Kin 21:18, 19
Follows evil, 2 Chr 33:22, 23
Killed by conspiracy, 2 Kin 21:23, 24
——— A governor of Samaria, 1 Kin 22:10, 26

AMORITES
Defeated by Joshua, Josh 10:1–43
Not driven out of Canaan, Judg 1:34–36
Put to forced labor under Solomon, 1 Kin 9:20, 21

AMOS
A prophet of Israel, Amos 1:1
Pronounces judgment against nations, Amos 1:1–3, 15
Denounces Israel's sins, Amos 4:1—7:9
Condemns Amaziah, the priest of Bethel, Amos 7:10–17
Predicts Israel's downfall, Amos 9:1–10
Foretells great blessings, Amos 9:11–15

AMPHIPOLIS
A city in Macedonia visited by Paul, Acts 17:1

AMRAM
Son of Kohath, Num 3:17–19
The father of Aaron, Moses and Miriam, Ex 6:18–20; 1 Chr 6:3

ANAKIM
A race of giants; very strong, Num 13:28–33; Deut 2:10, 11, 21

Defeated:
by Joshua, Josh 10:36–39; 11:21
by Caleb, Josh 14:6–15

ANANIAS
Disciple at Jerusalem; slain for lying to God, Acts 5:1–11
——— A Christian disciple at Damascus, Acts 9:10–19; 22:12–16
——— A Jewish high priest, Acts 23:1–5

ANATHOTH
A Levitical city in Benjamin, Josh 21:18
Jeremiah's birthplace; he buys property there, Jer 1:1; 32:6–15
To be invaded by Assyria, Is 10:30

ANCHOR
hope we have as an *a* Heb 6:19

ANCIENT
Do not remove the *a* Prov 23:10
a times that I Is 37:26
until the *A* of Days Dan 7:22

ANDREW
A disciple of John the Baptist, then of Christ, Matt 4:18, 19; John 1:40–42
Enrolled among the Twelve, Matt 10:2
Mentioned, Mark 13:3, 4; John 6:8, 9; 12:20–22; Acts 1:13

ANGEL
Now the *A* of the LORD Gen 16:7
A who has redeemed me Gen 48:16
"Behold, I send an *A* Ex 23:20
the donkey saw the *A* Num 22:23
For I have seen the *A* Judg 6:22
Manoah said to the *A* Judg 13:17

in my sight as an *a* 1 Sam 29:9
a who was destroying 2 Sam 24:16
night that the *a* 2 Kin 19:35
the *A* of His Presence Is 63:9
struggled with the *A* Hos 12:4
standing before the *A* Zech 3:3
like God, like the *A* Zech 12:8
things, behold, an *a* Matt 1:20
for an *a* of the Lord Matt 28:2
Then an *a* of the Lord Luke 1:11
And behold, an *a* Luke 2:9
a appeared to Him from Luke 22:43
For an *a* went down at John 5:4
a has spoken to Him John 12:29
But at night an *a* Acts 5:19
A who appeared to him Acts 7:35
Then immediately an *a* Acts 12:23
and no *a* or spirit Acts 23:8
a has spoken to him Acts 23:9
by me this night an *a* Acts 27:23
himself into an *a* 2 Cor 11:14
even if we, or an *a* Gal 1:8
Then I saw a strong *a* Rev 5:2
over them the *a* Rev 9:11
Then I saw an *a* Rev 19:17
Jesus, have sent My *a* Rev 22:16

ANGEL OF GOD

the *a* called to Hagar Gen 21:17
Then the *A* spoke to me Gen 31:11
A, who went before the Ex 14:19
the *A* came to the woman Judg 13:9
the king is like the *a* 2 Sam 19:27
in a vision an *a* coming Acts 10:3
you received me as an *a*, Gal 4:14

ANGEL OF THE LORD

A found her by a spring Gen 16:7
the *A* called to Abraham Gen 22:15
A appeared to him in a flame Ex 3:2
the donkey saw the *A* Num 22:23
the *A* came up from Gilgal Judg 2:1
the *A* appeared to him Judg 6:12
A appeared to the woman Judg 13:3
A was by the threshing 2 Sam 24:16
a said to Elijah 2 Kin 1:3
a went out, and killed 2 Kin 19:35
in the land, with the *a* 1 Chr 21:12
The *a* encamps all around Ps 34:7
let the *a* pursue them Ps 35:6
A, who stood among the Zech 1:11
priest standing before the *A* Zech 3:1
like the *A* before them Zech 12:8
a appeared to him in a Matt 1:20
an *a* appeared to Joseph Matt 2:13
a descended from heaven, Matt 28:2
an *a* appeared to him Luke 1:11
an *a* opened the prison Acts 5:19
a spoke to Philip, saying Acts 8:26
an *a* stood by him, Acts 12:7
an *a* struck him Acts 12:23

ANGELS

If He charges His *a* Job 4:18
lower than the *a* Ps 8:5
He shall give His *a* Ps 91:11
Praise Him, all His *a* Ps 148:2
He shall give His *a* Matt 4:6
a will come forth Matt 13:49
a always see the face Matt 18:10
but are like *a* of God Matt 22:30
not even the *a* of heaven Matt 24:36
and all the holy *a* Matt 25:31

twelve legions of *a* Matt 26:53
the presence of the *a* Luke 15:10
was carried by the *a* Luke 16:22
are equal to the *a* Luke 20:36
And she saw two *a* John 20:12
that we shall judge *a* 1 Cor 6:3
head, because of the *a* 1 Cor 11:10
and worship of *a* Col 2:18
with His mighty *a* 2 Thess 1:7
the Spirit, seen by *a* 1 Tim 3:16
much better than the *a* Heb 1:4
does not give aid to *a* Heb 2:16
company of *a*, to the Heb 12:22
unwittingly entertained *a* Heb 13:2
things which *a* desire 1 Pet 1:12
did not spare the *a* 2 Pet 2:4
a who did not keep Jude 6
Michael and his *a* Rev 12:7

ANGER
See SLOW TO ANGER
Cursed be their *a* Gen 49:7
sun, that the fierce *a* Num 25:4
fierceness of His *a* Deut 13:17
heat of this great *a* Deut 29:24
So the *a* of the LORD Judg 10:7
to provoke Me to *a* 1 Kin 16:2
For His *a* is but for a Ps 30:5
let Your wrathful *a* Ps 69:24
a time He turned His *a* Ps 78:38
made a path for His *a* Ps 78:50
You prolong Your *a* Ps 85:5
the power of Your *a* Ps 90:11
gracious, slow to *a* Ps 103:8
Nor will He keep His *a* Ps 103:9
harsh word stirs up *a* Prov 15:1

a sins against his own Prov 20:2
a rests in the bosom Eccl 7:9
a the Holy One of Is 1:4
a is not turned away Is 5:25
a is turned away Is 12:1
'I will not cause My *a* Jer 3:12
For great is the *a* Jer 36:7
and I will send My *a* Ezek 7:3
does not retain His *a* Mic 7:18
fierceness of His *a* Nah 1:6
a is kindled against Zech 10:3
around at them with *a* Mark 3:5
bitterness, wrath, *a* Eph 4:31

ANGER OF THE LORD

a was kindled against Moses, Ex 4:14
a was aroused against Num 25:3
a burned against the Josh 7:1
a was hot against Israel Judg 2:14
a was aroused against 2 Sam 6:7
a was aroused against 2 Kin 13:3
a is aroused against His Is 5:25
a will not turn back Jer 23:20
because of the *a* this Jer 52:3

ANGRY

Cain, "Why are you *a* Gen 4:6
"Let not the Lord be *a* Gen 18:30
the Son, lest He be *a* Ps 2:12
judge, and God is *a* Ps 7:11
When once You are *a* Ps 76:7
Will you be *a* forever Ps 79:5
friendship with an *a* Prov 22:24
backbiting tongue an *a* Prov 25:23
a man stirs up strife Prov 29:22
in your spirit to be *a* Eccl 7:9
I was *a* with My people Is 47:6

nor will I always be *a* Is 57:16
covetousness I was *a* Is 57:17
right for you to be *a* Jon 4:4
LORD has been very *a* Zech 1:2
I am exceedingly *a* Zech 1:15
you that whoever is *a* Matt 5:22
"Be *a*, and do not sin" Eph 4:26
Therefore I was *a* Heb 3:10
with whom was He *a* Heb 3:17
The nations were *a* Rev 11:18

ANGUISH
a has come upon me 2 Sam 1:9
a make him afraid Job 15:24
I will be in *a* over my Ps 38:18
and *a* have overtaken Ps 119:143
longer remembers the *a* John 16:21
tribulation and *a* Rom 2:9
much affliction and *a* 2 Cor 2:4

ANIMAL
of every clean *a* Gen 7:2
Whoever kills an *a* Lev 24:18
the life of his *a* Prov 12:10
set him on his own *a* Luke 10:34

ANIMALS
of *a* after their kind Gen 6:20
sacrifices of fat *a* Ps 66:15
of four-footed *a* Acts 10:12
and four-footed *a* Rom 1:23

ANISE
tithe of mint and *a* Matt 23:23

ANNA
Aged prophetess, Luke 2:36–38

ANNAS

A Jewish high priest, Luke 3:2
Christ appeared before, John 18:12–24
Peter and John appeared before, Acts 4:6

ANNUL
and who will *a* Is 14:27
years later, cannot *a* Gal 3:17

ANNULLING
one hand there is an *a* Heb 7:18

ANNULS
is confirmed, no one *a* Gal 3:15

ANOINT
You shall *a* them Ex 28:41
but you shall not *a* Deut 28:40
you shall *a* for Me the 1 Sam 16:3
a yourself with oil 2 Sam 14:2
a my head with oil Ps 23:5
Arise, you princes, *a* Is 21:5
a the Most Holy Dan 9:24
when you fast, *a* Matt 6:17
a My body for burial Mark 14:8
they might come and *a* Mark 16:1
a your eyes with eye Rev 3:18

ANOINTED
See LORD'S ANOINTED
the priest, who is *a* Lev 16:32
"Surely the LORD's *a* 1 Sam 16:6
destroy the LORD's *a* 2 Sam 1:14
he cursed the LORD's *a* 2 Sam 19:21
shows mercy to His *a* 2 Sam 22:51
"Do not touch My *a* 1 Chr 16:22
the LORD saves His *a* Ps 20:6
because the LORD has *a* Is 61:1
"These are the two *a* Zech 4:14

Because He has *a* Luke 4:18
but this woman has *a* Luke 7:46
a the eyes of the John 9:6
It was that Mary who *a* John 11:2
Jesus, whom You *a* Acts 4:27
and has *a* us is God 2 Cor 1:21

ANOINTING
also made the holy *a* Ex 37:29
pray over him, *a* him James 5:14
But you have an *a* 1 John 2:20
but as the same *a* 1 John 2:27

ANOTHER
See LOVE ONE ANOTHER
that you love one *a* John 13:34
and He will give you *a* John 14:16
'Let *a* take his office Acts 1:20

ANSWER
will give Pharaoh an *a* Gen 41:16
a I should take back 2 Sam 24:13
Him, he could not *a* Job 9:3
Call, and I will *a* Job 13:22
how shall I *a* Him Job 31:14
and you shall *a* Job 40:7
the day that I call, *a* Ps 102:2
In Your faithfulness *a* Ps 143:1
a turns away wrath Prov 15:1
A man has joy by the *a* Prov 15:23
He who gives a right *a* Prov 24:26
a a fool according Prov 26:4
was there none to *a* Is 50:2
for there is no *a* Mic 3:7
or what you should *a* Luke 12:11
you may have an *a* 2 Cor 5:12
ought to *a* each one Col 4:6

ANSWERS
a a matter before he Prov 18:13
but the rich *a* roughly Prov 18:23
money *a* everything Eccl 10:19

ANT
Go to the *a*, you sluggard Prov 6:6

ANTICHRIST
heard that the *A* 1 John 2:18
a who denies the 1 John 2:22
is the spirit of the *A* 1 John 4:3
is a deceiver and an *a* 2 John 7

ANTIOCH
——— In Syria:
First Gentile church established, Acts 11:19–21
Disciples first called “Christians” in, Acts 11:26
Church commissions Paul, Acts 13:1–4; 15:35–41
Church troubled by Judaizers, Acts 15:1–4; Gal 2:11–21
——— In Pisidia:
Paul visits; Jews reject the gospel, Acts 13:14, 42–51

ANTIPATRIS
A city between Jerusalem and Caesarea, Acts 23:31

ANTITYPE
a which now saves us 1 Pet 3:21

ANXIETIES
the multitude of my *a* Ps 94:19
Try me, and know my *a* Ps 139:23

ANXIETY
A in the heart of man Prov 12:25
eat their bread with *a* Ezek 12:19

ANXIOUS
drink, nor have an *a* Luke 12:29
Be *a* for nothing Phil 4:6

APART
See SET APART
that you shall set *a* Ex 13:12
she shall be set *a* Lev 15:19
the Lord has set *a* Ps 4:3
justified by faith *a* Rom 3:28

APHEK
A town in the Plain of Sharon, Josh 12:18
Site of Philistine camp, 1 Sam 4:1; 29:1
——— A city in Jezreel, 1 Kin 20:26–30
Syria's defeat prophesied here, 2 Kin 13:14–19

APOLLOS
An Alexandrian Jew; instructed by Aquila and Priscilla and sent to Achaia, Acts 18:24–28
Referred to as having ministered in Corinth, 1 Cor 1:12; 3:4, 22; 4:6; 16:12

APOLLONIA
A town between Amphipolis and Thessalonica, Acts 17:1

APOLLYON
Angel of the bottomless pit, Rev 9:11

APOSTLE
called to be an *a* Rom 1:1
inasmuch as I am an *a* Rom 11:13
Am I not an *a* 1 Cor 9:1
the signs of an *a* were 2 Cor 12:12
a preacher and an *a* 1 Tim 2:7
consider the *A* and High Heb 3:1

APOSTLES
See TWELVE APOSTLES
names of the twelve *a* Matt 10:2
whom He also named *a* Luke 6:13
displayed us, the *a* 1 Cor 4:9
am the least of the *a* 1 Cor 15:9
to the most eminent *a* 2 Cor 11:5
themselves into *a* 2 Cor 11:13
none of the other *a* Gal 1:19
gave some to be *a* Eph 4:11
who say they are *a* Rev 2:2
heaven, and you holy *a* Rev 18:20

APOSTLESHIP
in this ministry and *a* Acts 1:25
received grace and *a* Rom 1:5
are the seal of my *a* 1 Cor 9:2
in Peter for the *a* Gal 2:8

APPAREL
is glorious in His *a* Is 63:1
clothed with foreign *a* Zeph 1:8
by them in white *a* Acts 1:10
themselves in modest *a* 1 Tim 2:9
gold rings, in fine *a* James 2:2
or putting on fine *a* 1 Pet 3:3

APPEAL
I *a* to Caesar Acts 25:11
love's sake I rather *a* Philem 9

APPEAR
and let the dry land *a* Gen 1:9
all your males shall *a* Ex 23:17
all Israel comes to *a* Deut 31:11
shall I come and *a* Ps 42:2
Let Your work *a* Ps 90:16
He shall *a* in His Ps 102:16
doings your sins *a* Ezek 21:24
faces that they may *a* Matt 6:16
also outwardly *a* Matt 23:28
kingdom of God would *a* Luke 19:11
For we must all *a* 2 Cor 5:10
for Him He will *a* Heb 9:28
and the sinner *a* 1 Pet 4:18

APPEARANCE
Do not look at his *a* 1 Sam 16:7
a is blacker than soot Lam 4:8
As He prayed, the *a* Luke 9:29
judge according to *a* John 7:24
those who boast in *a* 2 Cor 5:12
to the outward *a* 2 Cor 10:7
found in *a* as a man Phil 2:8
indeed have an *a* Col 2:23

APPEARED
See LORD APPEARED TO
an angel of the Lord *a* Luke 1:11
who *a* in glory and Luke 9:31
brings salvation has *a* Titus 2:11
of the ages, He has *a* Heb 9:26

APPEARING
Lord Jesus Christ's *a* 1 Tim 6:14

been revealed by the *a* 2 Tim 1:10
and the dead at His *a* 2 Tim 4:1
who have loved His *a* 2 Tim 4:8
hope and glorious *a* Titus 2:13

APPEARS
can stand when He *a* Mal 3:2
who is our life *a* Col 3:4
the Chief Shepherd *a* 1 Pet 5:4
in Him, that when He *a* 1 John 2:28

APPETITE
or satisfy the *a* Job 38:39
are a man given to *a* Prov 23:2

APPII FORUM
A town about 40 miles south of Rome where Christians came to meet Paul, Acts 28:15

APPLE
He kept him as the *a* Deut 32:10
And my law as the *a* Prov 7:2
Like an *a* tree among Song 2:3
touches the *a* of His eye Zech 2:8

APPLES
fitly spoken is like *a* Prov 25:11
refresh me with *a* Song 2:5

APPLIED
a my heart to know Eccl 7:25

APPOINT
I will even *a* terror Lev 26:16
a each of them to his Num 4:19
a me ruler over the 2 Sam 6:21
a salvation for walls Is 26:1
For God did not *a* 1 Thess 5:9
a elders in every city Titus 1:5

APPOINTED
You have *a* his limits Job 14:5
To release those *a* Ps 102:20
And as it is *a* for men Heb 9:27

APPOINTED FEASTS
to the LORD at your *a* Num 29:39
your *a* my soul hates Is 1:14
her Sabbaths, all her *a* Hos 2:11
O Judah, keep your *a* Nah 1:15

APPOINTED TIME
At the *a* I will return to Gen 18:14
keep the Passover at its *a* Num 9:2
the morning till the *a* 2 Sam 24:15
at the *a* the end shall be Dan 8:19
end will still be at the *a* Dan 11:27
vision is yet for an *a* Hab 2:3

APPROACH
a anyone who is near Lev 18:6
And cause to *a* You Ps 65:4
year, make those who *a* Heb 10:1

APPROACHING
take delight in *a* God Is 58:2
as you see the Day *a* Heb 10:25

APPROVE
their posterity who *a* Ps 49:13
do the same but also *a* Rom 1:32
a the things that Rom 2:18
a the things that are Phil 1:10

APPROVED
to God and *a* by men Rom 14:18
to present yourself *a* 2 Tim 2:15
when he has been *a* James 1:12

APRONS

a were brought from his Acts 19:12

AQUEDUCT
stood by the *a* 2 Kin 18:17
at the end of the *a* Is 7:3
he stood by the *a* Is 36:2

AQUILA
Paul's host in Corinth, Acts 18:2, 3
Travels to Syria and Ephesus with Paul, Acts 18:18, 19
Instructs Apollos, Acts 18:24–26
Esteemed by Paul, Rom 16:3, 4

AR
A chief Moabite city, Num 21:15
On Israel's route, Deut 2:18
Destroyed by Sihon, Num 21:28
Destroyed by God, Is 15:1

ARABIA
Pays tribute to Solomon, 1 Kin 10:14, 15
Plunders Jerusalem, 2 Chr 21:16, 17
Defeated by Uzziah, 2 Chr 26:1, 7
Denounced by prophets, Is 21:13–17

ARARAT
Site of ark's landing, Gen 8:4
Assassins flee to, 2 Kin 19:37; Is 37:38

ARAUNAH (OR ORNAN)
A Jebusite, 2 Sam 24:15–25
His threshing floor bought by David, 2 Sam 24:18–25
becomes site of temple, 2 Chr 3:1
Also called Ornan, 1 Chr 21:18–28

ARBITRATOR
a judge or an *a* over Luke 12:14

ARCHANGEL
with the voice of an *a* 1 Thess 4:16
Yet Michael the *a* Jude 9

ARCHELAUS
Son of Herod the Great, Matt 2:22

AREOPAGUS
Paul preaches at, Acts 17:18–34

ARGUMENTS
fill my mouth with *a* Job 23:4
casting down *a* and 2 Cor 10:5

ARIEL
Ezra's friend, Ezra 8:15–17
——— Name applied to Jerusalem, Is 29:1, 2, 7

ARISE
needy, now I will *a* Ps 12:5
A for our help Ps 44:26
Let God *a* Ps 68:1
A, shine; for your light Is 60:1
But the LORD will *a* Is 60:2
Righteousness shall *a* Mal 4:2
I will *a* and go to Luke 15:18
you who sleep, *a* Eph 5:14

ARISTARCHUS
A Macedonian Christian, Acts 19:29
Accompanies Paul, Acts 20:1, 4
Imprisoned with Paul, Col 4:10

ARK
Make yourself an *a* Gen 6:14
two of every sort into the *a* Gen 6:19
Then the *a* rested Gen 8:4
she took an *a* of bulrushes Ex 2:3
in the *a* you shall put Ex 25:21
Bezalel made the *a* Ex 37:1

seat which is on the *a* Lev 16:2
the *a* which I had made Deut 10:5
"Cross over before the *a* Josh 4:5
"Take up the *a* Josh 6:6
Let us bring the *a* 1 Sam 4:3
Also the *a* of God 1 Sam 4:11
a of God was captured 1 Sam 4:19
Philistines took the *a* 1 Sam 5:1
the *a* remained in Kirjath 1 Sam 7:2
out his hand to the *a* 2 Sam 6:6
brought the *a* of the 2 Sam 6:17
Nothing was in the *a* 1 Kin 8:9
his hand to hold the *a* 1 Chr 13:9
the holy *a* in the house 2 Chr 35:3
golden censer and the *a* Heb 9:4
prepared an *a* for the Heb 11:7
of Noah, while the *a* 1 Pet 3:20
in heaven, and the *a* Rev 11:19

ARM

with an outstretched *a* Ex 6:6
"Has the LORD's *a* Num 11:23
With him is an *a* 2 Chr 32:8
a that has no strength Job 26:2
Have you an *a* like God Job 40:9
Break the *a* of the Ps 10:15
You have a mighty *a* Ps 89:13
a have gained Him the Ps 98:1
a shall rule for Him Is 40:10
therefore His own *a* Is 59:16
strength with His *a* Luke 1:51
with an uplifted *a* Acts 13:17
a yourselves also with 1 Pet 4:1

ARMAGEDDON

See MEGIDDO
Possible site of final battle, Rev 16:16

ARMED
You have *a* me with 2 Sam 22:40
a strong man, fully *a* Luke 11:21

ARMIES
make captains of the *a* Deut 20:9
“I defy the *a* of Israel 1 Sam 17:10
any number to His *a* Job 25:3
not go out with our *a* Ps 60:10
And he sent out his *a* Matt 22:7
surrounded by *a* Luke 21:20
And the *a* in heaven Rev 19:14
the earth, and their *a* Rev 19:19

ARMOR
but he put his *a* 1 Sam 17:54
spears, put on the *a* Jer 46:4
let us put on the *a* Rom 13:12
Put on the whole *a* Eph 6:11

ARMORBEARER
to the young man, his *a* Judg 9:54
Jonathan said to his *a* 1 Sam 14:12
he became his *a* 1 Sam 16:21
Saul said to his *a* 1 Sam 31:4
his *a* would not, for he 1 Chr 10:4
when his *a* saw that Saul 1 Chr 10:5

ARMS
are the everlasting *a* Deut 33:27
into the clash of *a* Job 39:21
It is God who *a* Ps 18:32
My *a* will judge the Is 51:5
wounds between your *a* Zech 13:6
took them up in His *a* Mark 10:16
took Him up in his *a* Luke 2:28

ARMY

the multitude of an *a* Ps 33:16
an exceedingly great *a* Ezek 37:10
the number of the *a* Rev 9:16

ARNON
Boundary between Moab and Ammon, Num 21:13, 26
Border of Reuben, Deut 3:12, 16
Ammonites reminded of, Judg 11:18–26

AROER
A town in east Jordan; rebuilt by Gadites, Num 32:34; Deut 2:36
Assigned to Reuben, Deut 3:12
Ruled by Amorites, Josh 12:2; 13:9, 10, 16

AROMA
smelled a soothing *a* Gen 8:21
To the one we are the *a* 2 Cor 2:16
for a sweet-smelling *a* Eph 5:2
a sweet-smelling *a* Phil 4:18

AROSE
younger *a* and lay with Gen 19:35
a and crossed the river Gen 31:21
behold, my sheaf *a* Gen 37:7
there *a* a new king Ex 1:8
Deborah *a* and went Judg 4:9
until I, Deborah, *a* Judg 5:7
a a mother in Israel Judg 5:7
Samuel *a* and went to Eli, 1 Sam 3:6
David *a* and fled 1 Sam 21:10
LORD *a* against His 2 Chr 36:16
Then I *a* in the night Neh 2:12
Esther *a* and stood before Esth 8:4
I *a* to open for my beloved Song 5:5
the king *a* very early Dan 6:19
afterward I *a* and went Dan 8:27

Jonah *a* to flee to Jon 1:3
And she *a* and served Matt 8:15
tempest *a* on the sea Matt 8:24
He *a* and rebuked Matt 8:26
all those virgins *a* and Matt 25:7
a great windstorm *a* Mark 4:37
a and rebuked the wind Mark 4:39
a against the church Acts 8:1
he *a* and was baptized Acts 9:18
with Him after He *a* Acts 10:41
a dissension *a* between Acts 23:7
smoke *a* out of the pit Rev 9:2

AROUSED
the LORD was greatly *a* Num 11:10
his wrath was *a* because Job 32:2
Then Joseph, being *a* Matt 1:24

ARPHAXAD
A son of Shem, Gen 10:22, 24
Born two years after the flood, Gen 11:10–13
An ancestor of Christ, Luke 3:36

ARRAY
a against Gibeah Judg 20:30
battle *a* against Israel 1 Sam 4:2
drew up in battle *a* 1 Sam 17:2
a yourself with glory Job 40:10

ARRAYED
his glory was not *a* Matt 6:29
“Who are these *a* Rev 7:13
The woman was *a* Rev 17:4

ARREST
come up to *a* Samson Judg 15:10
the altar, saying, “*A* him 1 Kin 13:4
when they *a* you Mark 13:11

ARROGANCE
Pride and *a* and the Prov 8:13
I will halt the *a* Is 13:11

ARROGANT
the fruit of the *a* Is 10:12
sanctuary, your *a* boast Ezek 24:21

ARROW
deliverance and the *a* 2 Kin 13:17
a cannot make him flee Job 41:28
make ready their *a* Ps 11:2
a that flies by day Ps 91:5
a sword, and a sharp *a* Prov 25:18
Their tongue is an *a* Jer 9:8
as a target for the *a* Lam 3:12

ARROWS
He sent out *a* and 2 Sam 22:15
a pierce me deeply Ps 38:2
There He broke the *a* Ps 76:3
Like *a* in the hand of Ps 127:4
He has caused the *a* Lam 3:13
were sworn over Your *a* Hab 3:9

ARTAXERXES
Artaxerxes I, king of Persia (465–425 B.C.), authorizes Ezra's mission to Jerusalem, Ezra 7:1–28
Temporarily halts rebuilding program at Jerusalem, Ezra 4:7–23
Authorizes Nehemiah's mission, Neh 2:1–10
Permits Nehemiah to return, Neh 13:6

ARTISAN
gifted *a* in whom Ex 36:1
the skillful *a*, and the expert Is 3:3

ARTISTIC

a designs of cherubim Ex 26:1
to design *a* works Ex 31:4
a designs of cherubim Ex 36:8
linen, into *a* designs Ex 39:3

AS IT IS WRITTEN
A in the Law of Moses Dan 9:13
of Man indeed goes just *a* Matt 26:24
A in the Prophets: "Behold, Mark 1:2
of you hypocrites, *a* Mark 7:6
whatever they wished, *a* Mark 9:13
a, 'He gave them bread John 6:31
donkey, sat on it; *a* John 12:14
a, "The just shall live Rom 1:17
Israel will be saved, *a* Rom 11:26
but *a*, "The reproaches of Rom 15:3

ASA
Third king of Judah; restores true worship, 1 Kin 15:8–15; 2 Chr 14; 15
Hires Ben-Hadad against Baasha; rebuked by a prophet, 1 Kin 15:16–22; 2 Chr 16:1–10
Diseased, seeks physicians rather than the Lord, 2 Chr 16:12
Death and burial, 2 Chr 16:13, 14

ASAHEL
David's nephew; captain in his army; noted for valor, 2 Sam 2:18; 23:24; 1 Chr 2:16; 27:7
Killed by Abner, 2 Sam 2:19–23
Avenged by Joab, 2 Sam 3:27, 30

ASAPH
A Levite choir leader under David and Solomon, 1 Chr 15:16–19; 16:1–7; 2 Chr 5:6, 12
Twelve psalms assigned to, 2 Chr 29:30; Ps 50; 73—83

ASCEND
Who may *a* into the Ps 24:3
If I *a* into heaven Ps 139:8
‘I will *a* into heaven Is 14:13
a as high as the eagle Obad 4
see the Son of Man *a* John 6:62

ASCENDED
You have *a* on high Ps 68:18
Who has *a* into heaven Prov 30:4
No one has *a* to heaven John 3:13
“When He *a* on high Eph 4:8
also the One who *a* Eph 4:10
And they *a* to heaven Rev 11:12

ASCENDING
angels of God were *a* Gen 28:12
the angels of God *a* John 1:51

ASCRIBE
a greatness to our God Deut 32:3
I will *a* righteousness to Job 36:3
A strength to God Ps 68:34

ASENATH
Daughter of Poti-Pherah and wife of Joseph, Gen 41:45
Mother of Manasseh and Ephraim, Gen 41:50–52; 46:20

ASHAMED
O my God, I am too *a* and Ezra 9:6
all my enemies be *a* Ps 6:10
Let me not be *a* Ps 25:2
who waits on You be *a* Ps 25:3
The wise men are *a* Jer 8:9
forsake You shall be *a* Jer 17:13
And Israel shall be *a* Hos 10:6

For whoever is *a* Mark 8:38
am not *a* of the gospel Rom 1:16
nothing I shall be *a* Phil 1:20
Therefore God is not *a* Heb 11:16
in Christ may be *a* 1 Pet 3:16
let him not be *a* 1 Pet 4:16
and not be *a* before 1 John 2:28

ASHDOD
One of five Philistine cities, Josh 13:3
Seat of Dagon worship, 1 Sam 5:1–8
Opposes Nehemiah, Neh 4:7
Women of, marry Jews, Neh 13:23, 24
Called Azotus, Acts 8:40

ASHER
Jacob's second son by Zilpah, Gen 30:12, 13
Goes to Egypt with Jacob, Gen 46:8, 17
Blessed by Jacob, Gen 49:20
——— Tribe of:
Census of, Num 1:41; 26:47
Slow to fight against Canaanites, Judg 1:31, 32; 5:17
Among Gideon's army, Judg 6:35; 7:23
A godly remnant among, 2 Chr 30:11

ASHERAH
The female counterpart of Baal, Judg 3:7; 1 Kin 18:19
Image of, erected by Manasseh in the temple, 2 Kin 21:7
Vessels of, destroyed by Josiah, 2 Kin 23:4
——— Translated "wooden images," idols used in the worship of Asherah, Ex 34:13; Deut 12:3; 16:21; 1 Kin 16:32, 33; 2 Kin 23:6, 7

ASHES
are proverbs of *a* Job 13:12
become like dust and *a* Job 30:19

For I have eaten *a* Ps 102:9
He feeds on *a*; a deceived Is 44:20
sackcloth and sat in *a* Jon 3:6
in sackcloth and *a* Luke 10:13
and the *a* of a heifer Heb 9:13

ASHKELON
One of five Philistine cities, Josh 13:3; Jer 47:5, 7
Captured by Judah, Judg 1:18
Men of, killed by Samson, Judg 14:19, 20
Repossessed by Philistines, 1 Sam 6:17; 2 Sam 1:20
Doom of, pronounced by the prophets, Jer 47:5, 7; Amos 1:8; Zeph 2:4, 7; Zech 9:5

ASHTAROTH
A city in Bashan; residence of King Og, Deut 1:4; Josh 12:4
Captured by Israel, Josh 9:10
——— A general designation of the Canaanite female deities, 1 Sam 7:3, 4; 31:10

ASHTORETH
A mother-goddess worshiped by the Philistines, 1 Sam 31:10
Israel ensnared by, Judg 2:13; 10:6
Worshiped by Solomon, 1 Kin 11:5, 33
Destroyed by Josiah, 2 Kin 23:13

ASIA
Paul forbidden to preach in, Acts 16:6
Paul's later ministry in, Acts 19:1–26
Seven churches of, Rev 1:4, 11

ASIDE
See TURN ASIDE
lay something *a*, storing 1 Cor 16:2
lay *a* all filthiness James 1:21
Therefore, laying *a* 1 Pet 2:1

ASK
"Why is it that you *a* Gen 32:29
when your children *a* Josh 4:6
"*A* a sign for yourself Is 7:11
They shall *a* the way Jer 50:5
the young children *a* Lam 4:4
A the Lord for rain in Zech 10:1
whatever things you *a* Matt 21:22
a, and it will be Luke 11:9
that whatever You *a* John 11:22
a anything in My John 14:14
in that day you will *a* John 16:23
something, let them *a* 1 Cor 14:35
above all that we *a* Eph 3:20
wisdom, let him *a* James 1:5
But let him *a* in faith James 1:6
because you do not *a* James 4:2
hears us, whatever we *a* 1 John 5:15

ASKS
For everyone who *a* Matt 7:8
if his son *a* for bread Matt 7:9
Or if he *a* for a fish Luke 11:11

ASLEEP
down, and was fast *a* Jon 1:5
But He was *a* Matt 8:24
but some have fallen *a* 1 Cor 15:6
those who are *a* 1 Thess 4:15
the fathers fell *a* 2 Pet 3:4

ASSEMBLE
A the men of Judah 2 Sam 20:4
a the outcasts of Israel Is 11:12
A yourselves, and let Jer 4:5
I will *a* them in the midst Jer 21:4
A yourselves and come Ezek 39:17

a a multitude of great Dan 11:10
A and come, all you Joel 3:11
I will surely *a* all of you Mic 2:12

ASSEMBLED
a all the congregation Num 1:18
Israel *a* together at Shiloh Josh 18:1
Solomon *a* the elders 1 Kin 8:1
David *a* the children of 1 Chr 15:4
of the God of Israel *a* Ezra 9:4
Israel were *a* with fasting Neh 9:1
who were at Shushan *a* Esth 9:18
behold, the kings *a* Ps 48:4
elders of the people *a* at Matt 26:3
with him were *a* all the Mark 14:53
the disciples were *a* John 20:19
a together was shaken Acts 4:31
being *a* with one accord, Acts 15:25

ASSEMBLING
not forsaking the *a* Heb 10:25

ASSEMBLY
to kill this whole *a* Ex 16:3
It is a sacred *a* Lev 23:36
a I will praise You Ps 22:22
I have hated the *a* Ps 26:5
also in the *a* of the Ps 89:5
to be feared in the *a* Ps 89:7
will rest in the *a* of the Prov 21:16
fast, call a sacred *a* Joel 1:14
people, sanctify the *a* Joel 2:15
a I will sing praise Heb 2:12
to the general *a* Heb 12:23
come into your *a* James 2:2

ASSHUR

One of the sons of Shem; progenitor of the Assyrians, Gen 10:22; 1 Chr 1:17

——— The chief god of the Assyrians; seen in names like Ashurbanipal (Osnapper), Ezra 4:10

——— A city in Assyria or the nation of Assyria, Num 24:22, 24

ASSOS

A seaport of Mysia in Asia to which Paul walked, Acts 20:13

ASSURANCE

night, and have no *a* Deut 28:66
riches of the full *a* Col 2:2
Spirit and in much *a* 1 Thess 1:5
to the full *a* of hope Heb 6:11
a true heart in full *a* Heb 10:22

ASSURE

a our hearts before 1 John 3:19

ASSURED

I will give you *a* peace Jer 14:13
learned and been *a* 2 Tim 3:14

ASSUREDLY, I SAY TO YOU

"For *a*, till heaven and Matt 5:18
"*A*, you will by no means Matt 5:26
A, they have their reward Matt 6:2
"*A*, I have not found such Matt 8:10
"*A*, it will be more Matt 10:15
For *a*, you will not have Matt 10:23
a, he shall by no means Matt 10:42
"*A*, among those born of Matt 11:11
"*a* that many prophets Matt 13:17
"*A*, there are some Matt 16:28
for *a*, if you have faith Matt 17:20
"*A*, unless you are Matt 18:3

a, he rejoices more over Matt 18:13
“*A*, whatever you bind Matt 18:18
“*A* that it is hard for a Matt 19:23
“*A*, that in the Matt 19:28
“*A*, if you have faith and Matt 21:21
“*A* that tax collectors Matt 21:31
“*A*, all these things will Matt 23:36
A, not one stone shall be Matt 24:2
“*A*, this generation will Matt 24:34
“*A* that he will make Matt 24:47
‘*A*, I do not know you.’ Matt 25:12
‘*A*, inasmuch as you did Matt 25:40
‘*A*, inasmuch as you did Matt 25:45
A, wherever this gospel Matt 26:13
“*A*, one of you will betray Matt 26:21
“*A* that this night, before Matt 26:34
“*A*, all sins will be Mark 3:28
A, no sign shall be given Mark 8:12
A, whoever does not Mark 10:15
“*A*, there is no one who Mark 10:29
a, whoever says to this Mark 11:23
“*A* that this poor widow Mark 12:43
“*A*, I will no longer Mark 14:25
“*A*, no prophet is accepted Luke 4:24
A that he will gird Luke 12:37
a, you shall not see Me Luke 13:35
“*A*, today you will be Luke 23:43
“Most *a*, hereafter you John 1:51
“Most *a*, unless one is born John 3:3
“Most *a*, We speak what John 3:11
“Most *a*, the Son can do John 5:19
“Most *a*, he who hears John 5:24
“Most *a*, the hour is John 5:25
“Most *a*, you seek Me, not John 6:26
“Most *a*, Moses did not John 6:32
“Most *a*, he who believes John 6:47

"Most *a*, unless you eat John 6:53
"Most *a*, whoever commits John 8:34
"Most *a*, if anyone keeps John 8:51
"Most *a*, before Abraham John 8:58
"Most *a*, he who does not John 10:1
"Most *a*, I am the door of John 10:7
"Most *a*, unless a grain John 12:24
Most *a*, he who receives John 13:20
"Most *a*, he who believes John 14:12
"Most *a* that you will John 16:20
Most *a*, whatever you ask John 16:23
"Most *a*, when you were John 21:18

ASSYRIA (OR ASSHUR)
Founded by Nimrod, Gen 10:8–12; Mic 5:6
Agent of God's purposes, Is 7:17–20; 10:5, 6
Attacks and finally conquers Israel, 2 Kin 15:19, 20, 29; 17:3–41
Invades and threatens Judah, 2 Kin 18:13–37
Hezekiah prays for help against; army miraculously slain, 2 Kin 19:1–35
Prophecies concerning, Num 24:22–24; Is 10:12–19; 14:24, 25; 19:23–25; Hos 10:6; 11:5; Nah 3:1–19

ASTONISHED
dwell in it shall be *a* Lev 26:32
who passes by it will be *a* 1 Kin 9:8
I sat *a* until the evening Ezra 9:4
are *a* at His rebuke Job 26:11
Just as many were *a* Is 52:14
Be *a*, O heavens, at Jer 2:12
remained there *a* Ezek 3:15
was *a* for a time, and his Dan 4:19
that the people were *a* Matt 7:28
so that they were *a* Matt 13:54
disciples were *a* at His Mark 10:24
who heard Him were *a* Luke 2:47

a at the catch of fish Luke 5:9
her parents were *a*, Luke 8:56
at the tomb early, *a* us Luke 24:22
So he, trembling and *a*, Acts 9:6
who believed were *a*, Acts 10:45
saw him, they were *a* Acts 12:16
being *a* at the teaching Acts 13:12

ASTONISHMENT
you shall become an *a* Deut 28:37
a has taken hold Jer 8:21

ASTRAY
is a people who go *a* Ps 95:10
a fool, shall not go *a* Is 35:8
Their lies lead them *a* Amos 2:4
and one of them goes *a* Matt 18:12
‘They always go *a* Heb 3:10
like sheep going *a* 1 Pet 2:25

ASTROLOGERS
the *a*, the stargazers Is 47:13
the magicians, the *a* Dan 2:2
bring in the *a* Dan 5:7

AT THE RIGHT HAND
Son of Man sitting *a* Matt 26:64
heaven, and sat down *a* Mark 16:19
Jesus standing *a* of God Acts 7:55
who is even *a* of God, Rom 8:34
sat down *a* of the Majesty Heb 1:3
Priest, who is seated *a* Heb 8:1
heaven and is *a* of God, 1 Pet 3:22

ATE
she took of its fruit and *a* Gen 3:6
near to him, and he *a* Gen 27:25
I *a* all of it before Gen 27:33

gaunt cows *a* up the seven Gen 41:4
a manna forty years Ex 16:35
died, you arose and *a* 2 Sam 12:21
Men *a* angels' food Ps 78:25
I *a* them, and Your word Jer 15:16
I *a* it, and it was in my Ezek 3:3
all *a* and were filled Matt 14:20
all *a* and were filled Matt 15:37
he *a* locusts and wild Mark 1:6
a the showbread Mark 2:26
all *a* and were filled Mark 6:42
they *a* and were filled Mark 8:8
all *a* and were filled Luke 9:17
Our fathers *a* the manna John 6:31
men and *a* with them Acts 11:3
a the same spiritual 1 Cor 10:3
a it, and it was as sweet Rev 10:10

ATHALIAH
Daughter of Ahab and Jezebel, 2 Kin 8:18, 26; 2 Chr 22:2, 3
Kills royal children; usurps throne, 2 Kin 11:1–3; 2 Chr 22:10, 11
Killed in priestly uprising, 2 Kin 11:4–16; 2 Chr 23:1–21

ATHENS
Paul preaches in, Acts 17:15–34
Paul resides in, 1 Thess 3:1

ATONEMENT
a year he shall make *a* Ex 30:10
priest shall make *a* Lev 16:30
the blood that makes *a* Lev 17:11
for it is the Day of *A* Lev 23:28
what shall I make *a* 2 Sam 21:3
offerings to make *a* Neh 10:33

a is provided for Prov 16:6
there will be no *a* Is 22:14
I provide you an *a* Ezek 16:63

ATTACK
the Midianites, and *a* Num 25:17
men go up and *a* Ai Josh 7:3
a Amalek, and utterly 1 Sam 15:3
got ready to *a* the city 1 Kin 20:12
a Jerusalem and create Neh 4:8
king of the South shall *a* Dan 11:40
no one will *a* you to hurt Acts 18:10

ATTACKED
a the Rephaim in Gen 14:5
who *a* Midian in the Gen 36:35
they *a* them until they left Josh 11:8
he *a* the army while the Judg 8:11
Jonathan *a* the garrison 1 Sam 13:3
a Ziklag and burned it 1 Sam 30:1
David *a* the Philistines 2 Sam 8:1
a Judah, and carried 2 Chr 28:17
a the ram, and broke Dan 8:7
a the house of Jason Acts 17:5

ATTAIN
It is high, I cannot *a* Ps 139:6
understanding will *a* Prov 1:5
How long until they *a* Hos 8:5
worthy to *a* that age Luke 20:35
by any means, I may *a* Phil 3:11

ATTALIA
A seaport of Pamphylia from which Paul sailed to Antioch, Acts 14:25

ATTEND
just cause, O Lord, *a* Ps 17:1

And *a* to the voice of Ps 86:6
behold, I will *a* Jer 23:2

ATTENTION
My son, give *a* to my Prov 4:20
Till I come, give *a* 1 Tim 4:13
and you pay *a* to the James 2:3

ATTENTIVE
Let Your ears be *a* Ps 130:2
the people were very *a* Luke 19:48

ATTESTED
a Man *a* by God to you Acts 2:22

AUSTERE
because you are an *a* Luke 19:21

AUTHOR
For God is not the *a* 1 Cor 14:33
He became the *a* Heb 5:9
unto Jesus, the *a* Heb 12:2

AUTHORITIES
magistrates and *a* Luke 12:11
a that exist are Rom 13:1
subject to rulers and *a* Titus 3:1
of God, angels and *a* 1 Pet 3:22

AUTHORITY
Jew, wrote with full *a* Esth 9:29
the righteous are in *a* Prov 29:2
them as one having *a* Matt 7:29
a man under *a* Matt 8:9
who are great exercise *a* Matt 20:25
“All *a* has been given Matt 28:18
ones exercise *a* over Mark 10:42
By what *a* are You Mark 11:28
a I will give You Luke 4:6
His word was with *a* Luke 4:32

a over all demons Luke 9:1
and has given Him *a* John 5:27
You have given Him *a* John 17:2
has put in His own *a* Acts 1:7
For there is no *a* Rom 13:1
a over her own body 1 Cor 7:4
to have a symbol of *a* 1 Cor 11:10
end to all rule and all *a* 1 Cor 15:24
and all who are in *a* 1 Tim 2:2
have *a* over a man 1 Tim 2:12
and rebuke with all *a* Titus 2:15
defile the flesh, reject *a* Jude 8
his throne, and great *a* Rev 13:2
they receive *a* for one Rev 17:12

AUTUMN
a trees without fruit Jude 12

AVAILS
nor uncircumcision *a* Gal 5:6
of a righteous man *a* James 5:16

AVEN
The city of On in Egypt near Cairo; known as Heliopolis, Gen 41:45; Ezek 30:17
——— A name contemptuously applied to Bethel, Hos 10:5, 8
——— Valley in Syria, Amos 1:5

AVENGE
for He will *a* the Deut 32:43
you that He will *a* Luke 18:8
Beloved, do not *a* Rom 12:19
a our blood on those Rev 6:10

AVENGER
The *a* of blood Num 35:19
the enemy and the *a* Ps 8:2

God’s minister, an *a* Rom 13:4
the Lord is the *a* 1 Thess 4:6

AVENGES
It is God who *a* 2 Sam 22:48
When He *a* blood Ps 9:12

AVOID
a foolish and ignorant 2 Tim 2:23
a foolish disputes Titus 3:9

AWAKE
be satisfied when I *a* Ps 17:15
I lie *a* and am like Ps 102:7
A, lute and harp Ps 108:2
My eyes are *a* through Ps 119:148
A, O north wind Song 4:16
but my heart is *a* Song 5:2
of the earth shall *a* Dan 12:2
it is high time to *a* Rom 13:11
A to righteousness 1 Cor 15:34
“*A*, you who sleep Eph 5:14

AWARE
Before I was even *a* Song 6:12
hour that he is not *a* of Matt 24:50
But Jesus, being *a* of it Mark 8:17
hour when he is not *a* Luke 12:46
his wife also being *a* Acts 5:2

AWAY
the wind drives *a* Ps 1:4
Do not cast me *a* Ps 51:11
A time to cast *a* Eccl 3:5
fair one, and come *a* Song 2:10
and the shadows flee *a* Song 2:17
minded to put her *a* Matt 1:19
and earth will pass *a* Matt 24:35

and steal Him *a* Matt 27:64
the rich He has sent *a* Luke 1:53
of God who takes *a* John 1:29
"I am going *a*, and you John 8:21
they cried out, "*A* John 19:15
"They have taken *a* John 20:2
crying out, "*A* with him Acts 21:36
the veil is taken *a* 2 Cor 3:14
Barnabas was carried *a* Gal 2:13
unless the falling *a* 2 Thess 2:3
in Asia have turned *a* 2 Tim 1:15
heard, lest we drift *a* Heb 2:1
if they fall *a*, to renew Heb 6:6
which can never take *a* Heb 10:11
that does not fade *a* 1 Pet 5:4
the world is passing *a* 1 John 2:17
and the heaven fled *a* Rev 20:11
if anyone takes *a* Rev 22:19

AWE

the world stand in *a* Ps 33:8
my heart stands in *a* Ps 119:161

AWESOME

How *a* is this place Gen 28:17
a thing that I will do Ex 34:10
God, the great and *a* Deut 7:21
God, mighty and *a* Deut 10:17
a things which your eyes Deut 10:21
a name, THE LORD Deut 28:58
Angel of God, very *a* Judg 13:6
a deeds for Your land 2 Sam 7:23
a deeds, by driving out 1 Chr 17:21
heaven, O great and *a* Neh 1:5
the Lord, great and *a* Neh 4:14
a God, Who keeps Neh 9:32
show Yourself *a* Job 10:16

with God is *a* majesty Job 37:22
hand shall teach You *a* Ps 45:4
LORD Most High is *a* Ps 47:2
By *a* deeds in Ps 65:5
a are Your works Ps 66:3
He is *a* in His doing Ps 66:5
O God, You are more *a* Ps 68:35
He is *a* to the kings Ps 76:12
Your great and *a* name Ps 99:3
a things by the Red Sea Ps 106:22
Holy and *a* is His name Ps 111:9
of the might of Your *a* Ps 145:6
When You did *a* things Is 64:3
with me as a mighty, *a* Jer 20:11
her collapse was *a* Lam 1:9
so high they were *a* Ezek 1:18
color of an *a* crystal Ezek 1:22
its form was *a* Dan 2:31
“O Lord, great and *a* Dan 9:4
The LORD will be *a* Zeph 2:11

AWL

his ear with an *a* Ex 21:6
you shall take an *a* Deut 15:17

AWOKE

Noah *a* from his wine, Gen 9:24
Jacob *a* from his sleep Gen 28:16
I *a*, for the LORD sustained Ps 3:5
Then the Lord *a* as Ps 78:65
came to Him and *a* Him, Matt 8:25
they *a* Him and said to Mark 4:38
came to Him and *a* Him, Luke 8:24

AX

a stroke with the *a* Deut 19:5
Abimelech took an *a* Judg 9:48

a tree, the iron *a* 2 Kin 6:5
If the *a* is dull, and one Eccl 10:10
a boast itself against Is 10:15
And even now the *a* Matt 3:10

AZARIAH
A prophet who encourages King Asa, 2 Chr 15:1–8
——— Son of King Jehoshaphat, 2 Chr 21:2
——— King of Judah, 2 Kin 15:1
——— A high priest who rebukes King Uzziah, 2 Chr 26:16–20
——— Chief priest in the time of Hezekiah, 2 Chr 31:9, 10
——— The Hebrew name of Abed-Nego, Dan 1:7

AZEKAH
Camp of Goliath, 1 Sam 17:1, 4, 17
Besieged by Nebuchadnezzar, Jer 34:7

AZMAVETH
A village near Jerusalem, Neh 12:29
Also called Beth Azmaveth, Neh 7:28

AZOTUS
A city which Philip the evangelist visited, Acts 8:40

B

BAAL (OR BAALS)
Deities of Canaanite polytheism, Judg 10:10–14
The male god of the Phoenicians and Canaanites; the counterpart of the female Ashtaroth, 2 Kin 23:5
Nature of the worship of, 1 Kin 18:26, 28; 19:18; Ps 106:28; Jer 7:9; 19:5; Hos 9:10; 13:1, 2
Worshiped by Israelites, Num 25:1–5; Judg 2:11–14; 3:7; 6:28–32; 1 Kin 16:31, 32; 2 Kin 21:3; Jer 11:13; Hos 2:8

Ahaz makes images to, 2 Chr 28:1–4
Overthrown by Elijah, 1 Kin 18:17–40 by Josiah, 2 Kin 23:4, 5
Denounced by prophets, Jer 19:4–6; Ezek 16:1, 2, 20, 21
Historic retrospect, Rom 11:4

BAAL PEOR (OR BAAL OF PEOR)
A Moabite god; worshiped by Israelites, Num 25:1–9

BAAL PERAZIM
Site of David's victory over the Philistines, 2 Sam 5:18–20
Same as Perazim, Is 28:21

BAAL-ZEBUB
A Philistine god at Ekron, 2 Kin 1:2
Ahaziah inquires of, 2 Kin 1:2, 6, 16
Also called Beelzebub, Matt 10:25; 12:24

BAALAH
A town also known as Kirjath Jearim, Josh 15:9, 10

BAALS
Deities of Canaanite polytheism, Judg 10:10–14
Ensnare Israelites, Judg 2:11–14; 3:7
Ahaz makes images to, 2 Chr 28:1–4

BAANAH
A murderer of Ishbosheth, 2 Sam 4:1–12

BAASHA
Usurps throne of Israel; his evil reign; wars with Judah, 1 Kin 15:16—16:7

BABBLER
b is no different Eccl 10:11
"What does this *b* Acts 17:18

BABBLINGS
the profane and idle *b* 1 Tim 6:20

BABE
the *b* leaped in my Luke 1:44
You will find a *B* Luke 2:12
righteousness, for he is a *b* Heb 5:13

BABEL, TOWER OF
A huge brick structure intended to magnify man and preserve the unity of the race, Gen 11:1–4
Objectives of, thwarted by God, Gen 11:5–9

BABES
Out of the mouth of *b* Ps 8:2
b shall rule over them Is 3:4
revealed them to *b* Matt 11:25
‘Out of the mouth of *b* Matt 21:16
foolish, a teacher of *b* Rom 2:20
as to carnal, as to *b* 1 Cor 3:1
as newborn *b*, desire 1 Pet 2:2

BABYLON
Built by Nimrod; Tower of Babel, Gen 10:8–10; 11:1–9
Descriptions of, Is 13:19; 14:4; Jer 51:44; Dan 4:30
Jews carried captive to, 2 Kin 25:1–21; 2 Chr 36:5–21
Inhabitants of, described, Is 47:1, 9–13; Jer 50:35–38; Dan 5:1–3
Prophecies concerning, Is 13:1–22; Jer 21:1–7; 25:9–12; 27:5–8; 29:10; Jer 50:1–46; Dan 2:31–38; 7:2–4
The prophetic city, Rev 14:8; 16:19; 17:1—18:24

BACK
Jordan turned *b* Ps 114:3
but a rod is for the *b* Prov 10:13
a rod for the fool’s *b* Prov 26:3
I gave My *b* to those Is 50:6
cast Me behind your *b* Ezek 23:35
found Him, bring *b* word Matt 2:8

plow, and looking *b* Luke 9:62
they drew *b* and fell John 18:6
I am sending him *b* Philem 12
of those who draw *b* Heb 10:39
someone turns him *b* James 5:19
inside and on the *b* Rev 5:1

BACKBITERS
b, haters of God Rom 1:30

BACKBITING
b tongue an angry Prov 25:23

BACKSLIDER
The *b* in heart will be Prov 14:14

BACKSLIDINGS
b will rebuke you Jer 2:19
And I will heal your *b* Jer 3:22
b have increased Jer 5:6
for our *b* are many Jer 14:7

BACKWARD
fell off the seat *b* 1 Sam 4:18
shadow ten degrees *b* 2 Kin 20:11

BAD
speak to you either *b* Gen 24:50
good for *b* or *b* for good Lev 27:10
trouble is like a *b* tooth Prov 25:19
as the *b* figs which cannot Jer 24:8
if your eye is *b*, your Matt 6:23
b tree bears *b* fruit Matt 7:17
a *b* tree bear good Luke 6:43
whether good or *b* 2 Cor 5:10

BADGER
covering of *b* skins Ex 26:14
sandals of *b* skin Ezek 16:10

BAG
is sealed up in a *b* Job 14:17
wages to put into a *b* Hag 1:6
nor *b* for your journey Matt 10:10

BAKE
b twelve cakes with it Lev 24:5

BAKED
b unleavened cakes Ex 12:39
b unleavened bread 1 Sam 28:24

BAKER
the butler and the *b* Gen 40:1
an oven heated by a *b* Hos 7:4

BAKERS
of bread from the *b* Jer 37:21

BAKES
kindles it and *b* bread Is 44:15

BALAAM
Sent by Balak to curse Israel, Num 22:5–7; Josh 24:9
Hindered by talking donkey, Num 22:22–35; 2 Pet 2:16
Curse becomes a blessing, Deut 23:4, 5; Josh 24:10
Prophecies of, Num 23:7–10, 18–24; 24:3–9, 15–24
N.T. references to, 2 Pet 2:15, 16; Jude 11; Rev 2:14

BALAK
A Moabite king, Num 22:4
Hires Balaam to curse Israel, Num 22—24

BALANCE
and the hills in a *b* Is 40:12

BALANCES
weighed in the *b* Dan 5:27

BALD

shall not make any *b* Lev 21:5
every head shall be *b* Jer 48:37
completely *b* because Ezek 27:31

BALDHEAD
Go up, you *b* 2 Kin 2:23

BALM
a little *b* and a little Gen 43:11
Is there no *b* in Gilead Jer 8:22

BAN
No person under the *b* Lev 27:29

BAND
A *b* of robbers takes Hos 7:1
with a golden *b* Rev 1:13

BANDS
their *b* shall be silver Ex 27:10
broken the *b* of your yoke Lev 26:13
broken the *b* of their Ezek 34:27
with *b* of love, and I was Hos 11:4
girded with golden *b* Rev 15:6

BANDAGED
him, and *b* his wounds Luke 10:34

BANISHED
bring his *b* one home 2 Sam 14:13
he *b* the perverted 1 Kin 15:12

BANK
cows on the *b* of the river Gen 41:3
the reeds by the river's *b* Ex 2:3
along the *b* of the river, Ezek 47:7
put my money in the *b* Luke 19:23

BANKERS
my money with the *b* Matt 25:27

BANKS
the *b* of the Jordan Num 13:29
overflows all its *b* Josh 3:15
overflowed all its *b* 1 Chr 12:15
b of scented herbs Song 5:13
the *b* of the Ulai Dan 8:16

BANNER
his *b* over me was love Song 2:4
a *b* to the people Is 11:10
a *b* for the nations Is 11:12
lift up a *b* for the peoples Is 62:10
Set up a *b* in the land Jer 51:27
a *b* over His land Zech 9:16

BANNERS
we will set up our *b* Ps 20:5
They set up their *b* Ps 74:4
as an army with *b* Song 6:4

BANQUET
b that I have prepared Esth 5:4
companions make a *b* Job 41:6
lords, came to the *b* Dan 5:10

BANQUETING
He brought me to the *b* Song 2:4

BANQUETS
b shall be removed Amos 6:7

BAPTISM
coming to his *b* Matt 3:7
b that I am baptized Matt 20:22
The *b* of John—where Matt 21:25
a *b* of repentance Mark 1:4
baptized with the *b* that Mark 10:38
The *b* of John—was it Mark 11:30
a *b* of repentance Luke 3:3

But I have a *b* to be Luke 12:50
The *b* of John—was it Luke 20:4
from the *b* of John Acts 1:22
b which John preached Acts 10:37
b of repentance to all Acts 13:24
only the *b* of John Acts 18:25
said, "Into John's *b* Acts 19:3
a *b* of repentance Acts 19:4
with Him through *b* Rom 6:4
Lord, one faith, one *b* Eph 4:5
buried with Him in *b* Col 2:12
now saves us—*b* 1 Pet 3:21

BAPTISMS
of the doctrine of *b* Heb 6:2

BAPTIZE
I indeed *b* you with Matt 3:11
He will *b* you with Mark 1:8
b you with the Holy Luke 3:16
"Why then do you *b* John 1:25
me to *b* with water John 1:33
Himself did not *b* John 4:2
did not send me to *b* 1 Cor 1:17

BAPTIZED
b by him in the Jordan, Matt 3:6
at the Jordan to be *b* by Matt 3:13
"I need to be *b* by You Matt 3:14
When He had been *b* Matt 3:16
were all *b* by him Mark 1:5
was *b* by John Mark 1:9
b with the baptism that Mark 10:38
b with you will be *b* Mark 10:39
and is *b* will be saved Mark 16:16
came out to be *b* Luke 3:7
also came to be *b* Luke 3:12

Jesus also was *b* Luke 3:21
not having been *b* Luke 7:30
with them and *b* John 3:22
b more disciples John 4:1
for John truly *b* with water Acts 1:5
every one of you be *b* Acts 2:38
received his word were *b* Acts 2:41
men and women were *b* Acts 8:12
he was *b* he continued Acts 8:13
only been *b* in the name Acts 8:16
hinders me from being *b* Acts 8:36
water, and he *b* him Acts 8:38
he arose and was *b* Acts 9:18
these should not be *b* Acts 10:47
be *b* in the name Acts 10:48
you shall be *b* with Acts 11:16
her household were *b* Acts 16:15
all his family were *b* Acts 16:33
believed and were *b* Acts 18:8
Into what then were you *b* Acts 19:3
Arise and be *b*, and wash Acts 22:16
were *b* into Christ Rom 6:3
I thank God that I *b* 1 Cor 1:14
b the household 1 Cor 1:16
all were *b* into Moses 1 Cor 10:2
Spirit we were all *b* 1 Cor 12:13
who are *b* for the dead 1 Cor 15:29
as many of you as were *b* Gal 3:27

BAPTIZING
b them in the name of Matt 28:19
b in the wilderness Mark 1:4
where John was *b* John 1:28
therefore I came *b* John 1:31
John also was *b* in Aenon John 3:23
behold, He is *b* John 3:26

where John was *b* John 10:40

BAR-JESUS (OR ELYMAS)
A Jewish false prophet, Acts 13:6–12

BAR-JONAH
Surname of Simon (Peter), Matt 16:17

BARABBAS
A murderer released in place of Jesus, Matt 27:16–26; Acts 3:14, 15

BARAK
Defeats Jabin, Judg 4:1–24
A man of faith, Heb 11:32

BARBARIAN
nor uncircumcised, *b* Col 3:11

BARBARIANS
to Greeks and to *b* Rom 1:14

BARE
make yourselves *b* Is 32:11
The LORD has made *b* Is 52:10

BAREFOOT
covered and went *b* 2 Sam 15:30
walking naked and *b* Is 20:2

BARLEY
a land of wheat and *b* Deut 8:8
loaf of *b* bread tumbled Judg 7:13
beginning of *b* harvest Ruth 1:22
who has five *b* loaves John 6:9
and three quarts of *b* Rev 6:6

BARN
seed still in the *b* Hag 2:19
the wheat into my *b* Matt 13:30
storehouse nor *b* Luke 12:24

BARNABAS
A disciple from Cyprus; gives property, Acts 4:36, 37
Supports Paul, Acts 9:27
Ministers in Antioch, Acts 11:22–30
Travels with Paul, Acts 12:25; 13—15
Breaks with Paul over John Mark, Acts 15:36–39

BARNS
so your *b* will be filled Prov 3:10
b are broken down Joel 1:17
reap nor gather into *b* Matt 6:26
I will pull down my *b* Luke 12:18

BARREN
But Sarai was *b* Gen 11:30
b has borne seven 1 Sam 2:5
He grants the *b* Ps 113:9
“Sing, O *b*, you who have Is 54:1
‘Blessed are the *b* Luke 23:29
“Rejoice, O *b*, you who do Gal 4:27
you will be neither *b* 2 Pet 1:8

BARRENNESS
A fruitful land into *b* Ps 107:34

BARS
has strengthened the *b* Ps 147:13
bronze and cut the *b* Is 45:2
the earth with its *b* Jon 2:6

BARSABAS
Nominated to replace Judas, Acts 1:23
Sent to Antioch, Acts 15:22

BARTHOLOMEW
Called Nathanael, John 1:45, 46
One of the twelve apostles, Matt 10:3; Acts 1:13

BARTIMAEUS
Blind beggar healed by Jesus, Mark 10:46–52

BARUCH
Son of Neriah, Jer 32:12, 13
Jeremiah's faithful friend and scribe, Jer 36:4–32

BARZILLAI
Supplies David with food, 2 Sam 17:27–29
Age restrains him from following David, 2 Sam 19:31–39

BASE
the elder, and the *b* Is 3:5
and the *b* things of 1 Cor 1:28

BASHAN
Conquered by Israel, Num 21:33–35
Assigned to Manasseh, Deut 3:13
Conquered by Hazael, king of Syria, 2 Kin 10:32, 33

BASIC
to the *b* principles Col 2:8
b principles of the world Col 2:20

BASIN
poured water into a *b* John 13:5

BASINS
its shovels and its *b* Ex 27:3
b of silver, trimmers 2 Kin 12:13
gold for the forks, the *b* 1 Chr 28:17
filled with blood like *b* Zech 9:15

BASKET
the *b* on my head Gen 40:17
the *b* out of your hand Deut 26:4
Blessed shall be your *b* Deut 28:5
Cursed shall be your *b* Deut 28:17
b had very good figs Jer 24:2
"A *b* of summer fruit Amos 8:2
lifted up the *b* between Zech 5:9
and put it under a *b* Matt 5:15

under a *b*, but on a Luke 11:33
I was let down in a *b* 2 Cor 11:33

BASKETS
there were three white *b* Gen 40:16
and there were two *b* Jer 24:1
they took up twelve *b* Matt 14:20
took up seven large *b* Matt 15:37

BATHED
My sword shall be *b* Is 34:5
to him, “He who is *b* John 13:10

BATHSHEBA
Wife of Uriah, taken by David, 2 Sam 11
Her first child dies, 2 Sam 12:14–19
Bears Solomon, 2 Sam 12:24
Secures throne for Solomon, 1 Kin 1:15–31
Deceived by Adonijah, 1 Kin 2:13–25

BATS
To the moles and *b* Is 2:20

BATTLE
b is the LORD’s 1 Sam 17:47
out to God in the *b* 1 Chr 5:20
strength for the *b* Ps 18:39
shield and sword of *b* Ps 76:3
for the day of *b* Prov 21:31
the *b* to the strong Eccl 9:11
who turn back the *b* Is 28:6
A sound of *b* is in the Jer 50:22
who will prepare for *b*? 1 Cor 14:8
became valiant in *b* Heb 11:34
gather them to the *b* Rev 16:14

BATTLE-AX
You are My *b* Jer 51:20
each with his *b* in his hand Ezek 9:2

BATTLEMENT
upon her a *b* of silver Song 8:9

BATTLES
before us and fight our *b* 1 Sam 8:20
to fight our *b* 2 Chr 32:8

BDELLIUM
B and the onyx stone Gen 2:12
like the color of *b* Num 11:7

BE FRUITFUL AND MULTIPLY
blessed them, saying, "*B* Gen 1:22
on the earth, and *b* Gen 8:17
"*B*, and fill the earth Gen 9:1
B; a nation and a Gen 35:11

BE GLAD AND REJOICE
I will *b* in You; I will Ps 9:2
I will *b* in Your mercy, Ps 31:7
We will *b* in you Song 1:4
we will *b* in His salvation Is 25:9
you also *b* with me Phil 2:18
us *b* and give Him glory, Rev 19:7

BE OF GOOD CHEER
to the paralytic, "Son, *b* Matt 9:2
her He said, "*B*, daughter Matt 9:22
to them, saying, "*B* Matt 14:27
man, saying to him, "*B* Mark 10:49
b, I have overcome John 16:33
by him and said, "*B* Acts 23:11

BEAM
on a carrying *b* Num 4:10
like a weaver's *b* 1 Sam 17:7
the *b* from the timbers Hab 2:11

BEAMS
paneled the temple with *b* 1 Kin 6:9

cedar *b* on the pillars 1 Kin 7:2
the *b* and doorposts 2 Chr 3:7
make *b* for the gates Neh 2:8
bones are like *b* Job 40:18
He lays the *b* of His Ps 104:3
b of our houses are cedar Song 1:17

BEAR
greater than I can *b* Gen 4:13
whom Sarah shall *b* Gen 17:21
not *b* false witness Ex 20:16
from the paw of the *b* 1 Sam 17:37
they shall *b* you up in Ps 91:12
b a broken spirit Prov 18:14
be clean, you who *b* Is 52:11
b their iniquities Is 53:11
LORD could no longer *b* Jer 44:22
b deprived of her cubs Hos 13:8
lion, and a *b* met him Amos 5:19
He shall *b* the glory Zech 6:13
child, and *b* a Son Matt 1:23
A good tree cannot *b* Matt 7:18
how long shall I *b* Matt 17:17
by, to *b* His cross Mark 15:21
wife Elizabeth will *b* Luke 1:13
And whoever does not *b* Luke 14:27
in Me that does not *b* John 15:2
for he does not *b* Rom 13:4
are strong ought to *b* Rom 15:1
you may be able to *b* 1 Cor 10:13
B one another's Gal 6:2
I *b* in my body the Gal 6:17
b the sins of many Heb 9:28
like the feet of a *b* Rev 13:2

BEAR FRUIT
take root downward, and *b* Is 37:31

bring forth branches, *b* Ezek 17:8
shall the vine fail to *b* Mal 3:11
the word, accept it, and *b* Mark 4:20
it and *b* with patience Luke 8:15
does not *b* He takes away John 15:2
branch cannot *b* of itself, John 15:4
that we should *b* to God Rom 7:4
our members to *b* to death Rom 7:5

BEAR WITNESS

you *b* that you approve Luke 11:48
to *b* of the Light, John 1:7
If I *b* of Myself, John 5:31
"You *b* of Yourself John 8:13
Father's name, they *b* John 10:25
And you also will *b* John 15:27
I should *b* to the truth John 18:37
must also *b* at Rome Acts 23:11
we have seen, and *b*, and 1 John 1:2
three who *b* in heaven 1 John 5:7
three that *b* on earth: 1 John 5:8

BEARD

the edges of your *b* Lev 19:27
I caught it by its *b* 1 Sam 17:35
took Amasa by the *b* 2 Sam 20:9
Running down on the *b* Ps 133:2

BEARING

goes forth weeping, *b* Ps 126:6
And He, *b* His cross John 19:17
b with one another Col 3:13
the camp, *b* His reproach Heb 13:13

BEARS

Every branch that *b* John 15:2
b all things, believes 1 Cor 13:7
it is the Spirit who *b* 1 John 5:6

BEAST

b has devoured him Gen 37:20
You preserve man and *b* Ps 36:6
I was like a *b* before Ps 73:22
to the *b* its food Ps 147:9
b touches the mountain Heb 12:20
And I saw a *b* rising Rev 13:1
Then I saw another *b* Rev 13:11
the mark of the *b* Rev 19:20

BEASTS

are we counted as *b* Job 18:3
The *b* go into dens Job 37:8
like the *b* that perish Ps 49:12
I have fought with *b* 1 Cor 15:32
naturally, like brute *b* Jude 10

BEAT

I will *b* down his foes Ps 89:23
You shall *b* him with a Prov 23:14
b their swords into Is 2:4
you shall *b* in pieces Mic 4:13
spat in His face and *b* Matt 26:67
but *b* his breast Luke 18:13

BEATEN

and you will be *b* Mark 13:9
his will, shall be *b* Luke 12:47
Three times I was *b* 2 Cor 11:25
when you are *b* for your 1 Pet 2:20

BEATS

one who *b* the air 1 Cor 9:26

BEAUTIFUL

of men, that they were *b* Gen 6:2
woman of *b* countenance Gen 12:11
that she was very *b* Gen 12:14

woman was very *b* Gen 24:16
she is *b* to behold Gen 26:7
but Rachel was *b* Gen 29:17
he was a *b* child Ex 2:2
the captives a *b* woman Deut 21:11
a *b* Babylonian garment Josh 7:21
and *b* appearance 1 Sam 25:3
woman was very *b* 2 Sam 11:2
a woman of *b* 2 Sam 14:27
she was *b* to behold Esth 1:11
woman was lovely and *b* Esth 2:7
b as the daughters of Job Job 42:15
B in elevation, the joy Ps 48:2
has made everything *b* Eccl 3:11
my love, you are as *b* Song 6:4
How *b* are your feet Song 7:1
of the LORD shall be *b* Is 4:2
How *b* upon the Is 52:7
a *b* heritage of the hosts Jer 3:19
became very *b* Ezek 16:7
a *b* crown on your head Ezek 16:12
You were exceedingly *b* Ezek 16:13
b crowns on their heads Ezek 23:42
b with a multitude Ezek 31:9
indeed appear *b* Matt 23:27
adorned with *b* stones Luke 21:5
temple which is called *B* Acts 3:2
begging alms at the *B* Acts 3:10
How *b* are the feet Rom 10:15
they saw he was a *b* Heb 11:23
b appearance perishes James 1:11

BEAUTIFY
b the humble with Ps 149:4
b the place of My Is 60:13

BEAUTY

for glory and for *b* Ex 28:2
"The *b* of Israel is 2 Sam 1:19
in the *b* of holiness 1 Chr 16:29
show her *b* to the people Esth 1:11
let *b* preparations be given Esth 2:3
yourself with glory and *b* Job 40:10
To behold the *b* Ps 27:4
greatly desire your *b* Ps 45:11
Zion, the perfection of *b* Ps 50:2
b of the LORD our God Ps 90:17
do not lust after her *b* Prov 6:25
and *b* is passing Prov 31:30
branding instead of *b* Is 3:24
glorious *b* is a fading Is 28:1
see the King in His *b* Is 33:17
no *b* that we should Is 53:2
to give them *b* for ashes Is 61:3
'the perfection of *b* Lam 2:15
b to be abhorred Ezek 16:25
said, 'I am perfect in *b* Ezek 27:3
wisdom and perfect in *b* Ezek 28:12
of God was like it in *b* Ezek 31:8
the one I called *B* Zech 11:7
the incorruptible *b* 1 Pet 3:4

BECAME
man *b* a living being Gen 2:7
to the Jews I *b* as a Jew 1 Cor 9:20
like me, for I *b* like you Gal 4:12

BED
house, if I make my *b* Job 17:13
I remember You on my *b* Ps 63:6
if I make my *b* in hell Ps 139:8
Also our *b* is green Song 1:16
b is too short to stretch Is 28:20
you have set your *b* Is 57:7

"Arise, take up your *b* Matt 9:6
be two men in one *b* Luke 17:34
and the *b* undefiled Heb 13:4

BEDRIDDEN
had been *b* eight years Acts 9:33

BEDROOM
lying on his bed in his *b* 2 Sam 4:7
her brother in the *b* 2 Sam 13:10
and his nurse in the *b* 2 Kin 11:2

BEDS
sing aloud on their *b* Ps 149:5
shall rest in their *b* Is 57:2
who lie on *b* of ivory Amos 6:4

BEDSTEAD
his *b* was an iron *b* Deut 3:11

BEE
Egypt, and for the *b* Is 7:18

BEELZEBUB
Jesus accused of serving, Matt 10:25; 12:24–27

BEER LAHAI ROI
Angel meets Hagar there, Gen 16:7–14
Isaac dwells in, Gen 24:62

BEERSHEBA
God appears there to Hagar, Gen 21:14–19
to Isaac, Gen 26:23–25
to Jacob, Gen 46:1–5
to Elijah, 1 Kin 19:3–7
Oaths sworn there by Abraham, Gen 21:31–33
by Isaac, Gen 26:26–33

BEFALL
calamity *b* him Gen 42:4
b you in the last days Gen 49:1

No evil shall *b* you Ps 91:10

BEFOREHAND
do not worry *b* Mark 13:11
told you all things *b* Mark 13:23
not to meditate *b* Luke 21:14
when He testified *b* 1 Pet 1:11

BEG
I would *b* mercy of my Job 9:15
I am ashamed to *b* Luke 16:3
b you as sojourners 1 Pet 2:11

BEGAN
Then men *b* to call on Gen 4:26
since the world *b* Luke 1:70

BEGETS
b a scoffer does Prov 17:21
b a wise child will Prov 23:24
b a hundred children Eccl 6:3

BEGGAR
lifts the *b* from the ash 1 Sam 2:8
there was a certain *b* Luke 16:20

BEGGARLY
weak and *b* elements Gal 4:9

BEGGED
So the demons *b* Him, Matt 8:31
they *b* Him to depart Matt 8:34
b him, saying, ‘Have Matt 18:29
b Him to put His hand Mark 7:32
b Him earnestly, saying Luke 7:4
b Him to come to his Luke 8:41
not this he who sat and *b* John 9:8
the Gentiles *b* that these Acts 13:42
those who heard it *b* Heb 12:19

BEGINNING
b God created the Gen 1:1
Though your *b* was Job 8:7
of the LORD is the *b* Ps 111:10
that God does from *b* Eccl 3:11
who made them at the *b* Matt 19:4
In the *b* was the Word John 1:1
This *b* of signs Jesus John 2:11
a murderer from the *b* John 8:44
with Me from the *b* John 15:27
the *b*, the firstborn Col 1:18
having neither *b* Heb 7:3
True Witness, the *B* Rev 3:14
and the Omega, the *B* Rev 21:6

BEGOTTEN
See ONLY BEGOTTEN SON
today I have *b* You Ps 2:7
heart, 'Who has *b* Is 49:21
glory as of the only *b* John 1:14
Christ Jesus I have *b* 1 Cor 4:15
abundant mercy has *b* 1 Pet 1:3
loves him who is *b* 1 John 5:1

BEGUN
Having *b* in the Spirit Gal 3:3
that He who has *b* Phil 1:6

BEHALF
to speak on God's *b* Job 36:2
you on Christ's *b* 2 Cor 5:20
has been granted on *b* Phil 1:29

BEHAVE
I will *b* wisely in a Ps 101:2
does not *b* rudely 1 Cor 13:5

BEHAVED

sent him, and *b* wisely 1 Sam 18:5
and blamelessly we *b* 1 Thess 2:10

BEHAVIOR
of good *b*, hospitable 1 Tim 3:2
they be reverent in *b* Titus 2:3

BEHEADED
he sent and had John *b* Matt 14:10
those who had been *b* Rev 20:4

BEHEMOTH
Described, Job 40:15–24

BEHOLD
the eyes to *b* the sun Eccl 11:7
B, you are fair Song 1:15
B, the virgin shall Is 7:14
Judah, "*B* your God Is 40:9
B the Lamb of God John 1:36
I am, that they may *b* John 17:24
to them, "*B* the Man John 19:5
B what manner of love 1 John 3:1

BEHOLDING
with unveiled face, *b* 2 Cor 3:18

BEING
man became a living *b* Gen 2:7
God while I have my *b* Ps 104:33
move and have our *b* Acts 17:28
who, *b* in the form of Phil 2:6

BEL
Patron god of Babylon, Is 46:1; Jer 50:2; 51:44

BELIEF
by the Spirit and *b* 2 Thess 2:13

BELIEVE
b me or listen to my voice Ex 4:1

will they not *b* Me Num 14:11
did not *b* the LORD Deut 1:32
I did not *b* the words 1 Kin 10:7
B in the LORD your God 2 Chr 20:20
did not *b* in His wondrous Ps 78:32
which you would not *b* Hab 1:5
ones who *b* in Me to sin Matt 18:6
‘Why then did you not *b* Matt 21:25
cross, and we will *b* Him Matt 27:42
Repent, and *b* Mark 1:15
Do not be afraid; only *b* Mark 5:36
tears, “Lord, I *b* Mark 9:24
b in Me to stumble Mark 9:42
b that you receive Mark 11:24
that we may see and *b* Mark 15:32
because they did not *b* Mark 16:14
have no root, who *b* Luke 8:13
only *b*, and she will Luke 8:50
will by no means *b* Luke 22:67
and slow of heart to *b* Luke 24:25
all through him might *b* John 1:7
to those who *b* John 1:12
how will you *b* John 3:12
Now we *b*, not because John 4:42
sent, Him you do not *b* John 5:38
we may see it and *b* John 6:30
we have come to *b* John 6:69
brothers did not *b* in Him John 7:5
not *b* that I am He John 8:24
to him, “Do you *b* John 9:35
not *b*, because you John 10:26
b that the Father is in Me John 10:38
b that You are the Christ John 11:27
this, that they may *b* John 11:42
they did not *b* in Him John 12:37
may *b* that I am He John 13:19

you *b* in God, *b* also in John 14:1
B Me that I am in John 14:11
we *b* that You came John 16:30
b that You sent Me John 17:21
truth, so that you may *b* John 19:35
into His side, I will not *b* John 20:25
written that you may *b* John 20:31
word of the gospel and *b* Acts 15:7
"*B* on the Lord Jesus Acts 16:31
b on Him who would Acts 19:4
King Agrippa, do you *b* Acts 26:27
to all and on all who *b* Rom 3:22
father of all those who *b* Rom 4:11
the Lord Jesus and *b* Rom 10:9
And how shall they *b* Rom 10:14
to save those who *b* 1 Cor 1:21
a wife who does not *b* 1 Cor 7:12
I spoke," we also *b* 2 Cor 4:13
given to those who *b* Gal 3:22
Christ, not only to *b* Phil 1:29
if we *b* that Jesus died 1 Thess 4:14
should *b* the lie 2 Thess 2:11
of those who *b* 1 Tim 4:10
comes to God must *b* Heb 11:6
Even the demons *b* James 2:19
to you who *b*, He 1 Pet 2:7
should *b* on the name 1 John 3:23
Beloved, do not *b* 1 John 4:1
written to you who *b* 1 John 5:13

BELIEVED
And he *b* in the LORD Gen 15:6
So the people *b* Ex 4:31
b that I would see the Ps 27:13
Who has *b* our report Is 53:1
people of Nineveh *b* Jon 3:5

Blessed is she who *b* Luke 1:45
they *b* the Scripture John 2:22
because he has not *b* John 3:18
of that city *b* in Him John 4:39
you *b* Moses, you would John 5:46
Jesus did, *b* in Him John 11:45
who has *b* our report John 12:38
and he saw and *b* John 20:8
seen Me, you have *b* John 20:29
who heard the word *b* Acts 4:4
of those who *b* were of Acts 4:32
appointed to eternal life *b* Acts 13:48
Holy Spirit when you *b* Acts 19:2
"Abraham *b* God Rom 4:3
in whom they have not *b* Rom 10:14
than when we first *b* Rom 13:11
unless you *b* in vain 1 Cor 15:2
'I *b* and therefore I spoke 2 Cor 4:13
b God, and it was accounted Gal 3:6
b on in the world 1 Tim 3:16
I know whom I have *b* 2 Tim 1:12
b the love that God has 1 John 4:16

BELIEVERS
be an example to the *b* 1 Tim 4:12
are benefited are *b* 1 Tim 6:2

BELIEVES
See HE WHO BELIEVES
The simple *b* every Prov 14:15
possible to him who *b* Mark 9:23
b that those things he Mark 11:23
He who *b* and is Mark 16:16
that whoever *b* in Him John 3:16
He who *b* in the Son John 3:36
b in Him who sent Me John 5:24
who *b* in Me shall never John 6:35

b in Him may have John 6:40
he who *b* in Me has John 6:47
He who *b* in Me, as the John 7:38
He who *b* in Me, though John 11:25
He who *b* in Me John 12:44
whoever *b* in Him Acts 10:43
Him everyone who *b* is Acts 13:39
for everyone who *b* Rom 1:16
to everyone who *b* Rom 10:4
with the heart one *b* Rom 10:10
b all things, hopes all 1 Cor 13:7
Whoever *b* that Jesus is 1 John 5:1
he who *b* that Jesus is 1 John 5:5
b in the Son of God 1 John 5:10

BELIEVING
you ask in prayer, *b* Matt 21:22
b you may have life John 20:31
take along a *b* wife 1 Cor 9:5
blessed with *b* Abraham Gal 3:9
those who have *b* masters 1 Tim 6:2

BELLY
On your *b* you shall go Gen 3:14
And Jonah was in the *b* Jon 1:17
three nights in the *b* Matt 12:40
whose god is their *b* Phil 3:19

BELONG
interpretations *b* to God Gen 40:8
highest heavens *b* to Deut 10:14
secret things *b* to Deut 29:29
“Dominion and fear *b* Job 25:2
shields of the earth *b* Ps 47:9
things also *b* to the wise Prov 24:23
To the Lord our God *b* Dan 9:9
My name, because you *b* Mark 9:41

to whom *b* the glory 1 Pet 4:11

BELONGS

offering that *b* to the LORD Lev 7:20
Salvation *b* to the LORD Ps 3:8
that power *b* to God Ps 62:11
to You, O Lord, *b* mercy Ps 62:12
shield *b* to the LORD Ps 89:18
to whom vengeance *b* Ps 94:1
righteousness *b* to You Dan 9:7
solid food *b* to those Heb 5:14
b to another tribe Heb 7:13
"Salvation *b* to our God Rev 7:10

BELOVED

"The *b* of the Lord Deut 33:12
so He gives His *b* Ps 127:2
of myrrh is my *b* Song 1:13
My *b* is mine, and I am Song 2:16
b more than another Song 5:9
Where has your *b* Song 6:1
leaning upon her *b* Song 8:5
a song of my *B* Is 5:1
for you are greatly *b* Dan 9:23
"This is My *b* Son Matt 3:17
election they are *b* Rom 11:28
us accepted in the *B* Eph 1:6
Luke the *b* physician Col 4:14
than a slave as a *b* Philem 16
"This is My *b* Son 2 Pet 1:17
our *b* brother Paul 2 Pet 3:15
the saints and the *b* Rev 20:9

BELOVED SON

saying, "This is My *b*, Matt 3:17
"This is My *b*, in whom Matt 17:5
I will send my *b* Luke 20:13

To Timothy, a *b*: 2 Tim 1:2

BELSHAZZAR
King of Babylon; Daniel interprets his dream, Dan 5

BELT
with a leather *b* Matt 3:4
us, he took Paul's *b* Acts 21:11

BELTESHAZZAR
Daniel's Babylonian name, Dan 1:7

BEMOAN
Or who will *b* you Jer 15:5
for the dead, nor *b* Jer 22:10

BEN-AMMI
Son of Lot; father of the Ammonites, Gen 19:38

BEN-HADAD
Ben-Hadad I, king of Damascus; hired by Asa, king of Judah, to attack Baasha, king of Israel, 1 Kin 15:18–21
——— Ben-Hadad II, king of Damascus; makes war on Ahab, king of Israel, 1 Kin 20
Falls in siege against Samaria, 2 Kin 6:24–33; 7:6–20
Killed by Hazael, 2 Kin 8:7–15
——— Ben-Hadad III, king of Damascus; loses all Israelite conquests made by Hazael, his father, 2 Kin 13:3–25

BEN-ONI
Rachel's name for Benjamin, Gen 35:16–18

BENAIAH
The son of Jehoiada; a mighty man, 2 Sam 23:20–23
Faithful to David, 2 Sam 15:18; 20:23
Escorts Solomon to the throne, 1 Kin 1:38–40
Executes Adonijah, Joab and Shimei, 1 Kin 2:25, 29–34, 46

——— A Pirathonite; another of David's mighty men, 2 Sam 23:30
Divisional commander, 1 Chr 27:14

BEND
The wicked *b* their bow Ps 11:2

BENEATH
and on the earth *b* Deut 4:39
"You are from *b* John 8:23

BENEFACTORS
them are called '*b* Luke 22:25

BENEFIT
That I may see the *b* Ps 106:5
people who could not *b* Is 30:5
might have a second *b* 2 Cor 1:15

BENEFITS
daily loads us with *b* Ps 68:19
forget not all His *b* Ps 103:2
for all His *b* toward me Ps 116:12

BENJAMIN
Jacob's youngest son, Gen 35:16–20
Taken to Egypt against Jacob's wishes, Gen 42—45
Jacob's prophecy concerning, Gen 49:27
——— Tribe of:
Families of, Num 26:38–41
Territory allotted to, Josh 18:11–28
Attacked by remaining tribes for condoning sin of Gibeah, Judg 20:12–48
Wives provided for remnant of, Judg 21:1–23
Tribe of Saul, 1 Sam 9:1, 2
of Paul, Phil 3:5

BENT
have *b* their bow, Ps 37:14
and all their bows *b* Is 5:28

behold, this vine *b* Ezek 17:7
hearts shall be *b* on evil Dan 11:27
I have *b* Judah, My bow, Zech 9:13
was *b* over and could Luke 13:11

BEREA
A city of Macedonia; visited by Paul, Acts 17:10–15

BEREAVE
I will *b* them of Jer 15:7
no more shall you *b* Ezek 36:12
children, yet I will *b* Hos 9:12

BERNICE
Sister of Herod Agrippa II, Acts 25:13, 23
Hears Paul's defense, Acts 26:1–30

BERODACH-BALADAN
See MERODACH-BALADAN
A king of Babylon, 2 Kin 20:12–19

BERYL
fourth row, a *b* Ex 28:20
a *b*, an onyx Ex 39:13
rods of gold set with *b* Song 5:14
was like the color of *b* Ezek 1:16
the color of a *b* Ezek 10:9
topaz, and diamond, *b* Ezek 28:13
His body was like *b* Dan 10:6
chrysolite, the eighth *b* Rev 21:20

BESEECH
Return, we *b* You Ps 80:14
b you therefore Rom 12:1
of the LORD, *b* you to Eph 4:1

BESIDE
He leads me *b* the Ps 23:2
"Paul, you are *b* Acts 26:24
For if we are *b* 2 Cor 5:13

BESIEGED
Joab *b* the city 2 Sam 11:16
went up and *b* Samaria 2 Kin 6:24
and the city was *b* 2 Kin 24:10
of cucumbers, as a *b* city Is 1:8
army *b* Jerusalem Jer 32:2
to Jerusalem and *b* it Dan 1:1

BEST
with the *b* ointments Amos 6:6
b seats in the synagogues Matt 23:6
b places at feasts Mark 12:39
sit down in the *b* place Luke 14:8
'Bring out the *b* Luke 15:22
earnestly desire the *b* 1 Cor 12:31

BESTOW
LORD, that He may *b* Ex 32:29
b greater honor 1 Cor 12:23

BESTOWED
love the Father has *b* 1 John 3:1

BETH HORON
Twin towns of Ephraim, Josh 16:3, 5
Fortified by Solomon, 2 Chr 8:3–5
Prominent in battles, Josh 10:10–14; 1 Sam 13:18

BETH PEOR
Town near Pisgah, Deut 3:29
Moses buried near, Deut 34:6
Assigned to Reubenites, Josh 13:15, 20

BETH SHAN (OR BETH SHEAN)
A town in Issachar, Josh 17:11–16
Saul's corpse hung up at, 1 Sam 31:10–13; 2 Sam 21:12–14

BETH SHEMESH
Ark brought to, 1 Sam 6:12–19

Joash defeats Amaziah at, 2 Kin 14:11
Taken by Philistines, 2 Chr 28:18

BETHABARA
A place beyond the Jordan where John baptized, John 1:28

BETHANY
A town on the Mt. of Olives, Luke 19:29
Home of Lazarus, John 11:1
Home of Simon, the leper, Matt 26:6
Jesus visits there, Mark 11:1, 11, 12
Scene of the ascension, Luke 24:50, 51

BETHEL
Abram settles near, Gen 12:7, 8
Site of Abram's altar, Gen 13:3, 4
Site of Jacob's vision of the ladder, Gen 28:10–19
Jacob returns to, Gen 35:1–15
Samuel judges there, 1 Sam 7:15, 16
Site of worship and sacrifice, 1 Sam 10:3
Center of idolatry, 1 Kin 12:28–33
Josiah destroys altars of, 2 Kin 23:4, 15–20
Denounced by prophets, 1 Kin 13:1–10; Amos 7:10–13; Jer 48:13; Hos 10:15

BETHESDA
Jerusalem pool, John 5:2–4

BETHLEHEM
Originally called Ephrath, Gen 35:16
Rachel buried there, Gen 35:19
Home of Naomi and Boaz, Ruth 1:1, 19; 4:9–11
Home of David, 1 Sam 16:1–18
Predicted place of Messiah's birth, Mic 5:2
Christ born there, Matt 2:1; Luke 2:4–7; John 7:42
Infants of, killed by Herod, Matt 2:16–18

BETHPHAGE

Village near Bethany, Mark 11:1
Near Mt. of Olives, Matt 21:1

BETHSAIDA
A city of Galilee, Mark 6:45
Home of Andrew, Peter and Philip, John 1:44; 12:21
Blind man healed there, Mark 8:22, 23 5,000 fed nearby, Luke 9:10–17
Unbelief of, denounced, Matt 11:21; Luke 10:13

BETRAY
the outcasts, do not *b* Is 16:3
you, one of you will *b* Matt 26:21
Now brother will *b* Mark 13:12

BETRAYED
Man is about to be *b* Matt 17:22
in which He was *b* 1 Cor 11:23

BETRAYER
See, My *b* is at hand Matt 26:46

BETRAYING
"Judas, are you *b* Luke 22:48

BETRAYS
who is the one who *b* John 21:20

BETROTH
"You shall *b* a wife Deut 28:30
"I will *b* you to Me Hos 2:19

BETROTHED
a virgin who is not *b* Ex 22:16
finds a *b* young woman Deut 22:25
I *b* to myself for a 2 Sam 3:14
mother Mary was *b* to Matt 1:18
to a virgin *b* to a man Luke 1:27
For I have *b* you to 2 Cor 11:2

BETTER

obey is *b* than sacrifice 1 Sam 15:22
It is *b* to trust in Ps 118:8
B is a little with the Prov 15:16
B is a dry morsel Prov 17:1
B is the poor who Prov 19:1
B to dwell in Prov 21:19
b is a neighbor Prov 27:10
B a handful with Eccl 4:6
Two are *b* than one Eccl 4:9
B a poor and wise Eccl 4:13
were the former days *b* Eccl 7:10
features appeared *b* Dan 1:15
For it is *b* to marry 1 Cor 7:9
Christ, which is far *b* Phil 1:23
b than the angels Heb 1:4
b things concerning Heb 6:9
b things than that Heb 12:24

BEULAH

A symbol of true Israel, Is 62:4, 5

BEVERAGE

lacks no blended *b* Song 7:2

BEWAIL

Israel, *b* the burning Lev 10:6
b my virginity Judg 11:37
I will *b* the vine Is 16:9

BEWARE

"*B* of false prophets Matt 7:15
b of evil workers Phil 3:2
B lest anyone cheat Col 2:8

BEWILDERED

"They are *b* by the land Ex 14:3

BEWITCHED

b you that you should Gal 3:1

BEYOND
b what is written 1 Cor 4:6
yes, and *b* their ability 2 Cor 8:3
advanced in Judaism *b* Gal 1:14

BEZALEL
Hur's grandson, 1 Chr 2:20
Tabernacle builder, Ex 31:1–11; 35:30–35

BEZER
A city of refuge in the territory of Reuben, Deut 4:43; John 20:8

BILDAD
One of Job's friends, Job 2:11
Makes three speeches, Job 8:1–22; 18:1–21; 25:1–6

BILHAH
Rachel's maid, Gen 29:29
The mother of Dan and Naphtali, Gen 30:1–8
Commits incest with Reuben, Gen 35:22

BILLOWS
b have gone over me Ps 42:7
all Your *b* and Your Jon 2:3

BIND
b them as a sign Deut 6:8
b this line of scarlet Josh 2:18
b the cluster of the Job 38:31
b the wild ox in the Job 39:10
b the sacrifice with cords Ps 118:27
b them around your Prov 3:3
B them continually upon Prov 6:21
B them on your fingers Prov 7:3
B up the testimony Is 8:16
but He will *b* us up Hos 6:1
and whatever you *b* Matt 16:19
'*B* him hand and foot Matt 22:13

b heavy burdens Matt 23:4
b the man who owns this Acts 21:11

BINDS
first *b* the strong man Matt 12:29

BIRD
the blood of the *b* Lev 14:52
with him as with a *b* Job 41:5
soul, “Flee as a *b* Ps 11:1
has escaped as a *b* Ps 124:7
b hastens to the snare Prov 7:23
for a *b* of the air may Eccl 10:20
fly away like a *b* Hos 9:11
unclean and hated *b* Rev 18:2

BIRDS
b will eat your flesh Gen 40:19
b make their nests Ps 104:17
b caught in a snare Eccl 9:12
Look at the *b* of the air Matt 6:26
“Foxes have holes and *b* Matt 8:20

BIRTH
cursed the day of his *b* Job 3:1
heaven, who gives it *b* Job 38:29
makes the deer give *b* Ps 29:9
the day of one’s *b* Eccl 7:1
bring to the time of *b* Is 66:9
the deer also gave *b* Jer 14:5
no *b*, no pregnancy Hos 9:11
Now the *b* of Jesus Matt 1:18
will rejoice at his *b* Luke 1:14
who was blind from *b* John 9:1
labors with *b* pangs Rom 8:22
conceived, it gives *b* James 1:15

BIRTHDAY

which was Pharaoh's *b* Gen 40:20
b gave a feast for his Mark 6:21

BIRTHRIGHT
"Sell me your *b* Gen 25:31
Esau despised his *b* Gen 25:34
according to his *b* Gen 43:33
of food sold his *b* Heb 12:16

BIRTHSTOOLS
see them on the *b* Ex 1:16

BISHOP
the position of a *b* 1 Tim 3:1
b must be blameless Titus 1:7

BIT
and they *b* the people Num 21:6
be harnessed with *b* Ps 32:9

BITE
A serpent may *b* Eccl 10:11
But if you *b* and Gal 5:15

BITHYNIA
The Spirit keeps Paul from, Acts 16:7
Peter writes to Christians of, 1 Pet 1:1

BITS
the great house into *b* Amos 6:11
Indeed, we put *b* James 3:3

BITTER
made their lives *b* Ex 1:14
b herbs they shall eat it Ex 12:8
to those who are *b* Prov 31:6
who put *b* for sweet Is 5:20
and do not be *b* Col 3:19
But if you have *b* James 3:14
make your stomach *b* Rev 10:9

BITTERLY
has dealt very *b* Ruth 1:20
And Hezekiah wept *b* 2 Kin 20:3
he went out and wept *b* Matt 26:75

BITTERNESS
man dies in the *b* Job 21:25
heart knows its own *b* Prov 14:10
all my years in the *b* Is 38:15
you are poisoned by *b* Acts 8:23
b springing up cause Heb 12:15

BLACK
My skin grows *b* Job 30:30
wavy, and *b* as a raven Song 5:11
one hair white or *b* Matt 5:36
a *b* horse and he who sat Rev 6:5
and the sun became *b* Rev 6:12

BLACKNESS
the heavens with *b* Is 50:3
whom is reserved the *b* Jude 13

BLACKSMITH
no *b* to be found 1 Sam 13:19
The *b* with the tongs Is 44:12
I have created the *b* Is 54:16

BLADE
went in after the *b* Judg 3:22
first the *b*, then the head Mark 4:28

BLAME
that anyone should *b* 2 Cor 8:20
be holy and without *b* Eph 1:4

BLAMELESS
walk before Me and be *b* Gen 17:1
You shall be *b* Deut 18:13
b before Him, and I 2 Sam 22:24

and that man was *b* Job 1:1
a *b* and upright man Job 1:8
a *b* and upright man Job 2:3
will not cast away the *b* Job 8:20
though I were *b* Job 9:20
b who is ridiculed Job 12:4
make your ways *b* Job 22:3
I was also *b* before Him Ps 18:23
Then I shall be *b* Ps 19:13
Mark the *b* man Ps 37:37
when You speak, and *b* Ps 51:4
Let my heart be *b* Ps 119:80
the *b* will remain Prov 2:21
righteousness of the *b* Prov 11:5
the *b* in their ways Prov 11:20
the *b* will inherit good Prov 28:10
Sabbath, and are *b* Matt 12:5
end, that you may be *b* 1 Cor 1:8
that you may become *b* Phil 2:15
which is in the law, *b* Phil 3:6
you holy, and *b* Col 1:22
your hearts *b* in 1 Thess 3:13
body be preserved *b* 1 Thess 5:23
bishop then must be *b* 1 Tim 3:2
deacons, being found *b* 1 Tim 3:10
man is *b*, the husband Titus 1:6
a bishop must be *b* Titus 1:7
without spot and *b* 2 Pet 3:14

BLAMELESSLY
b we behaved 1 Thess 2:10

BLANKET
covered him with a *b* Judg 4:18

BLASPHEME
b Your name forever Ps 74:10
compelled them to *b* Acts 26:11
may learn not to *b* 1 Tim 1:20
b that noble name James 2:7
God, to *b* His name Rev 13:6

BLASPHEMED
a foolish people has *b* Ps 74:18
b continually every Is 52:5
who passed by *b* Him Matt 27:39
who were hanged *b* Luke 23:39
The name of God is *b* Rom 2:24
doctrine may not be *b* 1 Tim 6:1
On their part He is *b* 1 Pet 4:14
great heat, and they *b* Rev 16:9

BLASPHEMER
I was formerly a *b* 1 Tim 1:13

BLASPHEMERS
boasters, proud, *b* 2 Tim 3:2

BLASPHEMES
b the name of the LORD Lev 24:16
“This Man *b*!” Matt 9:3
who *b* against the Holy Mark 3:29
to him who *b* against Luke 12:10

BLASPHEMIES
false witness, *b* Matt 15:19
is this who speaks *b* Luke 5:21
great things and *b* Rev 13:5

BLASPHEMY
trouble and rebuke and *b* Is 37:3
but the *b* against Matt 12:31
"He has spoken *b* Matt 26:65
You have heard the *b* Mark 14:64
not stone You, but for *b* John 10:33
mouth in *b* against God Rev 13:6
was full of names of *b* Rev 17:3

BLAST
By the *b* of God they Job 4:9
for the *b* of the terrible Is 25:4

BLASTED
"I *b* you with blight Amos 4:9

BLEATING
"What then is this *b* 1 Sam 15:14

BLEMISH
shall be without *b* Ex 12:5
LORD, a ram without *b* Lev 6:6
be holy and without *b* Eph 5:27
as of a lamb without *b* 1 Pet 1:19

BLEMISHED
to the Lord what is *b* Mal 1:14

BLESS
I will *b* you and make Gen 12:2
b those who *b* you Gen 12:3
blessing I will *b* you Gen 22:17
I will *b* you and multiply Gen 26:24
b you before I die Gen 27:4
"*B* me—me also Gen 27:34
You go unless You *b* Gen 32:26
He will *b* your bread Ex 23:25
"The LORD *b* you and Num 6:24
whom you *b* is blessed Num 22:6

Gerizim to *b* the people Deut 27:12
returned to *b* his house 1 Chr 16:43
b the LORD at all Ps 34:1
b with their mouth Ps 62:4
b You while I live Ps 63:4
b His holy name Ps 103:1
b the house of Israel Ps 115:12
b those who fear the Ps 115:13
b you in the name of Ps 129:8
I will abundantly *b* Ps 132:15
this day forward I will *b* Hag 2:19
b those who curse Luke 6:28
B those who persecute Rom 12:14
Being reviled, we *b* 1 Cor 4:12
of blessing which we *b* 1 Cor 10:16
"blessing I will *b* you Heb 6:14
With it we *b* our God James 3:9

BLESS THE LORD

then you shall *b* your God Deut 8:10
the assembly, "Now *b* 1 Chr 29:20
Stand up and *b* Neh 9:5
I will *b* who has given Ps 16:7
the congregations I will *b* Ps 26:12
I will *b* at all times; Ps 34:1
B, O my soul; and all Ps 103:1
B, O my soul! O LORD Ps 104:1
we will *b* from this time Ps 115:18
b, all you servants Ps 134:1
B, O house of Israel! Ps 135:19

BLESSED

And God *b* them Gen 1:22
God *b* the seventh day Gen 2:3
God *b* Noah and his sons Gen 9:1
the earth shall be *b* Gen 12:3
b be those who Gen 27:29

indeed he shall be *b* Gen 27:33
b the Sabbath day Ex 20:11
he whom you bless is *b* Num 22:6
b, and I cannot reverse Num 23:20
B is he who blesses Num 24:9
B shall you be in the city Deut 28:3
b among women is Jael Judg 5:24
grew, and the LORD *b* Judg 13:24
the LORD *b* Obed-Edom 2 Sam 6:11
You have *b* the work of Job 1:10
B is the man who walks Ps 1:1
B is the man to whom Ps 32:2
B is the nation whose Ps 33:12
B is he who considers Ps 41:1
B are those who keep Ps 106:3
B is he who comes Ps 118:26
b who fears the LORD Ps 128:4
rise up and call her *b* Prov 31:28
nations will call you *b* Mal 3:12
B are the poor in Matt 5:3
B are those who mourn Matt 5:4
B are the meek Matt 5:5
B are those who hunger Matt 5:6
B are the merciful Matt 5:7
B are the pure in Matt 5:8
B are the peacemakers Matt 5:9
B are those who are Matt 5:10
B are you when they Matt 5:11
b is he who is not Matt 11:6
b are your eyes Matt 13:16
B is He who comes Matt 21:9
hand, ‘Come, you *b* Matt 25:34
Jesus took bread, *b* Matt 26:26
b are you among women Luke 1:28
‘*B* is He who comes Luke 13:35
know these things, *b* John 13:17

B are those who have John 20:29
'It is more *b* to give Acts 20:35
the Creator, who is *b* Rom 1:25
all, the eternally *b* Rom 9:5
B be the God and Father 2 Cor 1:3
b with believing Abraham Gal 3:9
B be the God and Eph 1:3
b God which was 1 Tim 1:11
the lesser is *b* by the better Heb 7:7
this one will be *b* James 1:25
B is he who reads Rev 1:3
'*B* are the dead who Rev 14:13
B is he who watches Rev 16:15
B are those who are Rev 19:9
B and holy is he who Rev 20:6
B is he who keeps the Rev 22:7
B are those who do His Rev 22:14

BLESSED BE THE LORD
B God of my master Gen 24:27
"*B*, who has delivered you Ex 18:10
"*B*, who has not left you Ruth 4:14
"*B*, who has pleaded 1 Sam 25:39
'*B* God of Israel, who 1 Kin 1:48
B God of Israel from 1 Chr 16:36
B God of our fathers, Ezra 7:27
B, because He has heard Ps 28:6
B, for he has shown me Ps 31:21
B, who daily loads us Ps 68:19
B, who has not given us Ps 124:6
B my Rock, who trains Ps 144:1

BLESSING
and you shall be a *b* Gen 12:2
the *b* of Abraham Gen 28:4
I will command My *b* Lev 25:21
before you today a *b* Deut 11:26

LORD will command the *b* Deut 28:8
life and death, *b* Deut 30:19
exalted above all *b* Neh 9:5
The *b* of a perishing Job 29:13
Your *b* is upon Your Ps 3:8
did not delight in *b* Ps 109:17
The *b* of the LORD Prov 10:22
My *b* on your offspring Is 44:3
shall be showers of *b* Ezek 34:26
relent, and leave a *b* Joel 2:14
and you shall be a *b* Zech 8:13
pour out for you such *b* Mal 3:10
the fullness of the *b* Rom 15:29
b which we bless 1 Cor 10:16
that the *b* of Abraham Gal 3:14
with every spiritual *b* Eph 1:3
cultivated, receives *b* Heb 6:7
"Surely *b* I will bless you Heb 6:14
to inherit the *b* Heb 12:17
same mouth proceed *b* James 3:10
honor and glory and *b* Rev 5:12

BLESSINGS
of the law, the *b* Josh 8:34
B are on the head of Prov 10:6

BLEW
b them into the Red Sea Ex 10:19
b the trumpets, and the Josh 6:8
Then Saul *b* the trumpet 1 Sam 13:3
the priests regularly *b* 1 Chr 16:6
came, and the winds *b* Matt 7:25

BLIGHT
"I blasted you with *b* Amos 4:9
I struck you with *b* Hag 2:17

BLIND

I was eyes to the *b* Job 29:15
B yourselves and be Is 29:9
To open *b* eyes Is 42:7
I will bring the *b* Is 42:16
b people who have eyes Is 43:8
His watchmen are *b* Is 56:10
They wandered *b* Lam 4:14
when you offer the *b* Mal 1:8
The *b* see and the lame Matt 11:5
if the *b* leads the *b* Matt 15:14
of sight to the *b* Luke 4:18
to Him, “Are we *b* John 9:40
miserable, poor, *b* Rev 3:17

BLINDED

b their eyes and John 12:40
and the rest were *b* Rom 11:7
of this age has *b* 2 Cor 4:4
the darkness has *b* 1 John 2:11

BLINDFOLD

to *b* Him, and to beat Mark 14:65

BLINDS

a bribe, for a bribe *b* Deut 16:19

BLOCK

See STUMBLING BLOCK
not to put a stumbling *b* Rom 14:13
the Jews a stumbling *b* 1 Cor 1:23

BLOOD

See FLESH AND BLOOD; INNOCENT BLOOD
of your brother’s *b* Gen 4:10
life, that is, its *b* Gen 9:4
b shall be shed Gen 9:6
the tunic in the *b* Gen 37:31
you are a husband of *b* Ex 4:25

river were turned to *b* Ex 7:20
when I see the *b*, I will Ex 12:13
the *b* of the covenant Ex 24:8
b that makes atonement Lev 17:11
b sustains its life Lev 17:14
do not cover my *b* Job 16:18
is there in my *b* Ps 30:9
And condemn innocent *b* Ps 94:21
hands are full of *b* Is 1:15
also disclose her *b* Is 26:21
to you in your *b* Ezek 16:6
And the moon into *b* Joel 2:31
to the *b* of Zechariah Matt 23:35
For this is My *b* Matt 26:28
betraying innocent *b* Matt 27:4
called the Field of *B* Matt 27:8
b of this just Person Matt 27:24
“His *b* be on us and Matt 27:25
new covenant in My *b* Luke 22:20
b falling down Luke 22:44
were born, not of *b* John 1:13
b has eternal life John 6:54
that is, Field of *B* Acts 1:19
the moon into *b* Acts 2:20
b every nation of men Acts 17:26
with His own *b* Acts 20:28
propitiation by His *b* Rom 3:25
justified by His *b* Rom 5:9
communion of the *b* 1 Cor 10:16
b cannot inherit 1 Cor 15:50
confer with flesh and *b* Gal 1:16
redemption through His *b* Eph 1:7
brought near by the *b* Eph 2:13
against flesh and *b* Eph 6:12
peace through the *b* Col 1:20
His own *b* He entered Heb 9:12

"This is the *b* of the Heb 9:20
are purified with *b* Heb 9:22
the Holiest by the *b* Heb 10:19
sprinkling of the *b* 1 Pet 1:2
with the precious *b* 1 Pet 1:19
b of Jesus Christ His 1 John 1:7
the water, and the *b* 1 John 5:8
our sins in His own *b* Rev 1:5
us to God by Your *b* Rev 5:9
moon became like *b* Rev 6:12
them white in the *b* Rev 7:14
the sea became *b* Rev 8:8
overcame him by the *b* Rev 12:11
with the *b* of the martyrs Rev 17:6
a robe dipped in *b* Rev 19:13

BLOODSHED
me from the guilt of *b* Ps 51:14
the land is full of *b* Ezek 9:9
build up Zion with *b* Mic 3:10

BLOODTHIRSTY
The LORD abhors the *b* Ps 5:6
B and deceitful men Ps 55:23

BLOSSOM
Israel shall *b* and bud Is 27:6
and *b* as the rose Is 35:1
the fig tree may not *b* Hab 3:17

BLOT
b me out of Your book Ex 32:32
say that He would *b* 2 Kin 14:27
from my sins, and *b* Ps 51:9
and I will not *b* Rev 3:5

BLOTTED
Let them be *b* out of Ps 69:28

I have *b* out, like a thick Is 44:22
your sins may be *b* Acts 3:19

BLOW
b the trumpets over Num 10:10
priests shall *b* the Josh 6:4
When I *b* the trumpet Judg 7:18
an east wind to *b* Ps 78:26
B upon my garden Song 4:16
with a very severe *b* Jer 14:17
B the trumpet in Zion Joel 2:1
Lord GOD will *b* the Zech 9:14

BLOWS
B that hurt cleanse Prov 20:30
breath of the LORD *b* Is 40:7
The wind *b* where it John 3:8

BLUE
b, purple, and scarlet Ex 25:4
pomegranates of *b* Ex 28:33
tabernacle door, of *b* Ex 36:37
spread a *b* cloth Num 4:7
put a *b* thread in the Num 15:38
made the veil of *b* 2 Chr 3:14
royal apparel of *b* Esth 8:15
of fiery red, hyacinth *b* Rev 9:17

BLUSH
did they know how to *b* Jer 6:15

BOANERGES
Surname of James and John, Mark 3:17

BOAST
puts on his armor *b* 1 Kin 20:11
soul shall make its *b* Ps 34:2
God we *b* all day long Ps 44:8
and make your *b* Rom 2:17

that we are your *b* 2 Cor 1:14
you, and not to *b* 2 Cor 10:16
that I also may *b* 2 Cor 11:16
lest anyone should *b* Eph 2:9
your hearts, do not *b* James 3:14

BOASTERS
God, violent, proud, *b* Rom 1:30
lovers of money, *b* 2 Tim 3:2

BOASTFUL
b shall not stand Ps 5:5
I was envious of the *b* Ps 73:3

BOASTING
Where is *b* then Rom 3:27
should make my *b* 1 Cor 9:15
you, great is my *b* 2 Cor 7:4
All such *b* is evil James 4:16

BOASTS
Whoever falsely *b* Prov 25:14

BOAT
in the *b* with Zebedee Matt 4:21
So He got into a *b* Matt 9:1
disciples get into the *b* Matt 14:22
by *b* to the other side Mark 5:21
in the *b* by themselves Mark 6:32
b was in the middle Mark 6:47
b with His disciples Luke 8:22
immediately the *b* was John 6:21

BOAZ
A wealthy Bethlehemite, Ruth 2:1, 4–18
Husband of Ruth, Ruth 4:10–13
Ancestor of Christ, Matt 1:5
——— Pillar of the temple, 1 Kin 7:21

BODIES

valley of the dead *b* Jer 31:40
b a living sacrifice Rom 12:1
not know that your *b* 1 Cor 6:15
also celestial *b* 1 Cor 15:40
wives as their own *b* Eph 5:28
and chariots, and *b* Rev 18:13

BODILY
b form like a dove Luke 3:22
b presence is weak 2 Cor 10:10
of the Godhead *b* Col 2:9
b exercise profits 1 Tim 4:8

BODY
b clings to the ground Ps 44:25
b is carved ivory Song 5:14
b was wet with the dew Dan 4:33
of the *b* is the eye Matt 6:22
those who kill the *b* Matt 10:28
Take, eat; this is My *b* Matt 26:26
and asked for the *b* Matt 27:58
around his naked *b* Mark 14:51
of the temple of His *b* John 2:21
deliver me from this *b* Rom 7:24
redemption of our *b* Rom 8:23
members in one *b* Rom 12:4
and the Lord for the *b* 1 Cor 6:13
against his own *b* 1 Cor 6:18
not know that your *b* 1 Cor 6:19
glorify God in your *b* 1 Cor 6:20
But I discipline my *b* 1 Cor 9:27
one bread and one *b* 1 Cor 10:17
b which is broken 1 Cor 11:24
be guilty of the *b* 1 Cor 11:27
For as the *b* is one 1 Cor 12:12
baptized into one *b* 1 Cor 12:13
b is not one member 1 Cor 12:14

are the *b* of Christ 1 Cor 12:27
though I give my *b* 1 Cor 13:3
It is sown a natural *b* 1 Cor 15:44
both to God in one *b* Eph 2:16
be magnified in my *b* Phil 1:20
in the *b* of His flesh Col 1:22
by putting off the *b* Col 2:11
and neglect of the *b* Col 2:23
were called in one *b* Col 3:15
b You have prepared Heb 10:5
the offering of the *b* Heb 10:10
For as the *b* without James 2:26
our sins in His own *b* 1 Pet 2:24

BOILS
Job with painful *b* Job 2:7

BOISTEROUS
that the wind was *b* Matt 14:30

BOLD
the righteous are *b* Prov 28:1
whatever anyone is *b* 2 Cor 11:21
are much more *b* Phil 1:14

BOLDLY
I may open my mouth *b* Eph 6:19
therefore come *b* Heb 4:16
So we may *b* say Heb 13:6

BOLDNESS
Great is my *b* of 2 Cor 7:4
in whom we have *b* Eph 3:12
but with all *b* Phil 1:20
standing and great *b* 1 Tim 3:13
brethren, having *b* Heb 10:19
that we may have *b* 1 John 4:17

BOND

bring you into the *b* Ezek 20:37
of the Spirit in the *b* Eph 4:3
love, which is the *b* Col 3:14

BONDAGE
because of the *b* Ex 2:23
out of the house of *b* Ex 13:14
receive the spirit of *b* Rom 8:15
might bring us into *b* Gal 2:4
which gives birth to *b* Gal 4:24
again with a yoke of *b* Gal 5:1
lifetime subject to *b* Heb 2:15
he is brought into *b* 2 Pet 2:19

BONDS
"Let us break Their *b* Ps 2:3
the other I called *B* Zech 11:7

BONDSERVANT
Paul, a *b* of Jesus Christ, Rom 1:1
would not be a *b* of Christ Gal 1:10
who is one of you, a *b* Col 4:12
Paul, a *b* of God and an Titus 1:1
James, a *b* of God and of James 1:1
Simon Peter, a *b* and 2 Pet 1:1
Jude, a *b* of Jesus Christ Jude 1

BONDSERVANTS
your *b* for Jesus' sake 2 Cor 4:5
B, be obedient to Eph 6:5
as men-pleasers, but as *b* Eph 6:6
Paul and Timothy, *b* of Phil 1:1
B, obey in all things Col 3:22
Masters, give your *b* Col 4:1
Exhort *b* to be obedient Titus 2:9
for vice, but as *b* 1 Pet 2:16

BONDWOMAN

"Cast out this *b* Gen 21:10
the one by a *b* Gal 4:22

BONE
"This is now *b* of my Gen 2:23
b clings to my skin Job 19:20
bonds came together, *b* Ezek 37:7

BONES
shall carry up my *b* Gen 50:25
which made all my *b* Job 4:14
His *b* are like beams Job 40:18
I can count all My *b* Ps 22:17
and my *b* waste away Ps 31:10
I kept silent, my *b* Ps 32:3
the wind, or how the *b* Eccl 11:5
say to them, 'O dry *b* Ezek 37:4
b are the whole house Ezek 37:11
of dead men's *b* Matt 23:27
b shall be broken John 19:36
concerning his *b* Heb 11:22

BOOK
you will find in the *b* Ezra 4:15
distinctly from the *b* Neh 8:8
were inscribed in a *b* Job 19:23
"Search from the *b* Is 34:16
'Write in a *b* for Jer 30:2
found written in the *b* Dan 12:1
so a *b* of remembrance Mal 3:16
are written in the *b* Gal 3:10
sprinkled both the *b* Heb 9:19
in the Lamb's *B* Rev 21:27
the prophecy of this *b* Rev 22:18
the words of the *b* Rev 22:19

BOOK OF LIFE
whose names are in the *B* Phil 4:3

out his name from the *B* Rev 3:5
written in the *B* of the Rev 13:8
not written in the *B* Rev 17:8
opened, which is the *B* Rev 20:12
found written in the *B* Rev 20:15
written in the Lamb's *B* Rev 21:27
away his part from the *B* Rev 22:19

BOOK OF THE LAW
are written in this *B*, Deut 30:10
Take this *B*, and put it Deut 31:26
This *B* shall not depart Josh 1:8
that is written in the *B* Josh 8:34
that is written in the *B* Josh 23:6
"I have found the *B* 2 Kin 22:8
the words of the *B* 2 Kin 22:11
in Judah, and had the *B* 2 Chr 17:9
the scribe to bring the *B* Neh 8:1
written in the *b* Gal 3:10

BOOKS
b there is no end Eccl 12:12
not contain the *b* John 21:25
magic brought their *b* Acts 19:19
God, and *b* were opened Rev 20:12

BOOTH
b which a watchman Job 27:18
of Zion is left as a *b* Is 1:8

BOOTHS
dwell in *b* for seven Lev 23:42
in *b* during the feast Neh 8:14

BORDER
pillar to the LORD at its *b* Is 19:19

BORDERS
and enlarge your *b* Ex 34:24

makes peace in your *b* Ps 147:14
and enlarge the *b* Matt 23:5

BORE

conceived and *b* Cain Gen 4:1
And to Sarah who *b* Is 51:2
b the sin of many Is 53:12
and He *b* them and Is 63:9
b our sicknesses Matt 8:17
who Himself *b* our sins 1 Pet 2:24
b a male Child who was Rev 12:5

BORN

“Every son who is *b* Ex 1:22
yet man is *b* to trouble Job 5:7
“Man who is *b* Job 14:1
‘This one was *b* Ps 87:4
A time to be *b* Eccl 3:2
unto us a Child is *b* Is 9:6
Or shall a nation be *b* Is 66:8
b Jesus who is called Matt 1:16
For there is *b* to you Luke 2:11
unless one is *b* again John 3:3
That which is *b* John 3:6
For this cause I was *b* John 18:37
me also, as by one *b* 1 Cor 15:8
of the bondwoman was *b* Gal 4:23
having been *b* again 1 Pet 1:23
who loves is *b* of God 1 John 4:7
is the Christ is *b* 1 John 5:1
know that whoever is *b* 1 John 5:18

BORN AGAIN

unless one is *b*, John 3:3
‘You must be *b* John 3:7
having been *b*, not of 1 Pet 1:23

BORNE

had *b* him no children Gen 16:1
the barren has *b* seven 1 Sam 2:5
not my son whom I had *b* 1 Kin 3:21
‘I have *b* chastening Job 34:31
Surely He has *b* our griefs Is 53:4
you who have not *b* Is 54:1
you have *b* the shame Ezek 36:6
who have *b* the burden Matt 20:12
And as we have *b* 1 Cor 15:49

BORROWER
b is servant to the Prov 22:7
lender, so with the *b* Is 24:2

BORROWS
The wicked *b* and does Ps 37:21

BOSOM
man take fire to his *b* Prov 6:27
consolation of her *b* Is 66:11
angels to Abraham’s *b* Luke 16:22
Son, who is in the *b* John 1:18
leaning on Jesus’ *b* John 13:23

BOTTLE
tears into Your *b* Ps 56:8
b shall be filled Jer 13:12

BOTTOM
they sank to the *b* Ex 15:5
in two from top to *b* Matt 27:51
in two from top to *b* Mark 15:38

BOTTOMLESS
given the key to the *b* Rev 9:1
ascend out of the *b* Rev 17:8
the key to the *b* Rev 20:1

BOTTOMLESS PIT
given the key to the *b* Rev 9:1

the angel of the *b*, Rev 9:11
ascends out of the *b* Rev 11:7
ascend out of the *b* Rev 17:8
having the key to the *b* Rev 20:1
cast him into the *b* Rev 20:3

BOUGH
Joseph is a fruitful *b* Gen 49:22
cut down a *b* from the Judg 9:48
lop off the *b* with terror Is 10:33
will be as a forsaken *b* Is 17:9

BOUGHS
cedars with its *b* Ps 80:10
She sent out her *b* Ps 80:11

BOUGHT
the hand of him who *b* Lev 25:28
not your Father, who *b* Deut 32:6
b the threshing floor 2 Sam 24:24
b the field from Jer 32:9
all that he had and *b* Matt 13:46
For you were *b* at a 1 Cor 6:20
denying the Lord who *b* 2 Pet 2:1

BOUND
he *b* Isaac his son Gen 22:9
she *b* the scarlet cord Josh 2:21
b him with two new Judg 15:13
b him with bronze Judg 16:21
of the wicked have *b* Ps 119:61
cast three men *b* Dan 3:24
b the waters in a Prov 30:4
not been closed or *b* Is 1:6
on earth will be *b* Matt 16:19
b hand and foot with John 11:44
b at the four corners Acts 10:11
And see, now I go *b* Acts 20:22

of Israel I am *b* Acts 28:20
who has a husband is *b* Rom 7:2
Are you *b* to a wife 1 Cor 7:27
Devil and Satan, and *b* Rev 20:2

BOUNDARY
b that they may not Ps 104:9

BOUNDS
You shall set *b* Ex 19:12
I will set your *b* Ex 23:31

BOUNTIFUL
the miser said to be *b* Is 32:5
you into a *b* country Jer 2:7

BOUNTIFULLY
Because He has dealt *b* Ps 13:6
and he who sows *b* 2 Cor 9:6

BOW
sons *b* down to you Gen 27:29
brothers indeed come to *b* Gen 37:10
b remained in strength Gen 49:24
You shall not *b* Ex 23:24
to serve them and *b* Judg 2:19
b is renewed in my Job 29:20
Judah the Song of the *B* 2 Sam 1:18
will not trust in my *b* Ps 44:6
He breaks the *b* Ps 46:9
like a deceitful *b* Ps 78:57
let us worship and *b* Ps 95:6
B down Your heavens Ps 144:5
Me every knee shall *b* Is 45:23
not save them by *b* Hos 1:7
knee shall *b* to Me Rom 14:11
For this reason I *b* Eph 3:14
Jesus every knee should *b* Phil 2:10

who sat on it had a *b* Rev 6:2

BOWED
stood all around and *b* Gen 37:7
b the heavens also 2 Sam 22:10
whose knees have not *b* 1 Kin 19:18
They have *b* down and Ps 20:8
And they *b* the knee Matt 27:29
men who have not *b* Rom 11:4

BOWED THEIR HEADS
then they *b* and worshiped Ex 4:31
So the people *b* Ex 12:27
b and prostrated 1 Chr 29:20
b and worshiped the Lord Neh 8:6

BOWL
his hand in the *b* Prov 19:24
or the golden *b* Eccl 12:6
and poured out his *b* Rev 16:2

BOWLS
who drink wine from *b* Amos 6:6
a harp, and golden *b* Rev 5:8
Go and pour out the *b* Rev 16:1
who had the seven *b* Rev 21:9

BOWS
“The *b* of the mighty 1 Sam 2:4

BOWSTRING
He has loosed my *b* Job 30:11

BOX
Judas had the money *b* John 13:29

BOY
b to Hagar, and sent her Gen 21:14
Do not sin against the *b*’ Gen 42:22
the *b* Samuel ministered 1 Sam 3:1

B Jesus lingered behind Luke 2:43

BOYS
Shall be full of *b* Zech 8:5

BOZRAH
City of Edom, Gen 36:33
Destruction of, foretold, Amos 1:12
Figurative of Messiah's victory, Is 63:1

BRACELET
b that was on his arm, 2 Sam 1:10

BRACELETS
two *b* for her wrists Gen 24:22
of gold: armlets and *b* Num 31:50
b on their wrists Ezek 23:42

BRAIDED
not with *b* hair or 1 Tim 2:9

BRAMBLE
gather grapes from a *b* Luke 6:44

BRANCH
blossoms on one *b* Ex 25:33
b will not be green Job 15:32
from Israel, palm *b* Is 9:14
B shall grow out of Is 11:1
raise to David a *B* Jer 23:5
grow up to David a *B* Jer 33:15
forth My Servant the *B* Zech 3:8
whose name is the *B* Zech 6:12
b has already become Matt 24:32
b that bears fruit He John 15:2
b cannot bear fruit John 15:4
he is cast out as a *b* John 15:6

BRANCHES
in the sun, and his *b* Job 8:16

and bring forth *b* Job 14:9
and cut down the *b* Is 18:5
and its *b* are broken Jer 11:16
His *b* shall spread Hos 14:6
of the air nested in its *b* Luke 13:19
vine, you are the *b* John 15:5
root is holy, so are the *b* Rom 11:16
b were broken off Rom 11:17

BRAND
Is this not a *b* plucked Zech 3:2

BRASS
become sounding *b* 1 Cor 13:1
feet were like fine *b* Rev 1:15

BRAVE
in the faith, be *b* 1 Cor 16:13

BREACH
before Him in the *b* Ps 106:23
the Repairer of the *B* Is 58:12

BREACHES
Heal its *b*, for it is Ps 60:2

BREAD
See FEAST OF UNLEAVENED BREAD; UNLEAVENED BREAD
face you shall eat *b* Gen 3:19
of Salem brought out *b* Gen 14:18
"Behold, I will rain *b* Ex 16:4
shall eat unleavened *b* Ex 23:15
not live by *b* alone Deut 8:3
lives, I do not have *b* 1 Kin 17:12
new wine, a land of *b* 2 Kin 18:32
that his life abhors *b* Job 33:20
people as they eat *b* Ps 14:4
Can He give *b* also Ps 78:20

up late, to eat the *b* Ps 127:2
her poor with *b* Ps 132:15
For they eat the *b* Prov 4:17
b eaten in secret is Prov 9:17
B gained by deceit is Prov 20:17
Go, eat your *b* with Eccl 9:7
Cast your *b* upon the Eccl 11:1
b will be given him Is 33:16
for what is not *b* Is 55:2
to share your *b* Is 58:7
We get our *b* at the Lam 5:9
who give me my *b* Hos 2:5
For their *b* shall be Hos 9:4
And lack of *b* in all Amos 4:6
these stones become *b* Matt 4:3
not live by *b* alone Matt 4:4
this day our daily *b* Matt 6:11
eating, Jesus took *b* Matt 26:26
no bag, no *b*, no copper Mark 6:8
is he who shall eat *b* Luke 14:15
gives you the true *b* John 6:32
I am the *b* of life John 6:48
having dipped the *b* John 13:26
b which we break 1 Cor 10:16
He was betrayed took *b* 1 Cor 11:23
as you eat this *b* 1 Cor 11:26
did we eat anyone's *b* 2 Thess 3:8
and eat their own *b* 2 Thess 3:12

BREADTH
is as great as its *b* Rev 21:16

BREAK
that you shall *b* his yoke Gen 27:40
nor shall you *b* one of its Ex 12:46
lest the LORD *b* out against Ex 19:22
B off the golden earrings Ex 32:2

b their bones and Num 24:8
never *b* My covenant Judg 2:1
torment my soul, and *b* Job 19:2
They *b* up my path Job 30:13
B their teeth in their Ps 58:6
And now they *b* down Ps 74:6
b My statutes and do Ps 89:31
covenant I will not *b* Ps 89:34
reed He will not *b* Is 42:3
and that you *b* every yoke Is 58:6
your light shall *b* forth Is 58:8
Remember, do not *b* Jer 14:21
b your fallow ground, Hos 10:12
and where thieves *b* in Matt 6:19
reed He will not *b* Matt 12:20
they did not *b* His legs John 19:33
together to *b* bread Acts 20:7
bread which we *b*, 1 Cor 10:16
B forth and shout, Gal 4:27

BREAKING
in the *b* of bread Acts 2:42
b bread from house to Acts 2:46
weeping and *b* my heart Acts 21:13
dishonor God through *b* Rom 2:23

BREAKS
He *b* in pieces mighty Job 34:24
My soul *b* with longing Ps 119:20
Until the day *b* Song 2:17
Whoever therefore *b* Matt 5:19

BREAST
back on Jesus' *b* John 13:25

BREASTPLATE
a *b*, an ephod Ex 28:4
righteousness as a *b* Is 59:17

having put on the *b* Eph 6:14

BREASTS
blessings of the *b* Gen 49:25
on My mother's *b* Ps 22:9
doe, let her *b* satisfy Prov 5:19
Your two *b* are like Song 4:5
b which nursed You Luke 11:27
done, beat their *b* Luke 23:48

BREATH
nostrils the *b* of life Gen 2:7
at the blast of the *b* 2 Sam 22:16
that there was no *b* 1 Kin 17:17
perish, and by the *b* Job 4:9
as long as my *b* Job 27:3
has made me, and the *b* Job 33:4
You take away their *b* Ps 104:29
Man is like a *b* Ps 144:4
everything that has *b* Ps 150:6
they all have one *b* Eccl 3:19
from it, who gives *b* Is 42:5
"Surely I will cause *b* Ezek 37:5
God who holds your *b* Dan 5:23
gives to all life, *b* Acts 17:25
consume with the *b* 2 Thess 2:8
power to give *b* Rev 13:15

BREATH OF LIFE
into his nostrils the *b* Gen 2:7
flesh in which is the *b* Gen 6:17
flesh in which is the *b* Gen 7:15
b from God entered them Rev 11:11

BREATHE
me, and such as *b* Ps 27:12
winds, O breath, and *b* Ezek 37:9

BREATHED
and *b* into his nostrils the Gen 2:7
a loud voice, and *b* His Mark 15:37
He *b* on them, and said John 20:22
fell down and *b* his last Acts 5:5
at his feet and *b* her last Acts 5:10

BREATHES
indeed he *b* his last Job 14:10

BRETHREN
presence of all his *b* Gen 16:12
be lifted above his *b* Deut 17:20
how good it is for *b* to Ps 133:1
and you are all *b* Matt 23:8
least of these My *b* Matt 25:40
Go and tell My *b* Matt 28:10
Men and *b*, this Scripture Acts 1:16
six *b* accompanied me Acts 11:12
firstborn among many *b* Rom 8:29
to judge between his *b* 1 Cor 6:5
thus sin against the *b* 1 Cor 8:12
over five hundred *b* 1 Cor 15:6
perils among false *b* 2 Cor 11:26
b secretly brought Gal 2:4
Finally, my *b*, be strong Eph 6:10
Greet all the *b* with 1 Thess 5:26
to be made like His *b* Heb 2:17
sincere love of the *b* 1 Pet 1:22
because we love the *b* 1 John 3:14
our lives for the *b* 1 John 3:16
does not receive the *b* 3 John 10
for the accuser of our *b* Rev 12:10
of your *b* the prophets Rev 22:9

BRIBE
you shall take no *b* Ex 23:8

b blinds the eyes Deut 16:19
b debases the heart Eccl 7:7

BRIBERY
consume the tents of *b* Job 15:34

BRIBES
hand is full of *b* Ps 26:10
but he who hates *b* Prov 15:27
but he who receives *b* Prov 29:4
everyone loves *b* Is 1:23
the just and taking *b* Amos 5:12

BRICK
people straw to make *b* Ex 5:7
incense on altars of *b* Is 65:3
Make strong the *b* Nah 3:14

BRICKS
“Come, let us make *b* Gen 11:3
b which they made Ex 5:8
deliver the quota of *b* Ex 5:18
b have fallen down Is 9:10

BRIDE
them on you as a *b* Is 49:18
He who has the *b* John 3:29
I will show you the *b* Rev 21:9
the Spirit and the *b* Rev 22:17

BRIDEGROOM
righteousness, as a *b* Is 61:10
and as the *b* rejoices Is 62:5
mourn as long as the *b* Matt 9:15
b will be taken away Matt 9:15
went out to meet the *b* Matt 25:1
b fast while the Mark 2:19
the friend of the *b* John 3:29

BRIDLE

harnessed with bit and *b* Ps 32:9
b the whole body James 3:2

BRIER
b shall come up the Is 55:13
longer be a pricking *b* Ezek 28:24
of them is like a *b* Mic 7:4

BRIERS
there shall come up *b* Is 5:6
their words, though *b* Ezek 2:6

BRIGHTER
Her Nazirites were *b* Lam 4:7
a light from heaven, *b* Acts 26:13

BRIGHTNESS
From the *b* before Him 2 Sam 22:13
and kings to the *b* Is 60:3
goes forth as *b* Is 62:1
very dark, with no *b* Amos 5:20
who being the *b* Heb 1:3

BRIMSTONE
Then the LORD rained *b* Gen 19:24
b is scattered on his Job 18:15
fire, smoke, and *b* Rev 9:17
the lake of fire and *b* Rev 20:10

BRING
LORD your God will *b* Deut 30:3
b back his soul Job 33:30
for they *b* down Ps 55:3
Lord said, “I will *b* Ps 68:22
B forth your strong Is 41:21
He will *b* forth justice Is 42:3
b My righteousness Is 46:13
Though they *b* up their Hos 9:12
she will *b* forth a Son Matt 1:21

b no fruit to maturity Luke 8:14
b this Man's blood Acts 5:28
Who shall *b* a charge Rom 8:33
b Christ down from Rom 10:6
b Christ up from the Rom 10:7
even so God will *b* 1 Thess 4:14

BROAD
set me in a *b* place Ps 118:5
b is the way that Matt 7:13
their phylacteries *b* Matt 23:5

BROKE
b them at the foot of Ex 32:19
b open the fountain Ps 74:15
covenant which they *b* Jer 31:32
He blessed and *b* Matt 14:19
b the flask and poured Mark 14:3
b the legs of the John 19:32

BROKEN
he has *b* My covenant Gen 17:14
I am like a *b* vessel Ps 31:12
their bows shall be *b* Ps 37:15
He has *b* his covenant Ps 55:20
heart the spirit is *b* Prov 15:13
b spirit dries the Prov 17:22
but who can bear a *b* Prov 18:14
in the staff of this *b* Is 36:6
heart within me is *b* Jer 23:9
is oppressed and *b* Hos 5:11
this stone will be *b* Matt 21:44
Scripture cannot be *b* John 10:35
is My body which is *b* 1 Cor 11:24

BROKENHEARTED
He heals the *b* and Ps 147:3
sent Me to heal the *b* Is 61:1

sent Me to heal the *b* Luke 4:18

BRONZE
So Moses made a *b* Num 21:9
your head shall be *b* Deut 28:23
b serpent that Moses 2 Kin 18:4
Or is my flesh *b* Job 6:12
b as rotten wood Job 41:27
broken the gates of *b* Ps 107:16
b I will bring Is 60:17
b walls against the Jer 1:18
people a fortified *b* Jer 15:20
a third kingdom of *b* Dan 2:39
make your hooves *b* Mic 4:13
were mountains of *b* Zech 6:1

BROOD
The *b* of evildoers Is 14:20
B of vipers Matt 12:34
hen gathers her *b* Luke 13:34

BROOD OF VIPERS
he said to them, "*B* Matt 3:7
B! How can you, being Matt 12:34
Serpents, *b*! How can Matt 23:33
baptized by him, "*B* Luke 3:7

BROOK
stones from the *b* 1 Sam 17:40
shall drink of the *b* Ps 110:7
disciples over the *B* John 18:1

BROOK CHERITH
God hides Elijah here and the ravens feed him, 1 Kin 17:3–6

BROOKS
good land, a land of *b* Deut 8:7
b that pass away Job 6:15

for the water *b* Ps 42:1

BROTHER
"Where is Abel your *b* Gen 4:9
he were my friend or *b* Ps 35:14
speak against your *b* Ps 50:20
and a *b* is born for Prov 17:17
b offended is harder Prov 18:19
has neither son nor *b* Eccl 4:8
and do not trust any *b* Jer 9:4
he pursued his *b* Amos 1:11
Was not Esau Jacob's *b* Mal 1:2
b will deliver up Matt 10:21
how often shall my *b* Matt 18:21
"Teacher, tell my *b* Luke 12:13
b will rise again John 11:23
do you judge your *b* Rom 14:10
b goes to law against 1 Cor 6:6
shall the weak *b* 1 Cor 8:11
slave—a beloved *b* Philem 16
He who loves his *b* 1 John 2:10
and murdered his *b* 1 John 3:12
Whoever hates his *b* 1 John 3:15
b sinning a sin which 1 John 5:16
I, John, both your *b* Rev 1:9

BROTHERHOOD
the covenant of *b* Amos 1:9
I might break the *b* Zech 11:14
Love the *b* 1 Pet 2:17
experienced by your *b* 1 Pet 5:9

BROTHERLY
to one another with *b* Rom 12:10
b love continue Heb 13:1

BROTHER'S
Am I my *b* keeper Gen 4:9

at the speck in your *b* Matt 7:3

BROTHERS
My *b* have dealt Job 6:15
a stranger to my *b* Ps 69:8
is My mother, or My *b* Mark 3:33
b are these who hear Luke 8:21
b did not believe John 7:5
love as *b*, be tenderhearted 1 Pet 3:8

BROUGHT
He *b* out His people Ps 105:43
The king has *b* me into Song 1:4
to heaven, will be *b* Luke 10:15

BRUISE
He shall *b* your head Gen 3:15
LORD binds up the *b* Is 30:26
the LORD to *b* Him Is 53:10

BRUISED
b reed He will not Is 42:3
He was *b* for our Is 53:5
b reed He will not Matt 12:20

BRUTAL
b men who are Ezek 21:31

BUCKET
are as a drop in a *b* Is 40:15

BUCKLER
be your shield and *b* Ps 91:4

BUD
it bring forth and *b* Is 55:10

BUFFET
of Satan to *b* me 2 Cor 12:7

BUILD

b ourselves a city Gen 11:4
cities which you did not *b* Deut 6:10
shall *b* with whole stones Deut 27:6
b an altar to the LORD Judg 6:26
will *b* him a sure house 1 Sam 2:35
“Would you *b* a house 2 Sam 7:5
b a temple for the name 1 Kin 8:17
that the LORD will *b* 1 Chr 17:10
Solomon who shall *b* 1 Chr 28:6
able to *b* Him a temple 2 Chr 2:6
b the house of the LORD Ezra 1:5
and let us *b* the wall of Neh 2:17
B the walls of Jerusalem Ps 51:18
labor in vain who *b* Ps 127:1
afterward *b* your house Prov 24:27
down, and a time to *b* Eccl 3:3
house that you will *b* Is 66:1
I will *b* them and not Jer 24:6
Who *b* up Zion with Mic 3:10
b the desolate places Mal 1:4
‘This man began to *b* Luke 14:30
What house will you *b* Acts 7:49
b you up and give you Acts 20:32
named, lest I should *b* Rom 15:20
For if I *b* again Gal 2:18

BUILDER

me, as a wise master *b* 1 Cor 3:10
foundations, whose *b* Heb 11:10

BUILDERS

The stone which the *b* Ps 118:22
The stone which the *b* Matt 21:42
The stone which the *b* Mark 12:10
The stone which the *b* Luke 20:17
was rejected by you *b* Acts 4:11
The stone which the *b* 1 Pet 2:7

BUILDING
field, you are God's *b* 1 Cor 3:9
destroyed, we have a *b* 2 Cor 5:1
in whom the whole *b* Eph 2:21
But you, beloved, *b* Jude 20

BUILDS
The LORD *b* up Ps 147:2
The wise woman *b* Prov 14:1
one take heed how he *b* 1 Cor 3:10

BUILT
Wisdom has *b* her house Prov 9:1
my works great, I *b* Eccl 2:4
Babylon, that I have *b* Dan 4:30
to a wise man who *b* Matt 7:24
a foolish man who *b* Matt 7:26
work which he has *b* 1 Cor 3:14
having been *b* on the Eph 2:20
rooted and *b* up in Him Col 2:7
For every house is *b* Heb 3:4
stones, are being *b* 1 Pet 2:5

BULL
I will not take a *b* Ps 50:9
like an untrained *b* Jer 31:18

BULLS
in the blood of *b* Is 1:11
For if the blood of *b* Heb 9:13

BULRUSHES
she took an ark of *b* Ex 2:3

BULWARKS
Mark well her *b* Ps 48:13
for walls and *b* Is 26:1

BUNDLE
each man's *b* of money Gen 42:35

A *b* of myrrh is my Song 1:13

BURDEN

You have laid the *b* Num 11:11
one knows his own *b* 2 Chr 6:29
so that I am a *b* Job 7:20
Cast your *b* on the Ps 55:22
the grasshopper is a *b* Eccl 12:5
in that day that his *b* Is 10:27
its reproach is a *b* Zeph 3:18
easy and My *b* is light Matt 11:30
upon you no greater *b* Acts 15:28
as it may, I did not *b* 2 Cor 12:16
we might not be a *b* 1 Thess 2:9
on you no other *b* Rev 2:24

BURDENED

but you have *b* Me with Is 43:24
were *b* beyond measure 2 Cor 1:8
this tent groan, being *b* 2 Cor 5:4
be eased and you *b* 2 Cor 8:13
not let the church be *b* 1 Tim 5:16

BURDENS

and looked at their *b* Ex 2:11
For they bind heavy *b* Matt 23:4
Bear one another's *b* Gal 6:2

BURDENSOME

b task God has given Eccl 1:13
his life will be *b* Is 15:4
I myself was not *b* 2 Cor 12:13
commandments are not *b* 1 John 5:3

BURIAL

as property for a *b* place Gen 23:20
indeed he has no *b* Eccl 6:3
she did it for My *b* Matt 26:12

to anoint My body for *b* Mark 14:8
for the day of My *b* John 12:7
Stephen to his *b* Acts 8:2

BURIED
and there will I be *b* Ruth 1:17
I saw the wicked *b* Eccl 8:10
away the body and *b* Matt 14:12
also died and was *b* Luke 16:22
Therefore we were *b* Rom 6:4
and that He was *b* 1 Cor 15:4
b with Him in baptism Col 2:12

BURN
the bush does not *b* Ex 3:3
that My wrath may *b* Ex 32:10
b their chariots Josh 11:6
both will *b* together Is 1:31
“Did not our heart *b* Luke 24:32
eat her flesh and *b* Rev 17:16

BURNED
If anyone’s work is *b* 1 Cor 3:15
my body to be *b* 1 Cor 13:3
whose end is to be *b* Heb 6:8
be touched and that *b* Heb 12:18
are *b* outside the camp Heb 13:11
in it will be *b* 2 Pet 3:10
all green grass was *b* Rev 8:7

BURNING
b torch that passed Gen 15:17
with severe *b* fever Deut 28:22
on his lips like a *b* Prov 16:27
b fire shut up in my Jer 20:9
b jealousy against the Ezek 36:5
plucked from the *b* Amos 4:11
a great mountain *b* Rev 8:8

fell from heaven, *b* Rev 8:10

BURNT
offered *b* offerings Gen 8:20
lamb for a *b* offering Gen 22:7
and *b* offerings, that Ex 10:25
took a *b* offering and Ex 18:12
shall set the altar of the *b* Ex 40:6
is a *b* sacrifice of the herd Lev 1:3
And they offered on it *b* Josh 8:31
offer a *b* sacrifice with Judg 6:26
if you offer a *b* offering Judg 13:16
accepted a *b* offering Judg 13:23
b offerings on that altar 1 Kin 3:4
offered *b* offerings 1 Kin 9:25
offer *b* offerings on it, Ezra 3:2
delight in *b* offering Ps 51:16
b offerings are not Jer 6:20
sacrificing *b* offerings Ezek 43:18
Though you offer Me *b* Amos 5:22

BURST
it is ready to *b* Job 32:19
with doors, when it *b* Job 38:8
the new wine will *b* Luke 5:37
falling headlong, he *b* Acts 1:18

BURY
b your dead in the Gen 23:6
was no one to *b* them Ps 79:3
go and *b* my father Matt 8:21
and let the dead *b* Matt 8:22

BUSH
from the midst of a *b* Ex 3:2
Him who dwelt in the *b* Deut 33:16
to him in the *b* Acts 7:35

BUSINESS
in ships, who do *b* Ps 107:23
farm, another to his *b* Matt 22:5
about My Father's *b* Luke 2:49

BUSYBODIES
at all, but are *b* 2 Thess 3:11
but also gossips and *b* 1 Tim 5:13

BUT I SAY TO YOU
B that whoever is angry Matt 5:22
B that whoever looks Matt 5:28
B that whoever divorces Matt 5:32
B, do not swear at all Matt 5:34
B, love your enemies, Matt 5:44
B, it will be more Matt 11:22
B that for every idle Matt 12:36
B that Elijah has come Matt 17:12
B, I will not drink of Matt 26:29
B that Elijah has also Mark 9:13
B who hear: Love Luke 6:27
B that it will be more Luke 10:12

BUTLER
b did not remember Gen 40:23

BUTTER
So he took *b* and milk Gen 18:8
were smoother than *b* Ps 55:21
of milk produces *b* Prov 30:33

BUY
in Egypt to *b* grain Gen 41:57
B it back in the presence Ruth 4:4
b the threshing floor 2 Sam 24:21
B the truth, and do not Prov 23:23
Yes, come, *b* wine and Is 55:1
B the field for money, and Jer 32:25

will *b* fields for money Jer 32:44
that we may *b* the poor Amos 8:6
b food for all these Luke 9:13
"*B* those things we John 13:29
rejoice, those who *b* 1 Cor 7:30
spend a year there, *b* James 4:13
I counsel you to *b* Rev 3:18
and that no one may *b* Rev 13:17

BUYER
nothing," cries the *b* Prov 20:14
as with the *b*, so with Is 24:2
'Let not the *b* rejoice Ezek 7:12

BUYS
a field and *b* it Prov 31:16
has and *b* that field Matt 13:44
b their merchandise Rev 18:11

BYGONE
b generations Acts 14:16

BYWORD
But He has made me a *b* Job 17:6
You made us a *b* Ps 44:14

C

CAESAR
——— Augustus Caesar (31 B.C.–A.D. 14):
Decree of brings Joseph and Mary to Bethlehem, Luke 2:1
——— Tiberius Caesar (A.D. 14–37):
Christ's ministry dated by, Luke 3:1–23
Tribute paid to, Matt 22:17–21
Jews side with, John 19:12
——— Claudius Caesar (A.D. 41–54):
Famine in time of, Acts 11:28

Banished Jews from Rome, Acts 18:2
——— Nero Caesar (A.D. 54–68):
Paul appealed to, Acts 25:8–12
Christian converts in household of, Phil 4:22
Paul tried before, 2 Tim 4:16–18
Called Augustus, Acts 25:21

CAESAREA
Roman capital of Palestine, Acts 12:19; 23:33
Paul escorted to, Acts 23:23–33
Paul imprisoned at; appeals to Caesar, Acts 25:4, 8–13
Peter preaches at, Acts 10:34–43
Paul preaches at, Acts 9:26–30; 18:22; 21:8

CAESAREA PHILIPPI
A city in northern Palestine; scene of Peter's great confession, Matt 16:13–20
Probable site of the transfiguration, Matt 17:1–3

CAGE
c is full of birds Jer 5:27
foul spirit, and a *c* Rev 18:2

CAIAPHAS
Son-in-law of Annas; high priest, John 18:13
Makes prophecy, John 11:49–52
Jesus appears before, John 18:23, 24
Apostles appear before, Acts 4:1–22

CAIN
Adam's first son, Gen 4:1
His offering rejected, Gen 4:2–7; Heb 11:4
Murders Abel; is exiled; settles in Nod, Gen 4:8–17
A type of evil, Jude 11

CAKE
Ephraim is a *c* Hos 7:8

CAKES

Sustain me with *c* Song 2:5
and love the raisin *c* Hos 3:1

CALAMITIES
refuge, until these *c* Ps 57:1

CALAMITY
for the day of their *c* Deut 32:35
will laugh at your *c* Prov 1:26
c shall come suddenly Prov 6:15
If there is *c* in a Amos 3:6

CALCULATED
c the dust of the Is 40:12

CALDRON
this city is the *c* Ezek 11:3

CALEB
Sent as spy; gives good report; rewarded, Num 13:2, 6, 27, 30; 14:5–9, 24–38
Inherits Hebron, Josh 14:6–15
Conquers his territory with Othniel's help, Josh 15:13–19

CALF
and made a molded *c* Ex 32:4
They made a *c* in Horeb Ps 106:19
is, than a fatted *c* Prov 15:17
like a stubborn *c* Hos 4:16
Your *c* is rejected Hos 8:5
And bring the fatted *c* Luke 15:23
creature like a *c* Rev 4:7

CALL
Then men began to *c* Gen 4:26
I *c* heaven and earth Deut 4:26
I did not *c*, my son 1 Sam 3:6
I will *c* to the LORD 1 Sam 12:17
c their lands after Ps 49:11

To you, O men, I *c* Prov 8:4
c upon Him while He Is 55:6
c the Sabbath a delight, Is 58:13
‘*C* to Me, and I will Jer 33:3
Arise, *c* on your God Jon 1:6
They will *c* on My name Zech 13:9
c His name JESUS Matt 1:21
c the righteous Matt 9:13
Why do you *c* Me good Mark 10:18
shall *c* his name John Luke 1:13
shall *c* His name JESUS Luke 1:31
Lord our God will *c* Acts 2:39
you must not *c* common Acts 10:15
c them My people Rom 9:25
then shall they *c* Rom 10:14
For God did not *c* 1 Thess 4:7
Let him *c* for the elders James 5:14
c and election sure 2 Pet 1:10

CALLED

c the light Day Gen 1:5
c his wife’s name Eve Gen 3:20
“I, the LORD, have *c* Is 42:6
I have *c* you by your Is 43:1
The LORD has *c* Me from Is 49:1
and out of Egypt I *c* Hos 11:1
“Out of Egypt I *c* Matt 2:15
a city *c* Nazareth Matt 2:23
For many are *c* Matt 20:16
to those who are the *c* Rom 8:28
these He also *c* Rom 8:30
But God has *c* us to 1 Cor 7:15
praises of Him who *c* 1 Pet 2:9
knowledge of Him who *c* 2 Pet 1:3
c children of God 1 John 3:1

CALLED BY MY NAME

if My people who are *c* 2 Chr 7:14
everyone who is *c*, Is 43:7
a nation that was not *c* Is 65:1
this house which is *c* Jer 7:10
the city which is *c* Jer 25:29
house which is *c* Jer 32:34
the Gentiles who are *c* Amos 9:12
the Gentiles who are *c* Acts 15:17

CALLING
the gifts and the *c* Rom 11:29
For you see your *c* 1 Cor 1:26
remain in the same *c* 1 Cor 7:20
to walk worthy of the *c* Eph 4:1
in one hope of your *c* Eph 4:4
us with a holy *c* 2 Tim 1:9
of the heavenly *c* Heb 3:1

CALLS
c them all by name Ps 147:4
there is no one who *c* Is 64:7
David himself *c* Mark 12:37
c his own sheep John 10:3
For “whoever *c* Rom 10:13

CALM
the sea will become *c* Jon 1:12
there was a great *c* Matt 8:26

CALMED
Surely I have *c* Ps 131:2

CALVARY
Christ crucified there, Luke 23:33
Same as “Golgotha” in Hebrew, John 19:17

CALVES
made two *c* of gold 1 Kin 12:28
their cow *c* without Job 21:10

like stall-fed *c* Mal 4:2
blood of goats and *c* Heb 9:12
he took the blood of *c* Heb 9:19

CAMEL
it is easier for a *c* Matt 19:24
and swallow a *c* Matt 23:24

CAMEL'S
John was clothed with *c* Mark 1:6

CAMP
"This is God's *c* Gen 32:2
who went before the *c* Ex 14:19
to Him, outside the *c* Heb 13:13

CAN
I *c* do all things Phil 4:13

CANA
A village of upper Galilee; home of Nathanael, John 21:2
Site of Christ's first miracle, John 2:1–11
Healing at, John 4:46–54

CANAAN
A son of Ham, Gen 10:6
Cursed by Noah, Gen 9:20–25
——— Promised Land, Gen 12:5
Boundaries of, Gen 10:19
God's promises concerning, given to Abraham, Gen 12:1–3
to Isaac, Gen 26:2, 3
to Jacob, Gen 28:10–13
to Israel, Ex 3:8
Conquest of, announced, Gen 15:7–21 preceded by spying expedition, Num 13:1–33
delayed by unbelief, Num 14:1–35
accomplished by the Lord, Josh 23:1–16

achieved only in part, Judg 1:21, 27–36

CANAANITES
Israelites commanded to:
drive them out; not serve their gods, Ex 23:23–33
shun their abominations, Lev 18:24–30
not make covenants or intermarry with them, Deut 7:1–3

CANCER
will spread like *c* 2 Tim 2:17

CANE
bought Me no sweet *c* Is 43:24
Sheba, and sweet *c* Jer 6:20

CANOPIES
He made darkness *c* 2 Sam 22:12

CANOPY
His *c* around Him was Ps 18:11

CAPERNAUM
Simon Peter's home, Mark 1:21, 29
Christ performs healings there, Matt 8:5–17; 9:1–8; Mark 1:21–28; John 4:46–54
preaches there, Mark 9:33–50; John 6:24–71
uses as headquarters, Matt 4:13–17
pronounces judgment upon, Matt 11:23, 24

CAPPADOCIA
Jews from, at Pentecost, Acts 2:1, 9
Christians of, addressed by Peter, 1 Pet 1:1

CAPSTONE
bring forth the *c* Zech 4:7

CAPTAIN
c of the guard, an Gen 39:1
made Amasa *c* of the 2 Sam 17:25
Nebuzaradan the *c* 2 Kin 25:11

which, having no *c* Prov 6:7
of troops and the *c* John 18:12
to the *c* of the guard Acts 28:16

CAPTIVE
have led captivity *c* Ps 68:18
of your neck, O *c* Is 52:2
they shall now go *c* Amos 6:7
and be led away *c* Luke 21:24
He led captivity *c* Eph 4:8

CAPTIVES
will bring back the *c* Amos 9:14
and return their *c* Zeph 2:7
make *c* of gullible women 2 Tim 3:6

CAPTIVITY
bring you back from *c* Deut 30:3
high, You have led *c* Ps 68:18
Judah has gone into *c* Lam 1:3
from David until the *c* Matt 1:17
and bringing me into *c* Rom 7:23
every thought into *c* 2 Cor 10:5
on high, He led *c* Eph 4:8
shall go into *c* Rev 13:10

CARCASS
honey were in the *c* Judg 14:8
For wherever the *c* Matt 24:28

CARE
and let her *c* for him 1 Kin 1:2
into the *c* of Hegai the Esth 2:8
Your *c* has preserved my Job 10:12
the LORD will take *c* of me Ps 27:10
do You *c* about anyone, Matt 22:16
to an inn, and took *c* of Luke 10:34
“Lord, do You not *c* Luke 10:40

not *c* about the sheep John 10:13
you to be without *c* 1 Cor 7:32
same *c* for one another 1 Cor 12:25
but that our *c* for you 2 Cor 7:12
who will sincerely *c* Phil 2:20
that now at last your *c* for Phil 4:10
how will he take *c* 1 Tim 3:5
that You take *c* of him Heb 2:6
casting all your *c* 1 Pet 5:7

CARED
he said, not that he *c* John 12:6

CAREFUL
c to observe all the Deut 17:19
shall be *c* to observe 2 Kin 17:37
c to maintain good works Titus 3:8

CAREFULLY
c keep all these Deut 11:22
choose his friends *c* Prov 12:26
than love *c* concealed Prov 27:5
I shall walk *c* all my Is 38:15
you have *c* followed 1 Tim 4:6

CARELESS
but he who is *c* Prov 19:16

CARES
no one *c* for my soul Ps 142:4
and are choked with *c* Luke 8:14
He who is unmarried *c* 1 Cor 7:32
for He *c* for you 1 Pet 5:7

CARMEL
City of Judah, Josh 15:55
Site of Saul's victory, 1 Sam 15:12
——— A mountain of Palestine, Josh 19:26
Scene of Elijah's triumph, 1 Kin 18:19–45

Elisha visits, 2 Kin 2:25

CARNAL
spiritual, but I am *c* Rom 7:14
c mind is enmity Rom 8:7
for you are still *c* 1 Cor 3:3
our warfare are not *c* 2 Cor 10:4

CARNALLY
we may know them *c* Gen 19:5
that we may know him *c* Judg 19:22
c minded is death Rom 8:6

CAROUSE
count it pleasure to *c* 2 Pet 2:13

CAROUSING
be weighed down with *c* Luke 21:34

CARPENTER
Is this not the *c* Mark 6:3

CARRIED
the LORD your God *c* Deut 1:31
and *c* our sorrows Is 53:4
parted from them and *c* Luke 24:51
c me away in the Rev 17:3

CARRY
shall *c* me out of Egypt Gen 47:30
you shall *c* up my bones Ex 13:19
longer *c* the tabernacle 1 Chr 23:26
their hands cannot *c* Job 5:12
c them away like a Ps 90:5
to gray hairs I will *c* you Is 46:4
and *c* out great exploits Dan 11:32
I am not worthy to *c* Matt 3:11
C neither money bag Luke 10:4
for you to *c* your bed John 5:10
c you where you do not John 21:18

it is certain we can *c* 1 Tim 6:7

CARRYING
a man will meet you *c* Mark 14:13
always *c* about in the 2 Cor 4:10

CART
ark of the LORD on the *c* 1 Sam 6:11
ark of God on a new *c* 2 Sam 6:3
Every *c* had four bronze 1 Kin 7:30
and sin as if with a *c* rope Is 5:18
as a *c* is weighed down Amos 2:13

CARTS
and Joseph gave them *c*, Gen 45:21
made ten *c* of bronze 1 Kin 7:27
the ten *c*, and ten lavers 1 Kin 7:43
one Sea, and the *c* 2 Kin 25:16

CARVE
that its maker should *c* it Hab 2:18

CARVED
for yourself a *c* image Ex 20:4
shall burn the *c* images Deut 7:25
the *c* images of their gods Deut 12:3
son, to make a *c* image Judg 17:3
Micah's *c* image which Judg 18:31
Then he *c* cherubim 1 Kin 6:35
He even set a *c* image, 2 Chr 33:7
to shame who serve *c* Ps 97:7
workman to prepare a *c* Is 40:20
the *c* images of Babylon Jer 51:47
I will cut off the *c* image Nah 1:14

CASE
God has judged my *c* Gen 30:6
c that is too hard Deut 1:17
I have prepared my *c* Job 13:18

I would present my *c* Job 23:4
“Present your *c* Is 41:21
plead His *c* with all flesh Jer 25:31
My *c* with you face to Ezek 20:35
plead your *c* before the Mic 6:1
Him, until He pleads my *c* Mic 7:9
Festus laid Paul’s *c* Acts 25:14

CASSIA

myrrh and aloes and *c* Ps 45:8

CAST

C out this bondwoman Gen 21:10
c him into this pit which Gen 37:22
c longing eyes on Joseph Gen 39:7
c it before Pharaoh, Ex 7:9
army He has *c* into the sea Ex 15:4
that I may *c* lots for you Josh 18:6
c two pillars of bronze 1 Kin 7:15
they *c* lots for their duty, 1 Chr 25:8
they *c* Pur (that is, the lot) Esth 3:7
had *c* Pur (that is, the lot), Esth 9:24
When they *c* you down Job 22:29
c away Their cords from Ps 2:3
c upon You from birth Ps 22:10
for My clothing they *c* lots Ps 22:18
Why are you *c* down Ps 42:5
But You have *c* us off Ps 44:9
c me away from Your Ps 51:11
C your burden on the Ps 55:22
He *c* on them the Ps 78:49
the LORD will not *c* Ps 94:14
me up and *c* me away Ps 102:10
The lot is *c* into the lap, Prov 16:33
the people *c* off restraint Prov 29:18
and the earth shall *c* Is 26:19
My sight, as I have *c* Jer 7:15

C away from you all Ezek 18:31
Did we not *c* three men Dan 3:24
brought Daniel and *c* Dan 6:16
c all our sins into Mic 7:19
whole body to be *c* Matt 5:29
c out demons in Your Matt 7:22
the kingdom will be *c* Matt 8:12
spirits, to *c* them out Matt 10:1
And if I *c* out demons by Matt 12:27
My clothing they *c* lots Matt 27:35
can Satan *c* out Satan Mark 3:23
In My name they will *c* Mark 16:17
do your sons *c* them out Luke 11:19
has power to *c* into hell Luke 12:5
His garments and *c* lots Luke 23:34
by no means *c* out John 6:37
C the net on the right John 21:6
c away His people Rom 11:1
C out the bondwoman Gal 4:30
c away your confidence Heb 10:35
c their crowns before Rev 4:10
the great dragon was *c* Rev 12:9
c him into the bottomless Rev 20:3
was *c* into the lake of fire Rev 20:15

CAST OUT DEMONS
c in Your name, Matt 7:22
raise the dead, *c* Matt 10:8
“This fellow does not *c* Matt 12:24
heal sicknesses and to *c* Mark 3:15
In My name they will *c* Mark 16:17
And if I *c* by Beelzebub, Luke 11:19
that fox, ‘Behold, I *c* Luke 13:32

CASTING
nation which I am *c* Lev 20:23
Andrew his brother, *c* Matt 4:18

c down arguments 2 Cor 10:5
c all your care 1 Pet 5:7

CASTING OUT DEMONS
all Galilee, and *c* Mark 1:39
who does not follow us *c* Mark 9:38
someone *c* in Your name, Luke 9:49

CASTLE
are like the bars of a *c* Prov 18:19

CASTS
If Satan *c* out Satan Matt 12:26
perfect love *c* out 1 John 4:18

CATASTROPHE
bring such a *c* on this place Jer 19:3
not rise from the *c* that I Jer 51:64

CATCH
in wait to *c* the poor Ps 10:9
c Him in His words Mark 12:13
down your nets for a *c* Luke 5:4
From now on you will *c* Luke 5:10
seeking to *c* Him in Luke 11:54
they could not *c* Him in Luke 20:26

CATCHES
and the wolf *c* the John 10:12
c the wise in their 1 Cor 3:19

CATERPILLAR
their crops to the *c* Ps 78:46

CATTLE
c you shall take as Josh 8:2
does not let their *c* Ps 107:38

CAUGHT
behind him was a ram *c* Gen 22:13
and that night they *c* John 21:3

Spirit of the Lord *c* Acts 8:39
her Child was *c* up Rev 12:5

CAUSE
I would commit my *c* Job 5:8
my enemy without *c* Ps 7:4
hate me without a *c* Ps 35:19
c His face to shine Ps 67:1
C me to know the way Ps 143:8
one to plead his *c* Prov 18:17
God, Who pleads the *c* Is 51:22
He judged the *c* Jer 22:16
brother without a *c* Matt 5:22
hated Me without a *c* John 15:25
For this *c* I was born John 18:37

CAUSED
not *c* it to rain on the earth Gen 2:5
LORD God *c* a deep sleep Gen 2:21
LORD *c* the sea to go back Ex 14:21
Jonathan again *c* 1 Sam 20:17
pagan women *c* even him Neh 13:26
c the dawn to know its Job 38:12
which You have *c* me Ps 119:49
I have *c* to be carried Jer 29:4
the LORD has *c* the Lam 2:6
He *c* me to eat that scroll Ezek 3:2

CAVALRY
and cities for his *c* 1 Kin 9:19
on a horse with the *c* 1 Kin 20:20
their *c* comes from afar Hab 1:8

CAVE
daughters dwelt in a *c* Gen 19:30
field and the *c* that is in Gen 23:11
him in the *c* of Machpelah Gen 25:9
in a *c* at Makkedah Josh 10:16

escaped to the *c* of 1 Sam 22:1
hidden them, fifty to a *c* 1 Kin 18:4
It was a *c*, and a stone John 11:38

CAVES
the people hid in *c* 1 Sam 13:6
rocks, and into the *c* Is 2:19
in dens and *c* of the Heb 11:38

CEASE
and night shall not *c* Gen 8:22
Why should the work *c* Neh 6:3
There the wicked *c* Job 3:17
He makes wars *c* Ps 46:9
C listening to Prov 19:27
when the grinders *c* Eccl 12:3
C to do evil Is 1:16
eyes flow and do not *c*, Lam 3:49
cause all her mirth to *c* Hos 2:11
they did not *c* teaching Acts 5:42
tongues, they will *c* 1 Cor 13:8
do not *c* to give Eph 1:16
do not *c* to pray for Col 1:9

CEASED
c building the city Gen 11:8
the sea, and the sea *c* Jon 1:15
this woman has not *c* to Luke 7:45
offense of the cross has *c* Gal 5:11

CEASES
for the godly man *c* Ps 12:1

CEASING
c your work of faith 1 Thess 1:3
thank God without *c* 1 Thess 2:13
pray without *c* 1 Thess 5:17

CEDAR

dwell in a house of *c* 2 Sam 7:2
He shall grow like a *c* Ps 92:12
of our houses are *c* Song 1:17
it, paneling it with *c* Jer 22:14
Indeed Assyria was a *c* Ezek 31:3

CEDARS
the LORD breaks the *c* Ps 29:5
c of Lebanon which He Ps 104:16

CELEBRATE
you shall *c* your sabbath Lev 23:32
You shall *c* it in the Lev 23:41
to *c* the dedication with Neh 12:27
c yearly the fourteenth Esth 9:21

CELEBRATED
Herod’s birthday was *c* Matt 14:6

CELESTIAL
but the glory of the *c* 1 Cor 15:40

CENCHREA
A harbor of Corinth, Acts 18:18
Home of Phoebe, Rom 16:1

CENSER
Aaron, each took his *c* Lev 10:1
Each man had a *c* Ezek 8:11
which had the golden *c* Heb 9:4
the angel took the *c* Rev 8:5

CENSUS
When you take the *c* of Ex 30:12
“Take a *c* of all the Num 1:2
Take a *c* of the people Num 26:4
Israel because of this *c* 1 Chr 27:24
the *c* in which David 2 Chr 2:17
c first took place while Luke 2:2
in the days of the *c* Acts 5:37

CENTER
the sanctuary in the *c* Ezek 48:8
side, and Jesus in the *c* John 19:18

CENTURION
c came to Him, pleading Matt 8:5
when the *c*, who stood Mark 15:39
when the *c* saw what Luke 23:47
Cornelius the *c*, a just Acts 10:22
said to the *c* who stood Acts 22:25
a *c* of the Augustan Acts 27:1

CENTURION'S
a certain *c* servant, who Luke 7:2

CEPHAS
Aramaic for Peter, John 1:42

CERAMIC
the iron mixed with *c* clay Dan 2:41

CEREMONIALLY
Israel and cleanse them *c* Num 8:6

CEREMONIES
rites and *c* you shall keep Num 9:3
as in the *c* of your fathers, Jer 34:5

CERTAIN
a *c* man of Bethlehem, Ruth 1:1
Know for *c* that on the 1 Kin 2:42
a *c* man clothed in linen, Dan 10:5
was a *c* landowner Matt 21:33
into the city to a *c* man Matt 26:18
But a *c* Samaritan, as he Luke 10:33
A *c* man had a fig tree Luke 13:6
A *c* man gave a great Luke 14:16
A *c* man had two sons Luke 15:11
There was a *c* rich man Luke 16:1
there was a *c* beggar Luke 16:20

there was a *c* nobleman John 4:46
c we can carry nothing 1 Tim 6:7
He designates a *c* day Heb 4:7
a *c* fearful expectation Heb 10:27

CERTAINLY NOT
C! Indeed, let God be true Rom 3:4
C! For then how will God Rom 3:6
the law through faith? *C*! Rom 3:31
C! How shall we who died Rom 6:2
law but under grace? *C* Rom 6:15
Is the law sin? *C* Rom 7:7
C! But sin, that it might Rom 7:13
with God? *C* Rom 9:14
cast away His people? *C* Rom 11:1
C! But through their fall, Rom 11:11
members of a harlot? *C* 1 Cor 6:15
a minister of sin? *C* Gal 2:17
C! For if there had been Gal 3:21

CERTAINTY
make you know the *c* Prov 22:21
you may know the *c* Luke 1:4

CERTIFICATE
writes her a *c* of divorce Deut 24:1
Where is the *c* of your Is 50:1
given her a *c* of divorce Jer 3:8
a man to write a *c* Mark 10:4

CERTIFIED
His testimony has *c* John 3:33

CHAFF
c that a storm Job 21:18
c which the wind Ps 1:4
Let them be like *c* Ps 35:5
be chased like the *c* Is 17:13

You shall conceive *c* Is 33:11
the day passes like *c* Zeph 2:2
He will burn up the *c* Matt 3:12

CHAIN
He has made my *c* Lam 3:7
pit and a great *c* Rev 20:1

CHAINED
of God is not *c* 2 Tim 2:9
the prisoners as if *c* Heb 13:3

CHAINS
their kings with *c* Ps 149:8
your neck with *c* Song 1:10
And his *c* fell off Acts 12:7
am, except for these *c* Acts 26:29
Remember my *c* Col 4:18
minister to me in my *c* Philem 13
delivered them into *c* 2 Pet 2:4

CHAINWORK
with wreaths of *c* 1 Kin 7:17
carved palm trees and *c* 2 Chr 3:5

CHAIR
and a table and a *c* 2 Kin 4:10

CHALCEDONY
sapphire, the third *c* Rev 21:19

CHALDEA
Originally, the southern portion of Babylonia, Gen 11:31
Applied later to all Babylonia, Dan 3:8 Abram came from, Gen 11:28–31

CHALDEANS
Attack Job, Job 1:17
Nebuchadnezzar, king of, 2 Kin 24:1

Jerusalem defeated by, 2 Kin 25:1–21
Babylon, “the glory of,” Is 13:19
Predicted captivity of Jews among, Jer 25:1–26
God’s agent, Hab 1:6

CHALK
he marks one out with *c* Is 44:13

CHALKSTONES
c that are beaten to dust Is 27:9

CHAMBER
went into his *c* and wept Gen 43:30
in his cool private *c*) Judg 3:20
into an inner *c* to hide 2 Chr 18:24
go out from his *c* Joel 2:16

CHAMBERS
and the *c* of the south Job 9:9
brought me into his *c* Song 1:4
and his *c* by injustice Jer 22:13

CHAMPION
And a *c* went out from 1 Sam 17:4

CHANCE
time and *c* happen to Eccl 9:11

CHANGE
c his countenance Job 14:20
c the night into day Job 17:12
and who can make Him *c* Job 23:13
Because they do not *c* Ps 55:19
a cloak You will *c* Ps 102:26
with those given to *c* Prov 24:21
Can the Ethiopian *c* Jer 13:23
c times and law Dan 7:25
c their glory into Hos 4:7
the LORD, I do not *c* Mal 3:6
now and to *c* my tone Gal 4:20

there is also a *c* Heb 7:12

CHANGED

c my wages ten times, Gen 31:7
c his clothing, and came Gen 41:14
them, and they will be *c* Ps 102:26
But My people have *c* Jer 2:11
his countenance was *c*, Dan 5:9
c the glory of the Rom 1:23
but we shall all be *c* 1 Cor 15:51
up, and they will be *c* Heb 1:12
the priesthood being *c* Heb 7:12

CHANGERS'

and poured out the *c* John 2:15

CHANGES

c the times and the Dan 2:21

CHANNELS

c of the sea were seen Ps 18:15

CHANT

who *c* "Peace" while Mic 3:5

CHARACTER

and *c*, hope Rom 5:4
you know his proven *c* Phil 2:22

CHARCOAL

As *c* is to burning coals, Prov 26:21

CHARGE

My voice and kept My *c* Gen 26:5
shall not *c* him interest Ex 22:25
You shall not *c* interest Deut 23:19
in *c* of the music 1 Chr 15:22
kept the *c* of their God Neh 12:45
not sin nor *c* God with Job 1:22
His angels *c* over you Ps 91:11

His angels *c* over you Matt 4:6
His angels *c* over You Luke 4:10
not *c* them with this sin Acts 7:60
shall bring a *c* against Rom 8:33
of Christ without *c* 1 Cor 9:18
of God to you free of *c* 2 Cor 11:7
anyone's bread free of *c* 2 Thess 3:8
This *c* I commit to you, 1 Tim 1:18

CHARGED
May it not be *c* 2 Tim 4:16

CHARIOT
He took off their *c* Ex 14:25
that suddenly a *c* 2 Kin 2:11
makes the clouds His *c* Ps 104:3
and overtake this *c* Acts 8:29

CHARIOTEERS
killed seven hundred *c* 2 Sam 10:18

CHARIOTS
the clatter of his *c* Judg 5:28
Some trust in *c* Ps 20:7
The *c* of God are Ps 68:17

CHARITABLE
you do not do your *c* Matt 6:1
that your *c* deed Matt 6:4
c deeds which she Acts 9:36

CHARM
C is deceitful and Prov 31:30

CHARMED
may bite when it is not *c* Eccl 10:11
vipers which cannot be *c* Jer 8:17

CHARMERS
heed the voice of *c* Ps 58:5

CHARMS
the perfume boxes, the *c*, Is 3:20
have scattered your *c* to Jer 3:13
who sew magic *c* Ezek 13:18

CHASE
Five of you shall *c* Lev 26:8
How could one *c* Deut 32:30
angel of the LORD *c* Ps 35:5

CHASTE
may present you as a *c* 2 Cor 11:2
to be discreet, *c* Titus 2:5
c conduct accompanied 1 Pet 3:2

CHASTEN
C your son while there Prov 19:18
is My desire, I will *c* Hos 10:10
a father does not *c* Heb 12:7
I love, I rebuke and *c* Rev 3:19

CHASTENED
c my soul with fasting Ps 69:10
c every morning Ps 73:14
The LORD has *c* me Ps 118:18
In vain I have *c* Jer 2:30
c us as seemed best Heb 12:10

CHASTENING
have not seen the *c* Deut 11:2
do not despise the *c* Job 5:17
‘I have borne *c* Job 34:31
a prayer when Your *c* Is 26:16
if you are without *c* Heb 12:8
Now no *c* seems to be Heb 12:11

CHASTENS
the LORD your God *c* you Deut 8:5
the LORD loves He *c* Heb 12:6

CHASTISE
and I, even I, will *c* Lev 26:28
c them according Hos 7:12
I will therefore *c* Luke 23:22

CHASTISED
father *c* you with whips, 1 Kin 12:11
have *c* me, and I was *c* Jer 31:18

CHASTISEMENT
the *c* for our peace Is 53:5

CHATTER
c leads only to poverty Prov 14:23

CHEAT
‘You shall not *c* Lev 19:13
Beware lest anyone *c* Col 2:8

CHEATED
let yourselves be *c* 1 Cor 6:7
we have *c* no one 2 Cor 7:2

CHEBAR
River in Babylonia, Ezek 1:3
Site of Ezekiel’s visions, Ezek 10:15, 20

CHEDORLAOMER
A king of Elam; invaded Canaan, Gen 14:1–16

CHEEK
Let him give his *c* Lam 3:30
with a rod on the *c* Mic 5:1
on your right *c* Matt 5:39

CHEEKBONE
my enemies on the *c* Ps 3:7

CHEEKS
c are lovely with Song 1:10
His *c* are like a bed Song 5:13

struck Me, and My *c* Is 50:6

CHEER
See BE OF GOOD CHEER
and let your heart *c* Eccl 11:9
"Son, be of good *c* Matt 9:2

CHEERFUL
makes a *c* countenance Prov 15:13
for God loves a *c* 2 Cor 9:7
Is anyone *c*? Let him James 5:13

CHEERFULNESS
shows mercy, with *c* Rom 12:8

CHEESE
and curdle me like *c* Job 10:10

CHEMOSH
The god of the Moabites, Num 21:29
Children sacrificed to, 2 Kin 3:26, 27
Solomon builds altars to, 1 Kin 11:7
Josiah destroys altars of, 2 Kin 23:13

CHERISHES
but nourishes and *c* Eph 5:29
as a nursing mother *c* 1 Thess 2:7

CHERUB
Make one *c* at one end, Ex 25:19
c at one end on this side Ex 37:8
He rode upon a *c* 2 Sam 22:11
other *c* was ten cubits 1 Kin 6:25
And He rode upon a *c*, Ps 18:10
the wheels, under the *c* Ezek 10:2
anointed *c* who covers Ezek 28:14
tree between *c* and *c* Ezek 41:18

CHERUBIM
and He placed *c* Gen 3:24

shall make two *c* of gold Ex 25:18
an artistic design of *c* Ex 26:31
dwells between the *c* 2 Sam 6:2
two *c* of olive wood 1 Kin 6:23
out the wings of the *c* so 1 Kin 6:27
were lions, oxen, and *c* 1 Kin 7:29
its panels he engraved *c* 1 Kin 7:36
under the wings of the *c* 1 Kin 8:6
c overshadowed the ark 2 Chr 5:8
dwell between the *c* Ps 80:1
who dwells between the *c* Is 37:16
fire from among the *c* Ezek 10:2
above it were the *c* Heb 9:5

CHEST
offering in a *c* by its side 1 Sam 6:8
the *c* with the gold rats 1 Sam 6:11
the priest took a *c* 2 Kin 12:9
came and emptied the *c* 2 Chr 24:11

CHESTNUT
c trees, peeled white Gen 30:37

CHEW
or does not *c* the cud, is Lev 11:26

CHEWING
What the *c* locust left, the Joel 1:4
the *c* locust, my great Joel 2:25

CHICKS
gathers her *c* under her Matt 23:37

CHIEF
is white and ruddy, *c* Song 5:10
of whom I am *c* 1 Tim 1:15
Zion a *c* cornerstone 1 Pet 2:6
has become the *c* 1 Pet 2:7
C Shepherd appears 1 Pet 5:4

CHILD
See WITH CHILD
she is with *c* by harlotry Gen 38:24
that he was a beautiful *c* Ex 2:2
c grew, and she brought Ex 2:10
the *c* shall be a Nazirite Judg 13:5
the *c* ministered to the 1 Sam 2:11
c Samuel grew in stature 1 Sam 2:26
named the *c* Ichabod 1 Sam 4:21
her dead *c* in my bosom 1 Kin 3:20
Divide the living *c* in two 1 Kin 3:25
soul of the *c* came back 1 Kin 17:22
flesh of the *c* became 2 Kin 4:34
Like a weaned *c* Ps 131:2
c is known by his Prov 20:11
Train up a *c* in the Prov 22:6
before the *C* shall know Is 7:16
For unto us a *C* Is 9:6
c shall lead them Is 11:6
When Israel was a *c* Hos 11:1
with *c* of the Holy Spirit Matt 1:18
virgin shall be with *c* Matt 1:23
He took a little *c* Mark 9:36
of God as a little *c* Mark 10:15
kind of *c* will this be Luke 1:66
So the *c* grew and Luke 1:80
the circumcision of the *C* Luke 2:21
When I was a *c* 1 Cor 13:11
She bore a male *C* Rev 12:5

CHILDBEARING
she will be saved in *c* 1 Tim 2:15

CHILDBIRTH
pain as a woman in *c* Is 13:8

CHILDHOOD

from your flesh, for *c* Eccl 11:10
And he said, “From *c* Mark 9:21
c you have known 2 Tim 3:15

CHILDISH
I put away *c* things 1 Cor 13:11

CHILDLESS
give me, seeing I go *c* Gen 15:2
this man down as *c* Jer 22:30

CHILDREN
See LITTLE CHILDREN
she bore Jacob no *c* Gen 30:1
and all of you are *c* Ps 82:6
c are a heritage Ps 127:3
He has blessed your *c* Ps 147:13
let the *c* of Zion be Ps 149:2
c are blessed after Prov 20:7
c rise up and call her Prov 31:28
c are their oppressors Is 3:12
c whom the LORD has Is 8:18
be the peace of your *c* Is 54:13
they are My people, *c* Is 63:8
the hearts of the *c* Mal 4:6
c will rise up against Matt 10:21
and become as little *c* Matt 18:3
c were brought to Him Matt 19:13
“Let the little *c* Matt 19:14
the right to become *c* John 1:12
you were Abraham’s *c* John 8:39
spirit that we are *c* Rom 8:16
but as my beloved *c* 1 Cor 4:14
Brethren, do not be *c* 1 Cor 14:20
c ought not to lay up 2 Cor 12:14
and were by nature *c* Eph 2:3
should no longer be *c* Eph 4:14

Walk as *c* of light Eph 5:8
and harmless, *c* of God Phil 2:15
now we are *c* of God 1 John 3:2
that we love the *c* 1 John 5:2
to hear that my *c* 3 John 4

CHILDREN'S
are really ours and our *c* Gen 31:16
the *c* children to the third Ex 34:7
His righteousness to *c* Ps 103:17
you see your *c* children Ps 128:6
inheritance to his *c* Prov 13:22
C children are the crown Prov 17:6
the *c* teeth are set on edge Jer 31:29
good to take the *c* bread Matt 15:26
eat from the *c* crumbs Mark 7:28

CHILION
Elimelech's son, Ruth 1:2
Orpah's deceased husband, Ruth 1:4, 5
Boaz redeems his estate, Ruth 4:9

CHINNERETH (OR CHINNEROTH)
Fortified city in Naphtali, Deut 3:17
A region bordering the Sea of Galilee, 1 Kin 15:20
Same as the plain of Gennesaret, Matt 14:34
——— The O.T. name for the Sea of Galilee, Num 34:11
Also called Lake of Gennesaret, Luke 5:1

CHOICE
rather than *c* gold Prov 8:10

CHOIR
c went the opposite way, Neh 12:38

CHOKE
things entering in *c* the Mark 4:19

CHOKED
thorns sprang up and *c* Matt 13:7
are *c* with cares, riches, Luke 8:14

CHOOSE
therefore *c* life Deut 30:19
c none of his ways Prov 3:31
evil and *c* the good Is 7:15
will still *c* Israel Is 14:1
will again *c* Jerusalem Zech 1:17
You did not *c* Me, but I John 15:16
yet what I shall *c* Phil 1:22

CHOOSES
in the way He *c* Ps 25:12

CHOSE
a good while ago God *c* Acts 15:7
just as He *c* us in Him Eph 1:4
from the beginning *c* 2 Thess 2:13

CHOSEN
the LORD has *c* you to be Deut 14:2
has *c* them to minister to Deut 21:5
c the son of Jesse to 1 Sam 20:30
of Jacob, His *c* 1 Chr 16:13
I have *c* Jerusalem, that 2 Chr 6:6
I have *c* David to be over 2 Chr 6:6
people He has *c* Ps 33:12
a covenant with My *c* Ps 89:3
c the way of truth Ps 119:30
A good name is to be *c* Prov 22:1
servant whom I have *c* Is 43:10
Is it a fast that I have *c* Is 58:5
c that good part Luke 10:42
I know whom I have *c* John 13:18
c you that you should Acts 22:14

c the foolish things 1 Cor 1:27
Has God not *c* the poor James 2:5
But you are a *c* 1 Pet 2:9

CHRIST
See JESUS; LORD JESUS CHRIST; LOVE OF CHRIST; YOU ARE THE CHRIST
Preexistence of, Ps 2:7; John 8:58; Col 1:15–18
Birth of, from a virgin, Is 7:14; Matt 1:18–25
Deity of, Is 9:6; John 1:1, 14, 18; 20:28, 29; Rom 9:5; Heb 1:8
Humanity of, Gen 3:15; Matt 22:45; Luke 3:38; John 1:14; 1 Cor 15:45–47; Gal 4:4; Phil 2:5–11; 1 Tim 2:5
Character of:
omnipotent, Matt 28:18
omniscient, Col 2:3
omnipresent, Matt 18:20
eternal, John 1:1, 2, 15
holy, Luke 1:35
righteous, Is 53:11
just, Zech 9:9
guileless, 1 Pet 2:22
sinless, 2 Cor 5:21
spotless, 1 Pet 1:19
innocent, Matt 27:4
gentle, Matt 11:29
merciful, Heb 2:17
humble, Phil 2:8
forgiving, Luke 23:34
Mission of:
do God's will, John 6:38
save sinners, Luke 19:10
destroy Satan's works, Heb 2:14; 1 John 3:8
fulfill the O.T., Matt 5:17
give life, John 10:10, 28

complete revelation, Heb 1:1
Worshiped by:
O.T. saints, Josh 5:13–15
demons, Mark 5:2, 6
men, John 9:38
angels, Heb 1:6
disciples, Luke 24:52
saints in glory, Rev 7:9, 10
all, Phil 2:10, 11
O.T. types of:
Adam, Rom 5:14
Abel, Heb 12:24
Moses, Deut 18:15
Passover, 1 Cor 5:7
maxna, John 6:32
bronze serpent, John 3:14
genealogy of Jesus *C* Matt 1:1
Jesus who is called *C* Matt 1:16
"You are the *C* Matt 16:16
do you think about the *C* Matt 22:42
if You are the *C* Matt 26:63
of the gospel of Jesus *C*, Mark 1:1
You are the *C* Mark 8:29
Are You the *C*, the Son Mark 14:61
a Savior, who is *C* Luke 2:11
and said, "The *C* of God Luke 9:20
that He Himself is *C* Luke 23:2
is translated, the *C*) John 1:41
the law that the *C* John 12:34
believe that Jesus is the *C* John 20:31
crucified, both Lord and *C* Acts 2:36
preaching Jesus as the *C* Acts 5:42
he preached the *C* Acts 9:20
that this Jesus is the *C* Acts 9:22
Jesus the *C* heals Acts 9:34
the *C* had to suffer and Acts 17:3

that Jesus is the *C* Acts 18:28
that the *C* would suffer, Acts 26:23
His Son Jesus *C* our Lord Rom 1:3
faith in Jesus *C* to all and Rom 3:22
through our Lord Jesus *C* Rom 5:1
in due time *C* died for the Rom 5:6
through our Lord Jesus *C* Rom 5:11
through the One, Jesus *C* Rom 5:17
that just as *C* was raised Rom 6:4
life in *C* Jesus our Lord Rom 6:23
law through the body of *C* Rom 7:4
those who are in *C* Jesus Rom 8:1
have the Spirit of *C* Rom 8:9
and joint heirs with *C* Rom 8:17
It is *C* who died Rom 8:34
C came, who is over all Rom 9:5
C is the end of the law Rom 10:4
many, are one body in *C* Rom 12:5
put on the Lord Jesus *C* Rom 13:14
For to this end *C* died Rom 14:9
C did not please Rom 15:3
just as *C* also received us, Rom 15:7
serve our Lord Jesus *C* Rom 16:18
are sanctified in *C* Jesus 1 Cor 1:2
Is *C* divided 1 Cor 1:13
For *C* did not send me to 1 Cor 1:17
we preach *C* crucified 1 Cor 1:23
Him you are in *C* Jesus 1 Cor 1:30
among you except Jesus *C* 1 Cor 2:2
is laid, which is Jesus *C* 1 Cor 3:11
indeed *C*, our Passover, 1 Cor 5:7
bodies are members of *C* 1 Cor 6:15
Lord Jesus *C*, through 1 Cor 8:6
you sin against *C* 1 Cor 8:12
and that Rock was *C* 1 Cor 10:4
just as I also imitate *C* 1 Cor 11:1

head of every man is *C* 1 Cor 11:3
you are the body of *C* 1 Cor 12:27
that *C* died for our sins 1 Cor 15:3
if *C* is not risen, then 1 Cor 15:14
even so in *C* all shall be 1 Cor 15:22
our Lord Jesus *C* 1 Cor 15:57
sufferings of *C* abound 2 Cor 1:5
leads us in triumph in *C*, 2 Cor 2:14
you are an epistle of *C* 2 Cor 3:3
veil is taken away in *C* 2 Cor 3:14
gospel of the glory of *C* 2 Cor 4:4
the judgment seat of *C* 2 Cor 5:10
if anyone is in *C* 2 Cor 5:17
accord has *C* with Belial 2 Cor 6:15
and gentleness of *C* 2 Cor 10:1
as a chaste virgin to *C* 2 Cor 11:2
to pervert the gospel of *C* Gal 1:7
which we have in *C* Jesus, Gal 2:4
to be justified by *C* Gal 2:17
been crucified with *C* Gal 2:20
your Seed," who is *C* Gal 3:16
before by God in *C* Gal 3:17
through faith in *C* Jesus Gal 3:26
until *C* is formed in you, Gal 4:19
which *C* has made us free Gal 5:1
become estranged from *C* Gal 5:4
cross of our Lord Jesus *C* Gal 6:14
the heavenly places in *C* Eph 1:3
in one all things in *C*, Eph 1:10
which He worked in *C* Eph 1:20
C (by grace you have been Eph 2:5
time you were without *C* Eph 2:12
Jesus *C* Himself being Eph 2:20
unsearchable riches of *C* Eph 3:8
C may dwell in your Eph 3:17
stature of the fullness of *C* Eph 4:13

Him who is the head—*C* Eph 4:15
even as God in *C* forgave Eph 4:32
C will give you light Eph 5:14
C is head of the church Eph 5:23
just as *C* also loved the Eph 5:25
or in truth, *C* is preached Phil 1:18
to me, to live is *C* Phil 1:21
to depart and be with *C* Phil 1:23
worthy of the gospel of *C* Phil 1:27
which was also in *C* Jesus Phil 2:5
confess that Jesus *C* Phil 2:11
I have counted loss for *C* Phil 3:7
enemies of the cross of *C* Phil 3:18
C who strengthens Phil 4:13
riches in glory by *C* Jesus Phil 4:19
of your faith in *C* Jesus Col 1:4
which is *C* in you Col 1:27
every man perfect in *C* Col 1:28
of the Father and of *C* Col 2:2
received *C* Jesus the Lord Col 2:6
but the substance is of *C* Col 2:17
you were raised with *C* Col 3:1
hidden with *C* in God Col 3:3
C who is our life Col 3:4
C is all and in all Col 3:11
Let the word of *C* dwell Col 3:16
dead in *C* will rise first 1 Thess 4:16
our Lord Jesus *C*, 1 Thess 5:9
and the Lord Jesus *C* 2 Thess 1:2
of our Lord Jesus *C* 2 Thess 2:1
of our Lord Jesus *C* 2 Thess 2:14
I thank *C* Jesus our Lord 1 Tim 1:12
that *C* Jesus came into 1 Tim 1:15
first Jesus *C* might show 1 Tim 1:16
and men, the Man *C* 1 Tim 2:5
in *C* Jesus before time 2 Tim 1:9

good soldier of Jesus *C* 2 Tim 2:3
in *C* Jesus with eternal 2 Tim 2:10
in *C* Jesus will suffer 2 Tim 3:12
faith which is in *C* Jesus 2 Tim 3:15
and the Lord Jesus *C*, 2 Tim 4:1
God and Savior Jesus *C* Titus 2:13
of our confession, *C* Jesus, Heb 3:1
C as a Son over His own Heb 3:6
C if we hold the beginning Heb 3:14
So also *C* did not glorify Heb 5:5
elementary principles of *C* Heb 6:1
But *C* came as High Priest Heb 9:11
more shall the blood of *C* Heb 9:14
For *C* has not entered the Heb 9:24
C was offered once to bear Heb 9:28
body of Jesus *C* once for Heb 10:10
Jesus *C* is the same Heb 13:8
of the blood of Jesus *C* 1 Pet 1:2
Spirit of *C* who was in 1 Pet 1:11
the precious blood of *C* 1 Pet 1:19
because *C* also suffered 1 Pet 2:21
For *C* also suffered once 1 Pet 3:18
resurrection of Jesus *C* 1 Pet 3:21
for the name of *C* 1 Pet 4:14
God and Savior Jesus *C* 2 Pet 1:1
of our Lord Jesus *C* 2 Pet 1:16
C His Son cleanses us 1 John 1:7
Jesus *C* the righteous 1 John 2:1
denies that Jesus is the *C* 1 John 2:22
name of His Son Jesus *C* 1 John 3:23
confesses that Jesus *C* 1 John 4:2
that Jesus is the *C* 1 John 5:1
true, in His Son Jesus *C* 1 John 5:20
of *C* does not have God 2 John 9
and our Lord Jesus *C* Jude 4
The Revelation of Jesus *C* Rev 1:1

from Jesus *C*, the faithful Rev 1:5
the testimony of Jesus *C* Rev 1:9
of our Lord and of His *C*, Rev 11:15
of His *C* have come Rev 12:10
and reigned with *C* Rev 20:4
be priests of God and of *C* Rev 20:6

CHRISTIAN
me to become a *C* Acts 26:28
anyone suffers as a *C* 1 Pet 4:16

CHRISTIANS
were first called *C* Acts 11:26

CHRIST'S
you are *C*, and Christ is 1 Cor 3:23
We are fools for *C* sake, 1 Cor 4:10
are *C* at His coming 1 Cor 15:23
in himself that he is *C*, 2 Cor 10:7
if you are *C*, then you are Gal 3:29
partake of *C* sufferings 1 Pet 4:13

CHRISTS
For false *c* and Matt 24:24

CHRYSOLITE
sardius, the seventh *c* Rev 21:20

CHRYSOPRASE
ninth topaz, the tenth *c* Rev 21:20

CHURCH
rock I will build My *c* Matt 16:18
them, tell it to the *c* Matt 18:17
c daily those who were Acts 2:47
elders in every *c* Acts 14:23
do you despise the *c* 1 Cor 11:22
persecuted the *c* of God 1 Cor 15:9
over all things to the *c* Eph 1:22
be made known by the *c* Eph 3:10

also loved the *c* Eph 5:25
Himself a glorious *c* Eph 5:27
as the Lord does the *c* Eph 5:29
no *c* shared with me Phil 4:15
body, which is the *c* Col 1:24
is the *c* of the living 1 Tim 3:15
and do not let the *c* 1 Tim 5:16
general assembly and *c* Heb 12:23
To the angel of the *c* Rev 2:1

CHURCHES
strengthening the *c* Acts 15:41
The *c* of Christ greet Rom 16:16
imitators of the *c* 1 Thess 2:14
John, to the seven *c* Rev 1:4
angels of the seven *c* Rev 1:20
these things in the *c* Rev 22:16

CHURNING
For as the *c* of milk Prov 30:33

CHURNS
My heart *c* within Me Hos 11:8

CILICIA
Paul’s homeland, Acts 21:39
Students from, argued with Stephen, Acts 6:9
Paul labors in, Gal 1:21

CINNAMON
sweet-smelling *c* Ex 30:23
saffron, calamus and *c*, Song 4:14
c and incense, fragrant Rev 18:13

CIRCLE
He walks above the *c* Job 22:14
when He drew a *c* Prov 8:27
who sits above the *c* Is 40:22

CIRCUIT

of heaven, and its *c* Ps 19:6
comes again on its *c* Eccl 1:6

CIRCUMCISE
c the foreskin of your Deut 10:16
LORD your God will *c* Deut 30:6
C yourselves to the Jer 4:4
is necessary to *c* them Acts 15:5

CIRCUMCISED
among you shall be *c* Gen 17:10
day Abraham was *c* Gen 17:26
Abraham *c* his son Isaac Gen 21:4
every male was *c*, all Gen 34:24
let all his males be *c* Ex 12:48
of Egypt, had not been *c* Josh 5:5
c him on the eighth day Acts 7:8
who will justify the *c* Rom 3:30
While he was *c* Rom 4:10
the gospel for the *c* Gal 2:7
if you become *c* Gal 5:2
c the eighth day Phil 3:5
In Him you were also *c* Col 2:11

CIRCUMCISION
him the covenant of *c* Acts 7:8
c that which is outward Rom 2:28
c is that of the heart Rom 2:29
a servant to the *c* Rom 15:8
C is nothing and 1 Cor 7:19
Christ Jesus neither *c* Gal 5:6
For we are the *c* Phil 3:3
circumcised with the *c* Col 2:11
those of the *c* Titus 1:10

CIRCUMSPECTLY
then that you walk *c* Eph 5:15

CISTERN
waters of his own *c* 2 Kin 18:31
from your own *c* Prov 5:15

CISTERNS
and hewn themselves *c* Jer 2:13
went to the *c* and found Jer 14:3

CITIES
He overthrew those *c* Gen 19:25
repair the ruined *c* Is 61:4
c are a wilderness Is 64:10
c will be laid waste Jer 4:7
three parts, and the *c* Rev 16:19

CITIZEN
But I was born a *c* Acts 22:28

CITIZENS
But his *c* hated him Luke 19:14
but fellow *c* with the Eph 2:19

CITIZENSHIP
sum I obtained this *c* Acts 22:28
For our *c* is in heaven Phil 3:20

CITY
See HOLY CITY
And he built a *c* Gen 4:17
shall make glad the *c* Ps 46:4
c shall flourish Ps 72:16
They found no *c* Ps 107:4
c that is compact Ps 122:3
the LORD guards the *c* Ps 127:1
at the entry of the *c* Prov 8:3
c has become a harlot Is 1:21
upon Zion, the *c* Is 33:20
after the holy *c* Is 48:2
How lonely sits the *c* Lam 1:1

Nineveh, that great *c* Jon 4:11
c that dwelt securely Zeph 2:15
to the oppressing *c* Zeph 3:1
c called Nazareth Matt 2:23
c that is set on a Matt 5:14
He has prepared a *c* Heb 11:16
Zion and to the *c* Heb 12:22
have no continuing *c* Heb 13:14
will tread the holy *c* Rev 11:2
fallen, that great *c* Rev 14:8
and the beloved *c* Rev 20:9
John, saw the holy *c* Rev 21:2
c was pure gold Rev 21:18
c had no need of the Rev 21:23
the gates into the *c* Rev 22:14

CITY OF DAVID
of Zion (that is, the *C* 2 Sam 5:7
with him into the *C* 2 Sam 6:10
was buried in the *C* 1 Kin 2:10
of the Lord from the *C* 1 Kin 8:1
was buried in the *C* 1 Kin 11:43
for himself in the *C* 1 Chr 15:1
the Millo in the *C* 2 Chr 32:5
the west side of the *C* 2 Chr 32:30
that go down from the *C* Neh 3:15
up the stairs of the *C*, Neh 12:37
the damage to the *c*, Is 22:9
into Judea, to the *c*, Luke 2:4
this day in the *c* a Savior, Luke 2:11

CLAD
was *c* with zeal as a cloak Is 59:17

CLAMOROUS
A foolish woman is *c* Prov 9:13

CLANGING

brass or a *c* cymbal 1 Cor 13:1

CLAP
c their hands at him Job 27:23
Oh, *c* your hands Ps 47:1
let the rivers *c* Ps 98:8
of the field shall *c* Is 55:12

CLAUDIUS LYSIAS
Roman commander who protected Paul, Acts 24:22–24, 26

CLAY
dwell in houses of *c* Job 4:19
have made me like *c* Job 10:9
are defenses of *c* Job 13:12
been formed out of *c* Job 33:6
takes on form like *c* Job 38:14
pit, out of the miry *c* Ps 40:2
be esteemed as the *c* Is 29:16
Shall the *c* say to him Is 45:9
We are the *c*, and You Is 64:8
"Look, as the *c* Jer 18:6
iron and partly of *c* Dan 2:33
blind man with the *c* John 9:6
have power over the *c* Rom 9:21
but also of wood and *c* 2 Tim 2:20

CLEAN
seven each of every *c* Gen 7:2
outside the camp to a *c* Lev 4:12
all who are *c* may eat of it Lev 7:19
between unclean and *c* Lev 10:10
shall be *c* from the flow Lev 12:7
shall pronounce him *c* Lev 13:23
wash his clothes and be *c* Lev 13:34
wash in them and be *c* 2 Kin 5:12
all of them were ritually *c* Ezra 6:20

pure, and I am *c* in your Job 11:4
Who can bring a *c* Job 14:4
He who has *c* hands and Ps 24:4
hyssop, and I shall be *c* Ps 51:7
Create in me a *c* heart, Ps 51:10
I have made my heart *c*, Prov 20:9
make yourselves *c* Is 1:16
the midst of her, be *c* Is 52:11
Then I will sprinkle *c* Ezek 36:25
c out His threshing Matt 3:12
You can make me *c* Matt 8:2
outside of them may be *c* Matt 23:26
wrapped it in a *c* linen Matt 27:59
all things are *c* Luke 11:41
but is completely *c* John 13:10
"You are not all *c* John 13:11
You are already *c* John 15:3
your own heads; I am *c* Acts 18:6
in fine linen, *c* Rev 19:8

CLEANNESS

according to the *c* of 2 Sam 22:21
According to the *c* of my Ps 18:20
Also I gave you *c* of teeth Amos 4:6

CLEANSE

You shall *c* the altar Ex 29:36
and *c* them ceremonially Num 8:6
and *c* my hands with soap, Job 9:30
C me from secret Ps 19:12
and *c* me from my sin Ps 51:2
How can a young man *c* Ps 119:9
I will *c* you from all Ezek 36:25
they shall *c* the altar Ezek 43:22
c the lepers, raise Matt 10:8
For you *c* the outside Matt 23:25
let us *c* ourselves from all 2 Cor 7:1

might sanctify and *c* Eph 5:26
c your conscience Heb 9:14
C your hands James 4:8
us our sins and to *c* 1 John 1:9

CLEANSED
He who is to be *c* shall Lev 14:8
Surely I have *c* Ps 73:13
and you were not *c* Ezek 24:13
the sanctuary shall be *c* Dan 8:14
I am willing; be *c*." Matt 8:3
the lepers are *c* Matt 11:5
they went, they were *c* Luke 17:14
"Were there not ten *c* Luke 17:17
God has *c* you must Acts 10:15

CLEANSES
Therefore if anyone *c* 2 Tim 2:21
Jesus Christ His Son *c* 1 John 1:7

CLEAR
c shining after rain 2 Sam 23:4
fair as the moon, *c* Song 6:10
yourselves to be *c* 2 Cor 7:11
like a jasper stone, *c* Rev 21:11
of life, *c* as crystal Rev 22:1

CLEARLY
I not *c* reveal Myself 1 Sam 2:27
you will see *c* to remove Matt 7:5
hour of the day he saw *c* Acts 10:3
c portrayed among you Gal 3:1
men's sins are *c* evident 1 Tim 5:24

CLEARS
by no means *c* the guilty Num 14:18

CLEFTS
to go into the *c* Is 2:21

valleys and in the *c* Is 7:19
you who dwell in the *c* Jer 49:16

CLERK
c had quieted the Acts 19:35

CLIFF
secret places of the *c* Song 2:14

CLIMB
go into thickets and *c* Jer 4:29
mighty men, they *c* Joel 2:7
though they *c* up to Amos 9:2

CLIMBED
c up into a sycamore tree Luke 19:4

CLIMBS
c up some other way John 10:1

CLING
and that you may *c* Deut 30:20
to her, "Do not *c* John 20:17
C to what is good Rom 12:9

CLINGS
and My tongue *c* Ps 22:15
My soul *c* to the dust Ps 119:25

CLOAK
c You will change them Ps 102:26
let him have your *c* Matt 5:40
c You will fold them Heb 1:12
using liberty as a *c* 1 Pet 2:16

CLODS
The *c* of the valley Job 21:33

CLOSE
c friends abhor me Job 19:19
of Christ he came *c* Phil 2:30

CLOSED
c up the flesh in its place Gen 2:21
Lord had *c* her womb 1 Sam 1:5
and has *c* your eyes Is 29:10
for the words are *c* Dan 12:9
the deep *c* around me Jon 2:5
Then He *c* the book, and Luke 4:20
their eyes they have *c* Acts 28:27

CLOSER
sticks *c* than a brother Prov 18:24

CLOTH
a piece of unshrunk *c* Matt 9:16
in a clean linen *c* Matt 27:59

CLOTHE
c them with tunics Ex 40:14
c me with skin and Job 10:11
c her priests with Ps 132:16
His enemies I will *c* Ps 132:18
Though you *c* yourself Jer 4:30
He not much more *c* Matt 6:30

CLOTHED
of skin, and *c* them Gen 3:21
Have you *c* his neck Job 39:19
off my sackcloth and *c* Ps 30:11
The pastures are *c* Ps 65:13
the LORD is *c* Ps 93:1
You are *c* with honor Ps 104:1
c himself with cursing Ps 109:18
Let Your priests be *c* Ps 132:9
all her household is *c* Prov 31:21
c you with fine linen Ezek 16:10
A man *c* in soft Matt 11:8
I was naked and you *c* Matt 25:36
legion, sitting and *c* Mark 5:15

And they *c* Him with Mark 15:17
rich man who was *c* Luke 16:19
desiring to be *c* 2 Cor 5:2
that you may be *c* Rev 3:18
a woman *c* with the sun Rev 12:1
He was *c* with a robe Rev 19:13

CLOTHES
See TORE HIS CLOTHES
c will abhor me Job 9:31
c became shining Mark 9:3
many spread their *c* Luke 19:36
laid down their *c* Acts 7:58
and tore off their *c* Acts 22:23
a poor man in filthy *c* James 2:2

CLOTHING
c they cast lots Ps 22:18
c is woven with gold Ps 45:13
will provide your *c* Prov 27:26
and honor are her *c* Prov 31:25
of vengeance for *c* Is 59:17
the body more than *c* Matt 6:25
do you worry about *c* Matt 6:28
to you in sheep's *c* Matt 7:15
those who wear soft *c* Matt 11:8
c as white as snow Matt 28:3
c they cast lots John 19:24
before me in bright *c* Acts 10:30

CLOTHS
wrapped in swaddling *c* Luke 2:12
in, saw the linen *c* John 20:5

CLOUD
My rainbow in the *c* Gen 9:13
rainbow shall be in the *c* Gen 9:16
day in a pillar of *c* Ex 13:21

c covered the mountain Ex 24:15
c descended and stood Ex 33:9
the *c* above the mercy seat Lev 16:2
that the *c* of incense may Lev 16:13
that the *c* filled the house 1 Kin 8:10
LORD, was filled with a *c* 2 Chr 5:13
would dwell in the dark *c* 2 Chr 6:1
c did not depart Neh 9:19
He led them with the *c* Ps 78:14
his favor is like a *c* Prov 16:15
like a *c* of dew in the heat Is 18:4
these who fly like a *c* Is 60:8
rainbow in a *c* on a Ezek 1:28
like a morning *c* Hos 6:4
behold, a bright *c* Matt 17:5
c came and overshadowed Luke 9:34
of Man coming in a *c* Luke 21:27
c received Him out of Acts 1:9
were under the *c* 1 Cor 10:1
by so great a *c* Heb 12:1
ascended to heaven in a *c* Rev 11:12

CLOUDS
a morning without *c* 2 Sam 23:4
c poured out water Ps 77:17
and hail, snow and *c* Ps 148:8
c drop down the dew Prov 3:20
he who regards the *c* Eccl 11:4
of Man coming on the *c* Matt 24:30
with them in the *c* 1 Thess 4:17
are *c* without water Jude 12
He is coming with *c* Rev 1:7

CLOUDY
them by day with a *c* Neh 9:12
spoke to them in the *c* Ps 99:7

CLOVEN
the hoof, having *c* Lev 11:3
chew the cud or have *c* Deut 14:7

CLUNG
but Ruth *c* to her Ruth 1:14
Solomon *c* to these in 1 Kin 11:2

CLUSTER
beloved is to me a *c* Song 1:14
wine is found in the *c* Is 65:8

CNIDUS
City of Asia Minor on Paul's voyage, Acts 27:7

COAL
in his hand a live *c* Is 6:6
it shall not be a *c* Is 47:14

COALS
wicked He will rain *c* Ps 11:6
c were kindled by it Ps 18:8
let burning *c* fall Ps 140:10
Can one walk on hot *c* Prov 6:28
so you will heap *c* Prov 25:22
doing you will heap *c* Rom 12:20

COARSE
robe of *c* hair to deceive Zech 13:4
nor *c* jesting, which are Eph 5:4

COBRA
it becomes *c* venom Job 20:14
c that stops its ear Ps 58:4
the lion and the *c* Ps 91:13

COBRA'S
shall play by the *c* Is 11:8

CODE
even with your written *c* Rom 2:27

COFFIN
and he was put in a *c* Gen 50:26
David followed the *c* 2 Sam 3:31
touched the open *c* Luke 7:14

COIN
sold for a copper *c* Matt 10:29
if she loses one *c* Luke 15:8

COLD
and harvest, *c* and Gen 8:22
can stand before His *c* Ps 147:17
Like the *c* of snow in Prov 25:13
c water to a weary Prov 25:25
c water in the name of Matt 10:42
of many will grow *c* Matt 24:12
that you are neither *c* Rev 3:15

COLLECTED
coming I might have *c* Luke 19:23

COLLECTION
from Jerusalem the *c* 2 Chr 24:6
concerning the *c* 1 Cor 16:1

COLLECTOR
See TAX COLLECTOR; TAX COLLECTORS AND SINNERS

COLOR
c like the *c* of bdellium Num 11:7
the *c* of burnished bronze Ezek 1:7
c of an awesome crystal Ezek 1:22
the *c* of a beryl stone Ezek 10:9
all faces are drained of *c* Joel 2:6

COLORS
him a tunic of many *c* Gen 37:3
on a robe of many *c* 2 Sam 13:18
stones of various *c*, all 1 Chr 29:2

COLOSSE
A city in Asia Minor, Col 1:2
Evangelized by Epaphras, Col 1:7
Not visited by Paul, Col 2:1
Paul writes against errors of, Col 2:16–23

COLT
and his donkey's *c* Gen 49:11
on a donkey, a *c* Zech 9:9
on a donkey, a *c* Matt 21:5
own clothes on the *c* Luke 19:35

COME
then does wisdom *c* Job 28:20
of glory shall *c* Ps 24:7
Our God shall *c* Ps 50:3
You all flesh will *c* Ps 65:2
C with me from Lebanon Song 4:8
He will *c* and save you Is 35:4
who have no money, *C* Is 55:1
Your kingdom *c* Matt 6:10
C to Me Matt 11:28
For many will *c* Matt 24:5
Israel, let Him now *c* Matt 27:42
If anyone desires to *c* Luke 9:23
kingdom of God has *c* Luke 10:9
I have *c* in My John 5:43
and I have not *c* John 7:28
thirsts, let him *c* John 7:37
c that they may have John 10:10
c as a light into the John 12:46
I will *c* to you John 14:18
If I had not *c* John 15:22
savage wolves will *c* Acts 20:29
O Lord, *c* 1 Cor 16:22
the door, I will *c* Rev 3:20
the bride say, "*C* Rev 22:17

COMELINESS
He has no form or *c* Is 53:2
COMES
Who is this who *c* Is 63:1
'Come,' and he *c* Matt 8:9
Lord's death till He *c* 1 Cor 11:26
Then *c* the end 1 Cor 15:24
COMFORT
one will *c* us concerning Gen 5:29
daughters arose to *c* him Gen 37:35
speak *c* to your servants 2 Sam 19:7
with him, and to *c* him Job 2:11
and Your staff, they *c* Ps 23:4
And *c* me on every side Ps 71:21
is my *c* in my affliction Ps 119:50
kindness be for my *c* Ps 119:76
When will you *c* Ps 119:82
go up to the *c* of my bed Ps 132:3
yes, *c* My people Is 40:1
For the LORD will *c* Is 51:3
c all who mourn Is 61:2
comforts, so I will *c* you Is 66:13
she has none to *c* her Lam 1:2
wilderness, and speak *c* to Hos 2:14
the LORD will again *c* Zech 1:17
c them concerning their John 11:19
in the *c* of the Holy Spirit, Acts 9:31
c of the Scriptures might Rom 15:4
and exhortation and *c* to 1 Cor 14:3
and God of all *c* 2 Cor 1:3
trouble, with the *c* 2 Cor 1:4
that he may *c* your hearts Eph 6:22
in Christ, if any *c* Phil 2:1
and *c* your hearts, Col 4:8
c one another 1 Thess 4:18

c each other and edify 1 Thess 5:11
c your hearts and 2 Thess 2:17

COMFORTED
So Isaac was *c* after Gen 24:67
c them and spoke kindly Gen 50:21
David *c* Bathsheba 2 Sam 12:24
soul refused to be *c* Ps 77:2
For the LORD has *c* Is 49:13
refusing to be *c* Jer 31:15
children, refusing to be *c* Matt 2:18
mourn, for they shall be *c* Matt 5:4
but now he is *c* Luke 16:25
they were not a little *c* Acts 20:12
ourselves are *c* by God 2 Cor 1:4

COMFORTER
but they have no *c* Eccl 4:1
She had no *c* Lam 1:9

COMFORTERS
because he has sent *c* to 2 Sam 10:3
miserable *c* are you all Job 16:2
for *c*, but I found none Ps 69:20

COMFORTS
the army, as one who *c* Job 29:25
I, even I, am He who *c* Is 51:12
him, and restore *c* Is 57:18
one whom his mother *c* Is 66:13
who *c* us in all our 2 Cor 1:4
who *c* the downcast 2 Cor 7:6

COMING
your salvation is *c* Is 62:11
behold, the day is *c* Mal 4:1
but He who is *c* Matt 3:11
“Are You the *C* Matt 11:3

be the sign of Your *c* Matt 24:3
is delaying his *c* Matt 24:48
see the Son of Man *c* Mark 13:26
mightier than I is *c* Luke 3:16
are Christ's at His *c* 1 Cor 15:23
to you the power and *c* 2 Pet 1:16
the promise of His *c* 2 Pet 3:4
Behold, I am *c* Rev 3:11
"Behold, I am *c* Rev 22:7
"Surely I am *c* Rev 22:20

COMMAND
in order that he may *c* Gen 18:19
shall speak all that I *c* you Ex 7:2
transgress the *c* of the Num 14:41
add to the word which I *c* Deut 4:2
I *c* you today you must be Deut 8:1
Whatever I *c* you, be Deut 12:32
therefore I *c* you, saying Deut 15:11
"The LORD will *c* Deut 28:8
in that I *c* you Deut 30:16
today, which you shall *c* Deut 32:46
c His lovingkindness Ps 42:8
c victories for Jacob Ps 44:4
you, and whatever I *c* you Jer 1:7
to them all that I *c* you Jer 1:17
to all that I *c* Jer 11:4
that I *c* you to speak to Jer 26:2
c that these stones Matt 4:3
if it is You, *c* Matt 14:28
c fire to come down Luke 9:54
c I have received John 10:18
And I know that His *c* John 12:50
if you do whatever I *c* John 15:14
These things I *c* you, John 15:17
do the things we *c* 2 Thess 3:4

C those who are rich in 1 Tim 6:17
kept My *c* to persevere Rev 3:10

COMMANDED
See LORD COMMANDED
the LORD God *c* the man Gen 2:16
to all that the LORD *c* him Gen 7:5
Joseph *c* his servants the Gen 50:2
just as the LORD *c* them, Ex 7:6
which the LORD *c* him Ex 19:7
just as the LORD my God *c* Deut 4:5
LORD *c* us to observe all Deut 6:24
Have I not *c* you Josh 1:9
did so, as the LORD *c* 2 Sam 5:25
which I *c* your fathers 2 Kin 17:13
to all that I have *c* them 2 Kin 21:8
do all that I have *c* them 2 Chr 33:8
"Have you *c* the Job 38:12
He *c*, and it stood fast Ps 33:9
Which He *c* our fathers, Ps 78:5
c His covenant forever Ps 111:9
For there the LORD *c* Ps 133:3
of the LORD, for He *c* Ps 148:5
things that I have *c* you Matt 28:20
Even so the Lord has *c* 1 Cor 9:14
it is the God who *c* 2 Cor 4:6
not endure what was *c* Heb 12:20

COMMANDER
the *c* of his army, spoke Gen 21:22
but as *C* of the army of Josh 5:14
c of his army was Sisera, Judg 4:2
c over His inheritance 1 Sam 10:1
Abner, the *c* of the 1 Sam 17:55
Joab the *c* of the army 1 Kin 1:19
have a message for you, *C* 2 Kin 9:5
Rehum the *c* and Shimshai Ezra 4:8

news came to the *c* of Acts 21:31
But the *c* Lysias came by Acts 24:7

COMMANDMENT
to the *c* of the LORD, Ex 17:1
numbered at the *c* of the Num 3:39
shall keep every *c* which Deut 11:8
heed to do the *c* Josh 22:5
observe the law and the *c* 2 Chr 14:4
according to the *c* of 2 Chr 29:25
c of the LORD is pure Ps 19:8
c is exceedingly broad Ps 119:96
For the *c* is a lamp Prov 6:23
Me is taught by the *c* Is 29:13
which is the great *c* Matt 22:36
is the first and great *c* Matt 22:38
no other *c* greater than Mark 12:31
according to the *c* Luke 23:56
A new *c* I give to John 13:34
the Father gave Me *c* John 14:31
is My *c*, that you love John 15:12
whom we gave no such *c* Acts 15:24
law, but when the *c* Rom 7:9
the *c* might become Rom 7:13
and if there is any other *c* Rom 13:9
as a concession, not as a *c* 1 Cor 7:6
I speak not by *c*, but 2 Cor 8:8
which is the first *c* Eph 6:2
have a *c* to receive tithes Heb 7:5
the holy *c* delivered to 2 Pet 2:21
of the *c* of us, the apostles 2 Pet 3:2
c is the word which 1 John 2:7
And this is His *c* 1 John 3:23
as we received *c* 2 John 4
I wrote a new *c* to you 2 John 5
This is the *c* that as you 2 John 6

COMMANDMENTS

love Me and keep My *c* Ex 20:6
c which I have written, Ex 24:12
covenant, the Ten *C* Ex 34:28
he gave them as *c* all that Ex 34:32
you shall keep My *c* Lev 22:31
all the *c* of the LORD and Num 15:39
perform the Ten *C* Deut 4:13
love Me and keep My *c* Deut 5:10
to observe all these *c* Deut 6:25
love Him and Keep His *c* Deut 7:9
first writing, the Ten *C* Deut 10:4
judgments, and His *c* Deut 11:1
obey the *c* of the LORD Deut 11:27
c which I command you Deut 28:1
your God, to keep His *c* Deut 30:10
His ways, to keep His *c* Josh 22:5
keep His statutes, His *c* 1 Kin 2:3
ways, and to keep His *c* 1 Kin 8:58
statutes and keep His *c* 1 Kin 8:61
steadfast to observe My *c* 1 Chr 28:7
heart to keep Your *c* 1 Chr 29:19
You and observe Your *c* Neh 1:5
of God, but keep His *c* Ps 78:7
who remember His *c* Ps 103:18
delights greatly in His *c* Ps 112:1
do not hide Your *c* Ps 119:19
myself in Your *c* Ps 119:47
for I believe Your *c* Ps 119:66
Your *c* are faithful Ps 119:86
c more than gold Ps 119:127
Fear God and keep His *c*, Eccl 12:13
that you had heeded My *c* Is 48:18
those who keep His *c* Dan 9:4
one of the least of these *c* Matt 5:19
as doctrines the *c* Matt 15:9

enter into life, keep the *c* Matt 19:17
c hang all the Law Matt 22:40
You know the *c* Mark 10:19
The first of all the *c* is Mark 12:29
God, walking in all the *c* Luke 1:6
You know the *c* Luke 18:20
He who has My *c* John 14:21
If you keep My *c*, you John 15:10
For the *c*, "You shall not Rom 13:9
keeping the *c* of God is 1 Cor 7:19
the law of *c* contained in Eph 2:15
according to the *c* Col 2:22
Him, if we keep His *c* 1 John 2:3
because we keep His *c* 1 John 3:22
he who keeps His *c* 1 John 3:24
love God and keep His *c* 1 John 5:2
walk according to His *c* 2 John 6
keep the *c* of God and Rev 12:17
who keep the *c* of God Rev 14:12

COMMANDS

treasure my *c* within you Prov 2:1
let your heart keep my *c* Prov 3:1
wise in heart will receive *c* Prov 10:8
with authority He *c* Mark 1:27
c all men everywhere Acts 17:30

COMMEND

I *c* you to God and to the Acts 20:32
But food does not *c* 1 Cor 8:8
begin again to *c* ourselves 2 Cor 3:1
those who *c* themselves 2 Cor 10:12

COMMENDABLE

For this is *c*, if because 1 Pet 2:19
patiently, this is *c* 1 Pet 2:20

COMMENDED

A man will be *c* Prov 12:8
c the unjust steward Luke 16:8
where they had been *c* Acts 14:26

COMMENDING
of the truth *c* 2 Cor 4:2

COMMENDS
but whom the Lord *c* 2 Cor 10:18

COMMIT
"You shall not *c* Ex 20:14
You shall not *c* adultery Deut 5:18
c a trespass in the Josh 22:20
C your works to the Prov 16:3
mammon, who will *c* Luke 16:11
into Your hands I *c* Luke 23:46
But Jesus did not *c* John 2:24
c sexual immorality 1 Cor 10:8
c these to faithful 2 Tim 2:2
if you do not *c* adultery James 2:11
c their souls to Him 1 Pet 4:19
c sin not leading 1 John 5:16
to *c* sexual immorality Rev 2:14

COMMITS
to you, whoever *c* John 8:34
sin also *c* lawlessness 1 John 3:4

COMMITTED
For My people have *c* Jer 2:13
c things deserving Luke 12:48
For God has *c* them all Rom 11:32
Guard what was *c* 1 Tim 6:20
"Who *c* no sin 1 Pet 2:22
c Himself to Him who 1 Pet 2:23

COMMON
of the *c* people sins Lev 4:27

poor have this in *c* Prov 22:2
c people heard Him Mark 12:37
had all things in *c* Acts 2:44
never eaten anything *c* Acts 10:14
not call any man *c* Acts 10:28
a true son in our *c* Titus 1:4
concerning our *c* Jude 3

COMMOTION
there arose a great *c* Acts 19:23

COMMUNED
I *c* with my heart Eccl 1:16

COMMUNION
bless, is it not the *c* 1 Cor 10:16
c has light with 2 Cor 6:14
c of the Holy Spirit 2 Cor 13:14

COMPANION
a man my equal, My *c* Ps 55:13
I am a *c* of all who Ps 119:63
the Man who is My *C* Zech 13:7
urge you also, true *c* Phil 4:3
your brother and *c* Rev 1:9

COMPANIONS
are rebellious, and *c* Is 1:23
and calling to their *c* Matt 11:16
more than Your *c* Heb 1:9
while you became *c* Heb 10:33

COMPANY
great was the *c* Ps 68:11
epistle not to keep *c* 1 Cor 5:9
c corrupts good habits 1 Cor 15:33
and do not keep *c* 2 Thess 3:14
to an innumerable *c* Heb 12:22

COMPARABLE

make him a helper *c* to Gen 2:18

COMPARE
may desire cannot *c* Prov 3:15
likeness will you *c* to Him Is 40:18
c ourselves with those 2 Cor 10:12

COMPARED
the heavens can be *c* Ps 89:6
may desire cannot be *c* Prov 8:11
are not worthy to be *c* Rom 8:18

COMPASSION
will have *c* on whom I will Ex 33:19
show you mercy, have *c* Deut 13:17
have *c* on you, and gather Deut 30:3
His people and have *c* Deut 32:36
yearned with *c* for her 1 Kin 3:26
had *c* on them, and 2 Kin 13:23
will be treated with *c* by 2 Chr 30:9
He, being full of *c* Ps 78:38
are a God full of *c* Ps 86:15
have *c* on Your servants Ps 90:13
He will have *c* on His Ps 135:14
is gracious and full of *c* Ps 145:8
not have *c* on the son of Is 49:15
will return and have *c* Jer 12:15
yet He will show *c* Lam 3:32
for you, to have *c* on you Ezek 16:5
He will again have *c* on us Mic 7:19
c everyone to his Zech 7:9
He was moved with *c* Matt 9:36
moved with *c* for them Matt 14:14
have *c* on the multitude, Matt 15:32
was moved with *c* Matt 18:27
also have had *c* Matt 18:33
So Jesus had *c* and Matt 20:34

Jesus, moved with *c*, put Mark 1:41
moved with *c* for them Mark 6:34
"I have *c* on the Mark 8:2
saw him and had *c* Luke 15:20
whomever I will have *c* Rom 9:15
He can have *c* on those Heb 5:2
of one mind, having *c* 1 Pet 3:8
And on some have *c* Jude 22

COMPASSIONATE
c women have cooked Lam 4:10
the Lord is very *c* James 5:11

COMPASSIONS
because His *c* fail not Lam 3:22

COMPEL
c them to come in Luke 14:23
why do you *c* Gentiles to Gal 2:14

COMPELLED
they *c* to bear His cross Matt 27:32
Macedonia, Paul was *c* Acts 18:5
and *c* them to blaspheme Acts 26:11
was *c* to be circumcised Gal 2:3

COMPELS
the spirit within me *c* Job 32:18
And whoever *c* Matt 5:41
the love of Christ *c* 2 Cor 5:14

COMPETES
everyone who *c* for the 1 Cor 9:25
if anyone *c* in athletics 2 Tim 2:5

COMPLACENCY
slay them, and the *c* Prov 1:32
who are settled in *c* Zeph 1:12

COMPLAIN

should a living man *c* Lam 3:39

COMPLAINED

and you *c* in your Deut 1:27
but *c* in their tents Ps 106:25
some of them also *c* 1 Cor 10:10

COMPLAINERS

These are grumblers, *c* Jude 16

COMPLAINING

all things without *c* Phil 2:14

COMPLAINT

"Even today my *c* Job 23:2
I pour out my *c* Ps 142:2
for the LORD has a *c* Mic 6:2
if anyone has a *c* Col 3:13

COMPLAINTS

Who has *c* Prov 23:29
laid many serious *c* Acts 25:7

COMPLETE

would also *c* this grace 2 Cor 8:6
must *c* the doing of it 2 Cor 8:11
that you may be made *c* 2 Cor 13:9
work in you will *c* Phil 1:6
and you are *c* in Him Col 2:10
and *c* in all the will of God Col 4:12
of God may be *c* 2 Tim 3:17
make you *c* in every Heb 13:21
you may be perfect and *c* James 1:4
the wrath of God is *c* Rev 15:1

COMPLETED

Moses had *c* writing Deut 31:24
house of the LORD was *c* 2 Chr 8:16
is built and the walls *c* Ezra 4:13
when these days were *c* Esth 1:5

when seventy years are *c* Jer 25:12
days were *c* for her to be Luke 2:6
work which they had *c* Acts 14:26
killed as they were, was *c* Rev 6:11

COMPLETELY
person shall be *c* cut off Num 15:31
did not *c* drive them out Judg 1:28
filthiness *c* from you Ezek 22:15
I made a man *c* well John 7:23
You were *c* born in sins, John 9:34
his feet, but is *c* clean John 13:10
Himself sanctify you *c* 1 Thess 5:23

COMPOSED
But God *c* the body 1 Cor 12:24

COMPREHEND
which we cannot *c* Job 37:5
c my path and my lying Ps 139:3
the darkness did not *c* John 1:5
may be able to *c* Eph 3:18

CONCEAL
Almighty I will not *c* Job 27:11
c pride from man Job 33:17
of God to *c* a matter Prov 25:2

CONCEALED
c Your lovingkindness Ps 40:10
than love carefully *c* Prov 27:5

CONCEIT
selfish ambition or *c* Phil 2:3

CONCEITED
Let us not become *c* Gal 5:26

CONCEIVE
the virgin shall *c* Is 7:14

And behold, you will *c* Luke 1:31

CONCEIVED
in sin my mother *c* Ps 51:5
when desire has *c* James 1:15

CONCERN
Neither do I *c* myself Ps 131:1
c for My holy name, Ezek 36:21
may the dream *c* those Dan 4:19
the things which *c* Acts 28:31
my deep *c* for all the 2 Cor 11:28

CONCERNED
Is it oxen God is *c* 1 Cor 9:9
c only with foods and Heb 9:10

CONCESSION
But I say this as a *c* 1 Cor 7:6

CONCILIATION
c pacifies great Eccl 10:4

CONCLUSION
Let us hear the *c* Eccl 12:13

CONCUBINE
with Bilhah his father's *c* Gen 35:22
c who was in Shechem Judg 8:31
He took for himself a *c* Judg 19:1
Saul had a *c*, whose 2 Sam 3:7
to Keturah, Abraham's *c* 1 Chr 1:32

CONCUBINES
And David took more *c* 2 Sam 5:13
Go in to your father's *c* 2 Sam 16:21
and three hundred *c* 1 Kin 11:3
eunuch who kept the *c* Esth 2:14
sixty queens and eighty *c* Song 6:8

CONDEMN

say to God, ‘Do not *c* Job 10:2
Would you *c* Me that you Job 40:8
who is he who will *c* Me Is 50:9
they will *c* Him to death, Matt 20:18
C not, and you shall not Luke 6:37
world to *c* the world John 3:17
her, “Neither do I *c* John 8:11
judge another you *c* Rom 2:1
is he who does not *c* Rom 14:22
I do not say this to *c* 2 Cor 7:3
our heart does not *c* 1 John 3:21

CONDEMNATION
will receive greater *c* Matt 23:14
can you escape the *c* Matt 23:33
subject to eternal *c* Mark 3:29
And this is the *c* John 3:19
the resurrection of *c* John 5:29
Their *c* is just Rom 3:8
therefore now no *c* Rom 8:1
of *c* had glory 2 Cor 3:9
having *c* because they 1 Tim 5:12
marked out for this *c* Jude 4

CONDEMNED
David’s heart *c* him 2 Sam 24:10
words you will be *c* Matt 12:37
and you shall not be *c* Luke 6:37
does not believe is *c* John 3:18
Has no one *c* you John 8:10
c sin in the flesh Rom 8:3
he who doubts is *c* if he Rom 14:23
last, as men *c* to death 1 Cor 4:9
by which he *c* the world Heb 11:7
brethren, lest you be *c* James 5:9
c them to destruction, 2 Pet 2:6

CONDEMNS

Who is he who *c* Rom 8:34
For if our heart *c* 1 John 3:20

CONDUCT

c yourselves like men 1 Sam 4:9
who are of upright *c* Ps 37:14
c yourself in the 1 Tim 3:15
c that his works are James 3:13
to each one's work, *c* 1 Pet 1:17
from your aimless *c* 1 Pet 1:18
may be won by the *c* 1 Pet 3:1

CONFERRED

c with the chief priests Luke 22:4
they *c* among themselves, Acts 4:15
when he had *c* with the Acts 25:12

CONFESS

c my transgressions Ps 32:5
that if you *c* with Rom 10:9
every tongue shall *c* Rom 14:11
C your trespasses James 5:16
If we *c* our sins 1 John 1:9
but I will *c* his name Rev 3:5

CONFESSED

stood and *c* their sins Neh 9:2
did not deny, but *c*, I John 1:20
c that He was Christ John 9:22
c the good confession 1 Tim 6:12

CONFESSES

prosper, but whoever *c* Prov 28:13
Every spirit that *c* that 1 John 4:2
c that Jesus is the 1 John 4:15

CONFESSION

of Israel, and make *c* Josh 7:19

with the mouth *c* Rom 10:10
c to the gospel of Christ 2 Cor 9:13
confessed the good *c* 1 Tim 6:12
witnessed the good *c* 1 Tim 6:13
High Priest of our *c* Heb 3:1
let us hold fast our *c* Heb 4:14

CONFIDENCE

fine gold, 'You are my *c*' Job 31:24
You who are the *c* Ps 65:5
the LORD than to put *c* Ps 118:8
the LORD will be your *c* Prov 3:26
c shall be your Is 30:15
Jesus Christ with all *c* Acts 28:31
having *c* in you all that 2 Cor 2:3
Jesus, and have no *c* Phil 3:3
we have *c* in the Lord 2 Thess 3:4
if we hold fast the *c* Heb 3:6
do not cast away your *c*, Heb 10:35
appears, we may have *c* 1 John 2:28
Now this is the *c* that 1 John 5:14

CONFIDENT

me, in this I will be *c* Ps 27:3
I myself am *c* Rom 15:14
so we are always *c* 2 Cor 5:6
become *c* by my chains Phil 1:14
we are *c* that we have a Heb 13:18

CONFINED

saying, "I am *c* Jer 36:5
the Scripture has *c* Gal 3:22

CONFIRM

c the promises Rom 15:8
who will also *c* 1 Cor 1:8

CONFIRMATION

c of the gospel, you all Phil 1:7
an oath for *c* is for them Heb 6:16

CONFIRMED
covenant that was *c* Gal 3:17
by the Lord, and was *c* Heb 2:3
c it by an oath Heb 6:17
prophetic word *c* 2 Pet 1:19

CONFIRMING
c the word through the Mark 16:20

CONFLICT
having the same *c* Phil 1:30
to know what a great *c* Col 2:1

CONFLICTS
Outside were *c* 2 Cor 7:5

CONFORMED
predestined to be *c* Rom 8:29
And do not be *c* Rom 12:2
sufferings, being *c* Phil 3:10
body that it may be *c* Phil 3:21

CONFOUNDED
who seek You be *c* Ps 69:6
ashamed and *c* who seek Ps 70:2
c the Jews who dwelt in Acts 9:22

CONFRONTED
They *c* me in the day 2 Sam 22:19
The snares of death *c* me Ps 18:5
c Him as He was Matt 21:23
with the elders, *c* Him Luke 20:1

CONFUSE
c their language Gen 11:7

CONFUSED
there the LORD *c* Gen 11:9

the assembly was *c* Acts 19:32

CONFUSION
I will cause *c* among all Ex 23:27
blindness and *c* of heart Deut 28:28
c who plot my hurt Ps 35:4
us drink the wine of *c* Ps 60:3
strike every horse with *c* Zech 12:4
city was filled with *c* Acts 19:29
author of *c* but of peace 1 Cor 14:33
and self-seeking exist, *c* James 3:16

CONGREGATION
Nor sinners in the *c* Ps 1:5
the *c* of the wicked Ps 22:16
God stands in the *c* Ps 82:1
is he who was in the *c* Acts 7:38
the *c* had broken up, Acts 13:43

CONIAH
King of Judah, Jer 22:24, 28
Same as Jehoiachin, 2 Kin 24:8

CONJURES
or one who *c* spells, or a Deut 18:11

CONQUER
conquering and to *c* Rev 6:2

CONQUERORS
we are more than *c* Rom 8:37

CONSCIENCE
convicted by their *c* John 8:9
strive to have a *c* Acts 24:16
c also bearing witness, Rom 2:15
I am not lying, my *c* Rom 9:1
wrath but also for *c* Rom 13:5
and their *c*, being weak, is 1 Cor 8:7
no questions for *c* 1 Cor 10:25

by another man's *c* 1 Cor 10:29
c in the sight of God 2 Cor 4:2
faith with a pure *c* 1 Tim 3:9
having their own *c* 1 Tim 4:2
mind and *c* are defiled Titus 1:15
to God, cleanse your *c* Heb 9:14
from an evil *c* and our Heb 10:22
having a good *c* 1 Pet 3:16

CONSCIENCE'

wrath but also for *c* sake Rom 13:5
no questions for *c* sake 1 Cor 10:25

CONSECRATE

"*C* to Me all the Ex 13:2
c himself this day 1 Chr 29:5
the trumpet in Zion, *c* Joel 2:15
c their gain to the Mic 4:13

CONSECRATED

c this house which you 1 Kin 9:3

CONSENT

entice you, do not *c* Prov 1:10
and does not *c* to 1 Tim 6:3

CONSENTED

you saw a thief, you *c* Ps 50:18
He had not *c* to their Luke 23:51

CONSENTING

Now Saul was *c* to his Acts 8:1

CONSIDER

When I *c* Your heavens Ps 8:3
c her palaces Ps 48:13
c carefully what is Prov 23:1
who weighs the hearts *c* Prov 24:12
not *c* that poverty will Prov 28:22
turned myself to *c* wisdom Eccl 2:12

C the work of God Eccl 7:13
My people do not *c* Is 1:3
c the operation Is 5:12
your God will *c* Jon 1:6
"*C* your ways Hag 1:5
C the lilies of the Matt 6:28
but do not *c* the plank in Matt 7:3
C the ravens Luke 12:24
Let a man so *c* us 1 Cor 4:1
c the Apostle and High Heb 3:1
c how great this man Heb 7:4
c one another in order Heb 10:24
c Him who endured Heb 12:3

CONSIDERS
c all their works Ps 33:15
Blessed is he who *c* the Ps 41:1
She *c* a field and buys it Prov 31:16

CONSIST
not *c* in the abundance Luke 12:15
in Him all things *c* Col 1:17

CONSOLATION
waiting for the *C* Luke 2:25
have received your *c* Luke 6:24
abound in us, so our *c* 2 Cor 1:5
if there is any *c* Phil 2:1
given us everlasting *c* 2 Thess 2:16
we might have strong *c* Heb 6:18

CONSOLATIONS
Are the *c* of God too Job 15:11

CONSOLE
c those who mourn Is 61:3

CONSPIRE
What do you *c* against Nah 1:9

CONSTANT
c prayer was offered Acts 12:5
CONSULT
They only *c* to cast Ps 62:4
CONSULTED
c together against Ps 83:3
CONSUME
your midst, lest I *c* Ex 33:3
this great fire will *c* Deut 5:25
C them in wrath Ps 59:13
whom the Lord will *c* 2 Thess 2:8
CONSUMED
but the bush was not *c* Ex 3:2
c the burnt sacrifice 1 Kin 18:38
For we have been *c* Ps 90:7
mercies we are not *c* Lam 3:22
beware lest you be *c* Gal 5:15
CONSUMING
the LORD was like a *c* Ex 24:17
before you as a *c* Deut 9:3
our God is a *c* fire Heb 12:29
CONSUMMATION
I have seen the *c* Ps 119:96
CONSUMPTION
will strike you with *c* Deut 28:22
CONTAIN
of heavens cannot *c* 2 Chr 2:6
c the books that John 21:25
CONTEMPT
He pours *c* on princes Job 12:21
wicked comes, *c* comes Prov 18:3
and everlasting *c* Dan 12:2

and be treated with *c* Mark 9:12

CONTEMPTIBLE
of the LORD is *c* Mal 1:7
also have made you *c* Mal 2:9
and his speech *c* 2 Cor 10:10

CONTEND
show me why You *c* Job 10:2
Will you *c* for God Job 13:8
let us *c* together Is 43:26
for I will *c* with him Is 49:25
then how can you *c* Jer 12:5
c earnestly for the Jude 3

CONTENDED
Therefore the people *c* Ex 17:2

CONTENDING
in *c* with the devil, when Jude 9

CONTENT
heard that, he was *c* Lev 10:20
Oh, that we had been *c*, Josh 7:7
and be *c* with your wages Luke 3:14
state I am, to be *c* Phil 4:11
these we shall be *c* 1 Tim 6:8
covetousness; be *c* Heb 13:5

CONTENTION
lips enter into *c* Prov 18:6
and *c* will leave Prov 22:10
strife and a man of *c* Jer 15:10

CONTENTIONS
Casting lots causes *c* Prov 18:18
sorcery, hatred, *c* Gal 5:20
genealogies, *c* Titus 3:9

CONTENTIOUS

than with a *c* and Prov 21:19
shared with a *c* woman Prov 25:24
anyone seems to be *c* 1 Cor 11:16

CONTENTMENT
c is great gain 1 Tim 6:6

CONTINUAL
a merry heart has a *c* Prov 15:15
in wrath with a *c* Is 14:6
c coming she weary me Luke 18:5
c grief in my heart Rom 9:2

CONTINUALLY
heart was only evil *c* Gen 6:5
His praise shall *c* Ps 34:1
and Your truth *c* Ps 40:11
of God endures *c* Ps 52:1
I keep Your law *c* Ps 119:44
Before Me *c* are grief Jer 6:7
and wait on your God *c* Hos 12:6
will give ourselves *c* Acts 6:4
remains a priest *c* Heb 7:3
c offer the sacrifice Heb 13:15

CONTINUE
kingdom shall not *c* 1 Sam 13:14
c Your lovingkindness Ps 36:10
tells lies shall not *c* Ps 101:7
persuaded them to *c* Acts 13:43
Shall we *c* in sin that Rom 6:1
if you *c* in His goodness Rom 11:22
who does not *c* in all Gal 3:10
if indeed you *c* in the faith Col 1:23
C earnestly in prayer Col 4:2
if they *c* in faith, love, 1 Tim 2:15
because they did not *c* Heb 8:9
Let brotherly love *c* Heb 13:1

asleep, all things *c* 2 Pet 3:4
to *c* for forty-two months Rev 13:5

CONTINUED

c prospering until he Gen 26:13
as she *c* praying before 1 Sam 1:12
for the sea *c* to grow more Jon 1:13
c with Me three days Matt 15:32
c all night in prayer to Luke 6:12
c steadfastly in the Acts 2:42
Now Peter *c* knocking Acts 12:16
c his message until Acts 20:7
and *c* without food, and Acts 27:33
us, they would have *c* 1 John 2:19

CONTINUES

But He, because He *c* Heb 7:24
law of liberty and *c* James 1:25

CONTINUING

c daily with one accord Acts 2:46
c steadfastly in prayer Rom 12:12
here we have no *c* city Heb 13:14

CONTRADICTIONS

idle babblings and *c* 1 Tim 6:20

CONTRARY

for the wind was *c* Matt 14:24
to worship God *c* Acts 18:13
me to be struck *c* to the Acts 23:3
c to hope, in hope Rom 4:18
were grafted *c* to nature Rom 11:24
and these are *c* Gal 5:17
against us, which was *c* to Col 2:14
please God and are *c* 1 Thess 2:15
other thing that is *c* 1 Tim 1:10

CONTRIBUTION

to make a certain *c* Rom 15:26

CONTRITE
saves such as have a *c* Ps 34:18
a broken and a *c* Ps 51:17
with him who has a *c* Is 57:15
poor and of a *c* spirit Is 66:2

CONTROVERSY
another, matters of *c* Deut 17:8
For the LORD has a *c* Jer 25:31
without *c* great is 1 Tim 3:16

CONVERSION
describing the *c* Acts 15:3

CONVERTED
unless you are *c* Matt 18:3
Repent therefore and be *c*, Acts 3:19

CONVERTING
LORD is perfect, *c* the soul Ps 19:7

CONVEYED
of darkness and *c* Col 1:13

CONVICT
He has come, He will *c* John 16:8
c those who contradict Titus 1:9
c all who are ungodly Jude 15

CONVICTED
c by their conscience John 8:9
sin, and are *c* by the law James 2:9

CONVICTS
Which of you *c* John 8:46

CONVINCED
I am *c* that none of these Acts 26:26
Let each be fully *c* Rom 14:5

he is *c* by all, he is 1 Cor 14:24
If anyone is *c* in himself 2 Cor 10:7

CONVOCATION
day there shall be a holy *c* Ex 12:16
of solemn rest, a holy *c* Lev 23:3
of trumpets, a holy *c* Lev 23:24

CONVULSED
unclean spirit had *c* him Mark 1:26
immediately the spirit *c* Mark 9:20

COOKED
c their own children Lam 4:10

COOL
in the garden in the *c* Gen 3:8
and *c* my tongue Luke 16:24

COPIES
necessary that the *c* Heb 9:23
hands, which are *c* Heb 9:24

COPPER
hills you can dig *c* Deut 8:9
c in your money belts Matt 10:9
of cups, pitchers, *c* Mark 7:4
sold for two *c* coins Luke 12:6

COPPERSMITH
c did me much harm 2 Tim 4:14

COPY
who serve the *c* Heb 8:5

CORBAN
from me is *C* (that is, Mark 7:11

CORD
this line of scarlet *c* Josh 2:18
And a threefold *c* Eccl 4:12

before the silver *c* Eccl 12:6

CORDS
cut in pieces the *c* Ps 129:4
he is caught in the *c* Prov 5:22
draw iniquity with *c* Is 5:18
them with gentle *c* Hos 11:4
had made a whip of *c* John 2:15

CORIANDER
it was like white *c* seed Ex 16:31
manna was like *c* seed Num 11:7

CORINTH
Paul labors at, Acts 18:1–18
Site of church, 1 Cor 1:2
Visited by Apollos, Acts 19:1

CORNELIUS
A religious Gentile, Acts 10:1–48

CORNER
cut off a *c* of Saul's robe 1 Sam 24:4
Jerusalem at the *C* Gate 2 Chr 26:9
dwell in a *c* of a housetop Prov 21:9
in the *c* of a bed and on Amos 3:12
was not done in a *c* Acts 26:26

CORNERS
its horns on its four *c* Ex 27:2
in the tassels of the *c* Num 15:38
sheet bound at the four *c* Acts 10:11
at the four *c* of the earth Rev 7:1

CORNERSTONE
Or who laid its *c* Job 38:6
has become the chief *c* Ps 118:22
stone, a precious *c* Is 28:16
become the chief *c* Matt 21:42
has become the chief *c* Acts 4:11

Himself being the chief *c* Eph 2:20
in Zion a chief *c* 1 Pet 2:6

CORPSE
c was thrown on the 1 Kin 13:24
c trodden underfoot Is 14:19

CORRECT
with rebukes You *c* Ps 39:11
C your son, and he will Prov 29:17
But I will *c* you in Jer 30:11

CORRECTED
human fathers who *c* Heb 12:9

CORRECTION
nor detest His *c* Prov 3:11
but he who refuses *c* Prov 10:17
but he who hates *c* Prov 12:1
rod of *c* will drive it Prov 22:15
Do not withhold *c* Prov 23:13
they received no *c* Jer 2:30
for reproof, for *c* 2 Tim 3:16

CORRECTS
is the man whom God *c* Job 5:17
the LORD loves He *c* Prov 3:12

CORRODED
and silver are *c* James 5:3

CORRUPT
earth also was *c* before Gen 6:11
the sons of Eli were *c* 1 Sam 2:12
have together become *c* Ps 14:3
have together become *c* Ps 53:3
old man which grows *c* Eph 4:22
Let no *c* word Eph 4:29
men of *c* minds 2 Tim 3:8
in these things they *c* Jude 10

CORRUPTED
for all flesh had *c* Gen 6:12
we have *c* no one 2 Cor 7:2
so your minds may be *c* 2 Cor 11:3
Your riches are *c* James 5:2
the great harlot who *c* Rev 19:2

CORRUPTIBLE
For this *c* must put on 1 Cor 15:53
redeemed with *c* things 1 Pet 1:18

CORRUPTION
Your Holy One to see *c* Ps 16:10
God raised up saw no *c* Acts 13:37
from the bondage of *c* Rom 8:21
The body is sown in *c* 1 Cor 15:42
c inherit incorruption 1 Cor 15:50
of the flesh reap *c* Gal 6:8
having escaped the *c* 2 Pet 1:4
perish in their own *c* 2 Pet 2:12

COST
and count the *c* Luke 14:28

COSTLY
foundation was of *c* 1 Kin 7:10
of very *c* oil of spikenard Mark 14:3
or pearls or *c* clothing 1 Tim 2:9

COSTS
which *c* me nothing 2 Sam 24:24

COUCH
He went up to my *c* Gen 49:4
I drench my *c* with my Ps 6:6
Behold, it is Solomon’s *c* Song 3:7

COULD
has done what she *c* Mark 14:8
c remove mountains 1 Cor 13:2

which no one *c* number Rev 7:9

COUNCIL

shall be in danger of the *c* Matt 5:22
all the *c* sought false Matt 26:59
a prominent *c* member, Mark 15:43
Pharisees gathered a *c* John 11:47
and called the *c* together Acts 5:21
all the *c* of the elders, Acts 22:5

COUNCILS

deliver you up to *c* Mark 13:9

COUNSEL

and strength, He has *c* Job 12:13
the *c* of the wicked is Job 21:16
when the friendly *c* Job 29:4
is this who darkens *c* Job 38:2
who walks not in the *c* Ps 1:1
We took sweet *c* Ps 55:14
guide me with Your *c* Ps 73:24
you disdained all my *c* Prov 1:25
have none of my *c* Prov 1:30
Where there is no *c* Prov 11:14
C in the heart of man Prov 20:5
by wise *c* wage war Prov 20:18
whom did He take *c* Is 40:14
You are great in *c* Jer 32:19
according to the *c* Eph 1:11
immutability of His *c* Heb 6:17
I *c* you to buy from Rev 3:18

COUNSELOR

be called Wonderful, *C* Is 9:6
but there was no *c* Is 41:28
Has your *c* perished Mic 4:9
who has become His *c* Rom 11:34

COUNSELORS
c there is safety Prov 11:14

COUNT
c the people of Israel 2 Sam 24:4
I can *c* all My bones Ps 22:17
all *c* John as a prophet Matt 21:26
c my life dear to Acts 20:24
c me as a partner Philem 17
c it all joy when you fall James 1:2
His promise, as some *c* 2 Pet 3:9

COUNTED
Even a fool is *c* Prov 17:28
c as the small dust Is 40:15
the wages are not *c* Rom 4:4
me, these I have *c* loss for Phil 3:7
He *c* me faithful 1 Tim 1:12
who rule well be *c* 1 Tim 5:17
c the blood of the Heb 10:29

COUNTENANCE
The LORD lift up His *c* Num 6:26
c they did not cast Job 29:24
up the light of Your *c* Ps 4:6
His *c* is like Lebanon Song 5:15
hypocrites, with a sad *c* Matt 6:16
His *c* was like Matt 28:3
of the glory of his *c* 2 Cor 3:7
sword, and His *c* Rev 1:16

COUNTRY
See FAR COUNTRY
"Get out of your *c* Gen 12:1
but you shall go to my *c* Gen 24:4
us pass through your *c* Num 20:17
Israel to search out the *c* Josh 2:2
an end of dividing the *c* Josh 19:51

the *c* was quiet for forty Judg 8:28
dwell in the *c* of Moab Ruth 1:1
the *c* of the Philistines 1 Sam 27:11
good news from a far *c* Prov 25:25
you into a bountiful *c*, Jer 2:7
their own *c* another way Matt 2:12
honor except in his own *c* Matt 13:57
and went into a far *c* Matt 21:33
the *c* of the Gadarenes Mark 5:1
go into the surrounding *c* Mark 6:36
and went into a far *c* Mark 12:1
there were in the same *c* Luke 2:8
journeyed to a far *c*, Luke 15:13
as in a foreign *c* Heb 11:9
that is, a heavenly *c* Heb 11:16

COUNTRYMEN
for my brethren, my *c* Rom 9:3

COUNTS
c the number of the stars Ps 147:4

COURAGE
strong and of good *c* Deut 31:6
c in anyone because of Josh 2:11
the prophet, he took *c* 2 Chr 15:8
Be of good *c*, and do it Ezra 10:4
his *c* against the king of Dan 11:25
thanked God and took *c* Acts 28:15

COURAGEOUS
Only be strong and very *c*, Josh 1:7
Be strong and *c* 2 Chr 32:7

COURSE
and sets on fire the *c* James 3:6

COURT
the *c* of the tabernacle Ex 27:9

men, and they come to *c*, Deut 25:1
made the *c* of the priests 2 Chr 4:9
the inner *c* to the king Esth 4:11
appoint my day in *c* Job 9:19
many would *c* your favor Job 11:19
Do not go hastily to *c* Prov 25:8
up in the *c* of the prison Jer 32:2
cloud filled the inner *c* Ezek 10:3
me into the outer *c* Ezek 40:17
by you or by a human *c* 1 Cor 4:3
They zealously *c* you Gal 4:17

COURTEOUS
be tenderhearted, be *c* 1 Pet 3:8

COURTS
he may dwell in Your *c* Ps 65:4
even faints for the *c* Ps 84:2
flourish in the *c* Ps 92:13
and into His *c* Ps 100:4
drink it in My holy *c* Is 62:9

COVENANT
See NEW COVENANT
I will establish My *c* Gen 6:18
I establish My *c* with you Gen 9:9
the LORD made a *c* Gen 15:18
I will make My *c* between Gen 17:2
for Me, behold, My *c* Gen 17:4
My voice and keep My *c* Ex 19:5
he took the Book of the *C* Ex 24:7
as a perpetual *c* Ex 31:16
it is a *c* of salt Num 18:19
c which He commanded Deut 4:13
the *c* which He made Deut 29:1
never break My *c* with Judg 2:1
a *c* before the LORD 1 Sam 23:18

is the *c* of the LORD 1 Kin 8:21
You, who keep Your *c* 1 Kin 8:23
of the Book of the *C* 2 Kin 23:2
Remember His *c* forever 1 Chr 16:15
You, who keep Your *c* 2 Chr 6:14
of the Book of the *C* 2 Chr 34:30
You who keep Your *c* Neh 1:5
“I have made a *c* Job 31:1
will show them His *c* Ps 25:14
c shall stand firm Ps 89:28
has remembered His *c* Ps 105:8
sons will keep My *c* Ps 132:12
forgets the *c* of her God Prov 2:17
and give You as a *c* Is 42:6
with them an everlasting *c* Is 61:8
the words of this *c* Jer 11:2
I will make a new *c* Jer 31:31
‘I made a *c* with your Jer 34:13
a *c* of peace with them Ezek 37:26
c with many for one week Dan 9:27
they transgressed the *c* Hos 6:7
I might break the *c* Zech 11:10
and your wife by *c* Mal 2:14
the Messenger of the *c* Mal 3:1
is My blood of the new *c* Matt 26:28
My blood of the new *c* Mark 14:24
cup is the new *c* Luke 22:20
the new *c* in My blood 1 Cor 11:25
as ministers of the new *c* 2 Cor 3:6
c that was confirmed Gal 3:17
Mediator of a better *c* Heb 8:6
c had been faultless Heb 8:7
He says, “A new *c* Heb 8:13
the Mediator of the new *c* Heb 9:15
Mediator of the new *c* Heb 12:24
of the everlasting *c* Heb 13:20

COVENANTED
your kingdom, as I *c* 2 Chr 7:18
to the word that I *c* Hag 2:5

COVENANTS
the glory, the *c* Rom 9:4
these are the two *c* Gal 4:24

COVER
the rock, and will *c* Ex 33:22
He shall *c* you with Ps 91:4
c Yourself with light Ps 104:2
LORD as the waters *c* Is 11:9
and will no more *c* Is 26:21
from the wind and a *c* Is 32:2
and to the hills, '*C* us Luke 23:30
not to *c* his head 1 Cor 11:7
c a multitude of sins James 5:20
love will *c* a multitude of 1 Pet 4:8

COVERED
The depths have *c* Ex 15:5
c my transgressions as Job 31:33
Whose sin is *c* Ps 32:1
the wings of a dove *c* Ps 68:13
You have *c* all their sin Ps 85:2
You *c* me in my Ps 139:13
with two he *c* his face Is 6:2
of Jacob will be *c* Is 27:9
You have *c* Yourself Lam 3:44
For there is nothing *c* Matt 10:26

COVERING
spread a cloud for a *c* Ps 105:39
make sackcloth their *c* Is 50:3
given to her for a *c* 1 Cor 11:15

COVERINGS

and made themselves *c* Gen 3:7

COVET
"You shall not *c* Ex 20:17
c fields and take them Mic 2:2
You murder and *c* James 4:2

COVETED
c no one's silver Acts 20:33

COVETOUS
nor thieves, nor *c* 1 Cor 6:10
trained in *c* practices 2 Pet 2:14

COVETOUSNESS
but he who hates *c* Prov 28:16
for nothing but your *c* Jer 22:17
heed and beware of *c* Luke 12:15
would not have known *c* Rom 7:7
all uncleanness or *c* Eph 5:3
conduct be without *c* Heb 13:5

COWARDLY
the *c*, unbelieving Rev 21:8

COWS
out of the river seven *c* Gen 41:2
c ate up the first seven Gen 41:20
take two milk *c* which 1 Sam 6:7
you *c* of Bashan, who are Amos 4:1

CRAFTILY
His people, to deal *c* Ps 105:25

CRAFTINESS
wise in their own *c* Job 5:13
not walking in *c* 2 Cor 4:2
deceived Eve by his *c* 2 Cor 11:3
in the cunning *c* Eph 4:14

CRAFTSMAN

instructor of every *c* Gen 4:22
c encouraged the Is 41:7
c stretches out his Is 44:13

CRAFTSMEN
all the *c* who were doing Ex 36:4
and the Valley of *C* Neh 11:35
no small profit to the *c* Acts 19:24

CRAFTY
Jonadab was a very *c* 2 Sam 13:3
the devices of the *c* Job 5:12
They have taken *c* Ps 83:3
of a harlot, and a *c* Prov 7:10
Nevertheless, being *c* 2 Cor 12:16

CRANE
Like a *c* or a swallow Is 38:14

CRAVES
and his soul still *c* Is 29:8

CRAVING
yielded to intense *c* Num 11:4
who had yielded to *c* Num 11:34

CREAM
she brought out *c* Judg 5:25
were bathed with *c* Job 29:6

CREATE
C in me a clean heart, Ps 51:10
then the LORD will *c* above Is 4:5
peace and *c* calamity Is 45:7
Who did not *c* it in vain Is 45:18
For behold, I *c* Is 65:17
to *c* in Himself one new Eph 2:15

CREATED
God *c* the heavens Gen 1:1

God *c* great sea creatures Gen 1:21
So God *c* man in His Gen 1:27
earth when they were *c* Gen 2:4
the day that God *c* man Gen 5:1
man whom I have *c* Gen 6:7
God *c* man on the earth Deut 4:32
south, You have *c* them Ps 89:12
You *c* all the children of Ps 89:47
c may praise the LORD Ps 102:18
Spirit, they are *c* Ps 104:30
and they were *c* Ps 148:5
and see who has *c* Is 40:26
of Israel has *c* Is 41:20
LORD, Who *c* the heavens Is 42:5
says the LORD, who *c* you Is 43:1
I, the LORD, have *c* it Is 45:8
They are *c* now and not Is 48:7
I have *c* the blacksmith Is 54:16
For the LORD has *c* Jer 31:22
place where you were *c* Ezek 21:30
on the day you were *c* Ezek 28:13
Has not one God *c* Mal 2:10
which God *c* until this Mark 13:19
nor any other *c* thing Rom 8:39
Nor was man *c* for the 1 Cor 11:9
c in Christ Jesus Eph 2:10
hidden in God who *c* Eph 3:9
new man which was *c* Eph 4:24
Him all things were *c* Col 1:16
from foods which God *c* 1 Tim 4:3
for You *c* all things Rev 4:11
who *c* heaven and the Rev 10:6

CREATION
the beginning of the *c* Mark 10:6
beginning of the *c* which Mark 13:19

since the *c* of the world Rom 1:20
c was subjected Rom 8:20
know that the whole *c* Rom 8:22
Christ, he is a new *c* 2 Cor 5:17
anything, but a new *c* Gal 6:15
firstborn over all *c* Col 1:15
that is, not of this *c* Heb 9:11
from the beginning of *c* 2 Pet 3:4
Beginning of the *c* of God Rev 3:14

CREATOR
Remember now your *C* Eccl 12:1
God, the LORD, the *C* Is 40:28
rather than the *C* Rom 1:25
good, as to a faithful *C* 1 Pet 4:19

CREATURE
See LIVING CREATURE
every living *c* that is with Gen 9:12
living *c* with its four Ezek 1:15
the gospel to every *c* Mark 16:15
For every *c* of God is 1 Tim 4:4
And there is no *c* Heb 4:13
And every *c* which is Rev 5:13
and every living *c* Rev 16:3

CREATURES
See LIVING CREATURES
created great sea *c* Gen 1:21
firstfruits of His *c* James 1:18
were four living *c* Rev 4:6

CREDIT
who love you, what *c* Luke 6:32
For what *c* is it if 1 Pet 2:20

CREDITOR
Every *c* who has lent Deut 15:2

c is coming to take my 2 Kin 4:1
c seize all that he Ps 109:11
There was a certain *c* Luke 7:41

CREEP
beasts of the forest *c* Ps 104:20
sort are those who *c* 2 Tim 3:6

CREEPING
c thing and beast of Gen 1:24
every sort of *c* thing Ezek 8:10
animals and *c* things Rom 1:23

CREPT
For certain men have *c* Jude 4

CRETE
Paul visits, Acts 27:7–21
Titus dispatched to, Titus 1:5
Inhabitants of, evil and lazy, Titus 1:12

CRIB
donkey its master's *c* Is 1:3

CRIED
he *c* with an exceedingly Gen 27:34
the poor who *c* out Job 29:12
They *c* to You Ps 22:5
of the depths I have *c* Ps 130:1
of the belly of Sheol I *c* Jon 2:2
beginning to sink he *c* Matt 14:30
Jesus *c* out and said John 12:44
they *c* out, "Away with John 19:15

CRIES
your brother's blood *c* Gen 4:10
with vehement *c* Heb 5:7

CRIMES
land is filled with *c* Ezek 7:23

CRIMINALS
also two others, *c* Luke 23:32
CRIMSON
blue, and purple, and *c* 2 Chr 3:14
though they are red like *c* Is 1:18
CRIPPLE
c from his mother's womb Acts 14:8
CRISPUS
Chief ruler of synagogue of Corinth, Acts 18:8
Baptized by Paul, 1 Cor 1:14
CROOKED
perverse and *c* generation Deut 32:5
turn aside to their *c* Ps 125:5
whose ways are *c* Prov 2:15
What is *c* cannot be made Eccl 1:15
what He has made *c* Eccl 7:13
c places shall be made Is 40:4
c places straight Is 45:2
c places shall be made Luke 3:5
in the midst of a *c* Phil 2:15
CROSS
I would not *c* over the Deut 4:21
But when you *c* over the Deut 12:10
does not take his *c* Matt 10:38
and take up his *c* Matt 16:24
compelled to bear His *c* Matt 27:32
down from the *c* Matt 27:40
and take up his *c* Mark 8:34
and take up his *c* daily, Luke 9:23
does not bear his *c* Luke 14:27
And He, bearing His *c*, John 19:17
lest the *c* of Christ 1 Cor 1:17
offense of the *c* has ceased Gal 5:11

persecution for the *c* Gal 6:12
boast except in the *c* Gal 6:14
one body through the *c* Eph 2:16
even the death of the *c* Phil 2:8
the enemies of the *c* Phil 3:18
through the blood of His *c* Col 1:20
having nailed it to the *c* Col 2:14
Him endured the *c* Heb 12:2

CROW
rooster will not *c* this Luke 22:34

CROWD
shall not follow a *c* Ex 23:2

CROWN
the holy *c* on the turban Ex 29:6
You set a *c* of pure Ps 21:3
c the year with Your Ps 65:11
have profaned his *c* Ps 89:39
upon Himself His *c* Ps 132:18
The *c* of the wise is Prov 14:24
head is a *c* of glory Prov 16:31
Woe to the *c* of pride Is 28:1
hosts will be for a *c* Is 28:5
c has fallen from our Lam 5:16
they had twisted a *c* Matt 27:29
wearing the *c* of thorns John 19:5
obtain a perishable *c* 1 Cor 9:25
brethren, my joy and *c* Phil 4:1
or joy, or *c* of rejoicing 1 Thess 2:19
laid up for me the *c* 2 Tim 4:8
he will receive the *c* James 1:12
you will receive the *c* of 1 Pet 5:4
I will give you the *c* of life Rev 2:10
no one may take your *c* Rev 3:11
on His head a golden *c* Rev 14:14

CROWNED
angels, and You have *c* Ps 8:5
but the prudent are *c* Prov 14:18
athletics, he is not *c* 2 Tim 2:5
You have *c* him with glory Heb 2:7

CROWNS
and they had *c* of gold Rev 4:4
on his horns ten *c* Rev 13:1
His head were many *c* Rev 19:12

CRUCIFIED
be delivered up to be *c* Matt 26:2
"Let Him be *c* Matt 27:22
robbers were *c* with Him Matt 27:38
you seek Jesus who was *c* Matt 28:5
scourged Him, to be *c* Mark 15:15
third hour, and they *c* Mark 15:25
of Nazareth, who was *c* Mark 16:6
Calvary, there they *c* Luke 23:33
of sinful men, and be *c* Luke 24:7
to death, and *c* Him Luke 24:20
Him to them to be *c* John 19:16
c there was a garden John 19:41
lawless hands, have *c* Acts 2:23
of Nazareth, whom you *c*, Acts 4:10
that our old man was *c* Rom 6:6
Was Paul *c* for you 1 Cor 1:13
but we preach Christ *c*, 1 Cor 1:23
Jesus Christ and Him *c* 1 Cor 2:2
they would not have *c* 1 Cor 2:8
though He was *c* 2 Cor 13:4
I have been *c* with Christ Gal 2:20
portrayed among you as *c* Gal 3:1
c the flesh with its passions Gal 5:24
the world has been *c* to me Gal 6:14
where also our Lord was *c* Rev 11:8

CRUCIFY
and to scourge and to *c* Matt 20:19
them you will kill and *c* Matt 23:34
out again, "*C* Him Mark 15:13
saying, "*C* Him, *c* Him Luke 23:21
I have power to *c* You John 19:10
"Shall I *c* your King John 19:15
since they *c* again Heb 6:6

CRUEL
wrath, for it is *c* Gen 49:7
spirit and *c* bondage Ex 6:9
hate me with *c* hatred Ps 25:19
of the wicked are *c* Prov 12:10

CRUELTY
of *c* are in their Gen 49:5
the haunts of *c* Ps 74:20
c you have ruled Ezek 34:4

CRUMBS
eat from the children's *c* Mark 7:28
c which fell from the Luke 16:21

CRUSH
that a foot may *c* Job 39:15
that your foot may *c* Ps 68:23
the poor, who *c* Amos 4:1
of peace will *c* Rom 16:20

CRUSHED
in the dust, who are *c* Job 4:19
c my life to the Ps 143:3
every side, yet not *c* 2 Cor 4:8

CRUST
man is reduced to a *c* Prov 6:26

CRY
and their *c* came up to Ex 2:23

of oppressions they *c* Job 35:9
heart and my flesh *c* Ps 84:2
I *c* out with my whole Ps 119:145
Does not wisdom *c* Prov 8:1
"What shall I *c* Is 40:6
nor lift up a *c* Jer 7:16
c mightily to God Jon 3:8
at midnight a *c* Matt 25:6
His own elect who *c* Luke 18:7

CRYING
"The voice of one *c* Matt 3:3
nor sorrow, nor *c* Rev 21:4

CRYSTAL
nor *c* can equal it Job 28:17
your gates of *c* Is 54:12
of an awesome *c* Ezek 1:22
a sea of glass, like *c* Rev 4:6

CUBIT
shall finish it to a *c* Gen 6:16
can add one *c* Matt 6:27

CUCUMBERS
in Egypt, the *c* Num 11:5
a hut in a garden of *c* Is 1:8

CUD
c or those that have cloven Lev 11:4
the *c* or have cloven Deut 14:7

CUMI
Talitha, *c*," which is Mark 5:41

CUNNING
the serpent was more *c* Gen 3:1
c comes quickly Job 5:13
c craftiness of deceitful Eph 4:14

CUP

My *c* runs over Ps 23:5
waters of a full *c* are Ps 73:10
the LORD there is a *c* Ps 75:8
I will take up the *c* Ps 116:13
the dregs of the *c* Is 51:17
men give them the *c* Jer 16:7
“Take this wine *c* Jer 25:15
The *c* of the LORD’s Hab 2:16
make Jerusalem a *c* Zech 12:2
little ones only a *c* Matt 10:42
will indeed drink My *c* Matt 20:23
cleanse the inside of the *c* Matt 23:26
Then He took the *c* Matt 26:27
possible, let this *c* Matt 26:39
c of water to drink in My Mark 9:41
the outside of the *c* Luke 11:39
c is the new covenant Luke 22:20
this *c* away from Me Luke 22:42
cannot drink the *c* 1 Cor 10:21
c is the new covenant 1 Cor 11:25
the *c* of His indignation Rev 14:10
to give her the *c* Rev 16:19
c full of abominations Rev 17:4

CURE
but they could not *c* Matt 17:16
and to *c* diseases Luke 9:1

CURES
and perform *c* Luke 13:32

CURSE
c the ground for man's Gen 8:21
will *c* him who curses you Gen 12:3
your *c* be on me, my son Gen 27:13
c a ruler of your Ex 22:28
You shall not *c* the deaf Lev 19:14
c this people for me Num 22:6
Balaam, "Neither *c* Num 23:25
your God turned the *c* Deut 23:5
on Mount Ebal to *c* Deut 27:13
c which I have set before Deut 30:1
said to him, '*C* David 2 Sam 16:10
the *c* into a blessing Neh 13:2
C God and die Job 2:9
mouth, but they *c* Ps 62:4
Let them *c*, but You bless Ps 109:28
The *c* of the LORD is Prov 3:33
So a *c* without cause shall Prov 26:2
Do not *c* the king Eccl 10:20
the *c* has devoured Is 24:6
a byword, a taunt and a *c* Jer 24:9
This is the *c* that goes out Zech 5:3
a *c* among the nations Zech 8:13
"I will send a *c* Mal 2:2
are cursed with a *c* Mal 3:9
bless those who *c* you, Luke 6:28
bless and do not *c* Rom 12:14
law are under the *c* Gal 3:10
us from the *c* of the law, Gal 3:13

Father, and with it we *c* James 3:9
there shall be no more *c* Rev 22:3

CURSED
c more than all cattle Gen 3:14
C is the man who Jer 17:5
c is he who keeps Jer 48:10
'Depart from Me, you *c* Matt 25:41
C is everyone who hangs Gal 3:13
and near to being *c* Heb 6:8

CURSES
I will curse him who *c* Gen 12:3
'For everyone who *c* Lev 20:9
write these *c* in a book Num 5:23
c his father or his Prov 20:20
'He who *c* father or Mark 7:10

CURSINGS
by the sword for the *c* Hos 7:16

CURTAIN
of each *c* shall be Ex 26:2
the heavens like a *c* Ps 104:2

CUSH
Ham's oldest son, 1 Chr 1:8–10
——— Another name for Ethiopia, Is 18:1

CUSHAN-RISHATHAIM
Mesopotamian king; oppresses Israel, Judg 3:8
Othniel delivers Israel from, Judg 3:9, 10

CUSTOM
to me, as Your *c* Ps 119:132
according to the *c* Acts 15:1
we have no such *c* 1 Cor 11:16

CUT
confidence shall be *c* Job 8:14

evildoers shall be *c* Ps 37:9
the wicked will be *c* Prov 2:22
c off your supply of bread Ezek 5:16
your navel cord was not *c* Ezek 16:4
stone was *c* out without Dan 2:34
that I will *c* off the names Zech 13:2
not bear good fruit is *c* Matt 3:10
causes you to sin, *c* Matt 5:30
and will *c* him in Matt 24:51
him whose ear Peter *c* John 18:26
He had his hair *c* Acts 18:18

CYMBAL
or a clanging *c* 1 Cor 13:1

CYPRUS
Mentioned in prophecies, Num 24:24; Is 23:1–12; Jer 2:10
Christians preach to Jews of, Acts 11:19, 20
Paul and Barnabas visit, Acts 13:4–13; 15:39

CYRENE
A Greek colonial city in North Africa; home of Simon the cross-bearer, Matt 27:32
Synagogue of, Acts 6:9
Christians from, become missionaries, Acts 11:20

CYRUS
King of Persia, referred to as God's anointed, Is 44:28—45:1

D

DAGON
The national god of the Philistines, Judg 16:23
Falls before ark, 1 Sam 5:1–5

DAILY
much as they gather *d* Ex 16:5

d He shall be praised Ps 72:15
to me, watching *d* Prov 8:34
Yet they seek Me *d* Is 58:2
Give us this day our *d* Matt 6:11
I sat *d* with you Matt 26:55
take up his cross *d* Luke 9:23
the Scriptures *d* Acts 17:11
our Lord, I die *d* 1 Cor 15:31
stands ministering *d* Heb 10:11

DALMATIA
A region east of the Adriatic Sea; Titus departs for, 2 Tim 4:10

DAMASCUS
Capital of Syria; captured by David; ruled by enemy kings, 2 Sam 8:5, 6; 1 Kin 11:23, 24; 15:18
Elisha's prophecy in, 2 Kin 8:7–15
Taken by Assyrians, 2 Kin 16:9
Prophecy concerning, Is 8:3, 4
Paul converted on road to; first preaches there, Acts 9:1–22 escapes from, 2 Cor 11:32, 33 revisits, Gal 1:17

DAN
Jacob's son by Bilhah, Gen 30:5, 6
Prophecy concerning, Gen 49:16, 17
——— Tribe of:
Numbered, Num 1:38, 39
Blessed, Deut 33:22
Receive their inheritance, Josh 19:40–47
Fall into idolatry, Judg 18:1–31
——— Town, northern boundary of Israel, Judg 20:1
Called Leshem; captured by Danites, Josh 19:47
Center of idolatry, 1 Kin 12:28–30
Destroyed by Ben-Hadad, 1 Kin 15:20

DANCE

and their children *d* Job 21:11
His name with the *d* Ps 149:3
mourn, and a time to *d* Eccl 3:4
d has turned into Lam 5:15
and you did not *d* Matt 11:17

DANCED
Then David *d* before 2 Sam 6:14
daughter of Herodias *d* Matt 14:6

DANCING
saw the calf and the *d* Ex 32:19
me my mourning into *d* Ps 30:11
he heard music and *d* Luke 15:25

DANIEL
Taken to Babylon; refuses Nebuchadnezzar's foods, Dan 1
Interprets dreams; honored by king, Dan 2
Interprets handwriting on wall; honored by Belshazzar, Dan 5:10–29
Appointed to high office; conspired against and thrown to lions, Dan 6:1–23
Visions of four beasts, ram and goat, Dan 7; 8
Intercedes for Israel, Dan 9:1–19
Further visions, Dan 9:20—12:13

DARE
someone would even *d* Rom 5:7
D any of you 1 Cor 6:1

DARIUS
Darius the Mede, son of Ahasuerus; made king of the Chaldeans, Dan 9:1
Succeeds Belshazzar, Dan 5:30, 31
Co-ruler with Cyrus, Dan 6:28
——— Darius Hystaspis (522–486 B.C.), king of all Persia; temple work dated by his reign, Ezra 4:5, 24

Confirms Cyrus's royal edict, Ezra 6:1–14
——— Darius the Persian (423–404 B.C.); priestly records kept during his reign, Neh 12:22

DARK
dwell in the *d* cloud 1 Kin 8:12
I am *d*, but lovely Song 1:5
d place of the earth Is 45:19
d places like the dead Lam 3:6
and makes the day *d* Amos 5:8
and the day shall be *d* Mic 3:6
I tell you in the *d* Matt 10:27
while it was still *d* John 20:1
shines in a *d* place 2 Pet 1:19

DARKENED
so that the land was *d* Ex 10:15
Let their eyes be *d* Ps 69:23
their understanding *d* Eph 4:18

DARKNESS
d He called Night Gen 1:5
shall enlighten my *d* 2 Sam 22:29
through the deep *d* Job 22:13
Those who sat in *d* Ps 107:10
d shall not hide Ps 139:12
d have seen a great light Is 9:2
I will make *d* light Is 42:16
and deep *d* the people Is 60:2
Israel, or a land of *d* Jer 2:31
body will be full of *d* Matt 6:23
cast out into outer *d* Matt 8:12
and the power of *d* Luke 22:53
d rather than light John 3:19
d does not know John 12:35
For you were once *d* Eph 5:8
the rulers of the *d* Eph 6:12

us from the power of *d* Col 1:13
of the night nor of *d* 1 Thess 5:5
and to blackness and *d* Heb 12:18
called you out of *d* 1 Pet 2:9
blackness of *d* forever 2 Pet 2:17
and in Him is no *d* 1 John 1:5
Him, and walk in *d* 1 John 1:6
d is passing away 1 John 2:8
blackness of *d* forever Jude 13

DARTS
quench all the fiery *d* Eph 6:16

DASH
You shall *d* them to Ps 2:9
lest you *d* your foot Matt 4:6

DASHED
hand, O LORD, has *d* Ex 15:6
also will be *d* to Is 13:16
infants shall be *d* Hos 13:16

DATHAN
Joins Korah's rebellion, Num 16:1–35 Swallowed up by the earth, Ps 106:17

DAUGHTER
I am the *d* of Bethuel, Gen 24:24
Dinah the *d* of Leah Gen 34:1
Jochebed the *d* of Levi Num 26:59
had neither son nor *d* Judg 11:34
cry of the *d* of my people Jer 8:19
the virgin *d* of my people Jer 14:17
O virgin, the *d* of Egypt Jer 46:11
"Rejoice greatly, O *d* Zech 9:9
My *d* has just died, Matt 9:18
Be of good cheer, *d* Matt 9:22
being a *d* of Abraham, Luke 13:16

"Fear not, *d* of Zion John 12:15
the son of Pharaoh's *d* Heb 11:24

DAUGHTER-IN-LAW
Judah said to Tamar his *d* Gen 38:11
the Moabitess her *d* with Ruth 1:22
lewdly defiles his *d* Ezek 22:11
d against her Mic 7:6
a *d* against her Matt 10:35

DAUGHTERS
he had sons and *d* Gen 5:4
of God saw the *d* Gen 6:2
Thus both the *d* of Lot Gen 19:36
years for your two *d* Gen 31:41
the *d* of Zelophehad Num 27:1
not give them our *d* as Judg 21:7
Turn back, my *d* Ruth 1:11
O *d* of Israel, weep over 2 Sam 1:24
d wore such apparel 2 Sam 13:18
beautiful as the *d* of Job Job 42:15
Kings' *d* are among Your Ps 45:9
Let the *d* of Judah be glad, Ps 48:11
The leech has two *d* Prov 30:15
"Many *d* have done well Prov 31:29
a bird, and all the *d* Eccl 12:4
O *d* of Jerusalem, like the Song 1:5
"Because the *d* of Zion are Is 3:16
d shall go into captivity Ezek 30:18
your *d* shall prophesy Joel 2:28
D of Jerusalem, do not Luke 23:28
d shall prophesy Acts 2:17
man had four virgin *d* Acts 21:9
shall be My sons and *d* 2 Cor 6:18
whose *d* you are if you 1 Pet 3:6

DAVID

See CITY OF DAVID; HOUSE OF DAVID; SEED OF DAVID; SON OF DAVID; THRONE OF DAVID
Anointed by Samuel, 1 Sam 16:1–13
Becomes royal harpist, 1 Sam 16:14–23
Defeats Goliath, 1 Sam 17
Makes covenant with Jonathan, 1 Sam 18:1–4
Honored by Saul; loved by the people; Saul becomes jealous, 1 Sam 18:5–16
Wins Michal as wife, 1 Sam 18:17–30
Flees from Saul, 1 Sam 19; 20; 21:10—22:5; 23:14–29
Eats the holy bread, 1 Sam 21:1–6; Matt 12:3, 4
Saves Keilah from Philistines, 1 Sam 23:1–13
Twice spares Saul's life, 1 Sam 24:1–22; 26:1–25
Anger at Nabal appeased by Abigail; marries her, 1 Sam 25:2–42
Allies with the Philistines, 1 Sam 27:1—28:2
Rejected by them, 1 Sam 29
Avenges destruction of Ziklag, 1 Sam 30
Mourns death of Saul and Jonathan, 2 Sam 1
Anointed king of Judah, 2 Sam 2:1–7
War with Saul's house; Abner defects to David, 2 Sam 3:1, 6–21
Mourns Abner's death, 2 Sam 3:28–39
Punishes Ishbosheth's murderers, 2 Sam 4
Anointed king of all Israel, 2 Sam 5:1–5
Conquers Jerusalem; makes it his capital, 2 Sam 5:6–16
Defeats Philistines, 2 Sam 5:17–25
Brings ark to Jerusalem, 2 Sam 6
Receives eternal covenant, 2 Sam 7
Further conquests, 2 Sam 8; 10
Shows mercy to Mephibosheth, 2 Sam 9
Commits adultery and murder, 2 Sam 11
Rebuked by Nathan; repents, 2 Sam 12:1–23; Ps 32; 51

Absalom's rebellion, 2 Sam 15—18
Mourns Absalom's death, 2 Sam 18:33—19:8
Shows himself merciful, 2 Sam 19:18–39
Sheba's rebellion, 2 Sam 19:40—20:22
Avenges the Gibeonites, 2 Sam 21:1–14
Song of deliverance, 2 Sam 22
Sins by numbering the people, 2 Sam 24:1–17
Buys threshing floor to build altar, 2 Sam 24:18–25
Secures Solomon's succession, 1 Kin 1:5–53
Instructions to Solomon, 1 Kin 2:1–11
Last words, 2 Sam 23:1–7
Inspired by Spirit, Matt 22:43
As prophet, Acts 2:29–34
Faith of, Heb 11:32–34

DAY

See LAST DAY; THIRD DAY
God called the light *D* Gen 1:5
blessed the seventh *d* Gen 2:3
garden in the cool of the *d* Gen 3:8
on that *d* all the fountains Gen 7:11
and *d* and night Gen 8:22
"Swear to me as of this *d* Gen 25:33
shall observe this *d* Ex 12:17
a certain quota every *d* Ex 16:4
sixth *d* bread for two days Ex 16:29
rested on the seventh *d* Ex 16:30
Remember the Sabbath *d* Ex 20:8
eaten the same *d* Lev 19:6
seventh *d* shall be a holy Lev 23:8
be the *D* of Atonement Lev 23:27
clothes on the seventh *d* Num 31:24
and in the cloud by *d* Deut 1:33
This *d* you are to cross Deut 2:18
witness against you this *d* Deut 4:26
the *d* of their calamity Deut 32:35

you shall meditate in it *d* Josh 1:8
“This *d* I have rolled away Josh 5:9
grain, on the very same *d* Josh 5:11
has been no *d* like that Josh 10:14
rebel this *d* against the Josh 22:16
You are witnesses this *d* Ruth 4:10
on the *d* of battle, that 1 Sam 13:22
the victory that *d* was 2 Sam 19:2
This *d* is a *d* of good news, 2 Kin 7:9
This *d* is a *d* of trouble, 2 Kin 19:3
of a pit on a snowy *d* 1 Chr 11:22
d of the foundation of 2 Chr 8:16
Be still, for the *d* is holy Neh 8:11
made it a *d* of feasting Esth 9:18
and cursed the *d* Job 3:1
for the *d* of battle and Job 38:23
d utters speech Ps 19:2
For a *d* in Your courts Ps 84:10
In the *d* of my trouble Ps 86:7
d the LORD has made Ps 118:24
not strike you by *d* Ps 121:6
night shines as the *d* Ps 139:12
unto the perfect *d* Prov 4:18
do not know what a *d* Prov 27:1
the *d* when the keepers Eccl 12:3
Until the *d* breaks and Song 4:6
In that *d* the Branch of the Is 4:2
in the *d* of your fast you Is 58:3
tears, that I might weep *d* Jer 9:1
My covenant with the *d* Jer 33:20
a cloud on a rainy *d*, so Ezek 1:28
Behold, the *d* Ezek 7:10
on the *d* of the LORD Ezek 13:5
the *d* you were created Ezek 28:15
life, in the *d* of your fall Ezek 32:10
knees three times that *d* Dan 6:10

you shall stumble in the *d* Hos 4:5
a *d* of clouds and thick Joel 2:2
For the *d* of the LORD Joel 2:11
who put far off the *d* Amos 6:3
next *d* God prepared a Jon 4:7
the *d* of your watchman Mic 7:4
for the *d* of the LORD Zeph 1:7
who has despised the *d* Zech 4:10
neither *d* nor night Zech 14:7
who can endure the *d* Mal 3:2
d our daily bread Matt 6:11
and Gomorrah in the *d* Matt 10:15
d when I drink it new Matt 26:29
this *d* in the city of David Luke 2:11
you seven times in a *d* Luke 17:4
and the third *d* rise again Luke 24:7
sent Me while it is *d* John 9:4
great and awesome *d* Acts 2:20
person esteems one *d* Rom 14:5
D will declare it 1 Cor 3:13
again the third *d* 1 Cor 15:4
d I have been in the 2 Cor 11:25
perfectly that the *d* 1 Thess 5:2
and sons of the *d* 1 Thess 5:5
He designates a certain *d* Heb 4:7
God in the *d* of visitation 1 Pet 2:12
with the LORD one *d* 2 Pet 3:8
great *d* of God Almighty Rev 16:14

DAY OF THE LORD
For the *d* of hosts shall Is 2:12
Wail, for the *d* is at hand Is 13:6
the holy *d* honorable, Is 58:13
is the *d* God of hosts, Jer 46:10
stand in battle on the *d* Ezek 13:5
is near, even the *d* Ezek 30:3

For the *d* is at hand; Joel 1:15
the great and awesome *d* Joel 2:31
For what good is the *d* Amos 5:18
d upon all the nations Obad 15
for the *d* is at hand, Zeph 1:7
the great and dreadful *d* Mal 4:5
the great and awesome *d* Acts 2:20
may be saved in the *d* 1 Cor 5:5
also are ours, in the *d* 2 Cor 1:14
d will come as a thief 2 Pet 3:10

DAYS

See ALL THE DAYS OF HIS LIFE; LAST DAYS
seasons, and for *d* Gen 1:14
rain on the earth forty *d* Gen 7:4
He who is eight *d* old Gen 17:12
Seven *d* you shall eat Ex 12:15
Six *d* you shall gather it, Ex 16:26
Six *d* you shall labor Ex 20:9
that your *d* may be long Deut 5:16
d are swifter than a Job 7:6
Let me alone, for my *d* Job 7:16
of woman is of few *d* Job 14:1
blessed the latter *d* Job 42:12
me all the *d* of my life Ps 23:6
The *d* of our lives are Ps 90:10
teach us to number our *d* Ps 90:12
For my *d* are consumed Ps 102:3
I remember the *d* of old Ps 143:5
for length of *d* and long Prov 3:2
of the LORD prolongs *d* Prov 10:27
evil all the *d* of her life Prov 31:12
“Why were the former *d* Eccl 7:10
Before the difficult *d* Eccl 12:1
and tested them ten *d* Dan 1:14
He had fasted forty *d* Matt 4:2

But the *d* will come when Matt 9:15
those *d* were shortened Matt 24:22
had shortened those *d* Mark 13:20
the *d* were completed Luke 2:6
But the *d* will come when Luke 5:35
raise it up in three *d* John 2:20
he has been dead four *d* John 11:39
by them during forty *d* Acts 1:3
You observe *d* and Gal 4:10
life and see good *d* 1 Pet 3:10
will come in the last *d,* 2 Pet 3:3
two hundred and sixty *d,* Rev 11:3

DAYSPRING
with which the *D* Luke 1:78

DEACONS
with the bishops and *d* Phil 1:1
d must be reverent 1 Tim 3:8
d be the husbands 1 Tim 3:12

DEAD
See RAISED FROM THE DEAD; RAISED HIM FROM THE DEAD
"We shall all be *d* Ex 12:33
he stood between the *d* Num 16:48
work wonders for the *d* Ps 88:10
who have long been *d* Ps 143:3
But the *d* know nothing Eccl 9:5
shall cast out the *d* Is 26:19
d bury their own *d* Matt 8:22
d are raised up and Matt 11:5
not the God of the *d* Matt 22:32
for this my son was *d* Luke 15:24
d will hear the voice John 5:25
was raised from the *d* Rom 6:4
yourselves to be *d* Rom 6:11

from the law sin was *d* Rom 7:8
be Lord of both the *d* Rom 14:9
resurrection of the *d* 1 Cor 15:12
baptized for the *d* 1 Cor 15:29
made alive, who were *d* Eph 2:1
And the *d* in Christ 1 Thess 4:16
d while she lives 1 Tim 5:6
without works is *d* James 2:26
d did not live again Rev 20:5
And the *d* were judged Rev 20:12

DEAD SEA
Called the:
Salt Sea, Gen 14:3
Sea of the Arabah, Deut 3:17

DEADLY
they drink anything *d* Mark 16:18
evil, full of *d* poison James 3:8
d wound was healed Rev 13:3

DEADNESS
the *d* of Sarah's womb Rom 4:19

DEAF
makes the mute, the *d* Ex 4:11
d shall hear the words Is 29:18
d shall be unstopped Is 35:5
d as My messenger Is 42:19
d who have ears Is 43:8
their ears shall be *d* Mic 7:16
are cleansed and the *d* Matt 11:5

DEAL
Do you thus *d* with the Deut 32:6
My Servant shall *d* Is 52:13

DEAR
servant, who was *d* to him Luke 7:2

count my life *d* to myself Acts 20:24
of God as *d* children Eph 5:1
you had become *d* to us 1 Thess 2:8

DEARLY

I have given the *d* beloved Jer 12:7
rulers *d* love dishonor Hos 4:18

DEATH

See SECOND DEATH; SHADOW OF DEATH
Let me die the *d* Num 23:10
d parts you and me Ruth 1:17
and the shadow of *d* Job 10:21
You will bring me to *d* Job 30:23
For in *d* there is no Ps 6:5
I sleep the sleep of *d* Ps 13:3
of the shadow of *d* Ps 23:4
my soul from *d* Ps 56:13
can live and not see *d* Ps 89:48
house leads down to *d* Prov 2:18
who hate me love *d* Prov 8:36
D and life are in the Prov 18:21
swallow up *d* forever Is 25:8
no pleasure in the *d* Ezek 18:32
redeem them from *d* Hos 13:14
turns the shadow of *d* Amos 5:8
who shall not taste *d* Matt 16:28
but has passed from *d* John 5:24
he shall never see *d* John 8:51
Nevertheless *d* reigned Rom 5:14
as sin reigned in *d* Rom 5:21
D no longer has Rom 6:9
the wages of sin is *d* Rom 6:23
to bear fruit to *d* Rom 7:5
proclaim the Lord's *d* 1 Cor 11:26
since by man came *d* 1 Cor 15:21
D is swallowed up in 1 Cor 15:54

The sting of *d* is sin 1 Cor 15:56
we are the aroma of *d* 2 Cor 2:16
d is working in us 2 Cor 4:12
the world produces *d* 2 Cor 7:10
to the point of *d* Phil 2:8
d crowned with glory Heb 2:9
who had the power of *d* Heb 2:14
that he did not see *d* Heb 11:5
brings forth *d* James 1:15
to God, being put to *d* 1 Pet 3:18
is sin leading to *d* 1 John 5:16
Be faithful until *d* Rev 2:10
Over such the second *d* Rev 20:6
shall be no more *d* Rev 21:4
which is the second *d* Rev 21:8

DEBATE

D your case with your Prov 25:9
you fast for strife and *d* Is 58:4

DEBIR

City of Judah; captured by Joshua, Josh 10:38, 39
Recaptured by Othniel; formerly called Kirjath Sepher, Josh 15:15–17; Judg 1:11–13

DEBORAH

A prophetess and judge, Judg 4:4–14
Composed song of triumph, Judg 5:1–31

DEBT

everyone who was in *d* 1 Sam 22:2
sell the oil and pay your *d* 2 Kin 4:7
the exacting of every *d* Neh 10:31
and forgave him the *d* Matt 18:27
counted as grace but as *d* Rom 4:4

DEBTOR

I am a *d* both to Rom 1:14

that he is a *d* to keep Gal 5:3

DEBTORS
as we forgive our *d* Matt 6:12
of his master's *d* Luke 16:5
brethren, we are *d* Rom 8:12
and they are their *d* Rom 15:27

DEBTS
forgive us our *d*, as we Matt 6:12

DECAPOLIS
Multitudes from follow Jesus, Matt 4:25
Jesus heals demon-possessed, preaches in, Mark 5:20

DECEIT
spirit there is no *d* Ps 32:2
from speaking *d* Ps 34:13
d shall not dwell Ps 101:7
D is in the heart of Prov 12:20
Nor was any *d* in His Is 53:9
They hold fast to *d* Jer 8:5
in whom is no *d* John 1:47
"O full of all *d* Acts 13:10
philosophy and empty *d* Col 2:8
no sin, nor was *d* 1 Pet 2:22
mouth was found no *d* Rev 14:5

DECEITFUL
deliver me from the *d* Ps 43:1
d men shall not Ps 55:23
of the wicked are *d* Prov 12:5
of an enemy are *d* Prov 27:6
"The heart is *d* Jer 17:9
are false apostles, *d* 2 Cor 11:13

DECEITFULLY
an idol, nor sworn *d* Ps 24:4

the word of God *d* 2 Cor 4:2

DECEITFULNESS
this world and the *d* Matt 13:22
hardened through the *d* Heb 3:13

DECEIVE
‘Do not *d* yourselves Jer 37:9
rise up and *d* many Matt 24:11
signs and wonders to *d* Matt 24:24
Let no one *d* himself 1 Cor 3:18
Let no one *d* you with Eph 5:6
we have no sin, we *d* 1 John 1:8
children, let no one *d* you 1 John 3:7
go out to *d* the nations Rev 20:8

DECEIVED
“The serpent *d* Gen 3:13
Why then have you *d* me Gen 29:25
Why have you *d* us Josh 9:22
d heart has turned him Is 44:20
heed that you not be *d* Luke 21:8
Are you also *d* John 7:47
by the commandment, *d* Rom 7:11
Do not be *d* 1 Cor 6:9
as the serpent *d* 2 Cor 11:3
Do not be *d*, God is not Gal 6:7
but the woman being *d* 1 Tim 2:14
deceiving and being *d* 2 Tim 3:13
Do not be *d*, my beloved James 1:16
all the nations were *d* Rev 18:23
who *d* them Rev 20:10

DECEIVER
“But cursed be the *d* Mal 1:14
how that *d* said Matt 27:63
This is a *d* and an 2 John 7

DECEIVES
heed that no one *d* Matt 24:4
d his own heart James 1:26
Satan, who *d* the whole Rev 12:9

DECEIVING
giving heed to *d* spirits 1 Tim 4:1
and worse, *d* and being 2 Tim 3:13
hearers only, *d* James 1:22

DECENTLY
all things be done *d* 1 Cor 14:40

DECEPTION
d all the day long Ps 38:12

DECEPTIVE
you with *d* words 2 Pet 2:3

DECISION
but its every *d* Prov 16:33
in the valley of *d* Joel 3:14

DECLARE
D His glory among the 1 Chr 16:24
I will *d* the decree Ps 2:7
The heavens *d* the Ps 19:1
d Your name to My Ps 22:22
d what He had done Ps 66:16
d that the LORD is Ps 92:15
d His generation Is 53:8
what is Mine and *d* it to John 16:14
who will *d* His generation Acts 8:33
we *d* to you glad tidings Acts 13:32
"I will *d* Your name Heb 2:12
seen and heard we *d* 1 John 1:3

DECLARED
the Father, He has *d* John 1:18
and *d* to be the Son of Rom 1:4

DECREE

King Cyrus issued a *d* to Ezra 5:13
Moreover I issue a *d* as to Ezra 6:8
let a royal *d* go out from Esth 1:19
let a *d* be written that they Esth 3:9
“I will declare the *d* Ps 2:7
d which shall not pass Ps 148:6
Woe to those who *d* Is 10:1
by a perpetual *d* Jer 5:22
is by the *d* of the watchers Dan 4:17
Nineveh by the *d* of the Jon 3:7
in those days that a *d* Luke 2:1

DEDICATED

house and has not *d* Deut 20:5
every *d* thing in Ezek 44:29
first covenant was *d* Heb 9:18

DEDICATION

sacrifices at the *d* Ezra 6:17
it was the Feast of *D* John 10:22

DEED

What *d* is this you have Gen 44:15
d has been done Judg 19:30
So I took the purchase *d*, Jer 32:11
you do a charitable *d* Matt 6:2
a Prophet mighty in *d* Luke 24:19
you do in word or *d* Col 3:17
us from every lawless *d* Titus 2:14
your good *d* might not Philem 14
or in tongue, but in *d* 1 John 3:18

DEEDS

works and Your mighty *d* Deut 3:24
make known His *d* 1 Chr 16:8
Declare His *d* among Ps 9:11
them according to their *d* Ps 28:4

d You did in their days, Ps 44:1
awesome *d* in righteousness Ps 65:5
vengeance on their *d* Ps 99:8
Make known His *d* Ps 105:1
harlot by their own *d* Ps 106:39
against the *d* of the wicked Ps 141:5
man according to his *d* Prov 24:12
declare His *d* among Is 12:4
they surpass the *d* Jer 5:28
their *d* on their own head Ezek 9:10
charitable *d* before men Matt 6:1
the *d* of your fathers Luke 11:48
because their *d* John 3:19
You do the *d* of your John 8:41
mighty in words and *d* Acts 7:22
one according to his *d* Rom 2:6
apart from the *d* of the law Rom 3:28
you put to death the *d* Rom 8:13
off the old man with his *d* Col 3:9
shares in his evil *d* 2 John 11
that you hate the *d* of the Rev 2:6
did not repent of their *d* Rev 16:11

DEEP

LORD God caused a *d* Gen 2:21
He lays up the *d* Ps 33:7
D calls unto *d* Ps 42:7
In His hand are the *d* Ps 95:4
His wonders in the *d* Ps 107:24
put out in *d* darkness Prov 20:20
led them through the *d* Is 63:13
d closed around me Jon 2:5
d uttered its voice Hab 3:10
“Launch out into the *d* Luke 5:4
I have been in the *d* 2 Cor 11:25

DEEPER

D than Sheol Job 11:8

DEEPLY
Drink, yes, drink *d* Song 5:1
But He sighed *d* Mark 8:12

DEER
"Naphtali is a *d* Gen 49:21
my feet like the feet of *d* Ps 18:33
As the *d* pants for the Ps 42:1
shall leap like a *d* Is 35:6

DEER'S
will make my feet like *d* Hab 3:19

DEFEATED
and Israel was *d* 1 Sam 4:10

DEFECT
who has any *d* Lev 21:17

DEFEND
'For I will *d* this 2 Kin 19:34
d my own ways before Job 13:15
for joy, because You *d* Ps 5:11
of the God of Jacob *d* you Ps 20:1
D the poor and Ps 82:3
d the fatherless Is 1:17
of hosts *d* Jerusalem Is 31:5
The LORD of hosts will *d* Zech 9:15

DEFENDER
a *d* of widows Ps 68:5

DEFENSE
For wisdom is a *d* Eccl 7:12
d will be the fortress Is 33:16
am appointed for the *d* Phil 1:17
d no one stood with me 2 Tim 4:16
be ready to give a *d* 1 Pet 3:15

DEFERRED
Hope *d* makes the heart Prov 13:12

DEFILE
the heart, and they *d* Matt 15:18
also these dreamers *d* Jude 8

DEFILED
had *d* Dinah his daughter Gen 34:5
d the dwelling place Ps 74:7
For your hands are *d* Is 59:3
lest they should be *d* John 18:28
and has *d* this holy place Acts 21:28
being weak, is *d* 1 Cor 8:7
and conscience are *d* Titus 1:15
even the garment *d* Jude 23
have not *d* their garments Rev 3:4

DEFILES
mouth, this *d* a man Matt 15:11
d the temple of God 1 Cor 3:17
it anything that *d* Rev 21:27

DEFRAUD
d his brother in this 1 Thess 4:6

DEGENERATE
before Me into the *d* Jer 2:21
d is your heart Ezek 16:30

DEGREES
go forward ten *d* 2 Kin 20:9

DELAIAH
Son of Shemaiah; urges Jehoiakim not to burn Jeremiah's scroll, Jer 36:12, 25

DELICACIES
let me eat of their *d* Ps 141:4
Do not desire his *d* Prov 23:3

of the king's *d* Dan 1:5

DELICATE

Leah's eyes were *d*, but Gen 29:17
be called tender and *d* Is 47:1
a lovely and *d* woman Jer 6:2

DELIGHT

the LORD as great *d* 1 Sam 15:22
And his heart took *d* 2 Chr 17:6
your *d* in the Almighty Job 22:26
Will he *d* himself in Job 27:10
But his *d* is in the Ps 1:2
ones, in whom is all my *d* Ps 16:3
D yourself also in the Ps 37:4
I *d* to do Your will Ps 40:8
You do not *d* in burnt Ps 51:16
They *d* in lies Ps 62:4
the peoples who *d* in war Ps 68:30
I will *d* myself in Your Ps 119:16
commandments, For I *d* Ps 119:35
For Your law is my *d* Ps 119:77
Your law had been my *d* Ps 119:92
And Your law is my *d* Ps 119:174
does not *d* in the strength Ps 147:10
For scorners *d* in their Prov 1:22
d in the perversity of the Prov 2:14
d ourselves with love Prov 7:18
And I was daily His *d* Prov 8:30
but a just weight is His *d* Prov 11:1
truthfully are His *d* Prov 12:22
will give *d* to your soul Prov 29:17
in his shade with great *d* Song 2:3
His *d* is in the fear of the Is 11:3
gold, they will not *d* in it Is 13:17
And let your soul *d* Is 55:2
call the Sabbath a *d* Is 58:13

that in which I do not *d* Is 65:12
For in these I *d*," says the Jer 9:24
eyes, the *d* of your soul Ezek 24:21
For I *d* in the law of Rom 7:22
taking *d* in false humility Col 2:18

DELIGHTED
The LORD *d* only in Deut 10:15
d greatly in David 1 Sam 19:1
because He *d* in me 2 Sam 22:20
who *d* in you, setting you 2 Chr 9:8
me because He *d* in me Ps 18:19

DELIGHTS
whom the king *d* to honor Esth 6:6
Him, since He *d* in Him Ps 22:8
the LORD, and He *d* in his Ps 37:23
the son in whom he *d* Prov 3:12
O love, with your *d* Song 7:6
For the LORD *d* in you Is 62:4
forever, because He *d* Mic 7:18

DELILAH
Deceives Samson, Judg 16:4–22

DELIVER
d them out of the hand Ex 3:8
will *d* him into your hand' Judg 4:7
The LORD will *d* us 2 Kin 18:32
He shall *d* you in six Job 5:19
is no one who can *d* Job 10:7
'*D* him from going down Job 33:24
Let Him *d* Him Ps 22:8
d their soul from Ps 33:19
I will *d* him and honor Ps 91:15
d you from the immoral Prov 2:16
wickedness will not *d* Eccl 8:8
have I no power to *d* Is 50:2

we serve is able to *d* Dan 3.17
into temptation, but *d* Matt 6:13
let Him *d* Him now if Matt 27:43
d such a one to Satan 1 Cor 5:5
And the Lord will *d* 2 Tim 4:18
d the godly out of 2 Pet 2:9

DELIVERANCE
d He gives to His king Ps 18:50
but *d* is of the LORD Prov 21:31
not accepting *d* Heb 11:35

DELIVERED
d the poor who cried Job 29:12
for You have *d* my soul Ps 56:13
For He has *d* the life Jer 20:13
All things have been *d* Matt 11:27
who was *d* up because Rom 4:25
But now we have been *d* Rom 7:6
who *d* us from so great 2 Cor 1:10
was once for all *d* Jude 3

DELIVERER
the LORD raised up a *d* Judg 3:9
LORD raised up a *d* for Judg 3:15
my fortress and my *d* 2 Sam 22:2
LORD gave Israel a *d* 2 Kin 13:5
You are my help and my *d* Ps 40:17
My high tower and my *d* Ps 144:2
d by the hand of the Angel Acts 7:35
D will come out of Rom 11:26

DELIVERERS
d who saved them Neh 9:27

DELIVERS
d the kingdom to God 1 Cor 15:24
even Jesus who *d* 1 Thess 1:10

DELUSION
send them strong *d* 2 Thess 2:11

DEMAS
Follows Paul, Col 4:14
Forsakes Paul, 2 Tim 4:10

DEMETRIUS
A silversmith at Ephesus, Acts 19:24–31
——— A good Christian, 3 John 12

DEMON
when the *d* was cast out Matt 9:33
they say, 'He has a *d* Matt 11:18
Jesus rebuked the *d* Matt 17:18
the *d* out of her daughter Mark 7:26
a spirit of an unclean *d* Luke 4:33
you say, 'He has a *d* Luke 7:33
was driven by the *d* into Luke 8:29
d threw him down and Luke 9:42
He was casting out a *d* Luke 11:14
You have a *d* John 7:20
and have a *d* John 8:48
He has a *d* and is mad John 10:20

DEMON-POSSESSED
and those who were *d* Matt 4:24
to Him many who were *d* Matt 8:16
there met Him two *d* men, Matt 8:28
Him a man, mute and *d* Matt 9:32
to Him who was *d* Matt 12:22
daughter is severely *d* Matt 15:22
and those who were *d* Mark 1:32
one who had been *d* Mark 5:15
had been *d* was healed Luke 8:36

DEMONIC
is earthly, sensual, *d* James 3:15

DEMONS
See CAST OUT DEMONS; CASTING OUT DEMONS
They sacrificed to *d* Deut 32:17
their daughters to *d* Ps 106:37
cast out *d* in Your name Matt 7:22
d begged Him, saying, Matt 8:31
He casts out *d* Matt 9:34
raise the dead, cast out *d* Matt 10:8
d except by Beelzebub Matt 12:24
and cast out many *d* Mark 1:34
and to cast out *d* Mark 3:15
d begged Him, saying, Mark 5:12
they cast out many *d* Mark 6:13
out *d* in Your name Mark 9:38
He had cast seven *d* Mark 16:9
name they will cast out *d* Mark 16:17
And *d* also came out of Luke 4:41
whom had come seven *d* Luke 8:2
many *d* had entered Luke 8:30
authority over all *d* Luke 9:1
casting out *d* in Your Luke 9:49
the *d* are subject Luke 10:17
casts out *d* by Beelzebub Luke 11:15
fox, 'Behold, I cast out *d* Luke 13:32
Lord and the cup of *d* 1 Cor 10:21
spirits and doctrines of *d* 1 Tim 4:1
Even the *d* believe James 2:19
they should not worship *d* Rev 9:20
For they are spirits of *d* Rev 16:14
a dwelling place of *d* Rev 18:2

DEMONSTRATE
faith, to *d* His Rom 3:25

DEMONSTRATES
d His own love toward Rom 5:8

DEMONSTRATION
but in *d* of the Spirit and 1 Cor 2:4

DEN
in the viper's *d* Is 11:8
by My name, become a *d* Jer 7:11
cast him into the *d* Dan 6:16
it a '*d* of thieves Matt 21:13

DENARIUS
the laborers for a *d* Matt 20:2
they brought Him a *d* Matt 22:19
quart of wheat for a *d* Rev 6:6

DENIED
before men will be *d* Luke 12:9
Peter then *d* again John 18:27
d the Holy One and the Acts 3:14
things cannot be *d* Acts 19:36
household, he has *d* 1 Tim 5:8
word, and have not *d* Rev 3:8

DENIES
But whoever *d* Me Matt 10:33
d that Jesus is the 1 John 2:22

DENS
lie down in their *d* Ps 104:22
and mountains, in *d* Heb 11:38

DENY
lest you *d* your God Josh 24:27
place, then it will *d* him Job 8:18
lest I be full and *d* Prov 30:9
him I will also *d* before Matt 10:33
let him *d* himself Matt 16:24
will *d* Me three times Matt 26:34
who *d* that there is a Luke 20:27
confessed, and did not *d* John 1:20

He cannot *d* Himself 2 Tim 2:13
in works they *d* Titus 1:16
d the only Lord Jude 4
d My faith even Rev 2:13

DENYING
but *d* its power 2 Tim 3:5
d ungodliness and Titus 2:12
d the Lord who bought 2 Pet 2:1

DEPART
scepter shall not *d* Gen 49:10
they say to God, '*D* Job 21:14
D from evil and do good Ps 34:14
fear the LORD and *d* Prov 3:7
the mountains, shall *d* Is 54:10
on the left hand, '*D* Matt 25:41
will *d* from the faith 1 Tim 4:1

DEPARTED
the day that you *d* Deut 9:7

DEPARTING
heart of unbelief in *d* Heb 3:12

DEPARTS
His spirit *d*, he returns to Ps 146:4
But if the unbeliever *d* 1 Cor 7:15

DEPARTURE
d savage wolves will Acts 20:29
and the time of my *d* 2 Tim 4:6

DEPRESSION
of man causes *d* Prov 12:25

DEPRIVE
d myself of good Eccl 4:8
d one another except 1 Cor 7:5

DEPRIVED

like a bear *d* of her cubs Hos 13:8

DEPTH
because they had no *d* Matt 13:5
nor height nor *d* Rom 8:39
Oh, the *d* of the Rom 11:33
width and length and *d* Eph 3:18

DEPTHS
d have covered them Ex 15:5
The *d* also trembled Ps 77:16
my soul from the *d* Ps 86:13
led them through the *d* Ps 106:9
go down again to the *d* Ps 107:26
d I was brought forth Prov 8:24
our sins into the *d* Mic 7:19
have not known the *d* Rev 2:24

DERANGED
the nations are *d* Jer 51:7

DERBE
Paul visits, Acts 14:6, 20
Paul meets Timothy at, Acts 16:1

DERISION
shall hold them in *d* Ps 2:4
I am in *d* daily Jer 20:7

DESCEND
His glory shall not *d* Ps 49:17
d now from the cross Mark 15:32
Lord Himself will *d* 1 Thess 4:16
This wisdom does not *d* James 3:15

DESCENDANTS
All you *d* of Jacob Ps 22:23
d shall inherit the Ps 25:13
pour My Spirit on your *d* Is 44:3
In the LORD all the *d* Is 45:25

none of his *d* shall prosper Jer 22:30
"We are Abraham's *d* John 8:33
So shall your *d* be Rom 4:18

DESCENDED
because the LORD *d* Ex 19:18
that He also first *d* Eph 4:9
He who *d* is also the Eph 4:10

DESCENDING
were ascending and *d* Gen 28:12
"I saw the Spirit *d* John 1:32
God ascending and *d* John 1:51
the holy Jerusalem, *d* Rev 21:10

DESERT
And tested God in the *d* Ps 106:14
d shall rejoice and blossom Is 35:1
and rivers in the *d* Is 43:19
her *d* like the garden of Is 51:3
'Look, He is in the *d* Matt 24:26
ate the manna in the *d* John 6:31

DESERTED
d place by Himself Matt 14:13

DESERTS
led them through the *d* Is 48:21
They wandered in *d* Heb 11:38

DESERVE
to them what they *d* Ps 28:4
d I will judge them Ezek 7:27

DESIGN
with an artistic *d* Ex 26:31
may keep its whole *d* Ezek 43:11

DESIRABLE
the eyes, and a tree *d* Gen 3:6

d that we should leave Acts 6:2

DESIRE

d shall be for your Gen 3:16
and you shall not *d* your Deut 5:21
is all the *d* of Israel 1 Sam 9:20
salvation and all my *d* 2 Sam 23:5
I *d* to reason with God Job 13:3
for we do not *d* Job 21:14
boasts of his heart's *d* Ps 10:3
heard the *d* of the humble Ps 10:17
him his heart's *d* Ps 21:2
and offering You did not *d* Ps 40:6
Behold, You *d* truth in Ps 51:6
confused Who *d* my hurt Ps 70:2
upon earth that I *d* Ps 73:25
the *d* of the wicked Ps 112:10
and satisfy the *d* Ps 145:16
all the things you may *d* Prov 3:15
all the things one may *d* Prov 8:11
d of the righteous will Prov 10:24
The *d* of the righteous is Prov 11:23
The *d* of the lazy Prov 21:25
nor *d* to be with them Prov 24:1
a burden, and *d* fails Eccl 12:5
and his *d* is toward me Song 7:10
the *d* of our soul is Is 26:8
beauty that we should *d* Is 53:2
the *d* of their eyes, and Ezek 24:25
For I *d* mercy and not Hos 6:6
great man utters his evil *d* Mic 7:3
d mercy and not sacrifice Matt 9:13
d I have desired Luke 22:15
"Father, I *d* that John 17:24
all manner of evil *d* Rom 7:8
Brethren, my heart's *d* Rom 10:1

d the best gifts 1 Cor 12:31
d spiritual gifts 1 Cor 14:1
was a readiness to *d* 2 Cor 8:11
the two, having a *d* Phil 1:23
passion, evil *d* Col 3:5
offering You did not *d* Heb 10:5
But now they *d* a better Heb 11:16
d has conceived James 1:15
angels *d* to look into 1 Pet 1:12
d the pure milk of the 1 Pet 2:2

DESIRED

d are they than gold Ps 19:10
One thing I have *d* Ps 27:4
guides them to their *d* Ps 107:30
What is *d* in a man is Prov 19:22
Whatever my eyes *d* Eccl 2:10
desire I have *d* Luke 22:15

DESIRES

all that your heart *d* 2 Sam 3:21
Who is the man who *d* Ps 34:12
shall give you the *d* Ps 37:4
the *d* of the wicked Ps 140:8
soul of a lazy man *d* Prov 13:4
for himself of all he *d* Eccl 6:2
d to come after Me, Matt 16:24
d to become great Matt 20:26
the *d* for other things Mark 4:19
wine, immediately *d* new Luke 5:39
the devil, and the *d* John 8:44
with its passions and *d* Gal 5:24
fulfulling the *d* of the flesh Eph 2:3
If a man *d* the position 1 Tim 3:1
according to their own *d* 2 Tim 4:3
away by his own *d* James 1:14
not come from your *d* James 4:1

Whoever *d*, let him take Rev 22:17

DESIRING

earnestly *d* to be clothed 2 Cor 5:2
d to be teachers of the 1 Tim 1:7
in all things *d* to live Heb 13:18

DESOLATE

on me, for I am *d* Ps 25:16
the wilderness in a *d* Ps 107:4
my children and am *d* Is 49:21
any more be termed *D* Is 62:4
to make your land *d* Jer 4:7
house is left to you *d* Matt 23:38
one hour she is made *d* Rev 18:19

DESOLATION

the ‘abomination of *d* Matt 24:15
then know that its *d* Luke 21:20

DESOLATIONS

LORD, who has made *d* Ps 46:8

DESPAIRED

turned my heart and *d* Eccl 2:20
strength, so that we *d* 2 Cor 1:8

DESPERATELY

he flees *d* from its Job 27:22

DESPISE

if you *d* My statutes Lev 26:15
d Me shall be lightly 1 Sam 2:30
I *d* my life Job 9:21
but fools *d* wisdom Prov 1:7
People do not *d* a thief if Prov 6:30
d your mother when she Prov 23:22
Because you *d* this word Is 30:12
d your feast days Amos 5:21
to you priests who *d* Mal 1:6

one and *d* the other Matt 6:24
d one of these little ones Matt 18:10
d the riches of His Rom 2:4
d the church of God 1 Cor 11:22
Therefore let no one *d* 1 Cor 16:11
Do not *d* prophecies 1 Thess 5:20
Let no one *d* your youth 1 Tim 4:12
do not *d* the chastening of Heb 12:5
and *d* authority 2 Pet 2:10

DESPISED

mistress became *d* in her Gen 16:4
Esau *d* his birthright Gen 25:34
you have *d* the LORD Num 11:20
she *d* him in her heart 2 Sam 6:16
men, and *d* by the people Ps 22:6
d the counsel of the Most Ps 107:11
perverse heart will be *d* Prov 12:8
poor man’s wisdom is *d* Eccl 9:16
it would be utterly *d* Song 8:7
d the word of the Holy Is 5:24
He is *d* and rejected Is 53:3
have *d* My holy things Ezek 22:8
For who has *d* the day of Zech 4:10
righteous, and *d* others Luke 18:9
the things which are *d* 1 Cor 1:28

DESPISES

wisdom *d* his neighbor Prov 11:12
d the word will be Prov 13:13
d his neighbor sins Prov 14:21
but a foolish man *d* Prov 15:20
d the scepter of My Ezek 21:10

DESPISING

the cross, *d* the shame Heb 12:2

DESTINED

this Child is *d* for the fall Luke 2:34

DESTINY
did not consider her *d* Lam 1:9

DESTITUTE
the prayer of the *d* Ps 102:17
of corrupt minds and *d* 1 Tim 6:5
sister is naked and *d* James 2:15

DESTROY
d the righteous Gen 18:23
d all the wicked Ps 101:8
of the LORD I will *d* Ps 118:10
the wicked He will *d* Ps 145:20
Why should you *d* Eccl 7:16
shall not hurt nor *d* Is 11:9
have mercy, but will *d* Jer 13:14
d them with double Jer 17:18
I did not come to *d* Matt 5:17
where moth and rust *d* Matt 6:19
Him who is able to *d* Matt 10:28
I am able to *d* the temple Matt 26:61
Barabbas and *d* Jesus Matt 27:20
You who *d* the temple Matt 27:40
‘I will *d* this temple Mark 14:58
to save life or to *d* Luke 6:9
d men’s lives but to Luke 9:56
D this temple, and in John 2:19
and to kill, and to *d* John 10:10
d the work of God for Rom 14:20
d the wisdom of the 1 Cor 1:19
God will *d* him 1 Cor 3:17
foods, but God will *d* 1 Cor 6:13
d with the brightness of 2 Thess 2:8
able to save and to *d* James 4:12
He might *d* the works 1 John 3:8

DESTROYED
d all living things Gen 7:23
d those who hated me 2 Sam 22:41
My people are *d* Hos 4:6
“O Israel, you are *d* Hos 13:9
house, this tent, is *d* 2 Cor 5:1

DESTROYER
the paths of the *d* Ps 17:4
him who is a great *d* Prov 18:9
destroyed by the *d* 1 Cor 10:10

DESTRUCTION
not be afraid of *d* Job 5:21
D has no covering Job 26:6
d come upon him Ps 35:8
cast them down to *d* Ps 73:18
You turn man to *d* Ps 90:3
d that lays waste Ps 91:6
your life from *d* Ps 103:4
d will come to the Prov 10:29
Pride goes before *d* Prov 16:18
d the heart of a man Prov 18:12
called the City of *D* Is 19:18
neither wasting nor *d* Is 60:18
heifer, but *d* comes Jer 46:20
wrath prepared for *d* Rom 9:22
one to Satan for the *d* 1 Cor 5:5
whose end is *d* Phil 3:19
then sudden *d* 1 Thess 5:3
with everlasting *d* 2 Thess 1:9
which drown men in *d* 1 Tim 6:9
twist to their own *d* 2 Pet 3:16

DESTRUCTIVE
bring in *d* heresies 2 Pet 2:1

DETERMINED

Since his days are *d* Job 14:5
of hosts will make a *d* Is 10:23
“Seventy weeks are *d* Dan 9:24
d their preappointed Acts 17:26
For I *d* not to know 1 Cor 2:2

DETESTABLE
shall not eat any *d* Deut 14:3

DEVICE
there is no work or *d* Eccl 9:10

DEVICES
not ignorant of his *d* 2 Cor 2:11

DEVIL
See SATAN
Titles of:
Abaddon, Apollyon, angel of the bottomless pit, Rev 9:11
accuser, Rev 12:10
adversary, 1 Pet 5:8
Beelzebub, prince of demons, Matt 12:24
Belial, 2 Cor 6:15
evil one, Matt 6:13; Luke 11:4
god of this age, 2 Cor 4:4
murderer, father of lies, John 8:44
prince of the power of the air, Eph 2:2
ruler of darkness, Eph 6:12
ruler of this world, John 14:30
Satan, Luke 10:18
serpent, Gen 3:4
serpent of old, Rev 20:2
wicked one, Matt 13:19
Origin of, in heaven, Is 14:12–20; Rev 12:7–9
Power and activities of:
tempted Eve, Gen 3:1
tempted David, 1 Chr 21:1

accused and tormented Job, Job 1:6—2:10
opposed Joshua the high priest, Zech 3:1
tempted Jesus, Matt 4:1–11; Mark 3:22–28; Luke 22:31
entered Judas at betrayal, Luke 22:3; John 13:27
deceives and ensnares, 2 Cor 11:3–15; 1 Tim 3:6, 7; Rev 20:7, 8
works in evildoers, Acts 13:8–10; Eph 2:2
accuses believers before God, Rev 12:10
Believers must resist, 2 Cor 2:10, 11; Eph 6:11–16; James 4:7; 1 Pet 5:8, 9; 1 John 2:13
His defeat by Christ, Gen 3:15; Rev 12:10–12; 20:7–10
to be tempted by the *d* Matt 4:1
who sowed them is the *d* Matt 13:39
prepared for the *d* Matt 25:41
forty days by the *d* Luke 4:2
then the *d* comes and Luke 8:12
and one of you is a *d* John 6:70
of your father the *d* John 8:44
d having already put John 13:2
oppressed by the *d* Acts 10:38
fraud, you son of the *d* Acts 13:10
give place to the *d* Eph 4:27
the wiles of the *d* Eph 6:11
condemnation as the *d* 1 Tim 3:6
the snare of the *d* 2 Tim 2:26
of death, that is, the *d* Heb 2:14
Resist the *d* and he James 4:7
d walks about like a 1 Pet 5:8
the works of the *d* 1 John 3:8
contending with the *d* Jude 9
Indeed, the *d* is about Rev 2:10
serpent of old, called the *D* Rev 12:9
the *d* has come down to Rev 12:12
serpent of old, who is the *D* Rev 20:2

d, who deceived them Rev 20:10

DEVIOUS

crooked, and who are *d* Prov 2:15

DEVISE

Do not *d* evil against Prov 3:29
Woe to those who *d* Mic 2:1

DEVISES

d wickedness on his Ps 36:4
he *d* evil continually Prov 6:14
d wicked plans to Is 32:7
But a generous man *d* Is 32:8

DEVOID

He who is *d* of wisdom Prov 11:12

DEVOTE

d rashly something as Prov 20:25

DEVOTED

d offering is most Lev 27:28
“Every *d* thing in Num 18:14
Your servant, who is *d* Ps 119:38

DEVOUR

A fire shall *d* before Ps 50:3
For you *d* widows’ Matt 23:14
bite and *d* one another Gal 5:15
seeking whom he may *d* 1 Pet 5:8
d her Child as Rev 12:4

DEVOURED

Some wild beast has *d* Gen 37:20
rebel, you shall be *d* Is 1:20
the curse has *d* Is 24:6
Your sword has *d* Jer 2:30
For shame has *d* Jer 3:24
have *d* their judges Hos 7:7

trees, the locust *d* Amos 4:9
birds came and *d* them Matt 13:4
of heaven and *d* them Rev 20:9

DEVOURER
I will rebuke the *d* Mal 3:11

DEVOURING
You love all *d* words Ps 52:4
the flame of *d* fire Is 29:6

DEVOUT
man was just and *d* Luke 2:25
d men carried Stephen Acts 8:2
d soldier from among Acts 10:7
d proselytes followed Paul Acts 13:43

DEW
God give you of the *d* Gen 27:28
shall also drop *d* Deut 33:28
have the *d* of Your youth Ps 110:3
his favor is like *d* Prov 19:12
a cloud of *d* in the heat Is 18:4
your *d* is like the *d* Is 26:19
like the early *d* Hos 6:4
many peoples, like *d* Mic 5:7

DIADEM
LORD, and a royal *d* Is 62:3

DIADEMS
ten horns, and seven *d* Rev 12:3

DIAL
d by which it had gone Is 38:8

DIAMOND
a sapphire, and a *d* Ex 28:18
d it is engraved Jer 17:1
the sardius, topaz, and *d* Ezek 28:13

DIANA
Worship of at Ephesus creates uproar, Acts 19:23–41

DIBON
Amorite town, Num 21:30
Taken by Israel, Num 32:2–5
Destruction of, foretold, Jer 48:18, 22

DICTATES
according to the *d* Jer 23:17

DIE
it you shall surely *d* Gen 2:17
you touch it, lest you *d* Gen 3:3
the land of Egypt shall *d* Ex 11:5
Where you *d*, I will *d*, Ruth 1:17
but a person shall *d* 2 Chr 25:4
Curse God and *d* Job 2:9
sees wise men *d* Ps 49:10
I shall not *d*, but live Ps 118:17
He shall *d* for lack of Prov 5:23
but fools *d* for lack of Prov 10:21
hates correction will *d* Prov 15:10
with a rod, he will not *d* Prov 23:13
who are appointed to *d* Prov 31:8
how does a wise man *d* Eccl 2:16
born, and a time to *d* Eccl 3:2
why should you *d* Eccl 7:17
drink, for tomorrow we *d* Is 22:13
their worm does not *d* Is 66:24
every one shall *d* for his Jer 31:30
wicked way, he shall *d* Ezek 3:19
the soul who sins shall *d* Ezek 18:4
man, you shall surely *d* Ezek 33:8
“Even if I have to *d* Matt 26:35
‘their worm does not *d* Mark 9:44
nor can they *d* Luke 20:36

eat of it and not *d* John 6:50
to you that you will *d* John 8:24
though he may *d* John 11:25
that one man should *d* John 11:50
that Jesus would *d* John 11:51
our law He ought to *d* John 19:7
righteous man will one *d* Rom 5:7
the flesh you will *d* Rom 8:13
if we *d*, we *d* to the Lord Rom 14:8
For as in Adam all *d* 1 Cor 15:22
Jesus our Lord, I *d* daily 1 Cor 15:31
and to *d* is gain Phil 1:21
for men to *d* once Heb 9:27
are the dead who *d* Rev 14:13

DIED

And all flesh *d* Gen 7:21
“Oh, that we had *d* Ex 16:3
himself with fire, and *d* 1 Kin 16:18
Hadad *d* also 1 Chr 1:51
So Saul *d* for his 1 Chr 10:13
was that the beggar *d* Luke 16:22
in due time Christ *d* Rom 5:6
Christ *d* for us Rom 5:8
For he who has *d* Rom 6:7
Now if we *d* with Rom 6:8
sin revived and I *d* Rom 7:9
For to this end Christ *d* Rom 14:9
perish, for whom Christ *d* 1 Cor 8:11
that Christ *d* for our sins 1 Cor 15:3
that if One *d* for all 2 Cor 5:14
and He *d* for all 2 Cor 5:15
through the law *d* Gal 2:19
if you *d* with Christ from Col 2:20
For you *d*, and your life is Col 3:3
believe that Jesus *d* 1 Thess 4:14

who *d* for us 1 Thess 5:10
for if we *d* with Him 2 Tim 2:11
These all *d* in faith Heb 11:13
having *d* to sins 1 Pet 2:24

DIES

If a man *d*, shall he live Job 14:14
When a wicked man *d* Prov 11:7
into the ground and *d* John 12:24
if the husband *d*, she is Rom 7:2
and no one *d* to himself Rom 14:7
made alive unless it *d* 1 Cor 15:36

DIFFERENCE

the LORD will make a *d* Ex 9:4
d between the unclean Ezek 22:26
the *d* between the holy Ezek 44:23
For there is no *d* Rom 3:22
were, it makes no *d* to me Gal 2:6

DIFFERENCES

There are *d* of ministries, 1 Cor 12:5

DIFFERENT

he has a *d* spirit in him Num 14:24
with *d* kinds of seed Deut 22:9
each *d* from the other Dan 7:3
d kinds of tongues 1 Cor 12:10
if you receive a *d* spirit 2 Cor 11:4
of Christ, to a *d* gospel, Gal 1:6

DIFFERING

Having then gifts *d* Rom 12:6

DIFFERS

for one star *d* from 1 Cor 15:41

DIFFICULT

d is the way which leads Matt 7:14

DIFFUSED
By what way is light *d* Job 38:24
DIFFUSES
us *d* the fragrance 2 Cor 2:14
DIG
wells which you did not *d* Deut 6:11
Son of man, *d* into the Ezek 8:8
Though they *d* into hell Amos 9:2
I cannot *d*; I am ashamed Luke 16:3
DIGNITARIES
afraid to speak evil of *d* 2 Pet 2:10
and speak evil of *d* Jude 8
DILIGENCE
your heart with all *d* Prov 4:23
d is man's precious Prov 12:27
he who leads, with *d* Rom 12:8
not lagging in *d*, fervent Rom 12:11
d it produced in you 2 Cor 7:11
of your love by the *d* 2 Cor 8:8
giving all *d*, add to your 2 Pet 1:5
DILIGENT
d in sanctifying 2 Chr 29:34
and my spirit makes *d* Ps 77:6
hand of the *d* makes rich Prov 10:4
of the *d* will rule Prov 12:24
d shall be made rich Prov 13:4
proved *d* in many things 2 Cor 8:22
d to come to me quickly 2 Tim 4:9
Let us therefore be *d* Heb 4:11
be *d* to be found by Him 2 Pet 3:14
DILIGENTLY
if you *d* obey the voice of Deut 28:1
seek me *d* will find me Prov 8:17

d followed every good 1 Tim 5:10
he sought it *d* with tears Heb 12:17

DIM

His eyes were not *d* Deut 34:7
the windows grow *d* Eccl 12:3
the gold has become *d* Lam 4:1

DIMINISH

stars *d* their brightness Joel 2:10
the lights will *d* Zech 14:6

DIMLY

we see in a mirror, *d* 1 Cor 13:12

DINAH

Daughter of Leah, Gen 30:20, 21
Defiled by Shechem, Gen 34:1–24
Avenged by brothers, Gen 34:25–31

DINE

asked Him to *d* with Luke 11:37
come in to him and *d* Rev 3:20

DINNER

Better is a *d* of herbs Prov 15:17
I have prepared my *d* Matt 22:4
invites you to *d* 1 Cor 10:27

DIOTREPHES

Unruly church member, 3 John 9, 10

DIP

d them in the blood Lev 14:51
d it in the water, Num 19:18
let him *d* his foot in oil Deut 33:24
d your piece of bread Ruth 2:14
d the tip of his finger in Luke 16:24

DIPPED

d the tunic in the blood Gen 37:31

d his finger in the Lev 9:9
d seven times in the 2 Kin 5:14
of bread when I have *d* John 13:26
clothed with a robe *d* Rev 19:13

DIRECT
the morning I will *d* Ps 5:3
and He shall *d* your paths Prov 3:6
d their work in truth Is 61:8
Now may the Lord *d* 2 Thess 3:5

DIRT
I cast them out like *d* Ps 18:42
cast up mire and *d* Is 57:20

DISAPPEARS
As water *d* from the Job 14:11

DISARMED
d principalities Col 2:15

DISARMS
and *d* the mighty Job 12:21

DISASTER
bring *d* on the house 1 Kin 14:10
I am fashioning a *d* Jer 18:11
war and *d* and pestilence Jer 28:8
D will come upon Ezek 7:26
you shall see *d* Zeph 3:15
voyage will end with *d* Acts 27:10

DISCERN
Can I *d* between the 2 Sam 19:35
Then you shall again *d* Mal 3:18
d the face of the sky Matt 16:3
senses exercised to *d* Heb 5:14

DISCERNED
they are spiritually *d* 1 Cor 2:14

DISCERNER
d of the thoughts Heb 4:12

DISCERNING
not *d* the Lord's body 1 Cor 11:29
another *d* of spirits, to 1 Cor 12:10

DISCERNMENT
and takes away the *d* Job 12:20

DISCERNS
a wise man's heart *d* Eccl 8:5

DISCIPLE
d is not above his Matt 10:24
in the name of a *d* Matt 10:42
he cannot be My *d* Luke 14:26
the *d* whom He loved John 19:26
d whom Jesus loved John 21:7
the *d* whom Jesus loved John 21:20

DISCIPLES
See TWELVE DISCIPLES
but Your *d* do not fast Matt 9:14
called His twelve *d* to Matt 10:1
d transgress the Matt 15:2
took the twelve *d* Matt 20:17
all the *d* forsook Him Matt 26:56
make *d* of all the nations, Matt 28:19
with His *d* to the sea Mark 3:7
called His *d* to Himself Luke 6:13
His *d* believed in Him John 2:11
many of His *d* went back John 6:66
My word, you are My *d* John 8:31
to become His *d* John 9:27
but we are Moses' *d* John 9:28
His *d* did not understand John 12:16
know that you are My *d* John 13:35

so you will be My *d* John 15:8
Then the *d* were glad John 20:20
of the *d* was multiplying, Acts 6:1
the *d* were first called Acts 11:26
souls of the *d*, exhorting Acts 14:22
strengthening all the *d* Acts 18:23

DISCIPLES'
began to wash the *d* feet John 13:5

DISCIPLINE
Harsh *d* is for him who Prov 15:10
I *d* my body and bring 1 Cor 9:27

DISCIPLINES
but he who loves him *d* Prov 13:24

DISCLOSE
d my dark saying Ps 49:4

DISCORD
and one who sows *d* Prov 6:19

DISCOURAGE
why will you *d* the heart Num 32:7

DISCOURAGED
do not fear or be *d* Deut 1:21
will not fail nor be *d* Is 42:4
lest they become *d* Col 3:21
you become weary and *d* Heb 12:3
d when you are rebuked Heb 12:5

DISCREET
d, chaste, homemakers Titus 2:5

DISCRETION
D will preserve you Prov 2:11
out knowledge and *d* Prov 8:12
woman who lacks *d* Prov 11:22
The *d* of a man makes Prov 19:11

the heavens at His *d* Jer 10:12

DISEASE

Shall I recover from this *d* 2 Kin 8:8
in his *d* he did not seek 2 Chr 16:12
all kinds of *d* among the Matt 4:23
every *d* among the people Matt 9:35
well of whatever *d* he had John 5:4

DISEASES

Who heals all your *d*, Ps 103:3
afflicted with various *d* Matt 4:24
various *d* brought them Luke 4:40
all demons, and to cure *d* Luke 9:1
d left them and the evil Acts 19:12

DISFIGURE

nor shall you *d* the edges Lev 19:27
d their faces that Matt 6:16

DISGRACE

plead my *d* against me, Job 19:5
do not *d* the throne of Jer 14:21

DISGRACEFUL

he had done a *d* thing Gen 34:7
done a *d* thing in Israel Josh 7:15
Do not do this *d* thing 2 Sam 13:12

DISGUISES

and he *d* his face Job 24:15
He who hates, *d* Prov 26:24

DISHONEST GAIN

turned aside after *d* 1 Sam 8:3
for the sake of *d* Titus 1:11
not for *d* but eagerly 1 Pet 5:2

DISHONESTY

Wealth gained by *d* will Prov 13:11

DISHONOR
d who wish me evil Ps 40:14
with *d* comes reproach Prov 18:3
d the pride of all Is 23:9
Her rulers dearly love *d* Hos 4:18
My Father, and you *d* Me John 8:49
d their bodies among Rom 1:24
and another for *d* Rom 9:21
long hair, it is a *d* to 1 Cor 11:14
It is sown in *d* 1 Cor 15:43
by honor and *d* 2 Cor 6:8
honor and some for *d* 2 Tim 2:20

DISHONORED
but we are *d* 1 Cor 4:10
But you have *d* the James 2:6

DISHONORS
For son *d* father Mic 7:6
covered, *d* his head 1 Cor 11:4

DISOBEDIENCE
d many were made Rom 5:19
works in the sons of *d* Eph 2:2
d received a just Heb 2:2

DISOBEDIENT
Nevertheless they were *d* Neh 9:26
the *d* to the wisdom of Luke 1:17
out My hands to a *d* Rom 10:21
you were once *d* to God Rom 11:30
d to parents, unthankful, 2 Tim 3:2
d, deceived, serving Titus 3:3
They stumble, being *d* 1 Pet 2:8
who formerly were *d* 1 Pet 3:20

DISORDERLY
for this *d* gathering Acts 19:40

brother who walks *d* 2 Thess 3:6

DISPENSATION
d of the fullness of Eph 1:10
d of the grace of God Eph 3:2

DISPERSE
d them throughout the Ezek 20:23

DISPERSION
intend to go to the *D* John 7:35
the pilgrims of the *D* 1 Pet 1:1

DISPLEASE
LORD see it, and it *d* Prov 24:18

DISPLEASED
that David had done *d* 2 Sam 11:27
You have been *d* Ps 60:1
they were greatly *d* Matt 20:24
it, He was greatly *d* Mark 10:14

DISPUTE
Now there was also a *d* Luke 22:24

DISPUTED
when he *d* about the body Jude 9

DISPUTER
Where is the *d* of this 1 Cor 1:20

DISPUTES
d rather than godly 1 Tim 1:4
but is obsessed with *d* 1 Tim 6:4
foolish and ignorant *d* 2 Tim 2:23
But avoid foolish *d* Titus 3:9

DISQUALIFIED
myself should become *d* 1 Cor 9:27
indeed you are *d* 2 Cor 13:5
though we may seem *d* 2 Cor 13:7

DISQUIETED
And why are you *d* Ps 42:5

DISSENSION
had no small *d* and Acts 15:2
this, a *d* arose between Acts 23:7
a creator of *d* among all Acts 24:5

DISSENSIONS
selfish ambitions, *d* Gal 5:20

DISSIPATION
not accused of *d* Titus 1:6
in the same flood of *d* 1 Pet 4:4

DISSOLVED
of heaven shall be *d* Is 34:4
the heavens will be *d* 2 Pet 3:12

DISTINCTION
and made no *d* Acts 15:9
For there is no *d* Rom 10:12
compassion, making a *d* Jude 22

DISTRACTED
But Martha was *d* with Luke 10:40

DISTRESS
me in the day of my *d* Gen 35:3
When you are in *d* Deut 4:30
my life from every *d* 1 Kin 1:29
you out of dire *d* Job 36:16
keep you from *d* Job 36:19
d them in His deep Ps 2:5
on the LORD in *d* Ps 118:5
a whirlwind, when *d* Prov 1:27
and on the earth *d* Luke 21:25
tribulation, or *d* Rom 8:35
of the present *d* 1 Cor 7:26

DISTRESSED
was greatly afraid and *d* Gen 32:7
Israel was severely *d* Judg 10:9
David was greatly *d* 1 Sam 30:6
the queen was deeply *d* Esth 4:4
heart within me is *d* Ps 143:4
not be upon her who is *d* Is 9:1
troubled and deeply *d* Mark 14:33
and how *d* I am till it is Luke 12:50

DISTRESSES
bring me out of my *d* Ps 25:17

DISTRESSING
d spirit from the LORD 1 Sam 16:14
Now the *d* spirit from 1 Sam 19:9

DISTRIBUTE
that you have and *d* Luke 18:22

DISTRIBUTED
and they *d* to each as Acts 4:35
But as God has *d* 1 Cor 7:17

DISTRIBUTING
d to the needs of the Rom 12:13

DITCH
will fall into a *d* Matt 15:14

DIVERSE
D weights are an Prov 20:23

DIVERSITIES
There are *d* of gifts 1 Cor 12:4
there are *d* of activities, 1 Cor 12:6

DIVIDE
D the living child 1 Kin 3:25
d My garments among Ps 22:18
d their tongues Ps 55:9

d the spoil with the Prov 16:19
d the inheritance Luke 12:13
"Take this and *d* Luke 22:17

DIVIDED
and the waters were *d* Ex 14:21
death they were not *d* 2 Sam 1:23
And You *d* the sea Neh 9:11
"Who has *d* a channel Job 38:25
shall they ever be *d* Ezek 37:22
kingdom has been *d* Dan 5:28
your land shall be *d* Amos 7:17
"Every kingdom *d* Matt 12:25
and a house *d* against Luke 11:17
in one house will be *d* Luke 12:52
So he *d* to them his Luke 15:12
they *d* His garments and Luke 23:34
d My garments among John 19:24
appeared to them *d* Acts 2:3
d them among all Acts 2:45
Is Christ *d*? Was Paul 1 Cor 1:13
the great city was *d* Rev 16:19

DIVIDES
at home *d* the spoil Ps 68:12

DIVIDING
rightly *d* the word of 2 Tim 2:15

DIVINATION
shall you practice *d* Lev 19:26
D is on the lips of Prov 16:10
darkness without *d* Mic 3:6
a spirit of *d* met us Acts 16:16

DIVINE
futility and who *d* Ezek 13:9
and her prophets *d* Mic 3:11

d service and the Heb 9:1
d power has given 2 Pet 1:3

DIVINERS
your prophets, your *d* Jer 27:9

DIVISION
So there was a *d* John 7:43
piercing even to the *d* Heb 4:12

DIVISIONS
note those who cause *d* Rom 16:17
and that there be no *d* 1 Cor 1:10
envy, strife, and *d* 1 Cor 3:3
hear that there are *d* 1 Cor 11:18
persons, who cause *d* Jude 19

DIVISIVE
Reject a *d* man after Titus 3:10

DIVORCE
cannot *d* her all his days Deut 22:19
her a certificate of *d* Deut 24:1
of your mother's *d* Is 50:1
given her a certificate of *d* Jer 3:8
Israel says that He hates *d* Mal 2:16
give her a certificate of *d* Matt 5:31
to *d* his wife for just any Matt 19:3
a certificate of *d* Mark 10:4
husband is not to *d* his 1 Cor 7:11

DIVORCED
d from her husband Lev 21:7
A widow or a *d* woman Lev 21:14
daughter is a widow or *d* Lev 22:13
vow of a widow or a *d* Num 30:9
d her must not take her Deut 24:4
a widow or a *d* woman Ezek 44:22
is *d* commits adultery Matt 5:32

is *d* from her husband Luke 16:18

DIVORCES

say, 'If a man *d* his wife Jer 3:1
said, 'Whoever *d* his wife Matt 5:31
whoever *d* his wife Matt 19:9
Whoever *d* his wife Mark 10:11
Whoever *d* his wife Luke 16:18

DO

set in them to *d* evil Eccl 8:11
I will also *d* it Is 46:11
men to *d* to you, *d* Matt 7:12
d this and you will Luke 10:28
He sees the Father *d* John 5:19
without Me you can *d* John 15:5
"Sirs, what must I *d* Acts 16:30
d evil that good may Rom 3:8
For what I will to *d* Rom 7:15
good that I will to *d* Rom 7:19
or whatever you *d*, *d* 1 Cor 10:31
d all things through Phil 4:13
d in word or deed, *d* Col 3:17
d good and to share Heb 13:16
and *d* this or that James 4:15

DO NOT BE AFRAID

vision, saying, "*D*, Abram Gen 15:1
said to the people, "*D* Ex 14:13
d, and do not tremble Deut 20:3
Lord said to Joshua, "*D* Josh 11:6
d of him." So he arose 2 Kin 1:15
D of the words 2 Kin 19:6
D of sudden terror, Prov 3:25
D of their faces, for Jer 1:8
"*D* to serve the Chaldeans Jer 40:9
And you, son of man, *d* Ezek 2:6

D, you beasts of the Joel 2:22
"Joseph, son of David, *d* Matt 1:20
It is I; *d* Matt 14:27
"Arise, and *d* Matt 17:7
said to the women, "*D* Matt 28:5
of the synagogue, "*D* Mark 5:36
angel said to him, "*D* Luke 1:13
"*D*, Mary, for you have Luke 1:30
angel said to them, "*D*, Luke 2:10
Jesus said to Simon, "*D* Luke 5:10
d of those who kill the Luke 12:4
"*D*, but speak Acts 18:9
"*D*, Paul; you must Acts 27:24
saying to me, "*D* Rev 1:17

DO NOT FEAR

d, for I am with you Gen 26:24
d to go down to Egypt, Gen 46:3
D; for God has come Ex 20:20
d or be discouraged Deut 1:21
d the gods of the Judg 6:10
d, you shall not die Judg 6:23
D. You have done all 1 Sam 12:20
D, for I will surely 2 Sam 9:7
Elijah said to her, "*D*; 1 Kin 17:13
D, for those who are with 2 Kin 6:16
d or be fainthearted Is 7:4
fearful-hearted, "Be strong, *d* Is 35:4
d the reproach of men, Is 51:7
d, O My servant Jacob' Jer 30:10
said to me, "*D*, Daniel Dan 10:12
remains among you; *d* Hag 2:5
D, let your hands be Zech 8:13
d them. For there is Matt 10:26
D therefore; you are of Luke 12:7
D any of those things Rev 2:10

DOCTRINE
said, ‘My *d* is pure Job 11:4
for I give you good *d* Prov 4:2
idol is a worthless *d* Jer 10:8
of bread, but of the *d* Matt 16:12
What new *d* is this Mark 1:27
“My *d* is not Mine John 7:16
Jerusalem with your *d* Acts 5:28
heart that form of *d* Rom 6:17
with every wind of *d* Eph 4:14
is contrary to sound *d* 1 Tim 1:10
followed my *d* 2 Tim 3:10
is profitable for *d* 2 Tim 3:16
not endure sound *d* 2 Tim 4:3
in *d* showing integrity Titus 2:7
they may adorn the *d* Titus 2:10
not abide in the *d* 2 John 9

DOCTRINES
the commandments and *d* Col 2:22
spirits and *d* of demons 1 Tim 4:1
various and strange *d* Heb 13:9

DOEG
An Edomite; chief of Saul’s herdsmen, 1 Sam 21:7
Betrays David, 1 Sam 22:9, 10
Kills 85 priests, 1 Sam 22:18, 19

DOERS
of God, but the *d* Rom 2:13
But be *d* of the word James 1:22

DOG
to David, “Am I a *d* 1 Sam 17:43
they growl like a *d* Ps 59:6
d returns to his own Prov 26:11
d is better than a Eccl 9:4
d returns to his own 2 Pet 2:22

DOGS
you shall throw it to the *d* Ex 22:31
The *d* shall eat whoever 1 Kin 14:11
The *d* shall eat Jezebel 2 Kin 9:10
Yes, they are greedy *d* Is 56:11
what is holy to the *d* Matt 7:6
d eat the crumbs which Matt 15:27
Moreover the *d* came Luke 16:21
But outside are *d* Rev 22:15

DOMINION
let them have *d* Gen 1:26
"*D* and fear belong Job 25:2
made him to have *d* Ps 8:6
let them not have *d* Ps 19:13
besides You have had *d* Is 26:13
d is an everlasting Dan 4:34
sin shall not have *d* Rom 6:14
Not that we have *d* 2 Cor 1:24
glory and majesty, *d* Jude 25

DONKEY
d saw the Angel Num 22:23
Does the wild *d* Job 6:5
d its master's crib Is 1:3
and riding on a *d* Zech 9:9
colt, the foal of a *d* Matt 21:5
He had found a young *d* John 12:14
d speaking with a 2 Pet 2:16

DONKEY'S
d colt is born a man Job 11:12

DONKEYS
d quench their thirst Ps 104:11
a chariot of *d* Is 21:7
And the wild *d* stood Jer 14:6

DOOM
for the day of *d* Prov 16:4

DOOR
sin lies at the *d* Gen 4:7
keep watch over the *d* Ps 141:3
d turns on its hinges Prov 26:14
stone against the *d* Matt 27:60
to you, I am the *d* John 10:7
and effective *d* 1 Cor 16:9
d was opened to me by 2 Cor 2:12
would open to us a *d* Col 4:3
is standing at the *d* James 5:9
before you an open *d* Rev 3:8
I stand at the *d* Rev 3:20
and behold, a *d* Rev 4:1

DOORKEEPER
I would rather be a *d* Ps 84:10
To him the *d* John 10:3

DOORPOSTS
write them on the *d* Deut 6:9
"Strike the *d* Amos 9:1

DOORS
up, you everlasting *d* Ps 24:7
the entrance of the *d* Prov 8:3
when the *d* are shut in Eccl 12:4
who would shut the *d* Mal 1:10

DOR
City captured by Joshua and assigned to Manasseh, Josh 12:23; 17:11; Judg 1:27

DORCAS
Disciple at Joppa, also called Tabitha; raised to life, Acts 9:36–42

DOTHAN

Ancient town where Joseph was sold, Gen 37:14–25
Elisha strikes Syrians at, 2 Kin 6:8–23

DOUBLE
Please let a *d* portion of 2 Kin 2:9
from the LORD’s hand *d* Is 40:2
first I will repay *d* Jer 16:18
worthy of *d* honor 1 Tim 5:17
and repay her *d* Rev 18:6

DOUBLE-MINDED
I hate the *d* Ps 119:113
he is a *d* man James 1:8
your hearts, you *d* James 4:8

DOUBT
life shall hang in *d* Deut 28:66
faith, why did you *d* Matt 14:31
does not *d* in his heart Mark 11:23
No *d* this man is a Acts 28:4

DOUBTING
without wrath and *d* 1 Tim 2:8
in faith, with no *d* James 1:6

DOUBTS
And why do *d* arise in Luke 24:38
for I have *d* about you Gal 4:20
doubting, for he who *d* James 1:6

DOUGH
d before it was leavened, Ex 12:34

DOVE
d found no resting Gen 8:9
I had wings like a *d* Ps 55:6
I mourned like a *d* Is 38:14
also is like a silly *d* Hos 7:11
descending like a *d* Matt 3:16

DOVES
and moan sadly like *d* Is 59:11
and harmless as *d* Matt 10:16
of those who sold *d* Matt 21:12

DOWNCAST
who comforts the *d* 2 Cor 7:6

DRAGNET
gather them in their *d* Hab 1:15
d that was cast Matt 13:47

DRAGON
a great, fiery red *d* Rev 12:3
fought with the *d* Rev 12:7
they worshiped the *d* Rev 13:4
He laid hold of the *d* Rev 20:2

DRAIN
wicked of the earth *d* Ps 75:8

DRAINED
all faces are *d* Joel 2:6

DRANK
them, and they all *d* Mark 14:23
d with Him after He Acts 10:41
d the same spiritual 1 Cor 10:4

DRAW
d honey from the rock Deut 32:13
me to *d* near to God Ps 73:28
and the years *d* Eccl 12:1
D me away Song 1:4
Woe to those who *d* Is 5:18
with joy you will *d* Is 12:3
"*D* some out now John 2:8
You have nothing to *d* John 4:11
will *d* all peoples John 12:32
let us *d* near with a Heb 10:22

who *d* back to perdition Heb 10:39
D near to God and He James 4:8

DRAWN
The wicked have *d* Ps 37:14
tempted when he is *d* James 1:14

DRAWS
and my life *d* near to Ps 88:3
your redemption *d* Luke 21:28
the Father who sent Me *d* John 6:44
but if anyone *d* back Heb 10:38

DREAD
fear of you and the *d* Gen 9:2
begin to put the *d* Deut 2:25

DREADFUL
of the great and *d* Mal 4:5

DREAM
Now Joseph had a *d* Gen 37:5
We each have had a *d* Gen 40:8
I speak to him in a *d* Num 12:6
will fly away like a *d* Job 20:8
As a *d* when one awakes Ps 73:20
like those who *d* Ps 126:1
For a *d* comes through Eccl 5:3
her, shall be as a *d* Is 29:7
prophet who has a *d* Jer 23:28
do not let the *d* Dan 4:19
your old men shall *d* Joel 2:28
to Joseph in a *d* Matt 2:13
things today in a *d* Matt 27:19
your old men shall *d* Acts 2:17

DREAMERS
d defile the flesh Jude 8

DREAMS

in the multitude of *d* Eccl 5:7
when a hungry man *d* Is 29:8
Nebuchadnezzar had *d* Dan 2:1

DREGS
d shall all the wicked Ps 75:8
has settled on his *d* Jer 48:11

DREW
and *d* for all his camels Gen 24:20
Because I *d* him out of Ex 2:10
d me out of many waters Ps 18:16
and *d* his sword, struck Matt 26:51

DRIED
My strength is *d* Ps 22:15
of her blood was *d* Mark 5:29
saw the fig tree *d* Mark 11:20
and its water was *d* Rev 16:12

DRIFT
have heard, lest we *d* Heb 2:1

DRINK
“What shall we *d* Ex 15:24
“Do not *d* wine or Lev 10:9
and let him *d* of the Job 21:20
gave me vinegar to *d* Ps 69:21
D water from your own Prov 5:15
mocker, strong *d* Prov 20:1
lest they *d* and forget Prov 31:5
Give strong *d* to him Prov 31:6
Let him *d* and forget Prov 31:7
d your wine with a Eccl 9:7
follow intoxicating *d* Is 5:11
mixing intoxicating *d* Is 5:22
d the milk of the Is 60:16
My servants shall *d* Is 65:13

bosom, that you may *d* Is 66:11
d water by measure Ezek 4:11
“Bring wine, let us *d* Amos 4:1
to you of wine and *d* Mic 2:11
and you gave Me no *d* Matt 25:42
that day when I *d* Matt 26:29
mingled with gall to *d* Matt 27:34
with myrrh to *d* Mark 15:23
to her, “Give Me a *d* John 4:7
him come to Me and *d* John 7:37
d wine nor do anything Rom 14:21
do, as often as you *d* 1 Cor 11:25
all been made to *d* 1 Cor 12:13
No longer *d* only water 1 Tim 5:23
has made all nations *d* Rev 14:8

DRINKS
to her, “Whoever *d* John 4:13
d My blood has eternal John 6:54
For he who eats and *d* 1 Cor 11:29
For the earth which *d* Heb 6:7

DRIP
immoral woman *d* honey Prov 5:3
d as the honeycomb Song 4:11
shall *d* with new wine, the Joel 3:18

DRIPPED
my hands *d* with myrrh, Song 5:5

DRIPPING
wife are a continual *d* Prov 19:13
His lips are lilies, *d* Song 5:13

DRIVE
Little by little I will *d* Ex 23:30
then you shall *d* out all Num 33:52
not utterly *d* them out Josh 17:13

but they could not *d* out Judg 1:19
of the wicked *d* Ps 36:11
so *d* them away Ps 68:2
will *d* it far from him Prov 22:15
They shall *d* you from Dan 4:25
I will *d* them from My Hos 9:15
temple and began to *d* Mark 11:15

DRIVEN

They were *d* out from Job 30:5
Let them be *d* backward Ps 40:14
sail and so were *d* Acts 27:17
a wave of the sea *d* James 1:6

DROP

They *d* on the pastures Ps 65:12
the nations are as a *d* Is 40:15

DROSS

of the earth like *d* Ps 119:119
Take away the *d* Prov 25:4
purge away your *d* Is 1:25
of Israel has become *d* Ezek 22:18

DROUGHT
through a land of *d* Jer 2:6
in the year of *d* Jer 17:8
For I called for a *d* Hag 1:11

DROVE
So He *d* out the man Gen 3:24
temple of God and *d* Matt 21:12
a whip of cords, He *d* John 2:15

DROWN
nor can the floods *d* Song 8:7
harmful lusts which *d* 1 Tim 6:9

DROWSINESS
d will clothe a Prov 23:21

DRUNK
of the wine and was *d* Gen 9:21
d my wine with my milk Song 5:1
you afflicted, and *d* Is 51:21
My anger, made them *d* Is 63:6
be satiated and made *d* Jer 46:10
the guests have well *d* John 2:10
For these are not *d* Acts 2:15
and another is *d* 1 Cor 11:21
And do not be *d* Eph 5:18
and those who get *d* 1 Thess 5:7
the earth were made *d* Rev 17:2
I saw the woman, *d* Rev 17:6

DRUNKARD
d could be included Deut 29:19
d is a proverb in the Prov 26:9
to and fro like a *d* Is 24:20
or a reviler, or a *d* 1 Cor 5:11

DRUNKEN
I am like a *d* man Jer 23:9

DRUNKENNESS
will be filled with *d* Ezek 23:33
Jerusalem a cup of *d* Zech 12:2
with carousing, *d* Luke 21:34
not in revelry and *d* Rom 13:13
envy, murders, *d* Gal 5:21
lusts, *d*, revelries 1 Pet 4:3

DRUSILLA
Wife of Felix; hears Paul, Acts 24:24, 25

DRY
place, and let the *d* Gen 1:9
made the sea into *d* Ex 14:21
It was *d* on the fleece Judg 6:40
I will *d* up her sea Jer 51:36
d tree flourish Ezek 17:24
will make the rivers *d* Ezek 30:12
will be done in the *d* Luke 23:31

DUE
because it is your *d* Lev 10:13
their food in *d* season Ps 104:27
pay all that was *d* Matt 18:34
d time Christ died Rom 5:6
to whom taxes are *d* Rom 13:7
d season we shall Gal 6:9
exalt you in *d* time 1 Pet 5:6

DUG
that I have *d* this well Gen 21:30
father's servants had *d* Gen 26:15
in my grave which I *d* for Gen 50:5
They have *d* a pit before Ps 57:6
the pit is *d* for the wicked Ps 94:13
proud have *d* pits for me Ps 119:85
He *d* it up and cleared out Is 5:2
to the Euphrates and *d* Jer 13:7

d a winepress in it and Matt 21:33
d in the ground, and hid Matt 25:18
who *d* deep and laid Luke 6:48

DULL
heart of this people *d* Is 6:10
people have grown *d* Matt 13:15
you have become *d* Heb 5:11

DUMB
the tongue of the *d* Is 35:6
“Deaf and *d* spirit Mark 9:25

DUNGHILL
the land nor for the *d* Luke 14:35

DUST
formed man of the *d* Gen 2:7
d you shall return Gen 3:19
descendants as the *d* Gen 13:16
now, I who am but *d* Gen 18:27
“Who can count the *d* Num 23:10
lay your gold in the *d* Job 22:24
and repent in *d* Job 42:6
Will the *d* praise You Ps 30:9
like the whirling *d* Ps 83:13
show favor to her *d* Ps 102:14
remembers that we are *d* Ps 103:14
or the primal *d* Prov 8:26
all are from the *d* Eccl 3:20
counted as the small *d* Is 40:15
They shall lick the *d* Mic 7:17
city, shake off the *d* Matt 10:14
image of the man of *d* 1 Cor 15:49

DUTY
the *d* of a husband’s Deut 25:5
d of a close relative Ruth 3:13

done what was our *d* Luke 17:10

DWELL

O LORD, make me *d* Ps 4:8
Who may *d* in Your holy Ps 15:1
He himself shall *d* Ps 25:13
d in the land, and feed on Ps 37:3
the LORD God might *d* Ps 68:18
of my God than *d* Ps 84:10
Him, that glory may *d* Ps 85:9
Woe is me, that I *d* Ps 120:5
better to *d* in a corner Prov 25:24
he will *d* on high Is 33:16
into Egypt to *d* there Is 52:4
"I *d* in the high and Is 57:15
Restorer of Streets to *D* In Is 58:12
"They shall no longer *d* Lam 4:15
they enter and *d* there Matt 12:45
of Judea and all who *d* Acts 2:14
"I will *d* in them 2 Cor 6:16
that Christ may *d* Eph 3:17
the fullness should *d* Col 1:19
the word of Christ *d* Col 3:16
men, and He will *d* Rev 21:3

DWELLER

fled and became a *d* Acts 7:29

DWELLING

A people *d* alone Num 23:9
is the way to the *d* Job 38:19
built together for a *d* Eph 2:22
a foreign country, *d* Heb 11:9

DWELLS

He who *d* in the secret Ps 91:1
but the Father who *d* John 14:10
do it, but sin that *d* Rom 7:17

the Spirit of God *d* Rom 8:9
from the dead *d* Rom 8:11
the Spirit of God *d* 1 Cor 3:16
d all the fullness Col 2:9
which righteousness *d* 2 Pet 3:13
you, where Satan *d* Rev 2:13

DWELT
Egypt, and Jacob *d* Ps 105:23
became flesh and *d* John 1:14
By faith he *d* in the Heb 11:9

DYING
I do not object to *d* Acts 25:11
in the body the *d* 2 Cor 4:10
Jacob, when he was *d* Heb 11:21

E

EAGLE
As an *e* stirs up its Deut 32:11
e swooping on its prey Job 9:26
fly away like an *e* Prov 23:5
The way of an *e* Prov 30:19
nest as high as the *e* Jer 49:16
had the face of an *e* Ezek 1:10
like a flying *e* Rev 4:7
two wings of a great *e* Rev 12:14

EAGLES
up with wings like *e* Is 40:31
are swifter than *e* Jer 4:13
e will be gathered Matt 24:28

EAGLES’
how I bore you on *e* Ex 19:4

EAR
shall pierce his *e* Ex 21:6

Does not the *e* test Job 12:11
Bow down Your *e* Ps 31:2
And the *e* of the wise Prov 18:15
He awakens My *e* Is 50:4
e is uncircumcised Jer 6:10
what you hear in the *e* Matt 10:27
cut off his right *e* John 18:10
not seen, nor *e* heard 1 Cor 2:9
if the *e* should say 1 Cor 12:16
He who has an *e* Rev 2:7

EARLY
Very *e* in the morning Mark 16:2
arrived at the tomb *e* Luke 24:22

EARNEST
must give the more *e* Heb 2:1

EARNESTLY
if you *e* obey My Deut 11:13
He prayed more *e* Luke 22:44
in this we groan, *e* 2 Cor 5:2
e that it would not James 5:17
you to contend *e* Jude 3

EARS
both his *e* will tingle 2 Kin 21:12
Whoever shuts his *e* Prov 21:13
And hear with their *e* Is 6:10
He who has *e* Matt 11:15
e are hard of hearing Matt 13:15
they have itching *e* 2 Tim 4:3
e are open to their 1 Pet 3:12

EARS TO HEAR
eyes to see and *e*, Deut 29:4
e but does not hear Ezek 12:2
He who has *e*, Matt 11:15

He who has *e* Matt 13:9
He who has *e*, Matt 13:43
“He who has *e*, Mark 4:9
If anyone has *e*, Mark 4:23
If anyone has *e*, Mark 7:16
“He who has *e*, Luke 8:8
He who has *e*, Luke 14:35

EARTH
See ALL THE EARTH; HEAVEN AND EARTH
The *e* was without form Gen 1:2
God called the dry land *E* Gen 1:10
caused it to rain on the *e* Gen 2:5
The *e* also was corrupt Gen 6:11
a wind to pass over the *e* Gen 8:1
and multiply, and fill the *e* Gen 9:1
the whole *e* was populated Gen 9:19
and struck the dust of the *e* Ex 8:17
the *e* is the LORD’s Ex 9:29
the *e* swallowed them Ex 15:12
“Lest the *e* swallow us Num 16:34
or that is in the *e* beneath Deut 5:8
e which is under you Deut 28:23
e to witness against Deut 31:28
fell to the *e* on his face Josh 7:6
the *e* trembled Judg 5:4
e are the LORD’s 1 Sam 2:8
the *e* quaked 1 Sam 14:15
“I go the way of all the *e* 1 Kin 2:2
the *e* was divided 1 Chr 1:19
to the LORD, all the *e* 1 Chr 16:23
coming to judge the *e* 1 Chr 16:33
service for man on *e* Job 7:1
He hangs the *e* on Job 26:7
foundations of the *e* Job 38:4
tried in a furnace of *e* Ps 12:6

e is the LORD's Ps 24:1
the shields of the *e* Ps 47:9
You visit the *e* Ps 65:9
You had formed the *e* Ps 90:2
let the *e* be moved Ps 99:1
glory is above the *e* Ps 148:13
wisdom founded the *e* Prov 3:19
there was ever an *e* Prov 8:23
For three things the *e* Prov 30:21
e abides forever Eccl 1:4
heaven, and you on *e* Eccl 5:2
the fruit of the *e* Is 4:2
for the meek of the *e* Is 11:4
the *e* shall be full of Is 11:9
curse has devoured the *e* Is 24:6
a dark place of the *e* Is 45:19
the foundations of the *e* Is 51:16
are higher than the *e* Is 55:9
e is My footstool Is 66:1
new *e* which I will make Is 66:22
O *e*, *e*, *e*, hear the word Jer 22:29
lifted me up between *e* Ezek 8:3
and the *e* shone with Ezek 43:2
a tree in the midst of the *e* Dan 4:10
in heaven and on *e* Dan 6:27
The *e* shall answer Hos 2:22
I will darken the *e* Amos 8:9
e will be filled Hab 2:14
Let all the *e* keep silence Hab 2:20
shall inherit the *e* Matt 5:5
heaven and *e* pass away Matt 5:18
e as it is in heaven Matt 6:10
treasures on *e*, where Matt 6:19
whatever you bind on *e* Matt 18:18
of the *e* will mourn Matt 24:30
Me in heaven and on *e* Matt 28:18

all the seeds on *e* Mark 4:31
and *e* will pass away Mark 13:31
on *e* peace, goodwill Luke 2:14
power on *e* to forgive Luke 5:24
find faith on the *e* Luke 18:8
e is My footstool Acts 7:49
then shook the *e* Heb 12:26
e which are now 2 Pet 3:7
heavens and a new *e* 2 Pet 3:13
all the tribes of the *e* Rev 1:7
“Do not harm the *e* Rev 7:3
he was cast to the *e* Rev 12:9
the *e* helped the woman Rev 12:16
on the *e* will worship him Rev 13:8
and the *e* was reaped Rev 14:16
the *e* was illuminated Rev 18:1
from whose face the *e* Rev 20:11
new heaven and a new *e* Rev 21:1

EARTHEN
holy water in an *e* vessel Num 5:17
a potter’s *e* flask Jer 19:1
treasure in *e* vessels 2 Cor 4:7

EARTHLY
If I have told you *e* John 3:12
that if our *e* house 2 Cor 5:1
their mind on *e* things Phil 3:19
from above, but is *e* James 3:15

EARTHQUAKE
LORD was not in the *e* 1 Kin 19:11
as you fled from the *e* Zech 14:5
there was a great *e* Matt 28:2
there was a great *e* Acts 16:26
there was a great *e* Rev 6:12
e as had not occurred Rev 16:18

EARTHQUAKES
And there will be *e* Mark 13:8

EASE
I was at *e*, but He has Job 16:12
you women who are at *e* Is 32:9
to you who are at *e* Amos 6:1
take your *e*; eat, drink Luke 12:19

EASIER
Which is *e*, to say Mark 2:9
It is *e* for a camel Mark 10:25
e for heaven and earth Luke 16:17

EAST
goes toward the *e* Gen 2:14
e of the garden of Eden Gen 3:24
the LORD brought an *e* Ex 10:13
e wind scattered Job 38:24
As far as the *e* Ps 103:12
descendants from the *e* Is 43:5
wise men from the *E* Matt 2:1
many will come from *e* Matt 8:11
will come from the *e* Luke 13:29
e might be prepared Rev 16:12

EASTWARD
planted a garden *e* in Eden Gen 2:8

EASY
My yoke is *e* and My Matt 11:30

EAT
you may freely *e* Gen 2:16
e dust all the days Gen 3:14
‘You shall not *e* Gen 3:17
you shall *e* the herb Gen 3:18
e of my game Gen 27:19
brethren to *e* bread Gen 31:54

you shall *e* it in haste Ex 12:11
No foreigner shall *e* it Ex 12:43
may not *e* the life Deut 12:23
dogs shall *e* Jezebel 2 Kin 9:10
my people as they *e* Ps 53:4
love it will *e* its fruit Prov 18:21
E only as much as you Prov 25:16
good to *e* much honey Prov 25:27
e your bread with joy Eccl 9:7
Curds and honey He shall *e* Is 7:15
You shall *e* this year such Is 37:30
lion shall *e* straw Is 65:25
e this scroll Ezek 3:1
on your couches, *e* Amos 6:4
e the flesh of My Mic 3:3
life, what you will *e* Matt 6:25
even the little dogs *e* Matt 15:27
You to *e* the Passover Matt 26:17
I may *e* the Passover Mark 14:14
e; this is My body Mark 14:22
what you will *e* Luke 12:22
food to *e* of which you John 4:32
give us His flesh to *e* John 6:52
“Rise, Peter; kill and *e*.” Acts 10:13
e nor drink till they have Acts 23:21
one believes he may *e* Rom 14:2
e meat nor drink wine Rom 14:21
I will never again *e* 1 Cor 8:13
e whatever is set 1 Cor 10:27
e; this is My body 1 Cor 11:24
neither shall he *e* 2 Thess 3:10
have no right to *e* Heb 13:10
e your flesh like fire James 5:3
“Take and *e* it Rev 10:9

EATEN

Have you *e* from the Gen 3:11
It shall be *e* the same day Lev 19:6
Your house has *e* me up Ps 69:9
e my honeycomb with my Song 5:1
bad figs which cannot be *e* Jer 24:8
e the fruit of lies Hos 10:13
And he was *e* by worms Acts 12:23

EATING
by *e* with the blood 1 Sam 14:33
sons and daughters were *e* Job 1:13
e swine's flesh Is 66:17
neither *e* nor drinking Matt 11:18
the flood, they were *e* Matt 24:38
as they were *e*, He said Matt 26:21
Pharisees saw Him *e* Mark 2:16
in the same house, *e* Luke 10:7
e in an idol's temple 1 Cor 8:10
in *e*, each one takes 1 Cor 11:21

EATS
The righteous *e* Prov 13:25
receives sinners and *e* Luke 15:2
Whoever *e* My flesh John 6:54
e this bread will live John 6:58
e despise him who does Rom 14:3
He who *e*, *e* to the Rom 14:6
an unworthy manner *e* 1 Cor 11:29

EBAL
Mountain in Samaria, Deut 27:12, 13
Stones of the Law erected upon, Deut 27:1–8; Josh 8:30–35

EBED-MELECH
Ethiopian eunuch; rescues Jeremiah, Jer 38:7–13
Promised divine protection, Jer 39:15–18

EBENEZER
Site of Israel's defeat, 1 Sam 4:1–10
Ark transferred from, 1 Sam 5:1
Site of memorial stone, 1 Sam 7:10, 12

EBER
Great-grandson of Shem, Gen 10:21–24; 1 Chr 1:25
Progenitor of the:
Hebrews, Gen 11:16–26
Arabians and Arameans, Gen 10:25–30
Ancestor of Christ, Luke 3:35

EDEN
First home of mankind, Gen 2:8–15
Zion becomes like, Is 51:3
Called the "garden of God," Ezek 28:13

EDIFICATION
his good, leading to *e* Rom 15:2
prophesies speaks *e* 1 Cor 14:3
things be done for *e* 1 Cor 14:26
the Lord gave us for *e* 2 Cor 10:8
has given me for *e* 2 Cor 13:10
rather than godly *e* 1 Tim 1:4

EDIFIES
puffs up, but love *e* 1 Cor 8:1
he who prophesies *e* 1 Cor 14:4

EDIFY
but not all things *e* 1 Cor 10:23
and *e* one another 1 Thess 5:11

EDIFYING
of the body for the *e* Eph 4:16

EDOM
Name given to Esau, Gen 25:30
——— Land of Esau; called Seir, Gen 32:3
Called Edom and Idumea, Mark 3:8

People of, cursed, Is 34:5, 6

EDOMITES
Descendants of Esau, Gen 36:9
Refuse passage to Israel, Num 20:18–20
Hostile to Israel, Gen 27:40; 1 Sam 14:47; 2 Chr 20:10; Ps 137:7
Prophecies concerning, Gen 27:37; Is 34:5–17; Ezek 25:12–14; 35:5–7; Amos 9:11, 12

EDREI
Capital of Bashan, Deut 3:10
Site of Og's defeat, Num 21:33–35

EFFECT
of the peoples of no *e* Ps 33:10
of no *e* by your tradition Matt 15:6
promise made of no *e* Rom 4:14
make the promise of no *e* Gal 3:17

EFFECTIVELY
for He who worked *e* Gal 2:8
e works in you who 1 Thess 2:13

EGG
in the white of an *e* Job 6:6
Or if he asks for an *e* Luke 11:12

EGLON
City of Judah, Josh 15:39

EGYPT
Abram visits, Gen 12:10
Joseph sold into, Gen 37:28, 36
Joseph becomes leader in, Gen 39:1–4
Hebrews move to, Gen 46:5–7
Hebrews persecuted in, Ex 1:15–22
Plagues on, Ex 7—11
Israel leaves, Ex 12:31–33
Army of, perishes, Ex 14:26–28

Prophecies concerning, Gen 15:13; Is 19:18–25; Ezek 29:14, 15; 30:24, 25; Matt 2:15

EHUD
Son of Gera, Judg 3:15
Slays Eglon, Judg 3:16–26

EIGHT
Isaac when he was *e* days Gen 21:4
Jesse, and who had *e* 1 Sam 17:12
Josiah was *e* years old 2 Kin 22:1
e days were completed Luke 2:21
about *e* days after these Luke 9:28
bedridden *e* years Acts 9:33
a few, that is, *e* 1 Pet 3:20
saved Noah, one of *e* 2 Pet 2:5

EIGHTH
shall sow in the *e* year Lev 25:22
So it was, on the *e* day Luke 1:59
circumcised the *e* day, of Phil 3:5

EIGHTY
Moses was *e* years old Ex 7:7
land had rest for *e* years Judg 3:30
I am today *e* years old 2 Sam 19:35
with him were *e* priests 2 Chr 26:17
strength they are *e* years Ps 90:10
your bill, and write *e* Luke 16:7

EKRON
Philistine city, Josh 13:3
Captured by Judah, Judg 1:18
Assigned to Dan, Josh 19:40, 43
Ark sent to, 1 Sam 5:10
Denounced by the prophets, Jer 25:9, 20

EL BETHEL
Site of Jacob’s altar, Gen 35:6, 7

ELAH
King of Israel, 1 Kin 16:6, 8–10

ELAMITES
Descendants of Shem, Gen 10:22
Destruction of, Jer 49:34–39
In Persian Empire, Ezra 4:9
Jews from, at Pentecost, Acts 2:9

ELATH
Seaport on Red Sea, 1 Kin 9:26
Built by Azariah, 2 Kin 14:21, 22
Captured by Syrians, 2 Kin 16:6
Same as Ezion Geber, 2 Chr 8:17

ELDER
clothes of her *e* son Esau Gen 27:15
The *e* and honorable Is 9:15
against an *e* except 1 Tim 5:19
I who am a fellow *e* 1 Pet 5:1
The *E*, To the elect lady 2 John 1
The *E*, To the beloved 3 John 1

ELDERS
See TWENTY-FOUR ELDERS
and seventy of the *e* Ex 24:1
called for the *e* of Israel Josh 24:1
the advice of the *e* 2 Chr 10:13
And teach his *e* Ps 105:22
in the company of the *e* Ps 107:32
and counsel from the *e* Ezek 7:26
the tradition of the *e* Matt 15:2
many things from the *e* Matt 16:21
e of the people plotted Matt 27:1
be rejected by the *e* Luke 9:22
e who had come to Him Luke 22:52
the people, the *e* Acts 6:12
they had appointed *e* Acts 14:23

e came together to Acts 15:6
and called for the *e* Acts 20:17
e who rule well be 1 Tim 5:17
lacking, and appoint *e* Titus 1:5
e obtained a good Heb 11:2
Let him call for the *e* James 5:14
e who are among you I 1 Pet 5:1
I saw twenty-four *e* Rev 4:4
twenty-four *e* fall down Rev 4:10
the twenty-four *e* fell down Rev 5:8

ELDERSHIP
of the hands of the *e* 1 Tim 4:14

ELEAZAR
Son of Aaron; succeeds him as high priest, Ex 6:23, 25; 28:1; Lev 10:6, 7; Num 3:32; 20:25–28; Josh 14:1; 24:33

ELECT
whom I uphold, My *E* Is 42:1
and Israel My *e* Is 45:4
e shall long enjoy the Is 65:22
gather together His *e* Matt 24:31
e have obtained it Rom 11:7
e according to the 1 Pet 1:2
a chief cornerstone, *e* 1 Pet 2:6
e sister greet you 2 John 13

ELECTION
e they are beloved Rom 11:28
call and *e* sure 2 Pet 1:10

ELEMENTS
weak and beggarly *e* Gal 4:9
e will melt with 2 Pet 3:10

ELEVEN
and his *e* sons Gen 32:22

the *e* stars bowed down Gen 37:9
e disciples went away Matt 28:16
and found the *e* Luke 24:33
numbered with the *e* Acts 1:26

ELI
Officiates in Shiloh, 1 Sam 1:3
Blesses Hannah, 1 Sam 1:12–19
Becomes Samuel's guardian, 1 Sam 1:20–28
Samuel ministers before, 1 Sam 2:11
Sons of, 1 Sam 2:12–17
Rebukes sons, 1 Sam 2:22–25
Rebuked by a man of God, 1 Sam 2:27–36
Instructs Samuel, 1 Sam 3:1–18
Death of, 1 Sam 4:15–18

ELIAB
Brother of David, 1 Sam 16:5–13
Fights in Saul's army, 1 Sam 17:13
Discounts David's worth, 1 Sam 17:28, 29

ELIAKIM
Son of Hilkiah, 2 Kin 18:18
Confers with Rabshakeh, Is 36:4, 11–22
Sent to Isaiah, Is 37:2–5
Becomes type of the Messiah, Is 22:20–25
——— Son of King Josiah, 2 Kin 23:34
Name changed to Jehoiakim, 2 Chr 36:4

ELIASHIB
High priest, Neh 12:10
Rebuilds Sheep Gate, Neh 3:1, 20, 21
Allies with foreigners, Neh 13:4, 5, 28

ELIHU
David's brother, 1 Chr 27:18
Called Eliab, 1 Sam 16:6

——— One who reproved Job and his friends, Job 32:2, 4–6

ELIJAH
Denounces Ahab; goes into hiding; fed by ravens, 1 Kin 17:1–7
Dwells with widow; performs miracles for her, 1 Kin 17:8–24
Sends message to Ahab; overthrows prophets of Baal, 1 Kin 18:1–40
Brings rain, 1 Kin 18:41–45
Flees from Jezebel; fed by angels, 1 Kin 19:1–8
Receives revelation from God, 1 Kin 19:9–18
Condemns Ahab, 1 Kin 21:15–29
Condemns Ahaziah; fire consumes troops sent against him, 2 Kin 1:1–16
Taken up to heaven, 2 Kin 2:1–15
Appears with Christ in transfiguration, Matt 17:1–4
Type of John the Baptist, Mal 4:5, 6; Luke 1:17

ELIMELECH
Naomi’s husband, Ruth 1:1–3; 2:1, 3; 4:3–9

ELIPHAZ
One of Job’s friends, Job 2:11
Rebukes Job, Job 4:1, 5
Is forgiven, Job 42:7–9

ELISHA
Chosen as Elijah’s successor; follows him, 1 Kin 19:16–21
Witnesses Elijah’s translation; receives his spirit and mantle, 2 Kin 2:1–18
Performs miracles, 2 Kin 2:19–25; 4:1—6:23
Prophesies victory over Moab; fulfilled, 2 Kin 3:11–27
Prophesies end of siege; fulfilled, 2 Kin 7
Prophesies death of Ben-Hadad, 2 Kin 8:7–15

Sends servant to anoint Jehu, 2 Kin 9:1–3
Last words and death; miracle performed by his bones, 2 Kin 13:14–21

ELIZABETH
Barren wife of Zacharias, Luke 1:5–7
Conceives a son, Luke 1:13, 24, 25
Salutation to Mary, Luke 1:36–45
Mother of John the Baptist, Luke 1:57–60

ELIZAPHAN
Chief of Kohathites, Num 3:30
Heads family, 1 Chr 15:5, 8
Family consecrated, 2 Chr 29:12–16

ELKANAH
Father of Samuel, 1 Sam 1:1–23
——— Son of Korah, Ex 6:24
Escapes judgment, Num 26:11

ELNATHAN
Father of Nehushta, 2 Kin 24:8
Goes to Egypt, Jer 26:22
Entreats with king, Jer 36:25

ELOQUENT
“O my Lord, I am not *e* Ex 4:10
an *e* man and mighty Acts 18:24

ELYMAS
Arabic name of Bar-Jesus, a false prophet, Acts 13:6–12

EMBALM
to *e* his father Gen 50:2

EMBANKMENT
will build an *e* Luke 19:43

EMBRACE
you shall *e* a son 2 Kin 4:16

a time to *e*, and a time Eccl 3:5

EMBRACED
and have *e* other gods 1 Kin 9:9
be *e* in the arms of Prov 5:20
e them, and departed to Acts 20:1
e them, and confessed Heb 11:13

EMBRACES
his right hand *e* me Song 2:6

EMERALD
sardius, a topaz, and an *e* Ex 28:17
turquoise, and *e* with Ezek 28:13
chalcedony, the fourth *e* Rev 21:19

EMERALDS
for your wares *e* Ezek 27:16

EMMAUS
Town near Jerusalem, Luke 24:13–18

EMPTY
And the pit was *e* Gen 37:24
appear before Me *e* Ex 23:15
e pitchers, and torches Judg 7:16
after *e* things which 1 Sam 12:21
comfort me with *e* words Job 21:34
not listen to *e* talk Job 35:13
LORD makes the earth *e* Is 24:1
trust in *e* words Is 59:4
comes, he finds it *e* Matt 12:44
He has sent away *e* Luke 1:53
you with *e* words Eph 5:6

EMPTY-HANDED
sent me away *e* Gen 31:42
appear before Me *e* Ex 34:20
‘Do not go *e* to your Ruth 3:17
and sent him away *e* Mark 12:3

EMPTY-HEADED
e man will be wise Job 11:12

EN DOR
Town of Manasseh which was the home of the witch whom Saul consulted, Josh 17:11; 1 Sam 28:1–10; Ps 83:9, 10

EN GEDI
Occupied by the Amorites, Gen 14:7
Assigned to Judah, Josh 15:62, 63
David's hiding place, 1 Sam 23:29
Noted for vineyards, Song 1:14

EN HAKKORE
Miraculous spring, Judg 15:14–19

EN ROGEL
Fountain outside Jerusalem, 2 Sam 17:17
Seat of Adonijah's plot, 1 Kin 1:5–9

ENABLED
our Lord who has *e* 1 Tim 1:12

ENCHANTER
and the expert *e* Is 3:3

ENCOURAGE
e him and strengthen him Deut 3:28
e you concerning your 1 Thess 3:2

ENCOURAGED
is, that I may be *e* Rom 1:12
and all may be *e* 1 Cor 14:31
their hearts may be *e* Col 2:2

ENCOURAGEMENT
Hezekiah gave *e* to 2 Chr 30:22
translated Son of *E*) Acts 4:36
they rejoiced over its *e* Acts 15:31

END

at the *e* of forty days Gen 8:6
one cherub at one *e* Ex 25:19
at the *e* of forty days Deut 9:11
the *e* of every seven years Deut 15:1
made an *e* of dividing Josh 19:51
yet your latter *e* Job 8:7
Man puts an *e* to darkness Job 28:3
from one *e* of heaven Ps 19:6
make me to know my *e* Ps 39:4
Your years will have no *e* Ps 102:27
shall keep it to the *e* Ps 119:33
e is the way of death Prov 14:12
not be blessed at the *e* Prov 20:21
There was no *e* of all Eccl 4:16
The *e* of a thing is better Eccl 7:8
and peace there will be no *e* Is 9:7
Declaring the *e* Is 46:10
Our *e* was near Lam 4:18
whose iniquity shall *e* Ezek 21:25
shall endure to the *e* Dan 6:26
the time of the *e* Dan 8:17
until the time of the *e* Dan 11:35
what shall be the *e* Dan 12:8
e has come upon my Amos 8:2
to the *e* will be saved Matt 10:22
the harvest is the *e* Matt 13:39
to pass, but the *e* Matt 24:6
always, even to the *e* Matt 28:20
there will be no *e* Luke 1:33
He loved them to the *e* John 13:1
to the *e* of the earth Acts 1:8
the *e* of those things is Rom 6:21
For Christ is the *e* Rom 10:4
the hope firm to the *e* Heb 3:6
steadfast to the *e* Heb 3:14

but now, once at the *e* Heb 9:26
of Job and seen the *e* James 5:11
the *e* of your faith 1 Pet 1:9
But the *e* of all 1 Pet 4:7
what will be the *e* 1 Pet 4:17
the latter *e* is worse 2 Pet 2:20
My works until the *e* Rev 2:26
Beginning and the *E* Rev 22:13

ENDEAVORING
e to keep the unity Eph 4:3

ENDED
the seventh day God *e* His Gen 2:2
that her warfare is *e* Is 40:2
is past, the summer is *e* Jer 8:20
Jesus had *e* these sayings Matt 7:28
had *e* every temptation Luke 4:13
supper being *e*, the devil John 13:2

ENDLESS
and *e* genealogies 1 Tim 1:4
to the power of an *e* Heb 7:16

ENDS
cherubim at the two *e* of Ex 25:19
judge the *e* of the earth 1 Sam 2:10
looks to the *e* of the earth Job 28:24
All the *e* of the world Ps 22:27
all the *e* of the earth have Ps 98:3
established all the *e* Prov 30:4
Creator of the *e* of the Is 40:28
from the *e* of the earth Is 42:10
she came from the *e* Matt 12:42
salvation to the *e* Acts 13:47
their words to the *e* Rom 10:18

ENDURANCE

For you have need of *e* Heb 10:36
run with *e* the race that Heb 12:1

ENDURE
But the LORD shall *e* Ps 9:7
weeping may *e* for a night Ps 30:5
as the sun and moon *e* Ps 72:5
His name shall *e* Ps 72:17
heart, Him I will not *e* Ps 101:5
glory of the LORD *e* Ps 104:31
nor does a crown *e* Prov 27:24
Can your heart *e* Ezek 22:14
e only for a time Mark 4:17
persecuted, we *e* 1 Cor 4:12
must *e* hardship 2 Tim 2:3
Therefore I *e* all 2 Tim 2:10
If you *e* chastening Heb 12:7
them blessed who *e* James 5:11

ENDURED
what persecutions I *e* 2 Tim 3:11
he had patiently *e* Heb 6:15
e as seeing Him who Heb 11:27
For consider Him who *e* Heb 12:3

ENDURES
See HIS MERCY ENDURES FOREVER
goodness of God *e* Ps 52:1
And His truth *e* Ps 100:5
his righteousness *e* forever Ps 112:3
truth of the LORD *e* forever Ps 117:2
For His mercy *e* Ps 136:1
But he who *e* to the Matt 10:22
e only for a while Matt 13:21
for the food which *e* John 6:27
he has built on it *e* 1 Cor 3:14
hopes all things, *e* 1 Cor 13:7

is the man who *e* James 1:12
word of the LORD *e* 1 Pet 1:25

ENDURING
the LORD is clean, *e* Ps 19:9
e possession for Heb 10:34

ENEMIES
See LOVE YOUR ENEMIES
an enemy to your *e* Ex 23:22
Your *e* be scattered Num 10:35
I took you to curse my *e* Num 23:11
LORD will cause your *e* Deut 28:7
from the hand of our *e* 1 Sam 12:10
your *e* from before you 2 Sam 7:9
be saved from my *e* 2 Sam 22:4
Let all my *e* be ashamed Ps 6:10
be saved from my *e* Ps 18:3
delivers me from my *e* Ps 18:48
the presence of my *e* Ps 23:5
Let not my *e* triumph Ps 25:2
But my *e* are vigorous Ps 38:19
arise, let His *e* be scattered Ps 68:1
e will lick the dust Ps 72:9
Your *e* with Your mighty Ps 89:10
Your *e* Your footstool Ps 110:1
me wiser than my *e* Ps 119:98
rescued us from our *e*, Ps 136:24
I count them my *e* Ps 139:22
makes even his *e* to be Prov 16:7
e are the men of his Mic 7:6
darkness will pursue His *e* Nah 1:8
to you, love your *e* Matt 5:44
a man's *e* will be those Matt 10:36
be saved from our *e* Luke 1:71
Your *e* Your footstool Luke 20:43
e we were reconciled Rom 5:10

the gospel they are *e* Rom 11:28
till He has put all *e* 1 Cor 15:25
were alienated and *e* Col 1:21
His *e* are made His Heb 10:13
and devours their *e* Rev 11:5

ENEMY
then I will be an *e* Ex 23:22
out the *e* from before Deut 33:27
David's *e* continually 1 Sam 18:29
delivered your *e* into 1 Sam 26:8
Haman, the *e* of the Jews Esth 8:1
regard me as Your *e* Job 13:24
He counts me as His *e* Job 33:10
or have plundered my *e* Ps 7:4
You may silence the *e* Ps 8:2
e does not triumph Ps 41:11
e who reproaches me Ps 55:12
a strong tower from the *e* Ps 61:3
e has persecuted my Ps 143:3
If your *e* is hungry Prov 25:21
kisses of an *e* are Prov 27:6
the *e* comes in like Is 59:19
with the wound of an *e* Jer 30:14
rejoice over me, my *e* Mic 7:8
and hate your *e* Matt 5:43
The *e* who sowed them Matt 13:39
all the power of the *e* Luke 10:19
"If your *e* hungers Rom 12:20
last *e* that will be 1 Cor 15:26
become your *e* because Gal 4:16
not count him as an *e* 2 Thess 3:15
makes himself an *e* James 4:4

ENGRAVE
two onyx stones and *e* Ex 28:9
e its inscription Zech 3:9

ENJOY
e its sabbaths as long Lev 26:34
therefore *e* pleasure Eccl 2:1
e the good of all his labor Eccl 3:13
richly all things to *e* 1 Tim 6:17
than to *e* the passing Heb 11:25

ENJOYMENT
So I commended *e* Eccl 8:15

ENLARGES
He *e* nations Job 12:23
e his desire as hell Hab 2:5

ENLIGHTEN
E my eyes, lest I sleep Ps 13:3
the LORD my God will *e* Ps 18:28

ENLIGHTENED
those who were once *e* Heb 6:4

ENMITY
And I will put *e* Gen 3:15
the carnal mind is *e* Rom 8:7
in His flesh the *e* Eph 2:15
putting to death the *e* Eph 2:16
with the world is *e* James 4:4

ENOCH
Father of Methuselah, Gen 5:21
Walks with God, Gen 5:22
Taken up to heaven, Gen 5:24
Prophecy of, cited, Jude 14, 15

ENOUGH
four never say, "*E* Prov 30:15
It is *e*! The hour has Mark 14:41
servants have bread *e* Luke 15:17

ENRAGED

being exceedingly *e* Acts 26:11
And the dragon was *e* Rev 12:17

ENRAPTURED
And always be *e* Prov 5:19

ENRICHED
that you were *e* 1 Cor 1:5
while you are *e* 2 Cor 9:11

ENSNARED
The wicked is *e* Prov 12:13

ENSNARES
sin which so easily *e* Heb 12:1

ENTANGLE
how they might *e* Matt 22:15

ENTANGLES
engaged in warfare *e* 2 Tim 2:4

ENTER
‘They shall not *e* My rest Ps 95:11
E into His gates Ps 100:4
Do not *e* into judgment Ps 143:2
E into the rock Is 2:10
He shall *e* into peace Is 57:2
Jonah began to *e* the city on Jon 3:4
you will by no means *e* Matt 5:20
“*E* by the narrow Matt 7:13
Lord,’ shall *e* the kingdom Matt 7:21
city or town you *e* Matt 10:11
e into life with one eye Matt 18:9
e the kingdom of God Matt 19:24
E into the joy of your Matt 25:21
and pray, lest you *e* Matt 26:41
e a strong man’s Mark 3:27
child will by no means *e* Mark 10:15
e the kingdom of God Mark 10:24

Whatever house you *e* Luke 9:4
"Strive to *e* through Luke 13:24
Can he *e* a second time John 3:4
cannot *e* the kingdom John 3:5
you, he who does not *e* John 10:1
who have believed do *e* Heb 4:3
e the Holiest by the Heb 10:19
e the temple till the Rev 15:8
e through the gates Rev 22:14

ENTERED
day that Noah *e* the ark Matt 24:38
went out and *e* the swine Mark 5:13
as they *e* the cloud Luke 9:34
day that Noah *e* the ark Luke 17:27
Then Satan *e* Judas Luke 22:3
through one man sin *e* Rom 5:12
ear heard, nor have *e* 1 Cor 2:9
he who has *e* His rest Heb 4:10
the forerunner has *e* Heb 6:20
e the Most Holy Place Heb 9:12

ENTERS
If anyone *e* by Me John 10:9
e the Presence behind Heb 6:19

ENTHRONED
You are holy, *e* in Ps 22:3
LORD sat *e* at the Flood Ps 29:10

ENTICED
his own desires and *e* James 1:14

ENTICING
e speech she caused Prov 7:21
e unstable souls 2 Pet 2:14

ENTIRELY
give yourself *e* to them 1 Tim 4:15

ENTRANCE
The *e* of Your words Ps 119:130
e will be supplied 2 Pet 1:11

ENTREAT
"*E* me not to leave you Ruth 1:16
"But now *e* God's favor Mal 1:9
being defamed, we *e* 1 Cor 4:13

ENTREATED
man of God *e* the LORD 1 Kin 13:6
e our God for this Ezra 8:23

ENTRUSTED
e with a stewardship 1 Cor 9:17
e with the gospel 1 Thess 2:4

ENVIOUS
For I was *e* of the Ps 73:3
Do not be *e* of evil Prov 24:1
patriarchs, becoming *e* Acts 7:9

ENVY
e slays a simple Job 5:2
e the oppressor Prov 3:31
e is rottenness Prov 14:30
not let your heart *e* Prov 23:17
e have now perished Eccl 9:6
Him over because of *e* Matt 27:18
full of *e*, murder Rom 1:29
not in strife and *e* Rom 13:13
where there are *e*, strife 1 Cor 3:3
love does not *e* 1 Cor 13:4
e, murders, drunkenness Gal 5:21
preach Christ even from *e* Phil 1:15
living in malice and *e* Titus 3:3
For where *e* and James 3:16
deceit, hypocrisy, *e* 1 Pet 2:1

EPAPHRAS
Leader of the Colossian church, Col 1:7, 8
Suffers as a prisoner in Rome, Philem 23

EPAPHRODITUS
Messenger from Philippi, Phil 2:25–27
Brings a gift to Paul, Phil 4:18

EPHES DAMMIM
Philistine encampment, 1 Sam 17:1
Called Pasdammim, 1 Chr 11:13

EPHESUS
Paul visits, Acts 18:18–21
Miracles done here, Acts 19:11–21
Demetrius stirs up riot in, Acts 19:24–29
Elders of, addressed by Paul at Miletus, Acts 20:17–38
Letter sent to, Eph 1:1
Site of one of seven churches, Rev 1:11

EPHOD
stones to be set in the *e* Ex 25:7
a breastplate, an *e* Ex 28:4
made the *e* of gold, blue Ex 39:2
and put the *e* on him Lev 8:7
Gideon made it into an *e* Judg 8:27
a shrine, and made an *e* Judg 17:5
a child, wearing a linen *e* 1 Sam 2:18
was wearing an *e* 1 Sam 14:3
“Bring the *e* here 1 Sam 23:9
brought the *e* to David 1 Sam 30:7
was wearing a linen *e* 2 Sam 6:14

EPHRAIM
Joseph’s younger son, Gen 41:52
Obtains Jacob’s blessing, Gen 48:8–20
——— Tribe of:

Predictions concerning, Gen 48:20
Territory assigned to, Josh 16:1–10
Assist Deborah, Judg 5:14, 15
Assist Gideon, Judg 7:24, 25
Quarrel with Gideon, Judg 8:1–3
Quarrel with Jephthah, Judg 12:1–4
Leading tribe of kingdom of Israel, Is 7:2–17
Provoke God by sin, Hos 12:7–14
Many of, join Judah, 2 Chr 15:8, 9
Captivity of, predicted, Hos 9:3–17
Messiah promised to, Zech 9:9–13

EPHRATHAH
Ancient name of Bethlehem, Ruth 4:11
Prophecy concerning, Mic 5:2

EPHRON
Hittite who sold Machpelah to Abraham, Gen 23:8–20

EPICUREANS
Sect of pleasure-loving philosophers, Acts 17:18

EPISTLE
You are our *e* written 2 Cor 3:2
you are an *e* 2 Cor 3:3
by word or our *e* 2 Thess 2:15
our word in this *e* 2 Thess 3:14
is a sign in every *e* 2 Thess 3:17

EPISTLES
e of commendation to 2 Cor 3:1
as also in all his *e* 2 Pet 3:16

EQUAL
it was you, a man my *e* Ps 55:13
and you made them *e* Matt 20:12
they are *e* to the angels Luke 20:36
making Himself *e* John 5:18

it robbery to be *e* Phil 2:6

EQUALITY
that there may be *e* 2 Cor 8:14

EQUITY
You have established *e* Ps 99:4
judgment, and *e* Prov 1:3
and *e* cannot enter Is 59:14
and pervert all *e* Mic 3:9
with Me in peace and *e* Mal 2:6

ER
Son of Judah, Gen 38:1–7; 46:12

ERASTUS
Paul's friend at Ephesus, Acts 19:21, 22; 2 Tim 4:20
Treasurer of Corinth, Rom 16:23

ERR
you cause you to *e* Is 3:12
My people Israel to *e* Jer 23:13

ERROR
God that it was an *e* Eccl 5:6
utter *e* against the LORD, Is 32:6
nor was there any *e* Dan 6:4
e which was due Rom 1:27
a sinner from the *e* James 5:20
led away with the *e* 2 Pet 3:17
and the spirit of *e* 1 John 4:6
run greedily in the *e* Jude 11

ERRORS
can understand his *e* Ps 19:12

ESARHADDON
Son of Sennacherib; king of Assyria (681–669 B.C.), 2 Kin 19:36, 37

ESAU

Isaac's favorite son, Gen 25:25–28
Sells his birthright, Gen 25:29–34
Deprived of blessing; seeks to kill Jacob, Gen 27
Reconciled to Jacob, Gen 33:1–17
Descendants of, Gen 36

ESCAPE
E to the mountains Gen 19:17
Do not let one of them *e* 1 Kin 18:40
and they shall not *e* Job 11:20
Shall they *e* by Ps 56:7
speaks lies will not *e* Prov 19:5
who fears God will *e* Eccl 7:18
and how shall we *e* Is 20:6
who does such things *e* Ezek 17:15
nothing shall *e* them Joel 2:3
How can you *e* the Matt 23:33
e all these things Luke 21:36
same, that you will *e* Rom 2:3
also make the way of *e* 1 Cor 10:13
And they shall not *e* 1 Thess 5:3
e the snare of the devil 2 Tim 2:26
how shall we *e* if we Heb 2:3
e who refused Him who Heb 12:25

ESCAPED
I alone have *e* to tell Job 1:15
my flesh, and I have *e* Job 19:20
Our soul has *e* as a Ps 124:7
all *e* safely to land Acts 27:44
having *e* the corruption 2 Pet 1:4
after they have *e* 2 Pet 2:20

ESH-BAAL
Son of Saul, 1 Chr 8:33

ESHCOL
Valley near Hebron, Num 13:22–27; Deut 1:24

ESTABLISH

But I will *e* My covenant Gen 6:18
I will *e* the throne of his 2 Sam 7:13
to *e* them forever 2 Chr 9:8
‘Your seed I will *e* Ps 89:4
e the work of our Ps 90:17
E Your word to Your Ps 119:38
e an everlasting Ezek 16:60
e justice in the gate Amos 5:15
seeking to *e* their own Rom 10:3
to Him who is able to *e* Rom 16:25
He may *e* your hearts 1 Thess 3:13
e you in every good 2 Thess 2:17
faithful, who will *e* 2 Thess 3:3
that He may *e* the second Heb 10:9
E your hearts James 5:8
a while, perfect, *e* 1 Pet 5:10

ESTABLISHED

He not made you and *e* Deut 32:6
also is firmly *e* 1 Chr 16:30
David my father be *e* 2 Chr 1:9
e it upon the waters Ps 24:2
a rock, and *e* my steps Ps 40:2
e a testimony in Jacob Ps 78:5
It shall be *e* forever Ps 89:37
Your throne is *e* Ps 93:2
LORD has *e* His throne Ps 103:19
let all your ways be *e* Prov 4:26
e the clouds above Prov 8:28
lip shall be *e* forever Prov 12:19
your thoughts will be *e* Prov 16:3
by understanding it is *e* Prov 24:3
house shall be *e* Is 2:2
In mercy the throne will be *e* Is 16:5
by His power, He has *e* Jer 10:12

every word may be *e* Matt 18:16
built up in Him and *e* Col 2:7
covenant, which was *e* Heb 8:6
that the heart be *e* Heb 13:9

ESTABLISHES
The king *e* the land by Prov 29:4
Now He who *e* us with 2 Cor 1:21

ESTEEM
high wall in his own *e* Prov 18:11
and we did not *e* Is 53:3
e others better than Phil 2:3
and hold such men in *e* Phil 2:29
e them very highly 1 Thess 5:13

ESTEEMED
For what is highly *e* Luke 16:15
those who are least *e* 1 Cor 6:4

ESTEEMS
One person *e* one day Rom 14:5

ESTHER
Selected for harem, Esth 2:7–16
Chosen to be queen, Esth 2:17, 18
Agrees to intercede for her people, Esth 4
Invites king to banquet, Esth 5:1–8
Denounces Haman; obtains reversal of decree, Esth 7:1—8:8
Establishes Purim, Esth 9:29–32

ESTRANGED
The wicked are *e* Ps 58:3
because they are all *e* Ezek 14:5
You have become *e* Gal 5:4

ETAM
Rock where Samson took refuge, Judg 15:8–19

ETERNAL

e God is your refuge Deut 33:27
For man goes to his *e* Eccl 12:5
I do that I may have *e* Matt 19:16
and inherit *e* life Matt 19:29
the righteous into *e* life Matt 25:46
that I may inherit *e* life Mark 10:17
in the age to come, *e* Mark 10:30
not perish but have *e* John 3:15
gathers fruit for *e* life John 4:36
you think you have *e* John 5:39
drinks My blood has *e* life John 6:54
the words of *e* life John 6:68
And I give them *e* life John 10:28
that He should give *e* John 17:2
And this is *e* life John 17:3
e life to those who by Rom 2:7
righteousness to *e* Rom 5:21
the gift of God is *e* Rom 6:23
e weight of glory 2 Cor 4:17
are not seen are *e* 2 Cor 4:18
not made with hands, *e* 2 Cor 5:1
to the King *e*, immortal 1 Tim 1:17
lay hold on *e* life 1 Tim 6:12
e life which God Titus 1:2
to the hope of *e* life Titus 3:7
and of *e* judgment Heb 6:2
obtained *e* redemption Heb 9:12
e life which was 1 John 1:2
has promised us—*e* life 1 John 2:25
that no murderer has *e* 1 John 3:15
God has given us *e* 1 John 5:11
that you have *e* life 1 John 5:13
the true God and *e* life 1 John 5:20
Jesus Christ unto *e* Jude 21

ETERNAL LIFE
that I may have *e* Matt 19:16
the righteous into *e* Matt 25:46
in the age to come, *e* Mark 10:30
I do to inherit *e* Luke 10:25
not perish but have *e* John 3:15
and gathers fruit for *e* John 4:36
you think you have *e* John 5:39
You have the words of *e* John 6:68
will keep it for *e* John 12:25
is *e*, that they may know John 17:3
had been appointed to *e* Acts 13:48
e to those who by patient Rom 2:7
righteousness to *e* Rom 5:21
the gift of God is *e* Rom 6:23
lay hold on *e* 1 Tim 6:12
in hope of *e* which God Titus 1:2
declare to you that *e* 1 John 1:2
He has promised us *e* 1 John 2:25
no murderer has *e* 1 John 3:15
that God has given us *e* 1 John 5:11
Lord Jesus Christ unto *e* Jude 21

ETERNITY
Also He has put *e* Eccl 3:11
One who inhabits *e* Is 57:15

ETHAM
Israel's encampment, Ex 13:20

ETHIOPIA
See CUSH
Hostile to Israel and Judah, 2 Chr 12:2, 3; 14:9–15; Is 43:3; Dan 11:43
Prophecies against, Is 20:1–6; Ezek 30:4–9

ETHIOPIANS
Skin of, unchangeable, Jer 13:23

EUNICE
Mother of Timothy, 2 Tim 1:5

EUNUCH
eczema or scab, or is a *e* Lev 21:20
Hegai the king's *e* Esth 2:3
of Ethiopia, a *e* Acts 8:27

EUNUCHS
seven *e* who served Esth 1:10
be *e* in the palace Is 39:7
Ethiopian, one of the *e* Jer 38:7
the master of his *e* Dan 1:3
have made themselves *e* Matt 19:12

EUPHRATES
River of Eden, Gen 2:14
Boundary of Promised Land, Gen 15:18; 1 Kin 4:21, 24
Scene of battle, Jer 46:2, 6, 10
Angels bound there, Rev 9:14

EUTYCHUS
Sleeps during Paul's sermon, Acts 20:9
Restored to life, Acts 20:12

EVANGELIST
house of Philip the *e* Acts 21:8
do the work of an *e* 2 Tim 4:5

EVANGELISTS
some prophets, some *e* Eph 4:11

EVEN
E in laughter the heart Prov 14:13
E a child is known Prov 20:11
e nature itself teach 1 Cor 11:14
e denying the Lord who 2 Pet 2:1

EVENING

the *e* and the morning were Gen 1:5
quails came up at *e* Ex 16:13
At *e* they return Ps 59:6
e it is cut down and Ps 90:6
of my hands as the *e* Ps 141:2
e do not withhold your Eccl 11:6
and more fierce than *e* Hab 1:8
When it is *e* you say, 'It Matt 16:2
when *e* came, the boat Mark 6:47
in the *e*, at midnight Mark 13:35
it is toward *e* Luke 24:29

EVER
shall reign forever and *e* Ex 15:18
No razor has *e* come Judg 16:17
were the upright *e* cut off Job 4:7
Let them *e* shout for joy, Ps 5:11
eyes are *e* toward the LORD Ps 25:15
He is *e* merciful Ps 37:26
Or *e* You had formed Ps 90:2
Your name forever and *e* Ps 145:1
shines *e* brighter unto Prov 4:18
there was *e* an earth Prov 8:23
even forever and *e* Dan 7:18
time, no, nor *e* shall be Matt 24:21
eat fruit from you *e* Mark 11:14
all things that I *e* did John 4:29
"No man *e* spoke like John 7:46
be glory forever and *e* Gal 1:5
no one *e* hated his own Eph 5:29
the angels has He *e* said Heb 1:13
to the Lamb, forever and *e* Rev 5:13
shall reign forever and *e* Rev 11:15

EVERLASTING
for an *e* covenant Gen 17:7
are the *e* arms Deut 33:27

God of Israel from *e* 1 Chr 16:36
His mercy is *e* Ps 100:5
of the LORD is from *e* Ps 103:17
to Israel as an *e* covenant Ps 105:10
righteousness is an *e* Ps 119:142
lead me in the way *e* Ps 139:24
Your kingdom is an *e* Ps 145:13
E Father, Prince of Peace Is 9:6
in YAH, the LORD, is *e* Is 26:4
e joy on their heads Is 35:10
I will make an *e* covenant Is 55:3
will be to you an *e* Is 60:19
from *E* is Your name Is 63:16
loved you with an *e* love Jer 31:3
awake, some to *e* life Dan 12:2
cast into the *e* fire Matt 18:8
away into *e* punishment Matt 25:46
not perish but have *e* John 3:16
springing up into *e* life John 4:14
Him who sent Me has *e* John 5:24
endures to *e* life John 6:27
in Him may have *e* John 6:40
believes in Me has *e* John 6:47
unworthy of *e* life Acts 13:46
and the end, *e* life Rom 6:22
of the Spirit reap *e* Gal 6:8
e destruction from the 2 Thess 1:9
reserved in *e* chains Jude 6

EVERLASTING LIFE
Some to *e*, some to shame Dan 12:2
not perish but have *e* John 3:16
springing up into *e* John 4:14
e and shall not come John 5:24
food which endures to *e* John 6:27
His command is *e* John 12:50

yourselves unworthy of *e* Acts 13:46
holiness, and the end, *e* Rom 6:22
will of the Spirit reap *e* Gal 6:8
to believe on Him for *e* 1 Tim 1:16

EVERYONE
said, 'Repent now *e* Jer 25:5
e who is born of the John 3:8
E who is of the truth John 18:37

EVIDENCE
my *e* is on high Job 16:19
e of things not seen Heb 11:1

EVIDENT
the sight of God is *e* Gal 3:11
of some are clearly *e* 1 Tim 5:25
e that our Lord arose Heb 7:14

EVIL
knowledge of good and *e* Gen 2:9
knowing good and *e* Gen 3:5
his heart was only *e* Gen 6:5
repaid *e* for good Gen 44:4
e have been the Gen 47:9
you meant *e* against me Gen 50:20
follow a crowd to do *e* Ex 23:2
e in the sight of the Num 32:13
the *e* from your midst Deut 13:5
and good, death and *e* Deut 30:15
Saul plotted *e* against 1 Sam 23:9
rebellious and *e* city Ezra 4:12
feared God and shunned *e* Job 1:1
e shall touch you Job 5:19
I looked for good, *e* Job 30:26
nor shall *e* dwell Ps 5:4
Nor does *e* to his neighbor Ps 15:3
I will fear no *e* Ps 23:4

Keep your tongue from *e* Ps 34:13
E shall slay the Ps 34:21
he does not abhor *e* Ps 36:4
Depart from *e*, and do Ps 37:27
done this *e* in Your sight Ps 51:4
e more than good Ps 52:3
e shall befall you Ps 91:10
love the LORD, hate *e* Ps 97:10
not be afraid of *e* tidings Ps 112:7
feet from every *e* way Ps 119:101
preserve you from all *e* Ps 121:7
secure, without fear of *e* Prov 1:33
LORD and depart from *e* Prov 3:7
of the LORD is to hate *e* Prov 8:13
To do *e* is like sport Prov 10:23
shall be filled with *e* Prov 12:21
e will bow before the Prov 14:19
Keeping watch on the *e* Prov 15:3
is to depart from *e* Prov 16:17
Whoever rewards *e* Prov 17:13
A prudent man forsees *e* Prov 22:3
e all the days of her Prov 31:12
vanity and a great *e* Eccl 2:21
There is a severe *e* Eccl 5:13
of men are full of *e* Eccl 9:3
put away *e* from your Eccl 11:10
to those who call *e* Is 5:20
his eyes from seeing *e* Is 33:15
is taken away from *e* Is 57:1
of peace and not of *e* Jer 29:11
commit this great *e* Jer 44:7
Seek good and not *e* Amos 5:14
turn from his *e* way Jon 3:8
“Turn now from your *e* Zech 1:4
not to resist an *e* person Matt 5:39
His sun rise on the *e* Matt 5:45

deliver us from the *e* Matt 6:13
If you then, being *e* Matt 7:11
“Why do you think *e* Matt 9:4
e treasure brings Matt 12:35
“An *e* and adulterous Matt 12:39
to do good or to do *e* Mark 3:4
proceed *e* thoughts Mark 7:21
what *e* has He done Mark 15:14
to the unthankful and *e* Luke 6:35
e treasure of his heart Luke 6:45
If you then, being *e* Luke 11:13
everyone practicing *e* John 3:20
them from the *e* one John 17:15
bear witness of the *e* John 18:23
the *e* spirits went out Acts 19:12
‘You shall not speak *e* of Acts 23:5
e I will not to do Rom 7:19
then a law, that *e* Rom 7:21
done any good or *e* Rom 9:11
Abhor what is *e* Rom 12:9
Repay no one *e* for Rom 12:17
not be overcome by *e* Rom 12:21
to good works, but to *e* Rom 13:3
good be spoken of as *e* Rom 14:16
simple concerning *e* Rom 16:19
provoked, thinks no *e* 1 Cor 13:5
“*E* company corrupts 1 Cor 15:33
from this present *e* age Gal 1:4
e speaking be put away Eph 4:31
withstand in the *e* day Eph 6:13
from every form of *e* 1 Thess 5:22
a root of all kinds of *e* 1 Tim 6:10
an *e* heart of unbelief Heb 3:12
cannot be tempted by *e* James 1:13
speaks *e* of a brother James 4:11
envy, and all *e* speaking 1 Pet 2:1

refrain his tongue from *e* 1 Pet 3:10
against those who do *e* 1 Pet 3:12
he who does *e* has not 3 John 11

EVIL-MERODACH
Babylonian king (562–560 B.C.), 2 Kin 25:27–30

EVIL-MINDEDNESS
strife, deceit, *e* Rom 1:29

EVIL ONE
than these is from the *e* Matt 5:37
But deliver us from the *e* Matt 6:13
But deliver us from the *e* Luke 11:4
keep them from the *e* John 17:15
guard you from the *e* 2 Thess 3:3

EVILDOER
LORD shall repay the *e* 2 Sam 3:39
An *e* gives heed to false Prov 17:4
"If He were not an *e* John 18:30
suffer trouble as an *e* 2 Tim 2:9
a thief, an *e* 1 Pet 4:15

EVILDOERS
Do not fret because of *e* Ps 37:1
e shall be cut off Ps 37:9
Depart from me, you *e* Ps 119:115
iniquity, a brood of *e* Is 1:4
e shall never be Is 14:20
against you as *e* 1 Pet 2:12

EVILS
e have surrounded me Ps 40:12
have committed two *e* Jer 2:13

EXALT
God, and I will *e* Ex 15:2
do you *e* yourselves Num 16:3
e the horn of His 1 Sam 2:10

e His name together Ps 34:3
E the LORD our God Ps 99:5
Let them *e* Him Ps 107:32
are my God, I will *e* Ps 118:28
if I do not *e* Jerusalem Ps 137:6
E her, and she will Prov 4:8
into heaven, I will *e* Is 14:13
I will *e* You, I will praise Is 25:1
E the humble Ezek 21:26
and he shall *e* himself Dan 8:25
He may *e* you in due time 1 Pet 5:6

EXALTATION

e comes neither from Ps 75:6
who rejoice in My *e* Is 13:3
brother glory in his *e* James 1:9

EXALTED

Let God be *e* 2 Sam 22:47
So the LORD *e* Solomon 1 Chr 29:25
built You an *e* house 2 Chr 6:2
name, which is *e* Neh 9:5
e for a little while Job 24:24
God is *e* by His power Job 36:22
when vileness is *e* Ps 12:8
God of my salvation be *e* Ps 18:46
Be *e*, O LORD, in Your Ps 21:13
I will be *e* among the Ps 46:10
Be *e*, O God, above Ps 57:5
righteous shall be *e* Ps 75:10
favor our horn is *e* Ps 89:17
You are *e* far above Ps 97:9
hand of the LORD is *e* Ps 118:16
His name alone is *e* Ps 148:13
upright the city is *e* Prov 11:11
LORD alone shall be *e* Is 2:11
His name is *e* Is 12:4

The LORD is *e*, for He dwells Is 33:5
valley shall be *e* Is 40:4
and humble the *e* Ezek 21:26
e above the hills Mic 4:1
humbles himself will be *e* Matt 23:12
Him God has *e* Acts 5:31
And lest I should be *e* 2 Cor 12:7
also has highly *e* Phil 2:9

EXALTS
down one, and *e* another Ps 75:7
Righteousness *e* Prov 14:34
whoever *e* himself will Luke 14:11
high thing that *e* 2 Cor 10:5
e himself above all 2 Thess 2:4

EXAMINE
E me, O LORD Ps 26:2
e our ways, and turn Lam 3:40
But let a man *e* 1 Cor 11:28
But let each one *e* Gal 6:4

EXAMPLE
to make her a public *e* Matt 1:19
I have given you an *e* John 13:15
in following my *e* Phil 3:17
to make ourselves an *e* 2 Thess 3:9
youth, but be an *e* 1 Tim 4:12
us, leaving us an *e* 1 Pet 2:21
making them an *e* 2 Pet 2:6
are set forth as an *e* Jude 7

EXAMPLES
happened to them as *e* 1 Cor 10:11
so that you became *e* 1 Thess 1:7
to you, but being *e* 1 Pet 5:3

EXCEEDING

for us a far more *e* 2 Cor 4:17
the *e* greatness of Eph 1:19
He might show the *e* Eph 2:7
also be glad with *e* joy 1 Pet 4:13

EXCEEDINGLY
prevailed *e* on the earth Gen 7:19
your *e* great reward Gen 15:1
your descendants *e* Gen 16:10
and grew *e* mighty Ex 1:7
for the LORD must be *e* 1 Chr 22:5
You have made him *e* Ps 21:6
let them rejoice *e* Ps 68:3
and I love them *e* Ps 119:167
is far off and *e* deep Eccl 7:24
it displeased Jonah *e* Jon 4:1
rejoiced with *e* great joy Matt 2:10
e high mountain Matt 4:8
Rejoice and be *e* Matt 5:12
they were *e* sorrowful Matt 26:22
e white, like snow Mark 9:3
"My soul is *e* sorrowful Mark 14:34
Him who is able to do *e* Eph 3:20
our Lord was *e* abundant 1 Tim 1:14
given to us *e* great 2 Pet 1:4

EXCEEDS
your righteousness *e* Matt 5:20

EXCEL
you His angels, who *e* Ps 103:20
but you *e* them all Prov 31:29
that you seek to *e* 1 Cor 14:12

EXCELLENCE
e You have overthrown Ex 15:7
did not come with *e* 1 Cor 2:1
the *e* of the power 2 Cor 4:7

things loss for the *e* Phil 3:8

EXCELLENT

He is *e* in power Job 37:23
How *e* is Your name in all Ps 8:1
It shall be as *e* oil Ps 141:5
to His *e* greatness Ps 150:2
will speak of *e* things Prov 8:6
An *e* wife is the crown of Prov 12:4
like Lebanon, *e* Song 5:15
for He has done *e* Is 12:5
in counsel and *e* Is 28:29
Inasmuch as an *e* Dan 5:12
the things that are *e* Rom 2:18
show you a more *e* way 1 Cor 12:31
the things that are *e* Phil 1:10
a more *e* name Heb 1:4
e sacrifice than Cain Heb 11:4
came to Him from the *E* 2 Pet 1:17

EXCELS

Do you see a man who *e* Prov 22:29
I saw that wisdom *e* Eccl 2:13
of the glory that *e* 2 Cor 3:10

EXCHANGE

give in *e* for his soul Matt 16:26

EXCHANGED

Nor can it be *e* Job 28:17
e the truth of God for Rom 1:25
For even their women *e* Rom 1:26

EXCLUDE

you, and when they *e* Luke 6:22
they want to *e* you Gal 4:17

EXCUSE

God be angry at your *e* Eccl 5:6

but now they have no *e* John 15:22
they are without *e* Rom 1:20
do you think that we *e* 2 Cor 12:19

EXCUSES
began to make *e* Luke 14:18

EXECUTE
nor *e* His fierce wrath 1 Sam 28:18
e vengeance on the Ps 149:7
if you thoroughly *e* Jer 7:5
E judgment and Jer 22:3
e the fierceness Hos 11:9
'*E* true justice Zech 7:9
e judgment also John 5:27
e wrath on him who Rom 13:4

EXECUTES
by the judgment He *e* Ps 9:16
e righteousness Ps 103:6
e justice for the Ps 146:7
One whose *e* His word Joel 2:11
e justice for me Mic 7:9

EXERCISE
those who are great *e* Matt 20:25
e yourself toward 1 Tim 4:7
e profits a little 1 Tim 4:8

EXERCISED
have their senses *e* Heb 5:14

EXHORT
we command and *e* 2 Thess 3:12
I *e* first of all 1 Tim 2:1
e him as a father 1 Tim 5:1
and *e* these things 1 Tim 6:2
Convince, rebuke, *e* 2 Tim 4:2
doctrine, both to *e* Titus 1:9

e the young men Titus 2:6
Speak these things, *e* Titus 2:15
e one another Heb 3:13

EXHORTATION
you have any word of *e* Acts 13:15
he who exhorts, in *e* Rom 12:8
to reading, to *e* 1 Tim 4:13
with the word of *e* Heb 13:22

EXHORTED
For I earnestly *e* Jer 11:7
e and strengthened Acts 15:32
as you know how we *e* 1 Thess 2:11

EXILE
and also an *e* from 2 Sam 15:19
The captive *e* hastens Is 51:14

EXIST
things which do not *e* Rom 4:17
by Your will they *e* Rev 4:11

EXPECT
an hour you do not *e* Luke 12:40

EXPECTATION
The *e* of the poor Ps 9:18
God alone, for my *e* Ps 62:5
the people were in *e* Luke 3:15
For the earnest *e* Rom 8:19
a certain fearful *e* Heb 10:27

EXPECTING
e to receive something Acts 3:5

EXPEDIENT
e for us that one man John 11:50

EXPERT
and the *e* enchanter Is 3:3

those of an *e* warrior Jer 50:9
because you are *e* Acts 26:3

EXPLAIN
was no one who could *e* Gen 41:24
days they could not *e* Judg 14:14
"*E* this parable to us Matt 15:15
to say, and hard to *e* Heb 5:11

EXPLAINED
He *e* all things to His Mark 4:34
e to him the way of God Acts 18:26

EXPLOIT
e all your laborers Is 58:3
against those who *e* Mal 3:5
they will *e* you with 2 Pet 2:3

EXPOSED
his deeds should be *e* John 3:20
all things that are *e* Eph 5:13

EXPOUNDED
He *e* to them in all Luke 24:27

EXPRESS
man cannot *e* it Eccl 1:8
of His glory and the *e* Heb 1:3

EXPRESSLY
of the LORD came *e* Ezek 1:3
Now the Spirit *e* 1 Tim 4:1

EXTEND
none to *e* mercy to him Ps 109:12
"Behold, I will *e* Is 66:12
did not *e* to you 2 Cor 10:14

EXTINGUISHED
broken, my days are *e* Job 17:1
They are *e*, they are Is 43:17

EXTOL
I will *e* You Ps 30:1
e Him who rides Ps 68:4

EXTOLLED
e with my tongue Ps 66:17
shall be exalted and *e* Is 52:13

EXTORTION
e gathers it for him Prov 28:8
your neighbors by *e* Ezek 22:12
they are full of *e* Matt 23:25

EXTORTIONERS
nor *e* will inherit 1 Cor 6:10

EXULT
in anguish I would *e* Job 6:10

EYE
e for *e*, tooth for tooth Ex 21:24
your *e* be evil against Deut 15:9
the ear, but now my *e* Job 42:5
me as the apple of Your *e* Ps 17:8
guide you with My *e* Ps 32:8
Behold, the *e* of the Ps 33:18
He who formed the *e* Ps 94:9
with the *e* causes trouble Prov 10:10
and the seeing *e* Prov 20:12
who has a generous *e* Prov 22:9
A man with an evil *e* Prov 28:22
e that mocks his Prov 30:17
e is not satisfied Eccl 1:8
labors, nor is his *e* Eccl 4:8
for they shall see *e* Is 52:8
e seen any God besides Is 64:4
the apple of His *e* Zech 2:8
If your right *e* causes Matt 5:29

it was said, ‘An *e* Matt 5:38
lamp of the body is the *e* Matt 6:22
plank in your own *e* Matt 7:3
e causes you to sin Matt 18:9
Or is your *e* evil Matt 20:15
e causes you to sin Mark 9:47
when your *e* is good Luke 11:34
the *e* of a needle Luke 18:25
“*E* has not seen 1 Cor 2:9
“Because I am not an *e* 1 Cor 12:16
whole body were an *e* 1 Cor 12:17
the twinkling of an *e* 1 Cor 15:52
every *e* will see Him Rev 1:7
your eyes with *e* salve Rev 3:18

EYELIDS
His eyes behold, His *e* Ps 11:4
e look right before Prov 4:25
slumber to your *e* Prov 6:4

EYES
e will be opened Gen 3:5
“Lift your *e* now and Gen 13:14
Abraham lifted his *e* Gen 22:13
the *e* of Israel were dim Gen 48:10
and you can be our *e* Num 10:31
hallow Me in the *e* of Num 20:12
Your *e* have seen what the Deut 4:3
frontlets between your *e* Deut 6:8
right in his own *e* Deut 12:8
in the *e* of the LORD Deut 13:18
e to see and ears to hear Deut 29:4
thorns in your *e* Josh 23:13
found favor in your *e* Ruth 2:10
open his *e* that he may 2 Kin 6:17
she put paint on her *e* 2 Kin 9:30
My *e* will be open 2 Chr 7:15

For the *e* of the LORD 2 Chr 16:9
God may enlighten our *e* Ezra 9:8
Do You have *e* of flesh Job 10:4
And my *e* shall behold Job 19:27
His *e* are on their ways Job 24:23
I was *e* to the blind Job 29:15
e observe from afar Job 39:29
e are secretly fixed Ps 10:8
His *e* behold, His eyelids Ps 11:4
enlightening the *e* Ps 19:8
e are ever toward the Ps 25:15
is before my *e* Ps 26:3
The *e* of the LORD are Ps 34:15
His *e* observe the nations Ps 66:7
e fail while I wait Ps 69:3
e shall you look Ps 91:8
E they have, but they Ps 115:5
marvelous in our *e* Ps 118:23
Open my *e*, that I may see Ps 119:18
I will lift up my *e* Ps 121:1
our *e* look to the LORD Ps 123:2
not give sleep to my *e* Ps 132:4
e saw my substance Ps 139:16
wise in your own *e* Prov 3:7
not depart from your *e* Prov 3:21
e look straight ahead Prov 4:25
is right in his own *e* Prov 12:15
The *e* of the LORD are Prov 15:3
but the *e* of a fool Prov 17:24
Will you set your *e* Prov 23:5
Who has redness of *e* Prov 23:29
be wise in his own *e* Prov 26:5
so the *e* of man are Prov 27:20
pure in its own *e* Prov 30:12
The wise man’s *e* Eccl 2:14
e than the wandering Eccl 6:9

You have dove's *e* Song 1:15
the *e* of the lofty Is 5:15
e have seen the King Is 6:5
lest they see with their *e* Is 6:10
of the book, and the *e* Is 29:18
open Your *e*, O LORD Is 37:17
e fail from looking Is 38:14
O LORD, are not Your *e* Jer 5:3
Who have *e* and see Jer 5:21
e will weep bitterly Jer 13:17
For I will set My *e* Jer 24:6
your *e* from tears Jer 31:16
rims were full of *e* Ezek 1:18
full of *e* all around Ezek 10:12
e to see but does Ezek 12:2
that horn which had *e* Dan 7:20
horn between his *e* Dan 8:5
e like torches of fire, Dan 10:6
the *e* of the LORD GOD Amos 9:8
You are of purer *e* Hab 1:13
their *e* were opened Matt 9:30
But blessed are your *e* Matt 13:16
their *e* were heavy Matt 26:43
it is marvelous in our *e* Mark 12:11
Hades, he lifted up his *e* Luke 16:23
raise his *e* to heaven Luke 18:13
lift up your *e* and look John 4:35
"He put clay on my *e* John 9:15
e of one who was born John 9:32
fixing his *e* on him Acts 3:4
e they have closed Acts 28:27
e that they should not Rom 11:8
plucked out your own *e* Gal 4:15
e of your understanding Eph 1:18
have seen with our *e* 1 John 1:1
the lust of the *e* 1 John 2:16

as snow, and His *e* Rev 1:14
and anoint your *e* Rev 3:18
creatures full of *e* Rev 4:6
horns and seven *e* Rev 5:6
tear from their *e* Rev 21:4

EYESERVICE
not with *e*, as Eph 6:6
the flesh, not with *e* Col 3:22

EYEWITNESSES
the beginning were *e* Luke 1:2
e of His majesty 2 Pet 1:16

EZEKIEL
Sent to rebellious Israel, Ezek 2; 3
Prophesies by symbolic action:
siege of Jerusalem, Ezek 4
destruction of Jerusalem, Ezek 5
captivity of Judah, Ezek 12:1–20
destruction of the temple, Ezek 24:15–27
Visions of:
God's glory, Ezek 1:4–28
abominations, Ezek 8:5–18
valley of dry bones, Ezek 37:1–14
messianic times, Ezek 40—48
river of life, Ezek 47:1–5
Parables, allegories, dirges of, Ezek 15; 16; 17; 19; 23; 24

EZION GEBER
See ELATH
Town on the Red Sea, 1 Kin 9:26
Israelite encampment, Num 33:35
Seaport of Israel's navy, 1 Kin 22:48

EZRA

Scribe, priest and reformer of postexilic times; commissioned by Artaxerxes, Ezra 7
Returns with exiles to Jerusalem, Ezra 8
Institutes reforms, Ezra 9
Reads the Law, Neh 8
Assists in dedication of wall, Neh 12:27–43

F

FABLES
nor give heed to *f* 1 Tim 1:4
be turned aside to *f* 2 Tim 4:4
cunningly devised *f* 2 Pet 1:16

FACE
was on the *f* of the deep Gen 1:2
In the sweat of your *f* you Gen 3:19
“For I have seen God *f* Gen 32:30
shall see my *f* no more Gen 44:23
Joseph fell on his father’s *f* Gen 50:1
LORD spoke to Moses *f* to *f* Ex 33:11
f shone while he Ex 34:29
he put a veil on his *f* Ex 34:33
the LORD make His *f* Num 6:25
I will hide My *f* from Deut 31:17
his *f* in his mantle 1 Kin 19:13
Then he turned his *f* 2 Kin 20:2
seek His *f* evermore 1 Chr 16:11
and pray and seek My *f* 2 Chr 7:14
not turn His *f* from you 2 Chr 30:9
Why is your *f* sad, since Neh 2:2
curse You to Your *f* Job 1:11
I will put off my sad *f* and Job 9:27
and lift up your *f* to God Job 22:26
He shall see His *f* with joy Job 33:26
me, I will see Your *f* Ps 17:15

"Your *f*, LORD, I will seek Ps 27:8
Do not hide Your *f* from Ps 27:9
Why do You hide Your *f* Ps 44:24
and cause His *f* to shine Ps 67:1
Do not hide Your *f* from Ps 102:2
Make Your *f* shine upon Ps 119:135
As in water *f* reflects Prov 27:19
of his *f* is changed Eccl 8:1
I have set My *f* like a flint Is 50:7
sins have hidden His *f* Is 59:2
I have made your *f* Ezek 3:8
set your *f* against Gog, of Ezek 38:2
but to us shame of *f* Dan 9:7
before Your *f* who Matt 11:10
to discern the *f* of the sky Matt 16:3
f shone like the sun Matt 17:2
of His *f* was altered Luke 9:29
His *f* to go to Jerusalem Luke 9:51
they struck Him on the *f* Luke 22:64
always before my *f* Acts 2:25
his *f* as the *f* of an angel Acts 6:15
dimly, but then *f* 1 Cor 13:12
look steadily at the *f* 2 Cor 3:7
with unveiled *f* 2 Cor 3:18
one strikes you on the *f* 2 Cor 11:20
withstood him to his *f* Gal 2:11
that we may see your *f* 1 Thess 3:10
his natural *f* in a James 1:23
but the *f* of the LORD 1 Pet 3:12
creature had a *f* like a man Rev 4:7
They shall see His *f* Rev 22:4

FACE TO FACE

For I have seen God *f*, Gen 32:30
the Lord spoke to Moses *f* Ex 33:11
I speak with him *f* Num 12:8

the LORD talked with you *f* Deut 5:4
whom the LORD knew *f* Deut 34:10
Angel of the LORD *f* Judg 6:22
My case with you *f* Ezek 20:35
mirror, dimly, but then *f* 1 Cor 13:12

FACES
f were not ashamed Ps 34:5
wipe away tears from all *f* Is 25:8
hid, as it were, our *f* Is 53:3
be afraid of their *f* Jer 1:8
and all *f* turned pale Jer 30:6
Each one had four *f* Ezek 1:6
the gate that *f* toward the Ezek 43:1
your *f* looking worse than Dan 1:10
all *f* are drained of color Joel 2:6
they disfigure their *f* Matt 6:16
fell on their *f* before the Rev 7:11

FACTIONS
there must also be *f* 1 Cor 11:19

FADE
we all *f* as a leaf Is 64:6
and the leaf shall *f* Jer 8:13
rich man also will *f* James 1:11
and that does not *f* 1 Pet 1:4
of glory that does not *f* 1 Pet 5:4

FADES
withers, the flower *f* Is 40:7

FAIL
eyes shall look and *f* Deut 28:32
man’s heart *f* because 1 Sam 17:32
You shall not *f* to have a 1 Kin 8:25
eyes of the wicked will *f* Job 11:20
flesh and my heart *f* Ps 73:26

of the thirsty to *f* Is 32:6
not one of these shall *f* Is 34:16
their tongues *f* Is 41:17
whose waters do not *f* Is 58:11
have caused wine to *f* Jer 48:33
His compassions *f* not Lam 3:22
of the olive may *f* Hab 3:17
nor shall the vine *f* Mal 3:11
heavens that does not *f* Luke 12:33
that when you *f* Luke 16:9
tittle of the law to *f* Luke 16:17
faith should not *f* Luke 22:32
prophecies, they will *f* 1 Cor 13:8
Your years will not *f* Heb 1:12
For the time would *f* Heb 11:32

FAILED
Not a word *f* of any Josh 21:45
My relatives have *f* Job 19:14
Has His promise *f* Ps 77:8
refuge has *f* me Ps 142:4

FAILING
men’s hearts *f* Luke 21:26

FAILS
my strength *f* because Ps 31:10
Therefore my heart *f* me Ps 40:12
my spirit *f* Ps 143:7
and every vision *f* Ezek 12:22
wine is dried up, the oil *f* Joel 1:10
He never *f*, but the unjust Zeph 3:5
Love never *f* 1 Cor 13:8

FAINT
If you *f* in the day of Prov 24:10
the youths shall *f* Is 40:30
shall walk and not *f* Is 40:31

my heart is *f* in me Jer 8:18
and the infants *f* Lam 2:11

FAINTED
thirsty, their soul *f* Ps 107:5

FAINTHEARTED
unruly, comfort the *f* 1 Thess 5:14

FAINTS
longs, yes, even *f* Ps 84:2
My soul *f* for Your Ps 119:81
And the whole heart *f* Is 1:5
the earth, neither *f* Is 40:28

FAIR
Behold, you are *f* Song 1:15
How *f* and how pleasant Song 7:6
of the Lord is not *f* Ezek 18:25
My ways which are *f* Ezek 18:29
say, 'It will be *f* weather Matt 16:2
to a place called *F* Acts 27:8
what is just and *f* Col 4:1

FAIR HAVENS
Harbor of Crete at which Paul landed, Acts 27:8

FAIR-MINDED
These were more *f* Acts 17:11

FAIRER
f than the sons Ps 45:2

FAIREST
another beloved, O *f* Song 5:9
your beloved gone, O *f* Song 6:1

FAITH
in whom is no *f* Deut 32:20
shall live by his *f* Hab 2:4
you, O you of little *f* Matt 6:30

not found such great *f* Matt 8:10
your *f* has made you well Matt 9:22
“O you of little *f* Matt 14:31
woman, great is your *f* Matt 15:28
f as a mustard seed Matt 17:20
that you have no *f* Mark 4:40
to them, “Have *f* Mark 11:22
not found such great *f* Luke 7:9
you, O you of little *f* Luke 12:28
“Increase our *f* Luke 17:5
will He really find *f* Luke 18:8
through *f* in His name Acts 3:16
a man full of *f* Acts 6:5
the Holy Spirit and of *f* Acts 11:24
that he had *f* to be healed Acts 14:9
were strengthened in the *f* Acts 16:5
are sanctified by *f* Acts 26:18
for obedience to the *f* Rom 1:5
that your *f* is spoken of Rom 1:8
God is revealed from *f* Rom 1:17
God, through *f* Rom 3:22
f apart from the deeds Rom 3:28
his *f* is accounted for Rom 4:5
f which he had while still Rom 4:11
f is made void and the Rom 4:14
those who are of the *f* Rom 4:16
And not being weak in *f* Rom 4:19
having been justified by *f* Rom 5:1
of *f* speaks in this way Rom 10:6
f which we preach Rom 10:8
f comes by hearing Rom 10:17
and you stand by *f* Rom 11:20
each one a measure of *f* Rom 12:3
in proportion to our *f* Rom 12:6
Do you have *f* Rom 14:22
whatever is not from *f* Rom 14:23

that your *f* should not be 1 Cor 2:5
though I have all *f* 1 Cor 13:2
And now abide *f* 1 Cor 13:13
your *f* is also empty 1 Cor 15:14
stand fast in the *f* 1 Cor 16:13
For we walk by *f* 2 Cor 5:7
as your *f* is increased 2 Cor 10:15
now preaches the *f* which Gal 1:23
law but by *f* in Jesus Christ Gal 2:16
the flesh I live by *f* Gal 2:20
or by the hearing of *f* Gal 3:2
f are sons of Abraham Gal 3:7
the just shall live by *f* Gal 3:11
the law is not of *f* Gal 3:12
of the Spirit through *f* Gal 3:14
But before *f* came Gal 3:23
But after *f* has come Gal 3:25
f working through love Gal 5:6
of the household of *f* Gal 6:10
been saved through *f* Eph 2:8
one Lord, one *f* Eph 4:5
to the unity of the *f* Eph 4:13
taking the shield of *f* Eph 6:16
for the *f* of the gospel Phil 1:27
established in the *f* Col 2:7
your work of *f* 1 Thess 1:3
on the breastplate of *f* 1 Thess 5:8
work of *f* with power 2 Thess 1:11
for not all have *f* 2 Thess 3:2
a true son in the *f* 1 Tim 1:2
edification which is in *f* 1 Tim 1:4
having *f* and a good 1 Tim 1:19
if they continue in *f*, love 1 Tim 2:15
the mystery of the *f* 1 Tim 3:9
great boldness in the *f* 1 Tim 3:13
in love, in spirit, in *f* 1 Tim 4:12

he has denied the *f* 1 Tim 5:8
righteousness, godliness, *f* 1 Tim 6:11
Fight the good fight of *f* 1 Tim 6:12
I have kept the *f* 2 Tim 4:7
in our common *f* Titus 1:4
temperate, sound in *f* Titus 2:2
not being mixed with *f* Heb 4:2
of *f* toward God, Heb 6:1
those who through *f* Heb 6:12
in full assurance of *f* Heb 10:22
the just shall live by *f* Heb 10:38
f is the substance Heb 11:1
without *f* it is Heb 11:6
These all died in *f* Heb 11:13
good testimony through *f* Heb 11:39
author and finisher of our *f* Heb 12:2
whose *f* follow Heb 13:7
your *f* produces patience James 1:3
But let him ask in *f* James 1:6
someone says he has *f* James 2:14
Show me your *f* James 2:18
f without works is dead James 2:20
and not by *f* only James 2:24
f will save the sick James 5:15
the genuineness of your *f* 1 Pet 1:7
receiving the end of your *f* 1 Pet 1:9
him, steadfast in the *f* 1 Pet 5:9
add to your *f* virtue 2 Pet 1:5
on your most holy *f* Jude 20
works, love, service, *f* Rev 2:19
the patience and the *f* Rev 13:10
of God and the *f* Rev 14:12

FAITHFUL
he is *f* in all My house Num 12:7
God, He is God, the *f* Deut 7:9

found his heart *f* Neh 9:8
f disappear from among Ps 12:1
LORD preserves the *f* Ps 31:23
whose spirit was not *f* Ps 78:8
eyes shall be on the *f* Ps 101:6
commandments are *f* Ps 119:86
are righteous and very *f* Ps 119:138
f spirit conceals a Prov 11:13
A *f* witness does not lie Prov 14:5
But who can find a *f* Prov 20:6
A *f* man will abound Prov 28:20
the LORD who is *f* Is 49:7
f witness between us Jer 42:5
or fault, because he was *f* Dan 6:4
the Holy One who is *f* Hos 11:12
“Who then is a *f* Matt 24:45
good and *f* servant Matt 25:23
“Who then is that *f* Luke 12:42
He who is *f* in what Luke 16:10
if you have not been *f* Luke 16:12
have judged me to be *f* Acts 16:15
God is *f*, by whom 1 Cor 1:9
that one be found *f* 1 Cor 4:2
is my beloved and *f* 1 Cor 4:17
God is *f*, who will not 1 Cor 10:13
But as God is *f* 2 Cor 1:18
f minister in the LORD Eph 6:21
f brethren in Christ Col 1:2
He who calls you is *f* 1 Thess 5:24
because He counted me *f* 1 Tim 1:12
This is a *f* saying and 1 Tim 1:15
temperate, *f* in all things 1 Tim 3:11
commit these to *f* men 2 Tim 2:2
f High Priest in Heb 2:17
as Moses also was *f* Heb 3:2
Moses indeed was *f* Heb 3:5

He who promised is *f* Heb 10:23
judged Him *f* who had Heb 11:11
He is *f* and just to 1 John 1:9
Be *f* until death Rev 2:10
words are true and *f* Rev 21:5

FAITHFULNESS
righteousness and his *f* 1 Sam 26:23
for in their *f* they 2 Chr 31:18
f reaches to the clouds Ps 36:5
I have declared Your *f* Ps 40:10
Your *f* to all generations Ps 89:1
f You shall establish Ps 89:2
Your *f* also surrounds Ps 89:8
allow My *f* to fail Ps 89:33
and Your *f* every night Ps 92:2
f endures to all Ps 119:90
In Your *f* answer me Ps 143:1
counsels of old are *f* Is 25:1
great is Your *f* Lam 3:23
your *f* is like a morning Hos 6:4
unbelief make the *f* Rom 3:3
kindness, goodness, *f* Gal 5:22

FAITHLESS
the words of the *f* Prov 22:12
"O *f* and perverse Matt 17:17
"O *f* generation Mark 9:19
If we are *f*, He remains 2 Tim 2:13

FALL
a deep sleep to *f* Gen 2:21
but do not let me *f* 2 Sam 24:14
Let them *f* by their Ps 5:10
Though he *f*, he shall not Ps 37:24
For I am ready to *f* Ps 38:17
Yes, all kings shall *f* Ps 72:11

A thousand may *f* at your Ps 91:7
Let the wicked *f* into their Ps 141:10
LORD upholds all who *f* Ps 145:14
but a prating fool will *f* Prov 10:8
the wicked will *f* by his Prov 11:5
no counsel, the people *f* Prov 11:14
trusts in his riches will *f* Prov 11:28
haughty spirit before a *f* Prov 16:18
but the wicked shall *f* Prov 24:16
digs a pit will *f* Prov 26:27
For if they *f*, one will lift Eccl 4:10
both he who helps will *f* Is 31:3
all their host shall *f* Is 34:4
men shall utterly *f* Is 40:30
“Will they *f* and not rise Jer 8:4
F and rise no more Jer 25:27
proud shall stumble and *f* Jer 50:32
of music, you shall *f* Dan 3:5
if You will *f* down Matt 4:9
And great was its *f* Matt 7:27
the blind, both will *f* Matt 15:14
f from their masters’ Matt 15:27
the stars will *f* Matt 24:29
Child is destined for the *f* Luke 2:34
“I saw Satan *f* Luke 10:18
they will *f* by the edge Luke 21:24
might *f* on some Acts 5:15
f short of the glory of Rom 3:23
that they should *f* Rom 11:11
block or a cause to *f* in Rom 14:13
take heed lest he *f* 1 Cor 10:12
with pride he *f* 1 Tim 3:6
be rich *f* into temptation 1 Tim 6:9
if they *f* away Heb 6:6
to *f* into the hands of the Heb 10:31
lest anyone *f* short of Heb 12:15

it all joy when you *f* James 1:2
and rocks, “*F* on us Rev 6:16

FALLEN
has your countenance *f* Gen 4:6
terror of you has *f* on us Josh 2:9
f on its face to the earth 1 Sam 5:3
who reproach You have *f* Ps 69:9
you are *f* from heaven Is 14:12
"Babylon is *f* Is 21:9
Babylon has suddenly *f* Jer 51:8
you have *f* from grace Gal 5:4
who have *f* asleep 1 Thess 4:13
And I saw a star *f* Rev 9:1
"Babylon is *f* Rev 14:8

FALLING
and my feet from *f* Ps 116:8
and *f* down before Him Luke 8:47
great drops of blood *f* Luke 22:44
f away comes first 2 Thess 2:3

FALLS
when your enemy *f* Prov 24:17
who is alone when he *f* Eccl 4:10
not one of them *f* to the Matt 10:29
And whoever *f* Matt 21:44
divided against a house *f* Luke 11:17
wheat *f* into the ground John 12:24
master he stands or *f* Rom 14:4
grass; its flower *f* James 1:11
withers, and its flower *f* 1 Pet 1:24
so that no rain *f* Rev 11:6

FALSE
"You shall not bear *f* Ex 20:16
shall not bear *f* witness Deut 5:20
I hate every *f* way Ps 119:104
f witness who speaks lies Prov 6:19
gives heed to *f* lips Prov 17:4

f witness shall perish Prov 21:28
the *f* pen of the scribe Jer 8:8
walk in a *f* spirit Mic 2:11
and do not love a *f* Zech 8:17
"Beware of *f* prophets Matt 7:15
shall not bear *f* witness Matt 19:18
f christs and *f* Matt 24:24
at last two *f* witnesses Matt 26:60
f prophets will rise Mark 13:22
and we are found *f* 1 Cor 15:15
among *f* brethren 2 Cor 11:26
of *f* brethren secretly Gal 2:4
taking delight in *f* humility Col 2:18
f prophets have gone 1 John 4:1
f teachers among you 2 Pet 2:1
mouth of the *f* prophet Rev 16:13

FALSE PROPHETS

Beware of *f*, who come to Matt 7:15
many *f* will rise up Matt 24:11
false christs and *f* Matt 24:24
f will rise and show Mark 13:22
their fathers to the *f* Luke 6:26
But there were also *f* 2 Pet 2:1
many *f* have gone out 1 John 4:1

FALSE WITNESS

You shall not bear *f* Ex 20:16
a *f* who speaks lies, Prov 6:19
But a *f*, deceit Prov 12:17
f will not go unpunished Prov 19:5
A man who bears *f* Prov 25:18
thefts, *f*, blasphemies Matt 15:19
bore *f* against Him Mark 14:56

FALSEHOOD

since *f* remains in your Job 21:34

If I have walked with *f* Job 31:5
those who speak *f* Ps 5:6
and brings forth *f* Ps 7:14
For their deceit is *f* Ps 119:118
remove *f* and lies far Prov 30:8
under *f* we have hidden Is 28:15
offspring of *f* Is 57:4
and trusted in *f* Jer 13:25

FALSELY
it, and swears *f* Lev 6:3
shall not steal, nor deal *f* Lev 19:11
nor have we dealt *f* Ps 44:17
Whoever *f* boasts of Prov 25:14
surely they swear *f* Jer 5:2
prophesy *f* to you Jer 29:9
words, swearing *f* Hos 10:4
of evil against you *f* Matt 5:11
anyone or accuse *f* Luke 3:14
f called knowledge 1 Tim 6:20

FAME
his *f* spread throughout Josh 6:27
Sheba heard of the *f* 1 Kin 10:1
exceed the *f* of which 1 Kin 10:7
his *f* spread throughout all Esth 9:4
endures forever, Your *f* Ps 135:13
heard My *f* nor seen Is 66:19
Your *f* went out Ezek 16:14
them for praise and *f* Zeph 3:19
Then His *f* went Matt 4:24

FAMILIAR
to mediums and *f* spirits Lev 19:31
and *f* spirits, to prostitute Lev 20:6
Even my own *f* friend Ps 41:9

FAMILIES

in you all the *f* Gen 12:3
in your seed all the *f* of Gen 28:14
and all the *f* of the nations Ps 22:27
God sets the solitary in *f* Ps 68:6
and makes their *f* Ps 107:41
the God of all the *f* Jer 31:1
f which the LORD has Jer 33:24
of all the *f* of the earth Amos 3:2
in your seed all the *f* Acts 3:25

FAMILY
that man and against his *f* Lev 20:5
against the whole *f* Amos 3:1
shall mourn, every *f* Zech 12:12
Joseph's *f* became known Acts 7:13
sons of the *f* of Abraham Acts 13:26
f were baptized Acts 16:33
from whom the whole *f* Eph 3:15

FAMINE
Now there was a *f* Gen 12:10
besides the first *f* that was Gen 26:1
seven years of *f* will arise Gen 41:30
the *f* was severe in the Gen 43:1
the LORD has called for a *f* 2 Kin 8:1
In *f* He shall redeem you Job 5:20
keep them alive in *f* Ps 33:19
He called for a *f* Ps 105:16
and destruction, *f* Is 51:19
shall die by the sword, by *f* Jer 21:9
send the sword, the *f* Jer 24:10
of the fever of *f* Lam 5:10
I will increase the *f* Ezek 5:16
there arose a severe *f* Luke 15:14
a *f* and great trouble came Acts 7:11
or persecution, or *f*, or Rom 8:35

FAMINES
And there will be *f* Matt 24:7
FAMISH
righteous soul to *f* Prov 10:3
FAMISHED
honorable men are *f* Is 5:13
FAMOUS
and may his name be *f* Ruth 4:14
FAN
not to *f* or to cleanse Jer 4:11
His winnowing *f* Matt 3:12
FANCIES
with their own *f* Prov 1:31
FAR
removed my brothers *f* Job 19:13
Your judgments are *f* Ps 10:5
Be not *f* from Me Ps 22:11
those who are *f* Ps 73:27
The LORD is *f* from the Prov 15:29
but it was *f* from me Eccl 7:23
removed their hearts *f* Is 29:13
Those near and those *f* Ezek 22:5
their heart is *f* from Matt 15:8
going to a *f* country Mark 13:34
though He is not *f* Acts 17:27
you who once were *f* Eph 2:13
FAR BE IT FROM ME
"*F* that I should do so Gen 44:17
'*F*; for those who honor 1 Sam 2:30
f that I should sin 1 Sam 12:23
F! Let not the king 1 Sam 22:15
f, that I should swallow 2 Sam 20:20
"*F*, O LORD, that 2 Sam 23:17

"*F*, O my God, that 1 Chr 11:19
F that I should say Job 27:5

FAR COUNTRY
"We have come from a *f* Josh 9:6
good news from a *f* Prov 25:25
f, from the end of heaven Is 13:5
from a *f*, from Babylon Is 39:3
and went into a *f* Matt 21:33
man traveling to a *f* Matt 25:14
a *f*, and there wasted Luke 15:13
nobleman went into a *f* Luke 19:12
and went into a *f* Luke 20:9

FARMER
The hard-working *f* 2 Tim 2:6
See how the *f* waits James 5:7

FASHIONED
have made me and *f* Job 10:8

FASHIONS
He *f* their hearts Ps 33:15

FAST
"But you who held *f* to the Deut 4:4
serve Him and hold *f* to Deut 13:4
For he held *f* to the LORD 2 Kin 18:6
My maids and I will *f* Esth 4:16
commanded, and it stood *f* Ps 33:9
of your *f* you find pleasure Is 58:3
f that I have chosen Is 58:5
they *f*, I will not hear Jer 14:12
Consecrate a *f*, call a Joel 1:14
believed God, proclaimed a *f* Jon 3:5
"Moreover, when you *f* Matt 6:16
disciples do not *f* Matt 9:14
f while the bridegroom is Mark 2:19

I *f* twice a week Luke 18:12
if you hold *f* that word 1 Cor 15:2
stand *f* in the faith, be 1 Cor 16:13
holding *f* the word of life Phil 2:16
you stand *f* in the Lord 1 Thess 3:8
holding *f* the faithful word Titus 1:9
hold *f* our confession Heb 4:14
hold *f* the confession Heb 10:23
Hold *f* what you have Rev 3:11

FASTED
and *f* seven days 1 Sam 31:13
the child, and David *f* 2 Sam 12:16
f and entreated our God Ezra 8:23
‘Why have we *f* Is 58:3
‘When you *f* and Zech 7:5
And when He had *f* Matt 4:2
Then, having *f* and prayed Acts 13:3

FASTENED
were its foundations *f* Job 38:6
‘the peg that is *f* Is 22:25

FASTING
I was *f* and praying before Neh 1:4
humbled myself with *f* Ps 35:13
are weak through *f* Ps 109:24
house on the day of *f* Jer 36:6
and spent the night *f* Dan 6:18
with all your heart, with *f* Joel 2:12
not appear to men to be *f* Matt 6:18
except by prayer and *f* Matt 17:21
I was *f* until this hour Acts 10:30
give yourselves to *f* 1 Cor 7:5

FASTINGS
but served God with *f* Luke 2:37
in sleeplessness, in *f* 2 Cor 6:5

FAT
the first seven, the *f* cows Gen 41:20
and you will eat the *f* Gen 45:18
f is the LORD's Lev 3:16
Now Eglon was a very *f* Judg 3:17
have closed up their *f* Ps 17:10

FATHER
See GOD THE FATHER; HEAVENLY FATHER
man shall leave his *f* Gen 2:24
saw the nakedness of his *f* Gen 9:22
and you shall be a *f* Gen 17:4
the lineage of our *f* Gen 19:32
his *f* blessed him Gen 27:41
God of my *f* has been with Gen 31:5
Esau was the *f* of the Gen 36:43
f loved him more than all Gen 37:4
Thus his *f* wept for him Gen 37:35
'Is your *f* still alive Gen 43:7
bring my *f* down here Gen 45:13
God, the God of your *f* Gen 46:3
to meet his *f* Israel Gen 46:29
went up to bury his *f* Gen 50:7
Honor your *f* and your Ex 20:12
Honor your *f* and your Deut 5:16
obey the voice of his *f* Deut 21:18
of Jesse, the *f* of David Ruth 4:17
son, and I will be his *F* 1 Chr 22:10
son, and I will be his *F* 1 Chr 28:6
'You are my *f* Job 17:14
I was a *f* to the poor Job 29:16
When my *f* and my mother Ps 27:10
A *f* of the fatherless Ps 68:5
f pities his children Ps 103:13
the instruction of a *f* Prov 4:1
wise son makes a glad *f* Prov 10:1

wise son makes a *f* glad Prov 15:20
glory of children is their *f* Prov 17:6
the *f* of a fool has no joy Prov 17:21
son is a grief to his *f* Prov 17:25
curses his *f* or his Prov 20:20
f of the righteous will Prov 23:24
makes his *f* rejoice Prov 29:3
that curses its *f* Prov 30:11
God, Everlasting *F* Is 9:6
Your first *f* sinned Is 43:27
You, O LORD, are our *F* Is 63:16
time cry to Me, My *F* Jer 3:4
for I am a *F* to Israel Jer 31:9
for the iniquity of his *f* Ezek 18:17
not bear the guilt of the *f* Ezek 18:20
“A son honors his *f* Mal 1:6
Have we not all one *F* Mal 2:10
your *F* who sees in secret Matt 6:4
your heavenly *F* will also Matt 6:14
neither will your *F* forgive Matt 6:15
your heavenly *F* knows Matt 6:32
much more will your *F* Matt 7:11
He who loves *f* Matt 10:37
does anyone know the *F* Matt 11:27
‘He who curses *f* Matt 15:4
My *F* who is in heaven Matt 18:10
a man shall leave his *f* Matt 19:5
for One is your *F* Matt 23:9
you blessed of My *F* Matt 25:34
“O My *F*, if this cup Matt 26:42
in the name of the *F* Matt 28:19
F with the holy angels Mark 8:38
a man shall leave his *f* Mark 10:7
the Son, but only the *F* Mark 13:32
“Abba, *F*, all things are Mark 14:36
Your *f* and I have sought Luke 2:48

just as your *F* also is Luke 6:36
first go and bury my *f* Luke 9:59
who the Son is but the *F* Luke 10:22
bread from any *f* among Luke 11:11
F give the Holy Spirit to Luke 11:13
F will be divided Luke 12:53
does not hate his *f* Luke 14:26
arise and go to my *f* Luke 15:18
‘I beg you therefore, *f* Luke 16:27
“*F*, if it is Your will Luke 22:42
“*F*, forgive them, for Luke 23:34
only begotten of the *F* John 1:14
F loves the Son John 3:35
worship the *F* in spirit John 4:23
F has been working John 5:17
what He sees the *F* do John 5:19
F raises the dead John 5:21
F judges no one John 5:22
not honor the *F* who sent John 5:23
All that the *F* gives Me John 6:37
He has seen the *F* John 6:46
F who sent Me bears John 8:18
but as My *F* taught Me, I John 8:28
we have one *F* John 8:41
he is a liar and the *f* of it John 8:44
I and My *F* are one John 10:30
and believe that the *F* John 10:38
“*F*, I thank You that John 11:41
F, glorify Your name John 12:28
“Lord, show us the *F* John 14:8
seen Me has seen the *F* John 14:9
believe that I am in the *F* John 14:10
because I go to My *F* John 14:12
And I will pray the *F* John 14:16
will be loved by My *F* John 14:21
‘I am going to the *F* John 14:28

F is the vinedresser John 15:1
whatever you ask the *F* John 15:16
you ask the *F* in My John 16:23
came forth from the *F* John 16:28
And now, O *F*, glorify Me John 17:5
yet ascended to My *F* John 20:17
F the promise of the Holy Acts 2:33
that he might be the *f* Rom 4:11
"I have made you a *f* Rom 4:17
we cry out, "Abba, *F*." Rom 8:15
F of our Lord Jesus Rom 15:6
F of mercies and God of 2 Cor 1:3
"I will be a *F* to you 2 Cor 6:18
by one Spirit to the *F* Eph 2:18
I bow my knees to the *F* of Eph 3:14
one God and *F* of all Eph 4:6
a man shall leave his *f* and Eph 5:31
F be glory forever and Phil 4:20
For it pleased the *F* that in Col 1:19
f does his own children 1 Thess 2:11
but exhort him as a *f* 1 Tim 5:1
"I will be to Him a *F* Heb 1:5
without *f*, without mother Heb 7:3
whom a *f* does not chasten Heb 12:7
comes down from the *F* James 1:17
we bless our God and *F* James 3:9
if you call on the *F* 1 Pet 1:17
an Advocate with the *F* 1 John 2:1
love of the *F* is not in 1 John 2:15
love the *F* has bestowed 1 John 3:1
and testify that the *F* 1 John 4:14
F, the Word, and the 1 John 5:7
his name before My *F* Rev 3:5

FATHER IN HEAVEN
and glorify your *F* Matt 5:16

may be sons of your *F* Matt 5:45
just as your *F* is perfect Matt 5:48
no reward from your *F* Matt 6:1
Our *F*, hallowed be Your Matt 6:9
who does the will of My *F* Matt 7:21
does the will of My *F* Matt 12:50
done for them by My *F* Matt 18:19
F may also forgive you Mark 11:25
Our *F*, hallowed be Luke 11:2

FATHER'S

Joseph fell on his *f* face Gen 50:1
he and his *f* household Gen 50:22
my *f* God, and I will exalt Ex 15:2
When I was my *f* son Prov 4:3
keep your *f* command Prov 6:20
heeds his *f* instruction Prov 13:1
you in My *F* kingdom Matt 26:29
I must be about My *F* Luke 2:49
many of my *f* hired Luke 15:17
Do not make My *F* house John 2:16
works that I do in My *F* John 10:25
F house are many John 14:2
the *F* who sent Me John 14:24
that a man has his *f* 1 Cor 5:1

FATHERLESS

afflict any widow or *f* child Ex 22:22
and your children *f* Ex 22:24
justice for the *f* Deut 10:18
my hand against the *f* Job 31:21
the helper of the *f* Ps 10:14
to do justice to the *f* Ps 10:18
father of the *f*, a defender Ps 68:5
Let his children be *f* Ps 109:9
He relieves the *f* Ps 146:9
the fields of the *f* Prov 23:10

do not defend the *f* Is 1:23
they may rob the *f* Is 10:2
You the *f* finds mercy Hos 14:3
the widow or the *f* Zech 7:10

FATHERS
bury me with my *f* Gen 49:29
swore to your *f* to give you Ex 13:5
the iniquity of the *f* Ex 20:5
the LORD swore to your *f* Deut 1:8
f make you a thousand Deut 1:11
the iniquity of the *f* upon Deut 5:9
the LORD God of our *f* Ezra 7:27
f trusted in You Ps 22:4
sojourner, as all my *f* were Ps 39:12
our ears, O God, our *f* Ps 44:1
He commanded our *f* Ps 78:5
did in the sight of their *f* Ps 78:12
have sinned with our *f* Ps 106:6
that I gave to your *f* forever Jer 7:7
f have eaten sour grapes Jer 31:29
f have eaten sour grapes Ezek 18:2
for the iniquities of our *f* Dan 9:16
f provoked Me to wrath Zech 8:14
For so did their *f* to the Luke 6:26
Our *f* worshiped on this John 4:20
f ate the manna John 6:31
f nor we were able to Acts 15:10
of whom are the *f* Rom 9:5
you do not have many *f* 1 Cor 4:15
unaware that all our *f* 1 Cor 10:1
f, do not provoke Eph 6:4
F, do not provoke your Col 3:21
where your *f* tested Me Heb 3:9

FATLING
and the *f* together Is 11:6

FATNESS
as with marrow and *f* Ps 63:5
of the root and *f* Rom 11:17

FATTED
f cattle are killed Matt 22:4
has killed the *f* Luke 15:27

FATTENED
f your hearts as James 5:5

FATTER
f in flesh than all the Dan 1:15

FAULT
find no charge or *f* Dan 6:4
tell him his *f* between Matt 18:15
I have found no *f* Luke 23:14
does He still find *f* Rom 9:19
of God without *f* Phil 2:15
for they are without *f* Rev 14:5

FAULTLESS
covenant had been *f* Heb 8:7
to present you *f* Jude 24

FAULTS
"I remember my *f* Gen 41:9
me from secret *f* Ps 19:12
are beaten for your *f* 1 Pet 2:20

FAVOR
Joseph found *f* in his sight Gen 39:4
nor show *f* to the young Deut 28:50
"Let me find *f* in your Ruth 2:13
f in his sight more than all Esth 2:17
granted me life and *f* Job 10:12
with *f* You will surround Ps 5:12
His *f* is for life Ps 30:5
who *f* my righteous cause Ps 35:27

the *f* You have toward Ps 106:4
find *f* and high esteem Prov 3:4
obtains *f* from the LORD Prov 8:35
A good man obtains *f* Prov 12:2
understanding gains *f* Prov 13:15
his *f* is like a cloud Prov 16:15
but his *f* is like dew Prov 19:12
loving *f* rather than silver Prov 22:1
in My *f* I have had mercy Is 60:10
and seek the LORD's *f* Jer 26:19
brought Daniel into the *f* Dan 1:9
have found *f* with God Luke 1:30
and stature, and in *f* Luke 2:52
God and having *f* Acts 2:47
troubles, and gave him *f* Acts 7:10
to do the Jews a *f* Acts 24:27

FAVORABLE
And will He be *f* Ps 77:7
LORD, You have been *f* Ps 85:1

FAVORED
because You *f* them Ps 44:3
"Rejoice, highly *f* Luke 1:28

FAVORITISM
do not show personal *f* Luke 20:21
God shows personal *f* Gal 2:6

FEAR
See DO NOT FEAR
do not *f*, for I am with Gen 26:24
this and live, for I *f* God Gen 42:18
not *f* to go down to Egypt Gen 46:3
f the people of the Num 14:9
not *f* or be discouraged Deut 1:21
to put the dread and *f* Deut 2:25
f Me all the days Deut 4:10

You shall *f* the LORD Deut 6:13
f Him, and keep His Deut 13:4
book, that you may *f* Deut 28:58
do not *f* nor be dismayed Deut 31:8
said, “Does Job *f* Job 1:9
Yes, you cast off *f* Job 15:4
houses are safe from *f* Job 21:9
“Dominion and *f* belong Job 25:2
Surely no *f* of me will Job 33:7
He mocks at *f* Job 39:22
they are in great *f* Ps 14:5
You who *f* the LORD Ps 22:23
of death, I will *f* Ps 23:4
with those who *f* Him Ps 25:14
whom shall I *f* Ps 27:1
me, my heart shall not *f* Ps 27:3
Let all the earth *f* Ps 33:8
on those who *f* Him Ps 33:18
around those who *f* Him Ps 34:7
Oh, *f* the LORD Ps 34:9
there is no *f* of God Ps 36:1
they are in great *f* Ps 53:5
hear, all you who *f* Ps 66:16
ends of the earth shall *f* Ps 67:7
f You as long as the Ps 72:5
heart to *f* Your name Ps 86:11
LORD pities those who *f* Ps 103:13
those who *f* the LORD Ps 115:13
Let those who *f* the LORD Ps 118:4
f You will be glad Ps 119:74
pleasure in those who *f* Ps 147:11
by the *f* of the LORD one Prov 16:6
The *f* of man brings a Prov 29:25
it, that men should *f* Eccl 3:14
F God and keep His Eccl 12:13
let Him be your *f* Is 8:13

their *f* toward Me is taught Is 29:13
“Be strong, do not *f* Is 35:4
F not, for I am with you Is 41:10
F not, for I have redeemed Is 43:1
not *f* the reproach of men Is 51:7
Do not *f*, for you will not Is 54:4
the *f* of Me is not in you Jer 2:19
Do you not *f* Me Jer 5:22
who would not *f* Jer 10:7
but I will put My *f* Jer 32:40
greatly beloved, *f* not Dan 10:19
who *f* My name the Sun Mal 4:2
f Him who is able Matt 10:28
serve Him without *f* Luke 1:74
Then *f* came upon all Luke 7:16
“Do not *f*, little flock Luke 12:32
a judge who did not *f* Luke 18:2
failing them from *f* Luke 21:26
“Do you not even *f* Luke 23:40
of bondage again to *f* Rom 8:15
f to whom *f*, honor to Rom 13:7
holiness in the *f* of God 2 Cor 7:1
another in the *f* of God Eph 5:21
your own salvation with *f* Phil 2:12
the rest also may *f* 1 Tim 5:20
given us a spirit of *f* 2 Tim 1:7
those who through *f* Heb 2:15
His rest, let us *f* Heb 4:1
because of His godly *f* Heb 5:7
F God. Honor the king 1 Pet 2:17
love casts out *f* 1 John 4:18
Do not *f* any of Rev 2:10
“*F* God and give glory Rev 14:7
servants and those who *f* Rev 19:5

FEAR OF THE LORD

f fell on the people 1 Sam 11:7
f fell on all the 2 Chr 17:10
f, that is wisdom, Job 28:28
The *f* is clean, enduring Ps 19:9
I will teach you the *f* Ps 34:11
The *f* is the beginning of Ps 111:10
The *f* is the beginning of Prov 1:7
The *f* is to hate evil; Prov 8:13
The *f* is the beginning of Prov 9:10
The *f* prolongs days Prov 10:27
The *f* is a fountain of Prov 14:27
a little with the *f* Prov 15:16
The *f* is the instruction Prov 15:33
The *f* leads to life, Prov 19:23
By humility and the *f* Prov 22:4
of knowledge and of the *f* Is 11:2
His delight is in the *f*, Is 11:3
And walking in the *f* Acts 9:31

FEAR THE LORD

That you may *f* your God, Deut 6:2
require of you, but to *f* Deut 10:12
that they may learn to *f* Deut 31:12
f, serve Him in sincerity Josh 24:14
them how they should *f* 2 Kin 17:28
he honors those who *f* Ps 15:4
who *f*, trust in the LORD; Ps 115:11
F and depart from evil Prov 3:7
"Let us now *f* Jer 5:24
I *f*, the God of heaven Jon 1:9

FEARED

But the midwives *f* Ex 1:17
so the people *f* the LORD Ex 14:31
He is also to be *f* 1 Chr 16:25
f God more than Neh 7:2
thing I greatly *f* has come Job 3:25

Yourself, are to be *f* Ps 76:7
God is greatly to be *f* Ps 89:7
He is to be *f* above all gods Ps 96:4
Then those who *f* Mal 3:16
they *f* greatly, saying Matt 27:54
Him, for they *f* the people Luke 22:2
one who *f* God with all his Acts 10:2

FEARFUL
f in praises, doing Ex 15:11
them, “Why are you *f* Matt 8:26
there will be *f* sights Luke 21:11
It is a *f* thing to Heb 10:31

FEARFUL-HEARTED
to those who are *f* Is 35:4

FEARFULLY
f and wonderfully made Ps 139:14

FEARFULNESS
F and trembling have Ps 55:5
f has seized the Is 33:14

FEARING
is devoted to *f* You Ps 119:38
woman, *f* and trembling Mark 5:33
sincerity of heart, *f* Col 3:22
forsook Egypt, not *f* Heb 11:27

FEARS
upright man, one who *f* Job 1:8
Who is the man that *f* Ps 25:12
me from all my *f* Ps 34:4
every one who *f* the LORD Ps 128:1
in his uprightness *f* Prov 14:2
a woman who *f* the LORD Prov 31:30
an oath as he who *f* Eccl 9:2
every nation whoever *f* Acts 10:35

f has not been made 1 John 4:18

FEAST

Then he made them a *f* Gen 19:3
F of Unleavened Bread Ex 12:17
keep a *f* to Me in the year Ex 23:14
and the *F* of Harvest Ex 23:16
F of Ingathering Ex 23:16
observe the *F* of Weeks Ex 34:22
F of the Passover be left Ex 34:25
F of Tabernacles for Lev 23:34
and you shall keep a *f* Num 29:12
the *F* of Esther, for all his Esth 2:18
moon, on our solemn *f* day Ps 81:3
f is made for laughter Eccl 10:19
f day the terrors that Lam 2:22
hate, I despise your *f* Amos 5:21
"Not during the *f*, lest Mark 14:2
every year at the *F* Luke 2:41
by anyone to a wedding *f* Luke 14:8
when you give a *f* Luke 14:13
Now the Passover, a *f* John 6:4
the *f* Jesus went up into John 7:14
great day of the *f* John 7:37
Now before the *f* of the John 13:1
let us keep the *f* 1 Cor 5:8

FEAST OF DEDICATION

Now it was the *F* John 10:22

FEAST OF HARVEST

and the *F*, the firstfruits Ex 23:16

FEAST OF INGATHERING

F at the end of the year, Ex 23:16
and the *F* at the year's end Ex 34:22

FEAST OF TABERNACLES

the *F* for seven days Lev 23:34
observe the *F* seven Deut 16:13
year of release, at the *F* Deut 31:10
They also kept the *F*, Ezra 3:4
and to keep the *F* Zech 14:16
Now the Jews' *F* John 7:2

FEAST OF UNLEAVENED BREAD
you shall observe the *F* Ex 12:17
You shall keep the *F* Ex 23:15
F you shall keep. Seven Ex 34:18
Jerusalem to keep the *F* 2 Chr 30:13
And they kept the *F* Ezra 6:22
on the first day of the *F* Matt 26:17
the Passover and the *F* Mark 14:1
Now the *F* drew near, Luke 22:1

FEAST OF WEEKS
you shall observe the *F* Ex 34:22
at your *f*, you shall have Num 28:26
you shall keep the *F* Deut 16:10

FEASTING
house full of *f* with strife Prov 17:1
go to the house of *f* Eccl 7:2

FEASTS
See APPOINTED FEASTS
These are the *f* of the LORD Lev 23:4
in your appointed *f* Num 10:10
Moons and on the set *f* 1 Chr 23:31
I will turn your *f* Amos 8:10
the best places at *f* Luke 20:46
spots in your love *f* Jude 12

FEATHERS
shall cover you with His *f* Ps 91:4

FED

f me all my life long Gen 48:15
and *f* you with manna Deut 8:3
but the shepherds *f* Ezek 34:8
They *f* him with grass like Dan 5:21
So those who *f* the swine Mark 5:14
desiring to be *f* with the Luke 16:21
f you with milk and 1 Cor 3:2

FEEBLE

strengthened the *f* Job 4:4
And there was none *f* Ps 105:37
And my flesh is *f* Ps 109:24
and make firm the *f* knees Is 35:3
Every hand will be *f* Ezek 7:17
hang down, and the *f* Heb 12:12

FEED

ravens to *f* you there 1 Kin 17:4
and *f* on His faithfulness Ps 37:3
death shall *f* on them Ps 49:14
of the righteous *f* Prov 10:21
He will *f* His flock like a Is 40:11
and *f* your flocks Is 61:5
f you with knowledge Jer 3:15
over them who will *f* them Jer 23:4
I will *f* My flock, and I Ezek 34:15
to him, "*F* My lambs John 21:15
to him, "*F* My sheep John 21:17
your enemy hungers, *f* Rom 12:20
my goods to *f* the poor 1 Cor 13:3

FEEDS

"Ephraim *f* on the wind Hos 12:1
your heavenly Father *f* Matt 6:26
he who *f* on Me will live John 6:57

FEET

See UNDER HIS FEET

your sandals off your *f* Ex 3:5
not worn out on your *f* Deut 29:5
f touched the dry land Josh 4:18
So she lay at his *f* Ruth 3:14
was lame in both his *f* 2 Sam 9:13
so my *f* did not slip 2 Sam 22:37
in places forgotten by *f* Job 28:4
I was *f* to the lame Job 29:15
all things under his *f* Ps 8:6
He makes my *f* like the Ps 18:33
pierced My hands and My *f* Ps 22:16
You have set my *f* Ps 31:8
and set my *f* upon a rock Ps 40:2
does not allow our *f* Ps 66:9
f had almost stumbled Ps 73:2
and my *f* from falling Ps 116:8
f from every evil way Ps 119:101
word is a lamp to my *f* Ps 119:105
f have been standing Ps 122:2
For their *f* run to Prov 1:16
Her *f* go down to death Prov 5:5
f that are swift in running Prov 6:18
spreads a net for his *f* Prov 29:5
with two he covered his *f* Is 6:2
sandals off your *f* Is 20:2
called him to His *f* Is 41:2
up the dust of your *f* Is 49:23
mountains are the *f* Is 52:7
place of My *f* glorious Is 60:13
have not restrained their *f* Jer 14:10
its *f* partly of iron and Dan 2:33
f like burnished bronze in Dan 10:6
are the dust of His *f* Nah 1:3
on the mountains the *f* of Nah 1:15
make my *f* like deer's *f* Hab 3:19
in that day His *f* Zech 14:4

off the dust from your *f* Matt 10:14
two hands or two *f* Matt 18:8
saw Him, he fell at His *f* Mark 5:22
she came and fell at His *f* Mark 7:25
rather than having two *f* Mark 9:45
began to wash His *f* Luke 7:38
sitting at the *f* of Jesus Luke 8:35
also sat at Jesus' *f* Luke 10:39
and sandals on his *f* Luke 15:22
My hands and My *f* Luke 24:39
wash the disciples' *f* John 13:5
wash one another's *f* John 13:14
and the other at the *f* John 20:12
up, and immediately his *f* Acts 3:7
at the apostles' *f* Acts 4:35
your sandals off your *f* Acts 7:33
his own hands and *f* Acts 21:11
f are swift to shed Rom 3:15
beautiful are the *f* Rom 10:15
all things under His *f* 1 Cor 15:27
put all things under His *f* Eph 1:22
and having shod your *f* Eph 6:15
straight paths for your *f* Heb 12:13
fell at His *f* as dead Rev 1:17
And I fell at his *f* Rev 19:10

FELIX
Governor of Judea; letter addressed to, Acts 23:24–30
Paul's defense before, Acts 24:1–27

FELL
f on his neck and kissed Gen 33:4
Joseph *f* on his father's Gen 50:1
Saul took a sword and *f* 1 Sam 31:4
ax head *f* into the water 2 Kin 6:5
Saul took a sword and *f* 1 Chr 10:4

fear of the Jews *f* upon Esth 8:17
fire of God *f* from heaven Job 1:16
foes, they stumbled and *f* Ps 27:2
f on my face, and I heard Ezek 1:28
Spirit of the LORD *f* upon Ezek 11:5
f down bound into the Dan 3:23
lots, and the lot *f* on Jonah Jon 1:7
on that house; and it *f* Matt 7:27
seed *f* by the wayside Matt 13:4
others *f* on good ground Matt 13:8
saw Him, he *f* at His feet Mark 5:22
as they sailed He *f* asleep Luke 8:23
f among thieves Luke 10:30
the tower in Siloam *f* Luke 13:4
f from the rich man's Luke 16:21
she *f* down at His feet John 11:32
and the lot *f* on Matthias Acts 1:26
f down and breathed his Acts 5:5
had said this, he *f* asleep Acts 7:60
ready, he *f* into a trance Acts 10:10
the Holy Spirit *f* upon all Acts 10:44
his chains *f* off his hands Acts 12:7
he *f* down from the third Acts 20:9
who reproached You *f* on Rom 15:3
f down after they were Heb 11:30
elders *f* down before Rev 5:8
of heaven *f* to the earth Rev 6:13
a great star *f* from heaven Rev 8:10
four living creatures *f* Rev 19:4

FELLOW
f servants who owed Matt 18:28
begins to beat his *f* Matt 24:49
f worker concerning 2 Cor 8:23
f citizens with the Eph 2:19
Gentiles should be *f* Eph 3:6

rest of my *f* workers Phil 4:3
These are my only *f* Col 4:11
that we may become *f* 3 John 8
I am your *f* servant Rev 19:10

FELLOWSHIP
doctrine and *f* Acts 2:42
were called into the *f* 1 Cor 1:9
not want you to have *f* 1 Cor 10:20
f has righteousness 2 Cor 6:14
the right hand of *f* Gal 2:9
And have no *f* with the Eph 5:11
for your *f* in the Phil 1:5
of love, if any *f* Phil 2:1
and the *f* of His Phil 3:10
also may have *f* 1 John 1:3
we say that we have *f* 1 John 1:6
the light, we have *f* 1 John 1:7

FEMALE
male and *f* He created Gen 1:27
they shall be male and *f* Gen 6:19
ark to Noah, male and *f* Gen 7:9
has borne a male or a *f* Lev 12:7
made them male and *f* Matt 19:4
there is neither male nor *f* Gal 3:28

FENCE
and a tottering *f* Ps 62:3

FENCED
He has *f* up my way Job 19:8

FERTILIZE
I dig around it and *f* Luke 13:8

FERVENT
f desire I have desired Luke 22:15
and being *f* in spirit Acts 18:25

f in spirit, serving the Rom 12:11
f prayer of a James 5:16
all things have *f* 1 Pet 4:8
will melt with *f* 2 Pet 3:10

FERVENTLY
you, always laboring *f* Col 4:12
love one another *f* 1 Pet 1:22

FESTIVAL
night when a holy *f* Is 30:29
or regarding a *f* Col 2:16

FESTUS
Governor of Judea, Acts 24:27
Paul's defense made to, Acts 25:1–22

FETCH
f my knowledge from Job 36:3

FETTERS
hurt his feet with *f* Ps 105:18
their nobles with *f* Ps 149:8

FEVER
f which shall consume Lev 26:16
my bones burn with *f* Job 30:30
mother lying sick with a *f* Matt 8:14
immediately the *f* left her Mark 1:31
and rebuked the *f* Luke 4:39
of Publius lay sick of a *f* Acts 28:8

FEW
f and evil have been Gen 47:9
f days and full of Job 14:1
Let his days be *f* Ps 109:8
let your words be *f* Eccl 5:2
there are *f* who find it Matt 7:14
but the laborers are *f* Matt 9:37
called, but *f* chosen Matt 20:16

"Lord, are there *f* Luke 13:23
prepared, in which a *f* 1 Pet 3:20
I have a *f* things Rev 2:20

FIDELITY
but showing all good *f* Titus 2:10

FIELD
and to every beast of the *f* Gen 2:20
f which the Lord has Gen 27:27
gleaned in the *f* after the Ruth 2:3
even the beasts of the *f* Ps 8:7
Let the *f* be joyful Ps 96:12
as a flower of the *f*, so he Ps 103:15
went by the *f* of the lazy Prov 24:30
She considers a *f* and Prov 31:16
to house; they add *f* Is 5:8
becomes a fruitful *f* Is 32:15
is like the flower of the *f* Is 40:6
beast of the *f* will honor Is 43:20
all the trees of the *f* shall Is 55:12
"Buy the *f* for money Jer 32:25
thrive like a plant in the *f* Ezek 16:5
shall be plowed like a *f* Mic 3:12
Consider the lilies of the *f* Matt 6:28
clothes the grass of the *f* Matt 6:30
The *f* is the world Matt 13:38
and buys that *f* Matt 13:44
let him who is in the *f* Matt 24:18
f has been called the Matt 27:8
which today is in the *f* Luke 12:28
Two men will be in the *f* Luke 17:36
you are God's *f* 1 Cor 3:9
the *f* he will pass away James 1:10

FIELD OF BLOOD

A field bought as a cemetery for Judas' burial, Matt 27:1–10
Predicted in the O.T., Zech 11:12, 13

FIELDS
and sends waters on the *f* Job 5:10
nor enter the *f* of the Prov 23:10
f yield no food Hab 3:17
living out in the *f* Luke 2:8
eyes and look at the *f* John 4:35

FIERCE
the *f* wrath of our God Ezra 10:14
f wrath has gone over me Ps 88:16
A *f* lion is in the streets Prov 26:13
the *f* anger of the LORD Jer 4:8
in the day of His *f* anger Lam 1:12
turn away from His *f* anger Jon 3:9
the tombs, exceedingly *f* Matt 8:28
are driven by *f* winds James 3:4

FIERCENESS
f has deceived you Jer 49:16
the winepress of the *f* Rev 19:15

FIERY
the LORD sent *f* serpents Num 21:6
right hand came a *f* Deut 33:2
shall make them as a *f* Ps 21:9
their flocks to *f* lightning Ps 78:48
offspring will be a *f* Is 14:29
burning *f* furnace Dan 3:6
from the burning *f* furnace Dan 3:17
f darts of the wicked one Eph 6:16
concerning the *f* trial 1 Pet 4:12
horse, *f* red, went out Rev 6:4
f red dragon having Rev 12:3

FIFTEEN
about *f* thousand all who Judg 8:10
add to your days *f* years 2 Kin 20:6
remained with him *f* days Gal 1:18

FIFTH
morning were the *f* day Gen 1:23
He opened the *f* seal Rev 6:9
the *f* angel poured out Rev 16:10

FIFTY
nine hundred and *f* years Gen 9:29
Suppose there were *f* Gen 18:24
f prophets of Baal, and 1 Kin 18:19
denarii, and the other *f* Luke 7:41
sit down in groups of *f* Luke 9:14
down quickly and write *f* Luke 16:6
"You are not yet *f* years John 8:57

FIG
f leaves together Gen 3:7
f trees and pomegranates Deut 8:8
his vine and his *f* 1 Kin 4:25
from his own *f* tree 2 Kin 18:31
fruit falling from a *f* Is 34:4
and the *f* tree has withered Joel 1:12
f tree and the vine yield Joel 2:22
f tree may not blossom Hab 3:17
immediately the *f* tree Matt 21:19
parable from the *f* tree Matt 24:32
saw the *f* tree dried up Mark 11:20
fruit on this *f* Luke 13:7
"Look at the *f* Luke 21:29
'I saw you under the *f* John 1:50
Can a *f* tree James 3:12
f tree drops its late Rev 6:13

FIGHT

The LORD will *f* for you Ex 14:14
like men, and *f* 1 Sam 4:9
you go with me to *f* 1 Kin 22:4
Our God will *f* for us Neh 4:20
My servants would *f* John 18:36
to him, let us not *f* Acts 23:9
Thus I *f*: not as one who 1 Cor 9:26
F the good *f* 1 Tim 6:12
have fought the good *f* 2 Tim 4:7
You *f* and war James 4:2

FIGHTS
your God is He who *f* Josh 23:10
because my lord *f* 1 Sam 25:28
f come from among James 4:1

FIGS
puts forth her green *f* Song 2:13
f set before the Jer 24:1
from thornbushes or *f* Matt 7:16
men do not gather *f* Luke 6:44
or a grapevine bear *f* James 3:12

FIGURATIVELY
brethren, I have *f* 1 Cor 4:6

FIGURE
using no *f* of speech John 16:29

FILL
f the earth and subdue Gen 1:28
multiply, and *f* the earth Gen 9:1
f their sacks with grain Gen 42:25
"*F* four waterpots 1 Kin 18:33
He will yet *f* your mouth Job 8:21
f my mouth with Job 23:4
wealth, that I may *f* Prov 8:21
out of his wings will *f* the Is 8:8

"Do I not *f* heaven Jer 23:24
f this temple with Hag 2:7
f such a great multitude Matt 15:33
"*F* the waterpots John 2:7
hope *f* you with all joy Rom 15:13
that He might *f* Eph 4:10
so as always to *f* 1 Thess 2:16

FILLED

f her pitcher, and came Gen 24:16
you shall be *f* with bread Ex 16:12
the LORD *f* the tabernacle Ex 40:34
all the earth shall be *f* Num 14:21
f the house of the LORD 1 Kin 8:11
So they ate and were *f* Neh 9:25
the whole earth be *f* Ps 72:19
they are *f* with good Ps 104:28
Then our mouth was *f* Ps 126:2
barns will be *f* with Prov 3:10
of his lips he shall be *f* Prov 18:20
for they shall be *f* Matt 5:6
they all ate and were *f* Matt 14:20
"Let the children be *f* Mark 7:27
in spirit, *f* with wisdom Luke 2:40
f with the Holy Spirit Luke 4:1
were *f* with fear, saying Luke 5:26
he would gladly have *f* Luke 15:16
they *f* them up to the brim John 2:7
f twelve baskets with the John 6:13
sorrow has *f* your heart John 16:6
were all *f* with the Holy Acts 2:4
why has Satan *f* your heart Acts 5:3
being *f* with all Rom 1:29
full of goodness, *f* Rom 15:14
that you may be *f* Eph 3:19
but be *f* with the Spirit Eph 5:18

being *f* with the fruits Phil 1:11
peace, be warmed and *f* James 2:16

FILLED WITH THE HOLY SPIRIT
He will also be *f* Luke 1:15
and Elizabeth was *f* Luke 1:41
father Zacharias was *f* Luke 1:67
Then Jesus, being *f* Luke 4:1
And they were all *f* Acts 2:4
Peter, *f*, said to them Acts 4:8
and they were all *f*, Acts 4:31
your sight and be *f* Acts 9:17
who also is called Paul, *f*, Acts 13:9

FILTH
has washed away the *f* Is 4:4
been made as the *f* 1 Cor 4:13
the removal of the *f* 1 Pet 3:21

FILTHINESS
from all your *f* Ezek 36:25
ourselves from all *f* 2 Cor 7:1
lay aside all *f* James 1:21
abominations and the *f* Rev 17:4

FILTHY
is abominable and *f* Job 15:16
with *f* garments Zech 3:3
malice, blasphemy, *f* Col 3:8
poor man in *f* clothes James 2:2
oppressed by the *f* 2 Pet 2:7
let him be *f* Rev 22:11

FIND
"If I *f* in Sodom fifty Gen 18:26
not *f* the household idols Gen 31:35
Can we *f* such a one as Gen 41:38
straw where you can *f* it Ex 5:11

that I may *f* grace in Your Ex 33:13
sure your sin will *f* Num 32:23
you will *f* Him if you seek Deut 4:29
"Let me *f* favor in your Ruth 2:13
f the arrows which I 1 Sam 20:36
f in the book of the Ezra 4:15
Can you *f* out the limits of Job 11:7
knew where I might *f* Him Job 23:3
Almighty, we cannot *f* Job 37:23
but they will not *f* me Prov 1:28
life to those who *f* Prov 4:22
seek me diligently will *f* Prov 8:17
word wisely will *f* good Prov 16:20
can *f* a virtuous wife Prov 31:10
that no one can *f* Eccl 3:11
waters, for you will *f* Eccl 11:1
if you *f* my beloved Song 5:8
f Me, when you search for Jer 29:13
seek, and you will *f* Matt 7:7
and there are few who *f* it Matt 7:14
for My sake will *f* Matt 10:39
will *f* a piece of money Matt 17:27
when he comes, will *f* Matt 24:46
you will *f* a colt tied Mark 11:2
he *f* you sleeping Mark 13:36
f a Babe wrapped Luke 2:12
seek, and you will *f* Luke 11:9
you will *f* a colt tied Luke 19:30
f no fault in this Man Luke 23:4
seek Me and not *f* Me John 7:34
not *f* them in the prison Acts 5:22
I *f* then a law Rom 7:21
f grace to help in Heb 4:16
seek death and will not *f* it Rev 9:6

FINDING

great things past *f* Job 9:10
rest; and *f* none Luke 11:24
and His ways past *f* Rom 11:33

FINDS

one who *f* great treasure Ps 119:162
the man who *f* wisdom Prov 3:13
whoever *f* me *f* life Prov 8:35
f a wife *f* a good Prov 18:22
Whatever your hand *f* Eccl 9:10
You the fatherless *f* mercy Hos 14:3
and he who seeks *f* Matt 7:8
f his life will lose Matt 10:39
he *f* it empty, swept, and Matt 12:44
and he who seeks *f* Luke 11:10
carefully until she *f* it Luke 15:8

FINE

ate up the seven *f* looking Gen 41:4
Then I beat them as *f* 2 Sam 22:43
gold, yea, than much *f* Ps 19:10
than gold, yes, than *f* gold Prov 8:19
f gold is a wise Prov 25:12
her clothing is *f* linen Prov 31:22
set on bases of *f* gold Song 5:15
more rare than *f* Is 13:12
and for *f* clothing Is 23:18
how changed the *f* Lam 4:1
Then he bought *f* linen Mark 15:46
rings, in *f* apparel James 2:2
His feet were like *f* brass Rev 1:15
for the *f* linen is the Rev 19:8

FINGER

written with the *f* Ex 31:18
written with the *f* of God Deut 9:10
f shall be thicker 1 Kin 12:10

the pointing of the *f* Is 58:9
demons with the *f* of Luke 11:20
dip the tip of his *f* Luke 16:24
the ground with His *f* John 8:6
"Reach your *f* John 20:27

FINGERS

the work of Your *f* Ps 8:3
he points with his *f* Prov 6:13
Bind them on your *f* Prov 7:3
that which their own *f* Is 2:8
In the same hour the *f* of a Dan 5:5
with one of their *f* Matt 23:4
put His *f* in his ears Mark 7:33

FINISH

We *f* our years like a sigh Ps 90:9
to *f* the transgression Dan 9:24
he has enough to *f* Luke 14:28
has given Me to *f* John 5:36
so that I may *f* Acts 20:24

FINISHED

house of the LORD was *f* 1 Kin 7:51
f the work which You John 17:4
He said, "It is *f* John 19:30
I have *f* the race 2 Tim 4:7
thousand years were *f* Rev 20:3

FIRE

rained brimstone and *f* Gen 19:24
to him in a flame of *f* Ex 3:2
the pillar of *f* by night Ex 13:22
descended upon it in *f* Ex 19:18
made, burned it in the *f* Ex 32:20
by day, and *f* was over Ex 40:38
profane *f* before the LORD Lev 10:1
through the *f* to Molech Lev 18:21

like the appearance of *f* Num 9:15
the *f* was quenched Num 11:2
from the midst of the *f* Deut 5:24
God, who answers by *f* 1 Kin 18:24
the *f* of the LORD fell 1 Kin 18:38
LORD was not in the *f* 1 Kin 19:12
of *f* appeared with horses 2 Kin 2:11
I was musing, the *f* Ps 39:3
we went through *f* Ps 66:12
they have set *f* Ps 74:7
f goes before Him Ps 97:3
His ministers a flame of *f* Ps 104:4
f and hail, snow and Ps 148:8
burns as the *f* Is 9:18
says the LORD, whose *f* Is 31:9
you walk through the *f* Is 43:2
f that burns all the Is 65:5
My fury come forth like *f* Jer 4:4
their daughters in the *f* Jer 7:31
His waist and downward, *f* Ezek 8:2
in the midst of the *f* Dan 3:25
the smell of *f* was not on Dan 3:27
He break out like *f* Amos 5:6
for conflict by *f* Amos 7:4
a brand plucked from the *f* Zech 3:2
like a refiner's *f* Mal 3:2
the Holy Spirit and *f* Matt 3:11
chaff with unquenchable *f* Matt 3:12
shall be in danger of hell *f* Matt 5:22
he often falls into the *f* Matt 17:15
into the everlasting *f* Matt 25:41
f is not quenched Mark 9:44
"I came to send *f* Luke 12:49
tongues, as of *f* Acts 2:3
off the creature into the *f* Acts 28:5
coals of *f* on his head Rom 12:20

f taking vengeance 2 Thess 1:8
His ministers a flame of *f* Heb 1:7
and that burned with *f* Heb 12:18
our God is a consuming *f* Heb 12:29
And the tongue is a *f* James 3:6
vengeance of eternal *f* Jude 7
His eyes like a flame of *f* Rev 1:14
f came down from God Rev 20:9
into the lake of *f* Rev 20:14

FIREBRAND
f plucked from the Amos 4:11

FIREBRANDS
a madman who throws *f* Prov 26:18
two stubs of smoking *f* Is 7:4

FIRM
their strength is *f* Ps 73:4
shall stand *f* with him Ps 89:28
Take *f* hold of instruction Prov 4:13
f the feeble knees Is 35:3
of the hope *f* to the Heb 3:6

FIRMAMENT
Thus God made the *f* Gen 1:7
f shows His handiwork Ps 19:1
in His mighty *f* Ps 150:1
brightness of the *f* Dan 12:3

FIRST
the morning were the *f* day Gen 1:5
cows ate up the *f* seven Gen 41:20
The *f* of the firstfruits of Ex 23:19
“Give the *f* woman the 1 Kin 3:27
The *f* one to plead his Prov 18:17
f father sinned Is 43:27
the *F* and I am the Last Is 44:6

f was like a lion, and had Dan 7:4
F be reconciled to your Matt 5:24
seek *f* the kingdom of Matt 6:33
F remove the plank from Matt 7:5
unless he *f* binds the Matt 12:29
man is worse than the *f* Matt 12:45
who are *f* will be last Matt 19:30
desires to be *f* Matt 20:27
This is the *f* and great Matt 22:38
f the blade, then the Mark 4:28
that Elijah must come *f* Mark 9:11
f shall be slave Mark 10:44
the *f* commandment Mark 12:30
And the gospel must *f* Mark 13:10
He appeared *f* to Mary Mark 16:9
let me *f* go and bury my Luke 9:59
f He must suffer many Luke 17:25
f took a wife, and died Luke 20:29
f found his own brother John 1:41
him throw a stone at her *f* John 8:7
disciples were *f* called Acts 11:26
evil, of the Jew *f* Rom 2:9
“Or who has *f* given Rom 11:35
f apostles, second 1 Cor 12:28
f man Adam became a 1 Cor 15:45
f a willing mind 2 Cor 8:12
that we who *f* trusted Eph 1:12
the *f* commandment with Eph 6:2
in Christ will rise *f* 1 Thess 4:16
the falling away comes *f* 2 Thess 2:3
Therefore I exhort *f* of all 1 Tim 2:1
For Adam was formed *f* 1 Tim 2:13
let them *f* learn to show 1 Tim 5:4
to teach you again the *f* Heb 5:12
f covenant had been Heb 8:7
from above is *f* pure James 3:17

knowing this *f*, that no 2 Pet 1:20
this *f*: that scoffers will 2 Pet 3:3
love Him because He *f* 1 John 4:19
I am the *F* and the Rev 1:17
you have left your *f* Rev 2:4
The *f* angel sounded Rev 8:7
is the *f* resurrection Rev 20:5
f earth had passed away Rev 21:1

FIRST AND THE LAST
and the Omega, the *F* Rev 1:11
not be afraid; I am the *F* Rev 1:17
'These things says the *F*, Rev 2:8
and the End, the *F* Rev 22:13

FIRST-RIPE
f fruit which my soul Mic 7:1

FIRSTBORN
"I am Esau your *f* Gen 27:19
"Israel is My son, My *f* Ex 4:22
LORD struck all the *f* Ex 12:29
"Consecrate to Me all the *f* Ex 13:2
was the *f* of Israel Num 26:5
destroyed all the *f* in Egypt Ps 78:51
I will make him My *f* Ps 89:27
Shall I give my *f* Mic 6:7
as one grieves for a *f* Zech 12:10
brought forth her *f* Matt 1:25
brought forth her *f* Son Luke 2:7
that He might be the *f* Rom 8:29
invisible God, the *f* Col 1:15
the beginning, the *f* Col 1:18
witness, the *f* from Rev 1:5

FIRSTFRUIT
For if the *f* is holy Rom 11:16

FIRSTFRUITS
the *f* of your harvest to Lev 23:10
bring the *f* of our ground Neh 10:35
with the *f* of all your Prov 3:9
also who have the *f* Rom 8:23
and has become the *f* 1 Cor 15:20
order: Christ the *f* 1 Cor 15:23
might be a kind of *f* James 1:18
among men, being *f* Rev 14:4

FISH
over the *f* of the sea Gen 1:28
f taken in a cruel net Eccl 9:12
had prepared a great *f* Jon 1:17
do You make men like *f* Hab 1:14
Or if he asks for a *f* Matt 7:10
belly of the great *f* Matt 12:40
five loaves and two *f* Matt 14:17
and likewise the *f* John 21:13

FISHERMEN
The *f* also will mourn Is 19:8
I will send for many *f* Jer 16:16

FISHERS
and I will make you *f* Matt 4:19

FIT
and looking back, is *f* Luke 9:62

FITTING
Therefore it is not *f* for the Esth 3:8
Is it *f* to say to a Job 34:18
Luxury is not *f* Prov 19:10
so honor is not *f* Prov 26:1
things which are not *f* Rom 1:28
husbands, as is *f* in the Col 3:18
a High Priest was *f* Heb 7:26

FIVE

bring out those *f* kings Josh 10:22
f smooth stones 1 Sam 17:40
about *f* thousand men Matt 14:21
and *f* were foolish Matt 25:2
to one he gave *f* talents Matt 25:15
Are not *f* sparrows sold Luke 12:6
bought *f* yoke of oxen Luke 14:19
you have had *f* husbands John 4:18
speak *f* words with my 1 Cor 14:19

FIXED

f My limit for it Job 38:10
is a great gulf *f* Luke 16:26

FLAME

appeared to him in a *f* Ex 3:2
f will dry out his Job 15:30
His ministers a *f* of fire Ps 104:4
f consumes the chaff Is 5:24
and his Holy One for a *f* Is 10:17
and tempest and the *f* Is 29:6
nor shall the *f* scorch you Is 43:2
hot, the *f* of the fire killed Dan 3:22
behind them a *f* Joel 2:3
am tormented in this *f* Luke 16:24
and His ministers a *f* Heb 1:7
and His eyes like a *f* Rev 1:14

FLAMES

the LORD divides the *f* Ps 29:7

FLAMING

f sword which turned Gen 3:24
f fire in their land Ps 105:32
in *f* fire taking 2 Thess 1:8

FLANKS

Strengthen your *f* Nah 2:1

FLASK
alabaster *f* of fragrant oil Luke 7:37

FLATTER
I do not know how to *f* Job 32:22
They *f* with their Ps 5:9

FLATTERED
Nevertheless they *f* Ps 78:36

FLATTERING
f mouth works ruin Prov 26:28
f speech deceive Rom 16:18
any time did we use *f* 1 Thess 2:5
swelling words, *f* Jude 16

FLATTERS
with one who *f* with Prov 20:19
f his neighbor spreads Prov 29:5

FLATTERY
shall corrupt with *f* Dan 11:32

FLAVOR
the salt loses its *f* Matt 5:13

FLAVORLESS
f food be eaten Job 6:6

FLAX
f He will not quench Is 42:3
f He will not quench Matt 12:20

FLED
Moses *f* from the face of Ex 2:15
f before the men of Ai Josh 7:4
The sea saw it and *f* Ps 114:3
who have *f* for refuge Heb 6:18

FLEE

f away secretly Gen 31:27
those who hate You *f* Num 10:35
such a man as I *f* Neh 6:11
who see me outside *f* Ps 31:11
Or where can I *f* Ps 139:7
wicked *f* when no one Prov 28:1
And the shadows *f* Song 2:17
f to Egypt, and stay there Matt 2:13
who are in Judea *f* Matt 24:16
F sexual immorality 1 Cor 6:18
f these things and 1 Tim 6:11
F also youthful lusts 2 Tim 2:22
devil and he will *f* James 4:7

FLEECE
there is dew on the *f* only Judg 6:37

FLESH
See ACCORDING TO THE FLESH
bone of my bones and *f* Gen 2:23
shall become one *f* Gen 2:24
f had corrupted their Gen 6:12
f I shall see God Job 19:26
My *f* also will rest in Ps 16:9
What can *f* do to me Ps 56:4
f longs for You in a dry Ps 63:1
that they were but *f* Ps 78:39
my heart and my *f* Ps 84:2
Who gives food to all *f* Ps 136:25
f shall bless His holy Ps 145:21
It will be health to your *f* Prov 3:8
and health to all their *f* Prov 4:22
mouth cause your *f* to sin Eccl 5:6
is wearisome to the *f* Eccl 12:12
And all *f* shall see it Is 40:5
"All *f* is grass Is 40:6
give them a heart of *f* Ezek 11:19

of stone out of your *f* Ezek 36:26
out My Spirit on all *f* Joel 2:28
Be silent, all *f*, before the Zech 2:13
two shall become one *f* Matt 19:5
were shortened, no *f* Matt 24:22
is willing, but the *f* is Matt 26:41
shall become one *f* Mark 10:8
but the *f* is weak Mark 14:38
f shall see the salvation Luke 3:6
And the Word became *f* John 1:14
is born of the *f* is *f* John 3:6
I shall give is My *f* John 6:51
unless you eat the *f* John 6:53
Whoever eats My *f* and John 6:54
For My *f* is food indeed John 6:55
f profits nothing John 6:63
according to the *f* John 8:15
Him authority over all *f* John 17:2
out of My Spirit on all *f* Acts 2:17
did His *f* see corruption Acts 2:31
no *f* will be justified in Rom 3:20
when we were in the *f* Rom 7:5
in my *f*) nothing good Rom 7:18
of God, but with the *f* Rom 7:25
not walk according to the *f* Rom 8:1
on the things of the *f* Rom 8:5
in the *f* cannot please God Rom 8:8
you are not in the *f* Rom 8:9
to the *f* you will die Rom 8:13
no provision for the *f* Rom 13:14
f should glory in His 1 Cor 1:29
for the destruction of the *f* 1 Cor 5:5
“shall become one *f* 1 Cor 6:16
there is one kind of *f* 1 Cor 15:39
no one according to the *f* 2 Cor 5:16
from all filthiness of the *f* 2 Cor 7:1

war according to the *f* 2 Cor 10:3
immediately confer with *f* Gal 1:16
law no *f* shall be justified Gal 2:16
which I now live in the *f* Gal 2:20
not fulfill the lust of the *f* Gal 5:16
For the *f* lusts Gal 5:17
have crucified the *f* Gal 5:24
his *f* will of the *f* reap Gal 6:8
good showing in the *f* Gal 6:12
may boast in your *f* Gal 6:13
one ever hated his own *f* Eph 5:29
two shall become one *f* Eph 5:31
have no confidence in the *f* Phil 3:3
of His *f* through death Col 1:22
was manifested in the *f* 1 Tim 3:16
the veil, that is, His *f* Heb 10:20
f has ceased from sin 1 Pet 4:1
of his time in the *f* 1 Pet 4:2
the lust of the *f* 1 John 2:16
has come in the *f* 1 John 4:2
dreamers defile the *f* Jude 8

FLESH AND BLOOD
f has not revealed this Matt 16:17
f cannot inherit the 1 Cor 15:50
do not wrestle against *f* Eph 6:12
have partaken of *f* Heb 2:14

FLESHLY
f wisdom but by the 2 Cor 1:12
law of a *f* commandment Heb 7:16
f lusts which war against 1 Pet 2:11

FLIES
will send swarms of *f* Ex 8:21
He sent swarms of *f* Ps 78:45
of the arrow that *f* by day Ps 91:5

Dead *f* putrefy the Eccl 10:1

FLIGHT
put ten thousand to *f* Deut 32:30
f shall perish from Amos 2:14
And pray that your *f* Matt 24:20
turned to *f* the armies of Heb 11:34

FLINT
will seem like *f* Is 5:28
set My face like a *f* Is 50:7

FLINTY
out of the *f* rock Deut 8:15
oil from the *f* rock Deut 32:13

FLOAT
and he made the iron *f* 2 Kin 6:6

FLOCK
of the firstborn of his *f* Gen 4:4
Go now to the *f* and bring Gen 27:9
pass through all your *f* Gen 30:32
put them with Laban's *f* Gen 30:40
Moses was tending the *f* Ex 3:1
Your people like a *f* Ps 77:20
wilderness like a *f* Ps 78:52
lead Joseph like a *f* Ps 80:1
their families like a *f* Ps 107:41
the footsteps of the *f* Song 1:8
He will feed His *f* Is 40:11
with the shepherd of His *f* Is 63:11
"You have scattered My *f* Jer 23:2
gather the remnant of My *f* Jer 23:3
oil, for the young of the *f* Jer 31:12
you do not feed the *f* Ezek 34:3
are My *f*, the *f* Ezek 34:31
though the *f* be cut Hab 3:17

my God, “Feed the *f* Zech 11:4
sheep of the *f* will be Matt 26:31
watch over their *f* by night Luke 2:8
“Do not fear, little *f* Luke 12:32
there will be one *f* John 10:16
and to all the *f* Acts 20:28
not sparing the *f* Acts 20:29
of the milk of the *f* 1 Cor 9:7
Shepherd the *f* of God 1 Pet 5:2
examples to the *f* 1 Pet 5:3

FLOCKS

fed the rest of Laban’s *f* Gen 30:36
their little ones, their *f* Gen 50:8
Also take your *f* and your Ex 12:32
are clothed with *f* Ps 65:13
the *f* of your companions Song 1:7
lion among *f* of sheep Mic 5:8
for they shall feed their *f* Zeph 3:13

FLOOD

the waters of the *f* Gen 7:10
a *f* to destroy all flesh Gen 9:15
on the earth after the *f* Gen 10:32
sat enthroned at the *F* Ps 29:10
them away like a *f* Ps 90:5
enemy comes in like a *f* Is 59:19
the days before the *f* Matt 24:38
when the *f* arose, the Luke 6:48
bringing in the *f* 2 Pet 2:5
of his mouth like a *f* Rev 12:15

FLOODS

me, and the *f* of Ps 18:4
f on the dry ground Is 44:3
and the *f* surrounded me Jon 2:3
rain descended, the *f* Matt 7:25

FLOOR
down to the threshing *f* Ruth 3:6
came to the threshing *f* Ruth 3:14
bought the threshing *f* 2 Sam 24:24
clean out His threshing *f* Matt 3:12
clean out His threshing *f* Luke 3:17

FLOUR
a handful of *f* in a bin 1 Kin 17:12
bin of *f* was not used up 1 Kin 17:16
"Then bring some *f* 2 Kin 4:41

FLOURISH
the righteous shall *f* Ps 72:7
f in the courts of our God Ps 92:13
tent of the upright will *f* Prov 14:11

FLOURISHED
your care for me has *f* Phil 4:10

FLOURISHES
In the morning it *f* Ps 90:6

FLOW
f away as waters which Ps 58:7
and the waters *f* Ps 147:18
that its spices may *f* Song 4:16
all nations shall *f* Is 2:2
and peoples shall *f* to it Mic 4:1
who had a *f* of blood Matt 9:20
f of blood for twelve Mark 5:25
immediately her *f* of Luke 8:44
of his heart will *f* John 7:38

FLOWER
comes forth like a *f* Job 14:2
as a *f* of the field Ps 103:15
beauty is a fading *f* Is 28:4
is like the *f* of the Is 40:6

grass withers, the *f* Is 40:7
if she is past the *f* 1 Cor 7:36
of man as the *f* 1 Pet 1:24

FLOWERS
f appear on the earth Song 2:12

FLOWING
'a land *f* with milk Deut 6:3
of wisdom is a *f* Prov 18:4
the Gentiles like a *f* Is 66:12

FLUTE
play the harp and *f* Gen 4:21
sound of the horn, *f* Dan 3:5
saw the *f* players Matt 9:23
"We played the *f* for you Luke 7:32

FLUTES
instruments and *f* Ps 150:4

FLUTISTS
harpists, musicians, *f* Rev 18:22

FLY
let birds *f* above the earth Gen 1:20
I would *f* away and be Ps 55:6
soon cut off, and we *f* Ps 90:10
they *f* away like an Prov 23:5
being caused to *f* swiftly Dan 9:21

FLYING
a *f* swallow, so a curse Prov 26:2

FOAL
a colt, the *f* of a donkey Zech 9:9
a colt, the *f* of a donkey Matt 21:5

FOAMS
so that he *f* at the mouth Luke 9:39

FOE
and scattered the *f* Ps 18:14
FOES
my enemies and *f* Ps 27:2
I will beat down his *f* Ps 89:23
FOLD
are not of this *f* John 10:16
a cloak You will *f* Heb 1:12
FOLDING
slumber, a little *f* Prov 6:10
f of the hands to sleep Prov 24:33
FOLLOW
willing to *f* me to this land Gen 24:5
f what is altogether Deut 16:20
If the LORD is God, *f* 1 Kin 18:21
shall *f* me all the days Ps 23:6
to Me, you who *f* Is 51:1
"*F* Me, and I will make Matt 4:19
f You wherever You go Matt 8:19
"*F* Me, and let the dead Matt 8:22
He said to him, "*F* Matt 9:9
f after Me is not worthy Matt 10:38
his cross, and *f* Me Matt 16:24
up his cross, and *f* Mark 8:34
someone who does not *f* Mark 9:38
the cross, and *f* Me Mark 10:21
signs will *f* those who Mark 16:17
he does not *f* with us Luke 9:49
I will *f* You wherever Luke 9:57
said to another, "*F* Me Luke 9:59
not go after them or *f* Luke 17:23
and come, *f* Me Luke 18:22
f him into the house Luke 22:10
the sheep *f* him, for they John 10:4

will by no means *f* John 10:5
serves Me, let him *f* John 12:26
on your garment and *f* Acts 12:8
those of some men *f* 1 Tim 5:24
God to you, whose faith *f* Heb 13:7
that you should *f* 1 Pet 2:21
f the Lamb wherever He Rev 14:4
and their works *f* Rev 14:13

FOLLOWED

f the LORD my God Josh 14:8
LORD took me as I *f* Amos 7:15
left their nets and *f* Him Matt 4:20
great multitudes *f* Him Matt 8:1
Peter *f* Him at a distance Matt 26:58
women who *f* Jesus Matt 27:55
we have left all and *f* Mark 10:28
sight and *f* Jesus Mark 10:52
This girl *f* Paul and us Acts 16:17
spiritual Rock that *f* 1 Cor 10:4
diligently *f* every good 1 Tim 5:10
carefully *f* my doctrine 2 Tim 3:10

FOLLOWING

if you turn away from *f* Num 32:15
away this day from *f* the Josh 22:16
back from *f* after you Ruth 1:16
continue *f* the LORD 1 Sam 12:14
f the sheep, to be ruler 2 Sam 7:8
away from *f* the LORD 2 Chr 25:27
turned, and seeing them *f* John 1:38
whom Jesus loved *f* John 21:20
join in *f* my example Phil 3:17
f the way of Balaam 2 Pet 2:15

FOLLOWS

My soul *f* close behind Ps 63:8

but he who *f* frivolity is Prov 12:11
loves him who *f* Prov 15:9
f Me shall not walk John 8:12

FOLLY

taken much notice of *f* Job 35:15
not turn back to *f* Ps 85:8
F is joy to him who is Prov 15:21
correction of fools is *f* Prov 16:22
F is set in great Eccl 10:6

FOOD

you it shall be for *f* Gen 1:29
that lives shall be *f* Gen 9:3
stranger, giving him *f* Deut 10:18
He gives *f* in abundance Job 36:31
he may bring forth *f* Ps 104:14
Who gives *f* to all Ps 136:25
Much *f* is in the Prov 13:23
feed me with the *f* Prov 30:8
their *f* in the summer Prov 30:25
night, and provides *f* Prov 31:15
f which you eat shall Ezek 4:10
I ate no pleasant *f* Dan 10:3
the fields yield no *f* Hab 3:17
that there may be *f* Mal 3:10
is worthy of his *f* Matt 10:10
to give them *f* in due Matt 24:45
and you gave Me *f* Matt 25:35
and he who has *f* Luke 3:11
Life is more than *f* Luke 12:23
I have *f* to eat of which John 4:32
f is to do the will of Him John 4:34
for the *f* which perishes John 6:27
have you any *f* John 21:5
they ate their *f* Acts 2:46
our hearts with *f* Acts 14:17

destroy with your *f* Rom 14:15
f makes my brother 1 Cor 8:13
the same spiritual *f* 1 Cor 10:3
sower, and bread for *f* 2 Cor 9:10
And having *f* and 1 Tim 6:8
and not solid *f* Heb 5:12
But solid *f* belongs to Heb 5:14
of *f* sold his birthright Heb 12:16
destitute of daily *f* James 2:15

FOODS
F for the stomach 1 Cor 6:13
f which God created 1 Tim 4:3

FOOL
I have played the *f* 1 Sam 26:21
Should Abner die as a *f* 2 Sam 3:33
f has said in his Ps 14:1
or as a *f* to the correction Prov 7:22
is like sport to a *f* Prov 10:23
f will be servant Prov 11:29
f is right in his own Prov 12:15
f lays open his folly Prov 13:16
A *f* despises his father's Prov 15:5
a hundred blows on a *f* Prov 17:10
is too lofty for a *f* Prov 24:7
Do not answer a *f* Prov 26:4
"As it happens to the *f*, it Eccl 2:15
A *f* also multiplies words Eccl 10:14
whoever says, 'You *f* Matt 5:22
But God said to him, '*F* Luke 12:20
let him become a *f* that 1 Cor 3:18
I speak as a *f* 2 Cor 11:23
I have become a *f* 2 Cor 12:11

FOOLISH
of the *f* women speaks Job 2:10

I was so *f* and Ps 73:22
f pulls it down with Prov 14:1
f man squanders it Prov 21:20
"For My people are *f* Jer 4:22
f hearts were darkened Rom 1:21
Has not God made *f* 1 Cor 1:20
But God has chosen the *f* 1Cor 1:27
O *f* Galatians Gal 3:1
nor *f* talking, nor coarse Eph 5:4
But avoid *f* and ignorant 2 Tim 2:23
were also once *f* Titus 3:3
But avoid *f* disputes Titus 3:9

FOOLISHLY

man acts *f*, and a man Prov 14:17
I speak *f*—I am bold 2 Cor 11:21

FOOLISHNESS

O God, You know my *f* Ps 69:5
Forsake *f* and live Prov 9:6
of fools proclaims *f* Prov 12:23
The *f* of a man twists Prov 19:3
F is bound up in the Prov 22:15
devising of *f* is sin Prov 24:9
person will speak *f* Is 32:6
of the cross is *f* 1 Cor 1:18
Because the *f* of God 1 Cor 1:25
this world is *f* with God 1 Cor 3:19

FOOLS

f despise wisdom Prov 1:7
folly of *f* is deceit Prov 14:8
F mock at sin Prov 14:9
has no pleasure in *f* Eccl 5:4
F and blind! Matt 23:17
to be wise, they became *f* Rom 1:22
We are *f* for Christ's 1 Cor 4:10

not as *f* but as wise Eph 5:15

FOOT
your *f* will tread upon Josh 1:3
your sandal off your *f* Josh 5:15
f has trodden shall be Josh 14:9
dash your *f* against a stone Ps 91:12
will not allow your *f* Ps 121:3
f will not stumble Prov 3:23
From the sole of the *f* Is 1:6
you turn away your *f* Is 58:13
dash your *f* against a stone Matt 4:6
f causes you to sin Matt 18:8
you dash your *f* Luke 4:11
If the *f* should say 1 Cor 12:15

FOOTMEN
have run with the *f* Jer 12:5

FOOTSTEPS
f were not known Ps 77:19
and shall make His *f* Ps 85:13

FOOTSTOOL
God, and worship at His *f* Ps 99:5
Your enemies Your *f* Ps 110:1
throne, and earth is My *f* Is 66:1
by the earth, for it is His *f* Matt 5:35
Your enemies Your *f* Matt 22:44
throne, and earth is My *f* Acts 7:49
“Sit here at my *f* James 2:3

FORBID
come to Me, and do not *f* Matt 19:14
said, “Do not *f* him Mark 9:39
“Can anyone *f* water Acts 10:47
prophesy, and do not *f* 1 Cor 14:39
f that I should boast Gal 6:14

FORBIDDEN
LORD your God has *f* you Deut 4:23
they were *f* by the Holy Acts 16:6

FORBIDDING
confidence, no one *f* Acts 28:31
f us to speak to the 1 Thess 2:16
f to marry 1 Tim 4:3

FORCE
violent take it by *f* Matt 11:12
come and take Him by *f* John 6:15
a testament is in *f* Heb 9:17

FORCEFUL
f are right words Job 6:25

FORCES
Though they join *f* Prov 11:21

FOREFATHERS
f who refused to hear Jer 11:10
and oppressed our *f* Acts 7:19
conscience, as my *f* 2 Tim 1:3

FOREHEADS
strong against their *f* Ezek 3:8
put a mark on the *f* Ezek 9:4
seal of God on their *f* Rev 9:4
his mark on their *f* Rev 20:4

FOREIGN
been a stranger in a *f* land Ex 2:22
put away the *f* gods Josh 24:23
loved many *f* women 1 Kin 11:1
the LORD's song in a *f* land Ps 137:4
set out *f* seedlings Is 17:10
promise as in a *f* country Heb 11:9

FOREIGN GODS

"put away the *f* Gen 35:2
to jealousy with *f*; Deut 32:16
the LORD and serve *f* Josh 24:20
So they put away the *f* Judg 10:16
then put away the *f* 1 Sam 7:3
the altars of the *f* 2 Chr 14:3
He took away the *f* 2 Chr 33:15
forsaken Me and served *f* Jer 5:19
to be a proclaimer of *f* Acts 17:18

FOREIGNER
"I am a *f* and a Gen 23:4
of me, since I am a *f* Ruth 2:10
to God except this *f* Luke 17:18
who speaks will be a *f* 1 Cor 14:11

FOREIGNERS
from the hand of *f* Ps 144:11
with the children of *f* Is 2:6
f shall build up your Is 60:10
f who were there Acts 17:21
longer strangers and *f* Eph 2:19

FOREKNEW
For whom He *f* Rom 8:29
His people whom He *f* Rom 11:2

FOREKNOWLEDGE
purpose and *f* of God Acts 2:23
according to the *f* 1 Pet 1:2

FOREORDAINED
He indeed was *f* 1 Pet 1:20

FORERUNNER
f has entered for us Heb 6:20

FORESAW
'I *f* the LORD Acts 2:25

FORESEEING
f that God would Gal 3:8

FORESEES
A prudent man *f* Prov 22:3

FORESKINS
in the flesh of your *f* Gen 17:11
f of the Philistines 1 Sam 18:25

FOREST
beast of the *f* is Mine Ps 50:10
See how great a *f* James 3:5

FORESTS
and strips the *f* Ps 29:9

FORETOLD
have also *f* these days Acts 3:24
killed those who *f* Acts 7:52

FOREVER
See HIS MERCY ENDURES FOREVER
and eat, and live *f* Gen 3:22
shall not strive with man *f* Gen 6:3
This is My name *f* Ex 3:15
and they shall inherit it *f* Ex 32:13
to our children *f* Deut 29:29
has loved Israel *f* 1 Kin 10:9
for His mercy endures *f* 2 Chr 5:13
for His mercy endures *f* 2 Chr 7:3
I would not live *f* Job 7:16
from this generation *f* Ps 12:7
LORD sits as King *f* Ps 29:10
Do not cast us off *f* Ps 44:23
throne, O God, is *f* Ps 45:6
"You are a priest *f* Ps 110:4
His mercy endures *f* Ps 118:1
F, O LORD, Your word is Ps 119:89

be moved, but abides *f* Ps 125:1
From this time forth and *f* Ps 125:2
This is My resting place *f* Ps 132:14
name, O LORD, endures *f* Ps 135:13
His mercy endures *f* Ps 136:1
will bless Your name *f* Ps 145:1
bless His holy name *f* Ps 145:21
who keeps truth *f* Ps 146:6
The LORD shall reign *f* Ps 146:10
also established them *f* Ps 148:6
lip shall be established *f* Prov 12:19
for riches are not *f* Prov 27:24
Trust in the LORD *f* Is 26:4
of our God stands *f* Is 40:8
My salvation will be *f* Is 51:6
will not cast off *f* Lam 3:31
be the name of God *f* Dan 2:20
Like the stars *f* Dan 12:3
of the LORD our God *f* Mic 4:5
and the glory *f* Matt 6:13
eats this bread will live *f* John 6:58
the Christ remains *f* John 12:34
He may abide with you *f* John 14:16
righteousness endures *f* 2 Cor 9:9
who is blessed *f* 2 Cor 11:31
to whom be glory *f* Gal 1:5
generation, *f* and ever Eph 3:21
and Father be glory *f* Phil 4:20
throne, O God, is *f* Heb 1:8
“You are a priest *f* Heb 5:6
f according to the order of Heb 6:20
has been perfected *f* Heb 7:28
one sacrifice for sins *f* Heb 10:12
yesterday, today, and *f* Heb 13:8
lives and abides *f* 1 Pet 1:23
of the LORD endures *f* 1 Pet 1:25

blackness of darkness *f* Jude 13
power, both now and *f* Jude 25
throne, and to the Lamb, *f* Rev 5:13
And they shall reign *f* Rev 22:5

FOREVERMORE
Blessed be the LORD *f* Ps 89:52
this time forth and *f* Ps 113:2
behold, I am alive *f* Rev 1:18

FOREWARNED
all such, as we also *f* 1 Thess 4:6

FORGAVE
f the iniquity of my Ps 32:5
and *f* him the debt Matt 18:27
I *f* you all that debt Matt 18:32
to repay, he freely *f* Luke 7:42
the one whom he *f* more Luke 7:43
God in Christ *f* Eph 4:32
even as Christ *f* Col 3:13

FORGED
The proud have *f* Ps 119:69

FORGERS
But you *f* of lies Job 13:4

FORGET
“For God has made me *f* Gen 41:51
yourselves, lest you *f* Deut 4:23
f the covenant of your Deut 4:31
f the LORD who brought Deut 6:12
the paths of all who *f* Job 8:13
all the nations that *f* Ps 9:17
this, you who *f* God Ps 50:22
f the works of God Ps 78:7
I will not *f* Your word Ps 119:16
If I *f* you, O Jerusalem Ps 137:5

My son, do not *f* Prov 3:1
f her nursing child Is 49:15
f the LORD your Maker Is 51:13
virgin *f* her ornaments Jer 2:32
f your work and labor Heb 6:10
Do not *f* to entertain Heb 13:2
But do not *f* to do good Heb 13:16
do not *f* this one thing 2 Pet 3:8

FORGETFUL
not a *f* hearer but a doer James 1:25

FORGETFULNESS
in the land of *f* Ps 88:12

FORGETS
f the covenant of her Prov 2:17
and immediately *f* James 1:24

FORGETTING
f those things which Phil 3:13

FORGIVE
please *f* my sin only this Ex 10:17
if You will *f* their sin Ex 32:32
dwelling place, and *f* 1 Kin 8:39
f their sin and heal 2 Chr 7:14
good, and ready to *f* Ps 86:5
For I will *f* their iniquity Jer 31:34
O Lord, hear! O Lord, *f* Dan 9:19
And *f* us our debts Matt 6:12
Father will also *f* Matt 6:14
f men their trespasses Matt 6:15
sin against me, and I *f* Matt 18:21
his heart, does not *f* Matt 18:35
Who can *f* sins but God Mark 2:7
f him, that your Father Mark 11:25
if you do not *f*, neither Mark 11:26

power on earth to *f* sins Luke 5:24
F, and you will be Luke 6:37
f us our sins, for we also Luke 11:4
and if he repents, *f* him Luke 17:3
'I repent,' you shall *f* him Luke 17:4
f them, for they do not Luke 23:34
f the sins of any John 20:23
you ought rather to *f* 2 Cor 2:7
anything, I also *f* 2 Cor 2:10
F me this wrong 2 Cor 12:13
f us our sins and to 1 John 1:9

FORGIVEN

transgression is *f* Ps 32:1
sins be *f* them Mark 4:12
to whom little is *f* Luke 7:47
of your heart may be *f* Acts 8:22
indeed I have *f* 2 Cor 2:10
f you all trespasses Col 2:13
sins, he will be *f* James 5:15
your sins are *f* 1 John 2:12

FORGIVENESS

But there is *f* with Ps 130:4
God belong mercy and *f* Dan 9:9
never has *f*, but is subject Mark 3:29
preached to you the *f* Acts 13:38
they may receive *f* Acts 26:18
His blood, the *f* Eph 1:7
His blood, the *f* of sins Col 1:14

FORGIVES

f all your iniquities Ps 103:3
"Who is this who even *f* Luke 7:49

FORGIVING

tenderhearted, *f* Eph 4:32
and *f* one another Col 3:13

FORGOT
remember Joseph, but *f* Gen 40:23
f the LORD their God Judg 3:7
f His works and His Ps 78:11
They soon *f* His works Ps 106:13

FORGOTTEN
f the God who fathered Deut 32:18
needy shall not always be *f* Ps 9:18
“Why have You *f* Ps 42:9
If we had *f* the name Ps 44:20
memory of them is *f* Eccl 9:5
you will not be *f* Is 44:21
And my LORD has *f* Is 49:14
I have *f* prosperity Lam 3:17
not one of them is *f* Luke 12:6
f the exhortation Heb 12:5
f that he was cleansed 2 Pet 1:9

FORM
earth was without *f* Gen 1:2
he sees the *f* of the LORD Num 12:8
of the words, but saw no *f* Deut 4:12
Who would *f* a god or Is 44:10
f the light and create Is 45:7
He has no *f* or comeliness Is 53:2
descended in bodily *f* Luke 3:22
time, nor seen His *f* John 5:37
having the *f* of knowledge Rom 2:20
For the *f* of this 1 Cor 7:31
who, being in the *f* Phil 2:6
the *f* of a bondservant Phil 2:7
Abstain from every *f* 1 Thess 5:22
having a *f* of godliness 2 Tim 3:5

FORMED
And the LORD God *f* Gen 2:7

And His hands *f* Ps 95:5
f my inward parts Ps 139:13
f everything gives the Prov 26:10
say of him who *f* Is 29:16
Me there was no God *f* Is 43:10
This people I have *f* Is 43:21
No weapon *f* against you Is 54:17
"Before I *f* you in Jer 1:5
Will the thing *f* say to Rom 9:20
until Christ is *f* Gal 4:19
For Adam was *f* first 1 Tim 2:13

FORMER
according to the *f* Gen 40:13
not remember *f* inquiries Ps 79:8
f lovingkindness Ps 89:49
f days better than Eccl 7:10
Who gives rain, both the *f* Jer 5:24
f rain to the earth Hos 6:3
the *f* rain, and the latter Joel 2:23
f prophets preached Zech 1:4
through the *f* prophets Zech 7:12
The *f* account I made, O Acts 1:1
f conduct in Judaism Gal 1:13
your *f* conduct, the old Eph 4:22
yourselves to the *f* lusts 1 Pet 1:14
in *f* times, the holy women 1 Pet 3:5
f things have passed Rev 21:4

FORMS
clay say to him who *f* Is 45:9
f the spirit of man Zech 12:1

FORNICATION
"We were not born of *f* John 8:41
adultery, *f*, uncleanness Gal 5:19
of the wrath of her *f* Rev 14:8

FORNICATOR

you know, that no *f* Eph 5:5
lest there be any *f* Heb 12:16

FORNICATORS

but *f* and adulterers Heb 13:4

FORSAKE

but if you *f* Him 2 Chr 15:2
and did not *f* them Neh 9:17
mercies You did not *f* Neh 9:19
Do not leave me nor *f* me Ps 27:9
father and my mother *f* me Ps 27:10
Cease from anger, and *f* Ps 37:8
And does not *f* His saints Ps 37:28
"If his sons *f* My law Ps 89:30
f His inheritance Ps 94:14
But I did not *f* Your Ps 119:87
father, and do not *f* Prov 1:8
Let not mercy and truth *f* Prov 3:3
worthless idols *f* Jon 2:8
of you does not *f* Luke 14:33
never leave you nor *f* Heb 13:5

FORSAKEN

My God, why have You *f* Ps 22:1
seen the righteous *f* Ps 37:25
you dread will be *f* Is 7:16
cities will be as a *f* Is 17:9
a mere moment I have *f* Is 54:7
no longer be termed *F* Is 62:4
they have *f* Me Jer 2:13
My God, why have You *f* Matt 27:46
persecuted, but not *f* 2 Cor 4:9
for Demas has *f* 2 Tim 4:10
f the right way 2 Pet 2:15

FORSAKES

f the companion of her Prov 2:17
and *f* them will have Prov 28:13

FORSAKING
f the assembling Heb 10:25

FORSOOK
f God who made him Deut 32:15
all the disciples *f* Matt 26:56
with me, but all *f* 2 Tim 4:16
By faith he *f* Egypt Heb 11:27

FORT
Man the *f*! Nah 2:1

FORTRESS
LORD is my rock, my *f* 2 Sam 22:2
my rock of refuge, a *f* Ps 31:2
He is my refuge and my *f* Ps 91:2

FORTUNE-TELLING
masters much profit by *f* Acts 16:16

FORTY
to rain on the earth *f* days Gen 7:4
to pass, at the end of *f* days Gen 8:6
not do it for the sake of *f* Gen 18:29
Isaac was *f* years old Gen 25:20
Esau was *f* years old Gen 26:34
F days were required Gen 50:3
Israel ate manna *f* years Ex 16:35
mountain *f* days and *f* Ex 24:18
LORD *f* days and *f* nights Ex 34:28
out the land after *f* days Num 13:25
in the wilderness *f* years Num 14:33
f days, for each day you Num 14:34
in the wilderness *f* years Num 32:13
These *f* years the LORD Deut 2:7
f years in the wilderness Deut 8:2

foot swell these *f* years Deut 8:4
first, *f* days and *f* nights Deut 9:18
f nights I kept prostrating Deut 9:25
mountain *f* days and *f* Deut 10:10
F blows he may give him Deut 25:3
f years old when Moses Josh 14:7
land had rest for *f* years Judg 5:31
the Philistines for *f* years Judg 13:1
judged Israel *f* years 1 Sam 4:18
presented himself *f* 1 Sam 17:16
f nights as far as Horeb 1 Kin 19:8
For *f* years I was grieved Ps 95:10
f days, and Nineveh shall Jon 3:4
when He had fasted *f* days Matt 4:2
for *f* days by the devil Luke 4:2
seen by them during *f* days Acts 1:3
when he was *f* years old Acts 7:23
when *f* years had passed Acts 7:30
f who had formed this Acts 23:13
more than *f* of them lie Acts 23:21
f stripes minus one 2 Cor 11:24
and saw My works *f* years Heb 3:9
was He angry *f* years Heb 3:17

FORWARD
David from that day *f* 1 Sam 16:13
David from that day *f* 1 Sam 18:9

FOUGHT
f against me without Ps 109:3
I have *f* the good fight, I 2 Tim 4:7

FOUL
My wounds are *f* Ps 38:5
f weather today Matt 16:3
a prison for every *f* Rev 18:2

FOUND
f a helper comparable Gen 2:20
Why have I *f* favor in Ruth 2:10
where can wisdom be *f* Job 28:12
when You may be *f* Ps 32:6
f My servant David Ps 89:20
a thousand I have *f* Eccl 7:28
this only I have *f* Eccl 7:29
f the one I love Song 3:4
LORD while He may be *f* Is 55:6
none was *f* like Daniel Dan 1:19
he *f* them ten times better Dan 1:20
balances, and *f* wanting Dan 5:27
any error or fault *f* in him Dan 6:4
f Daniel praying and Dan 6:11
your fruit is *f* Hos 14:8
and when you have *f* Him Matt 2:8
not *f* such great faith Matt 8:10
when he had *f* one pearl Matt 13:46
f nothing on it but leaves Matt 21:19
f them sleeping, and said Matt 26:40
have *f* favor with God Luke 1:30
they *f* Him in the temple Luke 2:46
fruit on it and *f* none Luke 13:6

he was lost and is *f* Luke 15:24
they *f* the stone rolled Luke 24:2
f the Messiah" (which John 1:41
we *f* the prison shut Acts 5:23
I even *f* an altar with Acts 17:23
I *f* to bring death Rom 7:10
that one be *f* faithful 1 Cor 4:2
and be *f* in Him Phil 3:9
being *f* blameless 1 Tim 3:10
be diligent to be *f* 2 Pet 3:14
anyone not *f* written in Rev 20:15

FOUNDATION

he shall lay its *f* Josh 6:26
His *f* is in the holy Ps 87:1
and justice are the *f* Ps 89:14
Of old You laid the *f* Ps 102:25
has an everlasting *f* Prov 10:25
deep and laid the *f* Luke 6:48
the earth without a *f* Luke 6:49
loved Me before the *f* John 17:24
I have laid the *f* 1 Cor 3:10
f can anyone lay than 1 Cor 3:11
us in Him before the *f* Eph 1:4
the solid *f* of God 2 Tim 2:19
not laying again the *f* Heb 6:1
Lamb slain from the *f* Rev 13:8
the first *f* was jasper Rev 21:19

FOUNDATIONS

when I laid the *f* Job 38:4
f are destroyed Ps 11:3
You who laid the *f* Ps 104:5
shall raise up the *f* Is 58:12
that the *f* of the prison Acts 16:26
The *f* of the wall Rev 21:19

FOUNDED

For He has *f* it upon Ps 24:2
by wisdom *f* the earth Prov 3:19
shake it, for it was *f* Luke 6:48

FOUNTAIN

Let your *f* be blessed Prov 5:18
Immediately the *f* of her Mark 5:29
will become in him a *f* John 4:14
I will give of the *f* of the Rev 21:6

FOUNTAINS

on that day all the *f* Gen 7:11
f be dispersed abroad Prov 5:16
when there were no *f* Prov 8:24
lead them to living *f* Rev 7:17

FOUR

became *f* riverheads Gen 2:10
prophets are *f* hundred 1 Kin 18:22
Each one had *f* faces Ezek 10:14
and each one *f* wings Ezek 10:21
I see *f* men loose, walking Dan 3:25
f great beasts came up Dan 7:3
f kingdoms shall arise Dan 8:22
are *f* spirits of heaven Zech 6:5
ate were *f* thousand Matt 15:38
been in the tomb *f* days John 11:17
sheet bound at the *f* Acts 10:11
Now this man had *f* virgin Acts 21:9
were *f* living creatures full Rev 4:6
the *f* angels to whom it was Rev 7:2

FOWLER

you from the snare of the *f* Ps 91:3
bird from the hand of the *f* Prov 6:5

FOX

build, if even a *f* Neh 4:3
"Go, tell that *f* Luke 13:32

FOXES
caught three hundred *f* Judg 15:4
f that spoil the vines Song 2:15
F have holes and birds Luke 9:58

FRAGMENTS
f that remained Matt 14:20
of the leftover *f* Luke 9:17
baskets with the *f* John 6:13

FRAGRANCE
garments is like the *f* Song 4:11
was filled with the *f* John 12:3
we are to God the *f* 2 Cor 2:15

FRAGRANT
the merchant's *f* powders Song 3:6
flask of very costly *f* oil Matt 26:7
an alabaster flask of *f* oil Luke 7:37
prepared spices and *f* Luke 23:56
was this *f* oil not sold John 12:5
f oil and frankincense Rev 18:13

FRAIL
that I may know how *f* Ps 39:4

FRAME
For He knows our *f* Ps 103:14
f was not hidden Ps 139:15

FRAMED
that the worlds were *f* Heb 11:3

FRANKINCENSE
oil on it, and put *f* on it Lev 2:1
with myrrh and *f* Song 3:6
gold, *f*, and myrrh Matt 2:11

incense, fragrant oil and *f* Rev 18:13

FREE
and the servant is *f* Job 3:19
let the oppressed go *f* Is 58:6
‘You will be made *f* John 8:33
if the Son makes you *f* John 8:36
And having been set *f* Rom 6:18
now having been set *f* Rom 6:22
Jesus has made me *f* Rom 8:2
Am I not *f* 1 Cor 9:1
is neither slave nor *f* Gal 3:28
Jerusalem above is *f* Gal 4:26
Christ has made us *f* Gal 5:1
he is a slave or *f* Eph 6:8
poor, *f* and slave Rev 13:16

FREED
has died has been *f* Rom 6:7

FREEDMAN
slave is the Lord’s *f* 1 Cor 7:22

FREEDOM
The LORD gives *f* to the Ps 146:7

FREELY
the garden you may *f* Gen 2:16
I will love them *f* Hos 14:4
F you have received Matt 10:8
f give us all things Rom 8:32
that have been *f* 1 Cor 2:12
the water of life *f* Rev 22:17

FREEWOMAN
the other by a *f* Gal 4:22
with the son of the *f* Gal 4:30

FRESH
My glory is *f* within Job 29:20

they shall be *f* Ps 92:14
both salt water and *f* James 3:12

FRETS
and his heart *f* Prov 19:3

FRIEND
a man speaks to his *f* Ex 33:11
of Abraham Your *f* 2 Chr 20:7
though he were my *f* Ps 35:14
f You have put far from me Ps 88:18
f loves at all times Prov 17:17
f who sticks closer Prov 18:24
not forsake your own *f* Prov 27:10
a *f* of tax collectors Matt 11:19
of you shall have a *f* Luke 11:5
f Lazarus sleeps John 11:11
you are not Caesar's *f* John 19:12
Philemon our beloved *f* Philem 1
he was called the *f* James 2:23
wants to be a *f* James 4:4

FRIENDLY
friends must himself be *f* Prov 18:24

FRIENDS
and hate your *f* 2 Sam 19:6
My *f* scorn me Job 16:20
f have forgotten me Job 19:14
the rich has many *f* Prov 14:20
one's life for his *f* John 15:13
You are My *f* John 15:14
I have called you *f* John 15:15
to forbid any of his *f* Acts 24:23

FRIENDSHIP
no *f* with an angry man Prov 22:24
that *f* with the world James 4:4

FROGS
your territory with *f* Ex 8:2
f coming out of the Rev 16:13

FRONTLETS
on your hand and as *f* Ex 13:16
and they shall be as *f* Deut 6:8

FROZEN
the broad waters are *f* Job 37:10

FRUIT
See BEAR FRUIT
and showed them the *f* Num 13:26
Blessed shall be the *f* Deut 28:4
brings forth its *f* Ps 1:3
f is better than gold Prov 8:19
The *f* of the righteous Prov 11:30
with good by the *f* Prov 12:14
f was sweet to my Song 2:3
they shall eat the *f* Is 3:10
like the first *f* Is 28:4
"I create the *f* Is 57:19
f is found in Me Hos 14:8
does not bear good *f* Matt 3:10
good tree bears good *f* Matt 7:17
not drink of this *f* Matt 26:29
and blessed is the *f* Luke 1:42
life, and bring no *f* Luke 8:14
and he came seeking *f* Luke 13:6
And if it bears *f* Luke 13:9
branch that bears *f* John 15:2
that you bear much *f* John 15:8
should go and bear *f* John 15:16
f did you have then in Rom 6:21
God, you have your *f* Rom 6:22
that we should bear *f* Rom 7:4

But the *f* of the Spirit is Gal 5:22
(for the *f* of the Spirit is Eph 5:9
but I seek the *f* Phil 4:17
yields the peaceable *f* Heb 12:11
the *f* of our lips, giving Heb 13:15
Now the *f* of James 3:18
precious *f* of the earth James 5:7
autumn trees without *f* Jude 12
tree yielding its *f* Rev 22:2

FRUITFUL
See BE FRUITFUL AND MULTIPLY
them, saying, "Be *f* Gen 1:22
a *f* bough, a *f* Gen 49:22
wife shall be like a *f* Ps 128:3
heaven and *f* seasons Acts 14:17
pleasing Him, being *f* Col 1:10

FRUITS
Therefore bear *f* Matt 3:8
know them by their *f* Matt 7:16
and increase the *f* 2 Cor 9:10
being filled with the *f* of Phil 1:11
of mercy and good *f* James 3:17
which bore twelve *f* Rev 22:2

FUEL
people shall be as *f* Is 9:19
into the fire for *f* Ezek 15:4

FUGITIVE
A *f* and a vagabond Gen 4:12

FULFILL
the LORD, to *f* his vow Lev 22:21
And you shall *f* 1 Kin 5:9
f all your petitions Ps 20:5
f the desire of those Ps 145:19

for us to *f* all Matt 3:15
come to destroy but to *f* Matt 5:17
for the flesh, to *f* its lusts Rom 13:14
f the law of Christ Gal 6:2
f my joy by being Phil 2:2
and *f* all the good 2 Thess 1:11
evangelist, *f* your ministry 2 Tim 4:5
If you really *f* James 2:8

FULFILLED
be *f* which was spoken by Matt 1:22
the law till all is *f* Matt 5:18
could the Scriptures be *f* Matt 26:54
is *f*, and the kingdom Mark 1:15
is *f* in your hearing Luke 4:21
of the Gentiles are *f* Luke 21:24
all things must be *f* Luke 24:44
this joy of mine is *f* John 3:29
the Scripture may be *f* John 13:18
My joy *f* in themselves John 17:13
this Scripture had to be *f* Acts 1:16
they had *f* their ministry Acts 12:25
of the law might be *f* Rom 8:4
loves another has *f* Rom 13:8
For all the law is *f* Gal 5:14
the words of God are *f* Rev 17:17

FULFILLMENT
for there will be a *f* Luke 1:45
love is the *f* of the Rom 13:10

FULL
I went out *f* Ruth 1:21
For I am *f* of words Job 32:18
of the LORD is *f* Ps 29:4
who has his quiver *f* Ps 127:5
Lest I be *f* and deny Prov 30:9

yet the sea is not *f* Eccl 1:7
the whole earth is *f* Is 6:3
and it was *f* of bones Ezek 37:1
But truly I am *f* Mic 3:8
whole body will be *f* Matt 6:22
of the Father, *f* of grace John 1:14
your joy may be *f* John 15:11
chose Stephen, a man *f* Acts 6:5
You are already *f* 1 Cor 4:8
learned both to be *f* Phil 4:12
I am *f*, having received Phil 4:18
in *f* assurance of faith Heb 10:22
that your joy may be *f* 1 John 1:4
we may receive a *f* reward 2 John 8

FULL-GROWN
and sin, when it is *f* James 1:15

FULLNESS
satisfied with the *f* Ps 36:8
f we have all received John 1:16
to Israel until the *f* Rom 11:25
But when the *f* of the Gal 4:4
dispensation of the *f* Eph 1:10
filled with all the *f* Eph 3:19
Him dwells all the *f* Col 2:9

FULLY
did not *f* follow the LORD 1 Kin 11:6
time has not yet *f* come John 7:8
Pentecost had *f* come Acts 2:1
being *f* convinced that Rom 4:21
f preached the gospel Rom 15:19
f pleasing Him, being Col 1:10
preached *f* through me 2 Tim 4:17
rest your hope *f* upon the 1 Pet 1:13

FUME

Why do you *f* with envy Ps 68:16

FUNCTION
do not have the same *f* Rom 12:4

FURIOUS
You have been *f* Ps 89:38
f man do not go Prov 22:24
fury and in *f* rebukes Ezek 5:15
LORD avenges and is *f* Nah 1:2
this, they were *f* Acts 5:33

FURIOUSLY
for he drives *f* 2 Kin 9:20

FURNACE
you out of the iron *f* Deut 4:20
tested you in the *f* Is 48:10
of a burning fiery *f* Dan 3:6
cast them into the *f* Matt 13:42
the smoke of a great *f* Rev 9:2

FURNISHED
also *f* her table Prov 9:2
a large upper room, *f* Mark 14:15

FURNISHINGS
and the pattern of all its *f* Ex 25:9
tabernacle and all its *f* Num 1:50
Solomon had all the *f* 1 Kin 7:48
all the holy *f* that were in 2 Chr 5:5

FURY
F is not in Me Is 27:4
they are full of the *f* Is 51:20
f to His adversaries Is 59:18
My own *f*, it sustained Is 63:5
even in anger and *f* Jer 21:5
and I will cause My *f* Ezek 5:13
Thus will I spend My *f* Ezek 6:12

in anger and *f* on the Mic 5:15

FUTILE
For it is not a *f* thing Deut 32:47
of the peoples are *f* Jer 10:3
wise, that they are *f* 1 Cor 3:20
risen, your faith is *f* 1 Cor 15:17

FUTILITY
allotted months of *f* Job 7:3
f have You created all Ps 89:47
was subjected to *f* Rom 8:20

FUTURE
for the *f* of that man Ps 37:37
the *f* of the wicked Ps 37:38
to give you a *f* and a hope Jer 29:11
to many days in the *f* Dan 8:26

G

GAAL
Son of Ebed; vilifies Abimelech, Judg 9:26–41

GAASH
Hill of Ephraim, Judg 2:9
Joshua buried near, Josh 24:30

GABBATHA
Place of Pilate's court, John 19:13

GABRIEL
Messenger archangel; interprets Daniel's vision, Dan 8:16–27
Reveals the prophecy of 70 weeks, Dan 9:21–27
Announces John's birth, Luke 1:11–22
Announces Christ's birth, Luke 1:26–38
Stands in God's presence, Luke 1:19

GAD

Son of Jacob by Zilpah, Gen 30:10, 11
Blessed by Jacob, Gen 49:19
——— Tribe of:
Census of, Num 1:24, 25
Territory of, Num 32:20–36
Captivity of, 1 Chr 5:26
Later references to, Rev 7:5
——— Prophet in David's reign, 1 Sam 22:5
Message of, to David, 2 Sam 24:10–16

GADARENES (OR GERGESENES)
People east of the Sea of Galilee, Mark 5:1
Healing of demon-possessed in territory of, Matt 8:28–34

GAIN
See DISHONEST GAIN
aside after dishonest *g* 1 Sam 8:3
they did not *g* possession Ps 44:3
That we may *g* a heart of Ps 90:12
g than fine gold Prov 3:14
He who is greedy for *g* Prov 15:27
will have no lack of *g* Prov 31:11
a time to *g* Eccl 3:6
to get dishonest *g* Ezek 22:27
him who covets evil *g* Hab 2:9
and to die is *g* Phil 1:21
what things were *g* to me Phil 3:7
rubbish, that I may *g* Phil 3:8
is a means of *g* 1 Tim 6:5
contentment is great *g* 1 Tim 6:6
the sake of dishonest *g* Titus 1:11
for dishonest *g* 1 Pet 5:2
people to *g* advantage Jude 16

GAINED
which he had *g* Gen 31:18

g in the land of Canaan Gen 36:6
have *g* Him the victory Ps 98:1
Wealth *g* by dishonesty Prov 13:11
Bread *g* by deceit is Prov 20:17
An inheritance *g* hastily Prov 20:21
g more wisdom than all Eccl 1:16
you have *g* your brother Matt 18:15
received two *g* two more Matt 25:17
g five more talents Matt 25:20

GAINS
understanding *g* favor Prov 13:15
g the whole world Matt 16:26

GAIUS
Companion of Paul, Acts 19:29
——— Convert at Derbe, Acts 20:4
——— Paul's host at Corinth, Rom 16:23; 1 Cor 1:14

GALATIA
Paul visits, Acts 16:6; 18:23
Paul writes to Christians in, Gal 1:1
Peter writes to Christians in, 1 Pet 1:1

GALILEANS
Speech of, Mark 14:70
Faith of, John 4:45
Pilate's cruelty toward, Luke 13:1, 2

GALILEE
Prophecies concerning, Deut 33:18–23; Is 9:1, 2
Dialect of, distinctive, Matt 26:73
Herod's jurisdiction over, Luke 3:1
Christ's contacts with, Matt 2:22; 4:12–25; 26:32; 27:55; John 4:1, 3

GALILEE, SEA OF
Scene of many events in Christ's life, Mark 7:31
Called Chinnereth, Num 34:11

Later called Gennesaret, Luke 5:1

GALL
grapes are grapes of *g* Deut 32:32
They also gave me *g* Ps 69:21
the wormwood and the *g* Lam 3:19
turned justice into *g* Amos 6:12
wine mingled with *g* Matt 27:34

GALLIO
Roman proconsul of Achaia, dismisses charges against Paul, Acts 18:12–17

GALLONS
twenty or thirty *g* apiece John 2:6

GALLOWS
both were hanged on a *g* Esth 2:23
should be hanged on the *g* Esth 9:25

GAMALIEL
Famous Jewish teacher, Acts 22:3
Respected by people, Acts 5:34–39

GAME
because he ate of his *g* Gen 25:28
Bring me *g* and make Gen 27:7

GAP
and stand in the *g* Ezek 22:30

GARDEN
LORD God planted a *g* Gen 2:8
g enclosed is my Song 4:12
like a watered *g* Is 58:11
Eden, the *g* of God Ezek 28:13
raise up for them a *g* Ezek 34:29
where there was a *g* John 18:1
in the *g* a new tomb John 19:41

GARDENER

Him to be the *g* John 20:15

GARDENS
I made myself *g* Eccl 2:5
plant *g* and eat their Jer 29:5

GARLANDS
brought oxen and *g* Acts 14:13

GARLIC
the onions, and the *g* Num 11:5

GARMENT
and Japheth took a *g* Gen 9:23
like a hairy *g* all over Gen 25:25
she caught him by his *g* Gen 39:12
she kept his *g* with her Gen 39:16
beautiful Babylonian *g* Josh 7:21
put on your best *g* Ruth 3:3
g that is moth-eaten Job 13:28
made sackcloth my *g* Ps 69:11
with light as with a *g* Ps 104:2
one who takes away a *g* Prov 25:20
the *g* of praise for the Is 61:3
the hem of His *g* Matt 9:20
have on a wedding *g* Matt 22:11
cloth on an old *g* Mark 2:21
throwing aside his *g* Mark 10:50
all grow old like a *g* Heb 1:11
hating even the *g* Jude 23

GARMENTS
took off her widow's *g* Gen 38:14
the *g* of her widowhood Gen 38:19
g did not wear out on Deut 8:4
and old *g* on themselves Josh 9:5
our *g* and our sandals Josh 9:13
cut off their *g* in the 2 Sam 10:4

Why are your *g* hot Job 37:17
They divide My *g* Ps 22:18
She makes linen *g* and Prov 31:24
g always be white Eccl 9:8
g rolled in blood Is 9:5
from Edom, with dyed *g* Is 63:1
nor were their *g* affected Dan 3:27
your heart, and not your *g* Joel 2:13
Take away the filthy *g* Zech 3:4
man clothed in soft *g* Matt 11:8
and divided His *g* Matt 27:35
by them in shining *g* Luke 24:4
and laid aside His *g* John 13:4
divided My *g* among John 19:24
g which Dorcas had made Acts 9:39
g are moth-eaten James 5:2
be clothed in white *g* Rev 3:5

GARRISON
gathered the whole *g* Matt 27:27
Damascenes with a *g* 2 Cor 11:32

GATE
sitting in the *g* of Sodom Gen 19:1
Boaz went up to the *g* Ruth 4:1
people who were at the *g* Ruth 4:11
This is the *g* of the Ps 118:20
by the narrow *g* Matt 7:13
Because narrow is the *g* Matt 7:14
by the Sheep *G* a pool John 5:2
laid daily at the *g* Acts 3:2
she did not open the *g* Acts 12:14
suffered outside the *g* Heb 13:12
each individual *g* Rev 21:21

GATES
possess the *g* of those Gen 24:60

g are burned with fire Neh 1:3
I commanded the *g* to be Neh 13:19
they go down to the *g* Job 17:16
up your heads, O you *g* Ps 24:7
The LORD loves the *g* Ps 87:2
Enter into His *g* with Ps 100:4
Open to me the *g* Ps 118:19
watching daily at my *g* Prov 8:34
is known in the *g* Prov 31:23
praise her in the *g* Prov 31:31
go through the *g* Is 62:10
and the *g* of Hades Matt 16:18
wall with twelve *g* Rev 21:12
g were twelve pearls Rev 21:21
g shall not be shut Rev 21:25

GATH
Philistine city, 1 Sam 6:17
Ark carried to, 1 Sam 5:8
David takes refuge in, 1 Sam 21:10–15
David's second flight to, 1 Sam 27:3–12
Captured by David, 1 Chr 18:1
Destruction of, prophetic, Amos 6:1–3
Name becomes proverbial, Mic 1:10

GATH HEPHER
Birthplace of Jonah, 2 Kin 14:25

GATHER
g my soul with sinners Ps 26:9
G My saints together Ps 50:5
and a time to *g* stones Eccl 3:5
g the lambs with His Is 40:11
g His wheat into the Matt 3:12
sow nor reap nor *g* Matt 6:26
Do men *g* grapes from Matt 7:16
g where I have not Matt 25:26

g together His elect Mark 13:27
who does not *g* with Me Luke 11:23
often I wanted to *g* your Luke 13:34
G up the fragments that John 6:12
of the times He might *g* Eph 1:10

GATHERED

g little had no lack Ex 16:18
And *g* out of the lands Ps 107:3
g some of every kind Matt 13:47
g together in My name Matt 18:20
the nations will be *g* Matt 25:32
many were *g* together Acts 12:12
g the church together Acts 14:27
when Paul had *g* a bundle Acts 28:3
when you are *g* together 1 Cor 5:4
who *g* much had nothing 2 Cor 8:15
they *g* them together Rev 16:16

GATHERING

g together of the waters Gen 1:10
widow was there *g* 1 Kin 17:10
I am *g* a couple of sticks 1 Kin 17:12
they were three days *g* 2 Chr 20:25
He gives the work of *g* Eccl 2:26
g where you have not Matt 25:24
g a mob, set all the city in Acts 17:5
for this disorderly *g* Acts 19:40
g together to Him 2 Thess 2:1

GATHERS

g the waters of the Ps 33:7
His heart *g* iniquity Ps 41:6
He *g* together the outcasts Ps 147:2
g her food in the Prov 6:8
He who *g* in summer is a Prov 10:5
he who *g* by labor will Prov 13:11

extortion *g* it for him who Prov 28:8
The Lord GOD, who *g* Is 56:8
together, as a hen *g* Matt 23:37

GAUNT
out of the river, ugly and *g* Gen 41:3
g and ugly cows ate up Gen 41:20

GAVE
So Adam *g* names to all Gen 2:20
She also *g* to her husband Gen 3:6
to be with me, she *g* Gen 3:12
he *g* him a tithe of all Gen 14:20
g her to her husband Gen 16:3
and *g* the lad a drink Gen 21:19
hand, and *g* him a drink Gen 24:18
Abraham *g* all that he had Gen 25:5
Jacob *g* Esau bread and Gen 25:34
which God *g* to Abraham Gen 28:4
g him favor in the sight Gen 39:21
Joseph *g* a command Gen 42:25
it *g* light by night to the Ex 14:20
He *g* Moses two tablets of Ex 31:18
So they *g* it to me, and I Ex 32:24
g the children of Israel Num 13:32
stone and *g* them to me Deut 5:22
the LORD *g* me the two Deut 9:11
g you on this side of the Josh 1:14
g it as an inheritance Josh 11:23
So he *g* her the upper Josh 15:19
The LORD *g* them rest all Josh 21:44
Samson *g* a feast there Judg 14:10
g the changes of clothing Judg 14:19
therefore I *g* her to your Judg 15:2
LORD *g* her conception Ruth 4:13
g birth, for her labor 1 Sam 4:19
God *g* him another heart 1 Sam 10:9

g it to David, with his 1 Sam 18:4
Saul *g* him Michal 1 Sam 18:27
So the priest *g* him holy 1 Sam 21:6
g him the sword of 1 Sam 22:10
this woman also *g* birth 1 Kin 3:18
God *g* Solomon wisdom 1 Kin 4:29
Hiram *g* Solomon cedar 1 Kin 5:10
g to King Solomon 1 Kin 10:10
g a commandment 1 Chr 14:12
David *g* his son 1 Chr 28:11
g it to the workmen 2 Chr 34:10
Hilkiah *g* the book to 2 Chr 34:15
Josiah *g* the lay people 2 Chr 35:7
so he readily *g* beauty Esth 2:9
g gifts according to the Esth 2:18
He also *g* him a copy of Esth 4:8
and *g* it to Mordecai Esth 8:2
return to God who *g* it Eccl 12:7
of the eunuchs *g* names Dan 1:7
and *g* them vegetables Dan 1:16
God *g* them knowledge Dan 1:17
g him many great gifts Dan 2:48
Belshazzar *g* the command Dan 5:2
g thanks before his God Dan 6:10
He *g* them power over Matt 10:1
g You this authority Matt 21:23
hungry and you *g* Me Matt 25:35
g thanks, and *g* it to Matt 26:27
g Him sour wine Matt 27:34
platter, and *g* it to Mark 6:28
To many blind He *g* sight Luke 7:21
g Me no water for My Luke 7:44
g them to the innkeeper Luke 10:35
no one *g* him anything Luke 15:16
saw it, *g* praise to God Luke 18:43
to them He *g* the right to John 1:12

that He *g* His only John 3:16
Those whom You *g* John 17:12
glory which You *g* Me John 17:22
head, He *g* up His spirit John 19:30
tongues, as the Spirit *g* Acts 2:4
great power the apostles *g* Acts 4:33
who *g* alms generously to Acts 10:2
g us rain from heaven Acts 14:17
God also *g* them up Rom 1:24
but God *g* the increase 1 Cor 3:6
but first *g* themselves to 2 Cor 8:5
but God *g* it to Abraham Gal 3:18
g Him to be head over all Eph 1:22
captive, and *g* gifts to men Eph 4:8
He Himself *g* some to be Eph 4:11
Abraham *g* a tenth part of Heb 7:2
and the heaven *g* rain James 5:18
g Him glory, so that your 1 Pet 1:21
He *g* us commandment 1 John 3:23
which God *g* Him to show Rev 1:1
g to the seven angels Rev 15:7
The sea *g* up the dead Rev 20:13

GAVE HIMSELF
who *g* for our sins, Gal 1:4
who loved me and *g* Gal 2:20
loved the church and *g* Eph 5:25
who *g* a ransom for all, 1 Tim 2:6
who *g* for us, Titus 2:14

GAZA
Philistine city, Josh 13:3
Samson removes the gates of, Judg 16:1–3
Samson taken there as prisoner; his revenge, Judg 16:21–31
Sin of, condemned, Amos 1:6, 7
Philip journeys to, Acts 8:26

GAZED
g into heaven and saw Acts 7:55

GAZING
why do you stand *g* Acts 1:11

GEBA
Levite city in Benjamin, Josh 18:24; 21:17
Rebuilt by Asa, 1 Kin 15:22

GEDALIAH
Made governor of Judah, 2 Kin 25:22–26
Befriends Jeremiah, Jer 40:5, 6
Murdered by Ishmael, Jer 41:2, 18

GEHAZI
Elisha's servant; seeks reward from Naaman, 2 Kin 5:20–24
Afflicted with leprosy, 2 Kin 5:25–27
Relates Elisha's deeds to Jehoram, 2 Kin 8:4–6

GEMS
your stones with colorful *g* Is 54:11

GENEALOGIES
fables and endless *g* 1 Tim 1:4

GENEALOGY
The book of the *g* Matt 1:1
mother, without *g* Heb 7:3

GENERAL
g assembly and church Heb 12:23

GENERATE
that they *g* strife 2 Tim 2:23

GENERATION
See THIS GENERATION
before Me in this *g* Gen 7:1
the third and the fourth *g* Ex 34:7

to the third and fourth *g* Num 14:18
until all the *g* that had Num 32:13
perverse and crooked *g* Deut 32:5
another *g* arose after Judg 2:10
Telling to the *g* to come Ps 78:4
That the *g* to come might Ps 78:6
stubborn and rebellious *g* Ps 78:8
The *g* of the upright Ps 112:2
g shall praise Your Ps 145:4
g that curses its Prov 30:11
g that is pure in its Prov 30:12
One *g* passes away Eccl 1:4
to *g* it shall lie waste Is 34:10
who will declare His *g* Is 53:8
O *g*, see the word of the Jer 2:31
His dominion is from *g* to *g* Dan 4:3
kingdom is from *g* to *g* Dan 4:34
their children another *g* Joel 1:3
what shall I liken this *g* Matt 11:16
and adulterous *g* Matt 12:39
this *g* will by no Matt 24:34
O faithless *g*, how long Mark 9:19
fear Him from *g* to *g* Luke 1:50
be required of this *g* Luke 11:50
g than the sons of light Luke 16:8
g will by no means pass Luke 21:32
from this perverse *g* Acts 2:40
who will declare His *g* Acts 8:33
I was angry with that *g* Heb 3:10
But you are a chosen *g* 1 Pet 2:9

GENERATIONS

a just man, perfect in his *g* Gen 6:9
with you, for perpetual *g* Gen 9:12
according to their *g* Gen 10:32
male child in your *g* Gen 17:12

is My memorial to all *g* Ex 3:15
g of those who hate Me Ex 20:5
fourth *g* of those who hate Deut 5:9
mercy for a thousand *g* Deut 7:9
grandchildren for four *g* Job 42:16
plans of His heart to all *g* Ps 33:11
be remembered in all *g* Ps 45:17
Your praise to all *g* Ps 79:13
Your faithfulness to all *g* Ps 89:1
our dwelling place in all *g* Ps 90:1
His truth endures to all *g* Ps 100:5
for a thousand *g* Ps 105:8
endures to all *g* Ps 119:90
a crown endure to all *g* Prov 27:24
g will call me blessed Luke 1:48
from ages and from *g* Col 1:26

GENEROSITY
be ready as a matter of *g* 2 Cor 9:5

GENEROUS
uphold me by Your *g* Spirit Ps 51:12
g soul will be made Prov 11:25
g eye will be blessed Prov 22:9
no longer be called *g* Is 32:5
g man devises *g* Is 32:8

GENEROUSLY
gave alms *g* to the people Acts 10:2

GENNESARET
See GALILEE

GENTILE
with the *G* worshipers Acts 17:17

GENTILES
G were separated Gen 10:5
Rejoice, O *G*, with His Deut 32:43

O LORD, among the *G* 2 Sam 22:50
Why should the *G* say, Ps 115:2
Praise the LORD, all you *G* Ps 117:1
for the *G* shall seek Him Is 11:10
as a light to the *G* Is 42:6
G shall come to your Is 60:3
the riches of the *G* Is 61:6
The *G* shall see your Is 62:2
the glory of the *G* like a Is 66:12
all the *G* who are called Amos 9:12
shall be among the *G* Mic 5:8
be great among the *G* Mal 1:11
all these things the *G* Matt 6:32
into the way of the *G* Matt 10:5
revelation to the *G* Luke 2:32
times of the *G* are Luke 21:24
bear My name before *G* Acts 9:15
poured out on the *G* Acts 10:45
a light to the *G* Acts 13:47
blasphemed among the *G* Rom 2:24
also the God of the *G* Rom 3:29
even named among the *G* 1 Cor 5:1
in perils of the *G*, in 2 Cor 11:26
he would eat with the *G* Gal 2:12
mystery among the *G* Col 1:27
a teacher of the *G* 1 Tim 2:7
and a teacher of the *G* 2 Tim 1:11
nothing from the *G* 3 John 7

GENTLE

g tongue breaks a bone Prov 25:15
I drew them with *g* cords, Hos 11:4
from Me, for I am *g* Matt 11:29
But we were *g* among 1 Thess 2:7
to be peaceable, *g* Titus 3:2
pure, then peaceable, *g* James 3:17

only to the good and *g* 1 Pet 2:18
ornament of a *g* and quiet 1 Pet 3:4

GENTLENESS
g has made me great Ps 18:35
love and a spirit of *g* 1 Cor 4:21
g, self-control Gal 5:23
all lowliness and *g* Eph 4:2
Let your *g* be known to Phil 4:5
love, patience, *g* 1 Tim 6:11

GERAR
Town of Philistia, Gen 10:19
Visited by Abraham, Gen 20:1–18
Visited by Isaac, Gen 26:1–17
Abimelech, king of, Gen 26:1, 26

GERIZIM
See MOUNT GERIZIM

GERSHOM (OR GERSHON)
Son of Moses, Ex 2:21, 22
Circumcised, Ex 4:25
Founder of Levite family, 1 Chr 23:14–16

GESHUR
Inhabitants of, not expelled by Israel, Josh 13:13
Talmai, king of, grandfather of Absalom, 2 Sam 3:3
Absalom flees to, 2 Sam 13:37, 38

GETHSEMANE
Garden near Jerusalem, Matt 26:30, 36
Often visited by Christ, Luke 22:39
Scene of Christ's agony and betrayal, Matt 26:36–56; John 18:1–12

GEZER
Canaanite city, Josh 10:33
Inhabitants not expelled, Josh 16:10

Given as dowry of Pharaoh's daughter, 1 Kin 9:15–17

GHOST
supposed it was a *g* Mark 6:49

GIBEAH
Town of Benjamin; known for wickedness, Judg 19:12–30
Destruction of, Judg 20:1–48
Saul's birthplace, 1 Sam 10:26
Saul's political capital, 1 Sam 15:34
Wickedness of, long remembered, Hos 9:9

GIBEON
Sun stands still at, Josh 10:12
Location of tabernacle, 1 Chr 16:39
Joab struck Amasa at, 2 Sam 20:8–10
Joab killed at, 1 Kin 2:28–34
Site of Solomon's sacrifice and dream, 1 Kin 3:5–15

GIBEONITES
Trick Joshua into making treaty; subjected to forced labor, Josh 9:3–27
Rescued by Joshua, Josh 10
Massacred by Saul; avenged by David, 2 Sam 21:1–9

GIDEON
Called by an angel, Judg 6:11–24
Destroys Baal's altar, Judg 6:25–32
Fleece confirms call from God, Judg 6:36–40
Miraculous victory over the Midianites, Judg 7
Takes revenge on Succoth and Penuel, Judg 8:4–21
Refuses kingship; makes an ephod, Judg 8:22–28
Fathers 71 sons; dies, Judg 8:29–35

GIFT
g makes room for him Prov 18:16
A *g* in secret pacifies Prov 21:14

it is the *g* of God Eccl 3:13
Receive the *g* from the Zech 6:10
bring your *g* to the altar Matt 5:23
swears by the *g* that is Matt 23:18
altar that sanctifes the *g* Matt 23:19
is Corban"—' (that is, a *g* Mark 7:11
"If you knew the *g* John 4:10
the *g* of the Holy Spirit Acts 2:38
thought that the *g* of God Acts 8:20
the *g* of the Holy Acts 10:45
same *g* as He gave us Acts 11:17
to you some spiritual *g* Rom 1:11
But the free *g* is not Rom 5:15
of the *g* of righteousness Rom 5:17
but the *g* of God is Rom 6:23
each one has his own *g* 1 Cor 7:7
though I have the *g* 1 Cor 13:2
it is the *g* of God Eph 2:8
Not that I seek the *g* Phil 4:17
Do not neglect the *g* 1 Tim 4:14
you to stir up the *g* 2 Tim 1:6
tasted the heavenly *g* Heb 6:4
Every good *g* and every James 1:17
one has received a *g* 1 Pet 4:10

GIFTED

the women who were *g* Ex 35:25
but good-looking, *g* Dan 1:4

GIFTS

g you shall offer Num 18:29
You have received *g* Ps 68:18
and Seba will offer *g* Ps 72:10
though you give many *g* Prov 6:35
to one who gives *g* Prov 19:6
how to give good *g* Matt 7:11
rich putting their *g* Luke 21:1

Having then *g* differing Rom 12:6
are diversities of *g* 1 Cor 12:4
and desire spiritual *g* 1 Cor 14:1
captive, and gave *g* Eph 4:8

GIHON
River of Eden, Gen 2:13
——— Spring outside Jerusalem, 1 Kin 1:33–45
Source of water supply, 2 Chr 32:30

GILBOA
Range of limestone hills in Issachar, 1 Sam 28:4
Scene of Saul's death, 1 Sam 31:1–9
Under David's curse, 2 Sam 1:17, 21

GILEAD
Plain east of the Jordan; taken from the Amorites and assigned to Gad, Reuben, and Manasseh, Num 21:21–31; 32:33–40; Deut 3:12, 13; Josh 13:24–31
Ishbosheth rules over, 2 Sam 2:8, 9
David takes refuge in, 2 Sam 17:21–26
Conquered by Hazael, 2 Kin 10:32, 33
Balm of, figurative of national healing, Jer 8:22

GILGAL
Site of memorial stones, circumcision, first Passover in the Promised Land, Josh 4:19—5:12
Site of Gibeonite covenant, Josh 9:3–15
One location on Samuel's circuit, 1 Sam 7:15, 16
Saul made king and later rejected, 1 Sam 11:15; 13:4–15
Denounced for idolatry, Hos 9:15

GIRD
G Your sword upon Your Ps 45:3
of wrath You shall *g* Ps 76:10
I will *g* you, though you Is 45:5
and another will *g* John 21:18

Therefore *g* up the 1 Pet 1:13

GIRDED
a towel and *g* Himself John 13:4
down to the feet and *g* Rev 1:13

GIRGASHITES
Descendants of Canaan, Gen 10:15, 16
Land of, given to Abraham's descendants, Gen 15:18, 21
Delivered to Israel, Josh 24:11

GITTITES
600 follow David, 2 Sam 15:18–23

GIVE
g thanks to the LORD 1 Chr 16:8
g me wisdom and 2 Chr 1:10
G ear to my prayer Ps 17:1
G to them according Ps 28:4
g you the desires Ps 37:4
Yes, the LORD will *g* Ps 85:12
G me understanding Ps 119:34
g me your heart Prov 23:26
You will *g* truth to Mic 7:20
G to him who asks Matt 5:42
G us this day our Matt 6:11
what you have and *g* Matt 19:21
authority I will *g* Luke 4:6
g them eternal life John 10:28
new commandment I *g* John 13:34
but what I do have I *g* Acts 3:6
g us all things Rom 8:32
G no offense 1 Cor 10:32
So let each one *g* 2 Cor 9:7
nor *g* place to the devil Eph 4:27
g him who has need Eph 4:28
g thanks to God 2 Thess 2:13

g yourself entirely 1 Tim 4:15
good works, ready to *g* 1 Tim 6:18
and always be ready to *g* 1 Pet 3:15
They will *g* an account to 1 Pet 4:5
I will *g* you the crown of Rev 2:10
I will *g* him a white stone, Rev 2:17
I will *g* him the morning Rev 2:28
"*G* me the little book Rev 10:9
I will *g* of the fountain of Rev 21:6
g to every one according Rev 22:12

GIVEN

I have *g* every green herb Gen 1:30
land which He has *g* you Deut 8:10
will tread upon I have *g* Josh 1:3
I had *g* rest to Israel from Josh 23:1
see, I have *g* you a wise 1 Kin 3:12
He has *g* us rest on 2 Chr 14:7
she was *g* whatever she Esth 2:13
You have *g* me wisdom Dan 2:23
Ask and it will be *g* to you Matt 7:7
to him more will be *g* Matt 13:12
nor are *g* in marriage Matt 22:30
has, more will be *g* Matt 25:29
to whom much is *g* Luke 12:48
and are *g* in marriage Luke 20:34
My body which is *g* for Luke 22:19
law was *g* through Moses John 1:17
has *g* Him authority to John 5:27
g Me I should lose John 6:39
Spirit was not yet *g* John 7:39
have been freely *g* 1 Cor 2:12
g us the Spirit in our 2 Cor 1:22
g according to the Eph 4:7
utterance may be *g* to me Eph 6:19
not *g* to wine 1 Tim 3:3

God has not *g* us a spirit 2 Tim 1:7
All Scripture is *g* by 2 Tim 3:16
robe was *g* to each of Rev 6:11

GIVES
He who *g* to the poor Prov 28:27
For God *g* wisdom and Eccl 2:26
g life to the world John 6:33
All that the Father *g* John 6:37
The good shepherd *g* John 10:11
not as the world *g* John 14:27
g us richly all things 1 Tim 6:17
who *g* to all liberally James 1:5
g grace to the humble James 4:6

GLAD
See BE GLAD AND REJOICE
g of heart for the good 2 Chr 7:10
I will be *g* and Ps 9:2
my heart is *g* Ps 16:9
Be *g* in the LORD and Ps 32:11
streams shall make *g* Ps 46:4
And wine that makes *g* Ps 104:15
I will be *g* in the LORD Ps 104:34
I was *g* when they said Ps 122:1
son makes a *g* father Prov 10:1
We will be *g* and rejoice Song 1:4
Be *g* and rejoice with all Zeph 3:14
shall see it and be *g* Zech 10:7
and be exceedingly *g* Matt 5:12
bring you these *g* tidings Luke 1:19
bringing the *g* tidings of Luke 8:1
make merry and be *g* Luke 15:32
he saw it and was *g* John 8:56
Let us be *g* and rejoice Rev 19:7

GLADNESS

in the day of your *g* Num 10:10
day of feasting and *g* Esth 9:17
You have put *g* in my Ps 4:7
me hear joy and *g* Ps 51:8
Serve the LORD with *g* Ps 100:2
shall obtain joy and *g* Is 35:10
They shall obtain joy and *g* Is 51:11
over you with *g* Zeph 3:17
receive it with *g* Mark 4:16
they ate their food with *g* Acts 2:46
You with the oil of *g* more Heb 1:9

GLASS
there was a sea of *g* Rev 4:6
like transparent *g* Rev 21:21

GLORIFIED
the people I must be *g* Lev 10:3
and they *g* the God of Matt 15:31
Jesus was not yet *g* John 7:39
when Jesus was *g* John 12:16
By this My Father is *g* John 15:8
I have *g* You on the John 17:4
g His Servant Jesus Acts 3:13
these He also *g* Rom 8:30
things God may be *g* 1 Pet 4:11

GLORIFY
My altar, and I will *g* Is 60:7
g your Father in Matt 5:16
“Father, *g* Your name John 12:28
He will *g* Me John 16:14
And now, O Father, *g* John 17:5
what death he would *g* John 21:19
God, they did not *g* Rom 1:21
therefore *g* God in 1 Cor 6:20
also Christ did not *g* Heb 5:5

ashamed, but let him *g* 1 Pet 4:16

GLORIOUS

g in holiness, fearful in Ex 15:11
daughter is all *g* Ps 45:13
And blessed be His *g* Ps 72:19
G things are spoken Ps 87:3
is honorable and *g* Ps 111:3
g splendor of Your Ps 145:5
habitation, holy and *g* Is 63:15
also enter the *G* Land Dan 11:41
engraved on stones, was *g* 2 Cor 3:7
it to Himself a *g* Eph 5:27
be conformed to His *g* Phil 3:21
g appearing of our Titus 2:13

GLORY

“Please, show me Your *g* Ex 33:18
filled with the *g* of the Num 14:21
g has departed from 1 Sam 4:21
G in His holy name 1 Chr 16:10
a shield for me, my *g* Ps 3:3
who have set Your *g* Ps 8:1
Who is this King of *g* Ps 24:8
the place where Your *g* Ps 26:8
Your power and Your *g* Ps 63:2
shall speak of the *g* Ps 145:11
wise shall inherit *g* Prov 3:35
head is a crown of *g*, if Prov 16:31
The *g* of young men is Prov 20:29
It is the *g* of God to Prov 25:2
“*G* to the righteous Is 24:16
g I will not give Is 42:8
g will be seen upon Is 60:2
brightness of the LORD’s *g* Ezek 10:4
then be likened in *g* Ezek 31:18
I will set My *g* among Ezek 39:21

I will change their *g* Hos 4:7
and I will be the *g* Zech 2:5
He shall bear the *g* Zech 6:13
that they may have *g* Matt 6:2
the power and the *g* Matt 6:13
g was not arrayed Matt 6:29
Man will come in the *g* Matt 16:27
with power and great *g* Matt 24:30
"*G* to God in the Luke 2:14
and we beheld His *g* John 1:14
and manifested His *g* John 2:11
I do not seek My own *g* John 8:50
"Give God the *g* John 9:24
g which I had with You John 17:5
g which You gave Me I John 17:22
he did not give *g* Acts 12:23
doing good seek for *g* Rom 2:7
in faith, giving *g* Rom 4:20
the adoption, the *g* Rom 9:4
the riches of His *g* Rom 9:23
God, alone wise, be *g* Rom 16:27
who glories, let him *g* 1 Cor 1:31
but woman is the *g* 1 Cor 11:7
of the *g* that excels 2 Cor 3:10
of the gospel of the *g* 2 Cor 4:4
eternal weight of *g* 2 Cor 4:17
who glories, let him *g* 2 Cor 10:17
to His riches in *g* Phil 4:19
appear with Him in *g* Col 3:4
For you are our *g* 1 Thess 2:20
You crowned him with *g* Heb 2:7
many sons to *g* Heb 2:10
grass, and all the *g* 1 Pet 1:24
to whom belong the *g* 1 Pet 4:11
for the Spirit of *g* 1 Pet 4:14
To Him be the *g* and the 1 Pet 5:11

the presence of His *g* Jude 24
O Lord, to receive *g* Rev 4:11

GLORY OF GOD

The heavens declare the *g* Ps 19:1
unto death, but for the *g* John 11:4
into heaven and saw the *g* Acts 7:55
fall short of the *g* Rom 3:23
do all to the *g* 1 Cor 10:31
he is the image and *g* 1 Cor 11:7
g in the face of Jesus 2 Cor 4:6
with smoke from the *g* Rev 15:8
having the *g* Rev 21:11
for the *g* illuminated it Rev 21:23

GLORY OF THE LORD

g appeared in the cloud Ex 16:10
g rested on Mount Sinai, Ex 24:16
g filled the tabernacle Ex 40:34
the *g* will appear to you Lev 9:6
g appeared in the Num 14:10
the *g* appeared to all Num 16:19
and the *g* appeared Num 16:42
the *g* appeared to them Num 20:6
the *g* filled the house 1 Kin 8:11
the *g* filled the temple 2 Chr 7:1
May the *g* endure forever Ps 104:31
They shall see the *g* Is 35:2
the *g* shall be revealed, Is 40:5
the *g* is risen upon you Is 60:1
of the likeness of the *g* Ezek 1:28
behold, the *g* stood there Ezek 3:23
the *g* went up Ezek 10:4
the *g* came into the Ezek 43:4
g filled the house of the Ezek 44:4
the knowledge of the *g* Hab 2:14
the *g* shone around them, Luke 2:9

as in a mirror the *g*, 2 Cor 3:18
by us to the *g* 2 Cor 8:19

GLORYING
Your *g* is not good 1 Cor 5:6

GLUTTON
g will come to poverty Prov 23:21
you say, ‘Look, a *g* Luke 7:34

GLUTTONS
companion of *g* shames Prov 28:7
evil beasts, lazy *g* Titus 1:12

GNASHING
will be weeping and *g* Matt 8:12

GO
He said, “Let Me *g* Gen 32:26
‘Let My people *g* Ex 5:1
Presence does not *g* Ex 33:15
for wherever you *g* Ruth 1:16
“Look, I *g* forward Job 23:8
For I used to *g* with the Ps 42:4
g astray as soon as Ps 58:3
I will *g* in the strength of Ps 71:16
Those who *g* down to Ps 107:23
Where can I *g* from Ps 139:7
G to the ant Prov 6:6
All *g* to one place Eccl 3:20
of mourning than to *g* Eccl 7:2
out of Zion shall *g* forth Is 2:3
You wherever You *g* Matt 8:19
do not *g* out Matt 24:26
He said to them, “*G* Mark 16:15
And I say to one, ‘*G* Luke 7:8
also want to *g* away John 6:67
to whom shall we *g* John 6:68

g you cannot come John 8:21
I *g* to prepare a place John 14:2
will do, because I *g* John 14:12
seek Me, let these *g* John 18:8
and he shall *g* out no more Rev 3:12

GOADS
of the wise are like *g* Eccl 12:11
to kick against the *g* Acts 9:5

GOAL
I press toward the *g* Phil 3:14

GOATS
drink the blood of *g* Ps 50:13
his sheep from the *g* Matt 25:32
with the blood of *g* Heb 9:12
g could take away Heb 10:4

GOD
See ANGEL OF GOD; GLORY OF GOD; HAND OF GOD; HOUSE OF GOD; KINGDOM OF GOD; LORD GOD OF HOSTS; LORD GOD OF ISRAEL; LOVE OF GOD; LOVE THE LORD YOUR GOD; MAN OF GOD; PEOPLE OF GOD; POWER OF GOD; RIGHTEOUSNESS OF GOD; SON OF GOD; SONS OF GOD; SPIRIT OF GOD; THINGS OF GOD; THRONE OF GOD; WILL OF GOD; WORD OF GOD; WRATH OF GOD
Names of:
God, Gen 1:1
LORD God, Gen 2:4
God Most High, Gen 14:18–22
Lord GOD, Gen 15:2, 8
Almighty God, Gen 17:1, 2
I AM, Ex 3:14
Jealous, Ex 34:14
Eternal God, Deut 33:27
Living God, Josh 3:10

God of hosts, Ps 80:7
LORD of hosts, Is 1:24
Holy One of Israel, Is 43:3, 14, 15
Mighty God, Jer 32:18
God of heaven, Jon 1:9
Heavenly Father, Matt 6:26
King eternal, 1 Tim 1:17
only Potentate, 1 Tim 6:15
Father of lights, James 1:17
Manifestations of:
face of, Gen 32:30
voice of, Deut 5:22–26
glory of, Ex 40:34, 35
Angel of, Gen 16:7–13
name of, Ex 34:5–7
form of, Num 12:6–8
Nature of:
spirit, John 4:24
one, Deut 6:4
personal, John 17:1–3
trinitarian, 2 Cor 13:14
Attributes of:
incomparable, 2 Sam 7:22
invisible, John 1:18
inscrutable, Is 40:28
unchangeable, Num 23:19
unequaled, Is 40:13–25
unsearchable, Rom 11:33, 34
infinite, 1 King 8:27
eternal, Is 57:15
omnipotent, Jer 32:17, 27
omnipresent, Ps 139:7–12
omniscient, 1 John 3:20
foreknowing, Is 48:3, 5
wise, Acts 15:18
holy, Rev 4:8

impartial, 1 Pet 1:17
just, Ps 89:14
longsuffering, Ex 34:6, 7
love, 1 John 4:8, 16
mercy, Lam 3:22, 23
truth, Ps 117:2
vengeance, Deut 32:34–41
wrath, Deut 32:22
G created the heavens Gen 1:1
Abram of *G* Most High Gen 14:19
and I will be their *G* Gen 17:8
hands of the Mighty *G* Gen 49:24
the *G* of Abraham Ex 3:6
He is my *G* Ex 15:2
Stand before *G* for the Ex 18:19
“I am the LORD your *G* Ex 20:2
“This is your *g* Ex 32:4
G is not a man Num 23:19
G is a consuming fire Deut 4:24
great and awesome *G* Deut 7:21
my people, and your *G* Ruth 1:16
know that there is a *G* 1 Sam 17:46
a rock, except our *G* 2 Sam 22:32
If the LORD is *G* 1 Kin 18:21
G is greater than all 2 Chr 2:5
G is greater than Job 33:12
“Behold, *G* is mighty Job 36:5
“Behold, *G* is great Job 36:26
You have been My *G* Ps 22:10
“Where is your *G* Ps 42:3
G is our refuge Ps 46:1
G is in the midst of Ps 46:5
G is the King of all Ps 47:7
The Mighty One, *G* Ps 50:1
I am *G*, your *G* Ps 50:7
me a clean heart, O *G* Ps 51:10

Our *G* is the *G* Ps 68:20
Who is so great a *G* Ps 77:13
Restore us, O *G* Ps 80:7
You alone are *G* Ps 86:10
Exalt the LORD our *G* Ps 99:9
Yes, our *G* is merciful Ps 116:5
give thanks to the *G* Ps 136:26
For *G* is in heaven Eccl 5:2
Counselor, Mighty *G* Is 9:6
G is my salvation Is 12:2
Behold, this is our *G* Is 25:9
“Behold your *G* Is 40:9
Is there a *G* besides Is 44:8
to Zion, “Your *G* Is 52:7
stricken, smitten by *G* Is 53:4
and I will be their *G* Jer 31:33
and I saw visions of *G* Ezek 1:1
Who is a *G* like You Mic 7:18
translated, “*G* with us.” Matt 1:23
in *G* my Savior Luke 1:47
the Word was with *G* John 1:1
enter the kingdom of *G* John 3:5
For *G* so loved the John 3:16
has certified that *G* John 3:33
G is Spirit, and those John 4:24
“My Lord and my *G* John 20:28
Christ is the Son of *G* Acts 8:37
To the Unknown *G* Acts 17:23
Indeed, let *G* be true Rom 3:4
If *G* is for us Rom 8:31
G is faithful 1 Cor 1:9
us there is one *G* 1 Cor 8:6
G shall supply all Phil 4:19
and I will be their *G* Heb 8:10
G is a consuming fire Heb 12:29
G is greater than our 1 John 3:20

for *G* is love 1 John 4:8
No one has seen *G* 1 John 4:12
in the temple of My *G* Rev 3:12
gave glory to the *G* Rev 11:13
G Himself will be Rev 21:3
and I will be his *G* Rev 21:7

GOD THE FATHER
G has set His seal on Him John 6:27
the kingdom to *G* 1 Cor 15:24
through Jesus Christ and *G* Gal 1:1
G and our Lord Jesus Christ Gal 1:3
for all things to *G* Eph 5:20
love with faith, from *G* Eph 6:23
to the glory of *G* Phil 2:11
giving thanks to *G* Col 3:17
in *G* and the Lord Jesus 1 Thess 1:1
mercy, and peace from *G* 2 Tim 1:2
mercy, and peace from *G* Titus 1:4
the foreknowledge of *G* 1 Pet 1:2
For He received from *G* 2 Pet 1:17
G and from the Lord Jesus 2 John 3
sanctified by *G*, and Jude 1

GODDESS
after Ashtoreth the *g* 1 Kin 11:5
of the great *g* Diana Acts 19:35

GODHEAD
eternal power and *G* Rom 1:20
the fullness of the *G* Col 2:9

GODLINESS
is the mystery of *g* 1 Tim 3:16
g is profitable 1 Tim 4:8
Now *g* with contentment 1 Tim 6:6
having a form of *g* 2 Tim 3:5
pertain to life and *g* 2 Pet 1:3

to perseverance *g* 2 Pet 1:6

GODLY
Himself him who is *g* Ps 4:3
everyone who is *g* Ps 32:6
who desire to live *g* 2 Tim 3:12
righteously, and *g* Titus 2:12
reverence and *g* fear Heb 12:28
to deliver the *g* 2 Pet 2:9

GODS
See FOREIGN GODS
your God is God of *g* Deut 10:17
the household *g* 2 Kin 23:24
He judges among the *g* Ps 82:1
I said, "You are *g* Ps 82:6
yourselves with *g* Is 57:5
If He called them *g* John 10:35
g have come down to Acts 14:11

GOG
Prince of Rosh, Meshech, and Tubal, Ezek 38:2, 3
——— Leader of the final battle, Rev 20:8–15

GOLAN
City of refuge, Josh 20:8, 21:27

GOLD
And the *g* of that land Gen 2:12
a mercy seat of pure *g* Ex 25:17
multiply silver and *g* Deut 17:17
"If I have made *g* Job 31:24
yea, than much fine *g* Ps 19:10
is like apples of *g* Prov 25:11
is Mine, and the *g* Hag 2:8
g I do not have Acts 3:6
with braided hair or *g* 1 Tim 2:9
a man with *g* rings James 2:2

Your *g* and silver are James 5:3
more precious than *g* 1 Pet 1:7
like silver or *g* 1 Pet 1:18
of the city was pure *g* Rev 21:21

GOLDEN
g bell and a pomegranate Ex 28:34
g tumors and five *g* rats 1 Sam 6:4
from the *g* calves that 2 Kin 10:29
or the *g* bowl is broken, or Eccl 12:6
the seven *g* lampstands Rev 1:20
and *g* bowls full of incense, Rev 5:8
g altar which is before Rev 9:13
having in her hand a *g* cup Rev 17:4

GOLGOTHA
Where Jesus died, Matt 27:33–35

GOLIATH
Giant of Gath, 1 Sam 17:4
Killed by David, 1 Sam 17:50
——— Brother of above; killed by Elhanan, 2 Sam 21:19

GOMER
Son of Japheth, Gen 10:2, 3; 1 Chr 1:5, 6
Northern nation, Ezek 38:6
——— Wife of Hosea, Hos 1:2, 3

GOMORRAH
See SODOM AND GOMORRAH
With Sodom, defeated by Chedorlaomer; Lot captured, Gen 14:8–12
Destroyed by God, Gen 19:23–29
Later references to, Is 1:10; Amos 4:11; Matt 10:15

GONE
I am *g* like a shadow Ps 109:23
I have *g* astray like a Ps 119:176

the word has *g* out of Is 45:23
like sheep have *g* Is 53:6

GOOD

See BE OF GOOD CHEER; LORD IS GOOD
God saw that it was *g* Gen 1:10
but God meant it for *g* Gen 50:20
LORD has promised *g* Num 10:29
you have spoken is *g* 2 Kin 20:19
seeking the *g* of his Esth 10:3
Shall we indeed accept *g* Job 2:10
"Who will show us any *g* Ps 4:6
is none who does *g* Ps 14:1
G and upright is the Ps 25:8
that he may see *g* Ps 34:12
Truly God is *g* to Ps 73:1
g man deals graciously Ps 112:5
Your Spirit is *g* Ps 143:10
g man obtains favor Prov 12:2
g word makes it glad Prov 12:25
on the evil and the *g* Prov 15:3
A merry heart does *g* Prov 17:22
who knows what is *g* Eccl 6:12
learn to do *g* Is 1:17
Zion, you who bring *g* Is 40:9
tidings of *g* things Is 52:7
talked to me, with *g* Zech 1:13
said, "Be of *g* cheer Matt 9:22
A *g* man out of the Matt 12:35
"*G* Teacher, what *g* Matt 19:16
No one is *g* but One Matt 19:17
For she has done a *g* Matt 26:10
behold, I bring you *g* Luke 2:10
love your enemies, do *g* Luke 6:35
"Can anything *g* come John 1:46
Some said, "He is *g* John 7:12

who went about doing *g* Acts 10:38
For he was a *g* man Acts 11:24
in that He did *g* Acts 14:17
g man someone would Rom 5:7
in my flesh) nothing *g* Rom 7:18
overcome evil with *g* Rom 12:21
according to the *g* pleasure Eph 1:5
fruitful in every *g* Col 1:10
know that the law is *g* 1 Tim 1:8
may wage the *g* warfare 1 Tim 1:18
For this is *g* and 1 Tim 2:3
bishop, he desires a *g* 1 Tim 3:1
for this is *g* and 1 Tim 5:4
a *g* soldier of Jesus Christ 2 Tim 2:3
prepared for every *g* 2 Tim 2:21
I have fought the *g* fight 2 Tim 4:7
and have tasted the *g* Heb 6:5
obtained a *g* testimony Heb 11:2
Every *g* gift and every James 1:17
g days, let him refrain 1 Pet 3:10
to suffer for doing *g* 1 Pet 3:17
g stewards of the 1 Pet 4:10

GOOD WORKS

that they may see your *g* Matt 5:16
“Many *g* I have shown John 10:32
woman was full of *g* Acts 9:36
in Christ Jesus for *g*, Eph 2:10
godliness, with *g* 1 Tim 2:10
well reported for *g*; 1 Tim 5:10
g of some are clearly, 1 Tim 5:25
that they be rich in *g* 1 Tim 6:18
to be a pattern of *g* Titus 2:7
stir up love and *g* Heb 10:24
by your *g* which they 1 Pet 2:12

GOODNESS

"I will make all My *g* Ex 33:19
and abounding in *g* Ex 34:6
"You are my Lord, my *g* Ps 16:2
Surely *g* and mercy Ps 23:6
that I would see the *g* Ps 27:13
how great is Your *g* Ps 31:19
The *g* of God endures Ps 52:1
how great is its *g* Zech 9:17
the riches of His *g* Rom 2:4
consider the *g* and Rom 11:22
kindness, *g* Gal 5:22

GOODS
When *g* increase Eccl 5:11
and plunder his *g* Matt 12:29
ruler over all his *g* Matt 24:47
"Soul, you have many *g* Luke 12:19
man was wasting his *g* Luke 16:1
I give half of my *g* Luke 19:8
has this world's *g* 1 John 3:17

GOSHEN
District of Egypt where Israel lived; the best of the land, Gen 45:10; 46:28, 29; 47:1–11

GOSPEL
See PREACH THE GOSPEL
The beginning of the *g* Mark 1:1
and believe in the *g* Mark 1:15
g must first be preached Mark 13:10
to testify to the *g* Acts 20:24
separated to the *g* Rom 1:1
not ashamed of the *g* Rom 1:16
should live from the *g* 1 Cor 9:14
if our *g* is veiled 2 Cor 4:3
to a different *g* Gal 1:6
of truth, the *g* Eph 1:13

the mystery of the *g* Eph 6:19
g which you heard Col 1:23
the everlasting *g* Rev 14:6

GOSSIPS
only idle but also *g* 1 Tim 5:13

GOVERNMENT
and the *g* will be upon Is 9:6

GRACE
But Noah found *g* Gen 6:8
G is poured upon Your Ps 45:2
The LORD will give *g* Ps 84:11
the Spirit of *g* Zech 12:10
and the *g* of God was Luke 2:40
g and truth came John 1:17
And great *g* was upon Acts 4:33
G to you and peace Rom 1:7
receive abundance of *g* Rom 5:17
g is no longer *g* Rom 11:6
The *g* of our Lord Rom 16:20
For you know the *g* 2 Cor 8:9
“My *g* is sufficient 2 Cor 12:9
The *g* of the Lord 2 Cor 13:14
you have fallen from *g* Gal 5:4
to the riches of His *g* Eph 1:7
g you have been saved Eph 2:8
dispensation of the *g* Eph 3:2
g was given according Eph 4:7
G be with all those Eph 6:24
G to you and peace 1 Thess 1:1
according to the *g* of 2 Thess 1:12
and good hope by *g* 2 Thess 2:16
be strong in the *g* that is 2 Tim 2:1
the *g* of God that brings Titus 2:11
been justified by His *g* we Titus 3:7

G be with you all Titus 3:15
insulted the Spirit of *g* Heb 10:29
shaken, let us have *g* Heb 12:28
But He gives more *g* James 4:6
who prophesied of the *g* 1 Pet 1:10
together of the *g* of life 1 Pet 3:7
this is the true *g* 1 Pet 5:12
but grow in the *g* 2 Pet 3:18

GRACIOUS
he said, “God be *g* Gen 43:29
I will be *g* to whom I Ex 33:19
then He is *g* to him Job 33:24
wise man’s mouth are *g* Eccl 10:12
of hosts will be *g* Amos 5:15
know that You are a *g* Jon 4:2
that He may be *g* Mal 1:9
at the *g* words which Luke 4:22
that the Lord is *g* 1 Pet 2:3

GRACIOUSLY
God has dealt *g* with me Gen 33:11
A good man deals *g* and Ps 112:5
receive us *g*, for we will Hos 14:2

GRAFT
able to *g* them in again Rom 11:23

GRAFTED
in unbelief, will be *g* Rom 11:23

GRAIN
Israel went to buy *g* Gen 42:5
it treads out the *g* Deut 25:4
You provide their *g* Ps 65:9
be an abundance of *g* Ps 72:16
him who withholds *g* Prov 11:26
be revived like *g* Hos 14:7

G shall make the young Zech 9:17
to pluck heads of *g* Matt 12:1
unless a *g* of wheat John 12:24
it treads out the *g* 1 Cor 9:9

GRAINFIELDS
the *g* on the Sabbath Matt 12:1
He went through the *g* Luke 6:1

GRANT
and *g* us Your salvation Ps 85:7
G that these two Matt 20:21
who overcomes I will *g* Rev 3:21

GRANTED
has *g* me my petition 1 Sam 1:27
It shall be *g* you Esth 5:6
he *g* the body to Joseph Mark 15:45
g to him by My Father John 6:65
it was *g* to harm the earth Rev 7:2
He was *g* power to give Rev 13:15

GRAPEVINE
olives, or a *g* bear figs James 3:12

GRAPES
in the blood of *g* Gen 49:11
their *g* are *g* of gall Deut 32:32
g give a good smell Song 2:13
vines have tender *g* Song 2:15
brought forth wild *g* Is 5:2
Yet gleaning *g* will be Is 17:6
No *g* shall be on the vine Jer 8:13
have eaten sour *g* Ezek 18:2
Do men gather *g* Matt 7:16
g are fully ripe Rev 14:18

GRASPING
all is vanity and *g* Eccl 1:14

GRASS
they were as the *g* 2 Kin 19:26
offspring like the *g* Job 5:25
g which grows up Ps 90:5
his days are like *g* Ps 103:15
The *g* withers Is 40:7
so clothes the *g* Matt 6:30
to sit down on the *g* Matt 14:19
"All flesh is as *g* 1 Pet 1:24

GRASSHOPPERS
inhabitants are like *g* Is 40:22
generals like great *g* Nah 3:17

GRAVE
g does not come Job 7:9
for the *g* as my house Job 17:13
my soul up from the *g* Ps 30:3
the power of the *g* Ps 49:15
or wisdom in the *g* Eccl 9:10
And they made His *g* Is 53:9
the power of the *g* Hos 13:14

GRAVES
there were no *g* Ex 14:11
and the *g* were opened Matt 27:52
g which are not Luke 11:44
g will hear His voice John 5:28

GRAY
would bring down my *g* Gen 42:38
the man of *g* hairs Deut 32:25
of old men is their *g* Prov 20:29

GRAZE
cow and bear shall *g* Is 11:7
let him *g* with the beasts Dan 4:15

GREAT

God made two *g* lights Gen 1:16
and make your name *g* Gen 12:2
With *g* wrestlings I have Gen 30:8
there was a *g* cry in Egypt Ex 12:30
have committed a *g* sin Ex 32:30
shall shout with a *g* shout Josh 6:5
were *g* resolves of heart Judg 5:15
He has done us this *g* 1 Sam 6:9
For the LORD is *g* 1 Chr 16:25
I build will be *g* 2 Chr 2:5
“The work is *g* Neh 4:19
Who does *g* things Job 5:9
G men are not always Job 32:9
in the *g* assembly Ps 22:25
g are Your works Ps 92:5
my God, You are very *g* Ps 104:1
“The LORD has done *g* Ps 126:2
g is the sum of them Ps 139:17
in the place of the *g* Prov 25:6
g is the Holy One Is 12:6
And do you seek *g* Jer 45:5
g is Your faithfulness Lam 3:23
The *g* day of the LORD Zeph 1:14
he shall be called *g* Matt 5:19
one pearl of *g* price Matt 13:46
desires to become *g* Matt 20:26
and *g* commandment Matt 22:38
a *g* windstorm arose, and Mark 4:37
g multitude followed Mark 5:24
he had *g* possessions Mark 10:22
She was of a *g* age, and Luke 2:36
g drops of blood Luke 22:44
before the coming of the *g* Acts 2:20
did *g* wonders and signs Acts 6:8
that he was someone *g* Acts 8:9
“*G* is Diana of the Acts 19:28

that I have *g* sorrow Rom 9:2
a *g* and effective door 1 Cor 16:9
because of His *g* love with Eph 2:4
This is a *g* mystery, but I Eph 5:32
without controversy *g* 1 Tim 3:16
with contentment is *g* 1 Tim 6:6
But in a *g* house 2 Tim 2:20
appearing of our *g* Titus 2:13
See how *g* a forest James 3:5
g men, the rich men Rev 6:15
Babylon the *G* Rev 17:5
Then I saw a *g* white Rev 20:11
the dead, small and *g* Rev 20:12

GREATER

the throne will I be *g* Gen 41:40
g than all the gods Ex 18:11
whose appearance was *g* Dan 7:20
kingdom of heaven is *g* Matt 11:11
place there is One *g* Matt 12:6
g than Jonah is here Matt 12:41
g than Solomon is here Matt 12:42
g things than these John 1:50
g than our father John 4:12
a servant is not *g* John 13:16
G love has no one John 15:13
'A servant is not *g* John 15:20
parts have *g* modesty 1 Cor 12:23
he who prophesies is *g* 1 Cor 14:5
swear by no one *g* Heb 6:13
condemns us, God is *g* 1 John 3:20
witness of God is *g* 1 John 5:9

GREATEST

little child is the *g* Matt 18:4
be considered the *g* Luke 22:24
but the *g* of these is 1 Cor 13:13

GREATNESS
And in the *g* of Your Ex 15:7
According to the *g* Ps 79:11
g is unsearchable Ps 145:3
I will declare Your *g* Ps 145:6
I have attained *g* Eccl 1:16
traveling in the *g* Is 63:1
is the exceeding *g* Eph 1:19

GREECE
Paul preaches in, Acts 17:16–31
Daniel's vision of, Dan 8:21

GREED
part is full of *g* Luke 11:39

GREEDINESS
all uncleanness with *g* Eph 4:19
the faith in their *g* 1 Tim 6:10

GREEDY
of everyone who is *g* Prov 1:19
not violent, not *g* 1 Tim 3:3
not violent, not *g* Titus 1:7

GREEK
written in Hebrew, *G* John 19:20
and also for the *G* Rom 1:16
with me, being a *G* Gal 2:3
is neither Jew nor *G* Gal 3:28

GREEKS
Natives of Greece, Joel 3:6; Acts 16:1
Spiritual state of, Rom 10:12
Some believe, Acts 14:1

GREEN
and under every *g* tree 2 Kin 17:10
lie down in *g* pastures Ps 23:2

GREET

g your brethren only Matt 5:47
G one another with a 1 Cor 16:20
into your house nor *g* 2 John 10
G the friends by name 3 John 14

GREETED

and *g* Elizabeth Luke 1:40

GREW

Pharaoh's heart *g* hard Ex 7:13
Samuel *g* before the 1 Sam 2:21
and you *g*, matured, and Ezek 16:7
g exceedingly great toward Dan 8:9
and the thorns *g* up and Mark 4:7
And the Child *g* Luke 2:40
But the word of God *g* Acts 12:24
the word of the Lord *g* Acts 19:20

GRIEF

burden and his own *g* 2 Chr 6:29
g were fully weighed Job 6:2
Though I speak, my *g* Job 16:6
observe trouble and *g* Ps 10:14
of mirth may be *g* Prov 14:13
much wisdom is much *g* Eccl 1:18
and acquainted with *g* Is 53:3
joy and not with *g* Heb 13:17

GRIEVE

g the children of men Lam 3:33
g the Holy Spirit Eph 4:30

GRIEVED

earth, and He was *g* Gen 6:6
Has not my soul *g* Job 30:25
forty years I was *g* Ps 95:10
a woman forsaken and *g* Is 54:6

g His Holy Spirit Is 63:10
with anger, being *g* Mark 3:5
Peter was *g* because John 21:17

GRINDERS
when the *g* cease Eccl 12:3

GRINDING
the sound of *g* is low Eccl 12:4
g the faces of the poor Is 3:15
Two women will be *g* Matt 24:41

GROAN
The dying *g* in the Job 24:12
even we ourselves *g* Rom 8:23
who are in this tent *g* 2 Cor 5:4

GROANED
He *g* in the spirit and John 11:33

GROANING
So God heard their *g* Ex 2:24
I am weary with my *g* Ps 6:6
Then Jesus, again *g* John 11:38

GROANINGS
g which cannot Rom 8:26

GROPE
And you shall *g* Deut 28:29
They *g* in the dark Job 12:25
We *g* for the wall like Is 59:10
hope that they might *g* Acts 17:27

GROUND
“Cursed is the *g* Gen 3:17
you stand is holy *g* Ex 3:5
up your fallow *g* Jer 4:3
give its fruit, the *g* Zech 8:12
others fell on good *g* Matt 13:8

bought a piece of *g* Luke 14:18
God, the pillar and *g* 1 Tim 3:15

GROUNDED
being rooted and *g* Eph 3:17

GROUPS
sit down in *g* of fifty Luke 9:14

GROW
they will all *g* old like Ps 102:26
the horn of David *g* Ps 132:17
the earth will *g* old like Is 51:6
you shall go out and *g* Mal 4:2
truth in love, may *g* Eph 4:15
and they will all *g* Heb 1:11
but *g* in the grace and 2 Pet 3:18

GROWN
plants *g* up in their youth Ps 144:12
They have *g* fat, they are Jer 5:28
this people have *g* dull Matt 13:15
this people have *g* dull Acts 28:27

GROWS
shall eat every tree which *g* Ex 10:5
what *g* of its own accord Lev 25:11
It *g* old because of all my Ps 6:7
when it is sown, it *g* up Mark 4:32
g into a holy temple in the Eph 2:21
your faith *g* exceedingly 2 Thess 1:3

GROWTH
causes *g* of the body for Eph 4:16

GRUDGINGLY
in his heart, not *g* 2 Cor 9:7

GRUMBLERS
These are *g* Jude 16

GUARANTEE
in our hearts as a *g* 2 Cor 1:22
us the Spirit as a *g* 2 Cor 5:5
who is the *g* of our Eph 1:14

GUARD
g the way to the tree Gen 3:24
I will *g* my ways, lest I sin Ps 39:1
will be your rear *g* Is 52:12
g the doors of your Mic 7:5
we were kept under *g* Gal 3:23
to the whole palace *g* Phil 1:13
g your hearts and minds Phil 4:7
g you from the evil one 2 Thess 3:3
G what was committed 1 Tim 6:20

GUARDIANS
but is under *g* and Gal 4:2

GUARDS
Unless the LORD *g* Ps 127:1
And the *g* shook for Matt 28:4

GUIDANCE
and excellent in *g* Is 28:29

GUIDE
I will *g* you with My eye Ps 32:8
He will be our *g* Ps 48:14
Father, You are the *g* Jer 3:4
g our feet into the Luke 1:79
has come, He will *g* John 16:13
Judas, who became a *g* Acts 1:16
you yourself are a *g* Rom 2:19

GUIDES
Woe to you, blind *g* Matt 23:16
unless someone *g* Acts 8:31

GUILT

they accept their *g* Lev 26:41
g has grown up to the Ezra 9:6
of your fathers' *g* Matt 23:32

GUILTLESS
g who takes His name Ex 20:7
have condemned the *g* Matt 12:7

GUILTY
"We are truly *g* Gen 42:21
we have been very *g* Ezra 9:7
the world may become *g* Rom 3:19
in one point, he is *g* James 2:10

GULF
you there is a great *g* Luke 16:26

H

HABAKKUK
Prophet in Judah just prior to Babylonian invasion, Hab 1:1
Prayer of, in praise of God, Hab 3:1–19

HABITATION
to Your holy *h* Ex 15:13
Is God in His holy *h* Ps 68:5
in a peaceful *h* Is 32:18
from His holy *h* Zech 2:13
be clothed with our *h* 2 Cor 5:2

HACHILAH
Hill in the Wilderness of Ziph where David hid, 1 Sam 23:19–26

HADADEZER
King of Zobah, 2 Sam 8:3–13
Defeated by David, 2 Sam 10:6–19

HADASSAH

Esther's Jewish name, Esth 2:7

HADES
be brought down to *H* Matt 11:23
H shall not prevail Matt 16:18
being in torments in *H* Luke 16:23
not leave my soul in *H* Acts 2:27
I have the keys of *H* Rev 1:18
H were cast into the Rev 20:14

HAGAR
Sarah's servant; bears Ishmael to Abraham, Gen 16
Abraham sends her away; God comforts her, Gen 21:9–21
Paul explains symbolic meaning of, Gal 4:22–31

HAGGAI
Postexilic prophet; contemporary of Zechariah, Ezra 5:1, 2; 6:14; Hag 1:1

HAGGITH
One of David's wives, 2 Sam 3:4
Mother of Adonijah, 1 Kin 1:5

HAIL
cause very heavy *h* Ex 9:18
seen the treasury of *h* Job 38:22
He casts out His *h* Ps 147:17
h will sweep away the Is 28:17
of the plague of the *h* Rev 16:21

HAILSTONES
clouds passed with *h* Ps 18:12

HAIR
bring down my gray *h* Gen 42:38
shaved his consecrated *h* Num 6:19
h of his head began to Judg 16:22
he cut the *h* of his 2 Sam 14:26
the *h* on my body stood Job 4:15

Your *h* is like a flock Song 4:1
h had grown like eagles' Dan 4:33
you cannot make one *h* Matt 5:36
clothed with camel's *h* Mark 1:6
But not a *h* of your Luke 21:18
wiped His feet with her *h* John 11:2
He had his *h* cut off at Acts 18:18
since not a *h* will fall Acts 27:34
if a woman has long *h* 1 Cor 11:15
not with braided *h* 1 Tim 2:9
arranging the *h* 1 Pet 3:3
h were white like wool, Rev 1:14
black as sackcloth of *h* Rev 6:12
h like women's *h* Rev 9:8

HAIRS
are more than the *h* Ps 40:12
h I will carry you Is 46:4
yes, gray *h* are here Hos 7:9
But the very *h* Matt 10:30

HAIRY
h garment all over Gen 25:25
A *h* man wearing a leather 2 Kin 1:8

HAKKOZ
Descendant of Aaron, 1 Chr 24:1, 10
Called Koz, Ezra 2:61, 62
Descendants of, kept from priesthood, Neh 7:63, 64

HALF
h of it in the morning and Lev 6:20
h the tribe of Manasseh Josh 22:9
h of the people followed 1 Kin 16:21
up to *h* the kingdom Esth 5:6
you, up to *h* my kingdom Mark 6:23
I give *h* of my goods to Luke 19:8
h a time, from the Rev 12:14

HALLOW
hosts, Him you shall *h* Is 8:13
h the Holy One of Is 29:23
h the Sabbath day Jer 17:24

HALLOWED
the Sabbath day and *h* Ex 20:11
but I will be *h* Lev 22:32
who is holy shall be *h* Is 5:16
heaven, *h* be Your name Matt 6:9

HAM
Noah's youngest son, Gen 5:32
Enters ark, Gen 7:7
His immoral behavior merits Noah's curse, Gen 9:22–25
Father of descendants of repopulated earth, Gen 10:6–20

HAMAN
Plots to destroy Jews, Esth 3:3–15
Invited to Esther's banquet, Esth 5:1–14
Forced to honor Mordecai, Esth 6:5–14
Hanged on his own gallows, Esth 7:1–10

HAMATH
Israel's northern boundary, Num 34:8; 1 Kin 8:65; Ezek 47:16–20
Conquered, 2 Kin 18:34; Jer 49:23
Israelites exiled there, Is 11:11

HAMMER
h that breaks the rock Jer 23:29
How the *h* of the whole Jer 50:23

HAMOR
Sells land to Jacob, Gen 33:18–20; Acts 7:16
Killed by Jacob's sons, Gen 34:1–31

HAMSTRUNG

their self-will they *h* an ox Gen 49:6
David *h* all the chariot 2 Sam 8:4

HANANI
Father of Jehu the prophet, 1 Kin 16:1, 7
Rebukes Asa; confined to prison, 2 Chr 16:7–10
——— Nehemiah's brother; brings news concerning the Jews, Neh 1:2
Becomes a governor of Jerusalem, Neh 7:2

HANANIAH
False prophet who contradicts Jeremiah, Jer 28:1–17
——— Hebrew name of Shadrach, Dan 1:6, 7, 11

HAND
See AT THE RIGHT HAND; HIS RIGHT HAND; MY RIGHT HAND; STRETCH OUT MY HAND; STRETCHED OUT HIS HAND
lest he put out his *h* Gen 3:22
h shall be against Gen 16:12
your *h* under my thigh Gen 24:2
h toward Israel's right *h* Gen 48:13
What is that in your *h* Ex 4:2
took the rod of God in his *h* Ex 4:20
tooth for tooth, *h* Ex 21:24
lay his *h* on the bull's head Lev 4:4
Egypt with a mighty *h* Deut 9:26
and strengthened his *h* 1 Sam 23:16
Uzzah put out his *h* 2 Sam 6:6
let us fall into the *h* 2 Sam 24:14
Then, by the good *h* Ezra 8:18
He would loose His *h* Job 6:9
he stretches out his *h* Job 15:25
that your own right *h* Job 40:14
h has held me up Ps 18:35
My times are in Your *h* Ps 31:15
and night Your *h* Ps 32:4

Your right *h* is full Ps 48:10
Let Your *h* be upon the Ps 80:17
h shall be established Ps 89:21
“Sit at My right *h* Ps 110:1
days is in her right *h* Prov 3:16
heart is in the *h* Prov 21:1
Whatever your *h* finds Eccl 9:10
is at his right *h* Eccl 10:2
do not withhold your *h* Eccl 11:6
His left *h* is under my Song 8:3
My *h* has laid the Is 48:13
Behold, the LORD’s *h* Is 59:1
are the work of Your *h* Is 64:8
the clay is in the potter’s *h* Jer 18:6
Am I a God near at *h* Jer 23:23
and incense in their *h*, to Jer 41:5
h under their wings Ezek 10:8
a measuring rod in his *h* Ezek 40:3
of a man’s *h* appeared Dan 5:5
a *h* touched me, which Dan 10:10
of heaven is at *h* Matt 3:2
if your right *h* causes Matt 5:30
do not let your left *h* Matt 6:3
h causes you to sin Mark 9:43
sitting at the right *h* Mark 14:62
delivered from the *h* Luke 1:74
Sit at My right *h*, Acts 2:34
at the right *h* of God Acts 7:55
is even at the right *h* Rom 8:34
Because I am not a *h* 1 Cor 12:15
with my own *h* 1 Cor 16:21
the right *h* of fellowship Gal 2:9
by the *h* of a mediator Gal 3:19
to you with my own *h* Gal 6:11
The Lord is at *h* Phil 4:5
sitting at the right *h* of God Col 3:1

"Sit at My right *h* Heb 1:13
right *h* of the throne of the Heb 8:1
down at the right *h* Heb 10:12
of the Lord is at *h* James 5:8
in His right *h* seven stars Rev 1:16
stars in His right *h* Rev 2:1

HAND OF GOD
the *h* was very heavy 1 Sam 5:11
the *h* was on Judah 2 Chr 30:12
the *h* has struck me Job 19:21
was from the *h* Eccl 2:24
their works are in the *h* Eccl 9:1
under the mighty *h*, 1 Pet 5:6

HAND OF THE LORD
the *h* was against them, Deut 2:15
earth may know the *h*, Josh 4:24
of Israel out of the *h* Josh 22:31
h has gone out against Ruth 1:13
h was heavy on the 1 Sam 5:6
h was against the 1 Sam 7:13
let us fall into the *h* 2 Sam 24:14
h came upon Elijah; 1 Kin 18:46
the *h* came upon him 2 Kin 3:15
according to the *h* Ezra 7:6
h my God was upon me Ezra 7:28
the *h* has done this Job 12:9
the right *h* does valiantly Ps 118:15
king's heart is in the *h* Prov 21:1
crown of glory in the *h* Is 62:3
the *h* shall be known Is 66:14
the *h* was strong upon me Ezek 3:14
the *h* came upon me Ezek 37:1
And the *h* was with him Luke 1:66
And the *h* was with them Acts 11:21
the *h* is upon you, Acts 13:11

HANDIWORK
firmament shows His *h* Ps 19:1
HANDKERCHIEFS
so that even *h* or aprons Acts 19:12
HANDLE
h the law did not know Jer 2:8
H Me and see Luke 24:39
do not taste, do not *h* Col 2:21
HANDLED
and our hands have *h* 1 John 1:1
HANDS
the *h* are the *h* Gen 27:22
and Hur supported his *h* Ex 17:12
Moses had laid his *h* on Deut 34:9
here we are, in your *h* Josh 9:25
took his life in his *h* 1 Sam 19:5
put my life in my *h* 1 Sam 28:21
but His *h* make whole Job 5:18
and cleanse my *h* Job 9:30
h have made me and Job 10:8
They pierced My *h* Ps 22:16
washed my *h* in innocence Ps 73:13
establish the work of our *h* Ps 90:17
In their *h* they shall bear Ps 91:12
h formed the dry land Ps 95:5
stretches out her *h* Prov 31:19
say, ‘He has no *h* Is 45:9
strike your *h* together Ezek 21:14
was cut out without *h* Dan 2:34
on the palms of my *h* Dan 10:10
The *h* of Zerubbabel have Zech 4:9
than having two *h* Matt 18:8
will lay *h* on the sick Mark 16:18
into Your *h* I commit Luke 23:46

Behold My *h* and My Luke 24:39
only, but also my *h* John 13:9
h the print of the John 20:25
his chains fell off his *h* Acts 12:7
know that these *h* Acts 20:34
and he laid his *h* on him Acts 28:8
a house not made with *h* 2 Cor 5:1
his *h* what is good Eph 4:28
made without *h* Col 2:11
lifting up holy *h* 1 Tim 2:8
the laying on of the *h* 1 Tim 4:14
Do not lay *h* on anyone 1 Tim 5:22
the laying on of my *h* 2 Tim 1:6
baptisms, of laying on of *h* Heb 6:2
not made with *h* Heb 9:11
to fall into the *h* Heb 10:31
Cleanse your *h*, you James 4:8
and our *h* have handled, 1 John 1:1
foreheads or on their *h* Rev 20:4

HANDWRITING
having wiped out the *h* Col 2:14

HANG
They will *h* on him all the Is 22:24
commandments *h* all the Matt 22:40
the hands which *h* down Heb 12:12

HANGED
for he who is *h* Deut 21:23
went and *h* himself Matt 27:5

HANGS
h the earth on nothing Job 26:7
is everyone who *h* Gal 3:13

HANNAH
Barren wife of Elkanah; prays for a son, 1 Sam 1:1–18
Bears Samuel and dedicates him to the Lord, 1 Sam 1:19–28
Magnifies God, 1 Sam 2:1–10

HANUN
King of Ammon; disgraces David's ambassadors and is defeated by him, 2 Sam 10:1–14

HAPPEN
show us what will *h* Is 41:22
understand what will *h* Dan 10:14
not know what will *h* James 4:14

HAPPINESS
one year, and bring *h* Deut 24:5

HAPPY
h are these your servants 2 Chr 9:7
H is the man who has Ps 127:5
H are the people who Ps 144:15
H is the man who finds Prov 3:13
mercy on the poor, *h* Prov 14:21
trusts in the LORD, *h* Prov 16:20
h is he who keeps Prov 29:18
H is he who does not Rom 14:22

HARAN
Abraham's younger brother, Gen 11:26–31
——— City of Mesopotamia, Gen 11:31
Abraham leaves, Gen 12:4, 5
Jacob dwells at, Gen 29:4–35

HARASS
and Judah shall not *h* Is 11:13
h some from the church Acts 12:1

HARD
Is anything too *h* Gen 18:14
Pharaoh's heart is *h* Ex 7:14
test him with *h* questions 1 Kin 10:1
His heart is as *h* Job 41:24
shown Your people *h* Ps 60:3
of the unfaithful is *h* Prov 13:15
h to bear, and lay them Matt 23:4
I knew you to be a *h* Matt 25:24
"This is a *h* saying John 6:60
It is *h* for you to kick Acts 9:5
are some things *h* 2 Pet 3:16

HARDEN
But I will *h* his heart Ex 4:21
Do not *h* your hearts Ps 95:8
h your hearts as Heb 3:8

HARDENED
But Pharaoh *h* his Ex 8:32
Who has *h* himself Job 9:4
their heart was *h* Mark 6:52
eyes and *h* their hearts John 12:40
lest any of you be *h* Heb 3:13

HARDENS
A wicked man *h* his Prov 21:29
h his heart will fall Prov 28:14
whom He wills He *h* Rom 9:18

HARDER
brother offended is *h* to Prov 18:19
their faces *h* than rock Jer 5:3
h than flint, I have made Ezek 3:9

HARDSHIP
h that has befallen us Num 20:14
h as a good soldier 2 Tim 2:3

HARLOT

play the *h* with their gods Ex 34:16
shall be no ritual *h* Deut 23:17
of a *h* named Rahab Josh 2:1
h is a deep pit Prov 23:27
the deeds of a brazen *h* Ezek 16:30
Oholah played the *h* Ezek 23:5
you, Israel, play the *h*, let Hos 4:15
h is one body with 1 Cor 6:16
h Rahab did not perish Heb 11:31
of the great *h* who Rev 17:1

HARLOTRIES

the land with your *h* Jer 3:2
Let her put away her *h* Hos 2:2

HARLOTRY

through her casual *h* Jer 3:9
the lewdness of your *h* Jer 13:27
let them put their *h* Ezek 43:9
are the children of *h* Hos 2:4
Ephraim, you commit *h* Hos 5:3
for the spirit of *h* Hos 5:4

HARLOTS

his blood while the *h* 1 Kin 22:38
h enter the kingdom Matt 21:31
Great, The Mother of *H* Rev 17:5

HARM

do My prophets no *h* 1 Chr 16:22
they thought to do me *h* Neh 6:2
those who sought their *h* Esth 9:2
it only causes *h* Ps 37:8
and do My prophets no *h* Ps 105:15
and I will not *h* you Jer 25:6
Do yourself no *h*, for we Acts 16:28
Love does no *h* to a Rom 13:10

and do not *h* the oil Rev 6:6
Do not *h* the earth, the Rev 7:3

HARMLESS
become blameless and *h* Phil 2:15
for us, who is holy, *h* Heb 7:26

HARMONIOUS
the harp, with *h* sound Ps 92:3

HAROD
Well near Gideon's camp, Judg 7:1

HARP
those who play the *h* Gen 4:21
skillful player on the *h* 1 Sam 16:16
Praise the LORD with the *h* Ps 33:2
Sing to the LORD with the *h* Ps 98:5
On a *h* of ten strings I will Ps 144:9
with the lute and *h* Ps 150:3
Lamb, each having a *h* Rev 5:8

HARPS
to direct with *h* on the 1 Chr 15:21
We hung our *h* upon the Ps 137:2
playing their *h* Rev 14:2
of glass, having *h* of God Rev 15:2

HARSH
a *h* word stirs up anger Prov 15:1
"Your words have been *h* Mal 3:13
but also to the *h* 1 Pet 2:18

HARVEST
See FEAST OF HARVEST
seedtime and *h* Gen 8:22
to death in the days of *h* 2 Sam 21:9
He who sleeps in *h* is a Prov 10:5
to the joy of *h* Is 9:3
cloud of dew in the heat of *h* Is 18:4

shall eat up your *h* Jer 5:17
“The *h* is past Jer 8:20
of her *h* will come Jer 51:33
the sickle, for the *h* is ripe Joel 3:13
h truly is plentiful Matt 9:37
pray the Lord of the *h* Matt 9:38
sickle, because the *h* Mark 4:29
pray the Lord of the *h* to Luke 10:2
already white for *h* John 4:35
the *h* of the earth is Rev 14:15

HASTE
you shall eat it in *h* Ex 12:11
For I said in my *h* Ps 31:22
And they came with *h* Luke 2:16
“Zacchaeus, make *h* Luke 19:5

HASTEN
be multiplied who *h* Ps 16:4
Do not *h* in your Eccl 7:9
I, the LORD, will *h* Is 60:22

HASTENING
h the coming of the 2 Pet 3:12

HASTENS
and he sins who *h* Prov 19:2
with an evil eye *h* Prov 28:22
is near and *h* quickly Zeph 1:14

HASTILY
utter anything *h* Eccl 5:2
lay hands on anyone *h* 1 Tim 5:22

HASTY
Do you see a man *h* Prov 29:20

HATE
‘You shall not *h* Lev 19:17
h all workers of Ps 5:5

h the righteous shall Ps 34:21
love the LORD, *h* evil Ps 97:10
h every false way Ps 119:104
h the double-minded Ps 119:113
I *h* and abhor lying Ps 119:163
love, and a time to *h* Eccl 3:8
h robbery for burnt Is 61:8
H evil, love good Amos 5:15
I *h*, I despise your feast Amos 5:21
You who *h* good and Mic 3:2
either he will *h* the one Matt 6:24
but what I *h*, that I do Rom 7:15
Nicolaitans, which I also *h* Rev 2:6
these will *h* the harlot, Rev 17:16

HATED

So Esau *h* Jacob because Gen 27:41
they *h* knowledge Prov 1:29
Therefore I *h* life Eccl 2:17
h all my labor in Eccl 2:18
but Esau I have *h* Mal 1:3
And you will be *h* Matt 10:22
have seen and also *h* John 15:24
h Me without a cause John 15:25
world has *h* them John 17:14
but Esau I have *h* Rom 9:13
For no one ever *h* Eph 5:29
and *h* lawlessness Heb 1:9

HATEFUL

h woman when she is Prov 30:23
in malice and envy, *h* Titus 3:3

HATERS

The *h* of the LORD Ps 81:15
backbiters, *h* of God Rom 1:30

HATES

six things the LORD *h* Prov 6:16
lose it, and he who *h* John 12:25
“If the world *h* John 15:18
h his brother is 1 John 2:11

HATING
h even the garment defiled Jude 23

HATRED
I hate them with perfect *h* Ps 139:22

HAUGHTY
Your eyes are on the *h* 2 Sam 22:28
bring down *h* looks Ps 18:27
my heart is not *h* Ps 131:1
h spirit before a fall Prov 16:18
A proud and *h* man Prov 21:24
Do not be *h*, but fear Rom 11:20
age not to be *h* 1 Tim 6:17

HAUNTS
are full of the *h* Ps 74:20

HAURAN
District southeast of Mt. Hermon, Ezek 47:16

HAVE MERCY
h on me, and hear my prayer Ps 4:1
h on me, for I am Ps 25:16
H upon me, O God, Ps 51:1
arise and *h* on Zion; Ps 102:13
and forsakes them will *h* Prov 28:13
nor *h* on their fatherless Is 9:17
the Lord will *h* Is 14:1
will *h* on His afflicted Is 49:13
not pity nor spare nor *h* Jer 13:14
I will surely *h* on him,” Jer 31:20
captives of Jacob, and *h* Ezek 39:25
I will no longer *h* Hos 1:6

how long will You not *h* Zech 1:12
"Son of David, *h* on us Matt 9:27
"*H* on me, O Lord Matt 15:22
Lord, *h* on my son, Matt 17:15
"*H* on us, O Lord, Matt 20:30
"Jesus, Son of David, *h* Mark 10:47
'Father Abraham, *h* Luke 16:24
"Jesus, Master, *h* on us Luke 17:13
"Jesus, Son of David, *h* Luke 18:38
"I will *h* on whomever Rom 9:15
that He might *h* on all Rom 11:32

HAVEN
shall dwell by the *h* Gen 49:13
to their desired *h* Ps 107:30

HAVOC
for Saul, he made *h* Acts 8:3

HAY
precious stones, wood, *h* 1 Cor 3:12

HAZAEL
Anointed king of Syria by Elijah, 1 Kin 19:15–17
Elisha predicts his taking the throne, 2 Kin 8:7–15
Oppresses Israel, 2 Kin 8:28, 29; 10:32, 33; 12:17, 18; 13:3–7, 22

HAZAR ENAN
Village of north Palestine, Num 34:9, 10

HAZEROTH
Scene of sedition of Miriam and Aaron, Num 11:35—12:16

HAZOR
Royal Canaanite city destroyed by Joshua, Josh 11:1–13
Rebuilt and assigned to Naphtali, Josh 19:32, 36

Army of, defeated by Deborah and Barak, Judg 4:1–24

HE WHO BELIEVES
H and is baptized Mark 16:16
H in Him is not John 3:18
H in the Son has John 3:36
h in Me shall never thirst John 6:35
h in Me has everlasting John 6:47
H in Me, as the Scripture John 7:38
H, though he may die, John 11:25
and said, "*H* in Me, John 12:44
h in Me, the works that John 14:12
precious, and *h* on Him 1 Pet 2:6
the world, but *h* 1 John 5:5
H in the Son of God 1 John 5:10

HEAD
He shall bruise your *h* Gen 3:15
white baskets on my *h* Gen 40:16
on the *h* of the bed Gen 47:31
your right hand on his *h* Gen 48:18
shall come upon his *h* 1 Sam 1:11
a bronze helmet on his *h* 1 Sam 17:5
and cut off his *h* with 1 Sam 17:51
crown from his *h* 2 Sam 12:30
put ashes on her *h* 2 Sam 13:19
and dust on his *h* 2 Sam 15:32
My *h*, my *h*!" 2 Kin 4:19
is with us as our *h* 2 Chr 13:12
my skin, and laid my *h* Job 16:15
return upon his own *h* Ps 7:16
of pure gold upon his *h* Ps 21:3
the lip, they shake the *h* Ps 22:7
You anoint my *h* with oil Ps 23:5
than the hairs of my *h* Ps 40:12
the precious oil upon the *h* Ps 133:2

The silver-haired *h* is a Prov 16:31
old men is their gray *h* Prov 20:29
coals of fire on his *h* Prov 25:22
h is covered with dew Song 5:2
The whole *h* is sick Is 1:5
it to bow down his *h* Is 58:5
For every *h* shall be bald Jer 48:37
visions of my *h* troubled Dan 4:5
could lift up his *h* Zech 1:21
you swear by your *h* Matt 5:36
you fast, anoint your *h* Matt 6:17
Baptist's *h* here on a Matt 14:8
first the blade, then the *h* Mark 4:28
and poured it on His *h* Mark 14:3
thorns, put it on His *h* Mark 15:17
did not anoint My *h* with Luke 7:46
has nowhere to lay His *h* Luke 9:58
bowing His *h*, He gave John 19:30
coals of fire on his *h* Rom 12:20
having his *h* covered 1 Cor 11:4
or prophesies with her *h* 1 Cor 11:5
and gave Him to be *h* Eph 1:22
For the husband is *h* Eph 5:23
His *h* and his hair Rev 1:14
having on His *h* a golden Rev 14:14
His *h* were many crowns Rev 19:12

HEADS

See BOWED THEIR HEADS
men to ride over our *h* Ps 66:12
Him, wagging their *h* Matt 27:39
dragon having seven *h* Rev 12:3

HEAL

I wound and I *h* Deut 32:39
surely I will *h* you 2 Kin 20:5
O LORD, *h* me Ps 6:2

H my soul, for I have Ps 41:4
time to kill, and a time to *h* Eccl 3:3
sent Me to *h* the Is 61:1
h your backslidings Jer 3:22
who can *h* you Lam 2:13
torn, but He will *h* Hos 6:1
h all kinds of sickness Matt 10:1
H the sick, cleanse Matt 10:8
to *h* on the Sabbath Matt 12:10
so that I should *h* Matt 13:15
power to *h* sicknesses Mark 3:15
sent Me to *h* the Luke 4:18
Physician, *h* yourself Luke 4:23

HEALED

I have *h* this water 2 Kin 2:21
His word and *h* them Ps 107:20
And return and be *h* Is 6:10
His stripes we are *h* Is 53:5
h the hurt of My Jer 6:14
When I would have *h* Hos 7:1
and He *h* them Matt 4:24
and my servant will be *h* Matt 8:8
and *h* all who were sick, Matt 8:16
Jesus' feet, and He *h* Matt 15:30
be *h* of their diseases, Luke 6:17
demon-possessed was *h* Luke 8:36
h the child, and gave him Luke 9:42
touched his ear and *h* Luke 22:51
and they were all *h* Acts 5:16
he had faith to be *h* Acts 14:9
but rather be *h* Heb 12:13
that you may be *h* James 5:16
whose stripes you were *h* 1 Pet 2:24
his deadly wound was *h* Rev 13:3

HEALING

h shall spring forth Is 58:8
so that there is no *h* Jer 14:19
Your injury has no *h* Nah 3:19
shall arise with *h* Mal 4:2
and *h* all kinds of Matt 4:23
h all who were oppressed Acts 10:38
tree were for the *h* Rev 22:2

HEALINGS
to another gifts of *h* 1 Cor 12:9
Do all have gifts of *h* 1 Cor 12:30

HEALS
h all your diseases Ps 103:3
He *h* the broken-hearted Ps 147:3
h the stroke of their Is 30:26
Jesus the Christ *h* Acts 9:34

HEALTH
It will be *h* to your flesh, Prov 3:8
and *h* to all their flesh Prov 4:22
of the wise promotes *h* Prov 12:18
to the soul and *h* Prov 16:24
and for a time of *h* Jer 8:15
no recovery for the *h* Jer 8:22
For I will restore *h* to you Jer 30:17
all things and be in *h* 3 John 2

HEAP
This *h* is a witness Gen 31:48
I could *h* up words Job 16:4
sea together as a *h* Ps 33:7
so you will *h* coals of Prov 25:22
ears, they will *h* 2 Tim 4:3

HEAPS
Though he *h* up silver Job 27:16

HEAR

See EARS TO HEAR
with us, and we will *h* Ex 20:19
Me, I will surely *h* their Ex 22:23
"*H*, O Israel: The LORD Deut 6:4
Him you shall *h* Deut 18:15
of the oxen which I *h* 1 Sam 15:14
You *h* the supplication of 1 Kin 8:30
h in heaven Your 1 Kin 8:43
H me when I call Ps 4:1
O You who *h* prayer Ps 65:2
h what God the LORD Ps 85:8
ear, shall He not *h* Ps 94:9
h the words of the Prov 22:17
h rather than to give Eccl 5:1
H, O heavens, and give ear Is 1:2
H, you who are afar Is 33:13
Let the earth *h* Is 34:1
I have made you *h* new Is 48:6
I spoke, you did not *h* Is 65:12
cleansed and the deaf *h* Matt 11:5
'Hearing you will *h* Matt 13:14
if he will not *h* Matt 18:16
"Take heed what you *h* Mark 4:24
ears, do you not *h* Mark 8:18
h the sound of it John 3:8
that God does not *h* John 9:31
My sheep *h* My voice John 10:27
And how shall they *h* Rom 10:14
man be swift to *h* James 1:19
those who *h* the words of Rev 1:3
h what the Spirit says Rev 2:7
has an ear, let him *h* Rev 13:9

HEARD
h the sound of the Gen 3:8
h their cry because of Ex 3:7

you only *h* a voice Deut 4:12
certainly God has *h* Ps 66:19
quietly, should be *h* Eccl 9:17
Have you not *h* Is 40:21
world men have not *h* Is 64:4
Who has *h* such a thing Is 66:8
h Ephraim bemoaning Jer 31:18
that they will be *h* Matt 6:7
h the word believed Acts 4:4
I say, have they not *h* Rom 10:18
not seen, nor ear *h* 1 Cor 2:9
h inexpressible words 2 Cor 12:4
things that you have *h* 2 Tim 2:2
the things we have *h* Heb 2:1
the word which they *h* Heb 4:2
from death, and was *h* Heb 5:7
which we have *h* 1 John 1:1
Lord's Day, and I *h* Rev 1:10

HEARER
if anyone is a *h* James 1:23
is not a forgetful *h* James 1:25

HEARERS
for not the *h* of the Rom 2:13
impart grace to the *h* Eph 4:29
of the word, and not *h* James 1:22

HEARING
and read in the *h* Ex 24:7
Book of Moses in the *h* Neh 13:1
Do not speak in the *h* Prov 23:9
'Keep on *h*, but do not Is 6:9
h they do not Matt 13:13
h they may hear Mark 4:12
If the whole were *h* 1 Cor 12:17
or by the *h* of faith Gal 3:2

have become dull of *h* Heb 5:11

HEARS

for Your servant *h* 1 Sam 3:9
out, and the LORD *h* Ps 34:17
He who *h* you *h* Me Luke 10:16
of God *h* God's words John 8:47
And if anyone *h* John 12:47
who is of the truth *h* John 18:37
He who knows God *h* 1 John 4:6
And let him who *h* Rev 22:17

HEART

See UPRIGHT IN HEART; WITH ALL YOUR HEART
h was only evil Gen 6:5
for you know the *h* Ex 23:9
as many as had a willing *h* Ex 35:22
h the LORD had put Ex 36:2
seek Him with all your *h* Deut 4:29
the foreskin of your *h* Deut 10:16
whatever your *h* desires Deut 14:26
and confusion of *h* Deut 28:28
will circumcise your *h* Deut 30:6
incline your *h* to the Josh 24:23
great searchings of *h* Judg 5:16
Hannah spoke in her *h* 1 Sam 1:13
h rejoices in the LORD 1 Sam 2:1
God gave him another *h* 1 Sam 10:9
a man after His own *h* 1 Sam 13:14
LORD looks at the *h* 1 Sam 16:7
his *h* died within him, 1 Sam 25:37
despised him in her *h* 2 Sam 6:16
David's *h* condemned 2 Sam 24:10
and understanding *h* 1 Kin 3:12
largeness of *h* like the 1 Kin 4:29
h to build a temple for 1 Kin 8:18
My eyes and My *h* will be 1 Kin 9:3

his wives turned his *h* 1 Kin 11:4
Ezra had prepared his *h* Ezra 7:10
He pierces my *h* Job 16:13
How my *h* yearns within Job 19:27
For God made my *h* Job 23:16
My *h* is in turmoil and Job 30:27
within your *h* on your bed Ps 4:4
My *h* also instructs me Ps 16:7
your *h* live forever Ps 22:26
h is overflowing Ps 45:1
My *h* is steadfast Ps 57:7
Thus my *h* was grieved Ps 73:21
my *h* and my flesh cry Ps 84:2
h is set on pilgrimage Ps 84:5
may gain a *h* of wisdom Ps 90:12
h shall depart from me Ps 101:4
look and a proud *h* Ps 101:5
with my whole *h* Ps 111:1
With my whole *h* I have Ps 119:10
I have hidden in my *h* Ps 119:11
h is not haughty Ps 131:1
O God, and know my *h* Ps 139:23
h makes a cheerful Prov 15:13
The king’s *h* is in the Prov 21:1
as he thinks in his *h* Prov 23:7
with a wicked *h* Prov 26:23
h reveals the man Prov 27:19
trusts in his own *h* Prov 28:26
The *h* of the wise is Eccl 7:4
and a wise man’s *h* Eccl 8:5
h yearned for him Song 5:4
and the whole *h* Is 1:5
h shall resound Is 16:11
the yearning of Your *h* Is 63:15
the mind and the *h* Jer 11:20
h is deceitful above Jer 17:9

I will give them a *h* Jer 24:7
therefore My *h* yearns Jer 31:20
and take the stony *h* Ezek 11:19
get yourselves a new *h* Ezek 18:31
uncircumcised in *h* Ezek 44:7
are the pure in *h* Matt 5:8
is, there your *h* Matt 6:21
of the *h* proceed evil Matt 15:19
does not doubt in his *h* Mark 11:23
Did not our *h* burn Luke 24:32
h will flow rivers John 7:38
“Let not your *h* John 14:1
believed were of one *h* Acts 4:32
Satan filled your *h* Acts 5:3
h is not right in the Acts 8:21
is that of the *h* Rom 2:29
h that God has raised Rom 10:9
with the *h* one believes Rom 10:10
in sincerity of *h* Eph 6:5
refresh my *h* in the Philem 20
always go astray in their *h* Heb 3:10
and shuts up his *h* 1 John 3:17
if our *h* condemns us 1 John 3:20

HEARTILY
you do, do it *h* Col 3:23

HEARTS
God tests the *h* Ps 7:9
who seek God, your *h* Ps 69:32
let the *h* of those Ps 105:3
And he will turn the *h* Mal 4:6
h failing them from Luke 21:26
purifying their *h* Acts 15:9
will guard your *h* Phil 4:7
of God rule in your *h* Col 3:15

HEAT
and harvest, cold and *h*, Gen 8:22
storm, a shade from the *h* Is 25:4
in the *h* of my spirit Ezek 3:14
will melt with fervent *h* 2 Pet 3:12

HEATHEN
repetitions as the *h* Matt 6:7
him be to you like a *h* Matt 18:17

HEAVEN
See FATHER IN HEAVEN; HOST OF HEAVEN; KINGDOM OF HEAVEN
called the firmament *H* Gen 1:8
High, Possessor of *h* Gen 14:19
called to him from *h* Gen 22:11
multiply as the stars of *h* Gen 26:4
give you of the dew of *h* Gen 27:28
and this is the gate of *h* Gen 28:17
with blessings of *h* above Gen 49:25
out his rod toward *h* Ex 9:23
rain bread from *h* for you Ex 16:4
Out of *h* He let you hear Deut 4:36
precious things of *h* Deut 33:13
foundations of *h* quaked 2 Sam 22:8
the host of *h* standing 1 Kin 22:19
came down from *h* 2 Kin 1:12
Elijah into *h* by a 2 Kin 2:1
would make windows in *h* 2 Kin 7:2
Behold, *h* and the *h* of 2 Chr 6:18
The LORD's throne is in *h* Ps 11:4
LORD looks down from *h* Ps 14:2
Whom have I in *h* but You Ps 73:25
word is settled in *h* Ps 119:89
For God is in *h* Eccl 5:2
"*H* is My throne Is 66:1
"If *h* above can be Jer 31:37

and the birds of the *h* Dan 2:38
come to know that *H* Dan 4:26
though they climb up to *h* Amos 9:2
These are four spirits of *h* Zech 6:5
for the kingdom of *h* Matt 3:2
your Father in *h* Matt 5:16
Our Father in *h*, hallowed Matt 6:9
on earth as it is in *h* Matt 6:10
H and earth will Matt 24:35
from Him a sign from *h* Mark 8:11
but are like angels in *h* Mark 12:25
with the clouds of *h* Mark 14:62
prayed, the *h* was opened Luke 3:21
fall like lightning from *h* Luke 10:18
names are written in *h* Luke 10:20
done on earth as it is in *h* Luke 11:2
will be more joy in *h* Luke 15:7
have sinned against *h* Luke 15:18
descending from *h* like a John 1:32
you shall see *h* open John 1:51
one has ascended to *h* John 3:13
the true bread from *h* John 6:32
a voice came from *h* John 12:28
sheet, let down from *h* Acts 11:5
the whole family in *h* Eph 3:15
laid up for you in *h* Col 1:5
and the *h* gave rain James 5:18
there was silence in *h* Rev 8:1
sign appeared in *h* Rev 12:1
Now I saw a new *h* Rev 21:1

HEAVEN AND EARTH
High, Possessor of *h* Gen 14:19
“I call *h* to witness Deut 4:26
You have made *h* 2 Kin 19:15
of Israel, who made *h* 2 Chr 2:12

servants of the God of *h* Ezra 5:11
Let *h* praise Him, the seas Ps 69:34
the LORD, who made *h* Ps 121:2
LORD who made *h* bless Ps 134:3
who made *h*, the sea, and Ps 146:6
You have made *h* Is 37:16
"do I not fill *h*?" says Jer 23:24
the ordinances of *h* Jer 33:25
I will shake *h*, the sea and Hag 2:6
till *h* pass away, one jot Matt 5:18
Father, Lord of *h* Matt 11:25
"*H* will pass away, but Matt 24:35
You are God, who made *h* Acts 4:24
the whole family in *h* Eph 3:15
worship Him who made *h* Rev 14:7

HEAVENLY
h host praising God Luke 2:13
if I tell you *h* things John 3:12
are those who are *h* 1 Cor 15:48
the image of the *h* Man 1 Cor 15:49
blessing in the *h* Eph 1:3
the *h* places in Christ Jesus Eph 2:6
and powers in the *h* places Eph 3:10
wickedness in the *h* places Eph 6:12
and have tasted the *h* Heb 6:4
h things themselves Heb 9:23
a better, that is, a *h* Heb 11:16
the living God, the *h* Heb 12:22

HEAVENLY FATHER
your *h* will also forgive Matt 6:14
yet your *h* feeds them Matt 6:26
h knows that you need Matt 6:32
My *h* has not planted Matt 15:13
"So My *h* also will do Matt 18:35
your *h* give the Holy Luke 11:13

HEAVENS
I will make your *h* Lev 26:19
and the highest *h* Deut 10:14
h cannot contain 1 Kin 8:27
the LORD made the *h* 1 Chr 16:26
Till the *h* are no more Job 14:12
in the *h* shall laugh Ps 2:4
h declare the glory Ps 19:1
Let the *h* declare His Ps 50:6
h can be compared Ps 89:6
The *h* are Yours Ps 89:11
For as the *h* are high Ps 103:11
When He prepared the *h* Prov 8:27
h are higher than the Is 55:9
behold, I create new *h* Is 65:17
and behold, the *h* Matt 3:16
h will be shaken Matt 24:29
h are the work of Your Heb 1:10
h will pass away 2 Pet 3:10

HEAVINESS
and I am full of *h* Ps 69:20
My soul melts from *h* Ps 119:28

HEAVY
the bondage was *h* Neh 5:18

HEBREW
Term applied to:
Abram, Gen 14:13
Israelites, 1 Sam 4:6, 9
Jews, Acts 6:1
Paul, Phil 3:5

HEBRON
Abram, Isaac, and Jacob dwell there, Gen 13:18; 23:2–20; 35:27
Visited by spies, Num 13:21, 22

Defeated by Joshua, Josh 10:1–37
Caleb's inheritance, Josh 14:12–15
David's original capital; sons born there, 2 Sam 2:1–3, 11; 3:2–5
Site of Absalom's rebellion, 2 Sam 15:7–10

HEDGE
behold, I will *h* up your Hos 2:6
sharper than a thorn *h* Mic 7:4
a vineyard and set a *h* Mark 12:1

HEDGED
and whom God has *h* Job 3:23
You have *h* me behind Ps 139:5
He has *h* me in so that Lam 3:7

HEED
See TAKE HEED
By taking *h* according Ps 119:9
if you *h* Me carefully Jer 17:24
and let us not give *h* Jer 18:18
Take *h*, watch and pray Mark 13:33
stands take *h* lest he 1 Cor 10:12
nor give *h* to fables 1 Tim 1:4
giving *h* to deceiving 1 Tim 4:1
the more earnest *h* Heb 2:1

HEEDS
h counsel is wise Prov 12:15

HEEL
you shall bruise His *h* Gen 3:15
took hold of Esau's *h* Gen 25:26
has lifted up his *h* Ps 41:9
Me has lifted up his *h* John 13:18

HEIFER
a red *h* without blemish Num 19:2
not plowed with my *h* Judg 14:18

goats and the ashes of a *h* Heb 9:13

HEIGHT

"Is not God in the *h* Job 22:12
looked down from the *h* Ps 102:19
nor *h* nor depth Rom 8:39
length and depth and *h* Eph 3:18

HEIR

own body shall be your *h* Gen 15:4
Has he no *h* Jer 49:1
Now I say that the *h* Gal 4:1
if a son, then an *h* Gal 4:7
He has appointed *h* Heb 1:2
the world and became *h* Heb 11:7

HEIRS

of God and joint *h* Rom 8:17
should be fellow *h* Eph 3:6
be rich in faith and *h* James 2:5
vessel, and as being *h* 1 Pet 3:7

HELAM

Place between Damascus and Hamath where David defeated Syrians, 2 Sam 10:16–19

HELL

shall be turned into *h* Ps 9:17
go down alive into *h* Ps 55:15
house is the way to *h* Prov 7:27
his soul from *h* Prov 23:14
H and Destruction are Prov 27:20
"*H* from beneath is Is 14:9
be in danger of *h* fire Matt 5:22
to be cast into *h* Matt 18:9
the condemnation of *h* Matt 23:33
power to cast into *h* Luke 12:5
it is set on fire by *h* James 3:6

HELLENISTS
Greek-speaking Jews, Acts 6:1
Hostile to Paul, Acts 9:29
Gospel preached to, Acts 11:20

HELMET
a breastplate, and a *h* Is 59:17
And take the *h* of Eph 6:17
and love, and as a *h* 1 Thess 5:8

HELP
the shield of your *h* Deut 33:29
Is my *h* not within me Job 6:13
“There is no *h* for him Ps 3:2
May He send you *h* Ps 20:2
He is our *h* and our Ps 33:20
yet praise Him, the *h* Ps 42:11
A very present *h* Ps 46:1
Give us *h* from trouble Ps 60:11
God, make haste to *h* Ps 71:12
“I have given *h* Ps 89:19
the LORD had been my *h* Ps 94:17
there was none to *h* Ps 107:12
He is their *h* and Ps 115:9
Our *h* is in the name Ps 124:8
let no one *h* him Prov 28:17
h my unbelief Mark 9:24
tell her to *h* me Luke 10:40
and find grace to *h* Heb 4:16

HELPED
far the LORD has *h* 1 Sam 7:12
h the people to Neh 8:7
fall, but the LORD *h* Ps 118:13
of salvation I have *h* Is 49:8
h His servant Israel Luke 1:54

HELPER

I will make him a *h* Gen 2:18
Behold, God is my *h* Ps 54:4
give you another *H* John 14:16
“But when the *H* John 15:26
she has been a *h* Rom 16:2
“The LORD is my *h* Heb 13:6

HELPFUL
all things are not *h* 1 Cor 6:12

HELPS
the Spirit also *h* Rom 8:26
gifts of healings, *h* 1 Cor 12:28

HEM
and touched the *h* Matt 9:20
might only touch the *h* Matt 14:36

HEMAN
Composer of a psalm, Ps 88:title

HEMLOCK
judgment springs up like *h* Hos 10:4

HEN
as a *h* gathers her chicks Matt 23:37
as a *h* gathers her brood Luke 13:34

HENNA
is to me a cluster of *h* Song 1:14
fragrant *h* with spikenard Song 4:13

HERB
the *h* that yields seed, and Gen 1:11
every green *h* for food Gen 1:30
struck every *h* of the field Ex 9:25
ate every *h* of the land Ex 10:15
raindrops on the tender *h* Deut 32:2
field and the green *h* 2 Kin 19:26
And wither as the green *h* Ps 37:2

the field and the green *h* Is 37:27

HERBS
with bitter *h* they shall eat Ex 12:8
bread and bitter *h* Num 9:11
a dinner of *h* where love Prov 15:17

HERD
And Abraham ran to the *h* Gen 18:7
a burnt sacrifice of the *h* Lev 1:3
tithe of the *h* or the flock Lev 27:32
there be no *h* in the stalls Hab 3:17
into the *h* of swine Matt 8:31

HERE
Then I said, "*H* am I Is 6:8

HERE I AM
And he said, "*H* Gen 22:1
And he answered him, "*H* Gen 27:1
'Jacob.' And I said, '*H* Gen 31:11
So he said to him, "*H* Gen 37:13
Jacob!" And he said, "*H* Gen 46:2
Moses!" And he said, "*H* Ex 3:4
And he answered, "*H* 1 Sam 3:4
"*H*. Witness against me 1 Sam 12:3
h, let Him do to me as 2 Sam 15:26
h, the first to come 2 Sam 19:20
nor let the eunuch say, "*H* Is 56:3
cry, and He will say, '*H* Is 58:9
I said, '*H*, *h*,' to a nation Is 65:1
h, in your hand; do with Jer 26:14
And he said, "*H* Acts 9:10

HERESIES
dissensions, *h* Gal 5:20
in destructive *h* 2 Pet 2:1

HERITAGE

give it to you as a *h* Ex 6:8
have given me the *h* Ps 61:5
for that is his *h* Eccl 3:22
for it is his *h* Eccl 5:18
This is the *h* of the Is 54:17
of My people, My *h* Joel 3:2
The flock of Your *h* Mic 7:14

HERMES
Paul acclaimed as, Acts 14:12

HERMON
Highest mountain (9,166 ft.) in Syria; also called Sirion, Shenir, Deut 3:8, 9

HEROD
——— Herod the Great, procurator of Judea (37–4 B.C.), Luke 1:5
Inquires about Jesus' birth, Matt 2:3–8
Slays infants of Bethlehem, Matt 2:12–18
——— Herod Antipas, the tetrarch, ruler of Galilee and Perea (4 B.C.–A.D. 39), Luke 3:1
Imprisons John the Baptist, Luke 3:18–21
Has John the Baptist beheaded, Matt 14:1–12
Disturbed about Jesus, Luke 9:7–9
Jesus sent to him, Luke 23:7–11
——— Herod Agrippa I (A.D. 37–44), Acts 12:1, 19
Kills James, Acts 12:1, 2
Imprisons Peter, Acts 12:3–11, 19
Slain by an angel, Acts 12:20–23
——— Herod Agrippa II (A.D. 53–70); called Agrippa and King Agrippa, Acts 25:22–24, 26
Festus tells him about Paul, Acts 25:13–27
Paul makes a defense before, Acts 26:1–32

HERODIANS
Join Pharisees against Jesus, Mark 3:6
Seek to trap Jesus, Matt 22:15–22

Jesus warns against, Mark 8:15

HERODIAS
Granddaughter of Herod the Great; plots John's death, Matt 14:3–12
Married her uncle, Mark 6:17, 18

HESHBON
Ancient Moabite city; taken by Moses, Num 21:23–34
Assigned to Reubenites, Num 32:1–37
Prophecies concerning, Is 15:1–4; 16:8–14; Jer 48:2, 34, 35

HETH
Son of Canaan, Gen 10:15
Abraham buys field from sons of, Gen 23:3–20
Esau marries daughters of, Gen 27:46

HEW
H for yourself two tablets Deut 10:1

HEWN
she has *h* out her seven Prov 9:1
in a tomb that was *h* Luke 23:53

HEZEKIAH
Righteous king of Judah; reforms temple and worship, 2 Chr 29—31
Wars with Assyria; prayer for deliverance is answered, 2 Kin 18:7—19:37
His sickness and recovery; thanks-giving, 2 Kin 20:1–11; Is 38:9–22
Boasts to Babylonian ambassadors, 2 Kin 20:12–19
Death, 2 Kin 20:20, 21

HID
naked; and I *h* myself Gen 3:10
child, she *h* him three Ex 2:2
Egyptian and *h* him in the Ex 2:12

she *h* the messengers Josh 6:25
David *h* in the field 1 Sam 20:24
they *h* him and his nurse 2 Kin 11:2
And we *h*, as it were, our Is 53:3
and *h* his lord's money Matt 25:18
she *h* herself five months, Luke 1:24
h in three measures of Luke 13:21
but Jesus *h* Himself and John 8:59
h themselves in the caves Rev 6:15

HIDDEKEL

Hebrew name of the river Tigris, Gen 2:14; Dan 10:4

HIDDEN

and the LORD has *h* 2 Kin 4:27
It is *h* from the eyes Job 28:21
h Your righteousness Ps 40:10
and my sins are not *h* Ps 69:5
Your word I have *h* Ps 119:11
h riches of secret places Is 45:3
there His power was *h* Hab 3:4
h that will not Matt 10:26
the *h* wisdom which God 1 Cor 2:7
bring to light the *h* 1 Cor 4:5
have renounced the *h* 2 Cor 4:2
rather let it be the *h* 1 Pet 3:4
give some of the *h* Rev 2:17

HIDE

h by the Brook Cherith, 1 Kin 17:3
H me under the shadow Ps 17:8
tabernacle He shall *h* me Ps 27:5
You shall *h* them in Ps 31:20
O God, and do not *h* Ps 55:1
You *h* Your face Ps 104:29
darkness shall not *h* Ps 139:12
You are God, who *h* Is 45:15

h yourself from your Is 58:7
"Fall on us and *h* Rev 6:16

HIDES
He *h* His face Ps 10:11

HIDING
You are my *h* place Ps 32:7
A man will be as a *h* Is 32:2

HIEL
Native of Bethel; rebuilds Jericho, 1 Kin 16:34
Fulfills Joshua's curse, Josh 6:26

HIGH
See MOST HIGH
priest of God Most *H* Gen 14:18
For the LORD Most *H* Ps 47:2
h is Your right hand Ps 89:13
are on *h* forevermore Ps 92:8
the LORD is on *h* Ps 138:6
"I dwell in the *h* Is 57:15
know that the Most *H* Dan 4:17
whose habitation is *h* Obad 3
up on a *h* mountain by Matt 17:1
your mind on *h* things Rom 12:16
h thing that exalts 2 Cor 10:5
and faithful *H* Priest Heb 2:17

HIGH PLACE
people today on the *h* 1 Sam 9:12
coming down from the *h* 1 Sam 10:5
great *h*: Solomon offered 1 Kin 3:4
Solomon built a *h* for 1 Kin 11:7
h which Jeroboam the 2 Kin 23:15
h that was at Gibeon 1 Chr 16:39
Moab is weary on the *h* Is 16:12
made a *h* for yourself in Ezek 16:24

this *h* to which you go?’ Ezek 20:29

HIGH PLACES

I will destroy your *h* Lev 26:30
him up to the *h* of Baal Num 22:41
demolish all their *h* Num 33:52
shall tread down their *h* Deut 33:29
Israel is slain on your *h* 2 Sam 1:19
and sets me on my *h* 2 Sam 22:34
people sacrificed at the *h* 1 Kin 3:2
made shrines on the *h* 1 Kin 12:31
the *h* were not removed 1 Kin 15:14
He removed the *h* and 2 Kin 18:4
to burn incense on the *h* 2 Kin 23:5
He also removed the *h* 2 Chr 14:5
threw down the *h* and 2 Chr 31:1
taken away His *h* 2 Chr 32:12
h, the wooden images 2 Chr 34:3
He makes peace in His *h* Job 25:2
deer, and sets me on my *h* Ps 18:33
Him to anger with their *h* Ps 78:58
to the *h* to weep. Moab will Is 15:2
have built the *h* of Tophet Jer 7:31
your *h* of sin within all Jer 17:3
I will destroy your *h* Ezek 6:3
adorned multicolored *h* Ezek 16:16
of their kings on their *h* Ezek 43:7
Also the *h* of Aven, the sin Hos 10:8
who treads the *h* of the Amos 4:13

HIGH PRIEST

‘And he who is the *h* Lev 21:10
until the deathof the *h* Num 35:25
“Go up to Hilkiah the *h* 2 Kin 22:4
h, was a son-in-law of Neh 13:28
son of Jehozadak, the *h* Hag 1:1
showed me Joshua the *h* Zech 3:1

at the palace of the *h* Matt 26:3
days of Abiathar the *h* Mark 2:26
servant of the *h*, and Mark 14:47
Caiaphas, being *h* that John 11:49
the courtyard of the *h* John 18:15
Annas the *h*, Caiaphas Acts 4:6
of the Lord, went to the *h* Acts 9:1
h Ananias commanded Acts 23:2
a merciful and faithful *H* Heb 2:17
we have a great *H* who Heb 4:14
we do not have a *H* who Heb 4:15
called by God as *H* Heb 5:10
H forever according to the Heb 6:20
We have such a *H*, who is Heb 8:1
h went alone once a year Heb 9:7
H over the house of God Heb 10:21

HIGHER
They are *h* than heaven Job 11:8
you, 'Friend, go up *h* Luke 14:10
h than the heavens Heb 7:26

HIGHEST
the *h* heavens belong to Deut 10:14
Hosanna in the *h*! Matt 21:9
the power of the *H* will Luke 1:35
Glory to God in the *h* Luke 2:14
and glory in the *h* Luke 19:38

HIGHLY
Rejoice, *h* favored one Luke 1:28
also has *h* exalted Him Phil 2:9

HIGHWAY
of the upright is a *h* Prov 15:19
in the desert a *h* Is 40:3
up, build up the *h* Is 62:10

HIGHWAYS
h shall be elevated Is 49:11
go into the *h* Matt 22:9

HILKIAH
Shallum's son, 1 Chr 6:13
High priest in Josiah's reign, 2 Chr 34:9–22
Oversees temple work, 2 Kin 22:4–7
Finds the Book of the Law, 2 Kin 22:8–14
Aids in reformation, 2 Kin 23:4

HILL
My King on My holy *h* Ps 2:6
h cannot be hidden Matt 5:14
and *h* brought low Luke 3:5
to the brow of the *h* Luke 4:29

HILLS
of the everlasting *h* Gen 49:26
possess is a land of *h* Deut 11:11
of the *h* are His also Ps 95:4
up my eyes to the *h* Ps 121:1
settled, before the *h* Prov 8:25

HINDER
takes away, who can *h* Job 9:12
all things lest we *h* 1 Cor 9:12

HINDERED
come to you (but was *h* Rom 1:13
Who *h* you from obeying Gal 5:7
prayers may not be *h* 1 Pet 3:7

HINDERS
h me from being baptized Acts 8:36

HINNOM, VALLEY OF THE SON OF
See TOPHET
Place near Jerusalem used for human sacrifice, 2 Kin 23:10; 2 Chr 28:3; Jer 7:31, 32; 19:1–15

HIP
socket of Jacob's *h* Gen 32:25

HIRAM
King of Tyre; provided materials for David's palace and Solomon's temple, 2 Sam 5:11; 1 Kin 5:1–12; 9:10–14, 26–28; 10:11; 1 Chr 14:1

HIRE
h laborers for his Matt 20:1

HIRED
h man who eagerly Job 7:2
as the years of a *h* man Is 16:14
h about the eleventh hour Matt 20:9
h servants have bread Luke 15:17

HIRELING
The *h* flees because John 10:13

HIS MERCY ENDURES FOREVER
for He is good! For *H* 1 Chr 16:34
"For He is good, for *H* 2 Chr 5:13
"Praise the Lord, for *H* 2 Chr 20:21
For *H* toward Israel." Ezra 3:11
for He is good! For *H* Ps 106:1
for He is good! For *H* Ps 107:1
for He is good! For *H* Ps 118:1
for He is good! For *H* Ps 136:1
the LORD is good, for *H* Jer 33:11

HIS RIGHT HAND
Ephraim with *h* toward Gen 48:13
on the thumb of *h*, and on Lev 8:23
on *H* and on His left 1 Kin 22:19
the saving strength of *H* Ps 20:6
H and His holy arm have Ps 98:1
A wise man's heart is at *h* Eccl 10:2
is under my head, and *h* Song 2:6

The LORD has sworn by *H* Is 62:8
He has drawn back *H* from Lam 2:3
when he held up *h* and his Dan 12:7
Satan standing at *h* to Zech 3:1
will set the sheep on *H* Matt 25:33
a reed in *H*. And they Matt 27:29
God has exalted to *H* Acts 5:31
seated Him at *H* in Eph 1:20
He had in *H* seven stars Rev 1:16
holds the seven stars in *H* Rev 2:1

HITTITES
One of seven Canaanite nations, Deut 7:1
Israelites intermarry with, Judg 3:5, 6; 1 Kin 11:1; Ezra 9:1, 2

HIVITES
One of seven Canaanite nations, Deut 7:1
Esau intermarries with, Gen 36:2
Gibeonites belong to, Josh 9:3, 7

HOLD
he took *h* of his father's Gen 48:17
for we must *h* a feast to the Ex 10:9
sorrow will take *h* of the Ex 15:14
trembling will take *h* of Ex 15:15
took *h* of the doors of the Judg 16:3
took *h* of the horns of the 1 Kin 1:50
enough to *h* two seahs 1 Kin 18:32
out his hand to *h* the ark 1 Chr 13:9
Take *h* of shield and Ps 35:2
h my eyelids open Ps 77:4
right hand shall *h* Ps 139:10
LORD your God, will *h* Is 41:13
cisterns that can *h* no Jer 2:13
I cannot *h* my peace Jer 4:19
Herod had laid *h* of John Matt 14:3

who had laid *h* of Jesus Matt 26:57
you *h* the tradition of men Mark 7:8
h fast that word 1 Cor 15:2
h fast our confession Heb 4:14
h fast and repent Rev 3:3
H fast what you have, that Rev 3:11

HOLES
"Foxes have *h* Matt 8:20

HOLIER
near me, for I am *h* Is 65:5

HOLIEST
the way into the *H* Heb 9:8
to enter the *H* by the Heb 10:19

HOLINESS
You, glorious in *h* Ex 15:11
H to the LORD Ex 28:36
LORD in the beauty of *h* 1 Chr 16:29
has spoken in His *h* Ps 60:6
I have sworn by My *h* Ps 89:35
h adorns Your house Ps 93:5
the Highway of *H* Is 35:8
to the Spirit of *h* Rom 1:4
spirit, perfecting *h* 2 Cor 7:1
uncleanness, but in *h* 1 Thess 4:7
be partakers of His *h* Heb 12:10

HOLY
See MOST HOLY PLACE
where you stand is *h* Ex 3:5
rest, a *h* Sabbath to the Ex 16:23
priests and a *h* nation Ex 19:6
day, to keep it *h* Ex 20:8
put the *h* crown on the Ex 29:6
the altar shall be most *h* Ex 29:37

It shall be a *h* anointing oil Ex 30:25
distinguish between *h* Lev 10:10
the LORD your God am *h* Lev 19:2
the priest is *h* to his God Lev 21:7
all the congregation is *h* Num 16:3
“No one is *h* like the 1 Sam 2:2
priest gave him *h* bread 1 Sam 21:6
the *h* ark in the house 2 Chr 35:3
h seed is mixed Ezra 9:2
This day is *h* to the LORD Neh 8:9
h ones will you turn Job 5:1
LORD is in His *h* temple Ps 11:4
may dwell in Your *h* hill Ps 15:1
H One to see corruption Ps 16:10
God sits on His *h* Ps 47:8
God, in His *h* mountain Ps 48:1
my life, for I am *h* Ps 86:2
“*H*, *h*, *h* is the LORD Is 6:3
H One of Israel, in truth Is 10:20
destroy in all My *h* Is 11:9
hallow the *H* One of Jacob Is 29:23
Redeemer, the *H* One of Is 41:14
call them The *H* People Is 62:12
It shall be the *h* district Ezek 48:21
Spirit of the *H* God is in Dan 4:9
I heard a *h* one speaking Dan 8:13
the *h* angels with Him Matt 25:31
name of Your *h* Servant Acts 4:30
if the firstfruit is *h* Rom 11:16
bodies a living sacrifice, *h* Rom 12:1
one another with a *h* Rom 16:16
that we should be *h* Eph 1:4
lifting up *h* hands, without 1 Tim 2:8
called us with a *h* calling 2 Tim 1:9
has not entered the *h* Heb 9:24
He who called you is *h* 1 Pet 1:15

it is written, “Be *h* 1 Pet 1:16
a *h* priesthood, to offer up 1 Pet 2:5
a *h* nation, His own special 1 Pet 2:9
you to be in *h* conduct 2 Pet 3:11
says He who is *h* Rev 3:7
H, *h*, *h*, Lord God Rev 4:8
For You alone are *h* Rev 15:4
is *h*, let him be *h* Rev 22:11

HOLY CITY
dwell in Jerusalem, the *h* Neh 11:1
call themselves after the *h* Is 48:2
O Jerusalem, the *h* Is 52:1
people and for your *h* Dan 9:24
took Him up into the *h* Matt 4:5
they went into the *h* and Matt 27:53
they will tread the *h* under Rev 11:2
Then I, John, saw the *h* Rev 21:2
Book of Life, from the *h* Rev 22:19

HOLY NAME
and profane My *h* Lev 20:3
Glory in His *h*; let 1 Chr 16:10
You a house for Your *h* 1 Chr 29:16
remembrance of His *h* Ps 30:4
we have trusted in His *h* Ps 33:21
remembrance of His *h* Ps 97:12
is within me, bless His *h* Ps 103:1
Glory in His *h*; let the Ps 105:3
to give thanks to Your *h* Ps 106:47
all flesh shall bless His *h* Ps 145:21
profane My *h* no more Ezek 20:39
I had concern for My *h* Ezek 36:21
be jealous for My *h* Ezek 39:25
same girl, to defile My *h* Amos 2:7

HOLY ONE OF ISRAEL

on high? Against the *H* 2 Kin 19:22
sing with the harp, O *H* Ps 71:22
And our king to the *H* Ps 89:18
have provoked to anger the *H* Is 1:4
depend on the LORD, the *H* Is 10:20
great is the *H* in your midst Is 12:6
and your Redeemer, the *H* Is 41:14
LORD who is faithful, the *H* Is 49:7
of the LORD, Zion of the *H* Is 60:14
the LORD, against the *H* Jer 50:29

HOLY PLACE

between the *h* and the Ex 26:33
when he goes into the *h* Ex 28:29
sweet incense for the *h* Ex 31:11
it shall be eaten in a *h* Lev 6:16
any time into the *H* inside Lev 16:2
most *h* you shall eat Num 18:10
sanctuary, as the Most *H* 1 Kin 6:16
the needs of the *h*, and 1 Chr 23:32
And he made the Most *H* 2 Chr 3:8
H, under the wings of the 2 Chr 5:7
the rubbish from the *h* 2 Chr 29:5
stand in the *h* according 2 Chr 35:5
to give us a peg in His *h* Ezra 9:8
who may stand in His *h*? Ps 24:3
the *h* of the tabernacle of Ps 46:4
as in Sinai, in the *H* Ps 68:17
“I dwell in the high and *h* Is 57:15
“This is the Most *H* Ezek 41:4
standing in the *h* Matt 24:15
words against this *h* and Acts 6:13
and has defiled this *h* Acts 21:28
He entered the Most *H* Heb 9:12
priest enters the Most *H* Heb 9:25

HOLY SPIRIT

See FILLED WITH THE HOLY SPIRIT
Affirmed as divine:
called God, Acts 5:3, 4
joined with the Father and the Son, Matt 28:19; 2 Cor 13:14
eternal, Heb 9:14
omnipotent, Luke 1:35
omniscient, 1 Cor 2:10, 11
omnipresent, Ps 139:7–13
Creator, Gen 1:2
sovereign, 1 Cor 12:6, 11
new creation, John 3:3, 8
sin against, unforgiveable, Matt 12:31, 32
Work of:
speaks in Scripture, Acts 1:16, 17; 28:25; 2 Tim 3:16
role in Christ's ministry, Matt 3:16; 12:28; Luke 1:35; 4:1, 17, 18; Rom 1:4; 1 Tim 3:16; Heb 9:14
regenerates, John 3:3, 5
indwells, Rom 8:11
anoints, 1 John 2:20, 27
baptizes, Acts 2:17–41
guides, John 16:13
empowers, Mic 3:8
sanctifies, Rom 15:16; 2 Thess 2:13
bears witness, Rom 8:16; Heb 10:15
helps, John 14:16–26
gives joy, Rom 14:17
gives discernment, 1 Cor 2:10–16; 1 John 4:1–6
bears fruit, Gal 5:22, 23
gives gifts, 1 Cor 12:3–11
comforts, Acts 9:31
illuminates the mind, 1 Cor 2:12, 13; Eph 1:16, 17
reveals things of God, Is 40:13, 14; 1 Cor 2:10, 13
Promised, Joel 2:28–32
Received by disciples, Acts 2:1–21

Received by Gentiles, Acts 10:45
Persons filled by:
Bezalel, Ex 31:2
Jesus, Luke 4:1
John the Baptist, Luke 1:15, 60
Elizabeth, Luke 1:41
Zacharias, Luke 1:67
Pentecost Christians, Acts 2:1–4
Peter, Acts 4:8
seven deacons, Acts 6:3–5
Stephen, Acts 7:55
Barnabas, Acts 11:22, 24
Paul, Acts 13:9
certain disciples, Acts 13:52
not take Your *H* from me Ps 51:11
rebelled and grieved His *H* Is 63:10
found with child of the *H* Matt 1:18
baptize you with the *H* Matt 3:11
speaks against the *H*, it Matt 12:32
of the Son and of the *H* Matt 28:19
himself said by the *H* Mark 12:36
who speak, but the *H* Mark 13:11
filled with the *H*, even Luke 1:15
was filled with the *H* Luke 1:41
the *H*, and prophesied Luke 1:67
and the *H* was upon him Luke 2:25
And the *H* descended in Luke 3:22
being filled with the *H* Luke 4:1
Father give the *H* Luke 11:13
the *H* was not yet given John 7:39
“But the Helper, the *H* John 14:26
to them, “Receive the *H* John 20:22
be baptized with the *H* Acts 1:5
receive power when the *H* Acts 1:8
were all filled with the *H* Acts 2:4
the promise of the *H* Acts 2:33

receive the gift of the *H* Acts 2:38
Peter, filled with the *H* Acts 4:8
were all filled with the *H* Acts 4:31
to lie to the *H* and keep Acts 5:3
full of the *H* and wisdom Acts 6:3
You always resist the *H* Acts 7:51
they might receive the *H* Acts 8:15
and be filled with the *H* Acts 9:17
in the comfort of the *H* Acts 9:31
the *H* fell upon all those Acts 10:44
the *H* fell upon them, as Acts 11:15
the *H* said, “Now separate Acts 13:2
with joy and with the *H* Acts 13:52
by giving them the *H* just Acts 15:8
it seemed good to the *H* Acts 15:28
were forbidden by the *H* Acts 16:6
the *H* testifies in every Acts 20:23
H has made you Acts 20:28
says the *H*, “So shall the Acts 21:11
out in our hearts by the *H* Rom 5:5
me witness in the *H* Rom 9:1
peace and joy in the *H* Rom 14:17
sanctified by the *H* Rom 15:16
but which the *H* teaches 1 Cor 2:13
is the temple of the *H* 1 Cor 6:19
is Lord except by the *H* 1 Cor 12:3
by kindness, by the *H* 2 Cor 6:6
were sealed with the *H* of Eph 1:13
And do not grieve the *H* Eph 4:30
by the *H* who dwells 2 Tim 1:14
and renewing of the *H* Titus 3:5
miracles, and gifts of the *H* Heb 2:4
become partakers of the *H* Heb 6:4
were moved by the *H* 2 Pet 1:21
the Word, and the *H* 1 John 5:7

HOME
LORD has brought me *h* Ruth 1:21
sparrow has found a *h* Ps 84:3
the stork has her *h* Ps 104:17
to his eternal *h* Eccl 12:5
said to him, “Go *h* Mark 5:19
into an everlasting *h* Luke 16:9
to him and make Our *h* John 14:23
took her to his own *h* John 19:27
let him eat at *h* 1 Cor 11:34
own husbands at *h* 1 Cor 14:35
that while we are at *h* 2 Cor 5:6
to show piety at *h* 1 Tim 5:4

HOMELESS
and beaten, and *h* 1 Cor 4:11

HOMEMAKERS
be discreet, chaste, *h* Titus 2:5

HOMOSEXUALS
nor adulterers, nor *h*, nor 1 Cor 6:9

HONEST
we are *h* men Gen 42:11

HONEY
See MILK AND HONEY
flowing with milk and *h* Num 16:13
“What is sweeter than *h* Judg 14:18
I tasted a little of this *h* 1 Sam 14:29
Sweeter also than *h* and Ps 19:10
and with *h* from the Ps 81:16
sweeter than *h* to my Ps 119:103
My son, eat *h* because Prov 24:13
not good to eat much *h* Prov 25:27
h and milk are under Song 4:11
was locusts and wild *h* Matt 3:4

sweet as *h* in my mouth Rev 10:10

HONEYCOMB

than honey and the *h* Ps 19:10
words are like a *h* Prov 16:24
fish and some *h* Luke 24:42

HONOR

H your father and your Ex 20:12
both riches and *h* 1 Kin 3:13
the king delights to *h* Esth 6:6
earth, and lay my *h* Ps 7:5
A man who is in *h* Ps 49:20
Sing out the *h* of His Ps 66:2
will deliver him and *h* Ps 91:15
H and majesty are Ps 96:6
h have all His saints Ps 149:9
H the LORD with your Prov 3:9
before *h* is humility Prov 15:33
h is not fitting Prov 26:1
spirit will retain *h* Prov 29:23
Father, where is My *h* Mal 1:6
is not without *h* Matt 13:57
H your father and your Matt 15:4
h the Son just as they John 5:23
“I do not receive *h* John 5:41
but I *h* My Father John 8:49
“If I *h* Myself John 8:54
him My Father will *h* John 12:26
make one vessel for *h* Rom 9:21
to whom fear, *h* Rom 13:7
we bestow greater *h* 1 Cor 12:23
sanctification and *h* 1 Thess 4:4
alone is wise, be *h* 1 Tim 1:17
worthy of double *h* 1 Tim 5:17
and clay, some for *h* 2 Tim 2:20
no man takes this *h* Heb 5:4

H the king 1 Pet 2:17
from God the Father *h* 2 Pet 1:17
give glory and *h* Rev 4:9

HONORABLE
of God, and he is an *h* 1 Sam 9:6
His work is *h* and Ps 111:3
It is *h* for a man to Prov 20:3
traders are the *h* Is 23:8
holy day of the LORD *h* Is 58:13
providing *h* things 2 Cor 8:21
Marriage is *h* among Heb 13:4
having your conduct *h* 1 Pet 2:12

HONORABLY
desiring to live *h* Heb 13:18

HONORS
h those who fear the Ps 15:4
'This people *h* Me Mark 7:6
It is My Father who *h* John 8:54

HOOKS
will lament who cast *h* Is 19:8
spears into pruning *h* Mic 4:3

HOOVES
those that have cloven *h* Lev 11:4
I will make your *h* bronze Mic 4:13

HOPE
I should say I have *h* Ruth 1:12
are spent without *h* Job 7:6
so You destroy the *h* Job 14:19
where then is my *h* Job 17:15
h He has uprooted Job 19:10
also will rest in *h* Ps 16:9
heart, all you who *h* Ps 31:24
My *h* is in You Ps 39:7

For You are my *h* Ps 71:5
I *h* in Your word Ps 119:147
O Israel, *h* in the Ps 130:7
h will not be cut Prov 23:18
There is more *h* Prov 26:12
the living there is *h* Eccl 9:4
O the *H* of Israel Jer 14:8
good that one should *h* Lam 3:26
Achor as a door of *h* Hos 2:15
you prisoners of *h* Zech 9:12
I have *h* in God Acts 24:15
to *h*, in *h* believed Rom 4:18
and rejoice in *h* Rom 5:2
h does not disappoint Rom 5:5
h that is seen is Rom 8:24
But if we *h* for what Rom 8:25
And now abide faith, *h* 1 Cor 13:13
life only we have *h* 1 Cor 15:19
may know what is the *h* Eph 1:18
were called in one *h* Eph 4:4
h which is laid Col 1:5
Christ in you, the *h* Col 1:27
For what is our *h* 1 Thess 2:19
others who have no *h* 1 Thess 4:13
and as a helmet the *h* 1 Thess 5:8
Jesus Christ, our *h* 1 Tim 1:1
in *h* of eternal life Titus 1:2
for the blessed *h* Titus 2:13
to lay hold of the *h* Heb 6:18
of a better *h* Heb 7:19
us again to a living *h* 1 Pet 1:3
you a reason for the *h* 1 Pet 3:15
who has this *h* in Him 1 John 3:3

HOPED
substance of things *h* Heb 11:1

HOPHNI
Wicked son of Eli. 1 Sam 1:3; 2:12–17, 22–25
Prophecy against, 1 Sam 2:27–36; 3:11–14
Carries ark into battle; killed, 1 Sam 4:1–11

HOR
Mountain of Edom; scene of Aaron's death, Num 20:22–29; 33:37–39

HOREB
See SINAI
God appears to Moses at, Ex 3:1–22
Water flows from, Ex 17:6
Elijah lodged here 40 days, 1 Kin 19:8, 9

HORITES
Inhabitants of Mt. Seir, Gen 36:20
Defeated by Chedorlaomer, Gen 14:5, 6
Driven out by Esau's descendants, Gen 36:20–29; Deut 2:12, 22

HORMAH
Destroyed by Israel, Num 21:1–3

HORN
my shield and the *h* Ps 18:2
h will be exalted Ps 112:9
goat had a notable *h* Dan 8:5
and has raised up a *h* Luke 1:69

HORRIBLE
h thing has been Jer 5:30
I have seen a *h* Hos 6:10

HORROR
and behold, *h* and Gen 15:12
sorrow, the cup of *h* Ezek 23:33
you will become a *h* Ezek 27:36

HORSE

The *h* and its rider He Ex 15:1
Have you given the *h* Job 39:19
h is a vain hope Ps 33:17
the strength of the *h* Ps 147:10
h is prepared for the Prov 21:31
and behold, a white *h* Rev 6:2
and behold, a black *h* Rev 6:5
and behold, a pale *h* Rev 6:8
and behold, a white *h* Rev 19:11

HORSES
seen servants on *h* Eccl 10:7
h are swifter than Jer 4:13
Do *h* run on rocks Amos 6:12
we put bits in *h* James 3:3

HOSANNA
H in the highest Matt 21:9

HOSEA
Son of Beeri, prophet of the northern kingdom, Hos 1:1

HOSHEA
Original name of Joshua, the son of Nun, Deut 32:44; Num 13:8, 16
——— Israel's last king; usurps throne, 2 Kin 15:30
Reigns wickedly; Israel taken to Assyria during his reign, 2 Kin 17:1–23

HOSPITABLE
of good behavior, *h* 1 Tim 3:2
Be *h* to one another 1 Pet 4:9

HOST
who brings out their *h* Is 40:26
of the heavenly *h* Luke 2:13

HOST OF HEAVEN
all the *h*, you feel driven Deut 4:19

throne, and all the *h* 1 Kin 22:19
worshiped all the *h* 2 Kin 17:16
and for all the *h* 2 Kin 23:4
The *h* worships You Neh 9:6
All the *h* shall be dissolved Is 34:4
the moon and all the *h* Jer 8:2
burned incense to all the *h* Jer 19:13
the *h* cannot be numbered Jer 33:22
And it grew up to the *h* Dan 8:10
them up to worship the *h* Acts 7:42

HOSTILITY
Him who endured such *h* Heb 12:3

HOSTS
See LORD GOD OF HOSTS; LORD OF HOSTS
name of the LORD of *h* 1 Sam 17:45
As the LORD of *h* lives 1 Kin 18:15
The LORD of *h* is with Ps 46:7
LORD, all you His *h* Ps 103:21
praise Him, all His *h* Ps 148:2
word of the LORD of *h* Is 39:5
LORD of *h* is His name Is 47:4
against spiritual *h* Eph 6:12

HOT
of the LORD was *h* Judg 2:14
My heart was *h* within Ps 39:3
are neither cold nor *h* Rev 3:15

HOUND
My enemies would *h* Ps 56:2

HOUR
h what you should Matt 10:19
day and *h* no one knows Matt 24:36
Man is coming at an *h* Matt 24:44
Behold, the *h* is at Matt 26:45

But this is your *h* Luke 22:53
h has not yet come John 2:4
But the *h* is coming John 4:23
h has come that the John 12:23
save Me from this *h* John 12:27
“Father, the *h* has come John 17:1
will not know what *h* Rev 3:3
keep you from the *h* Rev 3:10

HOURS
Are there not twelve *h* John 11:9

HOUSE
from your father’s *h* Gen 12:1
But as for me and my *h* Josh 24:15
h appointed for all Job 30:23
with them to the *h* Ps 42:4
the goodness of Your *h* Ps 65:4
For her *h* leads down Prov 2:18
Through wisdom a *h* Prov 24:3
better to go to the *h* Eccl 7:2
of the *h* tremble Eccl 12:3
to the *h* of the God of Is 2:3
to those who join *h* Is 5:8
h was filled with Is 6:4
‘Set your *h* in order Is 38:1
h shall be called a Is 56:7
built his *h* on the rock Matt 7:24
and beat on that *h* Matt 7:25
blew and beat on that *h* Matt 7:27
had come into Peter’s *h* Matt 8:14
came into the ruler’s *h* Matt 9:23
sheep of the *h* of Israel Matt 10:6
h divided against Matt 12:25
enter a strong man’s *h* Matt 12:29
h shall be called a Matt 21:13
Your *h* is left to you Matt 23:38

the *h* of Simon the leper Matt 26:6
no one who has left *h* Mark 10:29
My *h* shall be called a *h* Mark 11:17
the *h* of Zacharias Luke 1:40
bed, and go to your *h* Luke 5:24
ruin of that *h* was great Luke 6:49
Whatever *h* you enter Luke 9:4
h may be filled Luke 14:23
light a lamp, sweep the *h* Luke 15:8
has come to this *h* Luke 19:9
make My Father's *h* John 2:16
for Your *h* has eaten Me John 2:17
the *h* was filled with the John 12:3
h are many mansions John 14:2
bread from *h* to *h*, they Acts 2:46
hour I prayed in my *h* Acts 10:30
in the *h* of Simon Acts 10:32
publicly and from *h* Acts 20:20
in his own rented *h* Acts 28:30
church that is in their *h* Rom 16:5
a *h* not made with hands, 2 Cor 5:1
who rules his own *h* 1 Tim 3:4
children, manage the *h* 1 Tim 5:14
in a great *h* there are 2 Tim 2:20
the church in your *h* Philem 2
has more honor than the *h* Heb 3:3
For every *h* is built Heb 3:4
His own *h*, whose *h* Heb 3:6
Priest over the *h* of God Heb 10:21
being built up a spiritual *h* 1 Pet 2:5
to begin at the *h* of God 1 Pet 4:17
him into your *h* 2 John 1:10

HOUSE OF DAVID
a covenant with the *h* 1 Sam 20:16
house of Saul and the *h* 2 Sam 3:1

rebellion against the *h* 1 Kin 12:19
may return to the *h* 1 Kin 12:26
shall be born to the *h* 1 Kin 13:2
away from the *h* 1 Kin 14:8
shall not dwell in the *h* 2 Chr 8:11
would not destroy the *h* 2 Chr 21:7
the wall, beyond the *h* Neh 12:37
the thrones of the *h* Ps 122:5
And it was told to the *h* Is 7:2
The key of the *h* I will lay Is 22:22
‘O *h*! Thus says the LORD: Jer 21:12
h shall be like God Zech 12:8
was Joseph, of the *h* Luke 1:27

HOUSE OF GOD

none other than the *h* Gen 28:17
the *h* was in Shiloh Judg 18:31
of the tabernacle of the *h* 1 Chr 6:48
stones to build the *h* 1 Chr 22:2
all the service of the *h* 1 Chr 28:21
King Solomon for the *h* 2 Chr 4:11
of the LORD filled the *h* 2 Chr 5:14
people dedicated the *h* 2 Chr 7:5
also brought into the *h* 2 Chr 15:18
with them in the *h* 2 Chr 22:12
articles from the *h* 2 Chr 36:18
freewill offerings for the *h* Ezra 1:4
oversee the work of the *h* Ezra 3:8
or the courts of the *h* Neh 8:16
“Why is the *h* forsaken?” Neh 13:11
I went with them to the *h* Ps 42:4
a green olive tree in the *h* Ps 52:8
walked to the *h* in the Ps 55:14
when you go to the *h* Eccl 5:1
the articles of the *h* Dan 1:2
from the temple of the *h* Dan 5:3

how he entered the *h* and Matt 12:4
conduct yourself in the *h* 1 Tim 3:15
High Priest over the *h* Heb 10:21
to begin at the *h* 1 Pet 4:17

HOUSE OF THE LORD
you shall bring into the *h* Ex 23:19
price of a dog to the *h* Deut 23:18
into the treasury of the *h* Josh 6:24
she went up to the *h* 1 Sam 1:7
brought him to the *h* 1 Sam 1:24
he went into the *h* and 2 Sam 12:20
his own house, and the *h* 1 Kin 3:1
he began to build the *h* 1 Kin 6:1
the cloud filled the *h* 1 Kin 8:10
hidden with her in the *h* 2 Kin 11:3
the damage of the *h* 2 Kin 12:12
service of song in the *h* 1 Chr 6:31
David said, ‘This is the *h* 1 Chr 22:1
began to build the *h* 2 Chr 3:1
for the *h* was finished 2 Chr 5:1
So the *h* was completed 2 Chr 8:16
heart on repairing the *h* 2 Chr 24:4
cut off from the *h* 2 Chr 26:21
of the *h* to cleanse it 2 Chr 29:16
built altars in the *h* 2 Chr 33:4
of the Law in the *h* 2 Chr 34:15
from the *h* to Babylon 2 Chr 36:7
build the *h* God of Israel Ezra 1:3
heart, to beautify the *h* Ezra 7:27
I will dwell in the *h* forever Ps 23:6
that I may dwell in the *h* Ps 27:4
who are planted in the *h* Ps 92:13
“Let us go into the *h* Ps 122:1
Hezekiah went up to the *h* Is 37:14
these words in the *h* Jer 26:7

of praise into the *h*. For I Jer 33:11
He burned the *h* and the Jer 52:13
noise in the *h* as on the Lam 2:7
LORD filled the *h*; and I Ezek 44:4
it shall not come into the *h* Hos 9:4
shall flow from the *h* Joel 3:18
came and worked on the *h* Hag 1:14
priests who were in the *h* Zech 7:3

HOUSEHOLD

over the ways of her *h* Prov 31:27
If the *h* is worthy Matt 10:13
be those of his own *h* Matt 10:36
make ruler over his *h* Luke 12:42
h were baptized Acts 16:15
saved, you and your *h* Acts 16:31
also baptized the *h* 1 Cor 1:16
the *h* of Stephanas 1 Cor 16:15
those who are of the *h* Gal 6:10
who are of Caesar's *h* Phil 4:22
mercy to the *h* of 2 Tim 1:16
ark for the saving of his *h* Heb 11:7

HOUSEHOLDER

h who brings out of Matt 13:52

HOUSEHOLDS

that He provided *h* for Ex 1:21
heads of the fathers' *h* Ezra 10:16
those who creep into *h* 2 Tim 3:6
who subvert whole *h* Titus 1:11

HOUSES

h are safe from fear Job 21:9
Yet He filled their *h* Job 22:18
is that their *h* will last Ps 49:11
H and riches are an Prov 19:14
who has left *h* or Matt 19:29

you devour widows' *h* Matt 23:14
Do you not have *h* 1 Cor 11:22

HOUSETOP
dwell in a corner of a *h* Prov 25:24
they went up on the *h* Luke 5:19
went up on the *h* to pray, Acts 10:9

HOUSETOPS
herb, as the grass on the *h* Is 37:27
ear, preach on the *h* Matt 10:27
be proclaimed on the *h* Luke 12:3

HOVERING
Spirit of God was *h* Gen 1:2

HOW
"*H* can this be Luke 1:34
H long do You keep John 10:24
h you turned to God 1 Thess 1:9

HULDAH
Wife of Shallum, 2 Kin 22:14
Foretells Jerusalem's ruin, 2 Kin 22:15–17; 2 Chr 34:22–25
Exempts Josiah from trouble, 2 Kin 22:18–20

HUMAN
broken without *h* means Dan 8:25
for joy that a *h* being John 16:21
I speak in *h* terms Rom 6:19
words of *h* wisdom 1 Cor 2:4
we have had *h* fathers Heb 12:9

HUMBLE
man Moses was very *h* Num 12:3
h you and test you Deut 8:2
who is proud, and *h* Job 40:11
the cry of the *h* Ps 9:12
Do not forget the *h* Ps 10:12

the desire of the *h* Ps 10:17
h He guides in justice Ps 25:9
h shall hear of it and Ps 34:2
LORD lifts up the *h* Ps 147:6
h spirit with the Prov 16:19
contrite and *h* spirit Is 57:15
a meek and *h* people Zeph 3:12
associate with the *h* Rom 12:16
gives grace to the *h* James 4:6
H yourselves in the James 4:10
gives grace to the *h* 1 Pet 5:5
h yourselves under the 1 Pet 5:6

HUMBLED
h himself greatly 2 Chr 33:12
as a man, He *h* Himself Phil 2:8

HUMBLES
h Himself to behold Ps 113:6

HUMILIATION
to plunder, and to *h* Ezra 9:7
h His justice was Acts 8:33
but the rich in his *h* James 1:10

HUMILITY
By *h* and the fear of Prov 22:4
righteousness, seek *h* Zeph 2:3
the Lord with all *h* Acts 20:19
delight in false *h* Col 2:18
mercies, kindness, *h* Col 3:12
h correcting those 2 Tim 2:25
gentle, showing all *h* Titus 3:2
and be clothed with *h* 1 Pet 5:5

HUNDRED
Adam lived were nine *h* Gen 5:5
of Lamech were seven *h* Gen 5:31

of Jacob's life was one *h* Gen 47:28
Joseph lived one *h* and Gen 50:22
one *h* cubits long for one Ex 27:9
of which was one *h* Num 7:13
for a *h* foreskins of the 2 Sam 3:14
one *h* summer fruits 2 Sam 16:1
had taken one *h* prophets 1 Kin 18:4

HUNDREDFOLD
in the same year a *h* Gen 26:12
some a *h*, some sixty Matt 13:8
receive a *h* now in this Mark 10:30
up, and yielded a crop a *h* Luke 8:8

HUNGER
you, allowed you to *h* Deut 8:3
lack and suffer *h* Ps 34:10
They shall neither *h* Is 49:10
likely to die from *h* Jer 38:9
are those who *h* Matt 5:6
for you shall *h* Luke 6:25
to Me shall never *h* John 6:35
present hour we both *h* 1 Cor 4:11
They shall neither *h* Rev 7:16

HUNGRY
bread from the *h* Job 22:7
and fills the *h* Ps 107:9
gives food to the *h* Ps 146:7
h soul every bitter Prov 27:7
your soul to the *h* Is 58:10
for I was *h* and you Matt 25:35
when did we see You *h* Matt 25:37
and one is *h* and 1 Cor 11:21
But if anyone is *h* 1 Cor 11:34
to be full and to be *h* Phil 4:12

HUNT

Yet you *h* my life to 1 Sam 24:11
h the violent man Ps 140:11
h the souls of My Ezek 13:18

HUNTER

Nimrod the mighty *h* Gen 10:9
Esau was a skillful *h* Gen 25:27

HUR

Man of Judah; of Caleb's house, 1 Chr 2:18–20
Supports Moses' hands, Ex 17:10–12
Aids Aaron, Ex 24:14

HURAM

Master craftsman of Solomon's temple, 1 Kin 7:13–40, 45; 2 Chr 2:13, 14

HURT

h a woman with child Ex 21:22
who plot my *h* Ps 35:4
but I was not *h* Prov 23:35
another to his own *h* Eccl 8:9
They shall not *h* Is 11:9
of my people I am *h* Jer 8:21
Woe is me for my *h* Jer 10:19
it will by no means *h* Mark 16:18
shall not be *h* by the Rev 2:11

HUSBAND

She also gave to her *h* Gen 3:6
desire shall be for your *h* Gen 3:16
"Surely you are a *h* Ex 4:25
Uriah her *h* was dead 2 Sam 11:26
h safely trusts her Prov 31:11
Her *h* is known in the Prov 31:23
your Maker is your *h* Is 54:5
though I was a *h* Jer 31:32
you will call Me "My *H* Hos 2:16

I have no *h* John 4:17
now have is not your *h* John 4:18
But if the *h* dies, she is Rom 7:2
woman have her own *h* 1 Cor 7:2
For the unbelieving *h* 1 Cor 7:14
you will save your *h* 1 Cor 7:16
betrothed you to one *h* 2 Cor 11:2
For the *h* is head of Eph 5:23
the *h* of one wife 1 Tim 3:2
a bride adorned for her *h* Rev 21:2

HUSBANDS
them ask their own *h* 1 Cor 14:35
H, love your wives Eph 5:25
H, love your wives and do Col 3:19
Let deacons be the *h* 1 Tim 3:12
women to love their *h* Titus 2:4
submissive to your own *h* 1 Pet 3:1

HUSHAI
Archite; David's friend, 2 Sam 15:32–37
Feigns sympathy with Absalom, 2 Sam 16:16–19
Defeats Ahithophel's advice, 2 Sam 17:5–23

HYACINTH
h blue, and sulfur yellow Rev 9:17

HYMENAEUS
False teacher excommunicated by Paul, 1 Tim 1:19, 20

HYMN
they had sung a *h* Matt 26:30

HYMNS
praying and singing *h* Acts 16:25
in psalms and *h* Eph 5:19

HYPOCRISY
you are full of *h* Matt 23:28

Pharisees, which is *h* Luke 12:1
Let love be without *h* Rom 12:9
away with their *h* Gal 2:13
and without *h* James 3:17
malice, all deceit, *h* 1 Pet 2:1

HYPOCRITE
of the *h* shall perish Job 8:13
and the joy of the *h* Job 20:5
is the hope of the *h* Job 27:8
for everyone is a *h* Is 9:17
also played the *h* Gal 2:13

HYPOCRITES
"But the *h* in heart Job 36:13
will I go in with *h* Ps 26:4
For you were *h* Jer 42:20
not be like the *h* Matt 6:5
do you test Me, you *h* Matt 22:18
and Pharisees, *h* Matt 23:13

HYSSOP
Purge me with *h* Ps 51:7
sour wine, put it on *h* John 19:29

I

I AM WITH YOU
do not fear, for *I*. I will Gen 26:24
"Behold, *I* and will keep Gen 28:15
Fear not, for *I*; be not Is 41:10
I to deliver you," says the Jer 1:8
prevail against you; for *I* Jer 15:20
For *I*,' says the LORD, 'to Jer 30:11
I, to save you and deliver Jer 42:11
saying, "*I*, says the LORD." Hag 1:13
and lo, *I* always, even to Matt 28:20

I, and no one will attack Acts 18:10
absent in the flesh, yet *I* in Col 2:5

I WILL BE WITH YOU
"Dwell in this land, and *I* Gen 26:3
to your family, and *I* Gen 31:3
I swore to them, and *I* Deut 31:23
as I was with Moses, so *I* Josh 1:5
"Surely *I*, and you shall Judg 6:16
David did, then *I* 1 Kin 11:38
pass through the waters, *I* Is 43:2

IBZAN
Judge of Israel; father of 60 children, Judg 12:8, 9

ICE
dark because of the *i* Job 6:16

ICHABOD
Son of Phinehas, 1 Sam 4:19–22

ICONIUM
City of Asia Minor; visited by Paul, Acts 13:51
Many converts in, Acts 14:1–6

IDDO
Leader of Jews at Casiphia, Ezra 8:17–20
——— Seer whose writings are cited, 2 Chr 9:29

IDLE
For they are *i* Ex 5:8
i person will suffer Prov 19:15
i word men may speak Matt 12:36
saw others standing *i* Matt 20:3
they learn to be *i* 1 Tim 5:13
both *i* talkers and Titus 1:10

IDLENESS
not eat the bread of *i* Prov 31:27
through *i* of hands the Eccl 10:18

food, and abundance of *i* Ezek 16:49

IDLY
They speak *i* everyone with Ps 12:2

IDOL
lifted up his soul to an *i* Ps 24:4
if he blesses an *i* Is 66:3
a wooden *i* is a worthless Jer 10:8
that an *i* is nothing 1 Cor 8:4
thing offered to an *i* 1 Cor 8:7
That an *i* is anything 1 Cor 10:19

IDOLATER
or covetous, or an *i* 1 Cor 5:11
man, who is an *i* Eph 5:5

IDOLATERS
fornicators, nor *i* 1 Cor 6:9
immoral, sorcerers, *i* Rev 21:8
and murderers and *i* Rev 22:15

IDOLATRIES
and abominable *i* 1 Pet 4:3

IDOLATROUS
he removed the *i* priests 2 Kin 23:5
I have not sat with *i* mortals Ps 26:4
pay for your *i* sins Ezek 23:49
the names of the *i* priests Zeph 1:4

IDOLATRY
beloved, flee from *i* 1 Cor 10:14
i, sorcery, hatred Gal 5:20
covetousness, which is *i* Col 3:5

IDOLS
stolen the household *i* Gen 31:19
of the peoples are *i* Ps 96:5
i are silver and gold Ps 115:4

land is also full of *i* Is 2:8
insane with their *i* Jer 50:38
in the room of his *i* Ezek 8:12
from their wooden *i* Hos 4:12
who regard worthless *i* Jon 2:8
i speak delusion Zech 10:2
things polluted by *i* Acts 15:20
You who abhor *i* Rom 2:22
This was offered to *i* 1 Cor 10:28
keep yourselves from *i* 1 John 5:21
worship demons, and *i* Rev 9:20

IDUMEA

Name used by Greeks and Romans to designate Edom, Mark 3:8

IGNORANCE

unintentionally or in *i* Ezek 45:20
that you did it in *i* Acts 3:17
i God overlooked Acts 17:30
sins committed in *i* Heb 9:7
to silence the *i* 1 Pet 2:15

IGNORANT

I was so foolish and *i* Ps 73:22
though Abraham was *i* Is 63:16
For they being *i* of God’s Rom 10:3
be *i* of this mystery Rom 11:25
not want you to be *i* 1 Cor 12:1
But if anyone is *i* 1 Cor 14:38
i disputes, knowing that 2 Tim 2:23
on those who are *i* Heb 5:2

IGNORANTLY

because I did it *i* 1 Tim 1:13

IJON

Town of Naphtali; captured by Ben-Hadad, 1 Kin 15:20
Captured by Tiglath-Pileser, 2 Kin 15:29

ILL
God sent a spirit of *i* will Judg 9:23
David, and it became *i* 2 Sam 12:15
bed and pretend to be *i* 2 Sam 13:5
go *i* with him who is Job 20:26

ILLEGITIMATE
then you are *i* Heb 12:8

ILLUMINATED
after you were *i* Heb 10:32
and the earth was *i* Rev 18:1
for the glory of God *i* Rev 21:23

ILLYRICUM
Paul preaches in, Rom 15:19

IMAGE
See WOODEN IMAGE; WOODEN IMAGES
Us make man in Our *i* Gen 1:26
yourselves a carved *i* Deut 4:16
shall despise their *i* Ps 73:20
the king made an *i* Dan 3:1
to them, “Whose *i* Matt 22:20
since he is the *i* 1 Cor 11:7
He is the *i* of the Col 1:15
and not the very *i* Heb 10:1
the beast and his *i* Rev 14:9
who worshiped his *i* Rev 19:20

IMAGINATION
although the *i* of man’s Gen 8:21
the proud in the *i* Luke 1:51

IMITATE
I urge you, *i* me 1 Cor 4:16

as I also *i* Christ 1 Cor 11:1
i those who through Heb 6:12

IMMANUEL
shall call His name *I* Is 7:14
shall call His name *I* Matt 1:23

IMMEDIATELY
I the fig tree withered Matt 21:19
i the Spirit drove Him Mark 1:12
i they left their nets and Mark 1:18
hear, Satan comes *i* Mark 4:15
i he puts in the sickle, Mark 4:29
I his mouth was opened Luke 1:64
i her flow of blood Luke 8:44
stones would *i* cry out Luke 19:40
I sent to you *i*, and you Acts 10:33
i an angel of the Lord Acts 12:23
I did not *i* confer with flesh Gal 1:16
i forgets what kind of James 1:24
I I was in the Spirit Rev 4:2

IMMORAL
lips of an *i* woman drip Prov 5:3
i woman is a deep pit Prov 22:14
with sexually *i* people 1 Cor 5:9
murderers, sexually *i* Rev 21:8

IMMORALITY
except sexual *i* Matt 5:32
wife, except for sexual *i* Matt 19:9
and from sexual *i* Acts 15:29
unrighteousness, sexual *i* Rom 1:29
i as is not even named 1 Cor 5:1
Flee sexual *i* 1 Cor 6:18
abstain from sexual *i* 1 Thess 4:3
themselves over to sexual *i* Jude 7
to repent of her sexual *i* Rev 2:21

IMMORTAL
to the King eternal, *i* 1 Tim 1:17

IMMORTALITY
glory, honor, and *i* Rom 2:7
mortal must put on *i* 1 Cor 15:53
who alone has *i* 1 Tim 6:16
and brought life and *i* 2 Tim 1:10

IMMOVABLE
be steadfast, *i* 1 Cor 15:58

IMMUTABLE
that by two *i* things Heb 6:18

IMPART
see you, that I may *i* Rom 1:11
that it may *i* grace Eph 4:29

IMPENITENT
i heart you are Rom 2:5

IMPERISHABLE
but we for an *i* crown 1 Cor 9:25

IMPLANTED
with meekness the *i* James 1:21

IMPORTED
had horses *i* from Egypt 1 Kin 10:28
i from Egypt a chariot 2 Chr 1:17

IMPOSSIBLE
and nothing will be *i* Matt 17:20
“With men this is *i* Matt 19:26
God nothing will be *i* Luke 1:37
It is *i* that no offenses Luke 17:1
For it is *i* for those who Heb 6:4
which it is *i* for God to lie Heb 6:18
without faith it is *i* Heb 11:6

IMPOSTORS
i will grow worse 2 Tim 3:13

IMPRISONMENT
and of chains and *i* Heb 11:36

IMPRISONMENTS
in stripes, in *i* 2 Cor 6:5

IMPULSIVE
but he who is *i* Prov 14:29

IMPURITY
during her *i* shall be Lev 15:20
cleansed from her *i* 2 Sam 11:4
end to another with their *i* Ezra 9:11
a woman during her *i* Ezek 18:6

IMPUTE
"Do not let my lord *i* 2 Sam 19:19
the LORD does not *i* Ps 32:2
the LORD shall not *i* Rom 4:8

IMPUTED
bloodshed shall be *i* Lev 17:4
might be *i* to them Rom 4:11
alone that it was *i* Rom 4:23
but sin is not *i* Rom 5:13

IMPUTES
i righteousness apart Rom 4:6

IN MY NAME
which He speaks *i* Deut 18:19
to speak a word *i* Deut 18:20
i his horn shall be exalted Ps 89:24
prophets prophesy lies *i* Jer 14:14
prophesy falsely to you *i* Jer 29:9
little child like this *i* Matt 18:5
are gathered together *i* Matt 18:20

many will come *i*, saying Matt 24:5
who works a miracle *i* Mark 9:39
cup of water to drink *i* Mark 9:41
I they will cast out Mark 16:17
whatever you ask *i* John 14:13
the Father will send *i* John 14:26
you ask the Father *i* John 15:16
day you will ask *i* John 16:26

IN THE WORLD
He was *i*, and the world John 1:10
"As long as I am *i*, I am John 9:5
His own who were *i* John 13:1
I you will have John 16:33
"Now I am no longer *i* John 17:11
I was with them *i* John 17:12
until the law sin was *i* Rom 5:13
an idol is nothing *i* 1 Cor 8:4
we conducted ourselves *i* 2 Cor 1:12
no hope and without God *i* Eph 2:12
you shine as lights *i* Phil 2:15
why, as though living *i* Col 2:20
believed on *i*, received 1 Tim 3:16
the corruption that is *i* 2 Pet 1:4
the world or the things *i* 1 John 2:15
greater than he who is *i* 1 John 4:4

INCENSE
oil and for the sweet *i* Ex 25:6
lamps, he shall burn *i* on it Ex 30:7
perpetual *i* before the LORD Ex 30:8
the pure *i* of sweet spices, Ex 37:29
the cloud of *i* may cover Lev 16:13
put *i* in it, and each of Num 16:17
burned *i* at the high places 1 Kin 3:3
be set before You as *i* Ps 141:2
i is an abomination to Me Is 1:13
i to the queen of heaven Jer 44:18
oil and My *i* before them Ezek 16:18
In every place *i* shall be Mal 1:11
his lot fell to burn *i* when Luke 1:9
right side of the altar of *i* Luke 1:11
golden bowls full of *i* Rev 5:8
the smoke of the *i*, with Rev 8:4
cinnamon and *i*, fragrant Rev 18:13

INCLINE
i your heart to the Josh 24:23
I Your ear to me, and hear Ps 17:6
I Your ear to my cry Ps 88:2
I my heart to Your Ps 119:36
i my heart to any evil Ps 141:4
i your ear to my sayings Prov 4:20
not obey Me or *i* their ear Jer 7:26
O my God, *i* Your ear and Dan 9:18

INCORRUPTIBLE
the glory of the *i* Rom 1:23
dead will be raised *i* 1 Cor 15:52
to an inheritance *i* 1 Pet 1:4
corruptible seed but *i* 1 Pet 1:23
i beauty of a gentle 1 Pet 3:4

INCORRUPTION

it is raised in *i* 1 Cor 15:42
corruption inherit *i* 1 Cor 15:50
must put on *i* 1 Cor 15:53

INCREASE
if riches *i*, do not set Ps 62:10
the LORD give you *i* Ps 115:14
hear and *i* learning Prov 1:5
When goods *i*, they Eccl 5:11
Of the *i* of His Is 9:7
and knowledge shall *i* Dan 12:4
Lord, "*I* our faith Luke 17:5
He must *i*, but I must John 3:30
but God gave the *i* 1 Cor 3:6
grows with the *i* Col 2:19
for they will *i* 2 Tim 2:16

INCREASED
The waters *i* and Gen 7:17
i your mercy which you Gen 19:19
nation and *i* its joy Is 9:3
And Jesus *i* in wisdom Luke 2:52

INCREASES
i knowledge *i* sorrow Eccl 1:18
who have no might He *i* Is 40:29

INCREDIBLE
should it be thought *i* Acts 26:8

INCURABLE
My wound is *i* Job 34:6
'Your affliction is *i* Jer 30:12
Your sorrow is *i* Jer 30:15

INDEBTED
everyone who is *i* Luke 11:4

INDEED
i it was very good Gen 1:31

"But will God *i* 1 Kin 8:27
"Behold, an Israelite *i* John 1:47

INDIA
Eastern limit of Persian Empire, Esth 1:1

INDICATING
the Holy Spirit *i* Heb 9:8
who was in them was *i* 1 Pet 1:11

INDIGNANT
saw it, they were *i* Matt 26:8

INDIGNATION
of His anger, wrath, *i* Ps 78:49
I has taken hold Ps 119:53
in whose hand is My *i* Is 10:5
For the *i* of the LORD Is 34:2
have filled me with *i* Jer 15:17
can stand before His *i* Nah 1:6
i which will devour Heb 10:27
into the cup of His *i* Rev 14:10

INDIVIDUALLY
He fashions their hearts *i* Ps 33:15
i members of one another Rom 12:5
Christ, and members *i* 1 Cor 12:27

INDUCED
O LORD, You *i* me Jer 20:7
if the prophet is *i* Ezek 14:9

INDULGENCE
no value against the *i* Col 2:23

INEXCUSABLE
Therefore you are *i* Rom 2:1

INEXPRESSIBLE
Paradise and heard *i* 2 Cor 12:4
you rejoice with joy *i* 1 Pet 1:8

INFALLIBLE
suffering by many *i* Acts 1:3

INFANTS
i who never saw Job 3:16
i You have ordained Ps 8:2
i You have perfected Matt 21:16
they also brought *i* Luke 18:15

INFERIOR
another kingdom *i* Dan 2:39
that I am not at all *i* 2 Cor 11:5

INFIRMITIES
“He Himself took our *i* Matt 8:17
boast, except in my *i* 2 Cor 12:5
and your frequent *i* 1 Tim 5:23

INFIRMITY
a spirit of *i* eighteen Luke 13:11
had an *i* thirty-eight years John 5:5
i I preached the gospel to Gal 4:13

INFLAMING
i yourselves with gods Is 57:5

INGATHERING
the Feast of *I* at the year’s Ex 34:22

INHABIT
the wicked will not *i* Prov 10:30
cities and *i* them Amos 9:14

INHABITANT
Cry out and shout, O *i* Is 12:6
And the *i* will not say Is 33:24

INHABITANTS
He looks on all the *i* Ps 33:14
give ear, all *i* Ps 49:1
Let the *i* of Sela sing Is 42:11

Woe to the *i* of the Rev 12:12

INHABITED
rejoicing in His *i* Prov 8:31
‘You shall be *i* Is 44:26
who formed it to be *i* Is 45:18

INHERIT
i the iniquities Job 13:26
descendants shall *i* Ps 25:13
The righteous shall *i* Ps 37:29
The wise shall *i* Prov 3:35
love me to *i* wealth Prov 8:21
The simple *i* folly Prov 14:18
the blameless will *i* Prov 28:10
i the kingdom prepared Matt 25:34
I do that I may *i* Mark 10:17
unrighteous will not *i* 1 Cor 6:9
you may *i* a blessing 1 Pet 3:9
who overcomes shall *i* Rev 21:7

INHERITANCE
“You shall have no *i* Num 18:20
is the place of His *i* Deut 32:9
the portion of my *i* Ps 16:5
yes, I have a good *i* Ps 16:6
i shall be forever Ps 37:18
He will choose our *i* Ps 47:4
You confirmed Your *i* Ps 68:9
the tribe of Your *i* Ps 74:2
i gained hastily Prov 20:21
right of *i* is yours Jer 32:8
i has been turned Lam 5:2
will arise to your *i* Dan 12:13
And God gave him no *i* Acts 7:5
and give you an *i* Acts 20:32
For if the *i* is of the Gal 3:18

we have obtained an *i* Eph 1:11
be partakers of the *i* Col 1:12
receive as an *i* Heb 11:8
to an *i* incorruptible 1 Pet 1:4

INIQUITIES
How many are my *i* Job 13:23
i have overtaken me Ps 40:12
I prevail against me Ps 65:3
forgives all your *i* Ps 103:3
LORD, should mark *i* Ps 130:3
was bruised for our *i* Is 53:5
He shall bear their *i* Is 53:11
i have separated you Is 59:2

INIQUITY
See WORKERS OF INIQUITY
God, visiting the *i* of the Ex 20:5
He has not observed *i* Num 23:21
wicked brings forth *i* Ps 7:14
O LORD, pardon my *i* Ps 25:11
i I have not hidden Ps 32:5
was brought forth in *i* Ps 51:5
If I regard *i* in my Ps 66:18
Add *i* to their *i* Ps 69:27
workers of *i* flourish Ps 92:7
i boast in themselves Ps 94:4
Shall the throne of *i* Ps 94:20
let no *i* have dominion Ps 119:133
i will reap sorrow Prov 22:8
a people laden with *i* Is 1:4
i is taken away Is 6:7
has laid on Him the *i* Is 53:6
will remember their *i* Hos 9:9
to those who devise *i* Mic 2:1
like You, pardoning *i* Mic 7:18
all you workers of *i* Luke 13:27

a fire, a world of *i* James 3:6

INJUSTICE
of truth and without *i* Deut 32:4
i shuts her mouth Job 5:16
i have your fathers Jer 2:5

INK
us, written not with *i* 2 Cor 3:3
do so with paper and *i* 2 John 12

INN
room for them in the *i* Luke 2:7
brought him to an *i* Luke 10:34

INNOCENCE
of my heart and *i* Gen 20:5
washed my hands in *i* Ps 73:13

INNOCENT
do not kill the *i* Ex 23:7
a bribe to slay an *i* Deut 27:25
i will divide the Job 27:17
a bribe against the *i* Ps 15:5
because I was found *i* Dan 6:22
by betraying *i* blood Matt 27:4
saying, “I am *i* Matt 27:24
this day that I am *i* Acts 20:26

INNOCENT BLOOD
“lest *i* be shed in the Deut 19:10
against *i*, to kill David 1 Sam 19:5
the *i* which Joab shed 1 Kin 2:31
shed very much *i* 2 Kin 21:16
righteous, and condemn *i* Ps 94:21
And shed *i*, the blood Ps 106:38
tongue, hands that shed *i* Prov 6:17
they make haste to shed *i* Is 59:7
do not shed *i* in this place Jer 7:6

you will surely bring *i* Jer 26:15
for they have shed *i* Joel 3:19
do not charge us with *i* Jon 1:14
sinned by betraying *i* Matt 27:4

INNUMERABLE
i as the sand which is Heb 11:12
i company of angels Heb 12:22

INQUIRE
went to *i* of the LORD Gen 25:22
a man went to *i* of God 1 Sam 9:9
I may go to her and *i* 1 Sam 28:7
sent you to Me to *i* of Me Jer 37:7
i who in it is worthy Matt 10:11
to *i* more fully about him Acts 23:20

INQUIRED
children of Israel *i* Judg 20:27
Therefore David *i* 1 Sam 23:2
the LORD, nor *i* of Him Zeph 1:6
the prophets have *i* 1 Pet 1:10

INQUIRY
shall make careful *i* Deut 19:18

INSANE
images, and they are *i* Jer 50:38
the spiritual man is *i* Hos 9:7

INSCRIBED
Oh, that they were *i* Job 19:23
See, I have *i* you on Is 49:16

INSCRIPTION
wrote on it an *i* like the Ex 39:30
image and *i* is this Matt 22:20
the *i* of His accusation Mark 15:26
found an altar with this *i* Acts 17:23

INSPIRATION
is given by *i* of God 2 Tim 3:16

INSTRUCT
good Spirit to *i* them Neh 9:20
I will *i* you and teach Ps 32:8
is the man whom You *i* Ps 94:12
the LORD that he may *i* 1 Cor 2:16
If you *i* the brethren in 1 Tim 4:6

INSTRUCTED
Surely you have *i* Job 4:3
counsel, and who *i* Is 40:14
This man had been *i* Acts 18:25
are excellent, being *i* Rom 2:18
Moses was divinely *i* Heb 8:5

INSTRUCTION
also opens their ear to *i* Job 36:10
seeing you hate *i* Ps 50:17
despise wisdom and *i* Prov 1:7
Take firm hold of *i* Prov 4:13
He shall die for lack of *i* Prov 5:23
Hear *i* and be wise Prov 8:33
Give *i* to a wise man Prov 9:9
i loves knowledge Prov 12:1
fool despises his father's *i* Prov 15:5
Cease listening to *i* Prov 19:27
Apply your heart to *i* Prov 23:12
you have written at my *i*, Jer 36:6
for correction, for *i* 2 Tim 3:16

INSTRUCTORS
have ten thousand *i* 1 Cor 4:15

INSTRUCTS
My heart also *i* Ps 16:7
He who *i* the nations Ps 94:10

INSTRUMENT
to Him with an *i* Ps 33:2
on an *i* of ten strings Ps 92:3

INSTRUMENTS
i of cruelty are in Gen 49:5
on harps, on stringed *i* 2 Sam 6:5
by *i* of music 1 Chr 15:16
with stringed *i* 2 Chr 20:28
cymbals and stringed *i* Neh 12:27
for Himself *i* of death Ps 7:13
with stringed *i* Ps 150:4
and musical *i* of all kinds Eccl 2:8
i of unrighteousness Rom 6:13

INSUBORDINATE
for the lawless and *i* 1 Tim 1:9
For there are many *i* Titus 1:10

INSUBORDINATION
of dissipation or *i* Titus 1:6

INSULT
shall not return *i* for *i* Mic 2:6

INSULTED
will be mocked and *i* Luke 18:32
i the Spirit of grace Heb 10:29

INSULTS
nor be afraid of their *i* Is 51:7

INTEGRITY
In the *i* of my heart Gen 20:5
walked, in *i* of heart and 1 Kin 9:4
he holds fast to his *i* Job 2:3
that God may know my *i* Job 31:6
Let *i* and uprightness Ps 25:21
I have walked in my *i* Ps 26:1
You uphold me in my *i* Ps 41:12

with *i* walks securely Prov 10:9
The *i* of the upright Prov 11:3
poor who walks in his *i* Prov 19:1
man walks in his *i* Prov 20:7
i than one perverse in his Prov 28:6
in doctrine showing *i* Titus 2:7

INTELLIGENT
Sergius Paulus, an *i* Acts 13:7

INTENT
that every *i* of the thoughts Gen 6:5
all the *i* of the thoughts 1 Chr 28:9
brings it with wicked *i* Prov 21:27
to the *i* that we should 1 Cor 10:6

INTERCEDE
the LORD, who will *i* 1 Sam 2:25

INTERCESSION
of many, and made *i* Is 53:12
Spirit Himself makes *i* Rom 8:26
always lives to make *i* Heb 7:25

INTERCESSOR
that there was no *i* Is 59:16

INTEREST
shall not charge him *i* Ex 22:25
men lent to me for *i* Jer 15:10
collected it with *i* Luke 19:23

INTERPRET
could *i* them for Pharaoh Gen 41:8
Do all *i* 1 Cor 12:30
pray that he may *i* 1 Cor 14:13
in turn, and let one *i* 1 Cor 14:27

INTERPRETATION
“This is the *i* Gen 40:12

who knows the *i* of a thing Eccl 8:1
you tell the dream and its *i* Dan 2:6
to another the *i* 1 Cor 12:10
a revelation, has an *i* 1 Cor 14:26
of any private *i* 2 Pet 1:20

INTERPRETATIONS
Do not *i* belong to God Gen 40:8
that you can give *i* Dan 5:16

INTOXICATING
not drink wine or *i* drink Lev 10:9

INTRIGUE
seize the kingdom by *i* Dan 11:21
join with them by *i* Dan 11:34

INTRUDING
i into those things which Col 2:18

INVENT
but you *i* them in your own Neh 6:8
i for yourselves musical Amos 6:5

INVISIBLE
of the world His *i* Rom 1:20
is the image of the *i* Col 1:15
eternal, immortal, *i* 1 Tim 1:17
as seeing Him who is *i* Heb 11:27

INVITE
i Jesse to the sacrifice 1 Sam 16:3
he did not *i* Nathan the 1 Kin 1:10
you find, *i* to the wedding Matt 22:9
lest they also *i* you back Luke 14:12

INVITED
so Absalom *i* all the 2 Sam 13:23
has *i* all the sons of the 1 Kin 1:19
Queen Esther *i* no one but Esth 5:12

were *i* to the wedding Matt 22:3
who had *i* Him saw this Luke 7:39
to those who were *i* Luke 14:7
were *i* to the wedding John 2:2
he *i* them in and lodged Acts 10:23
were *i* to stay with them Acts 28:14

INWARD
i part is destruction Ps 5:9
Both the *i* thought Ps 64:6
You have formed my *i* Ps 139:13
God according to the *i* Rom 7:22
i man is being renewed 2 Cor 4:16

INWARDLY
i they are ravenous Matt 7:15
is a Jew who is one *i* Rom 2:29

IRON
make your heavens like *i* Lev 26:19
was an *i* bedstead Deut 3:11
He will put a yoke of *i* Deut 28:48
i picks and *i* axes, and 2 Sam 12:31
He regards *i* as straw Job 41:27
i sharpens *i* Prov 27:17
and your neck was an *i* Is 48:4
its feet partly of *i* Dan 2:33
seared with a hot *i*, 1 Tim 4:2
all nations with a rod of *i* Rev 12:5

IRREVOCABLE
calling of God are *i* Rom 11:29

ISAAC
Promised heir of the covenant, Gen 17:16–21
Born and circumcised, Gen 21:1–7
Offered up as a sacrifice, Gen 22:1–19
Marries Rebekah, Gen 24:62–67

Prays for children; prefers Esau, Gen 25:21–28
Dealings with Abimelech, king of Gerar, Gen 26:1–31
Mistakenly blesses Jacob, Gen 27:1—28:5
Dies in his old age, Gen 35:28, 29
N.T. references to, Luke 3:34; Gal 4:21–31; Heb 11:9, 20

ISAIAH
Prophet during reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Is 1:1
Responds to prophetic call, Is 6:1–13
Prophesies to Hezekiah, 2 Kin 19; 20
Writes Uzziah's biography, 2 Chr 26:22
Writes Hezekiah's biography, 2 Chr 32:32
Quoted in N.T., Matt 1:22, 23; 3:3; 8:17; 12:17–21; Luke 4:17–19; Acts 13:34; Rom 9:27, 29; 10:16, 20, 21; 11:26, 27; 15:12; 1 Pet 2:22

ISCARIOT, JUDAS
Listed among the Twelve, Mark 3:14, 19; Luke 6:16
Criticizes Mary, John 12:3–6
Identified as betrayer, John 13:21–30
Takes money to betray Christ, Matt 26:14–16
Betrays Christ with a kiss, Mark 14:43–45
Repents and commits suicide, Matt 27:3–10
His place filled, Acts 1:15–26

ISHBOSHETH
One of Saul's sons; made king, 2 Sam 2:8–10
Offends Abner, 2 Sam 3:7–11
Slain; his assassins executed, 2 Sam 4:1–12

ISHMAEL
Abram's son by Hagar, Gen 16:3, 4, 11–16
Circumcised, Gen 17:25
Scoffs at Isaac's feast; exiled with his mother, Gen 21:8–21
His sons; his death, Gen 25:12–18

——— Son of Nethaniah; kills Gedaliah, 2 Kin 25:22–26

ISHMAELITES
Settle at Havilah, Gen 25:17, 18
Joseph sold to, Gen 37:25–28
Sell Joseph to Potiphar, Gen 39:1

ISLAND
aground on a certain *i* Acts 27:26
the leading citizen of the *i* Acts 28:7
i was moved out of its Rev 6:14
Then every *i* fled away Rev 16:20

ISLES
the multitude of *i* be glad Ps 97:1
declare it in the *i* afar off Jer 31:10
many *i* were the market Ezek 27:15
i will be astonished at Ezek 27:35

ISRAEL
See HOLY ONE OF ISRAEL; LORD GOD OF ISRAEL
Used to refer to:
Jacob, Gen 32:28
descendants of Jacob, Gen 49:16, 28
ten northern tribes (in contrast to Judah), 1 Sam 11:8
restored nation after exile, Ezra 9:1
true church, Gal 6:16
be called Jacob, but *I* Gen 32:28
"Hear, O *I*: The LORD Deut 6:4
shepherd My people *I* 2 Sam 7:7
Jacob rejoice and *I* be glad Ps 14:7
Redeem *I*, O God, out of Ps 25:22
Truly God is good to *I* Ps 73:1
O *I*, if you will listen to Me Ps 81:8
When *I* went out of Egypt, Ps 114:1
Let *I* now say, "His mercy Ps 118:2

O *I,* hope in the LORD Ps 130:7
Let *I* rejoice in their Maker Ps 149:2
will shepherd My people *I* Matt 2:6
great faith, not even in *I* Matt 8:10
sheep of the house of *I* Matt 10:6
the twelve tribes of *I* Matt 19:28
If He is the King of *I,* let Matt 27:42
helped His servant *I* Luke 1:54
of his manifestation to *I* Luke 1:80
Are you the teacher of *I,* John 3:10
restore the kingdom to *I* Acts 1:6
God raised up for *I* a Acts 13:23
because for the hope of *I* Acts 28:20
For they are not all *I* Rom 9:6
so all *I* will be saved Rom 11:26
Observe *I* after the flesh 1 Cor 10:18
and upon the *I* of God Gal 6:16
eighth day, of the stock of *I* Phil 3:5
with the house of *I* Heb 8:8
children of *I* were sealed Rev 7:4
tribes of the children of *I* Rev 21:12

ISRAELITES
Afflicted in Egypt, Ex 1:12–22
Escape from Egypt, Ex 12:29–42, 50; 13:17–22
Receive law at Sinai, Ex 19
Idolatry and rebellion of, Ex 32; Num 13; 14
Wander in the wilderness, Num 14:26–39
Cross Jordan; conquer Canaan, Josh 4; 12
Ruled by judges, Judg 2
Saul chosen as king, 1 Sam 10
Kingdom divided, 1 Kin 12
Northern kingdom carried captive, 2 Kin 17
Southern kingdom carried captive, 2 Kin 24
70 years in exile, 2 Chr 36:20, 21
Return after exile, Ezra 1:1–5

Nation rejects Christ, Matt 27:20–27
Nation destroyed, Luke 21:20–24

ISSACHAR
Jacob's fifth son, Gen 30:17, 18
——— Tribe of:
Genealogy of, 1 Chr 7:1–5
Prophecy concerning, Gen 49:14, 15
Census at Sinai, Num 1:28, 29
Inheritance of, Josh 19:17–23

ISSUED
King Darius *i* a decree Ezra 6:1
be *i* as law in every Esth 3:14
i as a decree in every Esth 8:13
A fiery stream *i* and came Dan 7:10
before the decree is *i*, Zeph 2:2

IT IS WRITTEN
as *i* in the Law of Moses 1 Kin 2:3
as *i* in this Book of 2 Kin 23:21
Feast of Tabernacles, as *i* Ezra 3:4
trees, to make booths, as *i* Neh 8:15
in the scroll of the Book *i* Ps 40:7
"Behold, *i* before Me: I will Is 65:6
"As *i* in the Law of Moses Dan 9:13
for thus *i* by the prophet: Matt 2:5
"*I*, 'Man shall not live by Matt 4:4
throw Yourself down. For *i* Matt 4:6
"*I* again, 'You shall not Matt 4:7
i, 'You shall worship Matt 4:10
"For this is he of whom *i* Matt 11:10
"*I*, 'My house shall be Matt 21:13
i: 'I will strike the Matt 26:31
"Thus *i*, and thus it was Luke 24:46
"*I* in the prophets, 'And John 6:45
i in the book of Psalms Acts 1:20

i, ‘You shall not speak Acts 23:5
volume of the book *i* Heb 10:7
because *i*, “Be holy, for 1 Pet 1:16

ITALIAN
was called the *I* Regiment Acts 10:1

ITALY
Jews expelled from, Acts 18:2
Paul sails for, Acts 27:1, 6
Christians in, Acts 28:14

ITCHING
they have *i* ears 2 Tim 4:3

ITHAMAR
Youngest son of Aaron, Ex 6:23
Consecrated as priest, Ex 28:1
Duty entrusted to, Ex 38:21
Jurisdiction over Gershonites and Merarites, Num 4:21–33

ITINERANT
i Jewish exorcists Acts 19:13

ITUREA
Region ruled by Herod Philip, Luke 3:1

IVORY
made a great throne of *i* 1 Kin 10:18
Out of the *i* palaces Ps 45:8
neck is like an *i* tower Song 7:4
lie on beds of *i*, stretch Amos 6:4

J

JABBOK
River entering the Jordan about 20 miles north of the Dead Sea, Num 21:24
Scene of Jacob’s conflict, Gen 32:22–32

Boundary marker, Deut 3:16

JABESH GILEAD
Consigned to destruction, Judg 21:8–15
Saul defeats the Ammonites at, 1 Sam 11:1–11
Citizens of, rescue Saul's body, 1 Sam 31:11–13
David thanks citizens of, 2 Sam 2:4–7

JABIN
Canaanite king of Hazor; leads confederacy against Joshua, Josh 11:1–14
——— Another king of Hazor; oppresses Israelites, Judg 4:2
Defeated by Deborah and Barak, Judg 4:3–24
Immortalized in poetry, Judg 5:1–31

JACHIN
One of two pillars in front of Solomon's temple, 1 Kin 7:21, 22

JACINTH
third row, a *j*, an agate, Ex 28:19
the eleventh *j* Rev 21:20

JACKALS
it shall be a habitation of *j* Is 34:13
make a wailing like the *j* Mic 1:8

JACOB
Son of Isaac and Rebekah; Rebekah's favorite, Gen 25:21–28
Obtains birthright, Gen 25:29–34
Obtains blessing meant for Esau; flees, Gen 27:1—28:5
Sees vision of ladder, Gen 28:10–22
Serves Laban for Rachel and Leah, Gen 29:1–30
Fathers children, Gen 29:31—30:24
Flees from, makes covenant with Laban, Gen 30:25—31:55

Makes peace with Esau, Gen 32:1–21; 33:1–17
Wrestles with God, Gen 32:22–32
Returns to Bethel; renamed Israel, Gen 35:1–15
Shows preference for Joseph, Gen 37:3
Mourns Joseph's disappearance, Gen 37:32–35
Sends sons to Egypt for food, Gen 42:1–5
Reluctantly allows Benjamin to go, Gen 43:1–15
Moves his household to Egypt, Gen 45:25—47:12
Blesses his sons and grandsons; dies, Gen 48; 49
Buried in Canaan, Gen 50:1–14

JACOB'S WELL
Christ teaches a Samaritan woman at, John 4:5–26

JAEL
Wife of Heber the Kenite; kills Sisera, Judg 4:17–22
Praised by Deborah, Judg 5:24–27

JAIR
Manassite warrior; conquers towns in Gilead, Num 32:41; Deut 3:14
——— Eighth judge of Israel, Judg 10:3–5

JAIRUS
Ruler of the synagogue; Jesus raises his daughter, Mark 5:22–24, 35–43

JAMES
Son of Zebedee, called as disciple, Matt 4:21, 22; Luke 5:10, 11
One of the Twelve, Matt 10:2; Mark 3:17
Zealous for the Lord, Luke 9:52–54
Ambitious for honor, Mark 10:35–45
Witnesses transfiguration, Matt 17:1–9
Martyred by Herod Agrippa, Acts 12:2
——— Son of Alphaeus; one of the Twelve, Matt 10:3, 4
Called "the Less," Mark 15:40

——— Jesus' half brother, Matt 13:55, 56; Gal 1:19
Becomes leader of Jerusalem Council and Jerusalem church, Acts 15:13–22; Gal 2:9
Author of an epistle, James 1:1

JANNES AND JAMBRES
Two Egyptian magicians; oppose Moses, Ex 7:11–22; 2 Tim 3:8

JANOAH
Town of Naphtali, 2 Kin 15:29

JAPHETH
One of Noah's three sons, Gen 5:32
Receives blessing, Gen 9:20–27
His descendants occupy Asia Minor and Europe, Gen 10:2–5

JARED
Father of Enoch, Gen 5:15–20
Ancestor of Noah, 1 Chr 1:2
Ancestor of Christ, Luke 3:37

JASHER
Book of, quoted, Josh 10:13

JASON
Welcomes Paul at Thessalonica, Acts 17:5–9
Described as Paul's kinsman, Rom 16:21

JASPER
a beryl, an onyx, and a *j* Ex 28:20
beryl, onyx, and *j* Ezek 28:13
stone, like a *j* stone, clear Rev 21:11

JAVAN
Son of Japheth, Gen 10:2, 4
Descendants of, to receive good news, Is 66:19, 20

JAVELINS
bows and arrows, the *j* Ezek 39:9

JAW
or pierce his *j* with a hook Job 41:2

JAWBONE
a fresh *j* of a donkey Judg 15:15

JAWS
My tongue clings to My *j* Ps 22:15
bridle in the *j* of the people Is 30:28
I will put hooks in your *j* Ezek 29:4
put hooks into your *j* Ezek 38:4

JEALOUS
your God, am a *j* God Ex 20:5
LORD, whose name is *J* Ex 34:14
he becomes *j* of his wife, Num 5:14
a consuming fire, *j* Deut 4:24
I will be *j* for My holy Ezek 39:25
For I am *j* for you 2 Cor 11:2

JEALOUSY
They provoked Him to *j* Deut 32:16
Will Your *j* burn like Ps 79:5
j is a husband's Prov 6:34
as strong as death, *j* Song 8:6
will provoke you to *j* Rom 10:19
fall, to provoke them to *j* Rom 11:11
provoke the LORD to *j* 1 Cor 10:22
for you with godly *j* 2 Cor 11:2

JEBUS
Canaanite name of Jerusalem before captured by David, 1 Chr 11:4–8

JEBUSITES
Descendants of Canaan, Gen 15:18–21; Num 13:29
Defeated by Joshua, Josh 11:1–12
Not driven from Jerusalem; later conquered by David, Judg 1:21; 2 Sam 5:6–8

Put to forced labor under Solomon, 1 Kin 9:20, 21

JECONIAH

See JEHOIACHIN

Variant form of Jehoiachin, 1 Chr 3:16, 17

Abbreviated to Coniah, Jer 22:24, 28

JEDIDIAH

Name given to Solomon by Nathan, 2 Sam 12:24, 25

JEDUTHUN

Levite musician appointed by David, 1 Chr 16:41, 42

Heads a family of musicians, 2 Chr 5:12

Name appears in psalm titles, Ps 39; 62; 77

JEGAR SAHADUTHA

Name given by Laban to memorial stones, Gen 31:46, 47

JEHOAHAZ

Son and successor of Jehu, king of Israel, 2 Kin 10:35

Seeks the Lord in defeat, 2 Kin 13:2–9

——— Son and successor of Josiah, king of Judah, 2 Kin 23:30–34

Called Shallum, 1 Chr 3:15

——— Another form of Ahaziah, youngest son of King Joram, 2 Chr 21:17

JEHOASH

See JOASH

JEHOIACHIN

Son of Jehoiakim; next to the last king of Judah, 2 Kin 24:8

Deported to Babylon, 2 Kin 24:8–16

Liberated by Evil-Merodach, Jer 52:31–34

JEHOIADA

High priest during reign of Joash, 2 Kin 11:4—12:16

Instructs Joash, 2 Kin 12:2

JEHOIAKIM
Wicked king of Judah; son of Josiah; serves Pharaoh and Nebuchadnezzar, 2 Kin 23:34—24:7
Taken captive to Babylon, 2 Chr 36:6–8
Kills prophet Urijah, Jer 26:20–23
Destroys Jeremiah's scroll; cursed by God, Jer 36

JEHORAM (OR JORAM)
Wicked king of Judah; son of Jehoshaphat, 2 Kin 8:16–24
Marries Athaliah, 2 Kin 8:18, 19
Kills his brothers, 2 Chr 21:2, 4
Elijah prophesies against him; prophecy fulfilled, 2 Chr 21:12–20
——— Wicked king of Israel; son of Ahab, 2 Kin 3:1–3
Counseled by Elisha, 2 Kin 3; 5:8; 6:8–12
Wounded in battle, 2 Kin 8:28, 29
Killed by Jehu, 2 Kin 9:14–26

JEHOSHAPHAT
Righteous king of Judah; son of Asa, 1 Kin 22:41–50
Goes to war with Ahab against Syria, 1 Kin 22:1–36
Institutes reforms; sends out teachers of the Law, 2 Chr 17:6–9; 19
His enemies defeated through his faith, 2 Chr 20:1–30

JEHOZABAD
Son of a Moabitess; assassinates Joash, 2 Kin 12:20, 21
Put to death, 2 Chr 25:3

JEHU
Prophet; denounces Baasha, 1 Kin 16:1–7
Rebukes Jehoshaphat, 2 Chr 19:2, 3

——— Commander under Ahab; anointed king, 1 Kin 19:16; 2 Kin 9:1–13
Destroys the house of Ahab, 2 Kin 9:14—10:30
Turns away from the Lord; dies, 2 Kin 10:31–36

JEHUDI
Reads Jeremiah's scroll, Jer 36:14, 21, 23

JEOPARDY
stand in *j* every hour 1 Cor 15:30

JEPHTHAH
Gilead's son by a harlot, Judg 11:1
Driven out, then brought back to command army against Ammonites, Judg 11:2–28
Sacrifices his daughter to fulfill a vow, Judg 11:29–40
Chastises Ephraim, Judg 12:1–7

JEREMIAH
Prophet under Josiah, Jehoiakim, and Zedekiah, Jer 1:1–3
Called by God, Jer 1:4–9
Forbidden to marry, Jer 16:2
Imprisoned by Pashhur, Jer 20:1–6
Prophecy written, destroyed, rewritten, Jer 36
Accused of defection and imprisoned; released by Zedekiah, Jer 37
Cast into dungeon; rescued; prophesies to Zedekiah, Jer 38
Set free by Nebuchadnezzar, Jer 39:11—40:6
Forcibly taken to Egypt, Jer 43:5–7

JERICHO
City near the Jordan, Num 22:1
Called the city of palm trees, Deut 34:3; 2 Chr 28:15
Miraculously defeated by Joshua, Josh 6
Rebuilt by Hiel, 1 Kin 16:34

Visited by Jesus, Matt 20:29–34; Luke 19:1–10

JEROBOAM
Son of Nebat; receives prophecy that he will be king, 1 Kin 11:26–40
Made king; leads revolt against Rehoboam, 1 Kin 12:1–24
Sets up idols, 1 Kin 12:25–33
Rebuked by a man of God, 1 Kin 13:1–10
Judgment on house of, 1 Kin 13:33—14:20
——— Wicked king of Israel; son of Joash; successful in war, 2 Kin 14:23–29
Prophecy concerning, Amos 7:7–13

JERUBBAAL
Name given to Gideon for destroying Baal's altar, Judg 6:32

JERUSALEM
Originally called Salem, Gen 14:18
Jebusite city, Josh 15:8; Judg 1:8, 21
King of, defeated by Joshua, Josh 10:5–23
Conquered by David; made capital, 2 Sam 5:6–9
Ark brought to, 2 Sam 6:12–17; 1 Kin 8:1–13
Saved from plague, 2 Sam 24:16
Temple built and dedicated here, 1 Kin 6; 8:14–66
Suffers in war, 1 Kin 14:25–27; 2 Kin 14:13, 14; Is 7:1
Miraculously saved, 2 Kin 19:31–36
Captured by Babylon, 2 Kin 24:10—25:21; Jer 39:1–8
Exiles return and rebuild temple, Ezra 1:1–4; 2:1
Walls of, dedicated, Neh 12:27–47
Christ enters as King, Matt 21:4–11
Christ laments for, Matt 23:37; Luke 19:41–44
Church born in, Acts 2
Christians of, persecuted, Acts 4
Jebusite city (which is *J*) Josh 15:8

in *J* he reigned 2 Sam 5:5
were born to him in *J* 2 Sam 5:14
ark of God back to *J* 2 Sam 15:29
yourself a house in *J* 1 Kin 2:36
a lamp before Me in *J* 1 Kin 11:36
Solomon reigned in *J* 1 Kin 11:42
Rehoboam came to *J* 1 Kin 12:21
gave him a lamp in *J* 1 Kin 15:4
down the wall of *J* from 2 Kin 14:13
up to *J* to make war 2 Kin 16:5
before this altar in *J*' 2 Kin 18:22
should deliver *J* from 2 Kin 18:35
J shall not be given into 2 Kin 19:10
daughter of *J* has 2 Kin 19:21
I will stretch over *J* the 2 Kin 21:13
(She dwelt in *J* in the 2 Kin 22:14
elders of Judah and *J* to 2 Kin 23:1
burned them outside *J* 2 Kin 23:4
from *J* to Babylon 2 Kin 24:15
his army came against *J* 2 Kin 25:1
the walls of *J* all around 2 Kin 25:10
J into captivity by the 1 Chr 6:15
house of the LORD in *J* 1 Chr 6:32
Now in *J* the children of 1 Chr 9:3
and all Israel went to *J* 1 Chr 11:4
took more wives in *J* 1 Chr 14:3
all Israel together at *J*, to 1 Chr 15:3
angel to *J* to destroy it 1 Chr 21:15
they may dwell in *J* 1 Chr 23:25
David assembled at *J* all 1 Chr 28:1
gold as common in *J* as 2 Chr 1:15
the LORD at *J* on Mount 2 Chr 3:1
Solomon reigned in *J* 2 Chr 9:30
So Rehoboam dwelt in *J*, 2 Chr 11:5
of Judah and came to *J* 2 Chr 12:4
him in the city, in *J* 2 Chr 28:27

the altars that were in *J* 2 Chr 30:14
against the God of *J* 2 Chr 32:19
the inhabitants of *J* 2 Chr 32:26
to *J* into his kingdom 2 Chr 33:13
and the inhabitants of *J* 2 Chr 35:18
of the LORD which is in *J* Ezra 2:68
together as one man to *J* Ezra 3:1
out of the captivity to *J* Ezra 3:8
the temple which is in *J* Ezra 6:5
to bring them to *J* to the Ezra 8:30
a wall in Judah and *J* Ezra 9:9
that they must gather at *J* Ezra 10:7
I came to *J* and was there Neh 2:11
let us build the wall of *J* Neh 2:17
to come and attack *J* Neh 4:8
it was, at the gates of *J* Neh 13:19
build the walls of *J* Ps 51:18
In the midst of you, O *J* Ps 116:19
J is built as a city that is Ps 122:3
If I forget you, O *J*, let my Ps 137:5
The LORD builds up *J* Ps 147:2
was king over Israel in *J* Eccl 1:12
you, O daughters of *J* Song 5:8
as Tirzah, lovely as *J*, Song 6:4
snare to the inhabitants of *J* Is 8:14
of Zion, the hill of *J* Is 10:32
numbered the houses of *J* Is 22:10
watchmen on your walls, O *J* Is 62:6
a wilderness, *J* a desolation Is 64:10
yes, proclaim against *J*, Jer 4:16
Be instructed, O *J*, lest My Jer 6:8
will make *J* a heap of ruins Jer 9:11
the cry of *J* has gone up Jer 14:2
reigned eleven years in *J* Jer 52:1
J has become an unclean Lam 1:17
and portray on it a city, *J* Ezek 4:1

me in visions of God to *J* Ezek 8:3
Oholah, and *J* is Oholibah Ezek 23:4
build *J* until Messiah the Dan 9:25
then *J* shall be holy, and Joel 3:17
utters His voice from *J* Amos 1:2
The captives of *J* who are Obad 20
You not have mercy on *J* Zech 1:12
To measure *J*, to see what Zech 2:2
again in her own place—*J* Zech 12:6
to *J* to worship the King Zech 14:17
from the East came to *J* Matt 2:1
that He must go to *J* Matt 16:21
O *J*, *J*, the one who Matt 23:37
we are going up to *J* Mark 10:33
Jesus lingered behind in *J* Luke 2:43
you see *J* surrounded Luke 21:20
Daughters of *J*, do not Luke 23:28
but tarry in the city of *J* Luke 24:49
J before the Passover John 11:55
be witnesses to Me in *J* Acts 1:8
were gathered together at *J* Acts 4:6
you have filled *J* with Acts 5:28
Lord, they returned to *J* Acts 8:25
bring them bound to *J* Acts 9:2
when Saul had come to *J* Acts 9:26
when Peter came up to *J* Acts 11:2
came from *J* to Antioch Acts 11:27
bound in the spirit to *J* Acts 20:22
shall the Jews at *J* bind Acts 21:11
I went up to *J* to worship Acts 24:11
he was willing to go to *J* Acts 25:20
the saints who are in *J* Rom 15:26
to bear your gift to *J* 1 Cor 16:3
corresponds to *J* which Gal 4:25
city of My God, the New *J* Rev 3:12
saw the holy city, New *J* Rev 21:2

JESHIMON
Wilderness west of the Dead Sea, 1 Sam 23:19, 24

JESHUA (OR JOSHUA)
Postexilic high priest; returns with Zerubbabel, Ezra 2:2
Aids in rebuilding temple, Ezra 3:2–8
Also called Joshua; seen in vision, Zech 3:1–10

JESHURUN
Poetic name of endearment for Israel, Deut 32:15

JESSE
Grandson of Ruth and Boaz, Ruth 4:17–22
Father of David, 1 Sam 16:1–13
Mentioned in prophecy, Is 11:1, 10

JESTING
talking, nor coarse *j* Eph 5:4

JESUS
See CHRIST; LORD JESUS CHRIST
birth of *J* Christ was as Matt 1:18
shall call His name *J* Matt 1:21
J was led up by the Matt 4:1
These twelve *J* sent Matt 10:5
and laid hands on *J* Matt 26:50
Barabbas and destroy *J* Matt 27:20
we to do with You, *J* Mark 1:24
J withdrew with His Mark 3:7
J said, “Do not forbid Mark 9:39
J went into Jerusalem Mark 11:11
as they were eating, *J* Mark 14:22
and he delivered *J* Mark 15:15
J increased in wisdom Luke 2:52
J said, “Who touched Luke 8:45
J rebuked the unclean Luke 9:42
J said to him, “Foxes Luke 9:58

sought to see who *J* was Luke 19:3
near to *J* to kiss Him Luke 22:47
J Himself stood in the Luke 24:36
truth came through *J* John 1:17
J said to him, “Rise, take John 5:8
J lifted up His eyes John 6:5
they saw *J* walking on John 6:19
But *J* stooped down and John 8:6
J wept John 11:35
anointed the feet of *J* John 12:3
J was crucified John 19:20
other things that *J* did John 21:25
This *J* God has raised Acts 2:32
of Your holy Servant *J* Acts 4:30
believed on the Lord *J* Acts 11:17
baptized into Christ *J* Rom 6:3
Spirit of life in Christ *J* Rom 8:2
your mouth the Lord *J* Rom 10:9
among you except *J* 1 Cor 2:2
the day of the Lord *J* 1 Cor 5:5
heavenly places in Christ *J* Eph 2:6
that at the name of *J* every Phil 2:10
perfect in Christ *J* Col 1:28
exhort in the Lord *J* 1 Thess 4:1
But we see *J*, who was Heb 2:9
J the Son of God, let us Heb 4:14
looking unto *J*, the author Heb 12:2
J Christ the righteous 1 John 2:1
that *J* is the Son of God 1 John 5:5
Revelation of *J* Christ Rev 1:1
Even so, come, Lord *J* Rev 22:20

JETHER
Gideon’s oldest son, Judg 8:20, 21

JETHRO

Priest of Midian; becomes Moses' father-in-law, Ex 2:16–22
Blesses Moses' departure, Ex 4:18
Visits and counsels Moses, Ex 18
Also called Reuel, Num 10:29

JEW
J whose name was Esth 2:5
is it that You, being a *J* John 4:9
Am I a *J*? John 18:35
found out that he was a *J* Acts 19:34
I am indeed a *J*, born in Acts 22:3
believes, for the *J* first Rom 1:16
who does evil, of the *J* first Rom 2:9
he is not a *J* who is one Rom 2:28
advantage then has the *J* Rom 3:1
no distinction between *J* Rom 10:12
Jews I became as a *J* 1 Cor 9:20
If you, being a *J*, live in Gal 2:14
is neither *J* nor Greek Gal 3:28
is neither Greek nor *J* Col 3:11

JEWELS
your thighs are like *j* Songs 7:1
that I make them My *j* Mal 3:17

JEWISH
against their *J* brethren Neh 5:1
J descent, you will not Esth 6:13
a *J* brother in bondage Jer 34:9
expectation of the *J* Acts 12:11
J exorcists took it upon Acts 19:13
light to the *J* people and Acts 26:23
giving heed to *J* fables Titus 1:14

JEWS
See KING OF THE JEWS
Jesus born King of the, Matt 2:2

Salvation comes through the, John 4:22; Acts 11:19; Rom 1:16; 2:9, 10
Reject Christ, Matt 27:21–25
Reject the gospel, Acts 13:42–46
the elders of the *J* build Ezra 6:7
are these feeble *J* doing Neh 4:2
J who were at Shushan Esth 9:18
sent letters to all the *J* Esth 9:30
I am afraid of the *J* who Jer 38:19
of the *J* seven hundred Jer 52:30
There are certain *J* whom Dan 3:12
You the King of the *J* Matt 27:11
of purification of the *J*, John 2:6
for salvation is of the *J* John 4:22
those *J* who believed Him John 8:31
the *J* took up stones John 10:31
The King of the *J* John 19:19
dwelling in Jerusalem *J* Acts 2:5
confounded the *J* who Acts 9:22
in the land of the *J* Acts 10:39
in the synagogues of the *J* Acts 13:5
But the *J* stirred up the Acts 13:50
refuted the *J* publicly, Acts 18:28
the God of the *J* only Rom 3:29
J a stumbling block 1 Cor 1:23
whether *J* or Greeks, 1 Cor 12:13
From the *J* five times I 2 Cor 11:24
compel Gentiles to live as *J* Gal 2:14
of those who say they are *J* Rev 2:9
Satan, who say they are *J* Rev 3:9

JEZEBEL
Ahab’s idolatrous wife, 1 Kin 16:31
Her abominable acts, 1 Kin 18:4, 13; 19:1, 2; 21:1–16

Death prophesied; prophecy fulfilled, 1 Kin 21:23; 2 Kin 9:7, 30–37
——— Type of paganism in the church, Rev 2:20

JEZREEL
Ahab's capital, 1 Kin 18:45; 21:1
Ahab's family destroyed at, 1 Kin 21:23; 2 Kin 9:30–37; 10:1–11

JOAB
David's nephew; commands his army, 2 Sam 2:10–32; 8:16; 10:1–14; 11:1, 14–25; 20:1–23
Kills Abner, 2 Sam 3:26, 27
Intercedes for Absalom, 2 Sam 14:1–33
Remains loyal to David; kills Absalom, 2 Sam 18:1–5, 9–17
Demoted; kills Amasa, 2 Sam 19:13; 20:8–10
Opposes census, 2 Sam 24:1–9; 1 Chr 21:1–6
Supports Adonijah, 1 Kin 1:7
Solomon orders his death in obedience to David's command, 1 Kin 2:1–6, 28–34

JOANNA
Wife of Chuza, Herod's steward, Luke 8:1–3
With others, heralds Christ's resurrection, Luke 23:55, 56

JOASH (OR JEHOASH)
Son of Ahaziah; saved from Athaliah's massacre and crowned by Jehoiada, 2 Kin 11:1–12
Repairs the temple, 2 Kin 12:1–16
Turns away from the Lord and is killed, 2 Chr 24:17–25
——— Wicked king of Israel; son of Jehoahaz, 2 Kin 13:10–25
Defeats Amaziah in battle, 2 Kin 14:8–15; 2 Chr 25:17–24

JOB
Model of righteousness, Job 1:1–5
His faith tested, Job 1:6—2:10
Debates with his three friends; complains to God, Job 3—33
Elihu intervenes, Job 34—37
God's answer, Job 38—41
Humbles himself and repents, Job 42:1–6
Restored to prosperity, Job 42:10–17

JOCHEBED
Daughter of Levi; mother of Miriam, Aaron, and Moses, Ex 6:20

JOEL
Preexilic prophet, Joel 1:1
Quoted in N.T., Acts 2:16

JOGBEHAH
Town in Gilead, Judg 8:11

JOHANAN
Military leader of Judah; warns Gedaliah of Ishmael's plot, Jer 40:13–16
Avenges Gedaliah; takes the people to Egypt, Jer 41:11–18

JOHN
The apostle, son of Zebedee; called as disciple, Matt 4:21, 22; Luke 5:1–11
Chosen as one of the Twelve, Matt 10:2
Especially close to Christ, Matt 17:1–9; Mark 13:3; John 13:23–25; 19:26, 27; 20:2–8; 21:7, 20
Ambitious and overzealous, Mark 10:35–41; Luke 9:54–56
Sent to prepare the Passover, Luke 22:8–13
With Peter, heals a man and is arrested, Acts 3:1—4:22

Goes on missionary trip with Peter, Acts 8:14–25
Exiled on Patmos, Rev 1:9
Author of Gospel, three epistles, and the Revelation, John 21:23–25; 1 John; 2 John; 3 John; Rev 1:1
——— The Baptist; O.T. prophecy concerning, Is 40:3–5; Mal 4:5
His birth announced and accomplished, Luke 1:11–20, 57–80
Preaches repentance, Luke 3:1–20
Bears witness to Christ, John 1:19–36; 3:25–36
Baptizes Jesus, Matt 3:13–17
Jesus speaks about, Matt 11:7–19
Identified with Elijah, Matt 11:13, 14
Herod imprisons and kills, Matt 14:3–12
——— Surnamed Mark: *see* MARK

JOIN
Woe to those who *j* Is 5:8
'Come and let us *j* Jer 50:5
of the rest dared *j* Acts 5:13

JOINED
and mother and be *j* Gen 2:24
for him who is *j* Eccl 9:4
"Ephraim is *j* Hos 4:17
what God has *j* Matt 19:6
you be perfectly *j* 1 Cor 1:10
But he who is *j* 1 Cor 6:17
the whole body, *j* Eph 4:16

JOINT
j as He wrestled Gen 32:25
My bones are out of *j* Ps 22:14
j heirs with Christ Rom 8:17
by what every *j* Eph 4:16

JOINTS
and knit together by *j* Col 2:19

and spirit, and of *j* Heb 4:12

JOKTAN
See ARABIA
Descendants of Shem, Gen. 10:21, 25

JONADAB (OR JEHONADAB)
David's nephew; encourages Amnon in sin, 2 Sam 13:3–5, 32–36
——— Son of Rechab; father of the Rechabites, Jer 35:5–19
Helps Jehu overthrow Baal, 2 Kin 10:15–28

JONAH
Prophet sent to Nineveh; rebels and is punished, Jon 1
Repents and is saved, Jon 2
Preaches in Nineveh, Jon 3
Becomes angry at God's mercy, Jon 4
Type of Christ's resurrection, Matt 12:39, 40

JONATHAN
King Saul's eldest son; his exploits in battle, 1 Sam 13:2, 3; 14:1–14, 49
Saved from his father's wrath, 1 Sam 14:24–45
Makes covenant with David; protects him from Saul, 1 Sam 18:1–4; 19:1–7; 20:1–42; 23:15–18
Killed by Philistines, 1 Sam 31:2, 8
Mourned by David; his son provided for, 2 Sam 1:17–27; 9:1–8
——— Son of high priest Abiathar; faithful to David, 2 Sam 15:26–36; 17:15–22
Informs Adonijah of Solomon's coronation, 1 Kin 1:41–49

JOPPA
Scene of Peter's vision, Acts 10:5–23, 32

JORAM

See JEHORAM

JORDAN RIVER
Lot dwells near, Gen 13:8–13
Canaan's eastern boundary, Num 34:12
Moses forbidden to cross, Deut 3:27
Miraculous dividing of, for Israel, Josh 3:1–17
by Elijah, 2 Kin 2:5–8
by Elisha, 2 Kin 2:13, 14
Naaman healed in, 2 Kin 5:10–14
John baptizes in, Matt 3:6, 13–17

JOSEPH
Son of Jacob by Rachel, Gen 30:22–24
Loved by Jacob; hated by his brothers, Gen 37:3–11
Sold into slavery, Gen 37:12–36
Unjustly imprisoned in Egypt, Gen 39:1–23
Interprets dreams in prison, Gen 40:1–23
Wins Pharaoh's favor, Gen 41:1–44
Prepares Egypt for famine, Gen 41:45–57
Sells grain to his brothers, Gen 42—44
Reveals identity and reconciles with brothers; sends for Jacob, Gen 45:1–28
Settles family in Egypt, Gen 47:1–12
His sons blessed by Jacob, Gen 48:1–22
Blessed by Jacob, Gen 49:22–26
Buries his father; reassures his brothers, Gen 50:1–21
His death, Gen 50:22–26
——— Husband of Mary, Jesus' mother, Matt 1:16
Visited by angel, Matt 1:19–25
Takes Mary to Bethlehem, Luke 2:3–7
Protects Jesus from Herod, Matt 2:13–23
Jesus subject to, Luke 2:51
——— Secret disciple from Arimathea; donates tomb and assists in Christ's burial, Mark 15:42–46; Luke 23:50–53; John 19:38–42

JOSES

One of Jesus' half brothers, Matt 13:55

——— The name of Barnabas, Acts 4:36

JOSHUA

See JESHUA

——— Leader of Israel succeeding Moses, Num 27:18–23

Leads battle against Amalek, Ex 17:8–16

Sent as spy into Canaan; reports favorably, Num 13:16–25; 14:6–9

Assumes command, Josh 1:1–18

Sends spies to Jericho, Josh 2:1

Leads Israel across Jordan, Josh 3:1–17

Sets up commemorative stones, Josh 4:1–24

Circumcises the people, Josh 5:2–9

Conquers Jericho, Josh 5:13—6:27

Punishes Achan, Josh 7:10–26

Conquers Canaan, Josh 8—12

Divides the land, Josh 13—19

Addresses rulers, Josh 23:1–16

Addresses the people, Josh 24:1–28

His death, Josh 24:29, 30

JOSIAH

Righteous king of Judah; son of Amon, 2 Kin 22:1, 2

Repairs the temple, 2 Kin 22:3–9

Hears the Law; spared for his humility, 2 Kin 22:10–20

Institutes reforms, 2 Kin 23:1–25

Killed in battle, 2 Chr 35:20–25

JOT

one *j* or one tittle Matt 5:18

JOTHAM

Gideon's youngest son; escapes Abimelech's massacre, Judg 9:5

Utters prophetic parable, Judg 9:7–21
——— Righteous king of Judah; son of Azariah, 2 Kin 15:32–38; 2 Chr 27:1–9

JOURNEY
us go three days' *j* Ex 3:18
busy, or he is on a *j* 1 Kin 18:27
he has gone on a long *j* Prov 7:19
city, a three-day *j* in extent Jon 3:3
nor bag for your *j*, nor Matt 10:10
he went on a *j* Matt 25:15
Nevertheless I must *j* Luke 13:33
wearied from His *j* John 4:6
may send me on my *j* 1 Cor 16:6
j in a manner worthy of 3 John 6

JOY
LORD your God with *j* Deut 28:47
of Obed-Edom with *j* 1 Chr 15:25
the *j* of the LORD is your Neh 8:10
heart to sing for *j* Job 29:13
presence is fullness of *j* Ps 16:11
j comes in the morning Ps 30:5
To God my exceeding *j* Ps 43:4
me the *j* of Your salvation Ps 51:12
sow in tears shall reap in *j* Ps 126:5
You according to the *j* Is 9:3
j you will draw water Is 12:3
everlasting *j* on their heads Is 51:11
ashes, the oil of *j* Is 61:3
j shall be theirs Is 61:7
shall sing for *j* Is 65:14
word was to me the *j* Jer 15:16
I will *j* in the God of my Hab 3:18
receives it with *j* Matt 13:20
Enter into the *j* Matt 25:21
in my womb for *j* Luke 1:44

good tidings of great *j* Luke 2:10
there will be more *j* Luke 15:7
did not believe for *j* Luke 24:41
My *j* may remain in John 15:11
will be turned into *j* John 16:20
that your *j* may be full John 16:24
they may have My *j* John 17:13
finish my race with *j* Acts 20:24
peace and *j* in the Holy Rom 14:17
fill you with all *j* Rom 15:13
that my *j* is the *j* 2 Cor 2:3
the Spirit is love, *j* Gal 5:22
brethren, my *j* and Phil 4:1
longsuffering with *j* Col 1:11
with *j* of the Holy Spirit, 1 Thess 1:6
are our glory and *j* 1 Thess 2:20
that I may be filled with *j* 2 Tim 1:4
j that was set before Heb 12:2
count it all *j* James 1:2
j inexpressible and full 1 Pet 1:8
with exceeding *j* 1 Pet 4:13
that your *j* may be full 1 John 1:4
that our *j* may be full 2 John 12
I have no greater *j* 3 John 4
His glory with exceeding *j* Jude 24

JOYFUL

And my soul shall be *j* Ps 35:9
Make a *j* shout to the Ps 100:1
of prosperity be *j* Eccl 7:14
and make them *j* Is 56:7
soul shall be *j* in my God Is 61:10
I am exceedingly *j* 2 Cor 7:4
to be *j* for the present Heb 12:11

JOYFULLY

Let us shout *j* to the Rock Ps 95:1

shout *j* before the LORD, Ps 98:6
j accepted the plundering Heb 10:34

JOZACHAR
Assassin of Joash, 2 Kin 12:19–21
Called Zabad, 2 Chr 24:26

JUBAL
Son of Lamech, Gen 4:21

JUBILEE
cause the trumpet of the *J* Lev 25:9
For it is the *J* Lev 25:12
his field after the *J*, then Lev 27:18
In the Year of *J* the field Lev 27:24
the *J* of the children Num 36:4

JUDAH
Son of Jacob and Leah, Gen 29:30–35
Intercedes for Joseph, Gen 37:26, 27
Fails in duty to Tamar, Gen 38:1–30
Offers himself as Benjamin's ransom, Gen 44:18–34
Jacob bestows birthright on, Gen 49:3–10
Ancestor of Christ, Matt 1:3, 16
——— Tribe of:
Prophecy concerning, Gen 49:8–12
Numbered at Sinai, Num 1:26, 27
Territory assigned to, Josh 15:1–63
Leads in conquest of Canaan, Judg 1:1–19
Makes David king, 2 Sam 2:1–11
Loyal to David and his house, 2 Sam 20:1, 2; 1 Kin 12:20
Becomes leader of southern kingdom, 1 Kin 14:21, 22
Taken to Babylon, 2 Kin 24:1–16
Returns after exile, 2 Chr 36:20–23

JUDAISM

And I advanced in *J* Gal 1:14

JUDAS
Judas Lebbaeus, surnamed Thaddaeus, Matt 10:3
One of the Twelve, Luke 6:13, 16
Offers a question, John 14:22
——— Judas Barsabas, a chief deputy, Acts 15:22–32
——— Betrayer of Christ: *see* ISCARIOT

JUDE (OR JUDAS)
Half brother of Christ, Matt 13:55
Does not believe in Christ, John 7:5
Becomes Christ's disciple, Acts 1:14
Writes an epistle, Jude 1

JUDEA
Christ born in, Matt 2:1, 5, 6
Hostile toward Christ, John 7:1
Gospel preached in, Acts 8:1, 4
Churches established in, Acts 9:31

JUDGE
The LORD *j* between Gen 16:5
Dan shall *j* his people as Gen 49:16
you a price and a *j* over us Ex 2:14
Moses sat to *j* the people Ex 18:13
For the LORD will *j* Deut 32:36
the LORD was with the *j* Judg 2:18
coming to *j* the earth 1 Chr 16:33
and judges who may *j* all Ezra 7:25
He shall *j* the world in Ps 9:8
How long will you *j* unjustly Ps 82:2
Arise, O God, *j* the earth Ps 82:8
Rise up, O *J* of the Ps 94:2
He is coming to *j* the earth Ps 96:13
He shall *j* the world, and Ps 98:9
the LORD will *j* His people Ps 135:14
j righteously, and plead Prov 31:9

sword the LORD will *j* Is 66:16
deliver you to the *j* Matt 5:25
"*J* not, that you be not Matt 7:1
"Man, who made Me a *j* Luke 12:14
j who did not fear God Luke 18:2
As I hear, I *j* John 5:30
Do not *j* according John 7:24
I *j* no one John 8:15
j the world but to John 12:47
this, O man, you who *j* Rom 2:3
then how will God *j* Rom 3:6
Therefore let us not *j* Rom 14:13
the saints will *j* the world 1 Cor 6:2
that we shall *j* angels 1 Cor 6:3
J among yourselves 1 Cor 11:13
let no one *j* you in Col 2:16
Christ, who will *j* 2 Tim 4:1
Lord, the righteous *J* 2 Tim 4:8
heaven, to God the *J* Heb 12:23
and adulterers God will *j* Heb 13:4
are you to *j* another James 4:12
the *J* is standing at the James 5:9
who is ready to *j* the living 1 Pet 4:5
holy and true, until You *j* Rev 6:10

JUDGED
God has *j* my case Gen 30:6
So they *j* the people at all Ex 18:26
upon him, and he *j* Israel Judg 3:10
Samuel *j* Israel all the 1 Sam 7:15
condemn him when he is *j* Ps 37:33
He *j* the cause of the poor Jer 22:16
You who *j* your sisters, Ezek 16:52
Judge not, that you be not *j* Matt 7:1
You have rightly *j* Luke 7:43
ruler of this world is *j* John 16:11

being *j* by you this day Acts 24:21
law will be *j* by the law Rom 2:12
overcome when You are *j* Rom 3:4
world will be *j* by you 1 Cor 6:2
But when we are *j* 1 Cor 11:32
be *j* by the law of liberty James 2:12
the dead were *j* according Rev 20:12

JUDGES

j who delivered Judg 2:16
in the days when the *j* Ruth 1:1
said to the *j,* "Take heed 2 Chr 19:6
Surely He is God who *j* Ps 58:11
He *j* among the gods Ps 82:1
He makes the *j* of the Is 40:23
j are evening wolves Zeph 3:3
For the Father *j* John 5:22
he who is spiritual *j* 1 Cor 2:15
j me is the Lord 1 Cor 4:4
who without partiality *j* 1 Pet 1:17
Him who *j* righteously 1 Pet 2:23

JUDGMENT

Aaron shall bear the *j* of Ex 28:30
show partiality in *j* Deut 1:17
David administered *j* 2 Sam 8:15
Does God subvert *j* Job 8:3
Teach me good *j* Ps 119:66
instructs him in right *j* Is 28:26
from prison and from *j* Is 53:8
I will also speak *j* Jer 4:12
j was made in favor of Dan 7:22
be in danger of the *j* Matt 5:21
For with what *j* you judge Matt 7:2
in the day of *j* than for Matt 11:22
will rise up in the *j* Matt 12:42
shall not come into *j* John 5:24

and My *j* is righteous John 5:30
but judge with righteous *j* John 7:24
if I do judge, My *j* John 8:16
For *j* I have come into John 9:39
Now is the *j* of this John 12:31
the righteous *j* of God Rom 1:32
j which came from one Rom 5:16
all stand before the *j* Rom 14:10
yet I give *j* as one whom 1 Cor 7:25
eats and drinks *j* 1 Cor 11:29
appear before the *j* 2 Cor 5:10
preceding them to *j* 1 Tim 5:24
after this the *j* Heb 9:27
For *j* is without mercy James 2:13
receive a stricter *j* James 3:1
time has come for *j* 1 Pet 4:17
a long time their *j* 2 Pet 2:3
boldness in the day of *j* 1 John 4:17
darkness for the *j* Jude 6
the hour of His *j* has come Rev 14:7
hour your *j* has come Rev 18:10
j was committed to them Rev 20:4

JUDGMENTS
The *j* of the LORD are Ps 19:9
j are a great deep Ps 36:6
I dread, for Your *j* Ps 119:39
statutes nor kept My *j* Ezek 5:7
had not executed My *j* Ezek 20:24
unsearchable are His *j* Rom 11:33
righteous are His *j* Rev 19:2

JUG
So she opened a *j* of milk Judg 4:19
j of water by Saul’s 1 Sam 26:12

JULIUS

Roman centurion assigned to guard Paul, Acts 27:1–44

JUST

Noah was a *j* man Gen 6:9
I have done *j* as you told Gen 27:19
j as the LORD commanded Num 26:4
J as the gazelle and the Deut 12:22
a perfect and *j* weight Deut 25:15
j as my strength was Josh 14:11
Hear a *j* cause Ps 17:1
the path of the *j* is like Prov 4:18
j weight is His delight Prov 11:1
It is a joy for the *j* Prov 21:15
j man who perishes Eccl 7:15
For there is not a *j* Eccl 7:20
way of the *j* is uprightness Is 26:7
the blood of the *j* Lam 4:13
j shall live by his Hab 2:4
He is *j* and having Zech 9:9
her husband, being a *j* Matt 1:19
resurrection of the *j* Luke 14:14
j persons who need no Luke 15:7
the Holy One and the *J* Acts 3:14
dead, both of the *j* Acts 24:15
j shall live by faith Rom 1:17
that He might be *j* Rom 3:26
the *j* shall live by faith Gal 3:11
j as you were called in one Eph 4:4
j as Christ also loved the Eph 5:25
whatever things are *j* Phil 4:8
received a *j* reward, Heb 2:2
j men made perfect Heb 12:23
have murdered the *j* James 5:6
He is faithful and *j* 1 John 1:9
J and true are Your Rev 15:3

JUSTICE
to do righteousness and *j* Gen 18:19
after many to pervert *j* Ex 23:2
for all His ways are *j* Deut 32:4
bribes, and perverted *j* 1 Sam 8:3
to discern *j* 1 Kin 3:11
the Almighty pervert *j* Job 8:3
gives *j* to the oppressed Job 36:6
j as the noonday Ps 37:6
and Your poor with *j* Ps 72:2
Do *j* to the afflicted Ps 82:3
and *j* are the Ps 89:14
j for all who are oppressed Ps 103:6
He guards the paths of *j*, Prov 2:8
revenues without *j* Prov 16:8
do not understand *j* Prov 28:5
j the measuring line Is 28:17
the LORD is a God of *j* Is 30:18
He will bring forth *j* Is 42:1
No one calls for *j* Is 59:4
J is turned back Is 59:14
I, the LORD, love *j* Is 61:8
you, O home of *j* Jer 31:23
plundering, execute *j* Ezek 45:9
truth, and His ways *j* Dan 4:37
observe mercy and *j* Hos 12:6
who turn *j* to wormwood Amos 5:7
‘Execute true *j* Zech 7:9
“Where is the God of *j* Mal 2:17
And He will declare *j* Matt 12:18
of herbs, and pass by *j* Luke 11:42
His humiliation His *j* Acts 8:33

JUSTIFICATION
because of our *j* Rom 4:25
offenses resulted in *j* Rom 5:16

men, resulting in *j* Rom 5:18

JUSTIFIED

Me that you may be *j* Job 40:8
of Israel shall be *j* Is 45:25
words you will be *j* Matt 12:37
But wisdom is *j* Luke 7:35
j rather than the Luke 18:14
who believes is *j* Acts 13:39
“That You may be *j* Rom 3:4
law no flesh will be *j* Rom 3:20
j freely by His grace Rom 3:24
having been *j* by Rom 5:1
these He also *j* Rom 8:30
but you were *j* 1 Cor 6:11
that we might be *j* Gal 2:16
who attempt to be *j* Gal 5:4
j in the Spirit 1 Tim 3:16
then that a man is *j* James 2:24
the harlot also *j* James 2:25

JUSTIFIER

be just and the *j* Rom 3:26

JUSTIFIES

He who *j* the wicked Prov 17:15
It is God who *j* Rom 8:33

JUSTIFY

j the wicked for a Is 5:23
wanting to *j* himself Luke 10:29
“You are those who *j* Luke 16:15
is one God who will *j* Rom 3:30
that God would *j* Gal 3:8

JUSTLY

of you but to do *j* Mic 6:8
And we indeed *j* Luke 23:41

how devoutly and *j* 1 Thess 2:10

JUSTUS
Surname of Joseph, a disciple, Acts 1:23
——— Man of Corinth; befriends Paul, Acts 18:7
——— Fellow worker of Paul, also called Jesus, Col 4:11

K

KADESH
Spies sent from, Num 13:3, 26
Moses strikes rock at, Num 20:1–13
Boundary in the new Israel, Ezek 47:19

KADESH BARNEA
Boundary of Promised Land, Num 34:1–4
Limit of Joshua's military campaign, Josh 10:41

KARNAIM
Conquered region, Amos 6:13

KEDESH
Town in south Judah, Josh 15:23
——— Levite city in Issachar, 1 Chr 6:72

KEDESH NAPHTALI
City of refuge, Josh 21:27, 32
Home of Barak, Judg 4:6

KEEP
k you wherever you Gen 28:15
day, to *k* it holy Ex 20:8
and *k* My judgments Lev 25:18
k all My commandments 1 Kin 6:12
and that You would *k* 1 Chr 4:10
Even he who cannot *k* Ps 22:29
K my soul, and deliver me Ps 25:20
do not *k* silence Ps 35:22

k Your righteous Ps 119:106
k them in the midst of Prov 4:21
K your heart with all Prov 4:23
a time to *k* silence Eccl 3:7
k your appointed feasts, Nah 1:15
Let all the earth *k* Hab 2:20
k the commandments Matt 19:17
charge over you, to *k* Luke 4:10
If you love Me, *k* John 14:15
k through Your name John 17:11
orderly and *k* the law Acts 21:24
and *k* the traditions 1 Cor 11:2
Let your women *k* 1 Cor 14:34
a debtor to *k* the whole law Gal 5:3
k the unity of the Eph 4:3
k yourself pure 1 Tim 5:22
He is able to *k* what I 2 Tim 1:12
to *k* oneself unspotted James 1:27
k His commandments 1 John 2:3
k His commandments 1 John 3:22
k yourselves from idols 1 John 5:21
k yourselves in the Jude 21
k you from stumbling Jude 24
k those things Rev 1:3
I also will *k* you from the Rev 3:10
of those who *k* the words Rev 22:9

KEEPER

Am I my brother’s *k* Gen 4:9
of the *k* of the prison Gen 39:21
The LORD is your *k* Ps 121:5
me the *k* of the vineyards Song 1:6
to the *k* of his vineyard Luke 13:7
k of the prison, awaking Acts 16:27

KEEPERS

in the day when the *k* Eccl 12:3

KEEPS
the faithful God who *k* Deut 7:9
God, Who *k* covenant and Neh 9:32
who *k* you will not slumber Ps 121:3
k truth forever Ps 146:6
k his way preserves Prov 16:17
k the commandment Prov 19:16
Whoever *k* the law is a Prov 28:7
none of you *k* the law John 7:19
born of God *k* himself 1 John 5:18
and *k* his garments Rev 16:15

KEILAH
Town of Judah; rescued from Philistines by David, 1 Sam 23:1–5
Prepares to betray David; he escapes, 1 Sam 23:6–13

KENITES
Canaanite tribe whose land is promised to Abraham's seed, Gen 15:19
Subjects of Balaam's prophecy, Num 24:20–22
Settle with Judahites, Judg 1:16
Spared by Saul in war with Amalekites, 1 Sam 15:6

KEPT
shall be *k* burning on it Lev 6:9
be *k* as a sign against Num 17:10
He *k* him as the apple of Deut 32:10
For I have *k* the ways 2 Sam 22:22
k what You promised 2 Chr 6:15
Now Josiah *k* a Passover 2 Chr 35:1
desolate she *k* Sabbath 2 Chr 36:21
brethren who *k* the gates, Neh 11:19
gatekeepers *k* the charge Neh 12:45
that *k* a pilgrim feast Ps 42:4
vineyard I have not *k* Song 1:6

when a holy festival is *k* Is 30:29
k charge of My Ezek 44:15
we have *k* His ordinance Mal 3:14
these things I have *k* Matt 19:20
But Jesus *k* silent Matt 26:63
she *k* asking Him to cast Mark 7:26
all these things I have *k* Mark 10:20
k all these things Luke 2:19
love, just as I have *k* John 15:10
If they *k* My word, they John 15:20
You gave Me I have *k* John 17:12
k back part of the Acts 5:2
k secret since the world Rom 16:25
I have *k* the faith 2 Tim 4:7
who are *k* by the power 1 Pet 1:5
Because you have *k* My Rev 3:10

KETURAH
Abraham's second wife, Gen 25:1
Sons of:
listed, Gen 25:1, 2
given gifts and sent away, Gen 25:6

KEY
The *k* of the house of Is 22:22
have taken away the *k* Luke 11:52
"He who has the *k* Rev 3:7
heaven, having the *k* Rev 20:1

KEYS
I will give you the *k* Matt 16:19
And I have the *k* Rev 1:18

KIBROTH HATTAAVAH
Burial site of Israelites slain by God, Num 11:33–35

KICK
is hard for you to *k* Acts 9:5

KIDNAPPERS
for sodomites, for *k* 1 Tim 1:10

KIDNAPS
"He who *k* a man and Ex 21:16

KIDRON
Valley near Jerusalem; crossed by David and Christ, 2 Sam 15:23; John 18:1
Idols dumped there, 2 Chr 29:16

KILL
who finds me will *k* Gen 4:14
k the Passover lamb Ex 12:21
I *k* and I make alive Deut 32:39
"Am I God, to *k* 2 Kin 5:7
a time to *k* Eccl 3:3
to save life or to *k* Mark 3:4
of them they will *k* Luke 11:49
afraid of those who *k* Luke 12:4
Why do you seek to *k* John 7:19
except to steal, and to *k* John 10:10
"Rise, Peter; *k* and eat Acts 10:13
was about to *k* himself Acts 16:27
to *k* with sword, with Rev 6:8

KILLED
Abel his brother and *k* Gen 4:8
For I have *k* a man for Gen 4:23
LORD *k* all the firstborn Ex 13:15
Your servant has *k* 1 Sam 17:36
for Your sake we are *k* Ps 44:22
and scribes, and be *k* Matt 16:21
Siloam fell and *k* them Luke 13:4
k the Prince of life Acts 3:15
me, and by it *k* me Rom 7:11
"For Your sake we are *k* Rom 8:36
who *k* both the Lord 1 Thess 2:15

martyr, who was *k* Rev 2:13

KILLS
"The LORD *k* and 1 Sam 2:6
the one who *k* the Matt 23:37
for the letter *k* 2 Cor 3:6

KIND
animals after their *k* Gen 6:20
breed with another *k* Lev 19:19
k can come out by Mark 9:29
For He is *k* to the Luke 6:35
suffers long and is *k* 1 Cor 13:4
is one *k* of flesh of men, 1 Cor 15:39
And be *k* to one Eph 4:32
forgets what *k* of man James 1:24

KINDLED
When His wrath is *k* Ps 2:12
I, the LORD, have *k* Ezek 20:48
wish it were already *k* Luke 12:49
they *k* a fire and made us Acts 28:2

KINDLY
The LORD deal *k* Ruth 1:8
Julius treated Paul *k* Acts 27:3
k affectionate to one Rom 12:10

KINDNESS
may the LORD show *k* 2 Sam 2:6
anger, abundant in *k* Neh 9:17
me His marvelous *k* Ps 31:21
For His merciful *k* Ps 117:2
tongue is the law of *k* Prov 31:26
k shall not depart Is 54:10
I remember you, the *k* Jer 2:2
by longsuffering, by *k* 2 Cor 6:6
longsuffering, *k* Gal 5:22

But when the *k* and the Titus 3:4
and to brotherly *k* 2 Pet 1:7

KING

Then Melchizedek *k* Gen 14:18
days there was no *k* Judg 17:6
said, “Give us a *k* 1 Sam 8:6
“Long live the *k* 1 Sam 10:24
they anointed David *k* 2 Sam 2:4
Yet I have set My *K* Ps 2:6
The LORD is *K* forever Ps 10:16
K answer us when we Ps 20:9
And the *K* of glory Ps 24:7
k is saved by the Ps 33:16
k Your judgments Ps 72:1
For God is my *K* Ps 74:12
do who succeeds the *k* Eccl 2:12
out of prison to be *k* Eccl 4:14
when your *k* is a child Eccl 10:16
In the year that *K* Is 6:1
k will reign in Is 32:1
the LORD is our *K* Is 33:22
Is not her *K* in her Jer 8:19
and the everlasting *K* Jer 10:10
k of Babylon, *k* Ezek 26:7
I gave you a *k* in My Hos 13:11
the LORD shall be *K* Zech 14:9
He who has been born *K* Matt 2:2
This Is Jesus the *K* Matt 27:37
by force to make Him *k* John 6:15
“Behold your *K* John 19:14
there is another *k* Acts 17:7
Now to the *K* eternal 1 Tim 1:17
only Potentate, the *K* 1 Tim 6:15
this Melchizedek, *k* Heb 7:1
Honor the *k* 1 Pet 2:17

K of kings and Lord of Rev 19:16

KING OF THE JEWS
He who has been born *K* Matt 2:2
saying, “Are You the *K* Matt 27:11
This Is Jesus the *K* Matt 27:37
to release to you the *K* Mark 15:9
salute Him, “Hail, *K* Mark 15:18
“If You are the *K* Luke 23:37
‘He said, “I am the *K* John 19:21

KINGDOM
you shall be to Me a *k* Ex 19:6
LORD has torn the *k* 1 Sam 15:28
Yours is the *k* 1 Chr 29:11
k is the LORD’s Ps 22:28
the scepter of Your *k* Ps 45:6
in heaven, and His *k* Ps 103:19
is an everlasting *k* Ps 145:13
k which shall never be Dan 2:44
High rules in the *k* Dan 4:17
Your *k* has been divided, Dan 5:28
and glory and a *k*, Dan 7:14
k shall be the LORD’s Obad 21
for Yours is the *k* Matt 6:13
Baptist until now the *k* Matt 11:12
are the sons of the *k* Matt 13:38
k all things that offend Matt 13:41
up to half of my *k* Mark 6:23
Blessed is the *k* of our Mark 11:10
nation, and *k* against *k* Mark 13:8
of His *k* there will be no Luke 1:33
k of God has come near Luke 10:9
k come. Your will be done Luke 11:2
k divided against Luke 11:17
to give you the *k* Luke 12:32
of such is the *k* of God Luke 18:16

against nation, and *k* Luke 21:10
at My table in My *k* Luke 22:30
You come into Your *k* Luke 23:42
he cannot enter the *k* John 3:5
If My *k* were of this John 18:36
preaching the *k* of God Acts 20:25
when He delivers the *k* 1 Cor 15:24
in the *k* of Christ and God Eph 5:5
you into His own *k* 1 Thess 2:12
the scepter of Your *k* Heb 1:8
we are receiving a *k* Heb 12:28
into the everlasting *k* 2 Pet 1:11

KINGDOM OF GOD

But seek first the *k* Matt 6:33
k has come upon you Matt 12:28
rich man to enter the *k* Matt 19:24
harlots enter the *k* Matt 21:31
the *k* will be taken Matt 21:43
the gospel of the *k* Mark 1:14
the *k* is at hand Mark 1:15
the mystery of the *k* Mark 4:11
what shall we liken the *k* Mark 4:30
death till they see the *k* Mark 9:1
enter the *k* with one eye Mark 9:47
for of such is the *k* Mark 10:14
riches to enter the *k* Mark 10:23
are not far from the *k* Mark 12:34
I drink it new in the *k* Mark 14:25
waiting for the *k* Mark 15:43
“I must preach the *k* Luke 4:43
poor, for yours is the *k* Luke 6:20
he who is least in the *k* Luke 7:28
preach the *k* and to heal Luke 9:2
you go and preach the *k* Luke 9:60
back, is fit for the *k* Luke 9:62

all the prophets in the *k* Luke 13:28
shall eat bread in the *k* Luke 14:15
k has been preached Luke 16:16
k does not come with Luke 17:20
the *k* is within you Luke 17:21
for the sake of the *k* Luke 18:29
thought the *k* would Luke 19:11
know that the *k* is near Luke 21:31
he cannot see the *k* John 3:3
things pertaining to the *k* Acts 1:3
tribulations enter the *k* Acts 14:22
testified of the *k* Acts 28:23
the *k* is not eating and Rom 14:17
the *k* is not in word 1 Cor 4:20
will not inherit the *k* 1 Cor 6:9
cannot inherit the *k* 1 Cor 15:50
will not inherit the *k* Gal 5:21
fellow workers for the *k* Col 4:11
counted worthy of the *k* 2 Thess 1:5

KINGDOM OF HEAVEN
"Repent, for the *k* Matt 3:2
for theirs is the *k* Matt 5:10
by no means enter the *k* Matt 5:20
Lord, shall enter the *k* Matt 7:21
Isaac, and Jacob in the *k* Matt 8:11
'The *k* is at hand Matt 10:7
who is least in the *k* Matt 11:11
the mysteries of the *k* Matt 13:11
The *k* is like a man Matt 13:24
k is like a mustard seed, Matt 13:31
The *k* is like leaven, Matt 13:33
the *k* is like treasure Matt 13:44
k is like a dragnet Matt 13:47
you the keys of the *k* Matt 16:19
then is greatest in the *k* Matt 18:1

by no means enter the *k* Matt 18:3
is the greatest in the *k* Matt 18:4
k is like a certain king Matt 18:23
for of such is the *k* Matt 19:14
a rich man to enter the *k* Matt 19:23
k is like a landowner Matt 20:1
k is like a certain king Matt 22:2
you shut up the *k* Matt 23:13
k shall be likened Matt 25:1
the *k* is like a man Matt 25:14

KINGDOMS
the *k* were moved Ps 46:6
tremble, who shook *k* Is 14:16
showed Him all the *k* Matt 4:8
have become the *k* Rev 11:15

KINGS
The *k* of the earth set Ps 2:2
k shall fall down Ps 72:11
He is awesome to the *k* Ps 76:12
By me *k* reign Prov 8:15
He will stand before *k* Prov 22:29
k is unsearchable Prov 25:3
that which destroys *k* Prov 31:3
it is not for *k* to drink Prov 31:4
K shall be your foster Is 49:23
"They set up *k* Hos 8:4
before governors and *k* Matt 10:18
k have desired to see Luke 10:24
You have reigned as *k* 1 Cor 4:8
and has made us *k* Rev 1:6
that the way of the *k* Rev 16:12
may eat the flesh of *k* Rev 19:18

KIR HARESETH
Fortified city of Moab, 2 Kin 3:25; Is 15:1; 16:7

KIRJATH ARBA
Ancient name of Hebron, Gen 23:2
Possessed by Judah, Judg 1:10

KIRJATH JEARIM
Gibeonite town, Josh 9:17
Ark taken from, 1 Chr 13:5

KISH
Benjamite of Gibeah; father of King Saul, 1 Sam 9:1–3

KISHON
River of north Palestine; Sisera's army swept away by, Judg 4:7, 13
Elijah executes prophets of Baal at, 1 Kin 18:40

KISS
K the Son, lest He be Ps 2:12
Let him *k* me with the Song 1:2
who sacrifice *k* the calves Hos 13:2
Whomever I *k*, He is Mark 14:44
You gave Me no *k* Luke 7:45
drew near to Jesus to *k* Luke 22:47
another with a holy *k* Rom 16:16
another with a holy *k* 2 Cor 13:12
with a holy *k* 1 Thess 5:26
one another with a *k* 1 Pet 5:14

KISSED
they *k* one another 1 Sam 20:41
and peace have *k* each Ps 85:10
Rabbi!" and *k* Him Matt 26:49
and she *k* His feet and Luke 7:38

KITTIM
See CYPRUS
Descendants of Javan, Gen 10:4

KNEE

that to Me every *k* Is 45:23
And they bowed the *k* Matt 27:29
have not bowed the *k* Rom 11:4
every *k* shall bow to Rom 14:11
of Jesus every *k* Phil 2:10

KNEES
make firm the feeble *k* Is 35:3
be dandled on her *k* Is 66:12
this reason I bow my *k* Eph 3:14
and the feeble *k* Heb 12:12

KNEW
k that they were naked Gen 3:7
Adam *k* Eve his wife Gen 4:1
in the womb I *k* Jer 1:5
to them, 'I never *k* Matt 7:23
k what was in man John 2:25
For He made Him who *k* 2 Cor 5:21

KNIFE
fire in his hand, and a *k* Gen 22:6
his house he took a *k* Judg 19:29
put a *k* to your throat if Prov 23:2
cut it with the scribe's *k* Jer 36:23

KNIT
of Jonathan was *k* 1 Sam 18:1
k me together with Job 10:11
be encouraged, being *k* Col 2:2

KNOCK
k, and it will be Matt 7:7
at the door and *k* Rev 3:20

KNOW
k good and evil Gen 3:22
and I did not *k* Gen 28:16
Egypt, who did not *k* Joseph Ex 1:8

k that I am the LORD Ex 6:7
‘I *k* you by name, and you Ex 33:12
way, that I may *k* You Ex 33:13
to *k* how to do all manner Ex 36:1
Therefore *k* that the LORD Deut 7:9
k what was in your heart Deut 8:2
You should *k* in your heart Deut 8:5
that you may *k* the way by Josh 3:4
might be taught to *k* war, Judg 3:2
Samuel did not yet *k* the 1 Sam 3:7
k that there is a God 1 Sam 17:46
I *k* that this is a holy man 2 Kin 4:9
k that there is no God 2 Kin 5:15
you, my son Solomon, *k* 1 Chr 28:9
Hear it, and *k* for Job 5:27
and *k* nothing, because Job 8:9
k that my Redeemer Job 19:25
‘What does God *k* Job 22:13
k Your name will put Ps 9:10
Now I *k* that the LORD saves Ps 20:6
k that I am God Ps 46:10
make me to *k* wisdom Ps 51:6
O God, and *k* my heart Ps 139:23
k wisdom and instruction, Prov 1:2
to *k* understanding Prov 4:1
set my heart to *k* wisdom Eccl 1:17
that He may *k* to refuse the Is 7:15
Egyptians will *k* the LORD Is 19:21
But I *k* your dwelling place, Is 37:28
do not *k* nor understand Is 44:18
All flesh shall *k* that I, the Is 49:26
My people shall *k* My name Is 52:6
call a nation you do not *k* Is 55:5
language you do not *k* Jer 5:15
nor did they *k* how to blush Jer 6:15
Who can *k* it Jer 17:9

saying, ‘*K* the LORD Jer 31:34
you shall *k* that I am Ezek 6:13
of the field shall *k* that I Ezek 17:24
Gentiles shall *k* that Ezek 39:23
is anxious to *k* the dream Dan 2:3
you may *k* the thoughts Dan 2:30
I wished to *k* the truth Dan 7:19
you shall *k* no God but Me Hos 13:4
For I *k* your manifold Amos 5:12
for you to *k* justice Mic 3:1
did not *k* her till she had Matt 1:25
You *k* how to discern the Matt 16:3
k that summer is near Matt 24:32
k what hour your Lord Matt 24:42
an oath, “I do not *k* Matt 26:72
I do not *k* the Man Matt 26:74
k the mystery of the Mark 4:11
k the commandments Mark 10:19
do not *k* what you ask Mark 10:38
do not *k* what manner of Luke 9:55
k how to give good gifts Luke 11:13
k that its desolation is Luke 21:20
the world did not *k* John 1:10
We speak what We *k* John 3:11
k what we worship John 4:22
k that You are the Christ John 6:69
k that you are Abraham’s John 8:37
we *k* that God does not John 9:31
hear My voice, and I *k* John 10:27
If you *k* these things John 13:17
k whom I have chosen John 13:18
we are sure that You *k* John 16:30
k that I love You John 21:15
k times or seasons Acts 1:7
and said, “Jesus I *k* Acts 19:15
we *k* that all things work Rom 8:28

wisdom did not *k* 1 Cor 1:21
nor can he *k* them 1 Cor 2:14
For we *k* in part and 1 Cor 13:9
k a man in Christ who 2 Cor 12:2
when you did not *k* God, Gal 4:8
k the love of Christ Eph 3:19
k Him and the power Phil 3:10
abased, and I *k* how to Phil 4:12
k how to possess his 1 Thess 4:4
k what is restraining 2 Thess 2:6
k whom I have believed 2 Tim 1:12
so that they may *k* 2 Tim 2:25
this we *k* that we *k* Him 1 John 2:3
He who says, "I *k* 1 John 2:4
and you *k* all things 1 John 2:20
By this we *k* love 1 John 3:16
k that we are of the 1 John 3:19
k that He abides 1 John 3:24
k that we are of God 1 John 5:19
"I *k* your works Rev 2:2

KNOWING
like God, *k* good and evil Gen 3:5
k their thoughts, said, Matt 9:4
not *k* the Scriptures nor Matt 22:29
k all things that would John 18:4
k that tribulation produces Rom 5:3
k that your labor is not 1 Cor 15:58
k that He who raised up 2 Cor 4:14
k that while we are at 2 Cor 5:6
k that I am appointed for Phil 1:17
k that you also have a Col 4:1
k that you have a better Heb 10:34
not *k* where he was going Heb 11:8
k that the testing of your James 1:3
k that the same sufferings 1 Pet 5:9

KNOWLEDGE

and the tree of the *k* Gen 2:9
and understanding, in *k* Ex 35:31
LORD is the God of *k* 1 Sam 2:3
give me wisdom and *k*, 2 Chr 1:10
Can anyone teach God *k* Job 21:22
who is perfect in *k* Job 36:4
unto night reveals *k* Ps 19:2
me good judgment and *k* Ps 119:66
k is too wonderful Ps 139:6
LORD is the beginning of *k* Prov 1:7
k the depths were Prov 3:20
k rather than choice Prov 8:10
Wise people store up *k* Prov 10:14
prudent man conceals *k* Prov 12:23
k is easy to him who Prov 14:6
k spares his words Prov 17:27
a soul to be without *k* Prov 19:2
by *k* the rooms are filled Prov 24:4
of *k* increases strength Prov 24:5
and he who increases *k* Eccl 1:18
k is that wisdom Eccl 7:12
no work or device or *k* Eccl 9:10
Whom will he teach *k* Is 28:9
His *k* My righteous Servant Is 53:11
k shall increase Dan 12:4
you have rejected *k* Hos 4:6
taken away the key of *k* Luke 11:52
having more accurate *k* Acts 24:22
to retain God in their *k* Rom 1:28
having the form of *k* Rom 2:20
by the law is the *k* of sin Rom 3:20
K puffs up, but love 1 Cor 8:1
to another the word of *k* 1 Cor 12:8
all mysteries and all *k* 1 Cor 13:2
whether there is *k* 1 Cor 13:8

of His *k* in every place 2 Cor 2:14
to give the light of the *k* 2 Cor 4:6
by purity, by *k*, by 2 Cor 6:6
against the *k* of God 2 Cor 10:5
Christ which passes *k* Eph 3:19
k of His will in all wisdom Col 1:9
treasures of wisdom and *k* Col 2:3
is falsely called *k* 1 Tim 6:20
faith virtue, to virtue *k* 2 Pet 1:5
in the grace and *k* 2 Pet 3:18

KNOWN

In Judah God is *k* Ps 76:1
my mouth will I make *k* Ps 89:1
If you had *k* Me John 8:19
My sheep, and am *k* John 10:14
The world has not *k* John 17:25
peace they have not *k* Rom 3:17
I would not have *k* Rom 7:7
“For who has *k* Rom 11:34
after you have *k* Gal 4:9
requests be made *k* Phil 4:6
k the Holy Scriptures 2 Tim 3:15
have not *k* the depths of Rev 2:24

KNOWS

For God *k* that in Gen 3:5
k the secrets of the Ps 44:21
he understands and *k* Jer 9:24
k what is in the Dan 2:22
k those who trust Nah 1:7
k the things you have Matt 6:8
and hour no one *k* Matt 24:36
k who the Son is Luke 10:22
but God *k* your hearts Luke 16:15
searches the hearts *k* Rom 8:27
k the things of God 1 Cor 2:11

The LORD *k* the thoughts 1 Cor 3:20
k those who are His 2 Tim 2:19
to him who *k* to do James 4:17
and *k* all things 1 John 3:20
written which no one *k* Rev 2:17

KOHATH
Second son of Levi, Gen 46:8, 11
Brother of Jochebed, mother of Aaron and Moses, Ex 6:16–20

KOHATHITES
Numbered, Num 3:27, 28
Duties assigned to, Num 4:15–20
Leaders of temple music, 1 Chr 6:31–38; 2 Chr 20:19

KORAH
Leads rebellion against Moses and Aaron; supernaturally destroyed, Num 16:1–35
Sons of, not destroyed, Num 26:9–11

L

LABAN
Son of Bethuel; brother of Rebekah; father of Leah and Rachel, Gen 24:15, 24, 29; 29:16
Agrees to Rebekah's marriage to Isaac, Gen 24:50, 51
Entertains Jacob, Gen 29:1–14
Substitutes Leah for Rachel, Gen 29:15–30
Agrees to division of cattle; grows resentful of Jacob, Gen 30:25—31:2
Pursues Jacob and makes covenant with him, Gen 31:21–55

LABOR
Six days you shall *l* Ex 20:9
why then do I *l* Job 9:29
their boast is only *l* Ps 90:10
The *l* of the righteous Prov 10:16
l will increase Prov 13:11
l there is profit Prov 14:23
things are full of *l* Eccl 1:8
has man for all his *l* Eccl 2:22
He shall see the *l* Is 53:11
“Before she was in *l* Is 66:7
from the womb to see *l* Jer 20:18
to Me, all you who *l* Matt 11:28
Do not *l* for the John 6:27
knowing that your *l* 1 Cor 15:58
but rather let him *l* Eph 4:28
mean fruit from my *l* Phil 1:22
your work of faith, *l* 1 Thess 1:3
forget your work and *l* Heb 6:10
your works, your *l* Rev 2:2

LABORED
l more abundantly than 1 Cor 15:10
for you, lest I have *l* Gal 4:11

LABORERS
but the *l* are few Matt 9:37

LABORING
of a *l* man is sweet Eccl 5:12
l night and day 1 Thess 2:9

LABORS
The person who *l* Prov 16:26
is no end to all his *l* Eccl 4:8
entered into their *l* John 4:38
creation groans and *l* Rom 8:22

l more abundant 2 Cor 11:23
may rest from their *l* Rev 14:13

LACHISH
Defeated by Joshua, Josh 10:3–33
Taken by Sennacherib, 2 Kin 18:13–17; Is 36:1, 2; 37:8

LACK
the city for *l* of five Gen 18:28
gathered little had no *l* Ex 16:18
‘you shall not *l* a man on 1 Kin 2:4
anyone perish for *l* Job 31:19
the LORD shall not *l* Ps 34:10
fools die for *l* of wisdom Prov 10:21
for *l* of justice there is Prov 13:23
to the poor will not *l* Prov 28:27
l a man to stand before Jer 35:19
for *l* of knowledge Hos 4:6
What do I still *l* Matt 19:20
“One thing you *l* Mark 10:21
did you *l* anything Luke 22:35
of your *l* of self-control 1 Cor 7:5
may supply their *l* 2 Cor 8:14
gathered little had no *l* 2 Cor 8:15

LACKED
among them who *l* Acts 4:34

LACKING
is *l* cannot be numbered Eccl 1:15
to supply what was *l* in Phil 2:30
the things that are *l* Titus 1:5
and complete, *l* nothing James 1:4

LACKS
woman who *l* discretion Prov 11:22
who *l* understanding Prov 28:16

to that part which *l* 1 Cor 12:24
If any of you *l* wisdom James 1:5
he who *l* these things is 2 Pet 1:9

LAD

and gave the *l* a drink Gen 21:19
lay your hand on the *l* Gen 22:12
said, "The *l* is no more Gen 37:30
'The *l* cannot leave his Gen 44:30
As the *l* ran, he shot an 1 Sam 20:36
"There is a *l* here who has John 6:9

LADDER

and behold, a *l* Gen 28:12

LADEN

nation, a people *l* Is 1:4
and are heavy *l* Matt 11:28

LADIES

wisest *l* answered her Judg 5:29
very day the noble *l* Esth 1:18

LADY

'I shall be a *l* Is 47:7
To the elect *l* 2 John 1

LAGGING

not *l* in diligence Rom 12:11

LAHAI ROI

Name of a well, Gen 16:7, 14
Same as Beer Lahai Roi, Gen 24:62

LAID

l him on the altar Gen 22:9
l up the food in the cities Gen 41:48
and *l* it in the reeds by the Ex 2:3
l the staff on the face of 2 Kin 4:31
l the foundation of the Ezra 5:16

But man dies and is *l* Job 14:10
You *l* the foundation Ps 102:25
He has *l* waste My vine Joel 1:7
have *l* the foundation of Zech 4:9
even now the ax is *l* to Matt 3:10
the place where they *l* Mark 16:6
l Him in a manger Luke 2:7
l the foundation on the Luke 6:48
"Where have you *l* John 11:34
l aside His garments John 13:4
where You have *l* Him John 20:15
l it at the apostles' feet Acts 4:37
and he *l* his hands on him Acts 28:8
I have *l* the foundation 1 Cor 3:10
He *l* down His life 1 John 3:16
He *l* His right hand on me Rev 1:17

LAISH
Called Leshem, Josh 19:47; Judg 18:29
Taken by Danites, Judg 18:7, 14, 27

LAKE
by the *L* of Gennesaret Luke 5:1
to the other side of the *l* Luke 8:22
cast alive into the *l* Rev 19:20

LAMB
but where is the *l* Gen 22:7
a *l* for a household Ex 12:3
and kill the Passover *l* Ex 12:21
took the poor man's *l* 2 Sam 12:4
shall dwell with the *l* Is 11:6
He was led as a *l* Is 53:7
l shall feed together Is 65:25
The *L* of God who takes John 1:29
as a *l* before its shearer Acts 8:32
of Christ, as of a *l* 1 Pet 1:19

the elders, stood a *L* Rev 5:6
"Worthy is the *L* Rev 5:12
by the blood of the *L* Rev 12:11
Book of Life of the *L* Rev 13:8
supper of the *L* Rev 19:9

LAMB'S
the bride, the *L* wife Rev 21:9
in the *L* Book of Life Rev 21:27

LAMBS
slaughtered the Passover *l* Ezra 6:20
O little hills, like *l* Ps 114:6
with the blood of *l* and Is 34:6
gather the *l* with His arm Is 40:11
out as *l* among wolves Luke 10:3
"Feed My *l* John 21:15

LAME
l take the prey Is 33:23
l shall leap like a Is 35:6
when you offer the *l* Mal 1:8
blind see and the *l* Matt 11:5
And a certain man *l* Acts 3:2
so that what is *l* Heb 12:13

LAMECH
Son of Methushael, of Cain's race, Gen 4:17, 18
——— Son of Methuselah; father of Noah, Gen 5:25–31

LAMENT
l the daughter of Judg 11:40
king sang a *l* over Abner 2 Sam 3:33
Her gates shall *l* and mourn Is 3:26
"They shall not *l* for him, Jer 22:18
they shall *l* for her Ezek 32:16
to you, and you did not *l* Matt 11:17
that you will weep and *l* John 16:20

L and mourn and weep James 4:9
l for her, when they see Rev 18:9

LAMENTATION
a great and very solemn *l* Gen 50:10
with this *l* over Saul and 2 Sam 1:17
was heard in Ramah, *l* Jer 31:15
l in the daughter of Judah Lam 2:5
was heard in Ramah, *l* Matt 2:18
and made great *l* Acts 8:2

LAMP
For You are my *l* 2 Sam 22:29
"How often is the *l* Job 21:17
You will light my *l* Ps 18:28
Your word is a *l* Ps 119:105
the *l* of the wicked Prov 13:9
his *l* will be put out Prov 20:20
Nor do they light a *l* Matt 5:15
"The *l* of the body Matt 6:22
when he has lit a *l* Luke 8:16
l gives you light Luke 11:36
does not light a *l* Luke 15:8
burning and shining *l* John 5:35
l shall not shine Rev 18:23
They need no *l* nor Rev 22:5

LAMPS
he made its seven *l* Ex 37:23
Jerusalem with *l* Zeph 1:12
and trimmed their *l* Matt 25:7
Seven *l* of fire Rev 4:5

LAMPSTAND
branches of the *l* Ex 25:32
and there is a *l* Zech 4:2
a basket, but on a *l* Matt 5:15
in which was the *l* Heb 9:2

and remove your *l* Rev 2:5

LAND

and let the dry *l* appear Gen 1:9
God called the dry *l* Earth Gen 1:10
dwelt in the *l* of Nod Gen 4:16
l that I will show you Gen 12:1
I will give this *l* Gen 12:7
was a famine in the *l* Gen 12:10
Is not the whole *l* before Gen 13:9
walk in the *l* through its Gen 13:17
I have given this *l* Gen 15:18
arise, get out of this *l* Gen 31:13
the best of the *l* of Egypt Gen 45:18
dwell in the *l* of Goshen Gen 46:34
a stranger in a foreign *l* Ex 2:22
l flowing with milk Ex 3:8
to a *l* flowing with milk and Ex 3:17
the *l* of their pilgrimage Ex 6:4
firstborn in the *l* of Egypt Ex 12:12
and the *l* vomits out its Lev 18:25
for the *l* is Mine Lev 25:23
I will give peace in the *l* Lev 26:6
And all the tithe of the *l* Lev 27:30
spy out the *l* of Canaan Num 13:17
evil report about the *l* Num 14:37
l is subdued before the Num 32:22
possess the good *l* Deut 6:18
a *l* of wheat and barley Deut 8:8
He will bless you in the *l* Deut 28:8
the produce of your *l* Deut 28:51
l which I am giving Josh 1:2
to go in to possess the *l* Josh 1:11
Joshua took the whole *l* Josh 11:23
Joshua divided the *l* Josh 18:10
to return to the *l* of Judah Ruth 1:7

sold the piece of *l* which Ruth 4:3
spiritists from the *l* 1 Sam 28:9
In the *l* of the living Ps 27:13
dwell in the *l*, and feed on Ps 37:3
turned the sea into dry *l* Ps 66:6
in the *l* of forgetfulness Ps 88:12
l was polluted with blood Ps 106:38
dry *l* into watersprings Ps 107:35
for You like a thirsty *l* Ps 143:6
is heard in our *l* Song 2:12
they will see the *l* Is 33:17
a *l* of grain and new wine Is 36:17
and your *l* shall be married Is 62:4
Bethlehem, in the *l* Matt 2:6
put out a little from the *l* Luke 5:3
price of the *l* for yourself Acts 5:3
and his left foot on the *l* Rev 10:2

LAND OF THE LIVING
nor is it found in the *l* Job 28:13
of the LORD in the *l* Ps 27:13
uproot you from the *l* Ps 52:5
before the LORD in the *l* Ps 116:9
my portion in the *l* Ps 142:5
the LORD in the *l* Is 38:11
cut off from the *l* Is 53:8
establish glory in the *l* Ezek 26:20

LANDMARK
your neighbor's *l* Deut 19:14
remove the ancient *l* Prov 22:28
those who remove a *l* Hos 5:10

LANDS
We have mortgaged our *l* Neh 5:3
to scatter them in the *l* Ps 106:27
or wife or children or *l* Matt 19:29

of *l* or houses sold them Acts 4:34

LANGUAGE
whole earth had one *l* Gen 11:1
there confuse their *l* Gen 11:7
is no speech nor *l* Ps 19:3
a people of strange *l* Ps 114:1
the peoples a pure *l* Zeph 3:9
speak in his own *l* Acts 2:6
blasphemy, filthy *l* Col 3:8

LANGUAGES
according to their *l* Gen 10:20
be, so many kinds of *l* 1 Cor 14:10

LAODICEA
Paul's concern for, Col 2:1; 4:12–16
Letter to church of, Rev 3:14–22

LAST
See FIRST AND THE LAST
He shall stand at *l* Job 19:25
First and I am the *L* Is 44:6
l man the same as Matt 20:14
l will be first Matt 20:16
are first who will be *l* Luke 13:30
raise him up at the *l* day John 6:40
On the *l* day, that great John 7:37
come to pass in the *l* days Acts 2:17
The *l* enemy that will be 1 Cor 15:26
eye, at the *l* trumpet 1 Cor 15:52
has in these *l* days spoken Heb 1:2
children, it is the *l* 1 John 2:18
the First and the *L* Rev 1:11
l are more than the first Rev 2:19

LAST DAY
raise it up at the *l* John 6:39

the resurrection at the *l* John 11:24
will judge him in the *l* John 12:48

LAST DAYS
shall befall you in the *l* Gen 49:1
come to pass in the *l* Acts 2:17
in the *l* perilous times 2 Tim 3:1
these *l* spoken to us Heb 1:2
up treasure in the *l* James 5:3
will come in the *l* 2 Pet 3:3

LATE
to rise up early, to sit up *l* Ps 127:2
and already the hour is *l* Mark 6:35
l autumn trees without Jude 12
as a fig tree drops its *l* Rev 6:13

LATIN
in Hebrew, Greek, and *L* John 19:20

LATTER
people in the *l* days Dan 10:14
former rain, and the *l* Joel 2:23
The glory of this *l* temple Hag 2:9
l times some will 1 Tim 4:1
the early and *l* rain James 5:7
l end is worse for them 2 Pet 2:20

LATTICE
I looked through my *l* Prov 7:6
gazing through the *l* Song 2:9

LAUGH
Why did Sarah *l* Gen 18:13
“God has made me *l* Gen 21:6
sits in the heavens shall *l* Ps 2:4
You, O LORD, shall *l* Ps 59:8
to weep, and a time to *l* Eccl 3:4
Woe to you who *l* Luke 6:25

LAUGHS
he *l* at the threat of Job 41:29
The Lord *l* at him Ps 37:13

LAUGHTER
was filled with *l* Ps 126:2
your *l* be turned to James 4:9

LAUNDERER
such as no *l* on earth can Mark 9:3

LAVER
also make a *l* of bronze Ex 30:18
l contained forty baths 1 Kin 7:38

LAW
See ACCORDING TO THE LAW; BOOK OF THE LAW; UNDER THE LAW; WORKS OF THE LAW
stones a copy of the *l* Josh 8:32
When He made a *l* Job 28:26
The *l* of the LORD is Ps 19:7
The *l* of his God is in Ps 37:31
I delight in Your *l* Ps 119:70
The *l* of Your mouth is Ps 119:72
l is my delight Ps 119:77
Oh, how I love Your *l* Ps 119:97
And Your *l* is truth Ps 119:142
and the *l* a light Prov 6:23
is he who keeps the *l* Prov 29:18
shall go forth the *l* Is 2:3
l will proceed from Me Is 51:4
in whose heart is My *l* Is 51:7
the *L* is no more Lam 2:9
The *l* of truth was in Mal 2:6
to destroy the *L* Matt 5:17
for this is the *L* Matt 7:12
l prophesied until John Matt 11:13
hang all the *L* and the Matt 22:40

one tittle of the *l* to fail Luke 16:17
l was given through John 1:17
“Does our *l* judge a John 7:51
a teacher of the *l* held in Acts 5:34
and keep the *l* Acts 15:24
are all zealous for the *l* Acts 21:20
man according to the *l* Acts 22:12
l is the knowledge Rom 3:20
By what *l*? Of works? Rom 3:27
because the *l* brings Rom 4:15
when there is no *l* Rom 5:13
you are not under *l* Rom 6:14
have become dead to the *l* Rom 7:4
Is the *l* sin Rom 7:7
For we know that the *l* Rom 7:14
warring against the *l* Rom 7:23
For the *l* of the Spirit of Rom 8:2
For what the *l* could Rom 8:3
A wife is bound by *l* as 1 Cor 7:39
who are without *l* 1 Cor 9:21
strength of sin is the *l* 1 Cor 15:56
l that I might live Gal 2:19
Spirit by the works of the *l* Gal 3:2
under guard by the *l* Gal 3:23
the *l* was our tutor Gal 3:24
born under the *l* Gal 4:4
l is fulfilled in one Gal 5:14
and so fulfill the *l* of Christ Gal 6:2
concerning the *l*, a Pharisee Phil 3:5
to be teachers of the *l* 1 Tim 1:7
l is not made for a 1 Tim 1:9
and strivings about the *l* Titus 3:9
into the perfect *l* James 1:25
fulfill the royal *l* James 2:8

LAW AND THE PROPHETS

them, for this is the *L* Matt 7:12
hang all the *L* Matt 22:40
The *l* were until John Luke 16:16
being witnessed by the *L* Rom 3:21

LAW OF MOSES

the stones a copy of the *l* Josh 8:32
a skilled scribe in the *L* Ezra 7:6
bring the Book of the *L* Neh 8:1
oath written in the *L* Dan 9:11
the *L*, My servant Mal 4:4
according to the *l* Luke 2:22
were written in the *L* Luke 24:44
Sabbath, so that the *l* John 7:23
not be justified by the *l* Acts 13:39
them to keep the *l* Acts 15:5

LAW OF THE LORD

that you may keep the *l* 1 Chr 22:12
that he forsook the *l* 2 Chr 12:1
themselves to the *L* 2 Chr 31:4
his heart to seek the *L* Ezra 7:10
his delight is in the *l* Ps 1:2
l is perfect, converting Ps 19:7
way, who walk in the *l* Ps 119:1
they have rejected the *l* Is 5:24
who will not hear the *l* Is 30:9
‘We are wise, and the *l* Jer 8:8
they have despised the *l*, Amos 2:4
things according to the *l* Luke 2:39

LAWFUL

doing what is not *l* Matt 12:2
Is it *l* to pay taxes Matt 22:17
All things are *l* 1 Cor 6:12

LAWGIVER

Judah is My *l* Ps 60:7

the LORD is our *L* Is 33:22
There is one *L* James 4:12

LAWLESS
l one will be revealed 2 Thess 2:8
and hearing their *l* 2 Pet 2:8

LAWLESSNESS
Me, you who practice *l* Matt 7:23
l is already at work 2 Thess 2:7
and hated *l* Heb 1:9
and sin is *l* 1 John 3:4

LAWYERS
l rejected the will of Luke 7:30
Woe to you also, *l* Luke 11:46

LAY
l it on the wood, but put 1 Kin 18:23
I *l* down and slept Ps 3:5
I will *l* your stones with Is 54:11
Do not *l* up for yourselves Matt 6:19
nowhere to *l* His head Matt 8:20
I have power to *l* it down John 10:18
Will you *l* down your life John 13:38
l hands may receive Acts 8:19
Do not *l* hands on 1 Tim 5:22
let us *l* aside every weight, Heb 12:1
l aside all filthiness James 1:21
“Behold, I *l* in Zion a chief 1 Pet 2:6

LAYING
l on of the apostles’ hands Acts 8:18
the *l* on of my hands 2 Tim 1:6
not *l* again the foundation Heb 6:1
of *l* on of hands, of Heb 6:2
l aside all malice, all deceit 1 Pet 2:1

LAYS

‘God *l* up one’s iniquity Job 21:19
He *l* up the deep in Ps 33:7
He *l* the beams of His Ps 104:3
which the LORD *l* on him Is 30:32
l the foundation of the Zech 12:1
he who *l* up treasure Luke 12:21
he *l* it on his shoulders, Luke 15:5

LAZARUS
Beggar described in a parable, Luke 16:20–25
——— Brother of Mary and Martha; raised from the dead, John 11:1–44
Attends a supper, John 12:1, 2
Jews seek to kill, John 12:9–11

LAZINESS
L casts one into a Prov 19:15
l the building decays Eccl 10:18

LAZY
l man will be put to Prov 12:24
l man does not roast Prov 12:27
soul of a *l* man desires Prov 13:4
l man buries his hand Prov 19:24
by the field of the *l* Prov 24:30
l man is wiser in his Prov 26:16
wicked and *l* servant Matt 25:26
liars, evil beasts, *l* Titus 1:12

LEAD
pillar of cloud to *l* the way Ex 13:21
they sank like *l* Ex 15:10
L me in Your truth and Ps 25:5
And *l* me in a smooth path Ps 27:11
L me and guide me Ps 31:3
L me to the rock that is Ps 61:2
Your hand shall *l* Ps 139:10
a little child shall *l* them Is 11:6

I will *l* them in paths they Is 42:16
l is consumed by the fire Jer 6:29
bronze, tin, iron, and *l* Ezek 22:18
tin, and *l* for your goods Ezek 27:12
threw the *l* cover over its Zech 5:8
And do not *l* us into Matt 6:13
"Can the blind *l* Luke 6:39
not *l* us into temptation Luke 11:4
someone to *l* him by the Acts 13:11
aspire to *l* a quiet life 1 Thess 4:11
that we may *l* a quiet and 1 Tim 2:2
to *l* them out of the land of Heb 8:9
sin which does not *l* to 1 John 5:16
l them to living fountains Rev 7:17

LEADING
l men among the Acts 15:22
not a few of the *l* women Acts 17:4
of lawlessness *l* to more Rom 6:19
his good, *l* to edification Rom 15:2
sin not *l* to death 1 John 5:16

LEADS
He *l* me beside the Ps 23:2
He *l* me in the paths Ps 23:3
And if the blind *l* Matt 15:14
by name and *l* them out John 10:3
the goodness of God *l* Rom 2:4

LEAF
plucked olive *l* Gen 8:11
Will You frighten a *l* Job 13:25
l will be green Jer 17:8

LEAH
Laban's eldest daughter; given to Jacob deceitfully, Gen 29:16–27

Unloved by Jacob, but bears children, Gen 29:30–35; 30:16–21

LEAN
all your heart, and *l* Prov 3:5
Yet they *l* on the LORD Mic 3:11

LEANING
Then, *l* back on Jesus' John 13:25
l on the top of his Heb 11:21

LEANNESS
request, but sent *l* Ps 106:15
of hosts, will send *l* Is 10:16

LEAP
by my God I can *l* Ps 18:29
Then the lame shall *l* Is 35:6

LEAPED
the rams which *l* upon Gen 31:10
they *l* about the altar 1 Kin 18:26
the babe *l* in her womb Luke 1:41
and he *l* and walked Acts 14:10

LEAPING
saw King David *l* 2 Sam 6:16
walking, *l*, and praising Acts 3:8

LEARN
it, may hear and *l* Deut 31:13
l Your statutes Ps 119:71
lest you *l* his ways Prov 22:25
l to do good Is 1:17
neither shall they *l* Is 2:4
My yoke upon you and *l* Matt 11:29
Let a woman *l* in 1 Tim 2:11
let our people also *l* Titus 3:14
no one could *l* that song Rev 14:3

LEARNED
Me the tongue of the *l* Is 50:4
who has heard and *l* John 6:45
have not so *l* Christ Eph 4:20
in all things I have *l* Phil 4:12
l obedience by the Heb 5:8

LEARNING
hear and increase *l* Prov 1:5
l is driving you mad Acts 26:24
were written for our *l* Rom 15:4

LEAST
Judah, are not the *l* Matt 2:6
so, shall be called *l* Matt 5:19
For I am the *l* of the 1 Cor 15:9

LEATHER
everything made of *l* Num 31:20
wearing a *l* belt around 2 Kin 1:8
with a *l* belt around his Mark 1:6

LEAVE
a man shall *l* his Gen 2:24
He will not *l* you nor Deut 31:6
For You will not *l* Ps 16:10
do not *l* me nor Ps 27:9
“I will never *l* Heb 13:5

LEAVEN
day you shall remove *l* Ex 12:15
of heaven is like *l* Matt 13:33
and beware of the *l* Matt 16:6
know that a little *l* 1 Cor 5:6
l leavens the whole Gal 5:9

LEAVENED
For whoever eats *l* bread Ex 12:15
shall eat no *l* bread with Deut 16:3

of meal till it was all *l* Matt 13:33

LEAVES
and they sewed fig *l* Gen 3:7
nothing on it but *l* Matt 21:19
l the sheep and flees John 10:12
The *l* of the tree Rev 22:2

LEBANON
Part of Israel's inheritance, Josh 13:5–7
Not completely conquered, Judg 3:1–3
Source of materials for temple, 1 Kin 5:2–18; Ezra 3:7
Mentioned in prophecy, Is 10:34; 29:17; 35:2; Ezek 17:3; Hos 14:5–7

LEBBAEUS
See JUDAS
Surname of Judas (Jude), Matt 10:3

LEBONAH
Town north of Shiloh, Judg 21:19

LED
l the people around by Ex 13:18
I have *l* you forty years in Deut 29:5
so the LORD alone *l* Deut 32:12
have *l* captivity captive Ps 68:18
l them forth by the Ps 107:7
He was *l* as a lamb to the Is 53:7
and be *l* out with peace Is 55:12
l them by the right Is 63:12
have *l* them astray Jer 50:6
Then Jesus was *l* up by the Matt 4:1
l Him out to crucify Mark 15:20
"He was *l* as a sheep to Acts 8:32
For as many as are *l* Rom 8:14
sorrow *l* to repentance 2 Cor 7:9

if you are *l* by the Spirit Gal 5:18
l captivity captive Eph 4:8
l away by various 2 Tim 3:6

LEFT
Lie also on your *l* side Ezek 4:4
l hand know what your Matt 6:3
"See, we have *l* Matt 19:27
And everyone who has *l* Matt 19:29
on My *l* is not Mine to Mark 10:40
right hand and on the *l* 2 Cor 6:7

LEGACY
shame shall be the *l* Prov 3:35

LEGION
"My name is *L* Mark 5:9
"*L*," because many Luke 8:30

LEGIONS
twelve *l* of angels Matt 26:53

LEGS
Like the *l* of the lame Prov 26:7
l are pillars of Song 5:15
did not break His *l* John 19:33

LEHI
Samson kills Philistines at, Judg 15:9–19

LEMUEL
King taught by his mother, Prov 31:1–31

LEND
"If you *l* money to Ex 22:25
l him sufficient Deut 15:8
And if you *l* to those Luke 6:34
l me three loaves Luke 11:5

LENDER
is servant to the *l* Prov 22:7

as with the *l* Is 24:2

LENDING
and my servants, am *l* Neh 5:10

LENDS
ever merciful, and *l* Ps 37:26
deals graciously and *l* Ps 112:5
has pity on the poor *l* Prov 19:17

LENGTH
The *l* of the ark shall Gen 6:15
is your life and the *l* Deut 30:20
L of days is in her Prov 3:16
l is as great as its Rev 21:16

LENGTHENS
a shadow when it *l* Ps 109:23

LEOPARD
the *l* shall lie down Is 11:6
or the *l* its spots Jer 13:23

LEPER
put out of the camp every *l* Num 5:2
and there she was, a *l* Num 12:10
King Uzziah was a *l* 2 Chr 26:21
l came and worshiped Matt 8:2
house of Simon the *l* Mark 14:3

LEPERS
And when these *l* 2 Kin 7:8
the sick, cleanse the *l* Matt 10:8
And many *l* were in Luke 4:27
ten men who were *l* Luke 17:12

LEPROSY
This is the law of *l* Lev 14:57
he would heal him of his *l* 2 Kin 5:3
l broke out on his 2 Chr 26:19

immediately the *l* left him Luke 5:13

LEPROUS
out, behold, his hand was *l* Ex 4:6
Miriam became *l* Num 12:10
out from his presence *l* 2 Kin 5:27
his forehead, he was *l* 2 Chr 26:20

LET
"*L* there be light" Gen 1:3
L the little children Matt 19:14

LETTER
they delivered the *l* Acts 15:30
the Spirit, and not in the *l* Rom 2:29
the oldness of the *l* Rom 7:6
for the *l* kills 2 Cor 3:6
you sorry with my *l* 2 Cor 7:8
or by word or by *l* 2 Thess 2:2

LETTERS
does this Man know *l* John 7:15
or *l* of commendation 2 Cor 3:1
"For his *l*," they say 2 Cor 10:10
with what large *l* Gal 6:11

LEVI
Third son of Jacob and Leah, Gen 29:34
Avenges rape of Dinah, Gen 34:25–31
Jacob's prophecy concerning, Gen 49:5–7
Ancestor of Moses and Aaron, Ex 6:16–27

LEVIATHAN
"Can you draw out *L* Job 41:1
L which You have made Ps 104:26

LEVITE
"Is not Aaron the *L* Ex 4:14
Likewise a *L*, when he Luke 10:32
a *L* of the country of Acts 4:36

LEVITES
Rewarded for dedication, Ex 32:26–29
Appointed over tabernacle, Num 1:47–54
Substituted for Israel's firstborn, Num 3:12–45
Consecrated to the Lord's service, Num 8:5–26
Cities assigned to, Num 35:2–8; Josh 14:3, 4; 1 Chr 6:54–81
Organized for temple service, 1 Chr 9:14–34; 23:1—26:28

LEVITICAL
were through the *L* Heb 7:11

LEWDNESS
wickedness, deceit, *l* Mark 7:22
drunkenness, not in *l* Rom 13:13
themselves over to *l* Eph 4:19
when we walked in *l* 1 Pet 4:3

LIAR
a *l* listens eagerly to a Prov 17:4
for he is a *l* and the John 8:44
but every man a *l* Rom 3:4
we make Him a *l* 1 John 1:10
Who is a *l* but he who 1 John 2:22
his brother, he is a *l* 1 John 4:20
God has made Him a *l* 1 John 5:10

LIARS
"All men are *l* Ps 116:11
Cretans are always *l* Titus 1:12
and have found them *l* Rev 2:2
l shall have their Rev 21:8

LIBERALITY
he who gives, with *l* Rom 12:8
the riches of their *l* 2 Cor 8:2

LIBERALLY

who gives to all *l* James 1:5

LIBERTY
year, and proclaim *l* Lev 25:10
And I will walk at *l* Ps 119:45
to proclaim *l* to the Is 61:1
to proclaim *l* to the Luke 4:18
into the glorious *l* Rom 8:21
For why is my *l* 1 Cor 10:29
Lord is, there is *l* 2 Cor 3:17
therefore in the *l* Gal 5:1
l as an opportunity Gal 5:13
the perfect law of *l* James 1:25
yet not using *l* 1 Pet 2:16

LIBNAH
Canaanite city, captured by Joshua, Josh 10:29, 30
Given to Aaron's descendants, Josh 21:13

LIBYA
Mentioned in prophecy, Ezek 30:5; Dan 11:43
Jews from, present at Pentecost, Acts 2:1–10

LICE
so that it may become *l* Ex 8:16
and *l* in all their territory Ps 105:31

LIE
man, that He should *l* Num 23:19
to Samuel, "Go, *l* down 1 Sam 3:9
For now I will *l* Job 7:21
I will not *l* to David Ps 89:35
forged a *l* against me Ps 119:69
leopard shall *l* down with Is 11:6
prophesy a *l* to you in My Jer 29:21
heart to *l* to the Holy Spirit Acts 5:3
Do not *l* to one Col 3:9
God, who cannot *l* Titus 1:2

do not boast and *l* James 3:14
know it, and that no *l* 1 John 2:21
an abomination or a *l* Rev 21:27

LIED

They have *l* about the Jer 5:12
You have not *l* to men Acts 5:4

LIES

sin *l* at the door Gen 4:7
not say, “Here *l* Jezebel 2 Kin 9:37
He *l* in wait secretly Ps 10:9
speak *l* shall be stopped Ps 63:11
and he who speaks *l* Prov 19:5
She also *l* in wait as for Prov 23:28
prophesy *l* in My name Jer 14:14
they shall speak *l* at the Dan 11:27
l in the name of the LORD Zech 13:3
speaking *l* in hypocrisy 1 Tim 4:2
and the whole world *l* 1 John 5:19

LIFE

See ALL THE DAYS OF HIS LIFE; BOOK OF LIFE; BREATH OF LIFE; ETERNAL LIFE; EVERLASTING LIFE; TREE OF LIFE; WATER OF LIFE
the breath of *l* Gen 2:7
l was also in the Gen 2:9
I will require the *l* of man Gen 9:5
then you shall give *l* Ex 21:23
For the *l* of the Lev 17:11
before you today *l* Deut 30:15
You have granted me *l* Job 10:12
in whose hand is the *l* Job 12:10
God takes away his *l* Job 27:8
with the light of *l* Job 33:30
He will redeem their *l* Ps 72:14
word has given me *l* Ps 119:50

blessing—*L* forevermore Ps 133:3
regain the paths of *l* Prov 2:19
She is a tree of *l* Prov 3:18
so they will be *l* Prov 3:22
finds me finds *l* Prov 8:35
the *l* of his animal Prov 12:10
LORD is a fountain of *l* Prov 14:27
l winds upward for the Prov 15:24
thief hates his own *l* Prov 29:24
is that wisdom gives *l* Eccl 7:12
I have cut off my *l* Is 38:12
you the way of *l* Jer 21:8
l shall be as a prize Jer 39:18
not worry about your *l* Matt 6:25
l does not consist Luke 12:15
L is more than food Luke 12:23
l was the light John 1:4
so the Son gives *l* John 5:21
as the Father has *l* John 5:26
spirit, and they are *l* John 6:63
have the light of *l* John 8:12
and I lay down My *l* John 10:15
resurrection and the *l* John 11:25
you lay down your *l* John 13:38
God, who gives *l* Rom 4:17
that pertain to this *l* 1 Cor 6:3
Lord Jesus, that the *l* 2 Cor 4:10
l which I now live Gal 2:20
l is hidden with Col 3:3
of God who gives *l* 1 Tim 6:13
For what is your *l* James 4:14
that pertain to *l* 2 Pet 1:3
l was manifested 1 John 1:2
and the pride of *l* 1 John 2:16
has given us eternal *l* 1 John 5:11
who has the Son has *l* 1 John 5:12

the Lamb's Book of *L* Rev 21:27
right to the tree of *l* Rev 22:14
the water of *l* freely Rev 22:17
from the Book of *L* Rev 22:19

LIFT
"*L* your eyes now and Gen 13:14
l up His countenance Num 6:26
L up your heads Ps 24:7
I will *l* up my hands Ps 63:4
I will *l* up my eyes to Ps 121:1
l up your voice like a Is 58:1
l up a banner for the Is 62:10
l our hearts and hands Lam 3:41
Nation shall not *l* up sword Mic 4:3
Lord, and He will *l* James 4:10

LIFTED
l up the ark, and it rose Gen 7:17
Then Abraham *l* his eyes Gen 22:13
Esau *l* up his voice and Gen 27:38
he *l* up the rod and struck Ex 7:20
when your heart is *l* up Deut 8:14
O LORD, for You have *l* Ps 30:1
l up his heel against me Ps 41:9
your heart is *l* up Ezek 28:2
l like a banner over His Zech 9:16
He *l* up His eyes toward Luke 6:20
in Hades, he *l* up his Luke 16:23
l up His hands and Luke 24:50
the Son of Man be *l* John 3:14
And I, if I am *l* John 12:32
of Man must be *l* John 12:34
l up his heel against Me John 13:18
l up His eyes to heaven John 17:1

LIFTING

while *l* up their hands Neh 8:6
The *l* up of my hands as Ps 141:2
l up holy hands, without 1 Tim 2:8

LIFTS

He brings low and *l* up 1 Sam 2:7
the One who *l* up my head Ps 3:3
The LORD *l* up the humble Ps 147:6

LIGAMENTS

together by joints and *l* Col 2:19

LIGHT

“Let there be *l* Gen 1:3
God called the *l* Day Gen 1:5
had *l* in their dwellings Ex 10:23
pillar of fire to give them *l* Ex 13:21
of pressed olives for the *l* Ex 27:20
he shall be like the *l* of 2 Sam 23:4
by night, to show them *l* Neh 9:19
“The *l* of the wicked Job 18:5
l will shine on your Job 22:28
the wicked their *l* Job 38:15
to the dwelling of *l* Job 38:19
LORD, lift up the *l* Ps 4:6
For You will *l* my lamp Ps 18:28
The LORD is my *l* Ps 27:1
Oh, send out Your *l* Ps 43:3
L is sown for the Ps 97:11
and He has given us *l* Ps 118:27
and a *l* to my path Ps 119:105
Him, all you stars of *l* Ps 148:3
The *l* of the righteous Prov 13:9
The *l* of the eyes Prov 15:30
The LORD gives *l* Prov 29:13
Truly the *l* is sweet Eccl 11:7
let us walk in the *l* Is 2:5

l is darkened by the Is 5:30
because there is no *l* Is 8:20
moon will be as the *l* Is 30:26
darkness *l* before them Is 42:16
l shall break forth Is 58:8
for your *l* has come Is 60:1
shall come to your *l* Is 60:3
be your everlasting *l* Is 60:20
gives the sun for a *l* Jer 31:35
moon shall not give her *l* Ezek 32:7
like *l* that goes forth Hos 6:5
have seen a great *l* Matt 4:16
“You are the *l* Matt 5:14
Let your *l* so shine Matt 5:16
body will be full of *l* Matt 6:22
moon will not give its *l* Matt 24:29
take heed that the *l* Luke 11:35
than the sons of *l* Luke 16:8
and the life was the *l* John 1:4
That was the true *L* John 1:9
darkness rather than *l* John 3:19
evil hates the *l* John 3:20
truth comes to the *l* John 3:21
saying, “I am the *l* John 8:12
believe in the *l* John 12:36
I have come as a *l* John 12:46
to *l* the hidden things 1 Cor 4:5
God who commanded *l* 2 Cor 4:6
Walk as children of *l* Eph 5:8
You are all sons of *l* 1 Thess 5:5
and immortality to *l* 2 Tim 1:10
into His marvelous *l* 1 Pet 2:9
do well to heed as a *l* 2 Pet 1:19
to you, that God is *l* 1 John 1:5
l as He is in the 1 John 1:7
says he is in the *l* 1 John 2:9

l of a lamp shall not Rev 18:23
The Lamb is its *l* Rev 21:23
Lord God gives them *l* Rev 22:5

LIGHTEN
L the yoke which 1 Kin 12:9
the sea, to *l* the load Jon 1:5

LIGHTLY
this, did I do it *l* 2 Cor 1:17

LIGHTNING
For as the *l* comes Matt 24:27
countenance was like *l* Matt 28:3
saw Satan fall like *l* Luke 10:18

LIGHTNINGS
were thunderings and *l* Ex 19:16
the *l* lit up the world Ps 77:18
l light the world Ps 97:4
the throne proceeded *l* Rev 4:5

LIGHTS
"Let there be *l* Gen 1:14
when Aaron *l* the lamps at Ex 30:8
Him who made great *l* Ps 136:7
whom you shine as *l* Phil 2:15
from the Father of *l* James 1:17

LIKE
"Who is *l* You Ex 15:11
L a lily among thorns Song 2:2
be made *l* His brethren Heb 2:17

LIKE-MINDED
grant you to be *l* Rom 15:5
For I have no one *l* Phil 2:20

LIKEN
To whom will you *l Me* Is 46:5

shall I *l* this generation Matt 11:16
shall I *l* the kingdom Luke 13:20

LIKENESS
according to Our *l* Gen 1:26
carved image—any *l* Ex 20:4
when I awake in Your *l* Ps 17:15
in the *l* of His death Rom 6:5
His own Son in the *l* Rom 8:3
and coming in the *l* Phil 2:7

LILIES
were in the shape of *l* 1 Kin 7:22
his lips are *l,* dripping Song 5:13
feeds his flock among the *l* Song 6:3
the *l,* how they grow Luke 12:27

LILY
the *l* of the valleys Song 2:1
Like a *l* among thorns Song 2:2
shall grow like the *l* Hos 14:5

LIMIT
Do you *l* wisdom to Job 15:8
to the sea its *l* Prov 8:29

LIMITED
l the Holy One of Ps 78:41

LINE
l has gone out through Ps 19:4
upon precept, *l* upon *l* Is 28:10
I am setting a plumb *l* Amos 7:8

LINEAGE
was of the house and *l* Luke 2:4

LINEN
him in garments of fine *l* Gen 41:42
artistically woven of fine *l* Ex 39:27

shall put on his *l* garment Lev 6:10
with the *l* turban he shall Lev 16:4
take off the *l* garments Lev 16:23
child, wearing a *l* ephod 1 Sam 2:18
David also wore a *l* 1 Chr 15:27
her clothing is fine *l* Prov 31:22
get yourself a *l* sash Jer 13:1
to the man clothed with *l* Ezek 9:3
heard the man clothed in *l* Dan 12:7
wrapped it in a clean *l* Matt 27:59
wrapped Him in the *l* Mark 15:46
in purple and fine *l* Luke 16:19
strips of *l* with the spices John 19:40
saw the *l* cloths lying John 20:5
that was clothed in fine *l* Rev 18:16
l is the righteous Rev 19:8

LINGER
Those who *l* long at Prov 23:30
salvation shall not *l* Is 46:13

LINGERED
the Boy Jesus *l* behind Luke 2:43

LINTEL
on the *l* of the houses Ex 12:7
the *l* and doorposts were 1 Kin 6:31

LION
he lies down as a *l* Gen 49:9
he tore the *l* apart as one Judg 14:6
when a *l* or a bear 1 Sam 17:34
is like the heart of a *l* 2 Sam 17:10
l standing by the corpse 1 Kin 13:28
Killed a *l* in the midst 1 Chr 11:22
like a fierce *l* Job 10:16
l shall eat straw Is 11:7
face of a *l* on the right Ezek 1:10

the third the face of a *l* Ezek 10:14
the face of a young *l* Ezek 41:19
For I will be like a *l* Hos 5:14
about like a roaring *l* 1 Pet 5:8
living creature was like a *l* Rev 4:7
the *L* of the tribe of Judah Rev 5:5

LION'S
Judah is a *l* whelp Gen 49:9

LIONS
Twelve *l* stood there 1 Kin 10:20
My soul is among *l* Ps 57:4
be cast into the den of *l* Dan 6:7
the mouths of *l* Heb 11:33
were like the heads of *l* Rev 9:17

LIPS
of uncircumcised *l* Ex 6:12
off all flattering *l* Ps 12:3
Let the lying *l* Ps 31:18
The *l* of the righteous Prov 10:21
but the *l* of knowledge Prov 20:15
am a man of unclean *l* Is 6:5
with stammering *l* and Is 28:11
I create the fruit of the *l* Is 57:19
offer the sacrifices of our *l* Hos 14:2
honors Me with their *l* Mark 7:6
asps is under their *l* Rom 3:13
other *l* I will speak 1 Cor 14:21
that is, the fruit of our *l* Heb 13:15
from evil, and his *l* 1 Pet 3:10

LISTEN
L now to my voice Ex 18:19
would not *l* to Balaam Deut 23:5
not *l* to their judges Judg 2:17
But do not *l* to Hezekiah 2 Kin 18:32

L carefully to Me Is 55:2
O Lord, *l* and act Dan 9:19
"*L*! Behold, a sower went Mark 4:3
you are not able to *l* John 8:43
Why do you *l* to Him John 10:20
you who fear God, *l* Acts 13:16

LISTENED

God *l* to Leah, and she Gen 30:17
the LORD *l* to the voice of Num 21:3
But the LORD *l* to me Deut 9:19
l to the voice of Manoah Judg 13:9
and the LORD *l* to him 2 Kin 13:4
the LORD *l* to Hezekiah 2 Chr 30:20
Yet you have not *l* to Me Jer 25:7
"Men, you should have *l* Acts 27:21

LISTENS

but whoever *l* to me Prov 1:33

LITTLE

l foxes that spoil the Song 2:15
We have a *l* sister Song 8:8
upon line, here a *l* Is 28:10
though you are *l* Mic 5:2
indeed it came to *l* Hag 1:9
for I was a *l* angry Zech 1:15
l ones only a cup Matt 10:42
"O you of *l* faith Matt 14:31
Whoever receives one *l* Matt 18:5
to whom *l* is forgiven Luke 7:47
"Let the *l* children come Luke 18:16
faithful in a very *l* Luke 19:17
gathered *l* had no lack 2 Cor 8:15
l leaven leavens the whole Gal 5:9
exercise profits a *l* 1 Tim 4:8
made him a *l* lower than Heb 2:7

"For yet a *l* while Heb 10:37
the tongue is a *l* member James 3:5
L children, keep 1 John 5:21
"Give me the *l* book Rev 10:9

LITTLE CHILDREN
converted and become as *l* Matt 18:3
l were brought to Him Matt 19:13
receives one of these *l* Mark 9:37
"Let the *l* come to Me, Mark 10:14
L, I shall be with you John 13:33
My *l*, for whom I labor Gal 4:19
l, these things I write 1 John 2:1
I write to you, *l*, 1 John 2:12
now, *l*, abide in Him, 1 John 2:28
L, let no one deceive 1 John 3:7
You are of God, *l*, 1 John 4:4
L, keep yourselves from 1 John 5:21

LIVE
eat, and *l* forever Gen 3:22
a man does, he shall *l* Lev 18:5
I would not *l* forever Job 7:16
L joyfully with the Eccl 9:9
by these things men *l* Is 38:16
sin, he shall surely *l* Ezek 3:21
"Seek Me and *l* Amos 5:4
but the just shall *l* Hab 2:4
l by bread alone Matt 4:4
who feeds on Me will *l* John 6:57
Because I *l*, you will *l* John 14:19
for in Him we *l* Acts 17:28
those who *l* according to Rom 8:5
l peaceably with all Rom 12:18
should *l* from the gospel 1 Cor 9:14
as dying, and behold we *l* 2 Cor 6:9
l in the manner of Gentiles Gal 2:14

the life which I now *l* Gal 2:20
"the just shall *l* by faith Gal 3:11
If we *l* in the Spirit Gal 5:25
to me, to *l* is Christ Phil 1:21
l godly in Christ 2 Tim 3:12
the just shall *l* by faith Heb 10:38
Father of spirits and *l* Heb 12:9
to *l* honorably Heb 13:18
l according to God in 1 Pet 4:6
l again until the thousand Rev 20:5

LIVED
our religion I *l* a Pharisee Acts 26:5
died and rose and *l* Rom 14:9
walked when you *l* in them Col 3:7
And they *l* and reigned Rev 20:4

LIVES
but man *l* by every Deut 8:3
know that my Redeemer *l* Job 19:25
days of our *l* are seventy Ps 90:10
have risked their *l* Acts 15:26
He *l* to God Rom 6:10
For none of us *l* Rom 14:7
He *l* by the power of God 2 Cor 13:4
but Christ *l* in me Gal 2:20
at all while the testator *l* Heb 9:17
to lay down our *l* 1 John 3:16
I am He who *l* Rev 1:18

LIVING
See LAND OF THE LIVING
and man became a *l* Gen 2:7
in the light of the *l* Ps 56:13
l will take it to heart Eccl 7:2
l know that they will Eccl 9:5
Why should a *l* man Lam 3:39

the dead, but of the *l* Matt 22:32
Why do you seek the *l* Luke 24:5
I am the *l* bread John 6:51
will flow rivers of *l* water John 7:38
to be Judge of the *l* Acts 10:42
your bodies a *l* sacrifice Rom 12:1
the church of the *l* God 1 Tim 3:15
who will judge the *l* 2 Tim 4:1
the word of God is *l* Heb 4:12
the hands of the *l* God Heb 10:31
to Him as to a *l* stone 1 Pet 2:4
ready to judge the *l* 1 Pet 4:5
l creature was like a Rev 4:7
the four *l* creatures Rev 7:11

LIVING CREATURE
earth bring forth the *l* Gen 1:24
Adam called each *l*, Gen 2:19
every *l* that is with you: Gen 9:10
and every *l* of all flesh Gen 9:15
every *l* that moves Lev 11:46
each *l* with its four Ezek 1:15
This was the *l* I saw Ezek 10:15
the spirit of the *l* Ezek 10:17
first *l* was like a lion, Rev 4:7
I heard the second *l* Rev 6:3
l in the sea died Rev 16:3

LIVING CREATURES
with an abundance of *l*, Gen 1:20
likeness of four *l* Ezek 1:5
the wings of the *l* Ezek 3:13
four *l* full of eyes Rev 4:6
four *l* said, “Amen!” Rev 5:14
the *l* in the sea died, Rev 8:9
before the four *l* Rev 14:3
one of the four *l* Rev 15:7

I fell down and worshiped Rev 19:4

LO-AMMI

Symbolic name of Hosea's son, Hos 1:8, 9

LO-RUHAMAH

Symbolic name of Hosea's daughter, Hos 1:6

LOAD

into the sea, to lighten the *l* Jon 1:5
you *l* men with burdens Luke 11:46
shall bear his own *l* Gal 6:5

LOADED

they *l* their donkeys with Gen 42:26
l them on donkeys 1 Sam 25:18
women *l* down with sins 2 Tim 3:6

LOAF

l of barley bread tumbled Judg 7:13
l with them in the boat Mark 8:14

LOATHE

I *l* my life Job 7:16
l themselves for the Ezek 6:9

LOATHSOME

but a wicked man is *l* Prov 13:5

LOAVES

have here only five *l* Matt 14:17
He took the seven *l* Matt 15:36
lend me three *l* Luke 11:5
you ate of the *l* John 6:26

LOCKS

If you weave the seven *l* Judg 16:13
his *l* are wavy, and black Song 5:11

LOCUST

What the chewing *l* Joel 1:4

left, the swarming *l* Joel 1:4

LOCUSTS
as numerous as *l* Judg 7:12
He spoke, and *l* came Ps 105:34
the *l* have no king Prov 30:27
and his food was *l* Matt 3:4
waist, and he ate *l* Mark 1:6
out of the smoke *l* Rev 9:3

LODGED
them in and *l* them Acts 10:23
children, if she has *l* 1 Tim 5:10

LOFTILY
they speak *l* Ps 73:8

LOFTY
haughty, nor my eyes *l* Ps 131:1
Wisdom is too *l* Prov 24:7
l are their eyes Prov 30:13
and *L* One who Is 57:15

LOINS
gird up the *l* of your 1 Pet 1:13

LONELY
How *l* sits the city that was Lam 1:1

LONG
your days may be *l* Deut 5:16
said, "*L* live the king 1 Sam 10:24
who *l* for death Job 3:21
me the thing that I *l* Job 6:8
I *l* for Your salvation Ps 119:174
the appointed time was *l* Dan 10:1
l as the bridegroom is Matt 9:15
How *l* shall I bear with Mark 9:19
go around in *l* robes Mark 12:38
make *l* prayers Luke 20:47

we are killed all day *l* Rom 8:36
Love suffers *l* and is kind 1 Cor 13:4
how greatly I *l* Phil 1:8
"How *l*, O LORD, holy and Rev 6:10

LONGING
wife cast *l* eyes on Joseph Gen 39:7
David said with *l*, "Oh 2 Sam 23:15
For He satisfies the *l* soul Ps 107:9
since he was *l* for you all Phil 2:26

LONGSUFFERING
and gracious, *l* Ps 86:15
is love, joy, peace, *l* Gal 5:22
and gentleness, with *l* Eph 4:2
for all patience and *l* Col 1:11
might show all *l* 1 Tim 1:16
when once the Divine *l* 1 Pet 3:20
and consider that the *l* 2 Pet 3:15

LOOK
Do not *l* behind you Gen 19:17
l down from heaven Ps 80:14
who has a haughty *l* Ps 101:5
A proud *l*, a lying Prov 6:17
that day a man will *l* Is 17:7
L upon Zion Is 33:20
"*L* to Me, and be saved Is 45:22
l to the rock from which Is 51:1
we *l* for light Is 59:9
we *l* for justice Is 59:11
"*L* among the nations Hab 1:5
l on Me whom they Zech 12:10
L at the birds of the air Matt 6:26
why do you *l* at the speck Matt 7:3
say to you, '*L* here Luke 17:23
L at the fig tree Luke 21:29

and *l* at My hands John 20:27
l on their threats Acts 4:29
L! see the heavens Acts 7:56
of Israel could not *l* 2 Cor 3:7
while we do not *l* 2 Cor 4:18
Let each of you *l* Phil 2:4
angels desire to *l* into 1 Pet 1:12
l for new heavens and a 2 Pet 3:13
L to yourselves 2 John 8
open the scroll, or to *l* at it Rev 5:3

LOOKED

But when I *l* for good Job 30:26
They *l* to Him and were Ps 34:5
For He *l* down from the Ps 102:19
He *l* for justice Is 5:7
"We *l* for peace Jer 8:15
"You *l* for much Hag 1:9
the Lord turned and *l* Luke 22:61
for he *l* to the reward Heb 11:26

LOOKING

the plow, and *l* back Luke 9:62
l for the blessed hope Titus 2:13
l unto Jesus, the author Heb 12:2
l carefully lest Heb 12:15
l for the mercy of Jude 21

LOOKS

Absalom for his good *l* 2 Sam 14:25
Then he *l* at men and Job 33:27
God *l* down from heaven Ps 53:2
The lofty *l* of man Is 2:11
to you that whoever *l* Matt 5:28

LOOM

and the web from the *l* Judg 16:14
cuts me off from the *l* Is 38:12

LOOSE
l the armor of kings Is 45:1
and whatever you *l* Matt 16:19
said to them, "*L* him John 11:44

LOOSED
You have *l* my bonds Ps 116:16
the silver cord is *l* Eccl 12:6
on earth will be *l* in Matt 16:19
his tongue was *l,* and he Mark 7:35
l from your infirmity Luke 13:12
be *l* from this bond Luke 13:16
l the pains of death Acts 2:24
everyone's chains were *l* Acts 16:26
Do not seek to be *l* 1 Cor 7:27

LORD
See ANGEL OF THE LORD; ANGER OF THE LORD; BLESS THE LORD; BLESSED BE THE LORD; DAY OF THE LORD; FEAR OF THE LORD; FEAR THE LORD; GLORY OF THE LORD; HAND OF THE LORD; HOUSE OF THE LORD; LAW OF THE LORD; LOVE THE LORD YOUR GOD; PRAISE THE LORD; REJOICE IN THE LORD; SEEK THE LORD; SERVE THE LORD; SINNED AGAINST THE LORD; SPIRIT OF THE LORD; VOICE OF THE LORD; VOW TO THE LORD; WAIT ON THE LORD; WAY OF THE LORD; WRATH OF THE LORD
L is my strength Ex 15:2
L is a man of war Ex 15:3
L our God, the *L* Deut 6:4
sacrifice to the *L* your Deut 17:1
may know that the *L* 1 Kin 8:60
If the *L* is God 1 Kin 18:21
You alone are the *L* Neh 9:6
The *L* of hosts Ps 24:10
belongs to the *L* Ps 89:18
let us sing to the *L* Ps 95:1
L is the great God Ps 95:3

Gracious is the *L* Ps 116:5
L surrounds His people Ps 125:2
The *L* is righteous Ps 129:4
L is near to all who Ps 145:18
L is a God of justice Is 30:18
L Our Righteousness Jer 23:6
L has done marvelous Joel 2:21
L God is my strength Hab 3:19
"The *L* is one Zech 14:9
shall not tempt the *L* Matt 4:7
shall worship the *L* Matt 4:10
Son of Man is also *L* Mark 2:28
who is Christ the *L* Luke 2:11
why do you call Me '*L* Luke 6:46
L is risen indeed Luke 24:34
call Me Teacher and *L* John 13:13
He is *L* of all Acts 10:36
'Who are You, *L* Acts 26:15
with your mouth the *L* Rom 10:9
Greek, for the same *L* Rom 10:12
say that Jesus is *L* 1 Cor 12:3
second Man is the *L* 1 Cor 15:47
the Spirit of the *L* 2 Cor 3:17
that Jesus Christ is *L* Phil 2:11
and deny the only *L* Jude 4
L God Omnipotent Rev 19:6

LORD APPEARED TO
Then the *L* Abram and Gen 12:7
the *L* Abram and said to Gen 17:1
L him by the terebinth Gen 18:1
Then the *L* him and said Gen 26:2
Then the glory of the *L* Lev 9:23
glory of the *L* them Num 20:6
L Solomon in a dream 1 Kin 3:5
L Solomon the second 1 Kin 9:2

LORD COMMANDED
all that the *L* him Gen 7:5
L Moses and Aaron, Ex 12:50
words which the *L* him Ex 19:7
the thing which the *L*, Ex 35:4
The *L* this to be given Lev 7:36
which the *L* Moses Lev 27:34
As the *L* Moses, so he Num 1:19
as the *L* Moses, all Num 15:36
Moses did as the *L* Num 27:22
statutes which the *L* Num 30:16
the *L* us to observe Deut 6:24
not kept what the *L* 1 Sam 13:14
David did so, as the *L* 2 Sam 5:25
So the *L* the angel, 1 Chr 21:27
there the *L* the blessing Ps 133:3
the Euphrates, as the *L* Jer 13:5
did as the angel of the *L* Matt 1:24

LORD GOD OF HOSTS
the *L* was with him 2 Sam 5:10
very zealous for the *L* 1 Kin 19:10
who wait for You, O *L*, Ps 69:6
Restore us, O *L*; Ps 80:19
O *L*, hear my prayer; Ps 84:8
Therefore thus says the *L*: Is 10:24
L in the Valley of Vision Is 22:5
I have heard from the *L*, Is 28:22
called by Your name, O *L* Jer 15:16
this is the day of the *L* Jer 46:10
the work of the *L* Jer 50:25
the *L* is his name Amos 4:13
The *L*, he who touches Amos 9:5

LORD GOD OF ISRAEL
Pharaoh, “Thus says the *L* Ex 5:1
before the Lord, the *L* Ex 34:23

give glory to the *L*, Josh 7:19
built an altar to the *L* Josh 8:30
sworn to them by the *L* Josh 9:19
the *L* fought for Israel Josh 10:42
L was their inheritance Josh 13:33
your heart to the *L* Josh 24:23
will sing praise to the *L* Judg 5:3
“O *L*, why has this come Judg 21:3
be given you by the *L*, Ruth 2:12
Saul said to the *L* 1 Sam 14:41
“O *L*, Your servant 1 Sam 23:10
Blessed is the *L* 1 Sam 25:32
L: ‘I anointed you 2 Sam 12:7
‘Blessed be the *L* 1 Kin 1:48
for the name of the *L* 1 Kin 8:17
turned away from the *L* 1 Kin 11:9
provoked the *L* to anger 1 Kin 15:30
O *L*, the One who 2 Kin 19:15
the ark of the *L* 1 Chr 15:12
build a house for the *L* 1 Chr 22:6
“The *L* has given rest 1 Chr 23:25
their heart to seek the *L* 2 Chr 11:16
they turned to the *L* 2 Chr 15:4
the Passover to the *L* 2 Chr 30:1
build the house of the *L* Ezra 1:3
in order to seek the *L* Ezra 6:21
Blessed be the *L*, from Ps 41:13
Blessed is the *L*, for he Luke 1:68

LORD HAS SPOKEN

son’s wife, as the *L* Gen 24:51
that the *L* we will do Ex 19:8
the statutes which the *L* Lev 10:11
which the *L* to Moses Num 15:22
For the *L* of David 2 Sam 3:18
the sign which the *L* 1 Kin 13:3

the mouth of the *L* Is 1:20
for the mouth of the *L* Is 40:5
not be proud, for the *L* Jer 13:15
Hear this word that the *L* Amos 3:1

LORD IS GOOD
taste and see that the *L* Ps 34:8
For the *L*; His mercy Ps 100:5
Praise the Lord, for the *L* Ps 135:3
L to all, and His Ps 145:9
Lord of hosts, for the *L* Jer 33:11
The *L* to those who wait Lam 3:25
The *L*, a stronghold Nah 1:7

LORD JESUS CHRIST
we believed on the *L* Acts 11:17
the grace of the *L* Acts 15:11
for the name of our *L* Acts 15:26
“Believe on the *L* Acts 16:31
with God through our *L* Rom 5:1
in God through our *L* Rom 5:11
But put on the *L* Rom 13:14
do not serve our *L* Rom 16:18
the revelation of our *L* 1 Cor 1:7
in the day of our *L* 1 Cor 1:8
victory through our *L* 1 Cor 15:57
does not love the *L* 1 Cor 16:22
know the grace of our *L* 2 Cor 8:9
in the cross of our *L* Gal 6:14
in the name of our *L* Eph 5:20
for the Savior, the *L* Phil 3:20
presence of our *L* 1 Thess 2:19
salvation through our *L* 1 Thess 5:9
at the coming of our *L* 1 Thess 5:23
obey the gospel of our *L* 2 Thess 1:8
the coming of our *L* 2 Thess 2:1
hold the faith of our *L* James 2:1

in the knowledge of *L* 2 Pet 1:8
just as our *L* showed me 2 Pet 1:14
Lord God and our *L* Jude 4
by the apostles of our *L* Jude 17
The grace of our *L* Rev 22:21

LORD OF HOSTS

to the *L* in Shiloh 1 Sam 1:3
"O *L*, if You will indeed 1 Sam 1:11
L, who dwells between 1 Sam 4:4
in the name of the *L* 1 Sam 17:45
'*L* is the God over Israel 2 Sam 7:26
The zeal of the *L* 2 Kin 19:31
the *L* was with him 1 Chr 11:9
The *L*, He is the King Ps 24:10
The *L* is with us; Ps 46:7
Your tabernacle, O *L* Ps 84:1
Unless the *L* had left to Is 1:9
For the day of the *L* Is 2:12
vineyard of the *L* Is 5:7
Holy, holy, holy is the *L* Is 6:3
The *L*, Him you shall Is 8:13
The zeal of the *L* Is 9:7
Through the wrath of the *L* Is 9:19
in the wrath of the *L* Is 13:13
L will reign on Mount Zion Is 24:23
In that day the *L* Is 28:5
O *L*, God of Israel Is 37:16
his Redeemer, the *L* Is 44:6
is your husband, the *L* Is 54:5
But, O *L*, You who test Jer 20:12
of the living God, the *L* Jer 23:36
intercession to the *L* Jer 27:18
the *L* is His name Jer 31:35
Praise the *L*, for the Lord Jer 33:11
by his God, the *L* Jer 51:5

The *L* has sworn Jer 51:14
the people of the *L* Zeph 2:10
on the house of the *L* Hag 1:14
with glory,’ says the *L* Hag 2:7
“Return to me,” says the *L* Zech 1:3
“O *L*, how long will You Zech 1:12
L has sent me Zech 2:9
My Spirit,’ says the *L* Zech 4:6
wrath came from the *L* Zech 7:12
the Mountain of the *L* Zech 8:3
shall come to seek the *L* Zech 8:22
The *L* will defend them Zech 9:15
worship the King, the *L* Zech 14:16
a great King,” says the *L* Mal 1:14
is the messenger of the *L* Mal 2:7
return to you, says the *L* Mal 3:7

LORD OF LORDS
God of gods and *L* Deut 10:17
give thanks to the *L* Ps 136:3
King of kings and *L* 1 Tim 6:15
He is *L* and King of kings Rev 17:14
King of kings and *L* Rev 19:16

LORD WAS WITH HIM
master saw that the *L* Gen 39:3
Samuel grew, and the *L* 1 Sam 3:19
David, because the *L* 1 Sam 18:12
ways, and the *L* 1 Sam 18:14
The *L*; he prospered 2 Kin 18:7
And the hand of the *L* Luke 1:66

LORD’S ANOINTED
“Surely the *L* is before 1 Sam 16:6
to my master, the *L* 1 Sam 24:6
his hand against the *L* 1 Sam 26:9
hand to destroy the *L* 2 Sam 1:14

he cursed the *L* 2 Sam 19:21

LORDS
many gods and many *l* 1 Cor 8:5
nor as being *l* over 1 Pet 5:3
for He is Lord of *l* Rev 17:14

LORDSHIP
Gentiles exercise *l* Luke 22:25

LOSE
gain, and a time to *l* Eccl 3:6
save his life will *l* Matt 16:25
reap if we do not *l* Gal 6:9
that we do not *l* 2 John 8

LOSES
but if the salt *l* Matt 5:13
and *l* his own soul Matt 16:26
if she *l* one coin Luke 15:8
l his life will preserve Luke 17:33

LOSS
he will suffer *l* 1 Cor 3:15
count all things *l* Phil 3:8

LOST
are dry, our hope is *l* Ezek 37:11
save that which was *l* Matt 18:11
the one which is *l* Luke 15:4
my sheep which was *l* Luke 15:6
the piece which I *l* Luke 15:9
and none of them is *l* John 17:12
You gave Me I have *l* John 18:9

LOT
Abram's nephew; accompanies him, Gen 11:27—12:5; 13:1
Separates from Abram, Gen 13:5–12
Rescued by Abram, Gen 14:12–16

Saved from Sodom for his hospitality, Gen 19:1–29
Tricked into committing incest, Gen 19:30–38

LOT
shall be divided by *l* Num 26:55
You maintain my *l* Ps 16:5
cast in your *l* among Prov 1:14
l is cast into the lap Prov 16:33

LOT'S WIFE
Disobedient, becomes pillar of salt, Gen 19:26
Event to be remembered, Luke 17:32

LOTS
l causes contentions Prov 18:18
garments, casting *l* Mark 15:24
And they cast their *l* Acts 1:26

LOUD
I cried out with a *l* Gen 39:14
Him with *l* cymbals Ps 150:5
cried out with a *l* Matt 27:46
I heard behind me a *l* Rev 1:10

LOVE
l your neighbor as Lev 19:18
l the LORD your God Deut 6:5
your *l* to me was 2 Sam 1:26
How long will you *l* Ps 4:2
Oh, *l* the LORD Ps 31:23
l righteousness Ps 45:7
he has set his *l* Ps 91:14
Oh, how I *l* Your law Ps 119:97
peace have those who *l* Ps 119:165
preserves all who *l* Ps 145:20
us take our fill of *l* Prov 7:18
l covers all sins Prov 10:12
a time to *l* Eccl 3:8

People know neither *l* Eccl 9:1
l is better than wine Song 1:2
banner over me was *l* Song 2:4
stir up nor awaken *l* Song 3:5
I will give you my *l* Song 7:12
l is as strong as death Song 8:6
waters cannot quench *l* Song 8:7
time was the time of *l* Ezek 16:8
backsliding, I will *l* Hos 14:4
do justly, to *l* mercy Mic 6:8
to you, *l* your enemies Matt 5:44
l those who *l* you Matt 5:46
which of them will *l* Luke 7:42
you do not have the *l* John 5:42
if you have *l* for one John 13:35
"If you *l* Me, keep My John 14:15
and My Father will *l* John 14:23
l one another as I John 15:12
l has no one than this John 15:13
l Me more than these John 21:15
of Jonah, do you *l* John 21:16
because the *l* of God Rom 5:5
Let *l* be without Rom 12:9
to *l* one another Rom 13:8
L does no harm to a Rom 13:10
up, but *l* edifies 1 Cor 8:1
L suffers long and is 1 Cor 13:4
L never fails 1 Cor 13:8
greatest of these is *l* 1 Cor 13:13
For the *l* of Christ 2 Cor 5:14
and the God of *l* 2 Cor 13:11
of the Spirit is *l* Gal 5:22
rooted and grounded in *l* Eph 3:17
the edifying of itself in *l* Eph 4:16
Husbands, *l* your wives Eph 5:25
if any comfort of *l* Phil 2:1

of the Son of His *l* Col 1:13
being knit together in *l* Col 2:2
l your wives and do Col 3:19
breastplate of faith and *l* 1 Thess 5:8
the commandment is *l* 1 Tim 1:5
continue in faith, *l* 1 Tim 2:15
word, in conduct, in *l* 1 Tim 4:12
For the *l* of money is 1 Tim 6:10
l their husbands Titus 2:4
Let brotherly *l* Heb 13:1
having not seen you *l* 1 Pet 1:8
L the brotherhood 1 Pet 2:17
for "*l* will cover a 1 Pet 4:8
with a kiss of *l* 1 Pet 5:14
brotherly kindness *l* 2 Pet 1:7
loves the world, the *l* 1 John 2:15
we *l* the brethren 1 John 3:14
By this we know *l* 1 John 3:16
him, how does the *l* 1 John 3:17
Beloved, let us *l* 1 John 4:7
know God, for God is *l* 1 John 4:8
In this is *l* 1 John 4:10
If we *l* one another 1 John 4:12
L has been perfected 1 John 4:17
There is no fear in *l* 1 John 4:18
l Him because He first 1 John 4:19
who loves God must *l* 1 John 4:21
For this is the *l* 1 John 5:3
and *l* be multiplied to you Jude 2
are spots in your *l* feasts Jude 12
have left your first *l* Rev 2:4
your works, *l*, service Rev 2:19
and they did not *l* Rev 12:11

LOVE OF CHRIST
separate us from the *l* Rom 8:35

For the *l* compels us 2 Cor 5:14
l which passes knowledge Eph 3:19

LOVE OF GOD
pass by justice and the *l* Luke 11:42
you do not have the *l* John 5:42
the *l* has been poured Rom 5:5
separate us from the *l* Rom 8:39
l is perfected in him 1 John 2:5
the *l* abide in him 1 John 3:17
In this the *l* 1 John 4:9
For this is the *l* 1 John 5:3
keep yourselves in the *l* Jude 21

LOVE ONE ANOTHER
l; as I have loved you John 13:34
that you *l* as I have John 15:12
anything except to *l* Rom 13:8
are taught by God to *l* 1 Thess 4:9
l fervently with a pure 1 Pet 1:22
that we should *l* 1 John 3:11
Beloved, let us *l* 1 John 4:7
the beginning: that we *l* 2 John 5

LOVE THE LORD YOUR GOD
You shall *l* with all your Deut 6:5
to *l* with all your heart Deut 30:6
l, to walk in all His ways Josh 22:5
"You shall *l* with Matt 22:37
l with all your heart Mark 12:30
l with all your heart Luke 10:27

LOVE YOUR ENEMIES
in that you *l* 2 Sam 19:6
But I say to you, *l* Matt 5:44
L, do good to those Luke 6:27

LOVE YOUR NEIGHBOR

you shall *l* as yourself Lev 19:18
l and hate your enemy Matt 5:43
‘You shall *l* as yourself Matt 19:19
l as yourself Gal 5:14
“You shall *l* as yourself James 2:8

LOVED
Because the LORD has *l* 1 Kin 10:9
L one and friend You Ps 88:18
Yet Jacob I have *l* Mal 1:2
forgiven, for she *l* Luke 7:47
so *l* the world that John 3:16
“See how He *l* John 11:36
whom Jesus *l* John 13:23
“As the Father *l* John 15:9
l them as You have John 17:23
“Jacob I have *l* Rom 9:13
the Son of God, who *l* Gal 2:20
l the church and gave Eph 5:25
l righteousness Heb 1:9
God, but that He *l* 1 John 4:10
Beloved, if God so *l* 1 John 4:11
To Him who *l* us and Rev 1:5

LOVELY
l are your tents, O Jacob Num 24:5
of David had a *l* sister 2 Sam 13:1
The young woman was *l* Esth 2:7
l is Your tabernacle Ps 84:1
l woman who lacks Prov 11:22
I am dark, but *l* Song 1:5
he is altogether *l* Song 5:16
whatever things are *l* Phil 4:8

LOVER
a *l* of what is good Titus 1:8

LOVERS

the harlot with many *l* Jer 3:1
your *l* have forgotten you Jer 30:14
“I will go after my *l* Hos 2:5
Ephraim has hired *l* Hos 8:9
who were *l* of money Luke 16:14
For men will be *l* 2 Tim 3:2

LOVES
l righteousness Ps 33:5
life, and *l* many days Ps 34:12
A friend *l* at all Prov 17:17
He who *l* father or Matt 10:37
l his life will lose John 12:25
l Me will be loved John 14:21
l a cheerful giver 2 Cor 9:7
who *l* his wife *l* Eph 5:28
If anyone *l* the world 1 John 2:15
l God must love his 1 John 4:21
l him who is 1 John 5:1

LOVESICK
apples, for I am *l* Song 2:5
you tell him I am *l* Song 5:8

LOVINGKINDNESS
not concealed Your *l* Ps 40:10
l is better than life Ps 63:3
to declare Your *l* Ps 92:2
Who crowns you with *l* Ps 103:4
l I have drawn Jer 31:3
You show *l* to thousands Jer 32:18
justice, in *l* and mercy Hos 2:19
abundant in *l* Jon 4:2

LOVINGKINDNESSES
mercies and Your *l* Ps 25:6
where are Your former *l* Ps 89:49
the multitude of His *l* Is 63:7

LOW
He brings *l* and lifts 1 Sam 2:7
both *l* and high Ps 49:2
it *l,* He lays it *l* Is 26:5
and hill brought *l* Luke 3:5

LOWER
made him a little *l* Ps 8:5
shall go into the *l* Ps 63:9
made him a little *l* Heb 2:7

LOWEST
and sets over it the *l* Dan 4:17

LOWLINESS
with all *l* and Eph 4:2
or conceit, but in *l* Phil 2:3

LOWLY
yet He regards the *l* Ps 138:6
for I am gentle and *l* Matt 11:29
He has regarded the *l* Luke 1:48
and exalted the *l* Luke 1:52
in presence am *l* 2 Cor 10:1
l body that it may be Phil 3:21
l brother glory James 1:9

LOYAL
be *l* to the LORD our God 1 Kin 8:61
truth and with a *l* heart 2 Kin 20:3
with a *l* heart they 1 Chr 29:9
faithfully and with a *l* 2 Chr 19:9
or else he will be *l* Matt 6:24

LUCIFER
Name applied to Satan, Is 14:12

LUD
See LYDDA
A people descended from Shem, 1 Chr 1:17

LUKE
"The beloved physician," Col 4:14
Paul's last companion, 2 Tim 4:11
Author of third Gospel, Luke (title)

LUKEWARM
because you are *l* Rev 3:16

LUMP
from the same *l* Rom 9:21
you may be a new *l* 1 Cor 5:7

LUST
Do not *l* after her Prov 6:25
caught by their *l* Prov 11:6
looks at a woman to *l* Matt 5:28
not fulfill the *l* Gal 5:16
not in passion of *l* 1 Thess 4:5
You *l* and do not have James 4:2
the *l* of the flesh 1 John 2:16

LUSTS
to fulfill its *l* Rom 13:14
l which drown men 1 Tim 6:9
also youthful *l* 2 Tim 2:22
and worldly *l* Titus 2:12
to the former *l* 1 Pet 1:14
abstain from fleshly *l* 1 Pet 2:11
to their own ungodly *l* Jude 18

LUTE
Awake, *l* and harp Ps 57:8
l I will praise You Ps 71:22
harp with the *l* Ps 81:2
ten strings, on the *l* Ps 92:3
Awake, *l* and harp Ps 108:2
Praise Him with the *l* Ps 150:3

LUXURY

L is not fitting Prov 19:10
l are in kings' courts Luke 7:25
in pleasure and *l* James 5:5
the abundance of her *l* Rev 18:3

LYCAONIA
District of Asia Minor where Paul preached, Acts 14:6, 11

LYCIA
Province of Asia Minor visited by Paul, Acts 21:1, 2; 27:5, 6

LYDDA
Aeneas healed at, Acts 9:32–35

LYDIA
Woman of Thyatira; Paul's first European convert, Acts 16:14, 15, 40
——— District of Asia Minor containing Ephesus, Smyrna, Thyatira, and Sardis, Rev 1:11

LYING
has put a *l* spirit 1 Kin 22:23
I hate and abhor *l* Ps 119:163
proud look, a *l* tongue Prov 6:17
L lips are an Prov 12:22
righteous man hates *l* Prov 13:5
not trust in these *l* Jer 7:4
a paralytic *l* on a bed Matt 9:2
in swaddling cloths, *l* Luke 2:12
the Babe *l* in a manger Luke 2:16
cloths *l* by themselves Luke 24:12
saw the linen cloths *l* John 20:5
putting away *l* Eph 4:25
signs, and *l* wonders 2 Thess 2:9

LYRE
the horn, flute, harp, *l* Dan 3:15

LYSIAS, CLAUDIUS
See CLAUDIUS LYSIAS

LYSTRA
Paul visits; is worshiped by people of and stoned by Jews, Acts 14:6–20
Home of Timothy, Acts 16:1, 2

M

MAACAH (OR MAACHAH)
Small Syrian kingdom near Mt. Hermon, Deut 3:14
Not possessed by Israel, Josh 13:13
——— David's wife; mother of Absalom, 2 Sam 3:3
——— Wife of Rehoboam; mother of King Abijah, 2 Chr 11:18–21
Makes idol; is deposed as queen mother, 1 Kin 15:13

MACEDONIA
Paul preaches in, Acts 16:9—17:14
Paul's troubles in, 2 Cor 7:5
Churches of, generous, Rom 15:26; 2 Cor 8:1–5

MACHIR
Manasseh's only son, Gen 50:23
Founder of the family of Machirites, Num 26:29
Conqueror of Gilead, Num 32:39, 40

MACHPELAH
Field containing a cave; bought by Abraham, Gen 23:9–18
Sarah and Abraham buried here, Gen 23:19; 25:9, 10
Isaac, Rebekah, Leah, and Jacob buried here, Gen 49:29–31

MAD
has a demon and is *m* John 10:20
he said, "I am not *m* Acts 26:25

MADE

m the stars also Gen 1:16
everything that He had *m* Gen 1:31
wife the LORD God *m* Gen 3:21
God *m* a wind to pass over Gen 8:1
‘I have *m* Abram rich’ Gen 14:23
Lord *m* a covenant with Gen 15:18
I have *m* you a father of Gen 17:5
he *m* him a tunic of many Gen 37:3
Joseph *m* himself known Gen 45:1
they *m* their lives bitter Ex 1:14
m the sea into dry land Ex 14:21
tool, and *m* a molded calf Ex 32:4
He also *m* the mercy seat Ex 37:6
LORD *m* between Himself Lev 26:46
Moses *m* a bronze serpent Num 21:9
m a covenant 1 Sam 20:16
has *m* Solomon king 1 Kin 1:43
he *m* the Most Holy Place 2 Chr 3:8
had *m* to praise the LORD, 2 Chr 7:6
Have You not *m* a hedge Job 1:10
You have *m* me like clay Job 10:9
He has *m* me a byword of Job 17:6
For You have *m* him a little Ps 8:5
You have *m* him to have Ps 8:6
You *m* Me trust while on Ps 22:9
by which they have *m* You Ps 45:8
have *m* summer and winter Ps 74:17
you have *m* the LORD Ps 91:9
It is He who has *m* us, and Ps 100:3
m known His ways to Ps 103:7
LORD, who *m* heaven and Ps 115:15
the day the LORD has *m* Ps 118:24
by wisdom *m* the heavens Ps 136:5
and wonderfully *m* Ps 139:14
generous soul will be *m* Prov 11:25

m everything beautiful Eccl 3:11
A feast is *m* for laughter Eccl 10:19
hear long ago how I *m* Is 37:26
I have *m* the earth, and Is 45:12
things My hand has *m* Is 66:2
He has *m* the earth by His Jer 10:12
I have *m* you a watchman Ezek 3:17
king *m* a great feast for a Dan 5:1
your faith has *m* you well Matt 9:22
you have *m* it a den of Matt 21:13
m another five talents Matt 25:16
God ‘*m* them male and Mark 10:6
temple *m* with hands Mark 14:58
places shall be *m* straight Luke 3:5
she was *m* straight, and Luke 13:13
All things were *m* John 1:3
the water that was *m* wine John 2:9
in temples *m* with hands Acts 7:48
he *m* havoc of the church, Acts 8:3
are heirs, faith is *m* void Rom 4:14
m me free from the law of Rom 8:2
confession is *m* unto Rom 10:10
Has not God *m* foolish 1 Cor 1:20
all shall be *m* alive 1 Cor 15:22
m Him who knew no 2 Cor 5:21
strength is *m* perfect 2 Cor 12:9
Seed were the promises *m* Gal 3:16
And you He *m* alive, who Eph 2:1
and *m* us sit together in Eph 2:6
of God might be *m* Eph 3:10
but *m* Himself of no Phil 2:7
requests be *m* known to Phil 4:6
He has *m* alive together Col 2:13
m him a little lower than Heb 2:7
are *m* His footstool Heb 10:13
but *m* alive by the Spirit 1 Pet 3:18

not been *m* perfect in 1 John 4:18
has *m* us kings and priests Rev 1:6
m them white in the blood Rev 7:14
worship Him who *m* Rev 14:7
of the earth were *m* drunk Rev 17:2

MADNESS
pretended *m* in 1 Sam 21:13
wisdom and to know *m* Eccl 1:17
m is in their hearts Eccl 9:3

MAGDALA
City of Galilee, Matt 15:39

MAGDALENE
See MARY

MAGIC
women who sew *m* Ezek 13:18
m brought their books Acts 19:19

MAGNIFICENCE
m I cannot endure Job 31:23

MAGNIFIED
So let Your name be *m* 2 Sam 7:26
“Let the LORD be *m* Ps 35:27
The LORD be *m* Ps 40:16
for You have *m* Your Ps 138:2
The LORD is *m* beyond the Mal 1:5
the Lord Jesus was *m* Acts 19:17
also Christ will be *m* Phil 1:20

MAGNIFIES
“My soul *m* the Lord Luke 1:46

MAGNIFY
m the Lord with me Ps 34:3
m himself above every Dan 11:36

MAGOG

People among Japheth's descendants, Gen 10:2
Associated with Gog, Ezek 38:2
Representatives of final enemies, Rev 20:8

MAHANAIM
Name given by Jacob to a sacred site, Gen 32:2
Becomes Ishbosheth's capital, 2 Sam 2:8–29
David flees to, during Absalom's rebellion, 2 Sam 17:24, 27

MAHER-SHALAL-HASH-BAZ
Symbolic name of Isaiah's second son; prophetic of the fall of Damascus and Samaria, Is 8:1–4

MAHLON
Husband of Ruth; without child, Ruth 1:2–5

MAIDENS
Both young men and *m* Ps 148:12
She has sent out her *m* Prov 9:3

MAIDSERVANT
"I am Ruth, your *m* Ruth 3:9
save the son of Your *m* Ps 86:16
"Behold the *m* Luke 1:38
lowly state of His *m* Luke 1:48

MAIDSERVANTS
m shall lead her as Nah 2:7
m I will pour out My Acts 2:18

MAIMED
to enter into life *m* Mark 9:43
the poor and the *m* Luke 14:21

MAINTAIN
and *m* their cause 1 Kin 8:45
careful to *m* good works Titus 3:8

MAINTAINED
For You have *m* my Ps 9:4

MAJESTIC
thunders with His *m* voice Job 37:4
which are *m* in pace Prov 30:29
But there the *m* LORD will Is 33:21

MAJESTY
Honor and *m* are before 1 Chr 16:27
the victory and the *m* 1 Chr 29:11
with God is awesome *m* Job 37:22
of the LORD is full of *m* Ps 29:4
He is clothed with *m* Ps 93:1
Honor and *m* are before Ps 96:6
splendor of Your *m* Ps 145:5
LORD and the glory of His *m* Is 2:10
in the *m* of the name of the Mic 5:4
right hand of the *M* Heb 1:3
eyewitnesses of His *m* 2 Pet 1:16
wise, be glory and *m* Jude 25

MAKE
“Let Us *m* man in Our Gen 1:26
desirable to *m* one wise Gen 3:6
let us *m* a name for Gen 11:4
m you a great nation Gen 12:2
m My covenant between Gen 17:2
“You shall not *m* Ex 20:4
I will *m* of you a great Ex 32:10
m your belly swell and Num 5:22
LORD *m* His face shine Num 6:25
M a fiery serpent, and Num 21:8
husband may *m* it void Num 30:13
m yourself an ark of Deut 10:1
Now *m* us a king to judge 1 Sam 8:5
m me a small cake from 1 Kin 17:13
m confession to the Ezra 10:11
I *m* my bed in the Job 17:13
LORD, *m* me dwell in safety Ps 4:8

M Your face shine upon Ps 31:16
My soul shall *m* its boast in Ps 34:2
shall *m* glad the city of God Ps 46:4
wings I will *m* my refuge Ps 57:1
m His praise glorious Ps 66:2
my mouth will I *m* known Ps 89:1
M a joyful shout to the Ps 100:1
I *m* my bed in hell, behold Ps 139:8
M haste, my beloved, and Song 8:14
m mention that His name Is 12:4
m the crooked places Is 45:2
I will *m* an everlasting Jer 32:40
writing and *m* known to Dan 5:15
m it plain on tablets, that Hab 2:2
m me walk on my high Hab 3:19
no one shall *m* them Zeph 3:13
m you fishers of men Matt 4:19
till I *m* Your enemies Matt 22:44
let us *m* three tabernacles Mark 9:5
there *m* ready for us Mark 14:15
M them sit down in Luke 9:14
M me like one of your Luke 15:19
m haste and come down, Luke 19:5
not *m* My Father's house John 2:16
the truth shall *m* you free John 8:32
m Our home with him John 14:23
we then *m* void the law Rom 3:31
m no provision for the Rom 13:14
m my brother stumble 1 Cor 8:13
m the way of escape 1 Cor 10:13
God is able to *m* all grace 2 Cor 9:8
to *m* known the mystery Eph 6:19
Lord *m* you increase 1 Thess 3:12
till I *m* Your enemies Your Heb 1:13
m you complete in every Heb 13:21
diligent to *m* your call 2 Pet 1:10

we *m* Him a liar, and 1 John 1:10
will *m* your stomach bitter Rev 10:9
Behold, I *m* all things new Rev 21:5

MAKER
where is God my *M* Job 35:10
before the LORD our *M* Ps 95:6
the LORD is the *m* of them Prov 22:2
man will look to his *M* Is 17:7
who strives with his *M* Is 45:9
M is your husband Is 54:5
has forgotten his *M* Hos 8:14
builder and *m* is God Heb 11:10

MAKES
He *m* nations great, and Job 12:23
He *m* my feet like the feet Ps 18:33
He *m* me to lie down in Ps 23:2
He *m* wars cease to the end Ps 46:9
Who *m* His angels spirits, Ps 104:4
son *m* a glad father, Prov 10:1
Hope deferred *m* the Prov 13:12
he *m* even his enemies to Prov 16:7
He *m* lightnings for the Jer 51:16
for He *m* His sun rise on Matt 5:45
m both the deaf to hear Mark 7:37
He *m* intercession Rom 8:27
m himself an enemy of James 4:4

MAKING
is sure, *m* wise the simple Ps 19:7
m the word of God of no Mark 7:13
m mention of you in my Eph 1:16
m melody in your heart to Eph 5:19

MAKKEDAH
Canaanite town assigned to Judah, Josh 15:20, 41

MALACHI
Prophet and writer, Mal 1:1

MALCHISHUA
Son of King Saul, 1 Sam 14:49
Killed at Gilboa, 1 Sam 31:2

MALCHUS
Servant of the high priest, John 18:10

MALE
He created them *m* and Gen 5:2
into the ark to Noah, *m* Gen 7:9
every *m* child in your Gen 17:12
who has borne a *m* or a Lev 12:7
lie with a *m* as with a Lev 18:22
utterly destroy every *m* Judg 21:11
came, she delivered a *m* Is 66:7
beginning 'made them *m* Matt 19:4
is neither *m* nor female Gal 3:28
gave birth to the *m* Child Rev 12:13

MALICE
in *m* be babes 1 Cor 14:20
away from you, with all *m* Eph 4:31
wrath, *m*, blasphemy, Col 3:8
pleasures, living in *m* Titus 3:3
laying aside all *m* 1 Pet 2:1

MALICIOUSNESS
covetousness, *m* Rom 1:29

MALIGN
m a servant to his Prov 30:10

MALTA
Site of Paul's shipwreck, Acts 28:1–8

MAMMON
cannot serve God and *m* Matt 6:24

by unrighteous *m* Luke 16:9

MAMRE
Town or district near Hebron, Gen 23:19
Abram dwells by the oaks of, Gen 13:18

MAN
See NEW MAN; OLD MAN; RIGHTEOUS MAN; SON OF MAN; WISE MAN
"Let Us make *m* Gen 1:26
she was taken out of *M* Gen 2:23
Therefore a *m* shall leave Gen 2:24
were both naked, the *m* Gen 2:25
I will destroy *m* whom I Gen 6:7
M wrestled with him Gen 32:24
God is not a *m*, that He Num 23:19
but *m* lives by every word Deut 8:3
No *m* shall be able to Deut 11:25
m looks at the outward 1 Sam 16:7
"You are the *m* 2 Sam 12:7
and prove yourself a *m* 1 Kin 2:2
"What is *m* Job 7:17
For an empty-headed *m* Job 11:12
"Are you the first *m* Job 15:7
Blessed is the *m* who Ps 1:1
m that You are mindful Ps 8:4
The steps of a good *m* are Ps 37:23
Blessed is that *m* who Ps 40:4
What can *m* do to me Ps 118:6
Happy is the *m* who finds Prov 3:13
rebuke a wise *m*, and he Prov 9:8
A good *m* obtains favor Prov 12:2
that seems right to a *m* Prov 16:25
The spirit of a *m* is the Prov 20:27
Let another *m* praise you, Prov 27:2
shall take hold of one *m*, Is 4:1
Because I am a *m* of unclean Is 6:5

marred more than any *m* Is 52:14
M of sorrows and Is 53:3
mighty *m* glory in his Jer 9:23
Blessed is the *m* who trusts Jer 17:7
Son of *m*, can these Ezek 37:3
He has shown you, O *m*, Mic 6:8
Will a *m* rob God Mal 3:8
M shall not live by bread Matt 4:4
A good *m* out of the Matt 12:35
the mouth defiles a *m* Matt 15:11
For this reason a *m* shall Matt 19:5
coming of the Son of *M* Matt 24:27
first binds the strong *m* Mark 3:27
within and defile a *m* Mark 7:23
what will it profit a *m* Mark 8:36
m had two sons Luke 15:11
a certain rich *m* Luke 16:19
a *m* named Zacchaeus Luke 19:2
can a *m* be born when he John 3:4
blind *m* with the clay John 9:6
m should die for the John 11:50
“Behold the *M* John 19:5
name, has made this *m* Acts 3:16
a *m* full of faith and the Acts 6:5
you are inexcusable, O *m*, Rom 2:1
blessed is the *m* to whom Rom 4:8
m is not from woman 1 Cor 11:8
I became a *m*, I put 1 Cor 13:11
since by *m* came death 1 Cor 15:21
though our outward *m* 2 Cor 4:16
for whatever a *m* sows, that Gal 6:7
in Himself one new *m* Eph 2:15
that the *m* of God may 2 Tim 3:17
m can tame the tongue James 3:8
a righteous *m* avails James 5:16
is the number of a *m* Rev 13:18

MAN OF GOD

Moses the *m* blessed Deut 33:1
“A *m* came to me, and Judg 13:6
a *m* came to Eli and said 1 Sam 2:27
there is in this city a *m* 1 Sam 9:6
to Shemaiah the *m* 1 Kin 12:22
a *m* went from Judah to 1 Kin 13:1
m who was disobedient 1 Kin 13:26
I to do with you, O *m* 1 Kin 17:18
a *m* came and spoke to 1 Kin 20:28
“*M*, the king has said 2 Kin 1:9
this a holy *m* 2 Kin 4:9
M, there is death 2 Kin 4:40
m sent to the king 2 Kin 6:9
he died, just as the *m* 2 Kin 7:17
the *m* was angry with 2 Kin 13:19
“It is the tomb of the *m* 2 Kin 23:17
for so David the *m* 2 Chr 8:14
But a *m* came to him 2 Chr 25:7
Law of Moses the *m* Ezra 3:2
command of David the *m* Neh 12:24
son of Igdaliah, a *m* Jer 35:4
But you, O *m*, flee these 1 Tim 6:11
m may be complete 2 Tim 3:17

MAN’S

curse the ground for *m* Gen 8:21
every *m* hand against Gen 16:12
We are all one *m* sons Gen 42:11
each *m* money was in the Gen 43:21
The rich *m* wealth is his Prov 10:15
When a *m* ways please Prov 16:7
A *m* heart plans his way Prov 16:9
The rich *m* wealth is his Prov 18:11
A *m* gift makes room for Prov 18:16
m steps are of the LORD Prov 20:24

A *m* pride will bring him Prov 29:23
a righteous *m* reward Matt 10:41
enter a strong *m* house Mark 3:27
from the rich *m* table Luke 16:21
one *m* offense many died Rom 5:15
on another *m* foundation Rom 15:20

MANASSEH
Joseph's firstborn son, Gen 41:50, 51
Adopted by Jacob, Gen 48:5, 6
Loses his birthright to Ephraim, Gen 48:13–20
——— Tribe of:
Numbered, Num 1:34, 35
Half-tribe of, settle east of Jordan, Num 32:33–42; Deut 3:12–15
Help Joshua against Canaanites, Josh 1:12–18
Land assigned to western half-tribe, Josh 17:1–13
Eastern half-tribe builds altar, Josh 22:9–34
Some of, help David, 1 Chr 12:19–31
——— Wicked king of Judah; son of Hezekiah, 2 Kin 21:1–18; 2 Chr 33:1–9
Captured and taken to Babylon; repents and is restored, 2 Chr 33:10–13
Removes idols and altars, 2 Chr 33:14–20

MANGER
Will he bed by your *m* Job 39:9
and laid Him in a *m* Luke 2:7
the Babe lying in a *m* Luke 2:16

MANIFEST
m Myself to him John 14:21
is it that You will *m* John 14:22
be known of God is *m* in Rom 1:19
but now made *m*, and Rom 16:26
that I may make it *m*, as I Col 4:4
was *m* in these last times 1 Pet 1:20

MANIFESTATION
But the *m* of the 1 Cor 12:7
deceitfully, but by *m* 2 Cor 4:2

MANIFESTED
Galilee, and *m* His glory John 2:11
“I have *m* Your name John 17:6
God was *m* in the flesh 1 Tim 3:16
the life was *m* 1 John 1:2
the Son of God was *m* 1 John 3:8
the love of God was *m* 1 John 4:9

MANIFOLD
m are Your works Ps 104:24
the *m* wisdom of God Eph 3:10
good stewards of the *m* 1 Pet 4:10

MANKIND
called them *M* in the day Gen 5:2
of *m* may seek the LORD Acts 15:17
to kill a third of *m* Rev 9:15
But the rest of *m*, who Rev 9:20

MANNA
of Israel ate *m* Ex 16:35
the *m* was like coriander Num 11:7
the *m* ceased on the day Josh 5:12
Your *m* from their mouth Neh 9:20
had rained down *m* Ps 78:24
Our fathers ate the *m* John 6:31
golden pot that had the *m* Heb 9:4
of the hidden *m* Rev 2:17

MANNER
in all *m* of workmanship, Ex 31:3
Is this the *m* of man 2 Sam 7:19
In this *m*, therefore, pray Matt 6:9
m of life from my youth, Acts 26:4

same *m* He also took 1 Cor 11:25
in an unworthy *m* 1 Cor 11:27
sorrowed in a godly *m* 2 Cor 7:11
m of life, purpose, faith, 2 Tim 3:10
as is the *m* of some Heb 10:25
what *m* of persons 2 Pet 3:11
Behold what *m* of love 1 John 3:1
m worthy of God 3 John 6

MANOAH
Danite; father of Samson, Judg 13:1–25

MANSIONS
house are many *m* John 14:2

MANTLE
Then he took the *m* 2 Kin 2:14

MAON
Village in Judah, Josh 15:55
David stays at, 1 Sam 23:24, 25
Nabal's house here, 1 Sam 25:2

MARA
Name chosen by Naomi, Ruth 1:20

MARAH
First Israelite camp after passing through the Red Sea, Num 33:8, 9

MARCHED
people, when You *m* Ps 68:7

MARK (JOHN)
Son of Mary of Jerusalem; travels with Barnabas and Saul, Acts 12:12, 25
Leaves Paul at Perga, Acts 13:13
Barnabas and Paul separate because of him, Acts 15:37–40
Later approved by Paul, Col 4:10; 2 Tim 4:11

Companion of Peter, 1 Pet 5:13
Author of the second Gospel, Mark 1:1

MARK
And the LORD set a *m* Gen 4:15
M the blameless man Ps 37:37
slave, to receive a *m* Rev 13:16
whoever receives the *m* Rev 14:11

MARKET
is sold in the meat *m* 1 Cor 10:25

MARRED
so His visage was *m* Is 52:14
he made of clay was *m* Jer 18:4

MARRIAGE
join in *m* with the people Ezra 9:14
were not given in *m* Ps 78:63
nor are given in *m* Matt 22:30
they were given in *m* Luke 17:27
her in *m* does well 1 Cor 7:38
M is honorable among Heb 13:4
the *m* of the Lamb has Rev 19:7

MARRIED
and *m* Pharaoh's daughter 1 Kin 3:1
woman when she is *m* Prov 30:23
"for I am *m* to you Jer 3:14
first died after he had *m* Matt 22:25
said, 'I have *m* a wife Luke 14:20
m wives, they were Luke 17:27
But he who is *m* 1 Cor 7:33
But she who is *m* 1 Cor 7:34

MARRIES
If a man *m* a woman and Lev 20:14
as a young man *m* a virgin Is 62:5
m another, commits Matt 19:9

she *m* another man, she Rom 7:3
if a virgin *m*, she has not 1 Cor 7:28

MARROW
and of joints and *m* Heb 4:12

MARRY
m her, and raise up an Gen 38:8
battle and another man *m* Deut 20:7
it is better not to *m* Matt 19:10
they neither *m* nor are Matt 22:30
The sons of this age *m* Luke 20:34
let them *m* 1 Cor 7:9
forbidding to *m* 1 Tim 4:3
the younger widows *m* 1 Tim 5:14

MARRYING
and drinking, *m* Matt 24:38

MARTHA
Sister of Mary and Lazarus; loved by Jesus, John 11:1–5
Affirms her faith, John 11:19–28
Offers hospitality to Jesus, Luke 10:38; John 12:1, 2
Gently rebuked by Christ, Luke 10:39–42

MARTYR
m Stephen was shed Acts 22:20
was My faithful *m* Rev 2:13

MARTYRS
the blood of the *m* Rev 17:6

MARVEL
do not *m* at the matter Eccl 5:8
Do not *m* that I said to you John 3:7
Do not *m* at this John 5:28
Israel, why do you *m* at Acts 3:12
I *m* that you are turning Gal 1:6
Do not *m*, my brethren 1 John 3:13

MARVELED
Jesus heard it, He *m* Matt 8:10
And the multitudes *m* Matt 9:33
these words, they *m* Matt 22:22
the governor *m* greatly Matt 27:14
He *m* because of their Mark 6:6
so that Pilate *m* Mark 15:5
His mother *m* at those Luke 2:33
believe for joy, and *m* Luke 24:41
were all amazed and *m* Acts 2:7
And all the world *m* Rev 13:3
when I saw her, I *m* Rev 17:6

MARVELOUS
Remember His *m* works 1 Chr 16:12
m things without number Job 5:9
will tell of all Your *m* works Ps 9:1
m things He did Ps 78:12
For He has done *m* things Ps 98:1
It is *m* in our eyes Ps 118:23
M are Your works Ps 139:14
I will again do a *m* work Is 29:14
LORD has done *m* things Joel 2:21
If it is *m* in the eyes of Zech 8:6
Why, this is a *m* thing John 9:30
of darkness into His *m* 1 Pet 2:9
m are Your works, Lord Rev 15:3

MARVELS
people I will do *m* Ex 34:10

MARY
Mother of Christ, Matt 1:16
Visited by angel, Luke 1:26–38
Visits Elizabeth and offers praise, Luke 1:39–56
Gives birth to Jesus, Luke 2:6–20
Flees to Egypt, Matt 2:13–18

Visits Jerusalem with Jesus, Luke 2:41–52
Entrusted to John's care, John 19:25–27
——— Mother of James and Joses; present at crucifixion and burial, Matt 27:55–61
Sees the risen Lord; informs disciples, Matt 28:1–10
——— Magdalene; delivered from seven demons; supports Christ's ministry, Luke 8:2, 3
Present at crucifixion and burial, Matt 27:55–61
First to see the risen Lord, Mark 16:1–10; John 20:1–18
——— Sister of Martha and Lazarus; loved by Jesus, John 11:1–5
Grieves for Lazarus, John 11:19, 20, 28–33
Anoints Jesus, Matt 26:6–13; John 12:1–8
Commended by Jesus, Luke 10:38–42
——— Mark's mother, Acts 12:12–17

MASSAH AND MERIBAH
First, at Rephidim, Israel just out of Egypt, Ex 17:1–7
Second, at Kadesh Barnea, 40 years later, Num 20:1–13

MASTER
of Abraham his *m* Gen 24:9
If she does not please her *m* Ex 21:8
for your *m* Saul is dead 2 Sam 2:7
If only my *m* were with 2 Kin 5:3
m! For it was borrowed 2 Kin 6:5
no longer call Me 'My *M* Hos 2:16
a servant like his *m* Matt 10:25
before him, saying, '*M* Matt 18:26
servant whom his *m* Matt 24:46
M, *M*, we are perishing Luke 8:24
M, it is good for us to be Luke 9:33
m of that servant will Luke 12:46
So the *m* commended the Luke 16:8

Jesus, *M*, have mercy Luke 17:13
the *m* of the feast called John 2:9
is not greater than his *m* John 13:16
greater than his *m* John 15:20
m builder I have laid 1 Cor 3:10
own *M* also is in heaven Eph 6:9
and useful for the *M* 2 Tim 2:21

MASTERS
look to the hand of their *m* Ps 123:2
the soul of his *m* Prov 25:13
m besides You have Is 26:13
can serve two *m* Luke 16:13
her *m* much profit Acts 16:16
And you, *m*, do the same Eph 6:9
M, give your bondservants Col 4:1
who have believing *m* 1 Tim 6:2
be obedient to their own *m* Titus 2:9

MATTANIAH
King Zedekiah’s original name, 2 Kin 24:17

MATTER
m is found in me Job 19:28
He who answers a *m* Prov 18:13

MATTERS
the weightier *m* Matt 23:23
judge the smallest *m* 1 Cor 6:2

MATTHEW
Becomes Christ’s follower, Matt 9:9
Chosen as one of the Twelve, Matt 10:2, 3
Called Levi, the son of Alphaeus, Mark 2:14
Author of the first Gospel, Matt (title)

MATTHIAS
Chosen by lot to replace Judas, Acts 1:15–26

MATURE

among those who are *m* 1 Cor 2:6
understanding be *m* 1 Cor 14:20
us, as many as are *m* Phil 3:15

MEAN
What do you *m* Ex 12:26
What does this parable *m* Luke 8:9
what these things *m* Acts 17:20
I do not *m* that others 2 Cor 8:13

MEANING
'What is the *m* Deut 6:20
if I do not know the *m* 1 Cor 14:11

MEANS
or one tittle will by no *m* Matt 5:18
you will by no *m* enter Matt 5:20
he shall by no *m* lose his Matt 10:42
you will by no *m* enter Matt 18:3
words will by no *m* pass Matt 24:35
will by no *m* hurt them Mark 16:18
shall by any *m* hurt you Luke 10:19
to Me I will by no *m* cast John 6:37
I must by all *m* keep this Acts 18:21
I might by all *m* save 1 Cor 9:22
if, by any *m*, I may attain Phil 3:11
godliness is a *m* of gain 1 Tim 6:5
by no *m* be put to shame 1 Pet 2:6

MEANT
but God *m* it for good Gen 50:20

MEASURE
a perfect and just *m* Deut 25:15
give us a *m* of revival in Ezra 9:8
apportion the waters by *m* Job 28:25
what is the *m* of my days Ps 39:4
and the short *m* Mic 6:10

and with the *m* you use, it Matt 7:2
good *m*, pressed down, Luke 6:38
give the Spirit by *m* John 3:34
to each one a *m* Rom 12:3
lest I be exalted above *m* 2 Cor 12:7
to the *m* of the stature of Eph 4:13
m the temple of God Rev 11:1

MEASURED
m heaven with a span Is 40:12
If heaven above can be *m* Jer 31:37
nor the sand of the sea *m* Jer 33:22
cannot be *m* or numbered Hos 1:10
you use, it will be *m* Matt 7:2
it will be *m* back to you Luke 6:38
Then he *m* its wall Rev 21:17

MEASURES
your house differing *m* Deut 25:14
weights and diverse *m* Prov 20:10

MEASURING
will make justice the *m* line Is 28:17
the man’s hand was a *m* Ezek 40:5
behold, a man with a *m* Zech 2:1
m themselves by 2 Cor 10:12
given a reed like a *m* Rev 11:1

MEAT
you *m* to eat in the evening Ex 16:8
But while the *m* was still Num 11:33
Can He provide *m* Ps 78:20
He also rained *m* Ps 78:27
good neither to eat *m* Rom 14:21
will never again eat *m* 1 Cor 8:13
is sold in the *m* 1 Cor 10:25

MEDDLE

why should you *m* 2 Kin 14:10

MEDEBA
Moabite town assigned to Judah, Num 21:29, 30; Josh 13:9, 16

MEDES, MEDIA
Part of Medo-Persian Empire, Esth 1:19
Israel deported to, 2 Kin 17:6
Babylon falls to, Dan 5:30, 31
Daniel rises high in kingdom of, Dan 6:1–28
Cyrus, king of, allows Jews to return, 2 Chr 36:22, 23
Agents in Babylon's fall, Is 13:17–19

MEDIATE
a mediator does not *m* Gal 3:20

MEDIATOR
Nor is there any *m* Job 9:33
by the hand of a *m* Gal 3:19
is one God and one *M* 1 Tim 2:5
as He is also *M* Heb 8:6
to Jesus the *M* of the Heb 12:24

MEDICINE
does good, like *m* Prov 17:22

MEDICINES
you will use many *m* Jer 46:11

MEDITATE
Isaac went out to *m* Gen 24:63
but you shall *m* Josh 1:8
M within your heart on Ps 4:4
I *m* within my heart Ps 77:6
I will *m* on Your Ps 119:15
Your heart will *m* Is 33:18
m beforehand on what Luke 21:14
m on these things Phil 4:8

MEDITATES
in His law he *m* Ps 1:2

MEDITATION
O LORD, consider my *m* Ps 5:1
of my mouth and the *m* Ps 19:14
the *m* of my heart shall Ps 49:3
m be sweet to Him Ps 104:34
It is my *m* all the day Ps 119:97

MEDITERRANEAN SEA
Described as:
Sea, Gen 49:13
Great Sea, Josh 1:4; 9:1
Sea of the Philistines, Ex 23:31
Western Sea, Deut 11:24; Joel 2:20; Zech 14:8

MEDIUM
a woman who is a *m* Lev 20:27
a woman who is a *m* 1 Sam 28:7

MEDIUM'S
shall be like a *m* Is 29:4

MEDIUMS
"Seek those who are *m* Is 8:19

MEEK
But the *m* shall inherit the Ps 37:11
with equity for the *m* Is 11:4
all you *m* of the earth Zeph 2:3
Blessed are the *m* Matt 5:5

MEEKNESS
with you by the *m* 2 Cor 10:1
are done in the *m* James 3:13
that is in you, with *m* 1 Pet 3:15

MEET
from the tent door to *m* Gen 18:2

For You *m* him with the Ps 21:3
mercies come speedily to *m* Ps 79:8
prepare to *m* your God Amos 4:12
out to *m* the bridegroom Matt 25:1
go out to *m* him Matt 25:6
a man will *m* you Luke 22:10
m the Lord in the air 1 Thess 4:17

MEETING
In the tabernacle of *m* Ex 27:21
burned up all the *m* Ps 74:8

MEGIDDO
City of Canaan; scene of battles, Judg 5:19–21; 2 Kin 23:29, 30
Fortified by Solomon, 1 Kin 9:15
Possible site of Armageddon, Rev 16:16

MELCHIZEDEK
Priest and king of Salem, Gen 14:18–20
Type of Christ's eternal priesthood, Heb 7:1–22

MELODY
make sweet *m* Is 23:16
singing and making *m* Eph 5:19

MELT
You make his beauty *m* Ps 39:11
The mountains *m* like wax Ps 97:5
man's heart will *m* Is 13:7
mountains will *m* under Mic 1:4
the elements will *m* 2 Pet 3:10

MEMBER
body is not one *m* 1 Cor 12:14
if they were all one *m* 1 Cor 12:19
if one *m* suffers, all the 1 Cor 12:26
tongue is a little *m* James 3:5

MEMBERS

you that one of your *m* Matt 5:29
do not present your *m* Rom 6:13
have many *m* in one body Rom 12:4
that your bodies are *m* 1 Cor 6:15
there are many *m* 1 Cor 12:20
neighbor, for we are *m* Eph 4:25
m that it defiles the James 3:6

MEMORIAL
and this is My *m* Ex 3:15
day shall be to you a *m* Ex 12:14
as a *m* between your eyes, Ex 13:9
also be told as a *m* Matt 26:13
be told of as a *m* Mark 14:9
come up for a *m* before Acts 10:4

MEMORY
The *m* of him perishes Job 18:17
He may cut off the *m* Ps 109:15
The *m* of the righteous Prov 10:7

MEMPHIS (OR NOPH)
Ancient capital of Egypt, Hos 9:6
Prophesied against by Isaiah, Is 19:13
Jews flee to, Jer 44:1
Denounced by the prophets, Jer 46:19

MEN
See WISE MEN
m began to call on the Gen 4:26
saw the daughters of *m* Gen 6:2
But the *m* of Sodom were Gen 13:13
Hebrew *m* were fighting Ex 2:13
Send *m* to spy out the Num 13:2
So Gideon took ten *m* Judg 6:27
with the LORD and *m* 1 Sam 2:26
reproach of *m*, and despised Ps 22:6
All *m* shall fear, and shall Ps 64:9

received gifts among *m* Ps 68:18
you shall die like *m* Ps 82:7
with wise *m* will be wise Prov 13:20
are the crown of old *m* Prov 17:6
not be envious of evil *m* Prov 24:1
m should fear before Him Eccl 3:14
the Egyptians are *m* Is 31:3
despised and rejected by *m* Is 53:3
I see four *m* loose Dan 3:25
make you fishers of *m* Matt 4:19
light so shine before *m* Matt 5:16
forgive *m* their trespasses Matt 6:14
confesses Me before *m* Matt 10:32
will not be forgiven *m* Matt 12:31
every idle word *m* may Matt 12:36
was carried by four *m* Mark 2:3
Who do *m* say that I am Mark 8:27
With *m* it is impossible Mark 10:27
goodwill toward *m* Luke 2:14
when all *m* speak well of Luke 6:26
m always ought to pray Luke 18:1
from heaven or from *m* Luke 20:4
the life was the light of *m* John 1:4
loved the praise of *m* John 12:43
old *m* shall dream dreams Acts 2:17
have not lied to *m* but to Acts 5:4
m everywhere to repent Acts 17:30
Likewise also the *m* Rom 1:27
in the sight of all *m* Rom 12:17
let no one boast in *m* 1 Cor 3:21
all things to all *m* 1 Cor 9:22
with the tongues of *m* 1 Cor 13:1
speak to *m* but to God 1 Cor 14:2
the Lord, and not to *m* Eph 6:7
to the tradition of *m*, Col 2:8
between God and *m* 1 Tim 2:5

rejected indeed by *m* 1 Pet 2:4
In those days *m* will seek Rev 9:6
to scorch *m* with fire Rev 16:8

MENAHEM
Cruel king of Israel, 2 Kin 15:14–18

MENSERVANTS
And also on My *m* Joel 2:29
And on My *m* and on My Acts 2:18

MENTION
I will make *m* of Your Ps 71:16
make *m* that His name is Is 12:4
by You only we make *m* Is 26:13
He has made *m* of My name Is 49:1
You who make *m* of the Is 62:6
will *m* the lovingkindnesses Is 63:7
Make *m* to the nations, Jer 4:16
m of you always in my Rom 1:9
he was dying, made *m* Heb 11:22

MEPHIBOSHETH
Son of King Saul, 2 Sam 21:8
——— Grandson of King Saul; crippled son of Jonathan, 2 Sam 4:4–6
Sought out and honored by David, 2 Sam 9:1–13
Accused by Ziba, 2 Sam 16:1–4
Later explains himself to David, 2 Sam 19:24–30
Spared by David, 2 Sam 21:7

MERAB
King Saul's eldest daughter, 1 Sam 14:49
Saul promises her to David, but gives her to Adriel, 1 Sam 18:17–19

MERARI
Third son of Levi, Gen 46:11
——— Descendants of, called Merarites:

Duties in the tabernacle, Num 3:35–37
Cities assigned to, Josh 21:7, 34–40
Duties in the temple, 1 Chr 26:10–19
Assist Ezra after Exile, Ezra 8:18, 19

MERCHANDISE
perceives that her *m* Prov 31:18
house a house of *m* John 2:16

MERCHANTS
set it in a city of *m* Ezek 17:4
have multiplied your *m* Nah 3:16
m were the great men Rev 18:23

MERCIES
for His *m* are great 2 Sam 24:14
in Your manifold *m* You Neh 9:19
multitude of Your tender *m* Ps 51:1
I will sing of the *m* of the Ps 89:1
and His tender *m* Ps 145:9
give you the sure *m* Acts 13:34
brethren, by the *m* of God Rom 12:1
the Father of *m* 2 Cor 1:3
beloved, put on tender *m* Col 3:12

MERCIFUL
LORD, the LORD God, *m* Ex 34:6
your God is a *m* God Deut 4:31
With the *m* You will show Ps 18:25
He is ever *m* Ps 37:26
God be *m* to us and Ps 67:1
for He is gracious and *m* Joel 2:13
Blessed are the *m* Matt 5:7
Therefore be *m*, just as Luke 6:36
saying, ‘God be *m* Luke 18:13
For I will be *m* Heb 8:12
compassionate and *m* James 5:11

MERCY

See HAVE MERCY; HIS MERCY ENDURES FOREVER

but showing *m* to Ex 20:6
You shall put the *m* seat Ex 26:34
and abundant in *m* Num 14:18
m endures forever 1 Chr 16:34
I have trusted in Your *m* Ps 13:5
to Your *m* remember me Ps 25:7
I trust in the *m* Ps 52:8
shall send forth His *m* Ps 57:3
You, O Lord, belongs *m* Ps 62:12
m ceased forever Ps 77:8
M and truth have met Ps 85:10
M shall be built Ps 89:2
m and truth go before Ps 89:14
m is everlasting Ps 100:5
I will sing of *m* Ps 101:1
For Your *m* is great Ps 108:4
is full of Your *m* Ps 119:64
the LORD there is *m* Ps 130:7
to anger and great in *m* Ps 145:8
Let not *m* and truth Prov 3:3
who honors Him has *m* Prov 14:31
cruel and have no *m* Jer 6:23
Lord our God belong *m* Dan 9:9
For I desire *m* and not Hos 6:6
do justly, to love *m* Mic 6:8
‘I desire *m* and not Matt 9:13
And His *m* is on those Luke 1:50
“I will have *m* Rom 9:15
of God who shows *m* Rom 9:16
that He might have *m* Rom 11:32
m has made trustworthy 1 Cor 7:25
as we have received *m* 2 Cor 4:1
God, who is rich in *m* Eph 2:4
but I obtained *m* 1 Tim 1:13

that he may find *m* 2 Tim 1:18
to His *m* He saved us Titus 3:5
that we may obtain *m* Heb 4:16
judgment is without *m* James 2:13
God, looking for the *m* Jude 21

MERCY SEAT
make a *m* Ex 25:17
put the *m* on top of the Ex 40:20
the veil, before the *m* Lev 16:2
incense may cover the *m* Lev 16:13
to him from above the *m* Num 7:89
and the place of the *m* 1 Chr 28:11
glory overshadowing the *m* Heb 9:5

MERIB-BAAL
Another name for Mephibosheth, 1 Chr 8:34

MERODACH
Supreme deity of the Babylonians, Jer 50:2
Otherwise called Bel, Is 46:1

MERODACH-BALADAN
Sends ambassadors to Hezekiah, Is 39:1–8
Also called Berodach-Baladan, 2 Kin 20:12

MEROM
Lake on Jordan, Josh 11:5, 7

MEROZ
Town cursed for failing to help the Lord, Judg 5:23

MERRY
m heart makes a Prov 15:13
A *m* heart does good Prov 17:22
eat, drink, and be *m* Eccl 8:15
eat, drink, and be *m* Luke 12:19
we should make *m* Luke 15:32

MESHACH

Babylonian name given to Mishael, Dan 1:7
Advanced to high position, Dan 2:49
Remains faithful in testing, Dan 3:13–30

MESHECH
Son of Japheth, Gen 10:2
His descendants, mentioned in prophecy, Ezek 27:13; 32:26; 38:2, 3

MESOPOTAMIA
Home of Abraham's relatives, Gen 24:4, 10, 15
Called Padan Aram and Syria, Gen 25:20; 31:20, 24
Israel enslaved to, Judg 3:8–10
Jews from, present at Pentecost, Acts 2:9

MESSAGE
He who sends a *m* by the Prov 26:6
I have heard a *m* Jer 49:14
m was revealed to Daniel Dan 10:1
to it the *m* that I tell you Jon 3:2
For the *m* of the cross 1 Cor 1:18
is the *m* which we have 1 John 1:5

MESSENGER
Jezebel sent a *m* to Elijah 1 Kin 19:2
a *m* came to Job and said, Job 1:14
is a faithful *m* Prov 25:13
"Behold, I send My *m* Mal 3:1
'Behold, I send My *m* Matt 11:10
a *m* of Satan to buffet me 2 Cor 12:7

MESSIAH
until *M* the Prince Dan 9:25
"We have found the *M* John 1:41

MET
the angels of God *m* him Gen 32:1
and truth have *m* together Ps 85:10
there *m* Him ten men Luke 17:12

m Him, but Mary was John 11:20
coming in, Cornelius *m* Acts 10:25
spirit of divination *m* us Acts 16:16
who *m* Abraham returning Heb 7:1

METHUSELAH
Oldest man on record, Gen 5:27

MICAH
Prophet, contemporary of Isaiah, Is 1:1; Mic 1:1

MICAIAH (OR MICHAIAH)
Prophet who predicts Ahab's death, 1 Kin 22:8–28
——— Contemporary of Jeremiah, Jer 36:11–13

MICHAEL
Chief prince, Dan 10:13, 21
Disputes with Satan, Jude 9
Fights the dragon, Rev 12:7–9

MICHAL
Daughter of King Saul, 1 Sam 14:49
Loves and marries David, 1 Sam 18:20–28
Saves David from Saul, 1 Sam 19:9–17
Given to Palti, 1 Sam 25:44
David demands her from Abner, 2 Sam 3:13–16
Ridicules David; becomes barren, 2 Sam 6:16–23

MICHMASH
Site of battle with Philistines, 1 Sam 13:5, 11, 16, 23
Scene of Jonathan's victory, 1 Sam 14:1–16

MIDDLE
in the *m* of a wheel Ezek 10:10
boat was in the *m* of the Mark 6:47
about the *m* of the feast John 7:14
broken down the *m* wall Eph 2:14

MIDIAN
Son of Abraham by Keturah, Gen 25:1–4

——— Region in the Arabian desert occupied by the Midianites, Gen 25:6; Ex 2:15

MIDIANITES
Descendants of Abraham by Keturah, Gen 25:1, 2
Moses flees to, Ex 2:15
Join Moab in cursing Israel, Num 22:4–7
Intermarriage with incurs God's wrath, Num 25:1–18
Defeated by Israel, Num 31:1–10
Oppress Israel; defeated by Gideon, Judg 6; 7

MIDST
God is in the *m* Ps 46:5
that I am in the *m* Joel 2:27
I am there in the *m* Matt 18:20

MIGDOL
Israelite encampment, Ex 14:2
Place Jews flee to in Egypt, Jer 44:1

MIGHT
'My power and the *m* Deut 8:17
hand is power and *m* 1 Chr 29:12
shall speak of the *m* Ps 145:6
to do, do it with your *m* Eccl 9:10
the Spirit of counsel and *m* Is 11:2
the greatness of His *m* Is 40:26
man glory in his *m* Jer 9:23
their *m* has failed Jer 51:30
'Not by *m* nor by Zech 4:6
and power and *m* Eph 1:21
in the power of His *m* Eph 6:10
greater in power and *m* 2 Pet 2:11
honor and power and *m* Rev 7:12

MIGHTIER
The LORD on high is *m* Ps 93:4

coming after me is *m* Matt 3:11

MIGHTILY
to shake the earth *m* Is 2:19
sackcloth, and cry *m* to God Jon 3:8
word of the Lord grew *m* Acts 19:20
which works in me *m* Col 1:29
cried *m* with a loud voice, Rev 18:2

MIGHTY
Those were the *m* men who Gen 6:4
He was a *m* hunter Gen 10:9
and grew exceedingly *m* Ex 1:7
son's son the *m* things I Ex 10:2
for they are too *m* Num 22:6
with His *m* power Deut 4:37
How the *m* have fallen 2 Sam 1:19
is wise in heart and *m* Job 9:4
The LORD *m* in battle Ps 24:8
m man is not delivered by Ps 33:16
The *M* One, God the LORD, Ps 50:1
the *m* acts of the LORD Ps 106:2
Praise Him for His *m* acts Ps 150:2
their Redeemer is *m* Prov 23:11
Woe to men *m* at Is 5:22
M God, Everlasting Father, Is 9:6
Redeemer, the *M* One of Is 49:26
in righteousness, *m* to save Is 63:1
great in counsel and *m* Jer 32:19
righteousness like a *m* Amos 5:24
m men are made red Nah 2:3
For if the *m* works Matt 11:21
not do many *m* works Matt 13:58
m has done great Luke 1:49
He has put down the *m* Luke 1:52
as of a rushing *m* wind Acts 2:2
the flesh, not many *m* 1 Cor 1:26

m in God for pulling 2 Cor 10:4
the working of His *m* Eph 1:19
from heaven with His *m* 2 Thess 1:7
city Babylon, that *m* city Rev 18:10

MILCOM
Ammonite god worshiped by Solomon, 1 Kin 11:5
Altar of, destroyed by Josiah, 2 Kin 23:12, 13

MILETUS
Paul meets Ephesian elders here, Acts 20:15–38
Paul leaves Trophimus here, 2 Tim 4:20

MILK
to a land flowing with *m* Ex 3:8
for water, she gave *m* Judg 5:25
not pour me out like *m* Job 10:10
honey and *m* are under Song 4:11
come, buy wine and *m* Is 55:1
and whiter than *m* Lam 4:7
shall flow with *m* Joel 3:18
have come to need *m* Heb 5:12
m is unskilled in the Heb 5:13
desire the pure *m* 1 Pet 2:2

MILK AND HONEY
to a land flowing with *m* Ex 3:8
It truly flows with *m* Num 13:27
land flowing with *m* Deut 6:3
land flowing with *m* Josh 5:6
land flowing with *m* Jer 11:5
m, the glory of all Ezek 20:6

MILL
be grinding at the *m* Matt 24:41

MILLO
Fort at Jerusalem, 2 Sam 5:9
Prepared by Solomon, 1 Kin 9:15

Strengthened by Hezekiah, 2 Chr 32:5
Scene of Joash's death, 2 Kin 12:20, 21

MILLSTONE
m were hung around his Matt 18:6
a stone like a great *m* Rev 18:21

MIND
the people had a *m* to work Neh 4:6
put wisdom in the *m* Job 38:36
perfect peace, whose *m* Is 26:3
and with all your *m* Matt 22:37
and in his right *m* Mark 5:15
nor have an anxious *m* Luke 12:29
m I myself serve the Rom 7:25
Because the carnal *m* is Rom 8:7
the *m* of the Spirit is Rom 8:27
who has known the *m* Rom 11:34
renewing of your *m* Rom 12:2
Be of the same *m* Rom 12:16
convinced in his own *m* Rom 14:5
have the *m* of Christ 1 Cor 2:16
you are out of your *m* 1 Cor 14:23
Let this *m* be in you Phil 2:5
Set your *m* on things above, Col 3:2
to *m* your own 1 Thess 4:11
love and of a sound *m* 2 Tim 1:7
put My laws in their *m* Heb 8:10
the loins of your *m* 1 Pet 1:13

MINDFUL
is man that You are *m* Ps 8:4
The LORD has been *m* Ps 115:12
for you are not *m* Matt 16:23
is man that You are *m* Heb 2:6

MINDS
people change their *m* Ex 13:17

put My law in their *m* Jer 31:33
I stir up your pure *m* 2 Pet 3:1
He who searches the *m* Rev 2:23

MINISTER
to make you a *m* Acts 26:16
for he is God's *m* Rom 13:4
you will be a good *m* 1 Tim 4:6
spirits sent forth to *m* for Heb 1:14
a *M* of the sanctuary Heb 8:2

MINISTERED
But the child *m* 1 Sam 2:11
a thousand thousands *m* Dan 7:10
angels came and *m* to Matt 4:11
As they *m* to the Lord Acts 13:2

MINISTERS
angels spirits, His *m* Ps 104:4
for they are God's *m* Rom 13:6
commend ourselves as *m* 2 Cor 6:4
Are they *m* of Christ 2 Cor 11:23
If anyone *m* 1 Pet 4:11

MINISTRIES
are differences of *m* 1 Cor 12:5

MINISTRY
I magnify my *m* Rom 11:13
But if the *m* of death 2 Cor 3:7
since we have this *m* 2 Cor 4:1
and has given us the *m* 2 Cor 5:18
for the work of *m* Eph 4:12
m which you have Col 4:17
fulfill your *m* 2 Tim 4:5
a more excellent *m* Heb 8:6

MINT
For you pay tithe of *m* Matt 23:23

MIRACLE
saying, ‘Show a *m* Ex 7:9
no one who works a *m* Mark 9:39
see some *m* done by Him Luke 23:8
that a notable *m* Acts 4:16

MIRACLES
God worked unusual *m* Acts 19:11
the working of *m* 1 Cor 12:10
Are all workers of *m* 1 Cor 12:29
with various *m* Heb 2:4

MIRIAM
Sister of Aaron and Moses, Num 26:59
Chosen by God; called a prophetess, Ex 15:20
Punished for rebellion, Num 12:1–16
Buried at Kadesh, Num 20:1

MIRTH
I will test you with *m* Eccl 2:1
is in the house of *m* Eccl 7:4
joy is darkened, the *m* Is 24:11

MISER
eat the bread of a *m* Prov 23:6

MISERIES
m that are coming James 5:1

MISERY
would forget your *m* Job 11:16
and remember his *m* Prov 31:7

MISTREATED
But the Egyptians *m* Deut 26:6
those who are *m* Heb 13:3

MISTREATS
m his father and Prov 19:26

MITES

widow putting in two *m* Luke 21:2

MITYLENE
Visited by Paul, Acts 20:13–15

MIZPAH
Site of covenant between Jacob and Laban, Gen 31:44–53
——— Town of Benjamin; outraged Israelites gather here, Josh 18:21, 26; Judg 20:1, 3
Samuel gathers Israel, 1 Sam 7:5–16; 10:17–25
Residence of Gedaliah, 2 Kin 25:23, 25

MOAB
Son of Lot, Gen 19:33–37
——— Country of the Moabites, Deut 1:5

MOABITES
Descendants of Lot, Gen 19:36, 37
Join Midian in cursing Israel, Num 22:4
Excluded from Israel, Deut 23:3–6
Kindred of Ruth, Ruth 1:4
Subdued by Israel, 1 Sam 14:47; 2 Sam 8:2; 2 Kin 3:4–27
Women of, lead Solomon astray, 1 Kin 11:1–8
Prophecies concerning, Is 11:14; 15:1–9; Jer 48:1–47; Amos 2:1–3

MOAN
m sadly like doves Is 59:11

MOCK
I will *m* when your Prov 1:26
Fools *m* at sin Prov 14:9
to the Gentiles to *m* Matt 20:19

MOCKED
at noon, that Elijah *m* 1 Kin 18:27
"I am one *m* by his Job 12:4
knee before Him and *m* Matt 27:29

deceived, God is not *m* Gal 6:7

MOCKER
Wine is a *m* Prov 20:1

MOCKERS
that there would be *m* Jude 18

MOCKINGS
others had trial of *m* Heb 11:36

MOCKS
He who *m* the poor Prov 17:5

MODERATION
with propriety and *m* 1 Tim 2:9

MOLECH
God of the Ammonites; worshiped by Solomon, 1 Kin 11:7
Human sacrifice made to, Lev 18:21; 2 Kin 23:10

MOMENT
consume them in a *m* Num 16:21
In a *m* they die Job 34:20
For His anger is but for a *m* Ps 30:5
face from you for a *m* Is 54:8
of the world in a *m* of time Luke 4:5
m, in the twinkling 1 Cor 15:52
which is but for a *m* 2 Cor 4:17

MONEY
man's *m* to his sack Gen 42:25
does not put out his *m* Ps 15:5
m answers every Eccl 10:19
be redeemed without *m* Is 52:3
and you who have no *m* Is 55:1
of the *m* changers Matt 21:12
and hid his lord's *m* Matt 25:18
put *m* into the treasury Mark 12:41

promised to give him *m* Mark 14:11
Carry neither *m* Luke 10:4
I sent you without *m* Luke 22:35
the *m* changers doing John 2:14
a thief, and had the *m* John 12:6
be purchased with *m* Acts 8:20
not greedy for *m* 1 Tim 3:3
m is a root of all 1 Tim 6:10
not greedy for *m* Titus 1:7

MONSTER

me up like a *m* Jer 51:34
of Egypt, O great *m* Ezek 29:3

MONTH

ark rested in the seventh *m* Gen 8:4
first *m* of the year to you Ex 12:2
will bear fruit every *m* Ezek 47:12
latter rain in the first *m* Joel 2:23
in the sixth *m* the angel Luke 1:26
this is now the sixth *m* Luke 1:36
yielding its fruit every *m* Rev 22:2

MONTHS

child, she hid him three *m* Ex 2:2
with her about three *m*, Luke 1:56
up three years and six *m* Luke 4:25
You observe days and *m* Gal 4:10
to torment them for five *m* Rev 9:5
continue for forty-two *m* Rev 13:5

MOON

this time, the sun, the *m* Gen 37:9
and the *m* stopped, till Josh 10:13
of Your fingers, the *m* Ps 8:3
until the *m* is no more Ps 72:7
the *m* for seasons Ps 104:19
by day, nor the *m* by night Ps 121:6

morning, fair as the *m* Song 6:10
sun and *m* grow dark Joel 2:10
the *m* into blood, before Joel 2:31
and *m* will grow dark, and Joel 3:15
sun and *m* stood still in Hab 3:11
m will not give its Mark 13:24
in the sun, in the *m* Luke 21:25
or a new *m* or sabbaths, Col 2:16
the *m* became like blood Rev 6:12
or of the *m* to shine in it Rev 21:23

MORDECAI
Esther's guardian; advises her, Esth 2:5–20
Reveals plot to kill the king, Esth 2:21–23
Refuses homage to Haman, Esth 3:1–6
Honored by the king, Esth 6:1–12
Exalted highly, Esth 8:15; 9:4
Institutes feast of Purim, Esth 9:20–31

MORESHETH GATH
Birthplace of Micah the prophet, Mic 1:14

MORIAH
See MOUNT MORIAH

MORNING
the *m* were the first day Gen 1:5
none of it remain until *m* Ex 12:10
they gathered it every *m* Ex 16:21
up in the *m* to Mount Sinai Ex 34:2
she lay at his feet until *m* Ruth 3:14
the eyelids of the *m* Job 41:18
You shall hear in the *m* Ps 5:3
but joy comes in the *m* Ps 30:5
Evening and *m* and at Ps 55:17
in the *m* my prayer comes Ps 88:13
lovingkindness in the *m* Ps 92:2
the wings of the *m* Ps 139:9

looks forth as the *m* Song 6:10
Lucifer, son of the *m* Is 14:12
shall break forth like the *m* Is 58:8
They are new every *m* Lam 3:23
established as the *m* Hos 6:3
in the *m*, 'It will be foul Matt 16:3
rooster, or in the *m* Mark 13:35
very early in the *m* Luke 24:1
the *m* star rises in your 2 Pet 1:19
the Bright and *M* Star Rev 22:16

MORSEL
or eaten my *m* by Job 31:17
Better is a dry *m* Prov 17:1
Esau, who for one *m* Heb 12:16

MORTAL
sin reign in your *m* Rom 6:12
m bodies through His Rom 8:11
and this *m* must put 1 Cor 15:53
Here *m* men receive tithes, Heb 7:8

MORTALITY
m may be swallowed 2 Cor 5:4

MORTALS
with idolatrous *m* Ps 26:4

MOSES
See LAW OF MOSES
Born; hidden by mother; adopted by Pharaoh's daughter, Ex 2:1–10
Kills Egyptian and flees to Midian, Ex 2:11–22
Receives call from God, Ex 3:1—4:17
Returns to Israelites in Egypt, Ex 4:18–31
Wins Israel's deliverance with plagues, Ex 5:1—6:13; 6:28—11:10; 12:29–42

Leads Israel out of Egypt and through the Red Sea, Ex 13:17—14:31
His song of praise, Ex 15:1–18
Provides miraculously for the people, Ex 15:22—17:7
Appoints judges, Ex 18
Receives the law on Mount Sinai, Ex 19—23
Receives instructions for tabernacle, Ex 25—31
Intercedes for Israel's sin, Ex 32
Recommissioned and encouraged, Ex 33; 34
Further instructions and building of the tabernacle, Ex 35—40
Consecrates Aaron, Lev 8:1–36
Takes census, Num 1:1–54
Resumes journey to Canaan, Num 10:11–36
Complains; 70 elders appointed, Num 11:1–35
Intercedes for people when they refuse to enter Canaan, Num 14:11–25
Puts down Korah's rebellion, Num 16
Sins in anger, Num 20:1–13
Makes bronze serpent, Num 21:4–9
Travels toward Canaan, Num 21:10–20
Takes second census, Num 26
Commissions Joshua as his successor, Num 27:12–23
Receives further laws, Num 28—30
Commands conquest of Midian, Num 31
Final instructions, Num 32—36
Forbidden to enter Promised Land, Deut 3:23–28
Gives farewell messages, Deut 32; 33
Sees Promised Land; dies, Deut 34:1–7
Is mourned and extolled, Deut 34:8–12
Appears with Christ at transfiguration, Matt 17:1–3

MOST
His mouth is *m* sweet Song 5:16
on your *m* holy faith Jude 20

MOST HIGH
be Abram of God *M* Gen 14:19
the knowledge of the *M* Num 24:16
the *M* uttered His voice 2 Sam 22:14
praise to Your name, O *M* Ps 9:2
through the mercy of the *M* Ps 21:7
the Lord *M* is awesome Ps 47:2
I will cry out to God *M* Ps 57:2
M God their Redeemer Ps 78:35
you are children of the *M* Ps 82:6
secret place of the *M* Ps 91:1
the counsel of the *M* Ps 107:11
I will be like the *M* Is 14:14
from the mouth of the *M* Lam 3:38
servants of the *M* God Dan 3:26
M rules in the kingdom of Dan 4:17
But the saints of the *M* Dan 7:18
Though they call to the *M* Hos 11:7
Jesus, Son of the *M* Mark 5:7
M does not dwell in Acts 7:48
are the servants of the *M* Acts 16:17
Salem, priest of the *M* Heb 7:1

MOST HOLY PLACE
m you shall eat it Num 18:10
sanctuary, as the *M* 1 Kin 6:16
And he made the *M* 2 Chr 3:8
to me, “This is the *M* Ezek 41:4
blood He entered the *M* Heb 9:12
high priest enters the *M* Heb 9:25

MOTH
m will eat them Is 50:9
where *m* and rust Matt 6:19

MOTHER
because she was the *m* Gen 3:20

your father and your *m* Ex 20:12
your father and your *m* Deut 5:16
like a joyful *m* Ps 113:9
son is the grief of his *m* Prov 10:1
the only one of her *m* Song 6:9
m might have been my Jer 20:17
Like *m*, like dauther Ezek 16:44
Child with Mary His *m* Matt 2:11
who loves father or *m* Matt 10:37
leave his father and *m* Matt 19:5
Who is My *m*, or My Mark 3:33
His *m* marveled at those Luke 2:33
but His *m* kept all these Luke 2:51
wife's *m* was sick Luke 4:38
out, the only son of his *m* Luke 7:12
m against daughter Luke 12:53
hate his father and *m* Luke 14:26
"Behold your *m* John 19:27
free, which is the *m* Gal 4:26
without father, without *m* Heb 7:3
The *M* of Harlots Rev 17:5

MOTHER'S

return each to her *m* house Ruth 1:8
Naked I came from my *m* Job 1:21
while on My *m* breasts Ps 22:9
who took me out of my *m* Ps 71:6
Spirit, even from his *m* Luke 1:15
his *m* womb was carried Acts 3:2

MOUNT

the *M* of the LORD it shall Gen 22:14
come up to *M* Sinai Ex 19:23
came down from *M* Sinai Ex 34:29
M Zion on the sides of the Ps 48:2
Let *M* Zion rejoice, let the Ps 48:11
the LORD are like *M* Zion Ps 125:1

you like *M* Carmel Song 7:5
they shall *m* up with Is 40:31
stand on the *M* of Olives Zech 14:4
He sat on the *M* of Olives Matt 24:3
to the *M* of Olives Mark 14:26
for this Hagar is *M* Gal 4:25

MOUNT CARMEL
Prophets gather at, 1 Kin 18:19, 20
Elisha journeys to, 2 Kin 2:25
Shunammite woman comes to Elisha at, 2 Kin 4:25

MOUNT EBAL
Cursed by God, Deut 11:29
Joshua builds an altar on, Josh 8:30

MOUNT GERIZIM
Mount of blessing, Deut 11:29; 27:12
Jotham speaks to people of Shechem here, Judg 9:7
Samaritans' sacred mountain, John 4:20, 21

MOUNT GILBOA
Men of Israel slain at, 1 Sam 31:1
Saul and his sons slain at, 1 Sam 31:8

MOUNT GILEAD
Gideon divides the people for battle at, Judg 7:3

MOUNT HOR
Lord speaks to Moses and Aaron on, Num 20:23
Aaron dies on, Num 20:25–28

MOUNT HOREB
Sons of Israel stripped of ornaments at, Ex 33:6
The same as Sinai, Ex 3:1

MOUNT MORIAH
Place where Abraham offered Isaac, Gen 22:2
Elevation where Solomon built the temple, 1 Chr 3:1

MOUNT NEBO

Place where Moses viewed the Promised Land, Deut 32:49

MOUNT OF OLIVES
See OLIVES, MOUNT OF

MOUNT SINAI
Lord descends upon, in fire, Ex 19:18
Lord calls Moses to the top of, Ex 19:20
The glory of the Lord rests on, for six days, Ex 24:16

MOUNT TABOR
Deborah sends Barak there to defeat Canaanites, Judg 4:6–14

MOUNT ZION
Survivors shall go out from, 2 Kin 19:31

MOUNTAIN
to Horeb, the *m* Ex 3:1
Whoever touches the *m* Ex 19:12
and a thick cloud on the *m* Ex 19:16
Moses was on the *m* forty Ex 24:18
“But as a *m* falls Job 14:18
You have made my *m* Ps 30:7
of many peaks is the *m* Ps 68:15
let us go up to the *m* Is 2:3
be exalted, and every *m* Is 40:4
image became a great *m* Dan 2:35
an alarm in My holy *m* Joel 2:1
Who are you, O great *m* Zech 4:7
on an exceedingly high *m* Matt 4:8
He went up on a *m* Matt 5:1
you will say to this *m* Matt 17:20
came down from the *m* Mark 9:9
whoever says to this *m* Mark 11:23
shall be filled and every *m* Luke 3:5
feeding there on the *m* Luke 8:32

worshiped on this *m* John 4:20
with Him on the holy *m* 2 Pet 1:18
it is rolled up, and every *m* Rev 6:14
to a great and high *m* Rev 21:10

MOUNTAINS
tops of the *m* were seen Gen 8:5
He removes the *m* Job 9:5
Surely the *m* yield Job 40:20
though the *m* be carried Ps 46:2
m will bring peace Ps 72:3
excellent than the *m* Ps 76:4
m were brought forth Ps 90:2
m melt like wax at the Ps 97:5
m skipped like rams Ps 114:4
m surround Jerusalem Ps 125:2
forth into singing, you *m* Is 44:23
How beautiful upon the *m* Is 52:7
m shall depart and the Is 54:10
m shook at Your presence Is 64:3
m shall be thrown down Ezek 38:20
in Judea flee to the *m* Matt 24:16
and day, he was in the *m* Mark 5:5
begin ‘to say to the *m* Luke 23:30
that I could remove *m* 1 Cor 13:2
in deserts and *m* Heb 11:38
m were not found Rev 16:20

MOURN
and you *m* at last Prov 5:11
a time to *m* Eccl 3:4
to comfort all who *m*, Is 61:2
will *m* for Him as one Zech 12:10
are those who *m* Matt 5:4
m as long as the Matt 9:15
Lament and *m* and weep James 4:9
of the earth will *m* Rev 1:7

MOURNED
we *m* to you Matt 11:17
and have not rather *m* 1 Cor 5:2

MOURNING
This is a deep *m* Gen 50:11
for me my *m* into dancing Ps 30:11
m all the day long Ps 38:6
m shall be ended Is 60:20
ashes, the oil of joy for *m* Is 61:3
men break bread in *m* Jer 16:7
I will turn their *m* Jer 31:13
shall be a great *m* Zech 12:11
be turned to *m* and James 4:9

MOURNS
heavily, as one who *m* Ps 35:14
The earth *m* and fades Is 24:4
for Him as one *m* Zech 12:10

MOUTH
“Who has made man’s *m* Ex 4:11
and put the words in his *m* Ex 4:15
the earth opened its *m* Num 16:32
the *m* of the donkey Num 22:28
from the *m* of the LORD Deut 8:3
near you, in your *m* Deut 30:14
not depart from your *m* Josh 1:8
Out of the *m* of babes Ps 8:2
Let the words of my *m* and Ps 19:14
shall continually be in my *m* Ps 34:1
The *m* of the righteous Ps 37:30
m shall speak wisdom Ps 49:3
my *m* shall show forth Ps 51:15
with my *m* will I make Ps 89:1
iniquity stops its *m* Ps 107:42
Then our *m* was filled with Ps 126:2

by the words of your *m* Prov 6:2
knowledge, but the *m* Prov 10:14
by the fruit of his *m* Prov 12:14
m preserves his life Prov 13:3
The *m* of an immoral Prov 22:14
and a flattering *m* Prov 26:28
her *m* with wisdom Prov 31:26
And he touched my *m* with Is 6:7
yet He opened not His *m* Is 53:7
not depart from your *m* Is 59:21
put My words in your *m* Jer 1:9
it was in my *m* like honey Ezek 3:3
m speaking pompous Dan 7:8
the doors of your *m* Mic 7:5
from the *m* of God Matt 4:4
near to Me with their *m* Matt 15:8
m defiles a man Matt 15:11
that 'by the *m* of two or Matt 18:16
'Out of the *m* of babes Matt 21:16
m I will judge you Luke 19:22
I will give you a *m* Luke 21:15
so He opened not His *m* Acts 8:32
is near you, in your *m* Rom 10:8
with your *m* the Lord Rom 10:9
m confession is made Rom 10:10
proceed out of your *m*, but Eph 4:29
the same *m* proceed James 3:10
m great swelling words Jude 16
vomit you out of My *m* Rev 3:16
sweet as honey in your *m* Rev 10:9
m was found no deceit Rev 14:5

MOUTHS

gape at Me with their *m* Ps 22:13
food was still in their *m* Ps 78:30
have *m*, but they do not Ps 115:5

near to Me with their *m* Is 29:13
and shut the lions' *m* Dan 6:22

MOVE
and the earth will *m* Is 13:13
the mountain shall *m* Zech 14:4
M from here to there,' Matt 17:20
m them with one of their Matt 23:4
in Him we live and *m* Acts 17:28

MOVED
shall never be *m* Ps 15:5
right hand I shall not be *m* Ps 16:8
she shall not be *m* Ps 46:5
I shall not be greatly *m* Ps 62:2
m Him to jealousy with Ps 78:58
m with compassion Matt 14:14
all the city was *m* Matt 21:10
spoke as they were *m* 2 Pet 1:21

MUCH
m study is wearisome Eccl 12:12
m better than wine is Song 4:10
to whom *m* is given Luke 12:48
M more then Rom 5:9

MULTIPLIED
the more they *m* and grew Ex 1:12
sorrows shall be *m* Ps 16:4
your days will be *m* Prov 9:11
When the wicked are *m*, Prov 29:16
m before You, and our sins Is 59:12
of the disciples *m* Acts 6:7
Holy Spirit, they were *m* Acts 9:31
word of God grew and *m* Acts 12:24
peace, and love be *m* to you Jude 2

MULTIPLY

See BE FRUITFUL AND MULTIPLY
"Be fruitful and *m* Gen 1:22
will greatly *m* your sorrow Gen 3:16
m your descendants Gen 16:10
multiplying I will *m* your Gen 22:17
m my days as the Job 29:18
m the descendants Jer 33:22
m the seed you have 2 Cor 9:10

MULTITUDE
stars of heaven in *m* Deut 1:10
m of years should teach Job 32:7
Your house in the *m* Ps 5:7
m that kept a pilgrim Ps 42:4
in the *m* of Your mercy Ps 69:13
In the *m* of words sin Prov 10:19
In a *m* of people is a Prov 14:28
bury Gog and all his *m* Ezek 39:11
to the *m* in parables Matt 13:34
compassion on the *m* Matt 15:32
commanded the *m* to sit Matt 15:35
a great *m* followed Him Matt 20:29
with the angel a *m* Luke 2:13
whole *m* sought to touch Luke 6:19
because of the *m* of fish John 21:6
stars of the sky in *m* Heb 11:12
"love will cover a *m* 1 Pet 4:8
and behold, a great *m* Rev 7:9
voice of a great *m* in Rev 19:1

MULTITUDES
M, *m* in the valley of Joel 3:14
when the *m* saw it, they Matt 9:8
all the *m* were amazed Matt 12:23
He commanded the *m* to Matt 14:19
taught the *m* from the Luke 5:3
m throng and press You Luke 8:45

m from sacrificing to Acts 14:18

MURDER
"You shall not *m* Ex 20:13
Will you steal, *m*, commit Jer 7:9
'You shall not *m* Matt 5:21
they had committed *m* in Mark 15:7
threats and *m* against Acts 9:1
full of envy, *m*, strife Rom 1:29
You *m* and covet and James 4:2

MURDERED
sons of those who *m* Matt 23:31
Jesus whom you *m* Acts 5:30
one and *m* his brother 1 John 3:12

MURDERER
He was a *m* from the John 8:44
and asked for a *m* Acts 3:14
of you suffer as a *m* 1 Pet 4:15
his brother is a *m* 1 John 3:15

MURDERERS
in it, but now *m* Is 1:21
and profane, for *m* 1 Tim 1:9
abominable, *m* Rev 21:8

MURDERS
whoever *m* will be in Matt 5:21
evil thoughts, *m* Matt 15:19
envy, *m*, drunkenness Gal 5:21
did not repent of their *m* Rev 9:21

MUSIC
So David played *m* 1 Sam 18:10
I will play *m* before the 2 Sam 6:21
Israel played *m* before 1 Chr 13:8
whirling and playing *m* 1 Chr 15:29
but Asaph made *m* with 1 Chr 16:5

the *m* of the LORD, which 2 Chr 7:6
m are brought low Eccl 12:4
the house, he heard *m* Luke 15:25

MUSING
while I was *m*, the fire Ps 39:3

MUST
touches the altar *m* be Ex 29:37
I *m* be regarded as holy Lev 10:3
m be careful to observe Deut 8:1
is sleeping and *m* be 1 Kin 18:27
Him, and you *m* wait for Job 35:14
he *m* restore sevenfold Prov 6:31
precept *m* be upon precept Is 28:10
that Elijah *m* come first Matt 17:10
offenses *m* come, but woe Matt 18:7
Man *m* suffer many Mark 8:31
such things *m* happen Mark 13:7
And the gospel *m* first Mark 13:10
m be about My Father's Luke 2:49
you, 'You *m* be born again John 3:7
He *m* increase, but I John 3:30
Him *m* worship in spirit John 4:24
I *m* work the works of John 9:4
that He *m* rise again from John 20:9
by which we *m* be saved Acts 4:12
m suffer for My name's Acts 9:16
you *m* not call common Acts 10:15
m put on incorruption, 1 Cor 15:53
If I *m* boast, I will 2 Cor 11:30
bishop then *m* be 1 Tim 3:2
deacons *m* be reverent 1 Tim 3:8
servant of the Lord *m* 2 Tim 2:24
to God *m* believe that He Heb 11:6
m love his brother also 1 John 4:21
things which *m* shortly Rev 1:1

m be released for a little Rev 20:3
m shortly take place Rev 22:6

MUSTARD
heaven is like a *m* seed Matt 13:31
have faith as a *m* seed Matt 17:20

MUTE
Or who makes the *m* Ex 4:11
m who does not open Ps 38:13
I was *m* with silence Ps 39:2
was cast out, the *m* spoke Matt 9:33
who has a *m* spirit Mark 9:17
But behold, you will be *m* Luke 1:20
demon, and it was *m* Luke 11:14

MUTILATION
beware of the *m* Phil 3:2

MUTUAL
by the *m* faith both Rom 1:12

MUZZLE
"You shall not *m* Deut 25:4
"You shall not *m* 1 Tim 5:18

MY RIGHT HAND
Because He is at *m* Ps 16:8
You hold me by *m* Ps 73:23
my Lord, "Sit at *M* Ps 110:1
let *m* forget its skill Ps 137:5
Look on *m* and see Ps 142:4
and *M* has stretched out Is 48:13
but to sit on *M* Matt 20:23
to my Lord, "Sit at *M* Matt 22:44
for He is at *m* Acts 2:25
Sit at *M*, till I make Heb 1:13
stars which you saw in *M* Rev 1:20

MYRA

Paul changes ships here, Acts 27:5, 6

MYRRH
perfumed my bed with *m* Prov 7:17
my hands dripped with *m* Song 5:5
gold, frankincense, and *m* Matt 2:11
wine mingled with *m* to Mark 15:23

MYSIA
Paul and Silas pass through here, Acts 16:7, 8

MYSTERIES
to you to know the *m* Matt 13:11
and understand all *m* 1 Cor 13:2
the spirit he speaks *m* 1 Cor 14:2

MYSTERIOUS
today is not too *m* Deut 30:11

MYSTERY
given to know the *m* Mark 4:11
wisdom of God in a *m* 1 Cor 2:7
Behold, I tell you a *m* 1 Cor 15:51
made known to us the *m* Eph 1:9
This is a great *m* Eph 5:32
m which has been Col 1:26
the *m* of godliness 1 Tim 3:16

N

NAAMAN
Captain in the Syrian army, 2 Kin 5:1–11
Healed of his leprosy, 2 Kin 5:14–17
Referred to by Christ, Luke 4:27

NABAL
Refuses David’s request, 1 Sam 25:2–12
Escapes David’s wrath but dies of a stroke, 1 Sam 25:13–39

NABOTH
Murdered for his vineyard by King Ahab, 1 Kin 21:1–16
His murder avenged, 1 Kin 21:17–25

NADAB
Eldest of Aaron's four sons, Ex 6:23
Takes part in affirming covenant, Ex 24:1, 9–12
Becomes priest, Ex 28:1
Consumed by fire, Lev 10:1–7
——— King of Israel, 1 Kin 14:20
Killed by Baasha, 1 Kin 15:25–31

NAHASH
King of Ammon; makes impossible demands, 1 Sam 11:1–15

NAHOR
Grandfather of Abraham, Gen 11:24–26
——— Son of Terah, brother of Abraham, Gen 11:17

NAHUM
Prophet to Judah concerning Nineveh, Nah 1:1

NAILED
n it to the cross Col 2:14

NAIN
Village south of Nazareth; Jesus raises widow's son here, Luke 7:11–17

NAIOTH
Prophets' school in Ramah, 1 Sam 19:18, 19, 22, 23

NAKED
And they were both *n* Gen 2:25
knew that they were *n* Gen 3:7
told you that you were *n* Gen 3:11
"*N* I came from my Job 1:21
Sheol is *n* before Him, and Job 26:6

Isaiah has walked *n* Is 20:3
I was *n* and you Matt 25:36
and fled from them *n* Mark 14:52
shall not be found *n* 2 Cor 5:3
but all things are *n* Heb 4:13
brother or sister is *n* James 2:15
poor, blind, and *n* Rev 3:17

NAKEDNESS
of Canaan, saw the *n* Gen 9:22
The *n* of your father's wife Lev 18:8
in hunger, in thirst, in *n* Deut 28:48
or famine, or *n* Rom 8:35
often, in cold and *n* 2 Cor 11:27
n may not be revealed Rev 3:18

NAME
See CALLED BY MY NAME; HOLY NAME; IN MY NAME
creature, that was its *n* Gen 2:19
called his wife's *n* Eve Gen 3:20
and make your *n* great Gen 12:2
Abram called on the *n* Gen 13:4
your *n* shall be Abraham Gen 17:5
but Sarah shall be her *n* Gen 17:15
Israel shall be your *n* Gen 35:10
So she called his *n* Moses Ex 2:10
This is My *n* forever Ex 3:15
My *n* may be declared in Ex 9:16
the LORD is His *n* Ex 15:3
Israel called its *n* Manna Ex 16:31
shall not take the *n* Ex 20:7
whose *n* is Jealous, is a Ex 34:14
are called by the *n* Deut 28:10
glorious and awesome *n* Deut 28:58
by My *n* will humble 2 Chr 7:14
and he has no *n* Job 18:17
excellent is Your *n* Ps 8:1

n will put their trust Ps 9:10
LORD the glory due to His *n* Ps 29:2
let us exalt His *n* together Ps 34:3
lift up my hands in Your *n* Ps 63:4
the clouds, by His *n* YAH Ps 68:4
be His glorious *n* Ps 72:19
n is great in Israel Ps 76:1
do not call on Your *n* Ps 79:6
whose *n* alone is the LORD Ps 83:18
to Him, and bless His *n* Ps 100:4
to Your *n* give glory Ps 115:1
above all Your *n* Ps 138:2
He calls them all by *n* Ps 147:4
The *n* of the LORD is a Prov 18:10
A good *n* is to be Prov 22:1
what is His Son’s *n* Prov 30:4
And His *n* will be called Is 9:6
mention that His *n* is exalted Is 12:4
make mention of Your *n* Is 26:13
the LORD, that is My *n* Is 42:8
be to the LORD for a *n* Is 55:13
be called by a new *n* Is 62:2
Everlasting is Your *n* Is 63:16
who calls on Your *n* Is 64:7
it shall be to Me a *n* Jer 33:9
and made Yourself a *n* Dan 9:15
we will walk in the *n* Mic 4:5
They will call on My *n* Zech 13:9
n shall be great Mal 1:11
to you who fear My *n* Mal 4:2
you shall call His *n* Matt 1:21
hallowed be Your *n* Matt 6:9
prophesied in Your *n* Matt 7:22
righteous man in the *n* Matt 10:41
n Gentiles will trust Matt 12:21
together in My *n* Matt 18:20

will come in My *n* Matt 24:5
“My *n* is Legion Mark 5:9
children in My *n* receives Mark 9:37
In My *n* they will cast Mark 16:17
The virgin’s *n* was Luke 1:27
for me, and holy is His *n* Luke 1:49
“His *n* is John Luke 1:63
and cast out your *n* Luke 6:22
who believe in His *n* John 1:12
comes in his own *n* John 5:43
his own sheep by *n* John 10:3
you ask in My *n* John 14:13
Father will send in My *n* John 14:26
keep through Your *n* John 17:11
whoever calls on the *n* Acts 2:21
through faith in His *n* Acts 3:16
there is no other *n* Acts 4:12
suffer shame for His *n* Acts 5:41
baptized in the *n* of Acts 10:48
whoever calls on the *n* Rom 10:13
every *n* that is named, not Eph 1:21
which is above every *n* Phil 2:9
at the *n* of Jesus every Phil 2:10
deed, do all in the *n* Col 3:17
a more excellent *n* Heb 1:4
giving thanks to His *n* Heb 13:15
blaspheme that noble *n* James 2:7
with oil in the *n* of the James 5:14
reproached for the *n* 1 Pet 4:14
n of the Son of God 1 John 5:13
you hold fast to My *n* Rev 2:13
n that you are alive Rev 3:1
and have not denied My *n* Rev 3:8
or the *n* of the beast Rev 13:17
having His Father’s *n* Rev 14:1
and glorify Your *n* Rev 15:4

n written that no one Rev 19:12

NAME'S
by all for My *n* sake Matt 10:22
or lands, for My *n* sake, Matt 19:29
saved them for His *n* Ps 106:8
forgiven you for His *n* 1 John 2:12

NAMED
let my name be *n* Gen 48:16
I have *n* you Is 45:4
of a young man *n* Saul Acts 7:58
not even *n* among the 1 Cor 5:1
and every name that is *n* Eph 1:21

NAMES
So Adam gave *n* to all Gen 2:20
lands after their own *n* Ps 49:11
Now the *n* of the twelve Matt 10:2
n are written in heaven Luke 10:20
whose *n* are in the Book of Phil 4:3
Let everyone who *n* the 2 Tim 2:19
whose *n* are not written in Rev 17:8
the *n* of the twelve Rev 21:12
on them were the *n* of the Rev 21:14

NAOMI
Widow of Elimelech, Ruth 1:1–3
Returns to Bethlehem with Ruth, Ruth 1:14–19
Arranges Ruth's marriage to Boaz, Ruth 3; 4

NAPHTALI
Son of Jacob by Bilhah, Gen 30:1–8
Receives Jacob's blessing, Gen 49:21, 28
——— Tribe of:
Numbered, Num 1:42, 43
Territory assigned to, Josh 19:32–39
Joins Gideon's army, Judg 7:23

Attacked by Ben-Hadad and Tiglath-Pileser, 1 Kin 15:20; 2 Kin 15:29
Prophecy of great light in; fulfilled in Christ's ministry, Is 9:1–7; Matt 4:12–16

NARROW
"Enter by the *n* gate Matt 7:13
n is the gate and Matt 7.14

NATHAN
Son of David, 2 Sam 5:14
Mary's lineage traced through, Zech 12:12
——— Prophet under David and Solomon, 1 Chr 29:29
Reveals God's plan to David, 2 Sam 7:2–29
Rebukes David's sin, 2 Sam 12:1–15
Reveals Adonijah's plot, 1 Kin 1:10–46

NATHANAEL
One of Christ's disciples, John 1:45–51

NATION
make you a great *n* Gen 12:2
You slay a righteous *n* Gen 20:4
priests and a holy *n* Ex 19:6
Blessed is the *n* whose Ps 33:12
dealt thus with any *n* Ps 147:20
Righteousness exalts a *n* Prov 14:34
lift up sword against *n* Is 2:4
that the righteous *n* Is 26:2
call a *n* you do not know Is 55:5
a small one a strong *n* Is 60:22
n that was not called Is 65:1
Or shall a *n* be born at once Is 66:8
n changed its gods Jer 2:11
I will make them one *n* Ezek 37:22
since there was a *n* Dan 12:1
N shall not lift up sword Mic 4:3
Me, even this whole *n* Mal 3:9

n will rise against Matt 24:7
for he loves our *n* Luke 7:5
N will rise against *n*, Luke 21:10
whole *n* should perish John 11:50
those who are not a *n* Rom 10:19
royal priesthood, a holy *n* 1 Pet 2:9
tribe, tongue, and *n* Rev 13:7

NATIONS

Two *n* are in your womb Gen 25:23
itself among the *n* Num 23:9
shall lend to many *n* Deut 28:12
Why do the *n* rage Ps 2:1
I will give You the *n* Ps 2:8
be exalted among the *n* Ps 46:10
n shall serve Him Ps 72:11
n shall call Him Ps 72:17
n shall fear the name Ps 102:15
is high above all *n* Ps 113:4
All *n* before Him are Is 40:17
n who do not know Is 55:5
a house of prayer for all *n* Is 56:7
the wise men of the *n* Jer 10:7
a reproach to the *n* Ezek 22:4
come to the Desire of All *N* Hag 2:7
n shall be joined Zech 2:11
speak peace to the *n* Zech 9:10
For I will gather all the *n* Zech 14:2
disciples of all the *n* Matt 28:19
in His name to all *n* Luke 24:47
the father of many *n* Rom 4:18
In you all the *n* shall be Gal 3:8
who was to rule all *n* Rev 12:5
For all the *n* have drunk of Rev 18:3
the healing of the *n* Rev 22:2

NATURAL

nor his *n* vigor abated Deut 34:7
women exchanged the *n* Rom 1:26
the men, leaving the *n* Rom 1:27
did not spare the *n* Rom 11:21
n man does not receive 1 Cor 2:14
It is sown a *n* body 1 Cor 15:44
not first, but the *n* 1 Cor 15:46
his *n* face in a mirror James 1:23

NATURE
men with the same *n* Acts 14:15
that the Divine *N* is Acts 17:29
for what is against *n* Rom 1:26
by *n* do the things in Rom 2:14
n itself teach you 1 Cor 11:14
We who are Jews by *n* Gal 2:15
by *n* children of wrath Eph 2:3
on fire the course of *n* James 3:6
man with a *n* like ours James 5:17
of the divine *n* 2 Pet 1:4

NAZARENE
Jesus to be called, Matt 2:23
Descriptive of Jesus' followers, Acts 24:5

NAZARETH
Town in Galilee; considered obscure, John 1:46
City of Jesus' parents, Matt 2:23
Early home of Jesus, Luke 2:39–51
Jesus rejected by, Luke 4:16–30

NEAPOLIS
Seaport of Philippi, Acts 16:11

NEAR
that has God so *n* to it Deut 4:7
But the word is very *n* Deut 30:14
The LORD is *n* to all Ps 145:18

upon Him while He is *n* Is 55:6
know that it is *n* Matt 24:33
kingdom of God is *n* Luke 21:31
"The word is *n* Rom 10:8
to those who were *n* Eph 2:17
for the time is *n* Rev 1:3

NEARER
now our salvation is *n* Rom 13:11

NEBO
Babylonian god, Is 46:1
——— Summit of Pisgah; Moses dies here, Deut 32:49; 34:1, 5

NEBUCHADNEZZAR
Monarch of the Neo-Babylonian Empire (605–562 B.C.); carries Jews captive to Babylon, Dan 1:1–3
Crushes Jehoiachin's revolt, 2 Kin 24:10–17
Destroys Jerusalem; captures Zedekiah, Jer 39:5–8
Prophecies concerning, Is 14:4–27; Jer 21:7–10; 25:8, 9; 27:4–11; 32:28–36; 43:10–13; Ezek 26:7–12

NEBUZARADAN
Nebuchadnezzar's captain at siege of Jerusalem, 2 Kin 25:8–20
Protects Jeremiah, Jer 39:11–14

NECESSARY
mouth more than my *n* Job 23:12
and thus it was *n* Luke 24:46
n that the word of God Acts 13:46
It is *n* to circumcise them, Acts 15:5
burden than these *n* Acts 15:28
to be weaker are *n* 1 Cor 12:22
Therefore it is *n* that this Heb 8:3
Therefore it was *n* that the Heb 9:23

I found it *n* to write Jude 3

NECESSITIES
have provided for my *n* Acts 20:34
and again for my *n* Phil 4:16

NECESSITY
n is laid upon me 1 Cor 9:16
not grudgingly or of *n* 2 Cor 9:7
there must also of *n* be the Heb 9:16

NECK
smooth part of his *n* Gen 27:16
wept on his *n* a good Gen 46:29
bind them around your *n*, Prov 3:3
and grace to your *n* Prov 3:22
and hardens his *n* Prov 29:1
Your *n* is like an ivory Song 7:4
and his yoke from your *n* Is 10:27
n was an iron sinew Is 48:4
were hung around his *n* Matt 18:6
ran and fell on his *n* Luke 15:20

NECKS
stiffened their *n* Neh 9:29
with outstretched *n* Is 3:16
who risked their own *n* Rom 16:4

NEED
in nakedness, and in *n* Deut 28:48
a prowler, and your *n* Prov 24:34
the things you have *n* Matt 6:8
no *n* of a physician Matt 9:12
‘The Lord has *n* Matt 21:3
did when he was in *n* Mark 2:25
say, ‘The Lord has *n* of it Mark 11:3
testimony do we *n* Luke 22:71
all, as anyone had *n* Acts 2:45

each as anyone had *n* Acts 4:35
hand, “I have no *n* 1 Cor 12:21
who ministered to my *n* Phil 2:25
to abound and to suffer *n* Phil 4:12
supply all your *n* Phil 4:19
not *n* to be ashamed 2 Tim 2:15
to help in time of *n* Heb 4:16
you *n* someone to teach Heb 5:12
do not *n* that anyone 1 John 2:27
sees his brother in *n* 1 John 3:17
The city had no *n* Rev 21:23

NEEDY
your poor and your *n* Deut 15:11
They push the *n* Job 24:4
n shall not always be Ps 9:18
He will deliver the *n* Ps 72:12
and lifts the *n* Ps 113:7
Him has mercy on the *n* Prov 14:31
out her hands to the *n* Prov 31:20
to rob the *n* of Is 10:2
n will lie down in Is 14:30
a strength to the *n* Is 25:4

NEGLECT
n the gift that is 1 Tim 4:14
if we *n* so great a Heb 2:3

NEGLECTED
n the weightier Matt 23:23
their widows were *n* Acts 6:1

NEHEMIAH
Jewish cupbearer to King Artaxerxes; prays for restoration of Jerusalem, Neh 1:4–11
King commissions him to rebuild walls, Neh 2:1–8
Overcomes opposition and accomplishes rebuilding, Neh 4—6

Appointed governor, Neh 5:14
Participates with Ezra in restored worship, Neh 8—10
Registers the people and the priests and Levites, Neh 11:1—12:26
Dedicates the wall, Neh 12:27–43
Returns to Jerusalem after absence and institutes reforms, Neh 13:4–31

NEIGHBOR
See LOVE YOUR NEIGHBOR
every man ask from his *n* Ex 11:2
witness against your *n* Ex 20:16
you shall love your *n* Lev 19:18
witness against your *n* Deut 5:20
secretly slanders his *n* Ps 101:5
Do not say to your *n*, "Go Prov 3:28
He who despises his *n* Prov 14:21
against your *n* without Prov 24:28
for better is a *n* Prov 27:10
every man teach his *n* Jer 31:34
gives drink to his *n* Hab 2:15
man the truth to his *n* Zech 8:16
'You shall love your *n* Matt 5:43
love your *n* as yourself Matt 22:39
"And who is my *n* Luke 10:29
do you think was *n* Luke 10:36
"You shall love your *n* Rom 13:9
love your *n* as yourself Gal 5:14
of them shall teach his *n* Heb 8:11

NEIGHBOR'S
shall not covet your *n* wife Ex 20:17
n garment as a pledge Ex 22:26
or anything that is your *n* Deut 5:21
remove your *n* landmark Deut 19:14
goes in to his *n* wife Prov 6:29

NEIGHBORS
from all your *n* 2 Kin 4:3
Who speak peace to their *n* Ps 28:3
a reproach to our *n* Ps 44:13
return to our *n* sevenfold Ps 79:12
nor your rich *n* Luke 14:12
Therefore the *n* and those John 9:8

NEST
As an eagle stirs up its *n* Deut 32:11
and make its *n* Job 39:27
n is a man who wanders Prov 27:8
though you set your *n* Obad 4
that he may set his *n* Hab 2:9
and *n* in its branches Matt 13:32

NET
me with His *n* Job 19:6
pluck my feet out of the *n* Ps 25:15
have hidden their *n* Ps 35:7
They have prepared a *n* Ps 57:6
an antelope in a *n* Is 51:20
catch in their *n* Hab 1:15
casting a *n* into the sea Matt 4:18
I will let down the *n* Luke 5:5
to them, “Cast the *n* John 21:6
so many, the *n* was not John 21:11

NETHINIM
Servants of the Levites, Ezra 8:20
Possible origins of:
Gibeonites, Josh 9:23–27
Solomon’s forced laborers, 1 Kin 9:20, 21
Mentioned, 1 Chr 9:2; Ezra 2:43–54; 7:24; 8:17; Neh 3:31; 7:46–60, 73; 10:28, 29; 11:21

NETS
fall into their own *n* Ps 141:10

immediately left their *n* Matt 4:20
down your *n* for a catch Luke 5:4

NEVER

in Me shall *n* thirst John 6:35
in Me shall *n* die John 11:26
Love *n* fails 1 Cor 13:8
n take away sins Heb 10:11
"I will *n* leave you Heb 13:5
prophecy *n* came by 2 Pet 1:21

NEW

Now there arose a *n* Ex 1:8
the LORD creates a *n* Num 16:30
man has taken a *n* wife Deut 24:5
They chose *n* gods Judg 5:8
him with two *n* ropes Judg 15:13
ark of God on a *n* cart 2 Sam 6:3
He has put a *n* song in my Ps 40:3
sing to the LORD a *n* song Ps 96:1
will overflow with *n* wine Prov 3:10
and there is nothing *n* Eccl 1:9
Behold, I will do a *n* Is 43:19
shall be called by a *n* name Is 62:2
For behold, I create *n* Is 65:17
when I will make a *n* Jer 31:31
n every morning Lam 3:23
I will give you a *n* heart Ezek 36:26
shall overflow with *n* wine Joel 2:24
wine into *n* wineskins Matt 9:17
of the *n* covenant Matt 26:28
laid it in his *n* tomb Matt 27:60
speak with *n* tongues Mark 16:17
n commandment I give John 13:34
tell or to hear some *n* Acts 17:21
he is a *n* creation 2 Cor 5:17
n man who is renewed Col 3:10

when I will make a *n* Heb 8:8
Mediator of the *n* covenant Heb 9:15
n heavens and a *n* 2 Pet 3:13
n commandment I write 1 John 2:8
n name written which Rev 2:17
the *N* Jerusalem, which Rev 3:12
And they sang a *n* Rev 5:9
And I saw a *n* heaven Rev 21:1
I make all things *n* Rev 21:5

NEW COVENANT
I will make a *n* with Jer 31:31
this is My blood of the *n* Matt 26:28
"This cup is the *n* in Luke 22:20
"This cup is the *n* 1 Cor 11:25
as ministers of the *n* 2 Cor 3:6
"when I will make a *n* Heb 8:8
Mediator of the *n* Heb 9:15
the Mediator of the *n* Heb 12:24

NEW MAN
create in Himself one *n* Eph 2:15
that you put on the *n* Eph 4:24
and have put on the *n* Col 3:10

NEWNESS
also should walk in *n* Rom 6:4
should serve in the *n* Rom 7:6

NEWS
heard this bad *n* Ex 33:4
Proclaim the good *n* of His Ps 96:2
soul, so is good *n* Prov 25:25
him who brings good *n* Is 52:7
n of Him went out Luke 4:14
good *n* of your faith 1 Thess 3:6

NICANOR

One of the first seven deacons, Acts 6:1–5

NICODEMUS
Pharisee; converses with Jesus, John 3:1–12
Protests unfairness of Christ's trial, John 7:50–52
Brings gifts to anoint Christ's body, John 19:39, 40

NICOLAITANS
Group teaching moral laxity, Rev 2:6–15

NICOLAS
One of the first seven deacons, Acts 6:5

NIGHT
darkness He called *N* Gen 1:5
day and *n* shall not cease Gen 8:22
father drink wine that *n* Gen 19:33
It is a *n* of solemn Ex 12:42
pillar of fire by *n* Ex 13:22
strong east wind all that *n* Ex 14:21
came to Balaam at *n* Num 22:20
meditate in it day and *n* Josh 1:8
and the *n* be ended Job 7:4
gives songs in the *n* Job 35:10
law he meditates day and *n* Ps 1:2
instructs me in the *n* seasons Ps 16:7
n reveals knowledge Ps 19:2
Weeping may endure for a *n* Ps 30:5
be afraid of the terror by *n* Ps 91:5
Your faithfulness every *n* Ps 92:2
awake through the *n* Ps 119:148
and stars to rule by *n* Ps 136:9
the *n* shines as the day Ps 139:12
rises while it is yet *n* Prov 31:15
Watchman, what of the *n* Is 21:11
desired You in the *n* Is 26:9
and perished in a *n* Jon 4:10
Child and His mother by *n* Matt 2:14

His disciples come by *n* Matt 27:64
over their flock by *n* Luke 2:8
and continued all *n* Luke 6:12
man came to Jesus by *n* John 3:2
n is coming when no John 9:4
came to Jesus by *n* John 19:39
that *n* Peter was sleeping, Acts 12:6
stood by me this *n* Acts 27:23
The *n* is far spent Rom 13:12
as a thief in the *n* 1 Thess 5:2
We are not of the *n* 1 Thess 5:5
they do not rest day or *n* Rev 4:8
before our God day and *n* Rev 12:10
there shall be no *n* Rev 21:25
there shall be no *n* Rev 22:5

NIGHTS
earth forty days and forty *n* Gen 7:4
forty days and forty *n* Ex 24:18
forty days and forty *n* Matt 4:2
three *n* in the belly of Matt 12:40

NILE
Hebrew children drowned in, Ex 1:22
Moses hidden in, Ex 2:3–10
Water of, turned to blood, Ex 7:14–21
Mentioned in prophecies, Is 19:5–8; 23:3; 27:12; Jer 46:7–9; Amos 9:5

NIMROD
Ham’s grandson, Gen 10:6–12

NINE
Adam lived were *n* hundred Gen 5:5
of Methuselah were *n* Gen 5:27
where are the *n* Luke 17:17

NINETY-NINE

he not leave the *n* Matt 18:12
n just persons Luke 15:7

NINEVEH
Capital of Assyria, 2 Kin 19:36
Jonah preaches to; people repent, Jon 3:1–10; Matt 12:41
Prophecy against, Nah 2:13—3:19; Zeph 2:13–15

NOAH
Son of Lamech, Gen 5:28–32
Finds favor with God; commissioned to build the ark, Gen 6:8–22
Fills ark and survives flood, Gen 7
Leaves ark; builds altar; receives God's promise, Gen 8
God's covenant with, Gen 9:1–17
Blesses and curses his sons; dies, Gen 9:18–29

NO AMUN (OR THEBES)
Nineveh compared to, Nah 3:8

NOB
City of priests; David flees to, 1 Sam 21:1–9
Priests of, killed by Saul, 1 Sam 22:9–23

NOBLE
of the king's most *n* princes Esth 6:9
I had planted you a *n* vine Jer 2:21
heard the word with a *n* Luke 8:15
most *n* Festus, but speak Acts 26:25
mighty, not many *n* 1 Cor 1:26
whatever things are *n* Phil 4:8
not blaspheme that *n* James 2:7

NOBLES
voice of *n* was hushed Job 29:10
king is the son of *n* Eccl 10:17
n have sent their lads Jer 14:3

your *n* rest in the Nah 3:18

NOD

Place (east of Eden) of Cain's exile, Gen 4:16, 17

NOISE

There is a *n* of war in the Ex 32:17
any *n* with your voice Josh 6:10
the *n* of a great army 2 Kin 7:6
Than the *n* of many waters Ps 93:4
The *n* of a multitude Is 13:4
people who make a *n* Is 17:12
of Egypt, is but a *n* Jer 46:17
They have made a *n* Lam 2:7
the *n* of many waters Ezek 1:24
the *n* of the wheels beside Ezek 3:13
the *n* of your songs Amos 5:23
n of the day of the Zeph 1:14
away with a great *n* 2 Pet 3:10

NORTH

Zion on the sides of the *n* Ps 48:2
O *n* wind, and come Song 4:16
I will say to the *n*, 'Give Is 43:6
Israel from the land of the *n* Jer 16:15
Togarmah from the far *n* Ezek 38:6
place out of the far *n* Ezek 38:15
the west, from the *n* Luke 13:29

NOSTRILS

n the breath of life Gen 2:7
breath of God in my *n* Job 27:3
breath is in his *n* Is 2:22

NOTE

urge you, brethren, *n* Rom 16:17
n those who so walk Phil 3:17

NOTHING

For now you are *n* Job 6:21
rich, yet has *n* Prov 13:7
“It is good for *n* Prov 20:14
before Him are as *n* Is 40:17
their works are *n* Is 41:29
I can of Myself do *n* John 5:30
Me you can do *n* John 15:5
men, it will come to *n* Acts 5:38
bring to *n* the things 1 Cor 1:28
For I know of *n* against 1 Cor 4:4
have not love, I am *n* 1 Cor 13:2
love, it profits me *n* 1 Cor 13:3
Be anxious for *n* Phil 4:6
For we brought *n* 1 Tim 6:7
complete, lacking *n* James 1:4
name’s sake, taking *n* 3 John 7

NOTORIOUS
n prisoner called Matt 27:16

NOURISHED
“I have *n* and Is 1:2
n and knit together Col 2:19
n in the words of 1 Tim 4:6

NOURISHES
n and cherishes it Eph 5:29

NOVICE
not a *n*, lest being 1 Tim 3:6

NUMBER
if a man could *n* Gen 13:16
fulfill the *n* of your days Ex 23:26
that I may know the *n* 2 Sam 24:2
and moved David to *n* 1Chr 21:1
things without *n* Job 5:9
For now You *n* my steps Job 14:16

n the clouds by wisdom Job 38:37
teach us to *n* our days Ps 90:12
He counts the *n* Ps 147:4
Me days without *n* Jer 2:32
in *n* about five thousand John 6:10
a great *n* believed and Acts 11:21
and increased in *n* daily Acts 16:5
which no one could *n* Rev 7:9
His *n* is 666 Rev 13:18

NUMBERED
David *n* the people 2 Sam 18:1
he had *n* the people 2 Sam 24:10
are more than can be *n* Ps 40:5
death, and He was *n* with Is 53:12
God has *n* your kingdom Dan 5:26
of your head are all *n* Matt 10:30
n among the twelve Luke 22:3
'And He was *n* with Luke 22:37
was *n* with the eleven Acts 1:26

O

OAKS
Wail, O *o* of Bashan Zech 11:2

OARSMEN
o brought you into Ezek 27:26

OATH
two of them swore an *o* Gen 21:31
the *o* which He swore to Deut 7:8
people feared the *o* 1 Sam 14:26
Judah rejoiced at the *o* 2 Chr 15:15
o to walk in God's Law Neh 10:29
for the sake of your *o* Eccl 8:2
I may establish the *o* Jer 11:5

And you shall be an *o* Jer 42:18
raised My hand in an *o* Ezek 20:5
the *o* written in the Law Dan 9:11
he denied with an *o* Matt 26:72
o which He swore Luke 1:73
themselves under an *o* Acts 23:12
made priest without an *o* Heb 7:20
or with any other *o* James 5:12

OATHS
shall perform your *o* Matt 5:33
because of the *o* Matt 14:9

OBADIAH
King Ahab's steward, 1 Kin 18:3–16
——— Prophet of Judah, Obad 1

OBED
Son of Boaz and Ruth, Ruth 4:17–22

OBED-EDOM
Philistine from Gath; ark of the Lord left in his house, 2 Sam 6:10–12; 1 Chr 13:13, 14

OBEDIENCE
scorns *o* to his mother Prov 30:17
and apostleship for *o* Rom 1:5
o many will be made Rom 5:19
For your *o* has become Rom 16:19
glorify God for the *o* of 2 Cor 9:13
captivity to the *o* 2 Cor 10:5
confidence in your *o* Philem 21
yet He learned *o* Heb 5:8
for *o* and sprinkling 1 Pet 1:2

OBEDIENT
said we will do, and be *o* Ex 24:7
you are willing and *o* Is 1:19
of the priests were *o* Acts 6:7
make the Gentiles *o* Rom 15:18
bondservants, be *o* to Eph 6:5
Himself and became *o* Phil 2:8
homemakers, good, *o* Titus 2:5
as *o* children 1 Pet 1:14

OBEY
LORD, that I should *o* Ex 5:2
God and *o* His voice Deut 4:30
o the commandments Deut 11:27
if you diligently *o* the Deut 28:1
if you do not *o* the voice Deut 28:15

His voice we will *o* Josh 24:24
o is better than 1 Sam 15:22
they hear of me they *o* Ps 18:44
O My voice, and I will be Jer 7:23
O My voice, and do Jer 11:4
we will *o* the voice of the Jer 42:6
shall serve and *o* Him Dan 7:27
if you diligently *o* Zech 6:15
winds and the sea *o* Him Matt 8:27
spirits, and they *o* Him Mark 1:27
o God rather than men Acts 5:29
and do not *o* the truth Rom 2:8
yourselves slaves to *o* Rom 6:16
o your parents in all Col 3:20
Bondservants, *o* in all Col 3:22
on those who do not *o* 2 Thess 1:8
salvation to all who *o* Him Heb 5:9
O those who rule Heb 13:17
mouths that they may *o* James 3:3
if some do not *o* 1 Pet 3:1

OBEYED
Abraham *o* My voice Gen 26:5
you have not *o* My voice Judg 2:2
bondage anymore, they *o* Jer 34:10
of sin, yet you *o* Rom 6:17
they have not all *o* Rom 10:16
By faith Abraham *o* Heb 11:8
as Sarah *o* Abraham 1 Pet 3:6

OBEYING
o the truth through 1 Pet 1:22

OBSCURITY
shall see out of *o* Is 29:18

OBSERVANCE
the LORD, a solemn *o* Ex 12:42

OBSERVATION
does not come with *o* Luke 17:20

OBSERVE
So you shall *o* the Feast of Ex 12:17
to *o* the Sabbath Ex 31:16
which I teach you to *o* Deut 4:1
night, that you may *o* to do Josh 1:8
man, and *o* the upright Ps 37:37
is wise will *o* these things Ps 107:43
and let your eyes *o* Prov 23:26
o mercy and justice Hos 12:6
teaching them to *o* all Matt 28:20
who does not *o* the day Rom 14:6
o days and months and Gal 4:10
o your chaste conduct 1 Pet 3:2

OBSERVES
o the wind will not Eccl 11:4
He who *o* the day Rom 14:6

OBSERVING
o his natural face James 1:23

OBSESSED
nothing, but is *o* 1 Tim 6:4

OBSOLETE
Now what is becoming *o* Heb 8:13

OBSTINATE
and made his heart *o* Deut 2:30
I knew that you were *o* Is 48:4

OBTAIN
They shall *o* joy and Is 35:10
for they shall *o* mercy Matt 5:7
they also may *o* mercy Rom 11:31
way that you may *o* it 1 Cor 9:24
o salvation through 1 Thess 5:9

o for themselves a good 1 Tim 3:13
that they might *o* a better Heb 11:35
and covet and cannot *o* James 4:2

OBTAINED
Esther *o* favor in the sight Esth 2:15
o a part in this Acts 1:17
yet have now *o* mercy Rom 11:30
have *o* an inheritance Eph 1:11
He has by inheritance *o* Heb 1:4
endured, he *o* the Heb 6:15
o eternal redemption Heb 9:12
o promises, stopped the Heb 11:33
To those who have *o* 2 Pet 1:1

OBTAINS
o favor from the LORD Prov 8:35

ODED
Prophet of Samaria, 2 Chr 28:9–15

OF THE WORLD
men *o* who have Ps 17:14
their words to the end *o* Ps 19:4
the ends *o* shall remember Ps 22:27
all inhabitants *o* Ps 49:1
All inhabitants *o* Is 18:3
proclaimed to the end *o* Is 62:11
all the kingdoms *o* Matt 4:8
You are the light *o* Matt 5:14
from the foundation *o* Matt 13:35
since the beginning *o* Matt 24:21
nations *o* seek after Luke 12:30
takes away the sin *o* John 1:29
The Christ, the Savior *o* John 4:42
give for the life *o* John 6:51
“I am the light *o* John 8:12
If you were *o* John 15:19

have given Me out *o* John 17:6
he would be the heir *o* Rom 4:13
is the reconciling *o* Rom 11:15
foolish things *o* to put 1 Cor 1:27
not the spirit *o* 1 Cor 2:12
made as the filth *o* 1 Cor 4:13
cares about the things *o* 1 Cor 7:33
sorrow *o* produces death 2 Cor 7:10
under the elements *o* Gal 4:3
before the foundation *o* Eph 1:4
basic principles *o* Col 2:8
wants to be a friend *o* James 4:4
escaped the pollutions *o* 2 Pet 2:20
of the Father but is *o* 1 John 2:16
sent the Son as Savior *o* 1 John 4:14
from the foundation *o* Rev 17:8

OF THIS WORLD
word, and the cares *o* Matt 13:22
o, the deceitfulness Mark 4:19
sons *o* are more shrewd Luke 16:8
You are *o*; I am not *o* John 8:23
he sees the light *o* John 11:9
Now is the judgment *o* John 12:31
for the ruler *o* is coming John 14:30
the ruler *o* is judged John 16:11
“My kingdom is not *o* John 18:36
foolish the wisdom *o* 1 Cor 1:20
wisdom *o* is foolishness 1 Cor 3:19
immoral people *o* 1 Cor 5:10
form *o* is passing away 1 Cor 7:31
according to the course *o* Eph 2:2
not chosen the poor *o* James 2:5
kingdoms *o* have become Rev 11:15

OFFEND
I will *o* no more Job 34:31

that devour him will *o* Jer 2:3
lest we *o* them Matt 17:27
than that he should *o* Luke 17:2
them, “Does this *o* John 6:61

OFFENDED
How have I *o* you, that Gen 20:9
A brother *o* is harder Prov 18:19
is not *o* because of Me Matt 11:6
So they were *o* at Him Matt 13:57
And then many will be *o* Matt 24:10
have I *o* in anything at all Acts 25:8
stumbles or is *o* Rom 14:21

OFFENDER
who make a man an *o* Is 29:21
For if I am an *o* Acts 25:11

OFFENSE
and a rock of *o* Is 8:14
You are an *o* to Me Matt 16:23
by whom the *o* comes Matt 18:7
one man’s *o* many died Rom 5:15
by the one man’s *o* Rom 5:17
stone and rock of *o* Rom 9:33
Give no *o*, either to 1 Cor 10:32
the *o* of the cross Gal 5:11
sincere and without *o* Phil 1:10
and a rock of *o* 1 Pet 2:8

OFFENSES
For *o* must come Matt 18:7
impossible that no *o* Luke 17:1
up because of our *o* Rom 4:25

OFFER
and *o* him there as a burnt Gen 22:2
You shall not *o* strange Ex 30:9

o for a sweet aroma to the Lev 6:21
to *o* willingly to You 1 Chr 29:17
o up for yourselves a burnt Job 42:8
Therefore I will *o* sacrifices Ps 27:6
o to You the sacrifice Ps 116:17
o the blind as a Mal 1:8
come and *o* your gift Matt 5:24
one cheek, *o* the other Luke 6:29
egg, will he *o* him a Luke 11:12
to *o* up sacrifices, first for Heb 7:27
which they *o* continually Heb 10:1
let us continually *o* Heb 13:15
to *o* up spiritual sacrifices 1 Pet 2:5

OFFERED

Jacob *o* a sacrifice on Gen 31:54
eaten the same day it is *o* Lev 7:15
o profane fire before the Lev 10:1
Solomon *o* a thousand 1 Kin 3:4
who willingly *o* a Ezra 3:5
he *o* them money, Acts 8:18
from things *o* to idols Acts 15:29
to eat those things *o* 1 Cor 8:10
“This was *o* to idols,” 1 Cor 10:28
when He *o* up Himself Heb 7:27
the eternal Spirit *o* Heb 9:14
so Christ was *o* Heb 9:28
in them” (which are *o* Heb 10:8
o one sacrifice Heb 10:12
By faith Abel *o* Heb 11:4

OFFERING

not respect Cain and his *o* Gen 4:5
poured a drink *o* on it Gen 35:14
a freewill *o* to the LORD, all Ex 35:29
you shall bring your *o* Lev 1:2
This is the law of the sin *o* Lev 6:25

Do not respect their *o* Num 16:15
fifty men who were *o* Num 16:35
he offered the burnt *o* 1 Sam 13:9
at the time of the *o* of 1 Kin 18:36
the *o* for the house of our Ezra 8:25
of God, with the grain *o* Neh 13:9
o You did not require Ps 40:6
You make His soul an *o* Is 53:10
they should present an *o* Dan 2:46
drink *o* have been cut off Joel 1:9
I accept an *o* from your Mal 1:10
to the LORD an *o* Mal 3:3
an *o* for your cleansing, Luke 5:14
Himself for us, an *o* Eph 5:2
out as a drink *o* Phil 2:17
o You did not Heb 10:5
o of the body of Jesus Heb 10:10
o He has perfected Heb 10:14
is no longer an *o* Heb 10:18

OFFERINGS

and offered burnt *o* Gen 8:20
It is most holy of the *o* Lev 2:3
My food for My *o* made Num 28:2
on it burnt *o* to the LORD Josh 8:31
delight in burnt *o* 1 Sam 15:22
burnt *o* and peace *o* 2 Sam 24:25
heart brought burnt *o* 2 Chr 29:31
He remember all your *o* Ps 20:3
freewill *o* of my mouth Ps 119:108
enough of burnt *o* of rams Is 1:11
In burnt *o* and Heb 10:6

OFFERS

Whoever *o* praise glorifies Ps 50:23
o sacrifices in the high Jer 48:35
that he *o* God service John 16:2

OFFICE

He restored me to my *o* Gen 41:13
let another take his *o* Ps 109:8
sitting at the tax *o* Matt 9:9
Levi, sitting at the tax *o* Luke 5:27
‘Let another take his *o* Acts 1:20

OFFICERS

appoint *o* over the land Gen 41:34
also make your *o* Is 60:17
the *o* struck Him with Mark 14:65
o answered, “No man John 7:46
o saw Him, they cried John 19:6

OFFSCOURING

You have made us an *o* Lam 3:45
the *o* of all things 1 Cor 4:13

OFFSPRING

You have given me no *o* Gen 15:3
also shown me your *o* Gen 48:11
because of the *o* which Ruth 4:12
your *o* like the grass of the Job 5:25
My blessing on your *o* Is 44:3
He seeks godly *o* Mal 2:15
wife and raise up *o* Matt 22:24
had her and left no *o* Mark 12:22
For we are also His *o* Acts 17:28
we are the *o* of God Acts 17:29
am the Root and the *O* Rev 22:16

OFTEN

o I wanted to gather Luke 13:34
as *o* as you eat this 1 Cor 11:26
in sleeplessness *o* 2 Cor 11:27
should offer Himself *o* Heb 9:25

OG

Amorite king of Bashan, Deut 3:1–13
Defeated and killed by Israel, Num 21:32–35

OHOLAH
Symbolic name of Samaria, Ezek 23:4, 5, 36

OIL
for the anointing *o* Ex 25:6
o to Me throughout your Ex 30:31
shall take the anointing *o* Ex 40:9
anointing *o* on Aaron’s Lev 8:12
land of olive *o* and honey Deut 8:8
I cease giving my *o* Judg 9:9
a bin, and a little *o* 1 Kin 17:12
the jar of *o* run dry 1 Kin 17:16
So the *o* ceased 2 Kin 4:6
o to the storehouse Neh 13:12
poured out rivers of *o* Job 29:6
You anoint my head with *o* Ps 23:5
anointed with fresh *o* Ps 92:10
the heart of man, *o* Ps 104:15
like the precious *o* Ps 133:2
be as excellent *o* Ps 141:5
the *o* of joy for mourning, Is 61:3
and I anointed you with *o* Ezek 16:9
with new wine and *o* Joel 2:24
thousand rivers of *o* Mic 6:7
and took no *o* with them, Matt 25:3
the wise took *o* in their Matt 25:4
‘Give us some of your *o* Matt 25:8
very costly fragrant *o* Matt 26:7
o might have been sold Matt 26:9
costly *o* of spikenard Mark 14:3
anoint My head with *o* Luke 7:46
wounds, pouring on *o* Luke 10:34
Why was this fragrant *o* John 12:5
anointing him with *o* James 5:14

and do not harm the *o* Rev 6:6

OINTMENT

O and perfume delight Prov 27:9
your name is *o* Song 1:3

OLD

was five hundred years *o* Gen 5:32
was ninety-nine years *o* Gen 17:1
who is ninety years *o* Gen 17:17
Remember the days of *o*, Deut 32:7
o lion perishes for lack Job 4:11
So Job died, *o* and full of Job 42:17
young, and now am *o* Ps 37:25
me off in the time of *o* age Ps 71:9
will utter dark sayings of *o* Ps 78:2
still bear fruit in *o* age Ps 92:14
are the crown of *o* men Prov 17:6
and when he is *o* he will Prov 22:6
all manner, new and *o* Song 7:13
die one hundred years *o* Is 65:20
o men shall dream dreams Joel 2:28
was said to those of *o* Matt 5:21
wine into *o* wineskins Matt 9:17
He was twelve years *o* Luke 2:42
man be born when he is *o* John 3:4
yet fifty years *o* John 8:57
but when you are *o* John 21:18
Your *o* men shall dream Acts 2:17
o man was crucified Rom 6:6
of the *O* Testament 2 Cor 3:14
o things have passed 2 Cor 5:17
have put off the *o* man Col 3:9
O wives' fables, and 1 Tim 4:7
obsolete and growing *o* Heb 8:13
that serpent of *o* Rev 20:2

OLD MAN
the presence of an *o* Lev 19:32
there will not be an *o* 1 Sam 2:31
nor an *o* who has not Is 65:20
I am an *o*, and my wife Luke 1:18
our *o* was crucified Rom 6:6
the *o* which grows corrupt Eph 4:22
put off the *o* with his Col 3:9

OLDER
o shall serve the Gen 25:23
o than your father Job 15:10
“Now his *o* son was Luke 15:25
not rebuke an *o* man 1 Tim 5:1
o women as mothers 1 Tim 5:2
that the *o* men be sober, Titus 2:2
the *o* women likewise, that Titus 2:3

OLDEST
beginning with the *o* John 8:9

OLIVE
a freshly plucked *o* Gen 8:11
o trees which you did not Deut 6:11
a land of *o* groves 2 Kin 18:32
I am like a green *o* Ps 52:8
Your children like *o* plants Ps 128:3
of the *o* may fail Hab 3:17
the *o* tree have not yielded Hag 2:19
and you, being a wild *o* Rom 11:17
o tree which is wild Rom 11:24
These are the two *o* trees Rev 11:4

OLIVES, MOUNT OF
David flees to, 2 Sam 15:30
Prophecy concerning, Zech 14:4
Christ’s triumphal entry from, Matt 21:1
Prophetic discourse delivered from, Matt 24:3

Christ's ascension from, Acts 1:9–12

OMNIPOTENT
For the Lord God *O* Rev 19:6

OMRI
Made king of Israel by army, 1 Kin 16:16, 21, 22
Builds Samaria; reigns wickedly, 1 Kin 16:23–27

ON
City of Lower Egypt; center of sun worship, Gen 41:45, 50
Called Beth Shemesh, Jer 43:13

ONAN
Second son of Judah; slain for failure to give his brother an heir, Gen 38:8–10

ONCE
please come at *o* Num 22:6
marched around the city *o* Josh 6:14
o more with the fleece Judg 6:39
God has spoken *o*, twice I Ps 62:11
shall a nation be born at *o* Is 66:8
died, He died to sin *o* Rom 6:10
alive *o* without the law Rom 7:9
o I was stoned 2 Cor 11:25
o were far off have been Eph 2:13
who *o* was unprofitable Philem 11
for this He did *o* for all Heb 7:27
Most Holy Place *o* for all Heb 9:12
for men to die *o* Heb 9:27
so Christ was offered *o* to Heb 9:28
who *o* were not a people 1 Pet 2:10
also suffered *o* 1 Pet 3:18

ONE
See EVIL ONE; HOLY ONE OF ISRAEL; LOVE ONE ANOTHER; WITH ONE ACCORD

He took *o* of his ribs, and Gen 2:21
they shall become *o* flesh Gen 2:24
desirable to make *o* wise Gen 3:6
o language and *o* speech Gen 11:1
our God, the LORD is *o* Deut 6:4
Blessed be the *o* who Ruth 2:19
on a mountain on *o* side 1 Sam 17:3
kissed *o* another 1 Sam 20:41
in two, and give half to *o* 1 Kin 3:25
failed *o* word of all His 1 Kin 8:56
I told no *o* what my God Neh 2:12
no *o* could withstand them, Esth 9:2
o who feared God and Job 1:1
o mocked by his friends, Job 12:4
find *o* wise man among Job 17:10
God may speak in *o* way Job 33:14
who does good, no, not *o* Ps 53:3
limited the Holy *O* of Israel Ps 78:41
Blessed is every *o* who Ps 128:1
there is *o* who withholds Prov 11:24
flee when no *o* pursues Prov 28:1
Two are better than *o* Eccl 4:9
up, my love, my fair *o* Song 2:10
I will seek the *o* I love Song 3:2
shall take hold of *o* man, Is 4:1
open, and no *o* shall shut Is 22:22
you will be gathered *o* Is 27:12
Return now every *o* from Jer 18:11
wings touched *o* another Ezek 1:9
Each *o* had four faces Ezek 10:21
o who is found written Dan 12:1
Holy *O* who is faithful Hos 11:12
Has not *o* God created us Mal 2:10
deliver us from the evil *o* Matt 6:13
whoever causes *o* of Matt 18:6
two shall become *o* flesh’ Matt 19:5

and hour no *o* knows Matt 24:36
watch with Me *o* hour Matt 26:40
receives *o* of these Mark 9:37
“*O* thing you lack Mark 10:21
o on Your right hand Mark 10:37
Surely you are *o* of Mark 14:70
The voice of *o* crying in Luke 3:4
No *o*, when he has lit a Luke 8:16
o thing is needed Luke 10:42
o sinner who repents Luke 15:10
You still lack *o* thing Luke 18:22
O sows and another John 4:37
Has no *o* condemned you John 8:10
I and My Father are *o* John 10:30
you love *o* another John 13:34
Me, that they may be *o* John 17:11
Not *o* of His bones John 19:36
Holy *O* to see corruption Acts 2:27
o accord in the temple Acts 2:46
none righteous, no, not *o* Rom 3:10
each *o* a measure of faith Rom 12:3
Repay no *o* evil for evil Rom 12:17
Owe no *o* anything except Rom 13:8
that *o* be found faithful 1 Cor 4:2
to *o* is given the word 1 Cor 12:8
body is not *o* member 1 Cor 12:14
if *o* strikes you on the 2 Cor 11:20
for you are all *o* Gal 3:28
love serve *o* another Gal 5:13
Bear *o* another’s burdens, Gal 6:2
to create in Himself *o* Eph 2:15
o body and *o* Spirit Eph 4:4
o Lord, *o* faith, *o* Eph 4:5
o God and Father of Eph 4:6
but *o* thing I do, forgetting Phil 3:13
O Mediator between God 1 Tim 2:5

the husband of *o* wife 1 Tim 3:2
Let no *o* despise your 1 Tim 4:12
But each *o* is tempted James 1:14
love *o* another fervently 1 Pet 1:22
Be hospitable to *o* another 1 Pet 4:9
a thousand years as *o* 2 Pet 3:8
and these three are *o* 1 John 5:7
I will give to each *o* of you Rev 2:23
Lamb opened *o* of the seals Rev 6:1
on the cloud sat *O* like Rev 14:14

ONESIMUS
Slave of Philemon converted by Paul in Rome, Philem 10–17
With Tychicus, carries Paul's letters to Colosse and to Philemon, Col 4:7–9

ONESIPHORUS
Ephesian Christian commended for his service, 2 Tim 1:16–18

ONLY BEGOTTEN SON
The *o*, who is in John 1:18
world that He gave His *o* John 3:16
offered up his *o* Heb 11:17
God has sent His *o* 1 John 4:9

OPEN
o his eyes that he may 2 Kin 6:17
o the eyes of these men 2 Kin 6:20
o His lips against you Job 11:5
His ears are *o* to their cry Ps 34:15
You *o* Your hand Ps 104:28
O my eyes, that I may see Ps 119:18
O rebuke is better than Prov 27:5
O your mouth for the Prov 31:8
and no one shall *o* Is 22:22
I will *o* your mouth to Ezek 29:21

o toward Jerusalem Dan 6:10
a lamb in *o* country Hos 4:16
o My mouth in parables Matt 13:35
Can a demon *o* the eyes John 10:21
she did not *o* the gate Acts 12:14
our heart is wide *o* 2 Cor 6:11
things are naked and *o* Heb 4:13
set before you an *o* door Rev 3:8
o the scroll and to Rev 5:2

OPENED

eat of it your eyes will be *o* Gen 3:5
the earth *o* its mouth Num 16:32
the LORD *o* the mouth Num 22:28
the LORD *o* the eyes 2 Kin 6:17
Ezra *o* the book in the sight Neh 8:5
o not His mouth Is 53:7
that the heavens were *o* Ezek 1:1
knock, and it will be *o* to Matt 7:7
our eyes may be *o* Matt 20:33
his ears were *o* Mark 7:35
when He had *o* the book Luke 4:17
Then their eyes were *o* Luke 24:31
o the Scriptures Luke 24:32
o their understanding Luke 24:45
clay and *o* his eyes John 9:14
Lord *o* the prison doors Acts 5:19
I see the heavens *o* and Acts 7:56
effective door has *o* 1 Cor 16:9
when the Lamb *o* Rev 6:1
he *o* the bottomless pit, and Rev 9:2
Now I saw heaven *o* Rev 19:11
God, and books were *o* Rev 20:12

OPENLY

will Himself reward you *o* Matt 6:4
to the feast, not *o* John 7:10

o among the Jews, John 11:54
and showed Him *o* Acts 10:40
They have beaten us *o*, Acts 16:37

OPENS
o the ears of men Job 33:16
The LORD *o* the eyes of Ps 146:8
him the doorkeeper *o* John 10:3
and shuts and no one *o* Rev 3:7
o the door, I will come in Rev 3:20

OPHEL
Hill, southeast of Jerusalem, Neh 3:15–27
Fortified by Manasseh, 2 Chr 27:3
Residence of Nethinim, Neh 3:26

OPHIR
Famous for gold, 1 Chr 29:4

OPHRAH
Town in Manasseh; home of Gideon, Judg 6:11, 15
Site of Gideon's burial, Judg 8:32

OPINION
dared not declare my *o* Job 32:6
be wise in your own *o* Rom 11:25

OPINIONS
falter between two *o* 1 Kin 18:21

OPPORTUNITY
sought *o* to betray Him Matt 26:16
o to answer for himself Acts 25:16
But sin, taking *o* Rom 7:8
but give you *o* to boast 2 Cor 5:12
that I may cut off the *o* 2 Cor 11:12
liberty as an *o* for the flesh Gal 5:13
as we have *o* Gal 6:10
but you lacked *o* Phil 4:10
no *o* to the adversary 1 Tim 5:14

they would have had *o* Heb 11:15

OPPOSES
who *o* and exalts 2 Thess 2:4

OPPOSITE
wrote *o* the lampstand on Dan 5:5
Go into the village *o* you Matt 21:2
Mary, sitting *o* the tomb Matt 27:61
Jesus sat *o* the treasury Mark 12:41
Gadarenes, which is *o* Luke 8:26

OPPRESS
mistreat a stranger nor *o* Ex 22:21
you shall not *o* Lev 25:17
You that You should *o* Job 10:3
He does not *o* Job 37:23
no more *o* My people Ezek 45:8
he loves to *o* Hos 12:7
they *o* a man and his house, Mic 2:2
o the widow or the Zech 7:10
o them four hundred years Acts 7:6
Do not the rich *o* James 2:6

OPPRESSED
Whom have I *o* 1 Sam 12:3
For he has *o* and Job 20:19
fatherless and the *o* Ps 10:18
for all who are *o* Ps 103:6
The tears of the *o* Eccl 4:1
He was *o* and He was Is 53:7
her midst, and the *o* Amos 3:9
at liberty those who are *o* Luke 4:18
healing all who were *o* Acts 10:38
Lot, who was *o* by 2 Pet 2:7

OPPRESSES
o the poor reproaches Prov 14:31

o the poor to increase Prov 22:16
A poor man who *o* Prov 28:3

OPPRESSION
have surely seen the *o* Ex 3:7
“For the *o* of the Ps 12:5
Do not trust in *o* Ps 62:10
their life from *o* Ps 72:14
brought low through *o* Ps 107:39
Redeem me from the *o* Ps 119:134
considered all the *o* Eccl 4:1
o destroys a wise Eccl 7:7
justice, but behold, *o* Is 5:7
surely seen the *o* Acts 7:34

OPPRESSIONS
of *o* they cry out Job 35:9

OPPRESSOR
the voice of the *o* Job 3:18
Do not envy the *o* Prov 3:31
is a great *o* Prov 28:16
of the fury of the *o* Is 51:13
No more shall an *o* Zech 9:8

OPPRESSORS
me from the hand of *o* Job 6:23
not leave me to my *o* Ps 119:121
o there is power Eccl 4:1
LORD because of the *o* Is 19:20

ORACLES
received the living *o* Acts 7:38
were committed the *o* Rom 3:2
principles of the *o* Heb 5:12
let him speak as the *o* 1 Pet 4:11

ORDAINED
infants You have *o* Ps 8:2

the stars, which You have *o* Ps 8:3
o you a prophet Jer 1:5
the Man whom He has *o* Acts 17:31
God *o* before the ages 1 Cor 2:7

ORDER
in *o* that you may know Ex 8:22
'Set your house in *o* 2 Kin 20:1
of the LORD was set in *o* 2 Chr 29:35
in *o* to seek the LORD Ezra 6:21
set your words in *o* Job 33:5
you, and set them in *o* Ps 50:21
to the *o* of Melchizedek Ps 110:4
in *o* to cleanse the land Ezek 39:12
swept, and put in *o* Matt 12:44
it swept and put in *o* Luke 11:25
done decently and in *o* 1 Cor 14:40
each one in his own *o* 1 Cor 15:23
to see your good *o* Col 2:5
according to the *o* Heb 5:6
in *o* to stir up love Heb 10:24

ORDERED
man did as Joseph *o* Gen 43:17
for so the LORD has *o* 2 Sam 16:11
for so the king had *o* all Esth 1:8
a good man are *o* by the Ps 37:23

ORDERS
o his conduct aright I Ps 50:23
as I have given *o* to the 1 Cor 16:1

ORDINANCE
the *o* of the Passover Ex 12:43
you shall keep My *o* Lev 18:30
an *o* forever throughout Num 10:8
o for Israel to this day 1 Sam 30:25
required by *o* for each day Ezra 3:4

forsake the *o* of their God Is 58:2
that we have kept His *o* Mal 3:14
resists the *o* of God Rom 13:2
yourselves to every *o* 1 Pet 2:13

ORDINANCES
shall you walk in their *o* Lev 18:3
o by the hand of Moses 2 Chr 33:8
and gave them just *o* Neh 9:13
Do you know the *o* Job 38:33
according to Your *o* Ps 119:91
"If those *o* depart Jer 31:36
not appointed the *o* Jer 33:25
gone away from My *o* Mal 3:7
contained in *o* Eph 2:15
and fleshly *o* imposed Heb 9:10

ORION
Brilliant constellation, Job 9:9

ORNAMENT
will be a graceful *o* Prov 1:9
of gold and an *o* Prov 25:12
with them all as an *o* Is 49:18

ORNAMENTS
cheeks are lovely with *o* Song 1:10
a virgin forget her *o* Jer 2:32
I adorned you with *o*, put Ezek 16:11

ORPAH
Ruth's sister-in-law, Ruth 1:4, 14

ORPHANS
We have become *o* Lam 5:3
I will not leave you *o* John 14:18
to visit *o* and widows James 1:27

OSNAPPER
Called "the great and noble," Ezra 4:10

OSTRICHES
o will dwell there Is 13:21
is cruel, like *o* Lam 4:3
a mourning like the *o* Mic 1:8

OTHNIEL
Son of Kenaz, Caleb's youngest brother, Judg 1:13
Captures Kirjath Sepher; receives Caleb's daughter as wife, Josh 15:15–17
First judge of Israel, Judg 3:9–11

OUGHT
what Israel *o* to do 1 Chr 12:32
These you *o* to have Matt 23:23
pray for as we *o* Rom 8:26
how you *o* to conduct 1 Tim 3:15
which they *o* not 1 Tim 5:13
persons *o* you to be 2 Pet 3:11

OUTCAST
they called you an *o* Jer 30:17
the lame, I will gather the *o* Mic 4:6
and the *o* a strong nation Mic 4:7

OUTCASTS
gathers together the *o* Ps 147:2
will assemble the *o* Is 11:12
hide the *o*, do not betray Is 16:3
Let My *o* dwell with Is 16:4

OUTCRY
because the *o* against Gen 19:13
that there be no *o* Ps 144:14
Then there arose a loud *o* Acts 23:9

OUTGOINGS
You make the *o* of the Ps 65:8

OUTRAGE
lewdness and *o* in Judg 20:6

OUTRAN
the other disciple *o* John 20:4

OUTSIDE
and dish, that the *o* Matt 23:26
Pharisees make the *o* Luke 11:39
toward those who are *o* Col 4:5
to Him, *o* the camp Heb 13:13
But *o* are dogs and Rev 22:15

OUTSTRETCHED
power and by Your *o* arm Deut 9:29
and with an *o* arm Deut 26:8
an *o* arm, Him you shall 2 Kin 17:36
against you with an *o* Jer 21:5

OUTWARD
at the *o* appearance 1 Sam 16:7
Even though our *o* man 2 Cor 4:16
to the *o* appearance 2 Cor 10:7
adornment be merely *o* 1 Pet 3:3

OUTWARDLY
appear beautiful *o* Matt 23:27
not a Jew who is one *o* Rom 2:28

OUTWIT
The enemy shall not *o* Ps 89:22

OVEN
make them as a fiery *o* Ps 21:9
burning like an *o* Mal 4:1
is thrown into the *o* Matt 6:30

OVERCAME
My throne, as I also *o* Rev 3:21
And they *o* him by Rev 12:11

OVERCOME
we are well able to *o* it Num 13:30

for they have *o* me Song 6:5
to those who are *o* with wine Is 28:1
good cheer, I have *o* John 16:33
o when You are judged Rom 3:4
o evil with good Rom 12:21
entangled in them and *o* 2 Pet 2:20
because you have *o* 1 John 2:13
and have *o* them, 1 John 4:4
that has *o* the world 1 John 5:4
and the Lamb will *o* Rev 17:14

OVERCOMES
of God *o* the world 1 John 5:4
he who *o* the world 1 John 5:5
o I will give to eat Rev 2:7
o shall not be hurt Rev 2:11
To him who *o* I will give Rev 2:17
He who *o* shall be clothed Rev 3:5
To him who *o* I will grant Rev 3:21
o shall inherit all Rev 21:7

OVERFLOW
Let not the floodwater *o* Ps 69:15
vats will *o* with new wine Prov 3:10
shall *o* with righteousness Is 10:22
rivers, they shall not *o* you Is 43:2
vats shall *o* with new wine Joel 2:24

OVERFLOWING
My heart is *o* with a Ps 45:1
a flood of mighty waters *o* Is 28:2
and shall be an *o* flood Jer 47:2
But with an *o* flood He will Nah 1:8

OVERSEER
Then he made him *o* Gen 39:4
having no captain, *o* Prov 6:7
to the Shepherd and *O* 1 Pet 2:25

OVERSEERS
Spirit has made you *o* Acts 20:28
you, serving as *o* 1 Pet 5:2

OVERSHADOW
of the Highest will *o* Luke 1:35

OVERTAKE
some evil *o* me and I die Gen 19:19
o you, because you obey Deut 28:2
upon you and *o* you Deut 28:15
and *o* you, until you are Deut 28:45
lest he *o* us suddenly 2 Sam 15:14
does righteousness *o* Is 59:9
you feared shall *o* Jer 42:16
lest darkness *o* you John 12:35
and *o* this chariot Acts 8:29
that this Day should *o* 1 Thess 5:4

OVERTAKEN
and anguish have *o* me Ps 119:143
No temptation has *o* 1 Cor 10:13
if a man is *o* in any Gal 6:1

OVERTHREW
So He *o* those cities Gen 19:25
will be as when God *o* Is 13:19
As God *o* Sodom and Jer 50:40
“I *o* some of you Amos 4:11

OVERTHROW
you shall utterly *o* Ex 23:24
o them in the wilderness Ps 106:26
o their descendants Ps 106:27
o the righteous in Prov 18:5
As in the *o* of Sodom and Jer 49:18
o the throne of Hag 2:22
of God, you cannot *o* it Acts 5:39

o the faith of some 2 Tim 2:18

OVERTHROWN

Their judges are *o* Ps 141:6
but it is *o* by the mouth Prov 11:11
The wicked are *o* and are Prov 12:7
desolate, as *o* by strangers Is 1:7
of Sodom, which was *o* Lam 4:6
I will make it *o* Ezek 21:27
and Nineveh shall be *o* Jon 3:4

OVERTHROWS

and *o* the mighty Job 12:19
o them in the night Job 34:25
o the words of the Prov 22:12

OVERTURNED

my heart is *o* within Lam 1:20
o the tables of the Matt 21:12
money and *o* the tables John 2:15

OVERWHELM

o the fatherless Job 6:27
sends them out, they *o* Job 12:15

OVERWHELMED

when my heart is *o* Ps 61:2
and my spirit was *o* Ps 77:3
o their enemies Ps 78:53
waters would have *o* Ps 124:4
my spirit is *o* within Ps 143:4

OVERWORK

Do not *o* to be rich Prov 23:4

OWE

Pay me what you *o* Matt 18:28
‘How much do you *o* Luke 16:5
O no one anything Rom 13:8
o me even your own Philem 19

OWED

o him ten thousand Matt 18:24
fellow servants who *o* Matt 18:28
o five hundred denarii Luke 7:41

OWN

created man in His *o* Gen 1:27
interpretation of his *o* Gen 41:11
of his *o* people as wife Lev 21:14
grasshoppers in our *o* Num 13:33
is right in his *o* eyes Deut 12:8
each to his *o* inheritance Josh 24:28
a man after His *o* heart 1 Sam 13:14
loved him as his *o* soul 1 Sam 18:1
Your very *o* people 2 Sam 7:24
Your *o* we have given 1 Chr 29:14
everyone to his *o* city Ezra 2:1
reproach on their *o* heads Neh 4:4
wise in their *o* craftiness Job 5:13
He who swears to his *o* hurt Ps 15:4
Even my *o* familiar friend in Ps 41:9
on your *o* understanding Prov 3:5
not be wise in your *o* eyes Prov 3:7
troubles his *o* house Prov 11:29
a fool is right in his *o* Prov 12:15
a man are pure in his *o* Prov 16:2
wisdom loves his *o* soul Prov 19:8
no rule over his *o* spirit Prov 25:28
forsake your *o* friend Prov 27:10
her *o* works praise her Prov 31:31
over another to his *o* hurt Eccl 8:9
the work of their *o* hands Is 2:8
every one from his *o* fig Is 36:16
dictates of their *o* heart Jer 9:14
return upon your *o* head Obad 15
idols forsake their *o* Mercy Jon 2:8

men of his *o* household Mic 7:6
the plank in your *o* eye Matt 7:3
dead bury their *o* dead Matt 8:22
and loses his *o* soul Matt 16:26
honor except in his *o* Mark 6:4
is known by its *o* fruit Luke 6:44
He came to His *o* John 1:11
not to do My *o* will John 6:38
I do not seek My *o* glory John 8:50
and am known by My *o* John 10:14
having loved His *o* John 13:1
world would love its *o* John 15:19
took her to his *o* home John 19:27
speak in his *o* language Acts 2:6
by our *o* power or Acts 3:12
His *o* love toward us Rom 5:8
did not spare His *o* Son Rom 8:32
and you are not your *o* 1 Cor 6:19
But each one has his *o* 1 Cor 7:7
ask their *o* husbands at 1 Cor 14:35
plucked out your *o* eyes Gal 4:15
submit to your *o* husbands Eph 5:22
ought to love their *o* wives Eph 5:28
work out your *o* salvation Phil 2:12
For all seek their *o* Phil 2:21
who rules his *o* house 1 Tim 3:4
but with His *o* blood He Heb 9:12
in His *o* body on the tree 1 Pet 2:24
but left their *o* abode Jude 6
from our sins in His *o* Rev 1:5

OX

shall not muzzle an *o* Deut 25:4
“Will the wild *o* Job 39:9
you bind the wild *o* Job 39:10
like a young wild *o* Ps 29:6

exalted like a wild *o* Ps 92:10
o knows its owner Is 1:3
had the face of an *o* Ezek 1:10
Sabbath loose his *o* Luke 13:15
shall not muzzle an *o* 1 Cor 9:9

P

PACE
are majestic in *p* Prov 30:29

PACIFIES
A gift in secret *p* Prov 21:14
for conciliation *p* Eccl 10:4

PADAN ARAM
Same as Mesopotamia, Gen 24:10; *see* MESOPOTAMIA
Home of Isaac's wife, Gen 25:20
Jacob flees to, Gen 28:2–7
Jacob returns from, Gen 31:17, 18
People of, called Syrians, Gen 31:24
Language of, called Aramaic, 2 Kin 18:26

PAGAN
have taken *p* wives from Ezra 10:2
by marrying *p* women Neh 13:27
have begotten *p* children Hos 5:7
priests with the *p* priests Zeph 1:4

PAID
today I have *p* my vows Prov 7:14
p the very last mite Luke 12:59
p tithes through Abraham Heb 7:9

PAILS
p are full of milk Job 21:24

PAIN
p you shall bring Gen 3:16

Because I bore him in *p* 1 Chr 4:9
on my affliction and my *p* Ps 25:18
p as a woman in Is 13:8
are filled with *p* Is 21:3
before her *p* came Is 66:7
Why is my *p* perpetual Jer 15:18
labor and in *p* to give birth Rev 12:2
shall be no more *p* Rev 21:4

PAINED
My heart is severely *p* Ps 55:4
I am *p* in my very Jer 4:19

PAINFUL
this, it was too *p* Ps 73:16
for the present, but *p* Heb 12:11

PAINS
The *p* of death Ps 116:3
having loosed the *p* Acts 2:24
upon them, as labor *p* 1 Thess 5:3

PAINT
and she put *p* on her 2 Kin 9:30
your eyes with *p* Jer 4:30

PAINTING
it with cedar and *p* Jer 22:14

PALACE
support from the *p* Ezra 4:14
was taken to the king's *p* Esth 2:8
was great in the king's *p* Esth 9:4
enter the King's *p* Ps 45:15
a *p* of foreigners Is 25:2
to serve in the king's *p* Dan 1:4
the king went to his *p* Dan 6:18
at the *p* of the high priest Matt 26:3
guards his own *p* Luke 11:21

evident to the whole *p* Phil 1:13

PALACES
out of the ivory *p* Ps 45:8
God is in her *p* Ps 48:3
has entered our *p* Jer 9:21
has swallowed up all her *p* Lam 2:5
in the *p* at Ashdod Amos 3:9

PALANQUIN
the King made himself a *p* Song 3:9

PALE
his face now grow *p* Is 29:22
and all faces turned *p* Jer 30:6
behold, a *p* horse Rev 6:8

PALM
of water and seventy *p* Ex 15:27
p trees, and open flowers 1 Kin 6:29
of yours is like a *p* tree Song 7:7
p branch and bulrush in Is 9:14
p branch or bulrush, may Is 19:15
and *p* trees were carved Ezek 41:20
p trees and went out John 12:13
p branches in their Rev 7:9

PALMS
you on the *p* of My hands Is 49:16
struck Him with the *p* Matt 26:67

PALTI (OR PALTIEL)
Man to whom Saul gives Michal, David's wife, in marriage, 1 Sam 25:44; 2 Sam 3:15

PAMPERS
p his servant from Prov 29:21

PAMPHYLIA
People from, at Pentecost, Acts 2:10

Paul visits; John Mark returns home from, Acts 13:13; 15:38
Paul preaches in cities of, Acts 14:24, 25

PANGS
The *p* of death Ps 18:4
P and sorrows will Is 13:8
labors with birth *p* Rom 8:22

PANICKED
the men of Benjamin *p* Judg 20:41

PANT
They *p* after the dust Amos 2:7

PANTS
As the deer *p* for the Ps 42:1

PAPHOS
Paul blinds Elymas at, Acts 13:6–13

PAPYRUS
“Can the *p* grow up Job 8:11

PARABLE
open my mouth in a *p* Ps 78:2
speak a *p* to the house of Ezek 17:2
utter a *p* to the rebellious Ezek 24:3
p He did not speak Matt 13:34
learn this *p* from the fig Matt 24:32
spoken the *p* against Mark 12:12
do You speak this *p* Luke 12:41

PARABLES
‘Does he not speak *p* Ezek 20:49
understand all the *p* Mark 4:13
rest it is given in *p* Luke 8:10

PARADE
love does not *p* 1 Cor 13:4

PARADISE
will be with Me in *P* Luke 23:43
was caught up into *P* 2 Cor 12:4
in the midst of the *P* Rev 2:7

PARALYTIC
then He said to the *p* Matt 9:6
on which the *p* was lying Mark 2:4

PARALYZED
servant is lying at home *p* Matt 8:6
sick people, blind, lame, *p* John 5:3
who were *p* and lame Acts 8:7

PARAN
Residence of exiled Ishmael, Gen 21:21
Israelites camp in, Num 10:12
Headquarters of spies, Num 13:3, 26
Site of David's refuge, 1 Sam 25:1

PARCHMENTS
especially the *p* 2 Tim 4:13

PARDON
p your transgressions Ex 23:21
You are God, ready to *p* Neh 9:17
not *p* my transgression Job 7:21
O LORD, *p* my iniquity Ps 25:11
He will abundantly *p* Is 55:7
p all their iniquities Jer 33:8

PARDONED
ended, that her iniquity is *p* Is 40:2

PARDONING
is a God like You, *p* Mic 7:18

PARENTS
will rise up against *p* Matt 10:21
His *p* went to Jerusalem Luke 2:41

has left house or *p* Luke 18:29
sinned, this man or his *p* John 9:2
disobedient to *p* Rom 1:30
to lay up for the *p* 2 Cor 12:14
obey your *p* in all things Col 3:20
disobedient to *p* 2 Tim 3:2

PARMENAS
One of the first seven deacons, Acts 6:5

PART
You have no *p* in the Josh 22:25
has chosen that good *p* Luke 10:42
you, you have no *p* John 13:8
And he kept back *p* of the Acts 5:2
that blindness in *p* has Rom 11:25
to that *p* which lacks it, 1 Cor 12:24
For we know in *p* 1 Cor 13:9
p has a believer 2 Cor 6:15
Abraham gave a tenth *p* Heb 7:2
shall take away his *p* Rev 22:19

PARTAKE
for we all *p* of that 1 Cor 10:17
you cannot *p* of the 1 Cor 10:21

PARTAKER
and have been a *p* Ps 50:18
in hope should be *p* 1 Cor 9:10
Christ, and also a *p* 1 Pet 5:1

PARTAKERS
Gentiles have been *p* Rom 15:27
of the sacrifices *p* 1 Cor 10:18
know that as you are *p* 2 Cor 1:7
gospel, you all are *p* Phil 1:7
qualified us to be *p* Col 1:12
For we have become *p* Heb 3:14

PARTED
them, that He was *p* Luke 24:51
so sharp that they *p* Acts 15:39

PARTIAL
You shall not be *p* Lev 19:15

PARTIALITY
You shall not show *p* Deut 1:17
unjustly, and show *p* Ps 82:2
is not good to show *p* Prov 18:5
but have shown *p* Mal 2:9
that God shows no *p* Acts 10:34
For there is no *p* Rom 2:11
doing nothing with *p* 1 Tim 5:21
but if you show *p* James 2:9
good fruits, without *p* James 3:17

PARTIES
revelries, drinking *p* 1 Pet 4:3

PARTING
at the *p* of the road Ezek 21:21

PARTITION
the Testimony, and *p* Ex 40:3

PARTNER
Whoever is a *p* with a Prov 29:24
you count me as a *p* Philem 17

PARTRIDGE
when one hunts a *p* 1 Sam 26:20

PARTS
anything but death *p* Ruth 1:17
in the inward *p* Ps 51:6
uttermost *p* of the sea Ps 139:9
Shout, you lower *p* Is 44:23
and made four *p* John 19:23

but our presentable *p* 1 Cor 12:24
into the lower *p* Eph 4:9

PASHHUR
Official opposing Jeremiah, Jer 21:1; 38:1–13
——— Priest who puts Jeremiah in jail, Jer 20:1–6

PASS
I will *p* over you Ex 12:13
of the sea that *p* Ps 8:8
When you *p* through the Is 43:2
"I will make you *p* Ezek 20:37
seven times shall *p* over Dan 4:32
I will not *p* by them Amos 7:8
and earth will *p* Matt 24:35
let this cup *p* from Me Matt 26:39
will by no means *p* Mark 13:31
p away with a great noise 2 Pet 3:10

PASSED
And behold, the LORD *p* 1 Kin 19:11
and Your waves *p* over me Jon 2:3
p by on the other side Luke 10:31
forbearance God had *p* Rom 3:25
all *p* through the sea 1 Cor 10:1
old things have *p* away 2 Cor 5:17
High Priest who has *p* Heb 4:14
By faith they *p* through Heb 11:29
know that we have *p* 1 John 3:14
former things have *p* away Rev 21:4

PASSES
For the wind *p* over it Ps 103:16
of Christ which *p* Eph 3:19

PASSING
days are like a *p* shadow Ps 144:4
and *p* by, to bear His Mark 15:21

Jesus of Nazareth was *p* Luke 18:37
which glory was *p* away, 2 Cor 3:7
the *p* pleasures of sin Heb 11:25
the darkness is *p* away 1 John 2:8

PASSION

than to burn with *p* 1 Cor 7:9
uncleanness, *p*, evil Col 3:5

PASSIONS

gave them up to vile *p* Rom 1:26

PASSOVER

It is the LORD's *P* Ex 12:11
of the Feast of the *P* be left Ex 34:25
at twilight is the LORD's *P* Lev 23:5
the *P* at its appointed time Num 9:2
to the rite of the *P* and Num 9:14
sacrifice the *P* at twilight Deut 16:6
the *P* on the fourteenth Josh 5:10
of King Josiah this *P* 2 Kin 23:23
P in the second month 2 Chr 30:2
of the slaughter of the *P* 2 Chr 30:17
Now Josiah kept a *P* to 2 Chr 35:1
the *P* lambs for all the Ezra 6:20
you shall observe the *P* Ezek 45:21
I will keep the *P* Matt 26:18
P with My disciples Mark 14:14
the *P* must be killed Luke 22:7
Now the *P* of the Jews John 2:13
Now the *P*, a feast of the John 6:4
P of the Jews was near John 11:55
six days before the *P* John 12:1
that they might eat the *P* John 18:28
Preparation Day of the *P* John 19:14
indeed Christ, our *P* 1 Cor 5:7
By faith he kept the *P* Heb 11:28

PAST
My days are *p* Job 17:11
lo, the winter is *p* Song 2:11
harvest is *p*, the summer Jer 8:20
and His ways *p* finding Rom 11:33
resurrection is already *p* 2 Tim 2:18
ways spoke in time *p* Heb 1:1
p lifetime in doing 1 Pet 4:3

PASTORS
and some *p* and Eph 4:11

PASTURE
the sheep of Your *p* Ps 74:1
the people of His *p* Ps 95:7
feed them in good *p* Ezek 34:14
in and out and find *p* John 10:9

PASTURES
to lie down in green *p* Ps 23:2

PATARA
Port of Lycia where Paul changes ships, Acts 21:1, 2

PATH
You enlarged my *p* 2 Sam 22:37
p no bird knows Job 28:7
You will show me the *p* Ps 16:11
lead me in a smooth *p* Ps 27:11
comprehend my *p* and my Ps 139:3
But the *p* of the just Prov 4:18
You weigh the *p* of the just Is 26:7
Him in the *p* of justice Is 40:14
way in the sea and a *p* Is 43:16

PATHROS
Described as a lowly kingdom, Ezek 29:14–16
Refuge for dispersed Jews, Jer 44:1–15
Jews to be regathered from, Is 11:11

PATHS
He leads me in the *p* Ps 23:3
Teach me Your *p* Ps 25:4
and all her *p* are Prov 3:17
p they have not Is 42:16
themselves crooked *p* Is 59:8
Make His *p* straight Matt 3:3
and make straight *p* Heb 12:13

PATIENCE
'Master, have *p* Matt 18:26
and bear fruit with *p* Luke 8:15
p possess your souls Luke 21:19
Now may the God of *p* Rom 15:5
labor of love, and *p* 1 Thess 1:3
faith, love, *p* 1 Tim 6:11
and *p* inherit the promises Heb 6:12
your faith produces *p* James 1:3
p have its perfect James 1:4
of suffering and *p* James 5:10
in the kingdom and *p* Rev 1:9
Here is the *p* and the Rev 13:10

PATIENT
rejoicing in hope, *p* Rom 12:12
uphold the weak, be *p* 1 Thess 5:14

PATIENTLY
the LORD, and wait *p* Ps 37:7
if you take it *p* 1 Pet 2:20

PATMOS
John, banished here, receives the Revelation, Rev 1:9

PATRIARCHS
begot the twelve *p* Acts 7:8

PATTERN

p which you were Ex 26:30
as you have us for a *p* Phil 3:17
Hold fast the *p* 2 Tim 1:13
p shown you on the Heb 8:5

PAUL
Roman citizen from Tarsus; studied under Gamaliel, Acts 22:3, 25–28
Originally called Saul; persecutes the church, Acts 7:58; 8:1, 3; 9:1, 2
Converted on road to Damascus, Acts 9:3–19
Preaches in Damascus; escapes to Jerusalem and then to Tarsus, Acts 9:20–30
Ministers in Antioch; sent to Jerusalem, Acts 11:25–30
First missionary journey, Acts 13; 14
Speaks for Gentiles at Jerusalem Council, Acts 15:1–5, 12
Second missionary journey, Acts 15:36—18:22
Third missionary journey, Acts 18:23—21:14
Arrested in Jerusalem; defense before Roman authorities, Acts 21:15—26:32
Sent to Rome, Acts 27:1—28:31
His epistles, Rom; 1 and 2 Cor; Gal; Eph; Phil; Col; 1 and 2 Thess; 1 and 2 Tim; Titus; Philem

PAULUS, SERGIUS
Roman proconsul of Cyprus, Acts 13:4, 7

PAVED
a *p* work of sapphire stone Ex 24:10

PAVEMENT
that is called The *P* John 19:13

PAVILION
shall hide me in His *p* Ps 27:5
them secretly in a *p* Ps 31:20

PAW
from the *p* of the lion 1 Sam 17:37
PAWS
He *p* in the valley Job 39:21
PAY
sell the oil and *p* your debt 2 Kin 4:7
p attention to my wisdom Prov 5:1
with which to *p* Prov 22:27
priests teach for *p* Mic 3:11
with me, and I will *p* Matt 18:26
p taxes to Caesar Matt 22:17
For you *p* tithe of Matt 23:23
to *p* taxes to Caesar Mark 12:14
PEACE
“These men are at *p* Gen 34:21
sacrifice of the *p* offering Lev 3:9
I will give *p* in the Lev 26:6
you, and give you *p* Num 6:26
Joshua made *p* with them Josh 9:15
had made *p* with Israel Josh 10:1
‘Make *p* with me by a 2 Kin 18:31
If you ever return in *p* 2 Chr 18:27
field shall be at *p* Job 5:23
both lie down in *p* Ps 4:8
seek *p* and pursue it Ps 34:14
for He will speak *p* Ps 85:8
p have those who Ps 119:165
I am for *p* Ps 120:7
for the *p* of Jerusalem Ps 122:6
P be within your walls Ps 122:7
P be upon Israel Ps 125:5
war, and a time of *p* Eccl 3:8
Father, Prince of *P* Is 9:6
keep him in perfect *p* Is 26:3

p they have not Is 59:8
slightly, saying, '*P* Jer 6:14
"We looked for *p* Jer 8:15
give you assured *p* Jer 14:13
they will seek *p* Ezek 7:25
My people, saying, '*P* Ezek 13:10
P be multiplied Dan 4:1
this One shall be *p* Mic 5:5
place I will give *p* Hag 2:9
speak *p* to the nations Zech 9:10
is worthy, let your *p* Matt 10:13
that I came to bring *p* Matt 10:34
and on earth *p* Luke 2:14
if a son of *p* is there Luke 10:6
that make for your *p* Luke 19:42
I leave with you, My *p* John 14:27
in Me you may have *p* John 16:33
Grace to you and *p* Rom 1:7
by faith, we have *p* Rom 5:1
minded is life and *p* Rom 8:6
of *p* will crush Satan Rom 16:20
God has called us to *p* 1 Cor 7:15
p will be with you 2 Cor 13:11
Spirit is love, joy, *p* Gal 5:22
He Himself is our *p* Eph 2:14
the Spirit in the bond of *p* Eph 4:3
of the gospel of *p* Eph 6:15
and the *p* of God Phil 4:7
heaven, having made *p* Col 1:20
And let the *p* of God Col 3:15
Be at *p* among 1 Thess 5:13
faith, love, *p* 2 Tim 2:22
meaning "king of *p*," Heb 7:2
Pursue *p* with all people Heb 12:14
is sown in *p* by those James 3:18
p be multiplied 2 Pet 1:2

it to take *p* from the earth Rev 6:4

PEACEABLE
and *p* life in all 1 Tim 2:2
is first pure, then *p* James 3:17

PEACEABLY
Do you come *p* 1 Sam 16:4
p?" And he said, "*P*." 1 Kin 2:13
speaks *p* to his neighbor Jer 9:8
He shall enter *p*, even Dan 11:24
on you, live *p* Rom 12:18

PEACEFUL
in a *p* habitation Is 32:18

PEACEMAKERS
Blessed are the *p* Matt 5:9

PEARL
had found one *p* Matt 13:46
gate was of one *p* Rev 21:21

PEARLS
nor cast your *p* Matt 7:6
hair or gold or *p* 1 Tim 2:9
gates were twelve *p* Rev 21:21

PEG
wife, took a tent *p* Judg 4:21
will fasten him as a *p* Is 22:23

PEKAH
Son of Remaliah; usurps Israel's throne, 2 Kin 15:25–28
Forms alliance with Rezin of Syria against Ahaz, Is 7:1–9
Alliance defeated; captives returned, 2 Kin 16:5–9
Territory of, overrun by Tiglath-Pileser, 2 Kin 15:29
Assassinated by Hoshea, 2 Kin 15:30

PEKAHIAH
Son of Menahem; king of Israel, 2 Kin 15:22–26
Assassinated by Pekah, 2 Kin 15:23–25

PEN
My tongue is the *p* Ps 45:1
on it with a man's *p* Is 8:1
to write to you with *p* 3 John 13

PENNY
have paid the last *p* Matt 5:26

PENTECOST
P had fully come Acts 2:1
on the Day of *P* Acts 20:16
tarry in Ephesus until *P* 1 Cor 16:8

PENUEL
Place east of Jordan; site of Jacob's wrestling with angel, Gen 32:24–31
Inhabitants of, slain by Gideon, Judg 8:8, 9, 17

PEOPLE
will take you as My *p* Ex 6:7
Who is like you, a *p* Deut 33:29
p shall be my *p* Ruth 1:16
p who know the joyful Ps 89:15
We are His *p* and the Ps 100:3
Happy are the *p* Ps 144:15
"Blessed is Egypt My *p* Is 19:25
this is a rebellious *p* Is 30:9
p who provoke Me Is 65:3
and they shall be My *p* Jer 24:7
Then they shall be My *p* Ezek 37:23
for you are not My *p* Hos 1:9
like *p*, like priest Hos 4:9
to make ready a *p* Luke 1:17
taught the *p* in the Luke 20:1

Unless you *p* see signs John 4:48
a great multitude of sick *p* John 5:3
all the *p* came to Him John 8:2
man should die for the *p* John 11:50
favor with all the *p* Acts 2:47
were done among the *p* Acts 5:12
for they feared the *p*, lest Acts 5:26
and signs among the *p* Acts 6:8
the *p* grew and multiplied Acts 7:17
of My *p* who are in Egypt Acts 7:34
astonished the *p* of Acts 8:9
a great many *p* were Acts 11:24
take out of them a *p* Acts 15:14
his defense to the *p* Acts 19:33
of this *p* has grown dull Acts 28:27
who were not My *p* Rom 9:25
and contrary *p* Rom 10:21
His *p* whom He foreknew Rom 11:2
and they shall be My *p* 2 Cor 6:16
His own special *p* Titus 2:14
and they shall be My *p* Heb 8:10
LORD will judge His *p* Heb 10:30
His own special *p* 1 Pet 2:9
but are now the *p* 1 Pet 2:10
tribe and tongue and *p* Rev 5:9
tribe, tongue, and *p* Rev 14:6
they shall be His *p* Rev 21:3

PEOPLE OF GOD
in the assembly of the *p* Judg 20:2
a thing against the *p* 2 Sam 14:13
a rest for the *p* Heb 4:9
affliction with the *p* Heb 11:25
people but are now the *p* 1 Pet 2:10

PEOPLES
Let *p* serve you Gen 27:29

separated you from the *p* Lev 20:26
scatter you among all *p* Deut 28:64
His deeds among the *p* 1 Chr 16:8
The LORD shall judge the *p* Ps 7:8
clap your hands, all you *p* Ps 47:1
Let all the *p* praise You Ps 67:5
of the earth and all *p* Ps 148:11
lift up a banner for the *p* Is 62:10
customs of the *p* are futile Jer 10:3
to the *p* a pure language, Zeph 3:9
sow them among the *p* Zech 10:9
heavy stone for all *p* Zech 12:3
will draw all *p* to Myself John 12:32

PEOR
Mountain of Moab opposite Jericho, Num 23:28
Israel's camp seen from, Num 24:2
——— Moabite god called Baal of Peor, Num 25:3, 5, 18
Israelites punished for worship of, Num 31:16

PERCEIVE
given you a heart to *p* Deut 29:4
but I cannot *p* Job 23:8
seeing, but do not *p* Is 6:9
may see and not *p* Mark 4:12
not yet *p* nor understand Mark 8:17
In truth I *p* that God Acts 10:34

PERCEIVED
not heard nor *p* by the ear Is 64:4
Jesus *p* their wickedness Matt 22:18
when Jesus *p* in His spirit Mark 2:8
Jesus *p* their thoughts Luke 5:22
for I *p* power going out Luke 8:46
p the grace that had been Gal 2:9

PERDITION

except the son of *p* John 17:12
to them a proof of *p* Phil 1:28
revealed, the son of *p* 2 Thess 2:3
who draw back to *p* Heb 10:39
day of judgment and *p* 2 Pet 3:7

PEREZ
One of Judah's twin sons by Tamar, Gen 38:24–30

PERFECT
Noah was a just man, *p* Gen 6:9
His work is *p* Deut 32:4
Give a *p* lot 1 Sam 14:41
one who is *p* in Job 36:4
for God, His way is *p* Ps 18:30
The law of the LORD is *p*, Ps 19:7
I hate them with *p* hatred Ps 139:22
will keep him in *p* peace Is 26:3
You were *p* in your Ezek 28:15
Father in heaven is *p* Matt 5:48
"If you want to be *p* Matt 19:21
they may be made *p* John 17:23
and *p* will of God Rom 12:2
when that which is *p* 1 Cor 13:10
is made *p* in weakness 2 Cor 12:9
present every man *p* Col 1:28
the law made nothing *p* Heb 7:19
more *p* tabernacle Heb 9:11
of just men made *p* Heb 12:23
patience have its *p* work James 1:4
good gift and every *p* James 1:17
in word, he is a *p* James 3:2
p love casts out fear 1 John 4:18

PERFECTED
third day I shall be *p* Luke 13:32
or am already *p* Phil 3:12

the Son who has been *p* Heb 7:28
the love of God is *p* 1 John 2:5

PERFECTION
the *p* of beauty Ps 50:2
consummation of all *p* Ps 119:96
You were the seal of *p* Ezek 28:12
let us go on to *p* Heb 6:1

PERFORM
p the duty Ruth 3:13
p Your statutes Ps 119:112
am ready to *p* My word Jer 1:12
he is obliged to *p* it Matt 23:16
What sign will You *p* John 6:30
how to *p* what is good Rom 7:18

PERFORMED
They *p* His signs Ps 105:27
works are *p* by His hands Mark 6:2
John *p* no sign John 10:41
who *p* the service perfect in Heb 9:9

PERFUMER'S
putrefy the *p* ointment Eccl 10:1

PERGA
Visited by Paul, Acts 13:13, 14; 14:25

PERGAMOS
Site of one of the seven churches, Rev 1:11
Special message to, Rev 2:12–17

PERIL
or nakedness, or *p* Rom 8:35

PERILOUS
from the *p* pestilence Ps 91:3
in the last days *p* 2 Tim 3:1

PERILS

journeys often, in *p* 2 Cor 11:26

PERISH

"Surely we die, we *p* Num 17:12
until you *p* from this Josh 23:13
and if I *p*, I *p* Esth 4:16
Why did I not *p* Job 3:11
All flesh would *p* Job 34:15
way of the ungodly shall *p* Ps 1:6
He is like the beasts that *p* Ps 49:12
they *p* at the rebuke Ps 80:16
very day his plans *p* Ps 146:4
he who speaks lies shall *p* Prov 19:9
But those riches *p* through Eccl 5:14
they all will *p* together Is 31:3
the remnant in Judah *p* Jer 40:15
so that we may not *p* Jon 1:6
one of your members *p* Matt 5:29
little ones should *p* Matt 18:14
will *p* by the sword Matt 26:52
will all likewise *p* Luke 13:3
in Him should not *p* John 3:16
they shall never *p* John 10:28
whole nation should *p* John 11:50
Your money *p* with you, Acts 8:20
will also *p* without law Rom 2:12
shall the weak brother *p* 1 Cor 8:11
concern things which *p* Col 2:22
among those who *p* 2 Thess 2:10
They will *p*, Heb 1:11
that any should *p* 2 Pet 3:9

PERISHABLE

do it to obtain a *p* 1 Cor 9:25

PERISHED

p being innocent Job 4:7

Truth has *p* and has Jer 7:28
The faithful man has *p* Mic 7:2

PERISHES
The old lion *p* for lack of Job 4:11
The righteous *p*, Is 57:1
for the food which *p* John 6:27
precious than gold that *p* 1 Pet 1:7

PERISHING
We are *p* Matt 8:25
to those who are *p* 2 Cor 4:3

PERIZZITES
One of seven Canaanite nations, Deut 7:1
Possessed Palestine in Abraham's time, Gen 13:7
Jacob's fear of, Gen 34:30
Many of, slain by Judah, Judg 1:4, 5

PERJURER
p shall be expelled Zech 5:3

PERMIT
the Spirit did not *p* Acts 16:7
I do not *p* a woman 1 Tim 2:12

PERMITS
you, if the Lord *p* 1 Cor 16:7
we will do if God *p* Heb 6:3

PERMITTED
p no one to do them Ps 105:14

PERPETUAL
p incense before the LORD Ex 30:8
It shall be a *p* statute for Num 19:21
Why is my pain *p* Jer 15:18
make it a *p* desolation Jer 25:12
saltpits, and a *p* desolation Zeph 2:9

PERPETUATED

Your name shall be *p* Nah 1:14

PERPLEXED
at one another, *p* John 13:22
we are *p* 2 Cor 4:8

PERSECUTE
p me as God does Job 19:22
p me wrongfully Ps 119:86
when they revile and *p* Matt 5:11
Bless those who *p* Rom 12:14

PERSECUTED
p the poor and needy Ps 109:16
p the prophets who Matt 5:12
If they *p* Me John 15:20
p the church of God 1 Cor 15:9
p, but not forsaken 2 Cor 4:9
p us now preaches the Gal 1:23

PERSECUTES
wicked in his pride *p* Ps 10:2

PERSECUTION
p arises because of Matt 13:21
At that time a great *p* Acts 8:1
do I still suffer *p* Gal 5:11

PERSECUTIONS
and lands, with *p* Mark 10:30
in needs, in *p* 2 Cor 12:10
p, afflictions, which 2 Tim 3:11

PERSECUTOR
a blasphemer, a *p* 1 Tim 1:13

PERSECUTORS
Deliver me from my *p*, for Ps 142:6
vengeance for me on my *p* Jer 15:15
all her *p* overtake her in Lam 1:3

PERSEVERANCE
tribulation produces *p* Rom 5:3
to this end will all *p* Eph 6:18
longsuffering, love, *p* 2 Tim 3:10
heard of the *p* of Job James 5:11
to self-control *p* 2 Pet 1:6

PERSEVERE
kept My command to *p* Rev 3:10

PERSISTENCE
p he will rise and Luke 11:8

PERSON
In whose eyes a vile *p* Ps 15:4
p will suffer hunger Prov 19:15
do not regard the *p* Matt 22:16
One *p* esteems one day Rom 14:5
to eat with such a *p* 1 Cor 5:11
no fornicator, unclean *p* Eph 5:5
that such a *p* is warped Titus 3:11
express image of His *p* Heb 1:3
let it be the hidden *p* 1 Pet 3:4
by whom a *p* is overcome 2 Pet 2:19

PERSUADE
Who will *p* Ahab to 1 Kin 22:20
"You almost *p* me Acts 26:28
the Lord, we *p* men 2 Cor 5:11
For do I now *p* men Gal 1:10

PERSUADED
a ruler is *p* Prov 25:15
neither will they be *p* Luke 16:31
p that He is able 2 Tim 1:12

PERSUASIVE
p words of human 1 Cor 2:4
you with *p* words Col 2:4

PERTAINING
Priest in things *p* Heb 2:17
for men in things *p* Heb 5:1

PERTURBED
things the earth is *p* Prov 30:21

PERVERSE
your way is *p* Num 22:32
for the *p* person is an Prov 3:32
p lips far from you Prov 4:24
p heart will be Prov 12:8
p man sows strife Prov 16:28
but he who is *p* Prov 28:18
from this *p* generation Acts 2:40

PERVERSITY
in oppression and *p* Is 30:12

PERVERT
You shall not *p* Deut 16:19
and *p* all equity Mic 3:9
p the gospel of Christ Gal 1:7

PERVERTING
We found this fellow *p* Luke 23:2
will you not cease *p* Acts 13:10

PERVERTS
p the words of the Ex 23:8
p his ways will become Prov 10:9

PESTILENCE
from the perilous *p* Ps 91:3
p that walks in Ps 91:6
Before Him went *p* Hab 3:5

PESTILENCES
will be famines, *p* Matt 24:7

PETER

Fisherman; called to discipleship, Matt 4:18–20; John 1:40–42
Called as apostle, Matt 10:2–4
Walks on water, Matt 14:28–33
Confesses Christ's deity, Matt 16:13–19
Rebuked by Christ, Matt 16:21–23
Witnesses transfiguration, Matt 17:1–8; 2 Pet 1:16–18
Denies Christ three times, Matt 26:69–75
Commissioned to feed Christ's sheep, John 21:15–17
Leads disciples, Acts 1:15–26
Preaches at Pentecost, Acts 2:1–41
Performs miracles, Acts 3:1–11; 5:14–16; 9:32–43
Called to minister to Gentiles, Acts 10
Defends his visit to Gentiles, Acts 11:1–18
Imprisoned and delivered, Acts 12:3–19
Speaks at Jerusalem Council, Acts 15:7–14
Writes epistles, 1 Pet 1:1; 2 Pet 1:1

PETITION
of Israel grant your *p* 1 Sam 1:17
What is your *p* Esth 5:6
present your *p* before Him Jer 42:9
makes his *p* three times Dan 6:13

PETITIONS
fulfill all your *p* Ps 20:5
p that we have asked 1 John 5:15

PHARAOH
Kings of Egypt, contemporaries of:
Abraham, Gen 12:15–20
Joseph, Gen 40; 41
Moses in youth, Ex 1:8–11
the Exodus, Ex 5—14
Solomon, 1 Kin 3:1; 11:17–20

Other Pharaohs, 1 Kin 14:25, 26; 2 Kin 17:4; 18:21; 19:9; 23:29; Jer 44:30

PHARISEE
"Blind *P*, first cleanse Matt 23:26
P who had invited Him Luke 7:39
P asked Him to dine Luke 11:37
temple to pray, one a *P* Luke 18:10
P named Gamaliel Acts 5:34
I am a *P*, the son of a *P* Acts 23:6
our religion I lived a *P* Acts 26:5
concerning the law, a *P* Phil 3:5

PHARISEES
See SCRIBES AND PHARISEES
when he saw many of the *P* Matt 3:7
when the *P* saw it, they Matt 9:11
we and the *P* fast often Matt 9:14
P said, "He casts out Matt 9:34
P saw it, they said to Matt 12:2
P were offended when Matt 15:12
of the leaven of the *P* Matt 16:6
P also came to Him Matt 19:3
P heard His parables Matt 21:45
P went and plotted how Matt 22:15
P heard that He had Matt 22:34
P gathered together to Matt 27:62
P came out and began to Mark 8:11
P and teachers of the law Luke 5:17
P and lawyers rejected Luke 7:30
you *P* make the outside Luke 11:39
"But woe to you *P*! For Luke 11:42
of the leaven of the *P* Luke 12:1
P came, saying to Him Luke 13:31
to the lawyers and *P* Luke 14:3
P and scribes murmured Luke 15:2
P, who were lovers of Luke 16:14

P when the kingdom of Luke 17:20
of the *P* named Nicodemus John 3:1
P heard the crowd John 7:32
P therefore said to Him John 8:13
P also asked him again John 9:15
went away to the *P* John 11:46
P had given a command John 11:57
because of the *P* they John 12:42
of the *P* who believed Acts 15:5
Sadducees and the other *P* Acts 23:6

PHILADELPHIA
City of Lydia in Asia Minor; church established here, Rev 1:11

PHILEMON
Christian at Colosse to whom Paul writes, Philem 1
Paul appeals to him to receive Onesimus, Philem 9–21

PHILETUS
False teacher, 2 Tim 2:17, 18

PHILIP
Son of Herod the Great, Matt 14:3
——— One of the twelve apostles, Matt 10:3
Brings Nathanael to Christ, John 1:43–48
Tested by Christ, John 6:5–7
Introduces Greeks to Christ, John 12:20–22
Gently rebuked by Christ, John 14:8–12
——— One of the first seven deacons, Acts 6:5
Called an evangelist, Acts 21:8
Preaches in Samaria, Acts 8:5–13
Leads the Ethiopian eunuch to Christ, Acts 8:26–40

PHILIPPI
City of Macedonia (named after Philip of Macedon); visited by Paul, Acts 16:12; 20:6

Paul writes letter to church of, Phil 1:1

PHILISTIA
The land of the Philistines, Gen 21:32, 34; Josh 13:2; Ps 60:8

PHILISTINES
Not attacked by Joshua, Josh 13:1–3
Left to test Israel, Judg 3:1–4
God delivers Israel to, as punishment, Judg 10:6, 7
Israel delivered from, by Samson, Judg 13—16
Capture, then return the ark of the Lord, 1 Sam 4—6
Wars and dealings with Saul and David, 1 Sam 13:15—14:23; 17:1–52; 18:25–27; 21:10–15; 27:1—28:6; 29:1–11; 31:1–13; 2 Sam 5:17–25
Originally on the island of Caphtor, Jer 47:4
Prophecies concerning, Is 9:11, 12; Jer 25:15–20; 47:1–7; Ezek 25:15–17; Zeph 2:4–6

PHILOSOPHERS
p encountered him Acts 17:18

PHILOSOPHY
cheat you through *p* Col 2:8

PHINEHAS
Aaron's grandson; executes God's judgment, Num 25:1–18; Ps 106:30, 31
Settles dispute over memorial altar, Josh 22:11–32
——— Younger son of Eli; abuses his office, 1 Sam 1:3; 2:12–17, 22–36
Killed by Philistines, 1 Sam 4:11, 17

PHOENICIA
Mediterranean coastal region including the cities of Ptolemais, Tyre, Zarephath and Sidon; evangelized by early Christians, Acts 11:19
Jesus preaches here, Matt 15:21

PHRYGIA

Jews from, at Pentecost, Acts 2:1, 10 Visited twice by Paul, Acts 16:6

PHYLACTERIES
They make their *p* Matt 23:5

PHYSICIAN
Gilead, is there no *p* Jer 8:22
have no need of a *p* Matt 9:12
Luke the beloved *p* Col 4:14

PHYSICIANS
are all worthless *p* Job 13:4
her livelihood on *p* Luke 8:43

PI HAHIROTH
Israel camps there before crossing the Red Sea, Ex 14:2, 9; Num 33:7, 8

PICTURE
what parable shall we *p* Mark 4:30

PIECE
placed each *p* opposite Gen 15:10
hammered *p* of pure gold Ex 25:36
one *p* with the mercy seat Ex 37:8
two legs or a *p* of an ear Amos 3:12
No one puts a *p* Matt 9:16
bought a *p* of ground Luke 14:18
Him a *p* of a broiled fish Luke 24:42
from the top in one *p* John 19:23

PIECES
for my wages thirty *p* Zech 11:12
they took the thirty *p* Matt 27:9
shall be dashed to *p* Rev 2:27

PIERCE
and his master shall *p* Ex 21:6
a sword will *p* Luke 2:35

PIERCED
p My hands and My feet Ps 22:16
Me whom they have *p* Zech 12:10
of the soldiers *p* John 19:34
p themselves through 1 Tim 6:10
and they also who *p* Rev 1:7

PIERCING
p even to the division Heb 4:12

PIETY
first learn to show *p* 1 Tim 5:4

PILATE, PONTIUS
Governor of Judea (A.D. 26–36), Luke 3:1
Questions Jesus and delivers Him to Jews, Matt 27:2, 11–26; John 18:28—19:16

PILGRIMAGE
heart is set on *p* Ps 84:5
In the house of my *p* Ps 119:54

PILGRIMS
we are aliens and *p* 1 Chr 29:15
were strangers and *p* Heb 11:13

PILLAR
and she became a *p* Gen 19:26
where you anointed the *p* Gen 31:13
and by night in a *p* Ex 13:21
standing by a *p* 2 Kin 11:14
a *p* to the LORD Is 19:19
the living God, the *p* 1 Tim 3:15
I will make him a *p* in the Rev 3:12

PILLARS
break their sacred *p* Ex 34:13
between the *p* Judg 16:25
And he cast two *p* 1 Kin 7:15
bronze *p* that were in 2 Kin 25:13

I set up its *p* firmly Ps 75:3
out her seven *p* Prov 9:1
blood and fire and *p* Joel 2:30
who seemed to be *p* Gal 2:9
and his feet like *p* Rev 10:1

PILOT
rudder wherever the *p* James 3:4

PIM
p for the plowshares 1 Sam 13:21

PINE
cypress tree and the *p* Is 41:19
for these *p* away Lam 4:9

PINNACLE
set Him on the *p* Luke 4:9

PISGAH
Mountain in Moab where Balaam offers sacrifice, Num 23:14
Moses views Promised Land from, Deut 3:27
Site of Moses' death, Deut 34:1–7

PISHON
One of Eden's four rivers, Gen 2:10, 11

PISIDIA
Twice visited by Paul, Acts 13:13, 14; 14:24

PIT
See BOTTOMLESS PIT
cast him into some *p* Gen 37:20
soul draws near the *P* Job 33:22
who go down to the *p* Ps 28:1
woman is a deep *p* Prov 22:14
a harlot is a deep *p* Prov 23:27
fall into his own *p* Prov 28:10
my life in the *p* Lam 3:53

who descend into the *P* Ezek 31:16
up my life frqm the *p* Jon 2:6
from the waterless *p* Zech 9:11
if it falls into a *p* Matt 12:11
ox that has fallen into a *p* Luke 14:5
the key to the bottomless *p* Rev 9:1
into the bottomless *p* Rev 20:3

PITCH
inside and outside with *p* Gen 6:14
Israel would *p* their tents Num 9:17

PITCHER
her *p* on her shoulder Gen 24:15
or the *p* shattered at the Eccl 12:6
carrying a *p* of water Luke 22:10

PITCHERS
and torches inside the *p* Judg 7:16
the *p* of pure gold 1 Chr 28:17
the washing of cups, *p* Mark 7:4

PITHOM
Egyptian city built by Hebrew slaves, Ex 1:11

PITIABLE
of all men the most *p* 1 Cor 15:19

PITS
The proud have dug *p* Ps 119:85

PITY
eye shall have no *p* Deut 7:16
“Have *p* on me Job 19:21
for someone to take *p* Ps 69:20
He who has *p* on the Prov 19:17
p He redeemed them Is 63:9
land, and *p* His people Joel 2:18
And should I not *p* Jon 4:11
just as I had *p* Matt 18:33

PLACE
See HIGH PLACE; HOLY PLACE; MOST HOLY PLACE
p know him anymore Job 7:10
All go to one *p* Eccl 3:20
return again to My *p* Hos 5:15
Come, see the *p* Matt 28:6
My word has no *p* John 8:37
I go to prepare a *p* John 14:2
might go to his own *p* Acts 1:25

PLACES
See HIGH PLACES
set them in slippery *p* Ps 73:18
dark *p* of the earth Ps 74:20
and the rough *p* Is 40:4
They love the best *p* Matt 23:6
in the heavenly *p* Eph 1:3

PLAGUE
bring yet one more *p* Ex 11:1
with a very great *p* Num 11:33
those who died in the *p* Num 25:9
three days' *p* in your 2 Sam 24:13
p come near your Ps 91:10
and the *p* was stopped Ps 106:30
And this shall be the *p* Zech 14:12
because of the *p* of the Rev 16:21

PLAGUES
I will send all My *p* Ex 9:14
I will be your *p* Hos 13:14
p that are written Rev 22:18

PLAINLY
the Christ, tell us *p* John 10:24
now You are speaking *p* John 16:29
such things declare *p* Heb 11:14

PLAN
p evil things in their Ps 140:2
Let none of you *p* Zech 7:10
p according to the flesh 2 Cor 1:17

PLANK
First remove the *p* Matt 7:5

PLANS
He makes the *p* of the Ps 33:10
in that very day his *p* Ps 146:4
that devises wicked *p* Prov 6:18
A man’s heart *p* Prov 16:9
P are established Prov 20:18

PLANT
A time to *p* Eccl 3:2
Him as a tender *p* Is 53:2
they shall *p* vineyards Is 65:21
p of an alien vine Jer 2:21
the Lord God prepared a *p* Jon 4:6
p which My heavenly Matt 15:13

PLANTED
The LORD God *p* a garden Gen 2:8
and he *p* a vineyard Gen 9:20
Abraham *p* a tamarisk Gen 21:33
shall be like a tree *p* Ps 1:3
Your right hand has *p* Ps 80:15
p it with the choicest vine Is 5:2
shall they be *p* Is 40:24
like a tree *p* by the waters Jer 17:8
by the roots and be *p* Luke 17:6
I *p,* Apollos watered 1 Cor 3:6

PLANTS
our sons may be as *p* Ps 144:12
down its choice *p* Is 16:8

neither he who *p* 1 Cor 3:7

PLASTERED
p with untempered Ezek 13:14
Her prophets *p* them Ezek 22:28

PLATFORM
scribe stood on a *p* Neh 8:4

PLATTER
head here on a *p* Matt 14:8

PLAY
and rose up to *p* Ex 32:6
p skillfully with a Ps 33:3
nursing child shall *p* Is 11:8
and rose up to *p* 1 Cor 10:7

PLAYED
So David *p* music with 1 Sam 18:10
We *p* the flute for you Matt 11:17

PLEAD
the one who would *p* Judg 6:31
Oh, that one might *p* Job 16:21
p my cause against an Ps 43:1
p with your friend Prov 6:3
Behold, I will *p* Jer 2:35
p His case with all Jer 25:31

PLEADED
Then Moses *p* with the Ex 32:11
this thing I *p* with 2 Cor 12:8

PLEADING
though God were *p* 2 Cor 5:20

PLEASANT
food, that it was *p* Gen 3:6
fallen to me in *p* places Ps 16:6
they despised the *p* Ps 106:24

how good and how *p* Ps 133:1
and knowledge is *p* Prov 2:10
words of the pure are *p* Prov 15:26
P words are like a Prov 16:24
p places of the Jer 23:10
Is he a *p* child Jer 31:20
I ate no *p* food Dan 10:3

PLEASANTNESS

Her ways are ways of *p* Prov 3:17

PLEASE

P say you are my sister, Gen 12:13
P, go in to my maid Gen 16:2
p let me escape there Gen 19:20
P come near, Gen 27:21
P hear this dream which I Gen 37:6
Now, *p*, forgive the Gen 50:17
P, let us go three days' Ex 5:3
P inquire of God, Judg 18:5
p pardon my sin, 1 Sam 15:25
yet honor me now, *p*, 1 Sam 15:30
P bring the ephod here 1 Sam 30:7
P let my sister Tamar 2 Sam 13:5
p let my brother 2 Sam 13:26
When a man's ways *p* Prov 16:7
do those things that *p* John 8:29
in the flesh cannot *p* Rom 8:8
p his neighbor for his Rom 15:2
how he may *p* the Lord 1 Cor 7:32
how he may *p* his wife 1 Cor 7:33
may *p* her husband 1 Cor 7:34
Or do I seek to *p* men Gal 1:10
is impossible to *p* Him Heb 11:6

PLEASED

and she *p* Samson well Judg 14:7

Then You shall be *p* Ps 51:19
The LORD is well *p* Is 42:21
Yet it *p* the LORD to bruise Is 53:10
Would he be *p* with you Mal 1:8
in whom I am well *p* Matt 3:17
danced before them and *p* Matt 14:6
God was not well *p* 1 Cor 10:5
But when it *p* God, who Gal 1:15
testimony, that he *p* Heb 11:5
in whom I am well *p* 2 Pet 1:17

PLEASES
dwell where it *p* you Gen 20:15
He does whatever He *p* Ps 115:3
Whatever the LORD *p* Ps 135:6
who *p* God shall escape Eccl 7:26
nor awaken love until it *p* Song 2:7

PLEASING
sacrifice, well *p* Phil 4:18
for this is well *p* Col 3:20
in you what is well *p* Heb 13:21

PLEASURE
grown old, shall I have *p* Gen 18:12
not a God who takes *p* Ps 5:4
has *p* in the prosperity Ps 35:27
Do good in Your good *p* Ps 51:18
Your servants take *p* Ps 102:14
The LORD takes *p* in those Ps 147:11
p will be a poor man Prov 21:17
for He has no *p* Eccl 5:4
shall perform all My *p* Is 44:28
your fast you find *p* Is 58:3
nor finding your own *p* Is 58:13
Do I have any *p* Ezek 18:23
I have no *p* in you Mal 1:10

your Father's good *p* Luke 12:32
to the good *p* of His Eph 1:5
to do for His good *p* Phil 2:13
fulfill all the good *p* 2 Thess 1:11
p is dead while 1 Tim 5:6
for sin You had no *p* Heb 10:6
back, My soul has no *p* Heb 10:38
p that war in your James 4:1
on the earth in *p* James 5:5

PLEASURES
Your right hand are *p* Ps 16:11
cares, riches, and *p* Luke 8:14
to enjoy the passing *p* Heb 11:25
may spend it on your *p* James 4:3

PLEDGE
give me a *p* till you send Gen 38:17
hands in *p* for a stranger Prov 6:1
shakes hands in a *p*, and Prov 17:18
who shakes hands in a *p* Prov 22:26

PLEIADES
Part of God's creation, Job 9:9; Amos 5:8

PLENTIFUL
You, O God, sent a *p* Ps 68:9
The harvest truly is *p* Matt 9:37

PLENTIFULLY
rich man yielded *p* Luke 12:16

PLENTY
p which were in the Gen 41:53
LORD will grant you *p* Deut 28:11
barns will be filled with *p* Prov 3:10
diligent lead surely to *p* Prov 21:5
his land will have *p* Prov 28:19

PLIGHT

He laughs at the *p* Job 9:23

PLOT

in the *p* at Jezreel, so that 2 Kin 9:37
and the people *p* Ps 2:1
near the *p* of ground that John 4:5
p became known to Saul Acts 9:24

PLOTS

The wicked *p* against Ps 37:12

PLOTTED

and *p* to take Jesus by Matt 26:4
chief priests *p* John 12:10

PLOW
lazy man will not *p* Prov 20:4
Does one *p* there with Amos 6:12
put his hand to the *p* Luke 9:62
he who plows should *p* 1 Cor 9:10

PLOWED
"Zion shall be *p* Jer 26:18
You have *p* wickedness Hos 10:13
of you Zion shall be *p* Mic 3:12

PLOWMAN
p shall overtake the Amos 9:13

PLOWSHARES
beat their swords into *p* Is 2:4
Beat your *p* into swords Joel 3:10
beat their swords into *p* Mic 4:3

PLUCK
grain, you may *p* Deut 23:25
who pass by the way *p* Ps 80:12
obey, I will utterly *p* Jer 12:17
p the heads of grain Mark 2:23

PLUCKED
p the victim from his Job 29:17
cheeks to those who *p* Is 50:6
And His disciples *p* Luke 6:1
you would have *p* Gal 4:15

PLUMB
a *p* line, with a *p* Amos 7:7
rejoice to see the *p* Zech 4:10

PLUNDER
p the Egyptians Ex 3:22
who pass by the way *p* Ps 89:41
The *p* of the poor is Is 3:14

p you shall become Jer 30:16
house and *p* his goods Matt 12:29

PLUNDERED
stouthearted were *p* Ps 76:5
a people robbed and *p* Is 42:22
“And when you are *p* Jer 4:30
Because you have *p* Hab 2:8

PLUNDERING
me because of the *p* Is 22:4
accepted the *p* of your Heb 10:34

POETS
some of your own *p* Acts 17:28

POINT
obedient to the *p* of death Phil 2:8
even to the *p* of chains 2 Tim 2:9
Now this is the main *p* Heb 8:1
yet stumble in one *p* James 2:10

POINTS
but was in all *p* tempted Heb 4:15

POISON
the *p* of asps is under Ps 140:3
“The *p* of asps is Rom 3:13
evil, full of deadly *p* James 3:8

POISONED
p by bitterness Acts 8:23
p their minds against Acts 14:2

POLLUTIONS
have escaped the *p* 2 Pet 2:20

POMEGRANATE
a golden bell and a *p*, a Ex 28:34
the *p* tree, the palm tree Joel 1:12

POMEGRANATES
you shall make *p* of blue Ex 28:33
brought some of the *p* Num 13:23
grain or figs or vines or *p* Num 20:5
of vines and fig trees and *p* Deut 8:8

POMP
multitude and their *p* Is 5:14
p is brought down to Is 14:11
had come with great *p* Acts 25:23

POMPOUS
and a mouth speaking *p* Dan 7:8

PONDER
P the path of your Prov 4:26

PONDERED
p them in her heart Luke 2:19

PONDERS
p all his paths Prov 5:21

PONTUS
Jews from, at Pentecost, Acts 2:5, 9
Home of Aquila, Acts 18:2
Christians of, addressed by Peter, 1 Pet 1:1

POOL
the rock into a *p* of water Ps 114:8
the wilderness a *p* Is 41:18
by the Sheep Gate a *p* John 5:2
at a certain time into the *p* John 5:4
wash in the *p* of Siloam John 9:7
‘Go to the *p* of Siloam John 9:11

POOLS
also covers it with *p* Ps 84:6
a wilderness into *p* Ps 107:35
your eyes like the *p* Song 7:4

POOR

p shall not give less Ex 30:15
be partial to the *p* Lev 19:15
p will never cease Deut 15:11
whether *p* or rich Ruth 3:10
raises the *p* from the dust 1 Sam 2:8
seeing I am a *p* 1 Sam 18:23
one rich and the other *p* 2 Sam 12:1
left some of the *p* 2 Kin 25:12
and gifts to the *p* Esth 9:22
So the *p* have hope Job 5:16
and forsaken the *p* Job 20:19
I delivered the *p* Job 29:12
soul grieved for the *p* Job 30:25
The expectation of the *p* Ps 9:18
p shall eat and be Ps 22:26
p man cried out Ps 34:6
delivering the *p* from him Ps 35:10
to cast down the *p* Ps 37:14
But I am *p* and needy Ps 40:17
is he who considers the *p* Ps 41:1
goodness for the *p* Ps 68:10
For the LORD hears the *p,* Ps 69:33
and Your *p* with justice Ps 72:2
Let the *p* and needy Ps 74:21
Defend the *p* and fatherless Ps 82:3
yet He sets the *p* Ps 107:41
at the right hand of the *p* Ps 109:31
He has given to the *p* Ps 112:9
He raises the *p* Ps 113:7
satisfy her *p* with bread Ps 132:15
and justice for the *p* Ps 140:12
a slack hand becomes *p* Prov 10:4
one who makes himself *p* Prov 13:7
p man is hated even Prov 14:20
p reproaches his Maker Prov 17:5

p man uses entreaties Prov 18:23
Better is the *p* who Prov 19:1
p will also cry himself Prov 21:13
p have this in common Prov 22:2
p man who oppresses Prov 28:3
Better is the *p* who Prov 28:6
the cause of the *p* Prov 29:7
Or lest I be *p* and steal Prov 30:9
to devour the *p* from Prov 30:14
plead the cause of the *p* Prov 31:9
her hand to the *p* Prov 31:20
remembered that same *p* Eccl 9:15
He shall judge the *p*, and Is 11:4
the *p* of His people shall Is 14:32
a strength to the *p* Is 25:4
The *p* and needy seek Is 41:17
preach good tidings to the *p* Is 61:1
on him who is *p* and of a Is 66:2
delivered the life of the *p* Jer 20:13
land of Judah the *p* people Jer 39:10
the hand of the *p* Ezek 16:49
and mistreated the *p* Ezek 22:29
by showing mercy to the *p* Dan 4:27
for silver, and the *p* Amos 2:6
you tread down the *p* Amos 5:11
the alien or the *p* Zech 7:10
in particular the *p* Zech 11:7
“Blessed are the *p* Matt 5:3
p have the gospel Matt 11:5
have and give to the *p* Matt 19:21
For you have the *p* Matt 26:11
one *p* widow came Mark 12:42
the gospel to the *p* Luke 4:18
Blessed are you *p*, Luke 6:20
the *p* have the gospel Luke 7:22
give a feast, invite the *p* Luke 14:13

half of my goods to the *p* Luke 19:8
contribution for the *p* Rom 15:26
my goods to feed the *p* 1 Cor 13:3
as *p*, yet making many 2 Cor 6:10
your sakes He became *p* 2 Cor 8:9
He has given to the *p* 2 Cor 9:9
should remember the *p* Gal 2:10
and say to the *p* man James 2:3
God not chosen the *p* James 2:5
wretched, miserable, *p* Rev 3:17
and great, rich and *p* Rev 13:16

POORLY
we are *p* clothed, 1 Cor 4:11

POPLAR
himself rods of green *p* Gen 30:37

POPULATED
the whole earth was *p* Gen 9:19

POPULOUS
great, mighty, and *p* Deut 26:5

PORCH
p which is called Acts 3:11

PORCHES
Bethesda, having five *p* John 5:2

PORCIUS FESTUS
Paul stands trial before, Acts 25:1–22

PORCUPINE
the *p* shall possess it, also Is 34:11

PORTION
For the LORD's *p* Deut 32:9
This is the *p* from God Job 20:29
O LORD, You are the *p* Ps 16:5
heart and my *p* forever Ps 73:26

You are my *p* Ps 119:57
p for her maidservants Prov 31:15
I will divide Him a *p* Is 53:12
rejoice in their *p* Is 61:7
The *P* of Jacob is not Jer 10:16
they have trodden My *p* Jer 12:10
"The LORD is my *p* Lam 3:24
p of the king's delicacies Dan 1:8
and appoint him his *p* Matt 24:51
to give them their *p* Luke 12:42
give me the *p* Luke 15:12
part nor *p* in this matter Acts 8:21

PORTRAYED
Christ was clearly *p* Gal 3:1

POSITION
If a man desires the *p* 1 Tim 3:1

POSSESS
descendants shall *p* Gen 22:17
which you are going to *p* Deut 28:21
land which you go to *p* Deut 28:63
p the land which Josh 1:11
told them to go in to *p* the Neh 9:15
fathers to go in and *p* Neh 9:23
may dwell there and *p* it Ps 69:35
tithes of all that I *p* Luke 18:12
By your patience *p* Luke 21:19
as though they did not *p* 1 Cor 7:30
p his own vessel 1 Thess 4:4

POSSESSED
much land yet to be *p* Josh 13:1
"The LORD *p* me at Prov 8:22
of the things he *p* Acts 4:32
that a certain slave girl *p* Acts 16:16

POSSESSING
p knowledge and quick to Dan 1:4
and yet *p* all things 2 Cor 6:10

POSSESSION
as an everlasting *p* Gen 17:8
ends of the earth for Your *p* Ps 2:8
the rest of their *p* Ps 17:14
they did not gain *p* Ps 44:3
is man’s precious *p* Prov 12:27
Sapphira his wife, sold a *p* Acts 5:1
to give it to him for a *p* Acts 7:5
of the purchased *p* Eph 1:14
and an enduring *p* Heb 10:34

POSSESSIONS
is full of Your *p* Ps 104:24
kinds of precious *p* Prov 1:13
the LORD with your *p* Prov 3:9
Yes, I had greater *p* Eccl 2:7
for he had great *p* Mark 10:22
and there wasted his *p* Luke 15:13
and sold their *p* Acts 2:45

POSSESSOR
P of heaven and earth Gen 14:19

POSSESSORS
all who were *p* of lands Acts 4:34

POSSIBLE
God all things are *p* Matt 19:26
O My Father, if it is *p* Matt 26:39
all things are *p* to him Mark 9:23
God all things are *p* Mark 10:27
men are *p* with God Luke 18:27
If it is *p*, as much as Rom 12:18
bear you witness that, if *p* Gal 4:15

p that the blood Heb 10:4

POSTERITY
to preserve a *p* Gen 45:7
p shall serve Him Ps 22:30
p who approve their Ps 49:13
the *p* of the righteous Prov 11:21

POSTPONED
it will no more be *p* Ezek 12:25

POT
to Aaron, “Take a *p* Ex 16:33
from a boiling *p* Job 41:20
The refining *p* is for Prov 17:3
p that had the manna Heb 9:4

POTENTATE
the blessed and only *P* 1 Tim 6:15

POTI-PHERAH
Egyptian priest of On (Heliopolis), Gen 41:45–50
Father of Asenath, Joseph’s wife, Gen 46:20

POTIPHAR
High Egyptian officer, Gen 39:1
Puts Joseph in jail, Gen 39:20

POTS
when we sat by the *p* Ex 16:3
also took away the *p* Jer 52:18
are regarded as clay *p* Lam 4:2

POTSHERD
for himself a *p* Job 2:8
is dried up like a *p* Ps 22:15
Let the *p* strive with Is 45:9

POTTER
Shall the *p* be esteemed as Is 29:16
the clay, and You our *p* Is 64:8

seemed good to the *p* Jer 18:4
Does not the *p* have Rom 9:21

POTTER'S FIELD
Judas's money used for purchase of, Matt 27:7, 8

POUND
Mary took a *p* of very John 12:3

POUNDS
about a hundred *p* John 19:39

POUR
p out your heart Ps 62:8
P out Your wrath Ps 79:6
p My Spirit on your Is 44:3
and let the skies *p* Is 45:8
P out Your fury Jer 10:25
that I will *p* out My Joel 2:28
"And I will *p* Zech 12:10
p out for you such blessing Mal 3:10
that I will *p* out of My Acts 2:17
My maidservants I will *p* Acts 2:18
angels, "Go and *p* Rev 16:1

POURED
And now my soul is *p* Job 30:16
I am *p* out like water Ps 22:14
grace is *p* upon Your Ps 45:2
name is ointment *p* Song 1:3
visited You, they *p* Is 26:16
strong, because He *p* Is 53:12
and My fury will be *p* Jer 7:20
His fury is *p* out like Nah 1:6
broke the flask and *p* Mark 14:3
of God has been *p* Rom 5:5
if I am being *p* Phil 2:17
I am already being *p* 2 Tim 4:6

whom He *p* out on us Titus 3:6

POVERTY
of the poor is their *p* Prov 10:15
but it leads to *p* Prov 11:24
P and shame will come Prov 13:18
leads only to *p* Prov 14:23
lest you come to *p* Prov 20:13
give me neither *p* Prov 30:8
p put in all the Luke 21:4
and their deep *p* 2 Cor 8:2
p might become rich 2 Cor 8:9
tribulation, and *p* Rev 2:9

POWER
that I may show My *p* Ex 9:16
become glorious in *p* Ex 15:6
for God has *p* to help 2 Chr 25:8
him who is without *p* Job 26:2
p who can understand Job 26:14
p belongs to God Ps 62:11
p Your enemies shall Ps 66:3
gives strength and *p* Ps 68:35
when it is in the *p* of your Prov 3:27
in the *p* of the tongue Prov 18:21
a king is, there is *p* Eccl 8:4
No one has *p* over the Eccl 8:8
the strength of His *p* Is 40:26
bodies the fire had no *p* Dan 3:27
truly I am full of *p* Mic 3:8
anger and great in *p* Nah 1:3
‘Not by might nor by *p* Zech 4:6
the kingdom and the *p* Matt 6:13
the Son of Man has *p* Matt 9:6
who had given such *p* Matt 9:8
gave them *p* over unclean Matt 10:1
Scriptures nor the *p* Matt 22:29

the Son of Man has *p* Mark 2:10
p to heal sicknesses Mark 3:15
that *p* had gone out Mark 5:30
Scriptures nor the *p* of Mark 12:24
p of the Spirit to Galilee Luke 4:14
And the *p* of the Lord Luke 5:17
the Son of Man has *p* Luke 5:24
p went out from Him Luke 6:19
I perceived *p* going out Luke 8:46
and gave them *p* Luke 9:1
all the *p* of the enemy Luke 10:19
and the *p* of darkness Luke 22:53
you are endued with *p* Luke 24:49
I have *p* to lay it John 10:18
not know that I have *p* John 19:10
“You could have no *p* John 19:11
you shall receive *p* Acts 1:8
as though by our own *p* Acts 3:12
Stephen, full of faith and *p* Acts 6:8
man is the great *p* Acts 8:10
“Give me this *p* Acts 8:19
Holy Spirit and with *p* Acts 10:38
the *p* of Satan to God, Acts 26:18
the Son of God with *p* Rom 1:4
for it is the *p* Rom 1:16
even His eternal *p* Rom 1:20
My *p* in you Rom 9:17
potter have *p* over the Rom 9:21
the *p* of the Holy Spirit Rom 15:13
by the *p* of the Spirit of Rom 15:19
saved it is the *p* 1 Cor 1:18
Greeks, Christ the *p* 1 Cor 1:24
of the Spirit and of *p*, 1 Cor 2:4
men but in the *p* of God 1 Cor 2:5
is not in word but in *p* 1 Cor 4:20
be brought under the *p* 1 Cor 6:12

and all authority and *p* 1 Cor 15:24
it is raised in *p* 1 Cor 15:43
of the *p* may be of God 2 Cor 4:7
of truth, by the *p* of God 2 Cor 6:7
that the *p* of Christ 2 Cor 12:9
He lives by the *p* of God 2 Cor 13:4
greatness of His *p* Eph 1:19
all principality and *p* Eph 1:21
prince of the *p* of the air Eph 2:2
working of His *p* Eph 3:7
to the *p* that works in us Eph 3:20
the Lord and in the *p* Eph 6:10
the *p* of His resurrection Phil 3:10
to His glorious *p* Col 1:11
us from the *p* of darkness Col 1:13
of all principality and *p* Col 2:10
only, but also in *p* 1 Thess 1:5
the glory of His *p* 2 Thess 1:9
work of faith with *p* 2 Thess 1:11
of Satan, with all *p* 2 Thess 2:9
of fear, but of *p* 2 Tim 1:7
according to the *p* of God 2 Tim 1:8
godliness but denying its *p* 2 Tim 3:5
by the word of His *p* Heb 1:3
p of death, that Heb 2:14
but according to the *p* Heb 7:16
since it has no *p* at all Heb 9:17
are kept by the *p* of God 1 Pet 1:5
as His divine *p* 2 Pet 1:3
made known to you the *p* 2 Pet 1:16
who are greater in *p* 2 Pet 2:11
dominion and *p* Jude 25
to him I will give *p* Rev 2:26
glory and honor and *p* Rev 4:11
honor and glory and *p* Rev 5:13
and honor and *p* Rev 7:12

and *p* belong to the Lord Rev 19:1
the second death has no *p* Rev 20:6

POWER OF GOD
the Scriptures nor the *p* Matt 22:29
the right hand of the *p* Luke 22:69
"This man is the great *p* Acts 8:10
it is the *p* to salvation Rom 1:16
being saved it is the *p* 1 Cor 1:18
Christ the *p* and the 1 Cor 1:24
word of truth, by the *p* 2 Cor 6:7
yet He lives by the *p* 2 Cor 13:4
gospel according to the *p* 2 Tim 1:8
who are kept by the *p* 1 Pet 1:5

POWERFUL
of the LORD is *p* Ps 29:4
of God is living and *p* Heb 4:12

POWERS
the *p* of the heavens Matt 24:29
nor principalities nor *p*, Rom 8:38
p in the heavenly places, Eph 3:10
principalities, against *p* Eph 6:12
or principalities or *p* Col 1:16
principalities and *p* Col 2:15
word of God and the *p* Heb 6:5
p having been made 1 Pet 3:22

PRACTICE
to do, that I do not *p* Rom 7:15
I will not to do, that I *p* Rom 7:19
those who *p* such things Gal 5:21
and do not *p* the truth 1 John 1:6
Whoever does not *p* 1 John 3:10

PRACTICED
p witchcraft and 2 Kin 17:17

previously *p* sorcery in Acts 8:9
those who had *p* magic Acts 19:19
they have *p* deceit Rom 3:13
which they have *p* 2 Cor 12:21

PRACTICES
wrath on him who *p* evil Rom 13:4
trained in covetous *p* 2 Pet 2:14
p righteousness is born 1 John 2:29
whoever loves and *p* a lie Rev 22:15

PRACTICING
For everyone *p* evil hates John 3:20
judge those *p* such things Rom 2:3

PRAETORIUM
Pilate's palace in Jerusalem, Mark 15:16; John 18:28; Matt 27:27
——— Herod's palace at Caesarea, Acts 23:35

PRAISE
Now I will *p* the LORD Gen 29:35
your brothers shall *p* Gen 49:8
He is my God, and I will *p* Ex 15:2
He is your *p* Deut 10:21
which He has made, in *p* Deut 26:19
I will sing *p* to the Judg 5:3
to *p* the LORD God of 1 Chr 16:4
to triumph in Your *p* 1 Chr 16:35
David, "for giving *p*." 1 Chr 23:5
p the LORD, and 1 Chr 23:30
and to *p* the LORD 1 Chr 25:3
p Your glorious name 1 Chr 29:13
offered *p* by their ministry 2 Chr 7:6
for their duties (to *p* and 2 Chr 8:14
"*P* the LORD, for His 2 Chr 20:21
began to sing and to *p* 2 Chr 20:22
the Levites to sing *p* 2 Chr 29:30

to *p* in the gates of the 2 Chr 31:2
to *p* the LORD, according Ezra 3:10
above all blessing and *p* Neh 9:5
singers, and songs of *p* Neh 12:46
I will *p* You, O LORD Ps 9:1
p shall be of You in Ps 22:25
For *p* from the upright Ps 33:1
p shall continually be Ps 34:1
of Your *p* all the day long Ps 35:28
the people shall *p* Ps 45:17
Whoever offers *p* Ps 50:23
P is awaiting You Ps 65:1
make His *p* glorious Ps 66:2
let all the peoples *p* Ps 67:3
Let heaven and earth *p* Ps 69:34
p shall be continually Ps 71:6
And the heavens will *p* Ps 89:5
and into His courts with *p* Ps 100:4
silent, O God of my *p* Ps 109:1
Seven times a day I *p* Ps 119:164
All Your works shall *p* Ps 145:10
shall speak the *p* Ps 145:21
P the LORD Ps 148:1
P Him with high sounding Ps 150:5
that has breath *p* Ps 150:6
Let another man *p* Prov 27:2
let her own works *p* Prov 31:31
And your gates *P* Is 60:18
the garment of *p* for the Is 61:3
He makes Jerusalem a *p* Is 62:7
For You are my *p* Jer 17:14
Me a name of joy, a *p* Jer 33:9
p You, O God of my Dan 2:23
Nebuchadnezzar, *p* and Dan 4:37
p the name of the LORD Joel 2:26
give you fame and *p* Zeph 3:20

You have perfected *p* Matt 21:16
saw it, gave *p* to God Luke 18:43
p God with a loud voice Luke 19:37
of men more than the *p* John 12:43
p is not from men but Rom 2:29
will have *p* from the same Rom 13:3
"*P* the LORD, Rom 15:11
Then each one's *p* 1 Cor 4:5
Now I *p* you, brethren 1 Cor 11:2
I do not *p* you 1 Cor 11:22
the brother whose *p* 2 Cor 8:18
to the *p* of the glory of His Eph 1:6
should be to the *p* Eph 1:12
to the *p* of His glory Eph 1:14
to the glory and *p* Phil 1:11
I will sing *p* to You Heb 2:12
the sacrifice of *p* Heb 13:15
and for the *p* of those 1 Pet 2:14
saying, "*P* our God Rev 19:5

PRAISE THE LORD
and said, "Now I will *p* Gen 29:35
to thank, and to *p* 1 Chr 16:4
King David had made to *p* 2 Chr 7:6
"*P*, for His mercy 2 Chr 20:21
with cymbals, to *p* Ezra 3:10
Those who seek Him will *p* Ps 22:26
P with the harp Ps 33:2
yet to be created may *p* Ps 102:18
the Lord, O my soul! *P* Ps 104:35
P! Oh, give thanks Ps 106:1
The dead do not *p* Ps 115:17
p, all you Gentiles Ps 117:1
while I live I will *p* Ps 146:2
P! *P* from the heavens Ps 148:1
that has breath *p* Ps 150:6

P, call upon His name Is 12:4
shall eat it, and *p* Is 62:9
P! For He has delivered Jer 20:13
P, all you Gentiles Rom 15:11

PRAISED
who is worthy to be *p* 2 Sam 22:4
and greatly to be *p* 1 Chr 16:25
and *p* the LORD 1 Chr 16:36
thousand *p* the LORD 1 Chr 23:5
music, and *p* the LORD, 2 Chr 5:13
and *p* the LORD, saying 2 Chr 7:3
the priests *p* the LORD 2 Chr 30:21
when they *p* the LORD Ezra 3:11
and *p* the LORD Neh 5:13
daily He shall be *p* Ps 72:15
LORD's name is to be *p* Ps 113:3
and greatly to be *p* Ps 145:3
the LORD, she shall be *p* Prov 31:30
where our fathers *p* Is 64:11
the Most High and *p* Dan 4:34

PRAISES
in holiness, fearful in *p* Ex 15:11
sang *p* with gladness, 2 Chr 29:30
enthroned in the *p* Ps 22:3
O LORD, I will sing *p* Ps 101:1
it is good to sing *p* Ps 147:1
and he *p* her Prov 31:28
shall proclaim the *p* Is 60:6
you may proclaim the *p* 1 Pet 2:9

PRAISEWORTHY
if there is anything *p* Phil 4:8

PRAISING
they sang responsively, *p* Ezra 3:11
they will still be *p* Ps 84:4

of the heavenly host *p* Luke 2:13
p God for all the things Luke 2:20
in the temple *p* Luke 24:53
p God and having favor Acts 2:47
leaping, and *p* God Acts 3:8

PRATING
p fool will fall Prov 10:8
p against us with 3 John 10

PRAY
heal her, O God, I *p* Num 12:13
of this people, I *p* Num 14:19
p to the LORD that He Num 21:7
Strengthen me, I *p* Judg 16:28
LORD in ceasing to *p* 1 Sam 12:23
my God, for to You I will *p* Ps 5:2
p to You in a time when Ps 32:6
at noon I will *p* Ps 55:17
I *p*, send now prosperity Ps 118:25
who hate you, and *p* Matt 5:44
“And when you *p* Matt 6:5
But you, when you *p* Matt 6:6
when you *p*, do not use Matt 6:7
manner, therefore, *p* Matt 6:9
Therefore *p* the LORD of Matt 9:38
by Himself to *p* Matt 14:23
hands on them and *p* Matt 19:13
while I go and *p* over Matt 26:36
Watch and *p* Matt 26:41
I cannot now *p* Matt 26:53
to the mountain to *p* Mark 6:46
you ask when you *p* Mark 11:24
Take heed, watch and *p* Mark 13:33
Sit here while I *p* Mark 14:32
“Watch and *p*, lest you Mark 14:38
out to the mountain to *p* Luke 6:12

p for those who spitefully Luke 6:28
up on the mountain to *p* Luke 9:28
“Lord, teach us to *p* Luke 11:1
men always ought to *p* Luke 18:1
up to the temple to *p* Luke 18:10
P that you may not Luke 22:40
Rise and *p*, lest you Luke 22:46
And I will *p* John 14:16
I shall *p* the Father for John 16:26
I do not *p* for the John 17:9
I do not *p* that You John 17:15
“I do not *p* for John 17:20
p God if perhaps the Acts 8:22
P to the Lord for me, that Acts 8:24
up on the housetop to *p* Acts 10:9
know what we should *p* Rom 8:26
to *p* to God with her 1 Cor 11:13
p that he may interpret 1 Cor 14:13
For if I *p* in a tongue 1 Cor 14:14
I will *p* with the 1 Cor 14:15
Now I *p* to God 2 Cor 13:7
And this also we *p* 2 Cor 13:9
And this I *p*, that your love Phil 1:9
do not cease to *p* for you Col 1:9
p without ceasing 1 Thess 5:17
Brethren, *p* for us 1 Thess 5:25
we also *p* always 2 Thess 1:11
p for us, that the word 2 Thess 3:1
therefore that the men *p* 1 Tim 2:8
P for us, for we are Heb 13:18
Let him *p* James 5:13
to one another, and *p* James 5:16
say that he should *p* 1 John 5:16
p that you may prosper 3 John 2

PRAYED

So Abraham *p* to God Gen 20:17
So Moses *p* for the people Num 21:7
Manoah *p* to the LORD Judg 13:8
For this child I *p*, and 1 Sam 1:27
Then Hezekiah *p* before 2 Kin 19:15
times that day, and *p* Dan 6:10
Then Jonah *p* to the LORD Jon 2:1
So he *p* to the LORD, Jon 4:2
into the wilderness and *p* Luke 5:16
Pharisee stood and *p* Luke 18:11
p more earnestly Luke 22:44
p earnestly that it James 5:17

PRAYER

God heeded the *p* 2 Sam 21:14
in heaven their *p* 1 Kin 8:45
p made in this place 2 Chr 7:15
the thanksgiving with *p* Neh 11:17
fear, and restrain *p* Job 15:4
And my *p* is pure Job 16:17
p would return to my Ps 35:13
A *p* to the God of my Ps 42:8
P also will be made Ps 72:15
Let my *p* come before Ps 88:2
He shall regard the *p* Ps 102:17
but I give myself to *p* Ps 109:4
to the LORD, but the *p* Prov 15:8
hears the *p* of the Prov 15:29
hear the *p* of Your servant Dan 9:17
while I was speaking in *p* Dan 9:21
not go out except by *p* Matt 17:21
things you ask in *p* Matt 21:22
out by nothing but *p* Mark 9:29
a house of *p* for all Mark 11:17
all night in *p* to God Luke 6:12
My house is a house of *p* Luke 19:46

with one accord in *p* and Acts 1:14
the temple at the hour of *p* Acts 3:1
continually to *p* Acts 6:4
your *p* has been heard Acts 10:31
where *p* was Acts 16:13
as we went up to *p* Acts 16:16
p to God for Israel is that Rom 10:1
steadfastly in *p* Rom 12:12
to fasting and *p* 1 Cor 7:5
always with all *p* Eph 6:18
always in every *p* of mine Phil 1:4
deliverance through your *p* Phil 1:19
but in everything by *p* Phil 4:6
Continue earnestly in *p*, Col 4:2
the word of God and *p* 1 Tim 4:5
And the *p* of faith James 5:15

PRAYERS

though you make many *p* Is 1:15
pretense make long *p* Matt 23:14
fastings and *p* night and Luke 2:37
pretense make long *p* Luke 20:47
of bread, and in *p* Acts 2:42
Your *p* and your alms Acts 10:4
always in my *p* Rom 1:9
me in *p* to God for me Rom 15:30
fervently for you in *p* Col 4:12
that supplications, *p* 1 Tim 2:1
and *p* night and day 1 Tim 5:5
always in my *p* Philem 4
when He had offered up *p* Heb 5:7
p may not be hindered 1 Pet 3:7
are open to their *p* 1 Pet 3:12
and watchful in your *p* 1 Pet 4:7
which are the *p* Rev 5:8

PRAYING

and found Daniel *p* Dan 6:11
whenever you stand *p* Mark 11:25
Paul and Silas were *p* Acts 16:25
p always with all prayer Eph 6:18
faith, *p* in the Holy Spirit Jude 20

PRAYS
every woman who *p* or 1 Cor 11:5
tongue, my spirit *p* 1 Cor 14:14

PREACH
to *p* good tidings Is 61:1
that great city, and *p* Jon 3:2
time Jesus began to *p* Matt 4:17
you hear in the ear, *p* Matt 10:27
p the gospel to every Mark 16:15
P the gospel to the Luke 4:18
p the kingdom of God Luke 9:60
to *p* the word in Asia Acts 16:6
ready to *p* the gospel Rom 1:15
word of faith which we *p*) Rom 10:8
And how shall they *p* Rom 10:15
it my aim to *p* the gospel Rom 15:20
p Christ crucified 1 Cor 1:23
is me if I do not *p* 1 Cor 9:16
I or they, so we *p* 1 Cor 15:11
For we do not *p* 2 Cor 4:5
p any other gospel to you Gal 1:8
that I might *p* Him among Gal 1:16
gospel which I *p* Gal 2:2
p Christ even from Phil 1:15
The former *p* Christ from Phil 1:16
P the word 2 Tim 4:2

PREACH THE GOSPEL
into all the world and *p* Mark 16:15
He has anointed Me to *p* Luke 4:18

Lord had called us to *p* Acts 16:10
I am ready to *p* Rom 1:15
the feet of those who *p* Rom 10:15
made it my aim to *p* Rom 15:20
to baptize, but to *p* 1 Cor 1:17
who *p* should live from 1 Cor 9:14
to *p* in the regions 2 Cor 10:16

PREACHED

have the gospel *p* to them Matt 11:5
p that people Mark 6:12
p to all the nations Mark 13:10
wherever this gospel is *p* Mark 14:9
out and *p* everywhere Mark 16:20
have the gospel *p* to them Luke 7:22
of sins should be *p* Luke 24:47
p in Jesus the resurrection Acts 4:2
p Christ to them Acts 8:5
p the word of the Lord, Acts 8:25
baptism which John *p* Acts 10:37
through this Man is *p* Acts 13:38
of God was *p* by Paul Acts 17:13
he *p* to them Jesus Acts 17:18
lest, when I have *p* 1 Cor 9:27
whom we have not *p* 2 Cor 11:4
than what we have *p* Gal 1:8
in truth, Christ is *p* Phil 1:18
was *p* to every creature Col 1:23
might be *p* fully through 2 Tim 4:17
the gospel was *p* Heb 4:2
also He went and *p* 1 Pet 3:19

PREACHER

The words of the *P* Eccl 1:1
they hear without a *p* Rom 10:14
I was appointed a *p* 1 Tim 2:7
I was appointed a *p* 2 Tim 1:11

of eight people, a *p* 2 Pet 2:5

PREACHES
the Jesus whom Paul *p* Acts 19:13
p another Jesus whom 2 Cor 11:4
p any other gospel Gal 1:9
p the faith which he Gal 1:23

PREACHING
at the *p* of Jonah Matt 12:41
p a baptism of repentance Mark 1:4
every city and village, *p* Luke 8:1
p the gospel and healing Luke 9:6
p Jesus as the Acts 5:42
went everywhere *p* Acts 8:4
to my gospel and the *p* Rom 16:25
p were not with 1 Cor 2:4
not risen, then our *p* 1 Cor 15:14
His word through *p* Titus 1:3

PRECEDE
p those who are asleep 1 Thess 4:15

PRECEDING
p them to judgment, 1 Tim 5:24

PRECEPT
p must be upon *p* Is 28:10
P upon *p*, *p* upon *p* Is 28:13
walked by human *p* Hos 5:11
heart he wrote you this *p* Mark 10:5
p to all the people Heb 9:19

PRECEPTS
and commanded them *p* Neh 9:14
all His *p* are sure Ps 111:7
us to keep Your *p* Ps 119:4
Behold, I long for Your *p* Ps 119:40
will meditate on Your *p* Ps 119:78

because I keep Your *p* Ps 119:100
how I love Your *p* Ps 119:159
and kept all his *p* Jer 35:18
by departing from Your *p* Dan 9:5

PRECIOUS
gave *p* things to her Gen 24:53
because my life was *p* 1 Sam 26:21
with *p* stones 2 Sam 12:30
P in the sight of the Ps 116:15
How *p* also are Your Ps 139:17
She is more *p* than Prov 3:15
rooms are filled with all *p* Prov 24:4
a *p* cornerstone, a sure Is 28:16
Since you were *p* Is 43:4
p things shall not Is 44:9
if you take out the *p* Jer 15:19
The *p* sons of Zion Lam 4:2
p stones, wood, hay 1 Cor 3:12
farmer waits for the *p* James 5:7
more *p* than gold 1 Pet 1:7
but with the *p* blood of 1 Pet 1:19
but chosen by God and *p* 1 Pet 2:4
chief cornerstone, elect, *p* 1 Pet 2:6
who believe, He is *p* 1 Pet 2:7
p in the sight of 1 Pet 3:4
like *p* faith with us by the 2 Pet 1:1
and *p* promises, 2 Pet 1:4

PREDESTINED
He foreknew, He also *p* Rom 8:29
having *p* us to Eph 1:5
inheritance, being *p* Eph 1:11

PREEMINENCE
He may have the *p* Col 1:18
loves to have the *p* 3 John 9

PREFERENCE
in honor giving *p* Rom 12:10
PREFERRED
comes after me is *p* John 1:15
PREGNANCY
no birth, no *p*, and no Hos 9:11
PREGNANT
woe to those who are *p* Matt 24:19
pains upon a *p* woman 1 Thess 5:3
PREJUDICE
these things without *p* 1 Tim 5:21
PREMEDITATE
p what you will Mark 13:11
PREPARATION
Now it was the *P* John 19:14
your feet with the *p* Eph 6:15
PREPARATIONS
p of the heart belong Prov 16:1
PREPARE
P provisions for Josh 1:11
‘Let us now *p* to build Josh 22:26
p your hearts for the 1 Sam 7:3
p it for myself and my 1 Kin 17:12
which I will *p* for them Esth 5:8
p a table before me in Ps 23:5
p mercy and truth Ps 61:7
P your outside work, Prov 24:27
yet they *p* their food in Prov 30:25
P the way of the LORD Is 40:3
P the way for the Is 62:10
p the ambushes Jer 51:12
P the way of the LORD, Matt 3:3

do You want us to *p* Matt 26:17
P the way of the LORD Mark 1:3
to *p* for Him Luke 9:52
will, and did not *p* Luke 12:47
p the Passover for us Luke 22:8
p a place for you John 14:2

PREPARED
place which I have *p* Ex 23:20
You *p* room for it Ps 80:9
When He *p* the heavens Prov 8:27
for the LORD has *p* Zeph 1:7
for whom it is *p* Matt 20:23
fire *p* for the devil and Matt 25:41
which You have *p* Luke 2:31
mercy, which He had *p* Rom 9:23
things which God has *p* 1 Cor 2:9
Now He who has *p* 2 Cor 5:5
p beforehand that we Eph 2:10
p for every good work 2 Tim 2:21
God, for He has *p* Heb 11:16
p as a bride adorned for Rev 21:2

PRESENCE
themselves from the *p* Gen 3:8
went out from the *p* Gen 4:16
the *p* of my mistress Sarai Gen 16:8
we die in your *p* Gen 47:15
P will go with you Ex 33:14
and honor the *p* Lev 19:32
afraid in any man's *p* Deut 1:17
am terrified at His *p* Job 23:15
p is fullness of joy Ps 16:11
shall dwell in Your *p* Ps 140:13
not tremble at My *p* Jer 5:22
shall shake at My *p* Ezek 38:20
fled from the *p* of the LORD Jon 1:10

Be silent in the *p* Zeph 1:7
stands in the *p* of God Luke 1:19
and drank in Your *p* Luke 13:26
in the *p* of the people Luke 20:26
full of joy in Your *p* Acts 2:28
to God in the *p* of them Acts 27:35
the *p* of Him whom he Rom 4:17
should glory in His *p* 1 Cor 1:29
in the *p* of Christ 2 Cor 2:10
who in *p* am lowly 2 Cor 10:1
but his bodily *p* 2 Cor 10:10
obeyed, not as in my *p* Phil 2:12
p of many witnesses 1 Tim 6:12
the *P* behind the veil Heb 6:19
appear in the *p* of God Heb 9:24

PRESENT

a very *p* help in trouble Ps 46:1
we are all *p* before Acts 10:33
not *p* your members Rom 6:13
for to will is *p* with me Rom 7:18
evil is *p* with me Rom 7:21
p time are not worthy to Rom 8:18
nor things *p* nor things to Rom 8:38
p your bodies a living Rom 12:1
or death, or things *p* 1 Cor 3:22
absent in body but *p* 1 Cor 5:3
because of the *p* distress 1 Cor 7:26
p the gospel of Christ 1 Cor 9:18
to be *p* with the Lord 2 Cor 5:8
may *p* you as a chaste 2 Cor 11:2
not only when I am *p* Gal 4:18
that He might *p* Eph 5:27
to *p* you holy, Col 1:22
to *p* yourself 2 Tim 2:15
and godly in the *p* age, Titus 2:12

established in the *p* truth 2 Pet 1:12
p you faultless Jude 24

PRESENTED
p them to Pharaoh Gen 47:2
p themselves before God Josh 24:1
treasures, they *p* Matt 2:11
And He *p* him to his Luke 7:15
to whom He also *p* Himself Acts 1:3
they also *p* Paul to him Acts 23:33
For just as you *p* Rom 6:19

PRESENTING
p my supplication before Dan 9:20

PRESENTS
kings will bring *p* Ps 68:29

PRESERVE
before you to *p* life Gen 45:5
You shall *p* me from Ps 32:7
O LORD, You *p* man and Ps 36:6
He shall *p* your soul Ps 121:7
The LORD shall *p* Ps 121:8
discretion will *p* you Prov 2:11
lips of the wise will *p* Prov 14:3
the LORD *p* knowledge Prov 22:12
children, I will *p* Jer 49:11
pardon those whom I *p* Jer 50:20
loses his life will *p* Luke 17:33
every evil work and *p* 2 Tim 4:18

PRESERVED
and my life is *p* Gen 32:30
p us in all the way that Josh 24:17
the LORD *p* David 2 Sam 8:6
Your care has *p* my spirit Job 10:12
soul, and body be *p* 1 Thess 5:23

PRESERVES
For the LORD *p* the Ps 31:23
p the souls of His Ps 97:10
The LORD *p* the simple Ps 116:6
p the way of His saints Prov 2:8
who guards his mouth *p* Prov 13:3
he who keeps his way *p* Prov 16:17

PRESS
but I *p* on, that I may lay Phil 3:12
I *p* toward the goal Phil 3:14

PRESSED
p her virgin bosom Ezek 23:8
p about Him to touch Mark 3:10
the multitude *p* about Him Luke 5:1
p down, shaken together, Luke 6:38
We are hard *p* on every 2 Cor 4:8
For I am hard *p* Phil 1:23

PRESUMPTUOUS
servant also from *p* Ps 19:13
They are *p*, self-willed 2 Pet 2:10

PRETENDED
them, *p* madness 1 Sam 21:13

PRETENSE
whole heart, but in *p* Jer 3:10
p make long prayers Matt 23:14

PREVAIL
He did not *p* against him Gen 32:25
no man shall *p* 1 Sam 2:9
do not let man *p* 2 Chr 14:11
our tongue we will *p* Ps 12:4
He shall *p* against His Is 42:13
but they shall not *p* Jer 1:19
but he will not *p* Dan 11:12

of Hades shall not *p* Matt 16:18
but they did not *p* Rev 12:8

PREVAILED
The waters *p* and greatly Gen 7:18
hand, that Israel *p* Ex 17:11
Judah *p* over his brothers 1 Chr 5:2
with the Angel and *p* Hos 12:4
grew mightily and *p* Acts 19:20
has *p* to open the scroll and Rev 5:5

PREVIOUSLY
who *p* practiced sorcery in Acts 8:9

PREY
the mountains of *p* Ps 76:4
has not given us as *p* Ps 124:6
Shall the *p* be taken Is 49:24
evil makes himself a *p* Is 59:15
shall no longer be a *p* Ezek 34:22
when he has no *p* Amos 3:4

PRICE
be weighed for its *p* Job 28:15
a fool the purchase *p* Prov 17:16
one pearl of great *p* Matt 13:46
back part of the *p* Acts 5:3
you were bought at a *p* 1 Cor 6:20
You were bought at a *p* 1 Cor 7:23

PRIDE
p come against me Ps 36:11
p serves as their necklace Ps 73:6
p and arrogance and Prov 8:13
By *p* comes nothing Prov 13:10
P goes before Prov 16:18
p will bring him low Prov 29:23
and her daughter had *p* Ezek 16:49

p He is able to put down Dan 4:37
was hardened in *p* Dan 5:20
has sworn by the *p* Amos 8:7
For the *p* of the Zech. 11:3
evil eye, blasphemy, *p* Mark 7:22
p he fall into the 1 Tim 3:6
eyes, and the *p* of life 1 John 2:16

PRIEST
See HIGH PRIEST
he was the *p* of God Gen 14:18
That son who becomes *p* Ex 29:30
The sons of Aaron the *p* Lev 1:7
the *p* shall burn all on the Lev 1:9
p shall lay them in order Lev 1:12
p shall make atonement Lev 19:22
for the *p* is holy to his God Lev 21:7
Eleazar the *p* spoke Num 26:3
and Eleazar the *p* Num 26:63
Eleazar the *p*, Joshua Josh 19:51
when Phinehas the *p* Josh 22:30
The *p* stood at the Judg 18:17
Eli the *p* was sitting 1 Sam 1:9
Myself a faithful *p* 1 Sam 2:35
Eli, the LORD's *p* in 1 Sam 14:3
Saul talked to the *p* 1 Sam 14:19
to Ahimelech the *p* 1 Sam 21:2
p gave him holy bread 1 Sam 21:6
Urijah the *p* built an 2 Kin 16:11
Jehoiada the *p* brought 2 Chr 23:14
the *p* found the Book 2 Chr 34:14
gave Ezra the *p* Ezra 7:11
p could consult Neh 7:65
p forever according Ps 110:4
the *p* and the prophet Is 28:7
So He shall be a *p* Zech 6:13

of a *p* should keep Mal 2:7
show yourself to the *p* Matt 8:4
to Caiaphas the high *p* Matt 26:57
And the high *p* arose Matt 26:62
away to the high *p* Mark 14:53
well as Annas the high *p* Acts 4:6
and faithful High *P* Heb 2:17
High *P* of our confession, Heb 3:1
we have a great High *P* Heb 4:14
we do not have a High *P* Heb 4:15
p forever according Heb 5:6
We have such a High *P*, Heb 8:1
high *p* went alone Heb 9:7
Christ came as High *P* Heb 9:11

PRIEST'S
the high *p* servant John 18:10

PRIESTHOOD
be an everlasting *p* Ex 40:15
have defiled the *p* Neh 13:29
p being changed Heb 7:12
has an unchangeable *p* Heb 7:24
house, a holy *p* 1 Pet 2:5
generation, a royal *p* 1 Pet 2:9

PRIESTS
to Me a kingdom of *p* Ex 19:6
may minister to Me as *p* Ex 28:41
and the *p*, Aaron's sons, Lev 1:5
"Command the *p* Josh 4:16
and let seven *p* bear seven Josh 6:6
the *p* blew the trumpets Josh 6:20
had killed the LORD's *p* 1 Sam 22:21
removed the idolatrous *p* 2 Kin 23:5
Jahaziel the *p* 1 Chr 16:6
and Benjamin, and the *p* Ezra 1:5

yet told the Jews, the *p* Neh 2:16
Their *p* fell by the sword, Ps 78:64
Aaron were among His *p* Ps 99:6
Let Your *p* be clothed with Ps 132:9
her *p* with salvation Ps 132:16
named the *p* of the LORD Is 61:6
which the *p* ministered Jer 52:18
and the iniquities of her *p* Lam 4:13
p have violated My law Ezek 22:26
the *p* shall throw salt on Ezek 43:24
"Hear this, O *p*! Hos 5:1
the *p* mourn, who minister Joel 1:9
her *p* teach for pay Mic 3:11
p in the temple profane Matt 12:5
But when the chief *p* Matt 21:15
went to the chief *p* Matt 26:14
of silver to the chief *p* and Matt 27:3
the chief *p* stirred up Mark 15:11
Caiaphas being high *p* Luke 3:2
show yourselves to the *p* Luke 17:14
Jesus said to the chief *p* Luke 22:52
Pilate said to the chief *p* Luke 23:4
But the chief *p* plotted John 12:10
become *p* without an oath Heb 7:21
need daily, as those high *p* Heb 7:27
high *p* men who have Heb 7:28
since there are *p* who offer Heb 8:4
made us kings and *p* Rev 1:6
but they shall be *p* Rev 20:6

PRIESTS'
where the *p* feet stood firm Josh 4:3
and the soles of the *p* feet Josh 4:18

PRINCE
"Who made you a *p* Ex 2:14
is the house of the *p* Job 21:28

is the downfall of a *p* Prov 14:28
Everlasting Father, *P* Is 9:6
against the *P* of princes Dan 8:25
until Messiah the *P* Dan 9:25
with the *p* of Persia Dan 10:20
except Michael your *p* Dan 10:21
days without king or *p* Hos 3:4
p asks for gifts Mic 7:3
and killed the *P* Acts 3:15
His right hand to be *P* Acts 5:31
the *p* of the power Eph 2:2

PRINCES
He is not partial to *p* Job 34:19
to bind his *p* at his Ps 105:22
He may seat him with *p* Ps 113:8
to put confidence in *p* Ps 118:9
P also sit and speak Ps 119:23
p and all judges of Ps 148:11
good, nor to strike *p* Prov 17:26
is a child, and your *p* Eccl 10:16
of nobles, and your *p* Eccl 10:17
children to be their *p* Is 3:4
p will rule with Is 32:1
He brings the *p* Is 40:23

PRINCIPAL
Wisdom is the *p* Prov 4:7

PRINCIPALITIES
nor *p* nor powers Rom 8:38
and blood, but against *p* Eph 6:12
dominions or *p* or powers Col 1:16
disarmed *p* and powers, Col 2:15

PRINCIPALITY
far above all *p* Eph 1:21
is the head of all *p* Col 2:10

PRINCIPLES
from the basic *p* Col 2:20
again the first *p* Heb 5:12

PRINT
hands the *p* of the nails John 20:25

PRISCILLA (OR PRISCA)
Wife of Aquila, Acts 18:1–3
With Aquila, instructs Apollos, Acts 18:26
Mentioned by Paul, Rom 16:3; 1 Cor 16:19; 2 Tim 4:19

PRISON
and put him into the *p* Gen 39:20
Bring my soul out of *p* Ps 142:7
in darkness from the *p* Is 42:7
the opening of the *p* Is 61:1
should put him in *p* Jer 29:26
John had been put in *p* Matt 4:12
John had heard in *p* Matt 11:2
had John beheaded in *p* Matt 14:10
I was in *p* and you Matt 25:36
we see You sick, or in *p* Matt 25:39
or naked or sick or in *p* Matt 25:44
after John was put in *p* Mark 1:14
put them in the common *p* Acts 5:18
Lord opened the *p* doors Acts 5:19
did not find them in the *p* Acts 5:22
was therefore kept in *p* Acts 12:5
of the *p* were shaken Acts 16:26
seeing the *p* doors open Acts 16:27
So the keeper of the *p* Acts 16:36
to the spirits in *p* 1 Pet 3:19
a *p* for every foul spirit, Rev 18:2
will be released from his *p* Rev 20:7

PRISONER

the groaning of the *p* Ps 79:11
p called Barabbas Matt 27:16
releasing one *p* to them Mark 15:6
reason I, Paul, the *p* Eph 3:1
the *p* of the Lord, beseech Eph 4:1
Lord, nor of me His *p* 2 Tim 1:8
Paul, a *p* of Christ Jesus, Philem 1

PRISONERS
p rest together Job 3:18
does not despise His *p* Ps 69:33
gives freedom to the *p* Ps 146:7
the stronghold, you *p* Zech 9:12
the *p* were listening to Acts 16:25
and my fellow *p* Rom 16:7
Remember the *p* as if Heb 13:3

PRISONS
the synagogues and *p* Luke 21:12
p more frequently 2 Cor 11:23

PRIVATE
is of any *p* interpretation 2 Pet 1:20

PRIVATELY
disciples came to Jesus *p* Matt 17:19
Andrew asked Him *p* Mark 13:3
aside *p* into a deserted Luke 9:10

PRIZE
life shall be as a *p* Jer 21:9
but one receives the *p* 1 Cor 9:24
the goal for the *p* Phil 3:14

PROCEED
For they *p* from evil Jer 9:3
heart *p* evil thoughts Matt 15:19
p evil thoughts, adulteries Mark 7:21
not permitting us to *p* Acts 27:7

p out of your mouth Eph 4:29
of the same mouth *p* James 3:10

PROCEEDED
for I *p* forth John 8:42
p from the mouth of Him Rev 19:21

PROCEEDINGS
he adjourned the *p* Acts 24:22

PROCEEDS
by every word that *p* Deut 8:3
by every word that *p* Matt 4:4
Spirit of truth who *p* John 15:26
back part of the *p* Acts 5:2

PROCESS
in the *p* of time 1 Sam 1:20

PROCESSION
They have seen Your *p* Ps 68:24

PROCHORUS
One of the first seven deacons, Acts 6:5

PROCLAIM
you, and I will *p* Ex 33:19
p the name of the LORD Deut 32:3
p it not in the 2 Sam 1:20
and they shall *p* Is 60:6
to *p* liberty to the captives, Is 61:1
to *p* the acceptable year of Is 61:2
began to *p* it freely Mark 1:45
knowing, Him I *p* Acts 17:23
drink this cup, you *p* 1 Cor 11:26
that you may *p* the praises 1 Pet 2:9

PROCLAIMED
p the good news Ps 40:9
company of those who *p* Ps 68:11

p a fast, and put on Jon 3:5
he went his way and *p* Luke 8:39
inner rooms will be *p* Luke 12:3

PROCLAIMER
"He seems to be a *p* Acts 17:18

PROCLAIMS
good news, who *p* Is 52:7

PROCONSUL
seeking to turn the *p* Acts 13:8
When Gallio was *p* Acts 18:12

PRODIGAL
with *p* living Luke 15:13

PRODUCE
land shall yield its *p* Lev 26:4
all kinds of *p* Ps 144:13
p the righteousness of James 1:20

PRODUCED
p in me all manner of evil Rom 7:8
What diligence it *p* in 2 Cor 7:11

PRODUCES
forcing of wrath *p* strife Prov 30:33
indeed bears fruit and *p* Matt 13:23
if it dies, it *p* much grain John 12:24
tribulation *p* perseverance Rom 5:3
sorrow *p* repentance 2 Cor 7:10
of your faith *p* patience James 1:3

PRODUCING
p death in me through Rom 7:13

PROFANE
and offered *p* fire Lev 10:1
and priest are *p* Jer 23:11
"But you *p* it Mal 1:12

tried to *p* the temple Acts 24:6
But reject *p* and old 1 Tim 4:7
p person like Esau Heb 12:16

PROFANED
p his crown by casting Ps 89:39
and *p* My Sabbaths Ezek 22:8
p the LORD's holy Mal 2:11

PROFANENESS
of Jerusalem *p* has Jer 23:15

PROFANING
p the covenant of the Mal 2:10

PROFESS
They *p* to know God Titus 1:16

PROFESSING
P to be wise Rom 1:22
is proper for women *p* 1 Tim 2:10

PROFIT
p is there in my blood Ps 30:9
p has a man from all Eccl 1:3
There was no *p* under Eccl 2:11
for they will not *p* Is 57:12
words that cannot *p* Jer 7:8
p which you have made Ezek 22:13
p is it that we have Mal 3:14
For what *p* is it to Matt 16:26
For what will it *p* Mark 8:36
For what *p* is it to Luke 9:25
her masters much *p* Acts 16:16
hope of *p* was gone Acts 16:19
brought no small *p* Acts 19:24
what is the *p* of Rom 3:1
not seeking my own *p* 1 Cor 10:33
Christ will *p* you Gal 5:2

about words to no *p* 2 Tim 2:14
them, but He for our *p* Heb 12:10
What does it *p* James 2:14
and sell, and make a *p* James 4:13

PROFITABLE
"Can a man be *p* Job 22:2
It is doubtless not *p* 2 Cor 12:1
godliness is *p* for all 1 Tim 4:8
of God, and is *p* 2 Tim 3:16
things are good and *p* Titus 3:8
to you, but now is *p* Philem 11

PROFITS
p a man nothing that Job 34:9
from her *p* she plants a Prov 31:16
the flesh *p* nothing John 6:63
have not love, it *p* 1 Cor 13:3
exercise *p* a little 1 Tim 4:8

PROFOUND
with things too *p* Ps 131:1

PROGRESS
your *p* may be evident 1 Tim 4:15

PROLONG
you will not *p* your Deut 4:26
p Your anger to all Ps 85:5
nor will he *p* his days Eccl 8:13

PROLONGED
and his days are *p* Eccl 8:12

PROLONGS
The fear of the LORD *p* Prov 10:27

PROMISE
of all His good *p* 1 Kin 8:56
Has His *p* failed Ps 77:8

remembered His holy *p* Ps 105:42
Behold, I send the *P* Luke 24:49
but to wait for the *P* Acts 1:4
p of the Holy Spirit, He Acts 2:33
For the *p* is to you Acts 2:39
p drew near which God Acts 7:17
for the hope of the *p* Acts 26:6
is made void and the *p* Rom 4:14
p might be sure Rom 4:16
p of God through unbelief Rom 4:20
For this is the word of *p* Rom 9:9
make the *p* of no effect Gal 3:17
it is no longer of *p* Gal 3:18
heirs according to the *p* Gal 3:29
Isaac was, are children of *p* Gal 4:28
first commandment with *p* Eph 6:2
having *p* of the life that 1 Tim 4:8
Therefore, since a *p* Heb 4:1
endured, he obtained the *p* Heb 6:15
to the heirs of *p* Heb 6:17
did not receive the *p* Heb 11:39
they *p* them liberty 2 Pet 2:19
not slack concerning His *p* 2 Pet 3:9
p that He has promised 1 John 2:25

PROMISED
bless you as He has *p* Deut 1:11
that what He had *p* Rom 4:21
Him faithful who had *p* Heb 11:11

PROMISES
For all the *p* of God 2 Cor 1:20
his Seed were the *p* Gal 3:16
patience inherit the *p* Heb 6:12
having received the *p* Heb 11:13
great and precious *p* 2 Pet 1:4

PROMOTE
Exalt her, and she will *p* Prov 4:8

PROMOTED
Then the king *p* Daniel Dan 2:48
Then the king *p* Shadrach, Dan 3:30

PROMOTES
tongue of the wise *p* Prov 12:18

PROMPTLY
him disciplines him *p* Prov 13:24

PRONOUNCE
for he could not *p* it right Judg 12:6
P them guilty, O God Ps 5:10

PROOF
which is to them a *p* Phil 1:28

PROOFS
by many infallible *p* Acts 1:3

PROPER
you, but for what is *p* 1 Cor 7:35
Is it *p* for a woman to 1 Cor 11:13
but, which is *p* 1 Tim 2:10
are *p* for sound doctrine Titus 2:1

PROPERLY
Let us walk *p* Rom 13:13
that you may walk *p* 1 Thess 4:12

PROPHECIES
Do not despise *p* 1 Thess 5:20

PROPHECY
if *p*, let us prophesy in Rom 12:6
miracles, to another *p* 1 Cor 12:10
I have the gift of *p* 1 Cor 13:2
p with the laying on of 1 Tim 4:14

for *p* never came by 2 Pet 1:21
is the spirit of *p* Rev 19:10
of the book of this *p* Rev 22:19

PROPHESIED
upon them, that they *p* Num 11:25
to them, yet they *p* Jer 23:21
Lord, have we not *p* Matt 7:22
prophets and the law *p* Matt 11:13
virgin daughters who *p* Acts 21:9
even more that you *p* 1 Cor 14:5

PROPHESIES
for the prophet who *p* Jer 28:9
woman who prays or *p* 1 Cor 11:5
p edifies the church 1 Cor 14:4

PROPHESY
prophets, "Do not *p* Is 30:10
The prophets *p* falsely Jer 5:31
your daughters shall *p* Joel 2:28
Who can but *p* Amos 3:8
saying, "*P* to us Matt 26:68
and to say to Him, "*P*!" Mark 14:65
your daughters shall *p* Acts 2:17
if prophecy, let us *p* Rom 12:6
know in part and we *p* 1 Cor 13:9
that you may *p* 1 Cor 14:1
For you can all *p* one 1 Cor 14:31
desire earnestly to *p* 1 Cor 14:39

PROPHESYING
he had finished *p* 1 Sam 10:13
Every man praying or *p*, 1 Cor 11:4
p is not for unbelievers 1 Cor 14:22

PROPHET
shall be your *p* Ex 7:1

raise up for you a *P* Deut 18:15
arisen in Israel a *p* Deut 34:10
"I alone am left a *p* 1 Kin 18:22
is no longer any *p* Ps 74:9
I ordained you a *p* Jer 1:5
p is induced to speak Ezek 14:9
The *p* is a fool Hos 9:7
nor was I a son of a *p* Amos 7:14
send you Elijah the *p* Mal 4:5
p shall receive a Matt 10:41
the sign of the *p* Jonah Matt 12:39
p is not without honor Matt 13:57
by Daniel the *p* Mark 13:14
no *p* is accepted in his Luke 4:24
is not a greater *p* Luke 7:28
it cannot be that a *p* Luke 13:33
Nazareth, who was a *P* Luke 24:19
"Are you the *P* John 1:21
"This is truly the *P* John 6:14
for no *p* has arisen out of John 7:52
p named Agabus Acts 21:10
with him the false *p* Rev 19:20

PROPHET'S
shall receive a *p* reward Matt 10:41

PROPHETESS
Then Miriam the *p*, Ex 15:20
Now Deborah, a *p*, Judg 4:4
there was one, Anna, a *p* Luke 2:36

PROPHETIC
by the *p* Scriptures Rom 16:26
p word confirmed 2 Pet 1:19

PROPHETS
See FALSE PROPHETS; LAW AND THE PROPHETS
LORD's people were *p* Num 11:29

Saul also among the *p* 1 Sam 10:12
the mouth of all his *p* 1 Kin 22:22
Where now are your *p* Jer 37:19
prophesy against the *p* Ezek 13:2
Her *p* are insolent Zeph 3:4
the Law or the *P* Matt 5:17
is the Law and the *P* Matt 7:12
or one of the *p* Matt 16:14
the tombs of the *p* Matt 23:29
indeed, I send you *p* Matt 23:34
one who kills the *p* Matt 23:37
Then many false *p* Matt 24:11
have Moses and the *p* Luke 16:29
You are sons of the *p* Acts 3:25
p did your fathers not Acts 7:52
To Him all the *p* Acts 10:43
do you believe the *p* Acts 26:27
before through His *p* Rom 1:2
by the Law and the *P* Rom 3:21
have killed Your *p* Rom 11:3
p are subject to the 1 Cor 14:32
to be apostles, some *p* Eph 4:11
brethren, take the *p* James 5:10
this salvation the *p* 1 Pet 1:10
were also false *p* 2 Pet 2:1
because many false *p* 1 John 4:1
blood of saints and *p* Rev 16:6
found the blood of *p* Rev 18:24
of your brethren the *p* Rev 22:9

PROPITIATION
set forth as a *p* Rom 3:25
to God, to make *p* Heb 2:17
He Himself is the *p* 1 John 2:2
His Son to be the *p* 1 John 4:10

PROPORTION

let us prophesy in *p* Rom 12:6

PROPOSED
And they *p* two Acts 1:23

PROPRIETY
modest apparel, with *p* 1 Tim 2:9

PROSECUTOR
answer me, that my *P* Job 31:35

PROSELYTE
and sea to win one *p* Matt 23:15
Nicolas, a *p* from Antioch, Acts 6:5

PROSELYTES
Rome, both Jews and *p* Acts 2:10

PROSPER
made all he did to *p* Gen 39:3
you shall not *p* Deut 28:29
LORD, God made him *p* 2 Chr 26:5
they *p* who love you Ps 122:6
his sins will not *p* Prov 28:13
of the LORD shall *p* Is 53:10
against you shall *p* Is 54:17
please, and it shall *p* Is 55:11
of the wicked *p* Jer 12:1
King shall reign and *p* Jer 23:5
storing up as he may *p* 1 Cor 16:2
I pray that you may *p* 3 John 2

PROSPERED
since the LORD has *p* Gen 24:56
he *p* wherever he went 2 Kin 18:7
David his father, and *p* 1 Chr 29:23
all his heart. So he *p* 2 Chr 31:21
Hezekiah *p* in all his 2 Chr 32:30
and they *p* through the Ezra 6:14
in the LORD will be *p* Prov 28:25

Daniel *p* in the reign Dan 6:28
He did all this and *p* Dan 8:12

PROSPERING
His ways are always *p* Ps 10:5

PROSPERITY
p all your days Deut 23:6
p exceed the fame 1 Kin 10:7
p the destroyer Job 15:21
spend their days in *p* Job 36:11
Now in my *p* I said Ps 30:6
has pleasure in the *p* Ps 35:27
When I saw the *p* Ps 73:3
I pray, send now *p* Ps 118:25
the day of *p* be joyful Eccl 7:14
that we have our *p* Acts 19:25

PROSPEROUS
had made his journey *p* Gen 24:21
will make your way *p* Josh 1:8

PROSPERS
he turns, he *p* Prov 17:8
just as your soul *p* 3 John 2

PROSTRATE
of the proud lie *p* Job 9:13

PROTECTED
holy man, and he *p* him Mark 6:20

PROUD
p waves must stop Job 38:11
tongue that speaks *p* Ps 12:3
and fully repays the *p* Ps 31:23
does not respect the *p* Ps 40:4
a haughty look and a *p* Ps 101:5
p He knows from afar Ps 138:6
the house of the *p* Prov 15:25

Everyone *p* in heart Prov 16:5
p heart stirs up Prov 28:25
is better than the *p* Eccl 7:8
by wine, he is a *p* Hab 2:5
He has scattered the *p* Luke 1:51
boasters, *p* 2 Tim 3:2
"God resists the *p*, but James 4:6
"God resists the *p* 1 Pet 5:5

PROVE
p yourself a man 1 Kin 2:2
does your arguing *p* Job 6:25
mind, that you may *p* Rom 12:2

PROVERB
an astonishment, a *p* Deut 28:37
incline my ear to a *p* Ps 49:4
that hang limp is a *p* Prov 26:7
of a drunkard is a *p* Prov 26:9
one shall take up a *p* Mic 2:4
to the true *p* 2 Pet 2:22

PROVERBS
spoke three thousand *p* 1 Kin 4:32
The *p* of Solomon the Prov 1:1
are *p* of Solomon Prov 25:1
in order many *p* Eccl 12:9

PROVIDE
"My son, God will *p* Gen 22:8
Can He *p* meat for His Ps 78:20
lambs will *p* your Prov 27:26
prosperity that I *p* Jer 33:9
P neither gold nor Matt 10:9
if anyone does not *p* 1 Tim 5:8

PROVIDED
I have *p* Myself a king 1 Sam 16:1

p for her from the king's Esth 2:9
p from Your goodness Ps 68:10
atonement is *p* for iniquity Prov 16:6
these hands have *p* Acts 20:34
p something better Heb 11:40

PROVIDES
p food for the raven Job 38:41
p her supplies in the Prov 6:8
p food for her household Prov 31:15

PROVIDING
p honorable things, 2 Cor 8:21

PROVISION
bread of their *p* was dry Josh 9:5
Now Solomon's *p* 1 Kin 4:22
abundantly bless her *p* Ps 132:15
p of the king's delicacies Dan 1:5
no *p* for the flesh Rom 13:14

PROVOKE
do not *p* Him Ex 23:21
p God are secure Job 12:6
Do they *p* Me to Jer 7:19
p them to jealousy Rom 11:11
you, fathers, do not *p* Eph 6:4
do not *p* your children, lest Col 3:21

PROVOKED
How often they *p* Ps 78:40
p the Most High Ps 78:56
Thus they *p* Him to Ps 106:29
his spirit was *p* Acts 17:16
seek its own, is not *p* 1 Cor 13:5

PROVOKING
p one another, envying one Gal 5:26

PROWLER

poverty come like a *p* Prov 24:34

PRUDENCE
son, endowed with *p* 2 Chr 2:12
To give *p* to the Prov 1:4
wisdom, dwell with *p* Prov 8:12
us in all wisdom and *p* Eph 1:8

PRUDENT
p man covers shame Prov 12:16
A *p* man conceals Prov 12:23
The wisdom of the *p* Prov 14:8
p considers well Prov 14:15
receives correction is *p* Prov 15:5
heart will be called *p* Prov 16:21
p acquires knowledge Prov 18:15
p wife is from the Prov 19:14
p man foresees evil Prov 22:3
perished from the *p* Jer 49:7
Therefore the *p* Amos 5:13
from the wise and *p* Matt 11:25

PRUDENTLY
Servant shall deal *p* Is 52:13

PRUNES
that bears fruit He *p* John 15:2

PSALM
and the sound of a *p* Ps 98:5
in the second *P* Acts 13:33
each of you has a *p* 1 Cor 14:26

PSALMIST
And the sweet *p* 2 Sam 23:1

PSALMS
Sing to Him, sing *p* 1 Chr 16:9
to one another in *p* Eph 5:19
one another in *p* Col 3:16

Let him sing *p* James 5:13

PSALTERY
harp, lyre, and *p* Dan 3:10

PTOLEMAIS
Seaport city south of Tyre; Paul lands at, Acts 21:7

PUBLIC
to make her a *p* example Matt 1:19

PUBLISHED
to be proclaimed and *p* Jon 3:7

PUBLIUS
Roman official; entertains Paul, Acts 28:7, 8

PUFFED
Now some are *p* up 1 Cor 4:18
itself, is not *p* 1 Cor 13:4
a novice, lest being *p* 1 Tim 3:6

PUFFS
Knowledge *p* up 1 Cor 8:1

PUL
King of Assyria; same as Tiglath Pileser, 2 Kin 15:19
——— Country and people in Africa, Is 66:19

PULL
P me out of the net Ps 31:4
I will *p* down my barns Luke 12:18

PULLING
for *p* down strongholds 2 Cor 10:4

PUNISH
take that man and *p* Deut 22:18
p the righteous is Prov 17:26
"I will *p* the world Is 13:11
Shall I not *p* them for Jer 5:9
p all who oppress them Jer 30:20

p your iniquity Lam 4:22
So I will *p* them for Hos 4:9

PUNISHED
You our God have *p* Ezra 9:13
because He has not *p* Job 35:15
p them often in every Acts 26:11
These shall be *p* 2 Thess 1:9

PUNISHES
will you say when He *p* Jer 13:21

PUNISHMENT
p is greater than I Gen 4:13
you do in the day of *p* Is 10:3
p they shall be cast Jer 8:12
p they shall perish Jer 10:15
a man for the *p* Lam 3:39
The *p* of the iniquity Lam 4:6
days of *p* have come Hos 9:7
not turn away its *p* Amos 1:3
into everlasting *p* Matt 25:46
p which was inflicted 2 Cor 2:6
Of how much worse *p* Heb 10:29
sent by him for the *p* 1 Pet 2:14
the unjust under *p* 2 Pet 2:9

PUNON
Israelite camp, Num 33:42, 43

PURCHASED
(Now this man *p* a field Acts 1:18
of God could be *p* Acts 8:20
of the *p* possession Eph 1:14

PURE
a mercy seat of *p* gold Ex 25:17
Can a man be more *p* Job 4:17
if you were *p* and Job 8:6

‘My doctrine is *p* Job 11:4
that he could be *p* Job 15:14
the heavens are not *p* Job 15:15
the stars are not *p* Job 25:5
of the LORD are *p* Ps 12:6
will show Yourself *p* Ps 18:26
To such as are *p* Ps 73:1
of the *p* are pleasant Prov 15:26
ways of a man are *p* Prov 16:2
my heart clean, I am *p* Prov 20:9
but as for the *p* Prov 21:8
a generation that is *p* Prov 30:12
Shall I count *p* Mic 6:11
Blessed are the *p* in heart Matt 5:8
things indeed are *p* Rom 14:20
whatever things are *p* Phil 4:8
with a *p* conscience 1 Tim 3:9
keep yourself *p* 1 Tim 5:22
serve with a *p* conscience 2 Tim 1:3
p all things are *p* Titus 1:15
bodies washed with *p* Heb 10:22
P and undefiled religion James 1:27
above is first *p* James 3:17
babes, desire the *p* 1 Pet 2:2
just as He is *p* 1 John 3:3

PURER
p eyes than to behold Hab 1:13

PURGE
P me with hyssop Ps 51:7
p them as gold and Mal 3:3

PURGED
away, and your sin *p* Is 6:7
He had by Himself *p* Heb 1:3

PURIFICATION

for the water of *p* Num 19:9
with the water of *p* Num 31:23

PURIFIED
earth, *p* seven times Ps 12:6
all things are *p* Heb 9:22
Since you have *p* 1 Pet 1:22

PURIFIES
hope in Him *p* himself 1 John 3:3

PURIFY
p the sons of Levi Mal 3:3
and *p* your hearts James 4:8

PURIFYING
thus *p* all foods Mark 7:19
p their hearts by Acts 15:9
sanctifies for the *p* Heb 9:13

PURIM
called these days *P* Esth 9:26

PURITY
be delivered by the *p* Job 22:30
He who loves *p* of Prov 22:11
by *p*, by knowledge 2 Cor 6:6
spirit, in faith, in *p* 1 Tim 4:12

PURPLE
who was clothed in *p* Luke 16:19
they put on Him a *p* John 19:2
She was a seller of *p* Acts 16:14

PURPOSE
and fulfill all your *p* Ps 20:4
A time for every *p* Eccl 3:1
p that is purposed Is 14:26
But for this *p* I came John 12:27
by the determined *p* Acts 2:23

them all that with *p* Acts 11:23
called according to His *p* Rom 8:28
to the eternal *p* Eph 3:11
sent to you for this very *p* Eph 6:22
Now the *p* of the 1 Tim 1:5
manner of life, *p* 2 Tim 3:10
For this *p* the Son of God 1 John 3:8
to fulfill His *p* Rev 17:17

PURPOSED
For the LORD had *p* 2 Sam 17:14
LORD of hosts has *p* Is 23:9
But Daniel *p* in his Dan 1:8
Paul *p* in the Spirit Acts 19:21
pleasure which He *p* Eph 1:9

PURPOSELY
the bundles fall *p* for her Ruth 2:16

PURPOSES
each one give as he *p* 2 Cor 9:7

PURSE
let us all have one *p* Prov 1:14

PURSES
p his lips and brings Prov 16:30

PURSUE
And will You *p* dry Job 13:25
p my honor as the wind Job 30:15
The sword shall *p* Jer 48:2
but their hearts *p* Ezek 33:31
Let us know, let us *p* Hos 6:3
p righteousness Rom 9:30
P love, and desire 1 Cor 14:1
p what is good 1 Thess 5:15
p righteousness 1 Tim 6:11
p righteousness, faith 2 Tim 2:22

P peace with all people Heb 12:14
him seek peace and *p* 1 Pet 3:11

PURSUES
Evil *p* sinners Prov 13:21
flee when no one *p* Prov 28:1

PURSUING
but Israel, *p* the law Rom 9:31

PUT
Also He has *p* eternity Eccl 3:11
pride He is able to *p* down Dan 4:37
what you will *p* on Matt 6:25
p my hand into His John 20:25
But *p* on the Lord Rom 13:14

PUT OFF
I will *p* my sad face Job 9:27
You have *p* my sackcloth Ps 30:11
you *p*, concerning your Eph 4:22
you yourselves are to *p* all Col 3:8
shortly I must *p* my tent 2 Pet 1:14

PUT ON
I *p* righteousness Job 29:14
awake, *p* strength, O arm Is 51:9
For He *p* righteousness Is 59:17
body, what you will *p* Matt 6:25
they *p* Him a purple robe John 19:2
p the armor of light Rom 13:12
p the Lord Jesus Christ Rom 13:14
must *p* incorruption 1 Cor 15:53
into Christ have *p* Christ Gal 3:27
you *p* the new man Eph 4:24
P the whole armor of God Eph 6:11
having *p* the breastplate Eph 6:14
have *p* the new man Col 3:10

p tender mercies Col 3:12
all these things *p* love Col 3:14
I will *p* you no other Rev 2:24

PUTEOLI
Seaport of Italy, Acts 28:13

PUTREFYING
bruises and *p* sores Is 1:6

Q

QUAIL
and it brought *q* Num 11:31
and He brought *q* Ps 105:40

QUAKED
the whole mountain *q* Ex 19:18
and the earth *q* Matt 27:51

QUAKES
The earth *q* before Joel 2:10

QUALIFIED
the Father who has *q* Col 1:12

QUARREL
see how he seeks a *q* 2 Kin 5:7
any fool can start a *q* Prov 20:3
He will not *q* nor cry Matt 12:19
of the Lord must not *q* 2 Tim 2:24

QUARRELSOME
but gentle, not *q* 1 Tim 3:3

QUARTER
in the Second *Q* 2 Kin 22:14
from the Second *Q* Zeph 1:10

QUARTZ
be made of coral or *q* Job 28:18

QUEEN

Q Vashti also made a Esth 1:9
stands the *q* in gold Ps 45:9
burn incense to the *q* Jer 44:17
The *q* of the South Matt 12:42
under Candace the *q* Acts 8:27
heart, 'I sit as *q* Rev 18:7

QUEENS

There are sixty *q* Song 6:8
q your nursing mothers Is 49:23

QUENCH

Many waters cannot *q* Song 8:7
so that no one can *q* Jer 4:4
flax He will not *q* Matt 12:20
q all the fiery Eph 6:16
Do not *q* the Spirit 1 Thess 5:19

QUENCHED

LORD, the fire was *q* Num 11:2
they were *q* like a Ps 118:12
their fire is not *q* Is 66:24
that shall never be *q* Mark 9:43
and the fire is not *q* Mark 9:44
q the violence of fire Heb 11:34

QUESTIONS

test him with hard *q* 1 Kin 10:1
and asking them *q* Luke 2:46
market, asking no *q* 1 Cor 10:25

QUICK-TEMPERED

q man acts foolishly Prov 14:17
not self-willed, not *q* Titus 1:7

QUICKLY

have turned aside *q* Ex 32:8
with your adversary *q* Matt 5:25

"What you do, do *q* John 13:27
Behold, I am coming *q* Rev 3:11
"Surely I am coming *q* Rev 22:20

QUIET
lain still and been *q* Job 3:13
'Take heed, and be *q* Is 7:4
earth is at rest and *q* Is 14:7
gladness, He will *q* Zeph 3:17
warned him to be *q* Mark 10:48
aspire to lead a *q* 1 Thess 4:11
we may lead a *q* and 1 Tim 2:2
a gentle and *q* spirit 1 Pet 3:4

QUIETED
calmed and *q* my soul Ps 131:2
the city clerk had *q* Acts 19:35

QUIETNESS
will give peace and *q* 1 Chr 22:9
When He gives *q* Job 34:29
a handful with *q* Eccl 4:6
in *q* and confidence Is 30:15
of righteousness, *q* Is 32:17
that they work in *q* 2 Thess 3:12

QUIETS
q the earth by the Job 37:17

QUIVER
q rattles against him Job 39:23
the man who has his *q* Ps 127:5
q He has hidden Me Is 49:2
Their *q* is like an Jer 5:16

R

RAAMSES
Treasure city built by Hebrew slaves, Ex 1:11

RABBAH
Capital of Ammon, Amos 1:14
Besieged by Joab; defeated and enslaved by David, 2 Sam 12:26–31
Destruction of, foretold, Jer 49:2, 3

RABBI
be called by men, ‘*R* Matt 23:7
do not be called ‘*R* Matt 23:8

RABBONI
Mary addresses Christ as, John 20:16

RABMAG
Title applied to Babylonian prince, Jer 39:3, 13

RABSARIS
Title applied to:
Assyrian officials sent by Sennacherib, 2 Kin 18:17
Babylonian prince, Jer 39:3, 13

RABSHAKEH
Sent by king of Assyria to threaten Hezekiah, 2 Kin 18:17–37; Is 36:2–22
The Lord sends rumor to take him away, 2 Kin 19:6–8; Is 37:6–8

RACA
to his brother, ‘*R* Matt 5:22

RACE
man to run its *r* Ps 19:5
r is not to the swift Eccl 9:11
who run in a *r* all run 1 Cor 9:24
I have finished the *r* 2 Tim 4:7
with endurance the *r* Heb 12:1

RACHEL
Laban’s younger daughter; Jacob’s favorite wife, Gen 29:28–30

Supports her husband's position, Gen 31:14–16
Mother of Joseph and Benjamin, Gen 30:22–25
Prophecy concerning; quoted, Jer 31:15; Matt 2:18

RADIANT
to Him and were *r* Ps 34:5

RAGE
Disperse the *r* of your Job 40:11
Why do the nations *r* Ps 2:1
'Why did the nations *r* Acts 4:25

RAGES
he *r* against all wise Prov 18:1

RAGS
clothe a man with *r* Prov 23:21
are like filthy *r* Is 64:6

RAHAB
Prostitute in Jericho; helps Joshua's spies, Josh 2:1–21
Spared in battle, Josh 6:17–25
Mentioned in the N.T., Matt 1:5; Heb 11:31; James 2:25
——— Used figuratively of Egypt, Ps 87:4

RAIN
had not caused it to *r* Gen 2:5
And the *r* was on the Gen 7:12
I will *r* bread from heaven Ex 16:4
early *r* and the latter *r* Deut 11:14
my teaching drop as the *r* Deut 32:2
be dew nor *r* these years 1 Kin 17:1
sound of abundance of *r* 1 Kin 18:41
He gives *r* on the Job 5:10
to the gentle *r* Job 37:6
sent a plentiful *r* Ps 68:9
clouds, who prepares *r* Ps 147:8

snow in summer and *r* Prov 26:1
r which leaves no food Prov 28:3
not return after the *r* Eccl 12:2
the *r* is over and gone Song 2:11
our God, who gives *r* Jer 5:24
I will *r* down on him Ezek 38:22
given you the former *r* Joel 2:23
there will be no *r* Zech 14:17
the good, and sends *r* Matt 5:45
and the *r* descended Matt 7:25
He did good, gave us *r* Acts 14:17
r that often comes Heb 6:7
the early and latter *r* James 5:7
that it would not *r* James 5:17
and the heaven gave *r* James 5:18

RAINBOW
I set My *r* in the Gen 9:13
the appearance of a *r* Ezek 1:28
and there was a *r* Rev 4:3

RAINED
had *r* down manna on Ps 78:24
r fire and brimstone Luke 17:29

RAINS
r righteousness Hos 10:12

RAISE
shall *r* up the tabernacle Ex 26:30
that I will *r* to David a Jer 23:5
third day He will *r* Hos 6:2
that God is able to *r* Matt 3:9
in three days I will *r* John 2:19
and I will *r* him up at John 6:40
LORD and will also *r* 1 Cor 6:14
will also *r* us up with 2 Cor 4:14
and the LORD will *r* James 5:15

RAISED

this purpose I have *r* Ex 9:16
the LORD *r* up judges Judg 2:16
LORD has *r* up prophets Jer 29:15
be killed, and be *r* Matt 16:21
whom God *r* up Acts 2:24
just as Christ was *r* Rom 6:4
Spirit of Him who *r* Rom 8:11
And God both *r* up the 1 Cor 6:14
“How are the dead *r* 1 Cor 15:35
and the dead will be *r* 1 Cor 15:52
and *r* us up together Eph 2:6
then you were *r* Col 3:1

RAISED FROM THE DEAD

beheaded; he has been *r* Mark 6:16
whom He had *r* John 12:1
disciples after He was *r* John 21:14
Prince of life, whom God *r* Acts 3:15
Christ was *r* by the glory Rom 6:4
been *r*, dies no more Rom 6:9
that He has been *r* 1 Cor 15:12
heaven, whom He *r* 1 Thess 1:10
r according to my gospel 2 Tim 2:8

RAISED HIM FROM THE DEAD

out of his tomb and *r* John 12:17
But God *r* Acts 13:30
your heart that God has *r* Rom 10:9
God the Father who *r* Gal 1:1
in Christ when He *r* Eph 1:20
the working of God, who *r* Col 2:12
believe in God, who *r* 1 Pet 1:21

RAISES

r the poor out of the Ps 113:7
r those who are bowed Ps 146:8

For as the Father *r* John 5:21
but in God who *r* 2 Cor 1:9

RAM
r which had two horns Dan 8:3

RAMAH
Fortress built, 1 Kin 15:17–22
Samuel's headquarters, 1 Sam 7:15, 17
David flees to, 1 Sam 19:18–23

RAMOTH GILEAD
City of refuge east of Jordan, Deut 4:43; Josh 20:8; 1 Chr 6:80
Site of Ahab's fatal conflict with Syrians, 1 Kin 22:1–39

RAMPART
and it stood by the *r* 2 Sam 20:15
whose *r* was like the sea, Nah 3:8
and set myself on the *r* Hab 2:1

RAMS
the sweet aroma of *r* Ps 66:15
r of Nebaioth shall Is 60:7

RAN
they both *r* together John 20:4
You *r* well Gal 5:7

RANKS
r out of the land of Egypt Ex 13:18
war, who could keep *r* 1 Chr 12:38
and they do not break *r* Joel 2:7

RANSOM
r would not help you Job 36:18
nor give to God a *r* Ps 49:7
The *r* of a man's life Prov 13:8
"I will *r* them from Hos 13:14

to give His life a *r* Mark 10:45
who gave Himself a *r* 1 Tim 2:6

RANSOMED
and the *r* of the LORD Is 35:10
redeemed Jacob, and *r* Jer 31:11

RARE
of the LORD was *r* 1 Sam 3:1
make a mortal more *r* Is 13:12

RASH
Do not be *r* with your Eccl 5:2

RASHLY
so that he spoke *r* Ps 106:33
and do nothing *r* Acts 19:36

RATS
tumors and five golden *r* 1 Sam 6:4

RAVEN
Then he sent out a *r*, Gen 8:7
food for the *r* Job 38:41
and black as a *r* Song 5:11
and the *r* shall dwell in it Is 34:11

RAVENOUS
inwardly they are *r* Matt 7:15

RAVENS
and to the young *r* Ps 147:9
Consider the *r* Luke 12:24

RAVISHED
You have *r* my heart Song 4:9
r the women in Zion Lam 5:11

RAYS
He had *r* flashing from His Hab 3:4

RAZOR

no *r* shall come upon his Num 6:5
no *r* shall come upon his Judg 13:5
r has ever come upon Judg 16:17
like a sharp *r* Ps 52:2
will shave with a hired *r* Is 7:20

REACHED
earth, and its top *r* Gen 28:12
For her sins have *r* Rev 18:5

REACHING
r forward to those Phil 3:13

READ
saying, "*R* this, please" Is 29:11
if you can *r* the writing Dan 5:16
"Have you never *r* Matt 21:42
day, and stood up to *r* Luke 4:16
hearts, known and *r* 2 Cor 3:2
when Moses is *r* 2 Cor 3:15
when this epistle is *r* Col 4:16
r the scroll, or to look at Rev 5:4

READER
let the *r* understand Mark 13:14

READINESS
the word with all *r* Acts 17:11
that as there was a *r* 2 Cor 8:11

READING
r the prophet Isaiah Acts 8:30
give attention to *r* 1 Tim 4:13

READS
that he may run who *r* Hab 2:2
Blessed is he who *r* Rev 1:3

READY
"The LORD was *r* Is 38:20

and those who were *r* Matt 25:10
"Lord, I am *r* Luke 22:33
and being *r* to punish 2 Cor 10:6
Be *r* in season and out 2 Tim 4:2
and always be *r* 1 Pet 3:15

REAFFIRM
r your love to him 2 Cor 2:8

REAP
in tears shall *r* Ps 126:5
the clouds will not *r* Eccl 11:4
r the whirlwind Hos 8:7
r in mercy Hos 10:12
You shall sow, but not *r* Mic 6:15
they neither sow nor *r* Matt 6:26
you knew that I *r* Matt 25:26
if we *r* your material 1 Cor 9:11
that he will also *r* Gal 6:7
due season we shall *r* Gal 6:9
in Your sickle and *r* Rev 14:15

REAPED
wheat but *r* thorns Jer 12:13
you have *r* iniquity Hos 10:13
earth, and the earth was *r* Rev 14:16

REAPER
r does not fill his Ps 129:7
shall overtake the *r* Amos 9:13

REAPERS
I will say to the *r* Matt 13:30
r are the angels Matt 13:39

REAPING
r what I did not Luke 19:22

REAPS
One sows and another *r* John 4:37

REASON
out wisdom and the *r* Eccl 7:25
Come now, and let us *r* Is 1:18
faith, why do you *r* Matt 16:8
words of truth and *r* Acts 26:25
who asks you a *r* 1 Pet 3:15

REASONED
for three Sabbaths *r* Acts 17:2
r about righteousness Acts 24:25

REBEKAH
Great-niece of Abraham, Gen 22:20–23
Becomes Isaac's wife, Gen 24:15–67
Mother of Esau and Jacob, Gen 25:21–28
Encourages Jacob to deceive Isaac, then to flee, Gen 27:1–29, 42–46

REBEL
Only do not *r* Num 14:9
Will you *r* against the Neh 2:19

There are those who *r* Job 24:13
and they did not *r* Ps 105:28
if you refuse and *r* Is 1:20

REBELLED
r against You, cast Your Neh 9:26
for they have *r* against You Ps 5:10
and they have *r* against Me Is 1:2
nation that has *r* against Ezek 2:3
have done wickedly and *r* Dan 9:5
For who, having heard, *r* Heb 3:16

REBELLING
more against Him by *r* Ps 78:17

REBELLION
r is as the sin 1 Sam 15:23
For he adds *r* to his Job 34:37
evil man seeks only *r* Prov 17:11
you have taught *r* Jer 28:16
hearts as in the *r* Heb 3:8
and perished in the *r* Jude 11

REBELLIOUS
r exalt themselves Ps 66:7
but the *r* dwell in a Ps 68:6
day long to a *r* people Is 65:2
a defiant and *r* heart Jer 5:23
their princes are *r* Hos 9:15

REBELS
are all stubborn *r* Jer 6:28

REBUILD
God, to *r* its ruins Ezra 9:9
tombs, that I may *r* Neh 2:5
they shall *r* the old ruins Is 61:4
r it as in the days of Amos 9:11
will *r* the tabernacle of Acts 15:16

REBUILDING
we are *r* the temple that Ezra 5:11
heard that we were *r* the Neh 4:1

REBUILT
be *r* on its former site Ezra 5:15
heard that I had *r* the wall Neh 6:1
and the ruins shall be *r* Ezek 36:33

REBUKE
He will surely *r* Job 13:10
astonished at His *r* Job 26:11
they perish at the *r* Ps 80:16
At Your *r* they fled Ps 104:7
And let him *r* me Ps 141:5
Turn at my *r* Prov 1:23
r a wise man Prov 9:8
R is more effective Prov 17:10
r is better than love Prov 27:5
better to hear the *r* Eccl 7:5
r the oppressor Is 1:17
sake I have suffered *r* Jer 15:15
r strong nations Mic 4:3
sins against you, *r* Luke 17:3
r Your disciples Luke 19:39
Do not *r* an older man 1 Tim 5:1
who are sinning *r* 1 Tim 5:20
r them sharply Titus 1:13
"The Lord *r* you Jude 9
As many as I love, I *r* Rev 3:19

REBUKED
r the winds and the Matt 8:26
r their unbelief Mark 16:14
when you are *r* by Him Heb 12:5
but he was *r* for his 2 Pet 2:16

REBUKES

with *r* You correct Ps 39:11
r a wicked man Prov 9:7
ear that hears the *r* Prov 15:31
r a man will find more Prov 28:23

RECALL
r the former days Heb 10:32

RECEDED
waters *r* continually from Gen 8:3
Then the sky *r* as a scroll Rev 6:14

RECEIVE
He shall *r* blessing Ps 24:5
r us graciously Hos 14:2
you are willing to *r* Matt 11:14
believing, you will *r* Matt 21:22
and His own did not *r* John 1:11
"I do not *r* honor John 5:41
will come again and *r* John 14:3
the world cannot *r* John 14:17
Ask, and you will *r* John 16:24
"*R* the Holy Spirit John 20:22
"Lord Jesus, *r* Acts 7:59
r the Holy Spirit Acts 19:2
R one who is weak Rom 14:1
that each one may *r* 2 Cor 5:10
r the grace of God in 2 Cor 6:1
r the Spirit by the Gal 3:2
R him therefore in the Phil 2:29
suppose that he will *r* James 1:7
whatever we ask we *r* 1 John 3:22

RECEIVED
Freely you have *r*, freely Matt 10:8
r your consolation Luke 6:24
in your lifetime you *r* Luke 16:25
But as many as *r* John 1:12

and ankle bones *r* strength Acts 3:7
for God has *r* him Rom 14:3
For I *r* from the Lord 1 Cor 11:23
I *r* forty stripes minus 2 Cor 11:24
but you *r* me as an angel Gal 4:14
have *r* Christ Jesus Col 2:6
tradition which he *r* 2 Thess 3:6
r up in glory 1 Tim 3:16
r the knowledge of the Heb 10:26
r strength to conceive Heb 11:11
who had *r* the promises Heb 11:17
Women *r* their dead Heb 11:35
As each one has *r* a gift, 1 Pet 4:10
For He *r* from God the 2 Pet 1:17
r the mark of the beast Rev 19:20

RECEIVES
r correction is prudent Prov 15:5
r you *r* Me Matt 10:40
immediately *r* it with joy Matt 13:20
r one little child Matt 18:5
and whoever *r* Me Mark 9:37
For everyone who asks *r* Luke 11:10
This man *r* sinners and Luke 15:2
run, but one *r* the prize 1 Cor 9:24
who *r* tithes, paid tithes Heb 7:9
every son whom He *r* Heb 12:6

RECEIVING
r a kingdom which Heb 12:28

RECHAB
Assassin of Ishbosheth, 2 Sam 4:2, 6
——— Father of Jehonadab, founder of the Rechabites, 2 Kin 10:15–23
Related to the Kenites, 1 Chr 2:55

RECHABITES

Kenite clan fathered by Rechab, committed to nomadic life, Jer 35:1–19

RECOMPENSE
Vengeance is Mine, and *r* Deut 32:35
He will accept no *r* Prov 6:35
not say, “I will *r* Prov 20:22
the LORD is the God of *r* Jer 51:56
days of *r* have come Hos 9:7

RECOMPENSED
of my hands He has *r* 2 Sam 22:21
the LORD has *r* me 2 Sam 22:25

RECONCILE
and that He might *r* Eph 2:16
r all things to Col 1:20

RECONCILED
First be *r* to your Matt 5:24
were enemies we were *r* Rom 5:10
Christ’s behalf, be *r* 2 Cor 5:20

RECONCILIATION
now received the *r* Rom 5:11
to us the word of *r* 2 Cor 5:19

RECONCILING
cast away is the *r* Rom 11:15
God was in Christ *r* 2 Cor 5:19

RECORD
r My name I will come Ex 20:24

RECOVER
Shall I *r* from this disease 2 Kin 8:8
So Jeroboam did not *r* 2 Chr 13:20
sick, and they will *r* Mark 16:18

RED
the first came out *r* Gen 25:25

though they are *r* Is 1:18
Why is Your apparel *r* Is 63:2
for the sky is *r* Matt 16:2
fiery *r* dragon having Rev 12:3

RED SEA
Divided for Israelites, Ex 14:15–31
Boundary of Promised Land, Ex 23:31

REDEEM
man you shall surely *r* Num 18:15
in our power to *r* them Neh 5:5
In famine He shall *r* Job 5:20
R me from the hand of Job 6:23
can by any means *r* Ps 49:7
But God will *r* my soul Ps 49:15
r their life from Ps 72:14
And He shall *r* Israel Ps 130:8
all that it cannot *r* Is 50:2
I will *r* them from Hos 13:14
was going to *r* Israel Luke 24:21
r those who were Gal 4:5
us, that He might *r* Titus 2:14

REDEEMED
people whom You have *r* Ex 15:13
r them from the hand Ps 106:10
Let the *r* of the LORD Ps 107:2
r shall walk there Is 35:9
sea a road for the *r* Is 51:10
and you shall be *r* Is 52:3
and *r* His people Luke 1:68
Christ has *r* us from Gal 3:13
that you were not *r* 1 Pet 1:18
were slain, and have *r* Rev 5:9
These were *r* from Rev 14:4

REDEEMER

For I know that my *R* Job 19:25
Most High God their *R* Ps 78:35
for their *R* is mighty Prov 23:11
the LORD and your *R* Is 41:14
R will come to Zion Is 59:20
our *R* from Everlasting Is 63:16
Their *R* is strong Jer 50:34

REDEEMING
r the time Eph 5:16

REDEMPTION
For the *r* of their Ps 49:8
with Him is abundant *r* Ps 130:7
r is yours to buy it Jer 32:7
those who looked for *r* Luke 2:38
your *r* draws near Luke 21:28
grace through the *r* Rom 3:24
the adoption, the *r* Rom 8:23
sanctification and *r* 1 Cor 1:30
In Him we have *r* Eph 1:7
for the day of *r* Eph 4:30
obtained eternal *r* Heb 9:12

REED
r He will not break Is 42:3
r shaken by the wind Matt 11:7
A bruised *r* He will not Matt 12:20
on the head with a *r* Mark 15:19
sour wine, put it on a *r* Mark 15:36
Then I was given a *r* like a Rev 11:1
the city with the *r* Rev 21:16

REEDS
r flourish without Job 8:11
the beasts of the *r* Ps 68:30

REFINED

where gold is *r* Job 28:1
us as silver is *r* Ps 66:10
Behold, I have *r* you, but Is 48:10
refine them as silver is *r* Zech 13:9
from Me gold *r* in the fire Rev 3:18

REFINER
He will sit as a *r* Mal 3:3

REFINER'S
For He is like a *r* fire Mal 3:2

REFORMATION
until the time of *r* Heb 9:10

REFRAIN
R from meddling with 2 Chr 35:21
who have no right to *r* 1 Cor 9:6
good days, let him *r* 1 Pet 3:10

REFRESH
bread, that you may *r* Gen 18:5
r my heart in the Lord Philem 20

REFRESHED
of God, and may be *r* Rom 15:32
r my spirit and yours 1 Cor 16:18
his spirit has been *r* 2 Cor 7:13
for he often *r* 2 Tim 1:16

REFRESHES
r the soul of his Prov 25:13

REFRESHING
r may come from the Acts 3:19

REFUGE
six cities of *r* Num 35:6
eternal God is your *r* Deut 33:27
you have come for *r* Ruth 2:12
but the LORD is his *r* Ps 14:6

God is our *r* and Ps 46:1
wings I will make my *r* Ps 57:1
God is a *r* for us Ps 62:8
You are my strong *r* Ps 71:7
His wings you shall take *r* Ps 91:4
You are my *r*, my Ps 142:5
the heat, for a place of *r* Is 4:6
a *r* from the storm, a shade Is 25:4
who have fled for *r* Heb 6:18

REFUSE
you *r* to let My people go Ex 10:4
let my head not *r* it Ps 141:5
but if you *r* and rebel, you Is 1:20
r the evil and choose Is 7:15
through deceit they *r* Jer 9:6
who *r* to hear My words, Jer 13:10
hear or whether they *r* Ezek 2:5
r the younger widows 1 Tim 5:11
See that you do not *r* Heb 12:25

REFUSED
They *r* to obey Neh 9:17
Queen Vashti *r* to come at Esth 1:12
my soul *r* to be comforted Ps 77:2
Inasmuch as these people *r* Is 8:6
because they *r* to repent Hos 11:5
nothing is to be *r* if it is 1 Tim 4:4

REFUSES
My soul *r* to touch Job 6:7
he who *r* correction goes Prov 10:17
he who *r*, let him refuse Ezek 3:27
And if he *r* to hear Matt 18:17

REGARD
Yet *r* the prayer of Your 1 Kin 8:28
r the rich more than Job 34:19

r iniquity in my heart Ps 66:18
r the prayer of the Ps 102:17
You do not *r* the person Matt 22:16
did not fear God nor *r* Luke 18:2
we *r* no one according to 2 Cor 5:16

REGARDED
I must be *r* as holy Lev 10:3
my hand and no one *r* Prov 1:24
r the lowly state Luke 1:48

REGARDS
on high, yet He *r* the lowly Ps 138:6
r a rebuke will be Prov 13:18
He no longer *r* them Lam 4:16

REGENERATION
to you, that in the *r* Matt 19:28
the washing of *r* Titus 3:5

REGISTERED
So all went to be *r* Luke 2:3
firstborn who are *r* Heb 12:23

REGRETTED
but afterward he *r* Matt 21:29

REGULATIONS
yourselves to *r* Col 2:20

REHOBOAM
Son and successor of Solomon; refuses reform, 1 Kin 11:43—12:15
Ten tribes revolt against, 1 Kin 12:16–24
Reigns over Judah 17 years, 1 Kin 14:21–31; 2 Chr 11:5–23
Apostasizes, then repents, 2 Chr 12:1–16

REHOBOTH
Name of a well dug by Isaac, Gen 26:22

REIGN
The LORD shall *r* forever Ex 15:18
but a king shall *r* 1 Sam 12:12
hypocrite should not *r* Job 34:30
so the LORD will *r* Mic 4:7
And He will *r* Luke 1:33
not have this man to *r* Luke 19:14
righteousness will *r* Rom 5:17
so grace might *r* Rom 5:21
do not let sin *r* Rom 6:12
to *r* over the Gentiles Rom 15:12
For He must *r* till He 1 Cor 15:25
and we shall *r* on the Rev 5:10
and He shall *r* forever Rev 11:15
of Christ, and shall *r* Rev 20:6

REIGNED
death *r* from Adam to Rom 5:14
so that as sin *r* Rom 5:21
You have *r* as kings 1 Cor 4:8
And they lived and *r* Rev 20:4

REIGNS
God *r* over the nations Ps 47:8
The LORD *r* Ps 93:1
to Zion, “Your God *r* Is 52:7
Lord God Omnipotent *r* Rev 19:6

REJECT
will these people *r* Num 14:11
r all those who stray Ps 119:118
“All too well you *r* Mark 7:9
R a divisive man Titus 3:10

REJECTED
r has become the chief Ps 118:22
He is despised and *r* Is 53:3
Israel has *r* the Hos 8:3

r has become the chief Matt 21:42
many things and be *r* Luke 17:25
This Moses whom they *r* Acts 7:35
to a living stone, *r* 1 Pet 2:4
r has become the chief 1 Pet 2:7

REJECTION
you shall know My *r* Num 14:34

REJECTS
he who *r* Me *r* Luke 10:16
r this does not reject 1 Thess 4:8

REJOICE
See BE GLAD AND REJOICE
so the LORD will *r* Deut 28:63
let the field *r* 1 Chr 16:32
and let Your saints *r* 2 Chr 6:41
r who put their trust Ps 5:11
people, let Jacob *r* Ps 14:7
R in the LORD Ps 33:1
mutual confusion who *r* Ps 35:26
The righteous shall *r* Ps 58:10
of Your wings I will *r* Ps 63:7
But the king shall *r* Ps 63:11
Let them *r* before God Ps 68:3
In Your name they *r* Ps 89:16
Let the heavens *r* Ps 96:11
Let the earth *r* Ps 97:1
righteous see it and *r* Ps 107:42
we will *r* and be glad Ps 118:24
who *r* in doing evil Prov 2:14
be blessed, and *r* Prov 5:18
she shall *r* in time to Prov 31:25
R, O young man Eccl 11:9
We will be glad and *r* Song 1:4
among men shall *r* Is 29:19

I will greatly *r* Is 61:10
My servants shall *r* Is 65:13
your heart shall *r* Is 66:14
Yes, I will *r* Jer 32:41
Do not *r* over me Mic 7:8
He will *r* over you Zeph 3:17
do not *r* in this Luke 10:20
loved Me, you would *r* John 14:28
but the world will *r* John 16:20
and your heart will *r* John 16:22
R with those who Rom 12:15
and in this I *r* Phil 1:18
faith, I am glad and *r* Phil 2:17
R in the Lord always Phil 4:4
R always 1 Thess 5:16
yet believing, you *r* 1 Pet 1:8

REJOICE IN THE LORD

R, O you righteous Ps 33:1
R, you righteous Ps 97:12
you shall *r*, and glory in Is 41:16
I will greatly *r* Is 61:10
you children of Zion and *r* Joel 2:23
Yet I will *r*, I will joy Hab 3:18
their heart shall *r* Zech 10:7
Finally, my brethren, *r* Phil 3:1
R always. Again I will say Phil 4:4

REJOICED

for good as He *r* Deut 30:9
for my heart *r* Eccl 2:10
and my spirit has *r* Luke 1:47
In that hour Jesus *r* Luke 10:21
Your father Abraham *r* John 8:56
But I *r* in the Lord Phil 4:10

REJOICES

My heart *r* in the LORD 1 Sam 2:1
glad, and my glory *r* Ps 16:9
bridegroom *r* over the bride Is 62:5
r more over that sheep Matt 18:13
but *r* in the truth 1 Cor 13:6

REJOICING
His works with *r* Ps 107:22
The voice of *r* and Ps 118:15
for they are the *r* Ps 119:111
come again with *r* Ps 126:6
r in His inhabited Prov 8:31
he went on his way *r* Acts 8:39
yet always *r* 2 Cor 6:10
or joy, or crown of *r* 1 Thess 2:19
confidence and the *r* Heb 3:6

RELATIVES
r stand afar off Ps 38:11

RELEASE
shall grant a *r* of debts Deut 15:1
time in the year of *r*, at Deut 31:10
do you want me to *r* Matt 27:17
and power to *r* You John 19:10
"*R* the four angels Rev 9:14

RELEASED
r him, and forgave him Matt 18:27
he *r* Barabbas to them Matt 27:26
she is *r* from the law of Rom 7:2
Satan will be *r* from his Rev 20:7

RELEASING
of strife is like *r* water Prov 17:14
to *r* one prisoner to them Mark 15:6

RELENT
sworn and will not *r* Ps 110:4

and will not *r* Jer 4:28
then the LORD will *r* Jer 26:13
if He will turn and *r* Joel 2:14
sworn and will not *r* Heb 7:21

RELENTED
So the LORD *r* from the Ex 32:14
the LORD looked and *r* 1 Chr 21:15
and God *r* from the Jon 3:10

RELENTING
I am weary of *r* Jer 15:6

RELIEF
saw that there was *r* Ex 8:15
that I may find *r* Job 32:20

RELIEVE
of my lips would *r* Job 16:5
r those who are really 1 Tim 5:16

RELIEVED
You have *r* me when I Ps 4:1

RELIEVES
r the fatherless Ps 146:9

RELIGION
about their own *r* Acts 25:19
in self-imposed *r* Col 2:23
heart, this one's *r* James 1:26
and undefiled *r* James 1:27

RELIGIOUS
things you are very *r* Acts 17:22
you thinks he is *r* James 1:26

RELY
name of the LORD and *r* Is 50:10
You *r* on your sword Ezek 33:26

REMAIN
shall let none of it *r* Ex 12:10
r angry forever Jer 3:5
and this city shall *r* Jer 17:25
that if ten men *r* Amos 6:9
you, that My joy may *r* John 15:11
your fruit should *r* John 15:16
"If I will that he *r* John 21:22
the greater part *r* 1 Cor 15:6
Nevertheless to *r* Phil 1:24
we who are alive and *r* 1 Thess 4:15
the things which *r* Rev 3:2

REMAINDER
with the *r* of wrath Ps 76:10
I am deprived of the *r* Is 38:10

REMAINED
Also my wisdom *r* Eccl 2:9
And Mary *r* with her Luke 1:56
like a dove, and He *r* John 1:32

REMAINS
"While the earth *r* Gen 8:22
Therefore your sin *r* John 9:41
There *r* therefore a Heb 4:9
sin, for His seed *r* 1 John 3:9

REMEMBER
But *r* me when it is Gen 40:14
R the Sabbath day Ex 20:8
r that you were a Deut 15:15
R His marvelous works 1 Chr 16:12
but we will *r* the name Ps 20:7
r the sins of my youth Ps 25:7
r Your name in the Ps 119:55
R now your Creator Eccl 12:1
r your love more than Song 1:4

r the former things Is 43:18
"I *r* you, the kindness Jer 2:2
and their sin I will *r* Jer 31:34
r the covenant of Amos 1:9
in wrath *r* mercy Hab 3:2
or *r* the five loaves of the Matt 16:9
and to *r* His holy Luke 1:72
R Lot's wife Luke 17:32
r me when You come Luke 23:42
r the words of the Acts 20:35
that we should *r* the poor Gal 2:10
R my chains Col 4:18
R that Jesus Christ 2 Tim 2:8
deeds I will *r* no more Heb 8:12
R those who rule Heb 13:7
R therefore from where you Rev 2:5

REMEMBERED
Then God *r* Noah Gen 8:1
r His covenant with Ex 2:24
I *r* God, and was Ps 77:3
r Your judgments Ps 119:52
Who *r* us in our lowly Ps 136:23
yea, we wept when we *r* Ps 137:1
r that same poor man Eccl 9:15
r the days of old Is 63:11
And Peter *r* the word Matt 26:75
r the word of the Lord Acts 11:16

REMEMBERS
r His covenant forever Ps 105:8
My soul still *r* Lam 3:20

REMEMBRANCE
in death there is no *r* Ps 6:5
I call to *r* my song Ps 77:6
There is no *r* of Eccl 1:11

Put Me in *r* Is 43:26
do this in *r* of Me Luke 22:19
do this in *r* of Me 1 Cor 11:24

REMIND
r you always of these 2 Pet 1:12
But I want to *r* you Jude 5

REMINDER
there is a *r* of sins Heb 10:3
you always have a *r* 2 Pet 1:15
pure minds by way of *r* 2 Pet 3:1

REMISSION
repentance for the *r* Mark 1:4
Jesus Christ for the *r* Acts 2:38
where there is *r* Heb 10:18

REMNANT
Jerusalem shall go a *r* 2 Kin 19:31
r of you who have 2 Chr 30:6
would be no *r* or survivor Ezra 9:14
to us a very small *r* Is 1:9
The *r* will return Is 10:21
be well with your *r* Jer 15:11
I will gather the *r* Jer 23:3
and all the *r* of Judah Jer 44:28
Yet I will leave a *r* Ezek 6:8
r whom the LORD calls Joel 2:32
I will not treat the *r* Zech 8:11
time there is a *r* Rom 11:5

REMORSEFUL
been condemned, was *r* Matt 27:3

REMOVE
I will also *r* Judah from 2 Kin 23:27
R Your plague from me Ps 39:10
R Your gaze from me Ps 39:13

r your foot from evil Prov 4:27
r falsehood and lies Prov 30:8
Therefore *r* sorrow Eccl 11:10
R violence and Ezek 45:9
I will *r* the iniquity of that Zech 3:9
let me *r* the speck that Luke 6:42
r your lampstand Rev 2:5

REMOVED
Though the earth be *r* Ps 46:2
r our transgressions Ps 103:12
will never be *r* Prov 10:30
and the hills be *r* Is 54:10
this mountain, 'Be *r* Matt 21:21

REMOVES
r the mountains Job 9:5

REND
So *r* your heart Joel 2:13

RENDER
What shall I *r* to the Ps 116:12
who will *r* to him the Matt 21:41
"*R* therefore to Caesar Matt 22:21
r to each one according Rom 2:6
R to her just as she Rev 18:6

RENDERS
See that no one *r* evil 1 Thess 5:15

RENEW
r a steadfast spirit Ps 51:10
r the face of the Ps 104:30
on the LORD shall *r* Is 40:31

RENEWED
that your youth is *r* Ps 103:5
inward man is being *r* 2 Cor 4:16
and be *r* in the spirit Eph 4:23

the new man who is *r* Col 3:10

RENEWING
transformed by the *r* Rom 12:2
of regeneration and *r* Titus 3:5

RENOUNCE
Why do the wicked *r* Ps 10:13

RENOUNCED
r the covenant of Your Ps 89:39
r the hidden things 2 Cor 4:2

RENOUNCES
greedy and *r* the LORD Ps 10:3

RENOWN
were of old, men of *r* Gen 6:4

RENTED
years in his own *r* house Acts 28:30

REPAID
done, so God has *r* Judg 1:7
And he has *r* me evil 1 Sam 25:21
good shall be *r* Prov 13:21
Shall evil be *r* Jer 18:20

REPAIR
r the house of your 2 Chr 24:5
r the ruined cities Is 61:4

REPAY
He will *r* him to his Deut 7:10
silence, but will *r* Is 65:6
He will surely *r* Jer 51:56
again, I will *r* Luke 10:35
because they cannot *r* Luke 14:14
R no one evil for evil Rom 12:17
is Mine, I will *r* Rom 12:19
r their parents 1 Tim 5:4

I will *r* Philem 19

REPAYS
and who *r* him for what Job 21:31
r the proud person Ps 31:23
shall he be who *r* Ps 137:8
the LORD, who fully *r* Is 66:6

REPEATS
r a matter separates Prov 17:9

REPENT
of man, that He should *r* Num 23:19
I abhor myself, and *r* Job 42:6
R now everyone of his evil Jer 25:5
R, turn away from your Ezek 14:6
because they refused to *r* Hos 11:5
"*R*, for the kingdom Matt 3:2
R, and believe in the Mark 1:15
you *r* you will all Luke 13:3
said to them, "*R* Acts 2:38
R therefore and be Acts 3:19
men everywhere to *r* Acts 17:30
r and do the first works, or Rev 2:5
be zealous and *r* Rev 3:19

REPENTANCE
bear fruits worthy of *r*, Matt 3:8
you with water unto *r* Matt 3:11
a baptism of *r* for the Mark 1:4
but sinners, to *r* Mark 2:17
persons who need no *r* Luke 15:7
to the Gentiles *r* to life Acts 11:18
of God leads you to *r* Rom 2:4
sorrow produces *r* 2 Cor 7:10
will grant them *r* 2 Tim 2:25
of *r* from dead works and Heb 6:1
renew them again to *r* Heb 6:6

found no place for *r* Heb 12:17
all should come to *r* 2 Pet 3:9

REPENTED
No man *r* of his Jer 8:6
after my turning, I *r* Jer 31:19
it, because they *r* Matt 12:41

REPETITIONS
r as the heathen do Matt 6:7

REPHAIM
Valley near Jerusalem, 2 Sam 23:13, 14
Scene of Philistine defeats, 2 Sam 5:18–22

REPHIDIM
Israelite camp, Num 33:12–15
Moses strikes rock at, Ex 17:1–7
Amalek defeated at, Ex 17:8–16

REPORT
circulate a false *r* Ex 23:1
For it is not a good *r* 1 Sam 2:24
r makes the bones Prov 15:30
Who has believed our *r* Is 53:1
who has believed our *r* Rom 10:16
things are of good *r* Phil 4:8

REPRIMANDED
And they *r* him sharply Judg 8:1

REPROACH
has taken away my *r* Gen 30:23
away the *r* of Egypt from Josh 5:9
and bring *r* on all Israel 1 Sam 11:2
we may no longer be a *r* Neh 2:17
r me as long as I live Job 27:6
does he take up a *r* Ps 15:3
You make us a *r* Ps 44:13
sake I have borne *r* Ps 69:7

R has broken my heart Ps 69:20
Remove from me *r* and Ps 119:22
nation, but sin is a *r* Prov 14:34
with dishonor comes *r* Prov 18:3
do not fear the *r* Is 51:7
not remember the *r* Is 54:4
bring an everlasting *r* Jer 23:40
because I bore the *r* Jer 31:19
become a desolation, a *r* Jer 49:13
you shall bear the *r* Mic 6:16
to take away my *r* among Luke 1:25
these things You *r* Luke 11:45
lest he fall into *r* 1 Tim 3:7
esteeming the *r* Heb 11:26
the camp, bearing His *r* Heb 13:13
and without *r* James 1:5

REPROACHED
of those who *r* You fell Rom 15:3
If you are *r* for the 1 Pet 4:14

REPROACHES
is not an enemy who *r* Ps 55:12
oppresses the poor *r* Prov 14:31
curse, and Israel to *r* Is 43:28
in infirmities, in *r* 2 Cor 12:10

REPROACHFULLY
they strike me *r* Job 16:10

REPROOF
for doctrine, for *r* 2 Tim 3:16

REPROOFS
R of instruction are Prov 6:23

REPUTATION
seven men of good *r* Acts 6:3
to those who were of *r* Gal 2:2

made Himself of no *r* Phil 2:7

REQUEST
not withheld the *r* Ps 21:2
He gave them their *r* Ps 106:15
the Lord God to make *r* Dan 9:3
For Jews *r* a sign 1 Cor 1:22
of mine making *r* Phil 1:4

REQUESTS
r be made known Phil 4:6

REQUIRE
the LORD your God *r* Deut 10:12
a foreigner you may *r* Deut 15:3
"You will not *r* Ps 10:13
offering You did not *r* Ps 40:6
what does the LORD *r* Mic 6:8

REQUIRED
of the world may be *r* Luke 11:50
your soul will be *r* Luke 12:20
him much will be *r* Luke 12:48
Moreover it is *r* 1 Cor 4:2

REQUIREMENTS
keeps the righteous *r* Rom 2:26
r that was against us Col 2:14

RESCUE
R me from their Ps 35:17
and no one shall *r* Hos 5:14

RESERVE
r the unjust under 2 Pet 2:9

RESERVED
Have you not *r* a blessing Gen 27:36
I have *r* seven thousand 1 Kin 19:18
which I have *r* for the Job 38:23

"I have *r* for Myself Rom 11:4
r in heaven for you 1 Pet 1:4
of darkness, to be *r* 2 Pet 2:4
habitation, He has *r* Jude 6

RESERVES
He *r* wrath for His enemies Nah 1:2

RESIDUE
The *r* of My people Zeph 2:9

RESIST
r an evil person Matt 5:39
not able to *r* the wisdom Acts 6:10
r the Holy Spirit Acts 7:51
these also *r* the truth 2 Tim 3:8
R the devil and he James 4:7
R him, steadfast in the 1 Pet 5:9

RESISTED
For who has *r* His will Rom 9:19
Jannes and Jambres *r* 2 Tim 3:8
for he has greatly *r* 2 Tim 4:15
You have not yet *r* Heb 12:4

RESISTS
"God *r* the proud James 4:6
for "God *r* the proud 1 Pet 5:5

RESOLVED
I have *r* what to do Luke 16:4

RESORT
to which I may *r* Ps 71:3

RESOUND
my heart shall *r* Is 16:11

RESPECT
Have *r* to the covenant Ps 74:20
his eyes will have *r* Is 17:7

saying, ‘They will *r* Matt 21:37
of the law held in *r* Acts 5:34
and we paid them *r* Heb 12:9

RESPECTED
And the LORD *r* Abel Gen 4:4
little folly to one *r* Eccl 10:1

RESPONSE
in whose mouth is no *r* Ps 38:14

REST
is the Sabbath of *r* Ex 31:15
you shall find no *r* Deut 28:65
to build a house of *r* 1 Chr 28:2
I would have been at *r* Job 3:13
the weary are at *r* Job 3:17
My flesh also will *r* in hope Ps 16:9
R in the LORD Ps 37:7
fly away and be at *r* Ps 55:6
of the LORD shall *r* Is 11:2
whole earth is at *r* Is 14:7
“This is the *r* Is 28:12
sake I will not *r* Is 62:1
is the place of My *r* Is 66:1
then you will find *r* Jer 6:16
and I will give you *r* Matt 11:28
and you will find *r* Matt 11:29
you who are troubled *r* 2 Thess 1:7
shall not enter My *r* Heb 3:11
remains therefore a *r* Heb 4:9
to enter that *r* Heb 4:11
And they do not *r* Rev 4:8
that they should *r* Rev 6:11
“that they may *r* Rev 14:13
But the *r* of the dead Rev 20:5

RESTED

He had done, and He *r* Gen 2:2
glory of the LORD *r* Ex 24:16
when the Spirit *r* Num 11:25
“And God *r* on the Heb 4:4

RESTING
the dove found no *r* place Gen 8:9
foot have a *r* place Deut 28:65
do not plunder his *r* Prov 24:15
r place shall be Is 11:10
all the earth is *r* Zech 1:11
still sleeping and *r* Matt 26:45

RESTLESS
I am *r* in my complaint Ps 55:2

RESTORATION
until the times of *r* Acts 3:21

RESTORE
R to me the joy Ps 51:12
I still must *r* Ps 69:4
r your judges as Is 1:26
r them to this place Jer 27:22
For I will *r* health to Jer 30:17
“So I will *r* to you Joel 2:25
declare that I will *r* Zech 9:12
and will *r* all things Matt 17:11
I *r* fourfold Luke 19:8
You at this time *r* Acts 1:6
who are spiritual *r* Gal 6:1

RESTORED
it was *r* like his other flesh Ex 4:7
whose son he had *r* to life 2 Kin 8:1
LORD *r* Job’s losses when Job 42:10
hand was *r* as whole as Mark 3:5
that I may be *r* to you the Heb 13:19

RESTORER
may he be to you a *r* Ruth 4:15

RESTORES
with joy, for He *r* Job 33:26
He *r* my soul Ps 23:3

RESTRAIN
now *r* Your hand 2 Sam 24:16
Therefore I will not *r* Job 7:11
Will You *r* Yourself Is 64:12
no one can *r* His hand Dan 4:35

RESTRAINED
r my feet from every Ps 119:101
Are they *r* Is 63:15

RESTRAINS
For nothing *r* the LORD 1 Sam 14:6
r his lips is wise Prov 10:19
only He who now *r* 2 Thess 2:7

RESTRAINT
they have cast off *r* Job 30:11
they break all *r* Hos 4:2

RESTS
r quietly in the heart Prov 14:33

RESURRECTION
who say there is no *r* Matt 22:23
Therefore, in the *r* Matt 22:28
of the graves after His *r* Matt 27:53
Therefore, in the *r* Mark 12:23
repaid at the *r* of the Luke 14:14
being sons of the *r* Luke 20:36
done good, to the *r* John 5:29
to her, “I am the *r* John 11:25
a witness with us of His *r* Acts 1:22
them Jesus and the *r* Acts 17:18

heard of the *r* of the Acts 17:32
that there will be a *r* Acts 24:15
the likeness of His *r* Rom 6:5
say that there is no *r* 1 Cor 15:12
and the power of His *r* Phil 3:10
that the *r* is already 2 Tim 2:18
obtain a better *r* Heb 11:35
the *r* of Jesus Christ 1 Pet 3:21
This is the first *r* Rev 20:5

RETAIN

happy are all who *r* Prov 3:18
spirit to *r* the spirit Eccl 8:8
r the sins of any John 20:23
like to *r* God in their Rom 1:28

RETURN

So the LORD will *r* 1 Kin 2:32
and *r* to our neighbors Ps 79:12
R, O LORD Ps 90:13
none who go to her *r* Prov 2:19
womb, naked shall he *r* Eccl 5:15
the clouds do not *r* Eccl 12:2
let him *r* to the LORD Is 55:7
it shall not *r* to Me Is 55:11
"If you will *r* Jer 4:1
for they shall *r* Jer 24:7
me, and I will *r* Jer 31:18
say, 'I will go and *r* Hos 2:7
help of your God, *r* Hos 12:6
"*R* to Me," says the LORD Zech 1:3
R to Me, and I will *r* to Mal 3:7
he says, 'I will *r* Matt 12:44
if not, it will *r* to you Luke 10:6
reviled, did not revile in *r* 1 Pet 2:23

RETURNED

and they *r* and sought Ps 78:34
yet you have not *r* Amos 4:6
astray, but have now *r* 1 Pet 2:25

RETURNING
"I am *r* to Jerusalem Zech 1:16
r evil for evil or 1 Pet 3:9

RETURNS
spirit departs, he *r* Ps 146:4
As a dog *r* to his own Prov 26:11
"A dog *r* to his own 2 Pet 2:22

REUBEN
Jacob's eldest son, Gen 29:31, 32
Lies with Bilhah; loses preeminence, Gen 35:22; 49:3, 4
Plots to save Joseph, Gen 37:21–30
Offers sons as pledge for Benjamin, Gen 42:37
——— Tribe of:
Numbered, Num 1:20, 21; 26:5–11
Settle east of Jordan, Num 32:1–42
Join in war against Canaanites, Josh 1:12–18
Erect memorial altar, Josh 22:10–34

REVEAL
The heavens will *r* Job 20:27
I will heal them and *r* Jer 33:6
the Son wills to *r* Him Matt 11:27
r His Son in me Gal 1:16
otherwise, God will *r* Phil 3:15

REVEALED
things which are *r* Deut 29:29
of the LORD shall be *r* Is 40:5
righteousness to be *r* Is 56:1
Then the secret was *r* Dan 2:19
blood has not *r* this to Matt 16:17

which will not be *r* Mark 4:22
covered that will not be *r* Luke 12:2
the Son of Man is *r* Luke 17:30
the wrath of God is *r* Rom 1:18
glory which shall be *r* Rom 8:18
But God has *r* them to 1 Cor 2:10
secrets of his heart are *r* 1 Cor 14:25
as it has now been *r* Eph 3:5
but now has been *r* Col 1:26
the Lord Jesus is *r* 2 Thess 1:7
lawless one will be *r* 2 Thess 2:8
ready to be *r* in the 1 Pet 1:5
when His glory is *r* 1 Pet 4:13
r what we shall be 1 John 3:2

REVEALER
Lord of kings, and a *r* Dan 2:47

REVEALING
waits for the *r* Rom 8:19

REVEALS
as a talebearer *r* Prov 20:19
r deep and secret Dan 2:22
r secrets has made Dan 2:29
r His secret to His Amos 3:7

REVELATION
was no widespread *r* 1 Sam 3:1
Where there is no *r* Prov 29:18
to bring *r* to the Gentiles Luke 2:32
the day of wrath and *r* Rom 2:5
eagerly waiting for the *r* 1 Cor 1:7
has a tongue, has a *r* 1 Cor 14:26
it came through the *r* Gal 1:12
And I went up by *r*, and Gal 2:2
spirit of wisdom and *r* Eph 1:17
r He made known to Eph 3:3

and glory at the *r* 1 Pet 1:7
The *R* of Jesus Christ Rev 1:1

REVELATIONS
come to visions and *r* 2 Cor 12:1

REVELRIES
drunkenness, *r* Gal 5:21
lusts, drunkenness, *r* 1 Pet 4:3

REVENGE
and we will take our *r* Jer 20:10

REVENUES
than vast *r* without Prov 16:8

REVERENCE
and *r* My sanctuary Lev 19:30
and to be held in *r* Ps 89:7
Master, where is My *r* Mal 1:6
submission with all *r* 1 Tim 3:4
God acceptably with *r* Heb 12:28

REVERENT
man who is always *r* Prov 28:14
their wives must be *r* 1 Tim 3:11
older men be sober, *r* Titus 2:2

REVILE
are you when they *r* Matt 5:11
r God's high priest Acts 23:4
evildoers, those who *r* 1 Pet 3:16

REVILED
crucified with Him *r* Mark 15:32
who, when He was *r* 1 Pet 2:23

REVILER
or an idolater, or a *r* 1 Cor 5:11

REVILERS

nor drunkards, nor *r* 1 Cor 6:10

REVILING
come envy, strife, *r* 1 Tim 6:4

REVIVAL
give us a measure of *r* Ezra 9:8

REVIVE
troubles, shall *r* Ps 71:20
Will You not *r* us Ps 85:6
r me according to Your Ps 119:25
r the spirit of the Is 57:15
two days He will *r* Hos 6:2
r Your work in the Hab 3:2

REVIVED
they shall be *r* Hos 14:7
came, sin *r* and I died Rom 7:9

REVOLT
You will *r* more and Is 1:5

REVOLTED
Israel have deeply *r* Is 31:6
they have *r* and Jer 5:23

REVOLTERS
r are deeply involved Hos 5:2

REWARD
exceedingly great *r* Gen 15:1
them there is great *r* Ps 19:11
r me evil for good Ps 35:12
“Surely there is a *r* Ps 58:11
look, and see the *r* Ps 91:8
will a sure *r* Prov 11:18
and the LORD will *r* Prov 25:22
and this was my *r* Eccl 2:10
behold, His *r* is with Is 40:10

r them for their deeds Hos 4:9
for great is your *r* Matt 5:12
you have no *r* from Matt 6:1
you, they have their *r* Matt 6:2
receive a prophet's *r* Matt 10:41
by no means lose his *r* Matt 10:42
r will be great Luke 6:35
we receive the due *r* Luke 23:41
will receive his own *r* 1 Cor 3:8
cheat you of your *r* Col 2:18
for he looked to the *r* Heb 11:26
may receive a full *r* 2 John 8
quickly, and My *r* Rev 22:12

REWARDED
Thus they have *r* Ps 109:5

REWARDER
and that He is a *r* Heb 11:6

REWARDS
Whoever *r* evil for Prov 17:13
and follows after *r* Is 1:23
and give your *r* Dan 5:17

REZIN
King of Damascus; joins Pekah against Ahaz, 2 Kin 15:37
Confederacy of, inspires Isaiah's great messianic prophecy, Is 7:1—9:12

REZON
Son of Eliadah; establishes Syrian kingdom, 1 Kin 11:23–25

RHEGIUM
City in Italy where Paul visits, Acts 28:13

RHODA
Servant girl, Acts 12:13–16

RHODES
Island off coast of Asia Minor which Paul passes, Acts 21:1

RIBLAH
Headquarters of:
Pharaoh Necho, 2 Kin 23:31–35
Nebuchadnezzar, 2 Kin 25:6, 20, 21
Zedekiah blinded here, Jer 39:5–7

RICH
Abram was very *r* Gen 13:2
makes poor and makes *r* 1 Sam 2:7
r man will lie down Job 27:19
the *r* among the people Ps 45:12
when one becomes *r* Ps 49:16
soul will be made *r* Prov 11:25
who makes himself *r* Prov 13:7
r has many friends Prov 14:20
The *r* and the poor Prov 22:2
r rules over the poor Prov 22:7
r man is wise in his Prov 28:11
do not curse the *r* Eccl 10:20
it is hard for a *r* Matt 19:23
to you who are *r* Luke 6:24
from the *r* man's table Luke 16:21
for he was very *r* Luke 18:23
Lord over all is *r* Rom 10:12
You are already *r* 1 Cor 4:8
though He was *r* 2 Cor 8:9
who desire to be *r* 1 Tim 6:9
but the *r* in his James 1:10
So the *r* man also will James 1:11
of this world to be *r* James 2:5
you say, 'I am *r* Rev 3:17

RICHES

Both *r* and honor come 1 Chr 29:12
He swallows down *r* Job 20:15
he heaps up *r* Ps 39:6
the abundance of his *r* Ps 52:7
if *r* increase Ps 62:10
r will be in his house Ps 112:3
in her left hand *r* Prov 3:16
R and honor are Prov 8:18
R do not profit Prov 11:4
in his *r* will fall Prov 11:28
yet has great *r* Prov 13:7
of the wise is their *r* Prov 14:24
Houses and *r* are an Prov 19:14
of the LORD are *r* Prov 22:4
r are not forever Prov 27:24
r kept for their owner Eccl 5:13
darkness and hidden *r* Is 45:3
you shall eat the *r* Is 61:6
so is he who gets *r* Jer 17:11
have increased your *r* Ezek 28:5
for those who have *r* Mark 10:23
do you despise the *r* Rom 2:4
might make known the *r* Rom 9:23
what are the *r* Eph 1:18
show the exceeding *r* Eph 2:7
the unsearchable *r* Eph 3:8
trust in uncertain *r* 1 Tim 6:17
r than the treasures Heb 11:26
r are corrupted James 5:2
to receive power and *r* Rev 5:12

RICHLY
Christ dwell in you *r* Col 3:16
God, who gives us *r* 1 Tim 6:17

RIDDLE
“Let me pose a *r* Judg 14:12

RIDDLES
the wise and their *r* Prov 1:6

RIDE
wind and cause me to *r* Job 30:22
in Your majesty *r* Ps 45:4
have caused men to *r* Ps 66:12

RIDER
r He has thrown Ex 15:1
the horse and its *r* Job 39:18

RIDES
Behold, the LORD *r* Is 19:1

RIDGES
You water its *r* Ps 65:10

RIDICULE
those who see Me *r* Me Ps 22:7
Whom do you *r* Is 57:4

RIDICULED
they *r* Him Matt 9:24

RIGHT
See AT THE RIGHT HAND; HIS RIGHT HAND; MY RIGHT HAND
then I will go to the *r* Gen 13:9
of all the earth do *r* Gen 18:25
tip of the *r* ear of Aaron Ex 29:20
on the thumb of his *r* hand Lev 8:23
you shall do what is *r* Deut 6:18
the *r* of the firstborn Deut 21:17
did what was *r* in his Judg 21:25
my *r* of redemption Ruth 4:6
“Is your heart *r* 2 Kin 10:15
them forth by the *r* Ps 107:7
Lord, “Sit at My *r* Ps 110:1
is a way which seems *r* Prov 14:12

way of a man is *r* Prov 21:2
things that are *r* Is 45:19
until He comes whose *r* Ezek 21:27
of the LORD are *r* Hos 14:9
do not know to do *r* Amos 3:10
If your *r* eye causes you Matt 5:29
slaps you on your *r* cheek Matt 5:39
and whatever is *r* Matt 20:4
Sit at My *r* hand, till I Matt 22:44
sheep on His *r* hand Matt 25:33
clothed and in his *r* Mark 5:15
r hand of the Power Mark 14:62
clothed and in his *r* mind Luke 8:35
not judge what is *r* Luke 12:57
to them He gave the *r* John 1:12
standing at the *r* hand of Acts 7:55
your heart is not *r* Acts 8:21
Do we have no *r* 1 Cor 9:4
in the Lord, for this is *r* Eph 6:1
sat down at the *r* hand of Heb 10:12
tabernacle have no *r* to Heb 13:10
seven stars in His *r* Rev 2:1
I saw in the *r* hand of Him Rev 5:1
r hand or on their Rev 13:16
the *r* to the tree of life Rev 22:14

RIGHTEOUS

also destroy the *r* Gen 18:23
Sodom fifty *r* within the Gen 18:26
has been more *r* than I Gen 38:26
not kill the innocent and *r* Ex 23:7
me die the death of the *r* Num 23:10
and they justify the *r* Deut 25:1
“You are more *r* 1 Sam 24:17
down two men more *r* 1 Kin 2:32
that he could be *r* Job 15:14

r will hold to his way Job 17:9
“The *r* see it and Job 22:19
knows the way of the *r* Ps 1:6
LORD, will bless the *r* Ps 5:12
r God tests the hearts Ps 7:9
what can the *r* Ps 11:3
The *r* cry out Ps 34:17
the LORD upholds the *r* Ps 37:17
r shows mercy and Ps 37:21
I have not seen the *r* Ps 37:25
the *r* will be in Ps 112:6
The LORD is *r* in all Ps 145:17
the LORD loves the *r* Ps 146:8
will not allow the *r* Prov 10:3
r is a well of life Prov 10:11
The labor of the *r* Prov 10:16
r will be gladness Prov 10:28
r is delivered from Prov 11:8
r will be delivered Prov 11:21
r will flourish Prov 11:28
r will be recompensed Prov 11:31
r man regards the life Prov 12:10
r should choose his Prov 12:26
r there is much Prov 15:6
the prayer of the *r* Prov 15:29
the *r* run to it and Prov 18:10
r are bold as a lion Prov 28:1
When the *r* are in Prov 29:2
r considers the cause Prov 29:7
Do not be overly *r* Eccl 7:16
event happens to the *r* Eccl 9:2
r that it shall be Is 3:10
the gates, that the *r* Is 26:2
with My *r* right hand Is 41:10
By His knowledge My *r* Is 53:11
The *r* perishes Is 57:1

people shall all be *r* Is 60:21
R are You Jer 12:1
your sins by being *r* Dan 4:27
they sell the *r* Amos 2:6
not come to call the *r* Matt 9:13
receive a *r* man's reward Matt 10:41
r men desired to see Matt 13:17
r will shine forth as Matt 13:43
the blood of *r* Abel to Matt 23:35
And they were both *r* Luke 1:6
that they were *r* Luke 18:9
"Certainly this was a *r* Luke 23:47
"There is none *r* Rom 3:10
r man will one die Rom 5:7
witness that he was *r* Heb 11:4
prayer of a *r* man avails James 5:16
If the *r* one is scarcely 1 Pet 4:18
Jesus Christ the *r* 1 John 2:1
just as He is *r* 1 John 3:7
r are Your judgments Rev 16:7
fine linen is the *r* Rev 19:8
who is *r,* let him be *r* still Rev 22:11

RIGHTEOUS MAN
A little that a *r* Ps 37:16
r walks in his integrity Prov 20:7
away justice from the *r* Is 5:23
if you warn the *r* Ezek 3:21
when a *r* turns away Ezek 18:24
And he who receives a *r* Matt 10:41
"Certainly this was a *r* Luke 23:47
For scarcely for a *r* Rom 5:7
fervent prayer of a *r* James 5:16
r, dwelling among them 2 Pet 2:8

RIGHTEOUSLY
judge the people *r* Ps 67:4

He who walks *r* and Is 33:15
should live soberly, *r* Titus 2:12
to Him who judges *r* 1 Pet 2:23

RIGHTEOUSNESS
it to him for *r* Gen 15:6
In *r* you shall judge your Lev 19:15
Because of my *r* the LORD Deut 9:4
every man for his *r* 1 Sam 26:23
me according to my *r* 2 Sam 22:21
My *r* I hold fast Job 27:6
I put on *r* Job 29:14
I will ascribe *r* Job 36:3
I call, O God of my *r* Ps 4:1
righteous, He loves *r* Ps 11:7
from the LORD, and *r* Ps 24:5
shall speak of Your *r* Ps 35:28
the good news of *r* Ps 40:9
You love *r* and hate Ps 45:7
heavens declare His *r* Ps 50:6
sing aloud of Your *r* Ps 51:14
r and peace have Ps 85:10
R will go before Him Ps 85:13
r they are exalted Ps 89:16
will return to *r* Ps 94:15
r and justice are the Ps 97:2
and he who does *r* Ps 106:3
r endures forever Ps 111:3
r is an everlasting Ps 119:142
r delivers from death Prov 10:2
The *r* of the blameless Prov 11:5
The *r* of the upright Prov 11:6
r leads to life Prov 11:19
the way of *r* is life Prov 12:28
R guards him whose way Prov 13:6
R exalts a nation Prov 14:34

found in the way of *r* Prov 16:31
He who follows *r* Prov 21:21
r lodged in it Is 1:21
r He shall judge Is 11:4
R shall be the belt Is 11:5
he will not learn *r* Is 26:10
and *r* the plummet Is 28:17
r will be peace Is 32:17
in the LORD I have *r* Is 45:24
who are far from *r* Is 46:12
r will be forever Is 51:8
I will declare your *r* Is 57:12
and His own *r* Is 59:16
r as a breastplate Is 59:17
be called trees of *r* Is 61:3
r goes forth as Is 62:1
The LORD Our *R* Jer 23:6
to David a Branch of *r* Jer 33:15
The Lord Our *R* Jer 33:16
has revealed our *r* Jer 51:10
The *r* of the righteous Ezek 18:20
O Lord, *r* belongs Dan 9:7
in everlasting *r* Dan 9:24
who turn many to *r* Dan 12:3
for yourselves *r* Hos 10:12
Seek *r*, seek humility Zeph 2:3
to fulfill all *r* Matt 3:15
exceeds the *r* of the Matt 5:20
to you in the way of *r* Matt 21:32
in holiness and *r* Luke 1:75
For in it the *r* Rom 1:17
even the *r* of God Rom 3:22
a seal of the *r* Rom 4:11
accounted to him for *r* Rom 4:22
r will reign in life Rom 5:17
might reign through *r* Rom 5:21

is life because of *r* Rom 8:10
who did not pursue *r* Rom 9:30
pursuing the law of *r* Rom 9:31
ignorant of God's *r* Rom 10:3
we might become the *r* 2 Cor 5:21
the fruits of your *r* 2 Cor 9:10
r comes through the Gal 2:21
was accounted to him for *r* Gal 3:6
the breastplate of *r* Eph 6:14
not having my own *r* Phil 3:9
things and pursue *r* 1 Tim 6:11
r which we have Titus 3:5
r which is according Heb 11:7
does not produce the *r* James 1:20
Now the fruit of *r* is James 3:18
should suffer for *r* 1 Pet 3:14
a preacher of *r* 2 Pet 2:5
a new earth in which *r* 2 Pet 3:13
who practices *r* 1 John 2:29
He who practices *r* 1 John 3:7
does not practice *r* 1 John 3:10

RIGHTEOUSNESS OF GOD
r is revealed from faith Rom 1:17
demonstrates the *r* Rom 3:5
r through faith Rom 3:22
not submitted to the *r* Rom 10:3
we might become the *r* 2 Cor 5:21
does not produce the *r* James 1:20

RIGHTEOUSNESS'
are persecuted for *r* sake Matt 5:10
should suffer for *r* sake 1 Pet 3:14

RIGHTEOUSNESSES
all our *r* are like filthy Is 64:6

RIGHTLY

wise uses knowledge *r* Prov 15:2
R do they love you Song 1:4
"You have answered *r* Luke 10:28
r dividing the word 2 Tim 2:15

RIGHTS
and her marriage *r* Ex 21:10

RING
his signet *r* from his hand Esth 3:10
a *r* of gold in a swine's Prov 11:22
it with his own signet *r* Dan 6:17
and put a *r* on his hand Luke 15:22

RINGLEADER
the world, and a *r* Acts 24:5

RINGS
a man with gold *r* James 2:2

RIPE
figs that are first *r* Jer 24:2

RISE
is vain for you to *r* Ps 127:2
"Now I will *r* Is 33:10
for He makes His sun *r* Matt 5:45
of Nineveh will *r* Matt 12:41
third day He will *r* Matt 20:19
false prophets will *r* Matt 24:24
persuaded though one *r* Luke 16:31
third day He will *r* Luke 18:33
had to suffer and *r* Acts 17:3
be the first to *r* Acts 26:23
fact the dead do not *r* 1 Cor 15:15
in Christ will *r* 1 Thess 4:16

RISEN
of the LORD is *r* Is 60:1
women there has not *r* Matt 11:11

disciples that He is *r* Matt 28:7
"The Lord is *r* Luke 24:34
furthermore is also *r* Rom 8:34
then Christ is not *r* 1 Cor 15:13
if Christ is not *r* 1 Cor 15:17
But now Christ is *r* 1 Cor 15:20

RISES
shall I do when God *r* Job 31:14
every tongue which *r* Is 54:17

RISING
may know from the *r* Is 45:6
questioning what the *r* Mark 9:10
for the fall and *r* Luke 2:34

RIVER
Indeed the *r* may rage Job 40:23
them drink from the *r* Ps 36:8
r whose streams shall Ps 46:4
the *r* of God is full Ps 65:9
went through the *r* Ps 66:6
peace to her like a *r* Is 66:12
in the Jordan *R* Mark 1:5
he showed me a pure *r* Rev 22:1

RIVERS
He turns *r* into a Ps 107:33
R of water run down Ps 119:136
By the *r* of Babylon Ps 137:1
All the *r* run into the Eccl 1:7
us a place of broad *r* Is 33:21
the wilderness and *r* Is 43:19
the sea, I make the *r* Is 50:2
his heart will flow *r* John 7:38

RIZPAH
Saul's concubine taken by Abner, 2 Sam 3:6–8

Sons of, killed, 2 Sam 21:8, 9
Grief-stricken, cares for corpses, 2 Sam 21:10–14

ROAD
I will even make a *r* Is 43:19
depths of the sea a *r* Is 51:10
seen the Lord on the *r* Acts 9:27

ROAR
Let the sea *r* 1 Chr 16:32
though its waters *r* Ps 46:3
The young lions *r* Ps 104:21
The LORD will *r* Jer 25:30
He will *r* like a lion Hos 11:10
The LORD also will *r* Joel 3:16
Will a lion *r* in the Amos 3:4

ROARING
wrath is like the *r* Prov 19:12
Like a *r* lion and a Prov 28:15
and the waves *r* Luke 21:25
walks about like a *r* 1 Pet 5:8

ROARS
their voice *r* like the Jer 6:23
"The LORD *r* from Amos 1:2
as when a lion *r* Rev 10:3

ROB
r the poor because he Prov 22:22
r the needy of justice Is 10:2
"Will a man *r* God Mal 3:8
do you *r* temples Rom 2:22

ROBBED
r their treasuries Is 10:13
But this is a people *r* Is 42:22
Yet you have *r* Me Mal 3:8
r other churches 2 Cor 11:8

ROBBER
a son who is a *r* Ezek 18:10
is a thief and a *r* John 10:1
Barabbas was a *r* John 18:40

ROBBERS
and Israel to the *r* Is 42:24
also crucified two *r* Mark 15:27
Me are thieves and *r* John 10:8
here who are neither *r* Acts 19:37
waters, in perils of *r* 2 Cor 11:26

ROBBERY
nor vainly hope in *r* Ps 62:10
I hate *r* for burnt Is 61:8
did not consider it *r* Phil 2:6

ROBE
r of the ephod, the ephod Ex 29:5
off a corner of Saul's *r* 1 Sam 24:4
her *r* of many colors 2 Sam 13:19
with a *r* of fine linen, 1 Chr 15:27
let a royal *r* be brought Esth 6:8
justice was like a *r* Job 29:14
instead of a rich *r* Is 3:24
covered me with the *r* Is 61:10
His *r* became white and Luke 9:29
'Bring out the best *r* Luke 15:22
on Him a purple *r* John 19:2
Then a white *r* was Rev 6:11
with a *r* dipped in blood, Rev 19:13

ROBES
to the King in *r* Ps 45:14
have stained all My *r* Is 63:3
clothe you with rich *r* Zech 3:4
go around in long *r* Luke 20:46
clothed with white *r* Rev 7:9

ROCK
you shall strike the *r* Ex 17:6
put you in the cleft of the *r* Ex 33:22
and struck the *r* Num 20:11
R who begot you Deut 32:18
For their *r* is not Deut 32:31
and fire rose out of the *r* Judg 6:21
nor is there any *r* 1 Sam 2:2
“The LORD is my *r* 2 Sam 22:2
And who is a *r* 2 Sam 22:32
Blessed be my *R* 2 Sam 22:47
away, and as a *r* Job 14:18
set me high upon a *r* Ps 27:5
For You are my *r* Ps 31:3
r that is higher than Ps 61:2
and my God the *r* Ps 94:22
who turned the *r* Ps 114:8
been mindful of the *R* Is 17:10
shadow of a great *r* Is 32:2
look to the *r* from which Is 51:1
that breaks the *r* in pieces Jer 23:29
dwell in the clefts of the *r* Obad 3
his house on the *r* Matt 7:24
r I will build My Matt 16:18
Some fell on *r* Luke 8:6
stumbling stone and *r* Rom 9:33
R that followed them 1 Cor 10:4
and a *r* of offense 1 Pet 2:8

ROCKS
and the *r* were split Matt 27:51
to the mountains and *r* Rev 6:16

ROD
And Moses took the *r* Ex 4:20
man threw down his *r* Ex 7:12
passes under the *r* Lev 27:32

the rock twice with his *r* Num 20:11
chasten him with the *r* 2 Sam 7:14
break them with a *r* of iron Ps 2:9
Your *r* and Your staff Ps 23:4
The *r* and rebuke give Prov 29:15
shall come forth a *R* Is 11:1
you pass under the *r* Ezek 20:37
measuring *r* six cubits Ezek 40:5
I come to you with a *r* 1 Cor 4:21
Aaron's *r* that budded, Heb 9:4
rule them with a *r* Rev 2:27
rule them with a *r* of iron Rev 19:15

ROLL
ruinous storm they *r* Job 30:14
r away the stone Mark 16:3

ROLLED
the heavens shall be *r* Is 34:4
the stone had been *r* Mark 16:4

ROMAN
Tell me, are you a *R* Acts 22:27
learned that he was a *R* Acts 23:27

ROME
Jews expelled from, Acts 18:2
Paul:
writes to Christians of, Rom 1:7
desires to go to, Acts 19:21
comes to, Acts 28:14
imprisoned in, Acts 28:16

ROOF
the *r* he saw a woman 2 Sam 11:2
stuck the the *r* of their Job 29:10
cling to the *r* of my mouth Ps 137:6
uncovered the *r* where He Mark 2:4

ROOM
See UPPER ROOM
You prepared *r* for it Ps 80:9
until no more *r* Zech 10:10
you a large upper *r* Mark 14:15
no *r* for them in the Luke 2:7
still there is *r* Luke 14:22
into the upper *r* Acts 1:13

ROOMS
make *r* in the ark Gen 6:14
He is in the inner *r* Matt 24:26

ROOSTER
him, "Before the *r* Matt 26:75

ROOT
r bearing bitterness Deut 29:18
the foolish taking *r* Job 5:3
r may grow old in the Job 14:8
day there shall be a *R* Is 11:10
shall again take *r* Is 37:31
because they had no *r* Matt 13:6
and if the *r* is holy Rom 11:16
of money is a *r* 1 Tim 6:10
lest any *r* of Heb 12:15
I am the *R* and the Rev 22:16

ROOTED
that you, being *r* Eph 3:17
r and built up in Him Col 2:7

ROOTS
because its *r* reached Ezek 31:7
and lengthen his *r* Hos 14:5
dried up from the *r* Mark 11:20
pulled up by the *r* Jude 12

ROSE

I am the *r* of Sharon Song 2:1
and blossom as the *r* Is 35:1
end Christ died and *r* Rom 14:9
buried, and that He *r* 1 Cor 15:4
that Jesus died and *r* 1 Thess 4:14

ROTTENNESS
is like *r* in his bones Prov 12:4

ROUGH
and the *r* places smooth Is 40:4
and the *r* ways smooth Luke 3:5

ROUGHLY
answered the people *r* 1 Kin 12:13

ROYAL
dwell in the *r* city with 1 Sam 27:5
son was over the *r* house 2 Kin 15:5
and a *r* house for himself 2 Chr 2:1
destroyed all the *r* heirs 2 Chr 22:10
so he set the *r* crown Esth 2:17
a *r* diadem in the hand of Is 62:3
to establish a *r* statute and Dan 6:7
the *r* law according to the James 2:8
r priesthood, a holy nation 1 Pet 2:9

RUBBISH
things, and count them as *r* Phil 3:8

RUBIES
of wisdom is above *r* Job 28:18
more precious than *r* Prov 3:15
is better than *r* Prov 8:11
worth is far above *r* Prov 31:10
your pinnacles of *r* Is 54:12
ruddy in body than *r* Lam 4:7

RUDDY
Now he was *r* 1 Sam 16:12

beloved is white and *r* Song 5:10

RUIN

r those two can bring Prov 24:22
flattering mouth works *r* Prov 26:28
have made a city a *r* Is 25:2
I will *r* the pride of Judah Jer 13:9
will not be your *r* Ezek 18:30
And the *r* of that Luke 6:49
to no profit, to the *r* 2 Tim 2:14

RUINED

shall be utterly *r* Is 60:12
the mighty trees are *r* Zech 11:2
wineskins will be *r* Luke 5:37

RUINS

rebuild the old *r* Is 61:4
of My house that is in *r*, Hag 1:9
I will rebuild its *r*, and I Acts 15:16

RULE

greater light to *r* the day Gen 1:16
and he shall *r* Gen 3:16
r the raging of the Ps 89:9
R in the midst of Your Ps 110:2
A wise servant will *r* Prov 17:2
Whoever has no *r* over Prov 25:28
Yet he will *r* over all Eccl 2:19
sit and *r* on His throne Zech 6:13
puts an end to all *r* 1 Cor 15:24
us walk by the same *r* Phil 3:16
let the peace of God *r* Col 3:15
Let the elders who *r* 1 Tim 5:17
Remember those who *r* Heb 13:7
He shall *r* them with a rod Rev 2:27
He Himself will *r* them Rev 19:15

RULER
the sheep, to be *r* 2 Sam 7:8
down to eat with a *r* Prov 23:1
bear is a wicked *r* Prov 28:15
r pays attention Prov 29:12
to Me the One to be *r* Mic 5:2
by Beelzebub, the *r* Matt 12:24
I will make you *r* Matt 25:21
the *r* of this world John 12:31
because the *r* of this John 16:11
'Who made you a *r* Acts 7:27
speak evil of a *r* Acts 23:5

RULER OF THE SYNAGOGUE
He said to the *r* Mark 5:36
Jairus, and he was a *r* Luke 8:41
r answered with Luke 13:14
r, believed on the Lord Acts 18:8
took Sosthenes, the *r* Acts 18:17

RULERS
and the *r* take counsel Ps 2:2
r decree justice Prov 8:15
"You know that the *r* Matt 20:25
Have any of the *r* John 7:48
r are not a terror Rom 13:3
which none of the *r* 1 Cor 2:8
powers, against the *r* Eph 6:12
to be subject to *r* Titus 3:1

RULES
'He who *r* over men 2 Sam 23:3
them know that God *r* Ps 59:13
He *r* by His power Ps 66:7
r his spirit than he Prov 16:32
that the Most High *r* Dan 4:17
that the Most High *r* Dan 4:32

r his own house well 1 Tim 3:4
according to the *r* 2 Tim 2:5

RULING
r their children 1 Tim 3:12

RUMOR
r will be upon *r* Ezek 7:26

RUMORS
hear of wars and *r* Matt 24:6
you hear of wars and *r* Mark 13:7

RUN
I will *r* the course of Ps 119:32
r and not be weary Is 40:31
many shall *r* to and Dan 12:4
Therefore I *r* thus 1 Cor 9:26
I might *r*, or had *r* Gal 2:2
that I have not *r* Phil 2:16
us, and let us *r* Heb 12:1
that you do not *r* 1 Pet 4:4

RUNNER
are swifter than a *r* Job 9:25
r will run to meet Jer 51:31

RUNS
word *r* very swiftly Ps 147:15
nor of him who *r* Rom 9:16

RUSH
The nations will *r* Is 17:13

RUSHING
like the *r* of the seas Is 17:12
as of a *r* mighty wind, and Acts 2:2

RUST
r destroy and where Matt 6:19

RUTH
Moabitess, Ruth 1:4
Follows Naomi, Ruth 1:6–18
Marries Boaz, Ruth 4:9–13
Ancestress of Christ, Ruth 4:13, 21, 22

S

SABAOTH
S had left us a Rom 9:29
ears of the Lord of *S* James 5:4

SABBATH
‘Tomorrow is a *S* Ex 16:23
“Remember the *S* Ex 20:8
You shall keep the *S* Ex 31:14
a *S* of rest to the LORD Ex 35:2
day is a *S* of solemn rest Lev 23:3
shall keep a *s* to the LORD Lev 25:2
Observe the *S* day, to Deut 5:12
bear no burden on the *S* Jer 17:21
the grainfields on the *S* Matt 12:1
S was made for man Mark 2:27
is also Lord of the *S* Mark 2:28
“Is it lawful on the *S* to do Mark 3:4
Is it lawful on the *S* to do Luke 6:9
It is the *S*; it is not lawful John 5:10
not only broke the *S* John 5:18
circumcise a man on the *S* John 7:22
the synagogues every *S* Acts 15:21

SABBATHS
S you shall keep Ex 31:13
You shall keep My *S* Lev 26:2
The New Moons, the *S* Is 1:13
also gave them My *S* Ezek 20:12
for three *S* reasoned with Acts 17:2

festival or a new moon or *s* Col 2:16

SACKCLOTH

I have sewn *s* over my Job 16:15
You have put off my *s* Ps 30:11
and remove the *s* Is 20:2
with fasting, *s*, and ashes Dan 9:3
a fast, and put on *s* Jon 3:5
repented long ago in *s* Matt 11:21

SACRED

have a *s* assembly Num 29:35
iniquity and the *s* Is 1:13
call a *s* assembly Joel 1:14

SACRIFICE

I *s* to the LORD all males Ex 13:15
is a burnt *s* of the herd Lev 1:3
is a *s* of peace offering Lev 3:1
the law of the *s* of peace Lev 7:11
a *s* of a peace offering to Num 6:17
you shall *s* the Passover Deut 16:2
s to the LORD of hosts 1 Sam 1:3
do you kick at My *s* 1 Sam 2:29
to *s* to the LORD your 1 Sam 15:15
S and offering You did Ps 40:6
offer to You the *s* Ps 116:17
to the LORD than *s* Prov 21:3
The *s* of the wicked is Prov 21:27
than to give the *s* of fools Eccl 5:1
in that day, and will make *s* Is 19:21
For the LORD has a *s* Is 34:6
who will bring the *s* Jer 33:11
I desire mercy and not *s* Hos 6:6
of My offerings they *s* Hos 8:13
But I will *s* to You Jon 2:9
LORD has prepared a *s* Zeph 1:7

offer the blind as a *s* Mal 1:8
desire mercy and not *s* Matt 9:13
'I desire mercy and not *s* Matt 12:7
s will be seasoned Mark 9:49
your bodies a living *s* Rom 12:1
an offering and a *s* Eph 5:2
aroma, an acceptable *s* Phil 4:18
put away sin by the *s* Heb 9:26
He had offered one *s* Heb 10:12
no longer remains a *s* Heb 10:26
God a more excellent *s* Heb 11:4
offer the *s* of praise Heb 13:15

SACRIFICED
s their sons and their Ps 106:37
They *s* to the Baals Hos 11:2
our Passover, was *s* for us 1 Cor 5:7
to eat things *s* Rev 2:14

SACRIFICES
He who *s* to any god Ex 22:20
burnt offerings, your *s* Deut 12:6
The *s* of God are a Ps 51:17
the *s* of thanksgiving Ps 107:22
multitude of your *s* Is 1:11
Bring no more futile *s* Is 1:13
he who *s* a lamb Is 66:3
acceptable, nor your *s* Jer 6:20
bringing *s* of praise to the Jer 17:26
by him the daily *s* Dan 8:11
burnt offerings and *s* Mark 12:33
priests, to offer up *s* Heb 7:27
with better *s* than these Heb 9:23
s for sin you had no Heb 10:6
s God is well pleased Heb 13:16
offer up spiritual *s* 1 Pet 2:5

SAD
"Why is your face *s* Neh 2:2
s countenance the Eccl 7:3
whom I have not made *s* Ezek 13:22
as you walk and are *s* Luke 24:17

SADDUCEES
Rejected by John, Matt 3:7
Test Jesus, Matt 16:1–12
Silenced by Jesus, Matt 22:23–34
Disturbed by teaching of resurrection, Acts 4:1, 2
Oppose apostles, Acts 5:17–40

SAFE
and I shall be *s* Ps 119:117
in the LORD shall be *s* Prov 29:25
he has received him *s* Luke 15:27

SAFELY
And He led them on *s* Ps 78:53
make them lie down *s* Hos 2:18

SAFETY
sons are far from *s* Job 5:4
take your rest in *s* Job 11:18
will set him in the *s* Ps 12:5
the needy will lie down in *s* Is 14:30
say, "Peace and *s* 1 Thess 5:3

SAFETY'S
by you for *s* sake Prov 3:29

SAINTS
See ALL THE SAINTS
ten thousands of *s* Deut 33:2
the feet of His *s* 1 Sam 2:9
puts no trust in His *s* Job 15:15
s who are on the earth Ps 16:3
does not forsake His *s* Ps 37:28

"Gather My *s* Ps 50:5
the souls of His *s* Ps 97:10
is the death of His *s* Ps 116:15
the way of His *s* Prov 2:8
war against the *s* Dan 7:21
shall persecute the *s* Dan 7:25
Jesus, called to be *s* 1 Cor 1:2
the least of all the *s* Eph 3:8
Christ with all His *s* 1 Thess 3:13
be glorified in His *s* 2 Thess 1:10
all delivered to the *s* Jude 3
ways, O King of the *s* Rev 15:3
shed the blood of *s* Rev 16:6
the camp of the *s* Rev 20:9

SAKE

My servant Abraham's *s* Gen 26:24
has blessed me for your *s* Gen 30:27
the Egyptians for Israel's *s* Ex 18:8
for His great name's *s* 1 Sam 12:22
kindness for Jonathan's *s* 2 Sam 9:1
for the *s* of your father 1 Kin 11:12
the *s* of Your great name 2 Chr 6:32
save me for Your mercies' *s* Ps 6:4
For His name's *s* Ps 23:3
Your name's *s*, O LORD Ps 25:11
for Your name's *s* Ps 31:3
sins, for Your name's *s* Ps 79:9
for His name's *s* Ps 106:8
me for Your name's *s* Ps 109:21
LORD, for Your name's *s* Ps 143:11
for Your *s* I have Jer 15:15
for righteousness' *s* Matt 5:10
you falsely for My *s* Matt 5:11
and kings for My *s* Matt 10:18
by all for My name's *s* Matt 10:22

life for My *s* will find it Matt 10:39
life for My *s* will find it Matt 16:25
kingdom of heaven's *s* Matt 19:12
lands, for My name's *s* Matt 19:29
nations for My name's *s* Matt 24:9
elect's *s* those days will Matt 24:22
loses his life for My *s* Mark 8:35
rulers and kings for My *s* Mark 13:9
men for My name's *s* Mark 13:13
but for the elect's *s* Mark 13:20
life for My *s* will save it Luke 9:24
s of the kingdom of Luke 18:29
rulers for My name's *s* Luke 21:12
by all for My name's *s* Luke 21:17
my life for Your *s* John 13:37
down your life for My *s* John 13:38
to you for My name's *s* John 15:21
suffer for My name's *s* Acts 9:16
are fools for Christ's *s* 1 Cor 4:10
I do for the gospel's *s* 1 Cor 9:23
s of him who had done 2 Cor 7:12
for your stomach's *s* 1 Tim 5:23
suffer for righteousness' *s* 1 Pet 3:14
for His name's *s* 1 John 2:12
labored for My name's *s* Rev 2:3

SAKES
for their *s* I sanctify John 17:19
your *s* He became poor 2 Cor 8:9

SALAMIS
Paul preaches here, Acts 13:4, 5

SALEM
Jerusalem's original name, Gen 14:18
Used poetically, Ps 76:2

SALIM

Place near Aenon, John 3:23

SALOME
One of the ministering women, Mark 15:40, 41
Visits empty tomb, Mark 16:1
——— Herodias' daughter (not named in the Bible), Matt 14:6–11

SALT
she became a pillar of *s* Gen 19:26
shall season with *s* Lev 2:13
covenant of *s* forever Num 18:19
city and sowed it with *s* Judg 9:45
s nor wrapped in Ezek 16:4
"You are the *s* Matt 5:13
s loses its flavor Mark 9:50
with grace, seasoned with *s* Col 4:6

SALT SEA
O.T. name for the Dead Sea, Gen 14:3; Num 34:3, 12

SALVATION
still, and see the *s* Ex 14:13
the Rock of my *s* 2 Sam 22:47
For this is all my *s* 2 Sam 23:5
the good news of His *s* 1 Chr 16:23
S belongs to the LORD Ps 3:8
I will rejoice in Your *s* Ps 9:14
shield and the horn of my *s* Ps 18:2
We will rejoice in your *s* Ps 20:5
You are the God of my *s* Ps 25:5
is my light and my *s* Ps 27:1
to me the joy of Your *s* Ps 51:12
From Him comes my *s* Ps 62:1
on earth, Your *s* Ps 67:2
God is the God of *s* Ps 68:20
and Your *s* all the day Ps 71:15
Restore us, O God of our *s* Ps 85:4

Surely His *s* is near Ps 85:9
and He has become my *s* Ps 118:14
S is far from the Ps 119:155
LORD, I hope for Your *s* Ps 119:166
forgotten the God of your *s* Is 17:10
God will appoint *s* Is 26:1
with an everlasting *s* Is 45:17
for My *s* is about to Is 56:1
call your walls *S* Is 60:18
s as a lamp that burns Is 62:1
LORD our God is the *s* Jer 3:23
joy in the God of my *s* Hab 3:18
is just and having *s* Zech 9:9
raised up a horn of *s* Luke 1:69
eyes have seen Your *s* Luke 2:30
to him, “Today *s* Luke 19:9
what we worship, for *s* John 4:22
Nor is there *s* in any Acts 4:12
you should be for *s* Acts 13:47
the power of God to *s* Rom 1:16
is made unto *s* Rom 10:10
s has come to the Rom 11:11
s is nearer than Rom 13:11
now is the day of *s* 2 Cor 6:2
And take the helmet of *s* Eph 6:17
work out your own *s* Phil 2:12
wrath, but to obtain *s* 1 Thess 5:9
chose you for *s* 2 Thess 2:13
also may obtain the *s* 2 Tim 2:10
of God that brings *s* Titus 2:11
neglect so great a *s* Heb 2:3
s perfect through Heb 2:10
s the prophets have 1 Pet 1:10
“*S* belongs to our God Rev 7:10
S and glory and honor Rev 19:1

SAMARIA
Capital of Israel, 1 Kin 16:24–29
Besieged by Ben-Hadad, 1 Kin 20:1–21
Besieged again; miraculously delivered, 2 Kin 6:24—7:20
Inhabitants deported by Assyria; re-populated with foreigners, 2 Kin 17:5, 6, 24–41
——— District of Palestine in Christ's time, Luke 17:11–19
Disciples forbidden to preach in, Matt 10:5
Gospel preached there after the ascension, Acts 1:8; 9:31; 15:3

SAMARITAN
But a certain *S* Luke 10:33
a drink from me, a *S* John 4:9

SAMARITANS
People of mixed heredity, 2 Kin 17:24–41
Christ preaches to, John 4:5–42
Story of "the good Samaritan," Luke 10:30–37
Converts among, Acts 8:5–25

SAMOS
Paul visits, Acts 20:15

SAMSON
Birth predicted and accomplished, Judg 13:2–25
Marries Philistine; avenges betrayal, Judg 14
Defeats Philistines singlehandedly, Judg 15
Betrayed by Delilah; loses strength, Judg 16:4–22
Destroys many in his death, Judg 16:23–31

SAMUEL
Born in answer to prayer; dedicated to God, 1 Sam 1:1–28
Receives revelation; recognized as prophet, 1 Sam 3:1–21

Judges Israel, 1 Sam 7:15–17
Warns Israel against a king, 1 Sam 8:10–18
Anoints Saul, 1 Sam 9:15—10:1
Rebukes Saul, 1 Sam 15:10–35
Anoints David, 1 Sam 16:1–13
Death of, 1 Sam 25:1

SANBALLAT
Influential Samaritan; attempts to thwart Nehemiah's plans, Neh 2:10; 4:7, 8; 6:1–14

SANCTIFICATION
righteousness and *s* 1 Cor 1:30
will of God, your *s* 1 Thess 4:3
salvation through *s* 2 Thess 2:13

SANCTIFIED
s it, because in it He rested Gen 2:3
s the people, and they Ex 19:14
I *s* to Myself all the Num 3:13
s this house, that My 2 Chr 7:16
I have commanded My *s* Is 13:3
you were born I *s* Jer 1:5
Him whom the Father *s* John 10:36
they also may be *s* John 17:19
might be acceptable, *s* Rom 15:16
to those who are *s* 1 Cor 1:2
washed, but you were *s* 1 Cor 6:11
husband is *s* by the 1 Cor 7:14
for it is *s* by the 1 Tim 4:5
those who are being *s* Heb 2:11
will we have been *s* Heb 10:10
who are called, *s* Jude 1

SANCTIFIES
or the temple that *s* Matt 23:17
For both He who *s* Heb 2:11

SANCTIFY
"*S* yourselves Josh 3:5
would send and *s* them Job 1:5
s My great name Ezek 36:23
that I, the LORD, *s* Ezek 37:28
Myself and *s* Myself Ezek 38:23
S them by Your John 17:17
for their sakes I *s* John 17:19
that He might *s* Eph 5:26
s you completely 1 Thess 5:23

SANCTUARY
let them make Me a *s* Ex 25:8
I went into the *s* Ps 73:17
set fire to Your *s* Ps 74:7
O God, is in the *s* Ps 77:13
He will be as a *s* Is 8:14
He has abandoned His *s* Lam 2:7
I shall be a little *s* Ezek 11:16
to shine on Your *s* Dan 9:17
and the earthly *s* Heb 9:1
is brought into the *s* Heb 13:11

SAND
descendants as the *s* Gen 32:12
be heavier than the *s* Job 6:3
in number than the *s* Ps 139:18
O Israel, be as the *s* Is 10:22
innumerable as the *s* Heb 11:12

SANDAL
remove his *s* from his Deut 25:9
So he took off his *s* Ruth 4:8
s strap I am not worthy Mark 1:7

SANDALS
Take your *s* off your feet Ex 3:5
beautiful are your feet in *s* Song 7:1

whose *s* I am not worthy Matt 3:11
bag, knapsack, nor *s* Luke 10:4
tie on your *s* Acts 12:8

SANG
s this song to the LORD Ex 15:1
worshiped, the singers *s* 2 Chr 29:28
The singers *s* loudly Neh 12:42
morning stars *s* together Job 38:7
They *s* His praise Ps 106:12
they *s* a new song, saying Rev 5:9
s as it were a new song Rev 14:3

SAPPHIRA
Wife of Ananias; struck dead for lying, Acts 5:1–11

SAPPHIRE
shall be a turquoise, a *s* Ex 28:18
was jasper, the second *s* Rev 21:19

SAPPHIRES
are the source of *s* Job 28:6

SARAH (OR SARAI)
Barren wife of Abram, Gen 11:29–31
Represented as Abram's sister, Gen 12:10–20
Gives Abram her maid, Gen 16:1–3
Receives promise of a son, Gen 17:15–21
Gives birth to Isaac, Gen 21:1–8

SARDIS
Site of one of the seven churches, Rev 1:11

SARDONYX
the fifth *s*, the sixth Rev 21:20

SASH
tunic, a turban, and a *s* Ex 28:4
get yourself a linen *s* Jer 13:1

SASHES

girded them with *s* Lev 8:13
s for the merchants Prov 31:24

SAT

of Babylon, there we *s* Ps 137:1
I *s* down in his shade Song 2:3
s alone because of Jer 15:17
people who *s* in darkness Matt 4:16
Now Peter *s* outside in Matt 26:69
into heaven, and *s* Mark 16:19
s down again, He said John 13:12
s down at the right hand Heb 1:3
And He who *s* there was Rev 4:3
Him who *s* on the horse Rev 19:19

SATAN

See DEVIL
S stood up against 1 Chr 21:1
before the LORD, and *S* Job 1:6
And the LORD said to *S* Zech 3:2
"Away with you, *S* Matt 4:10
"Get behind Me, *S* Matt 16:23
forty days, tempted by *S* Mark 1:13
"How can *S* cast out Mark 3:23
to them, "I saw *S* Luke 10:18
Then *S* entered Judas Luke 22:3
S has asked for you Luke 22:31
S filled your heart Acts 5:3
S under your feet shortly Rom 16:20
such a one to *S* 1 Cor 5:5
For *S* himself 2 Cor 11:14
messenger of *S* to buffet 2 Cor 12:7
to the working of *S* 2 Thess 2:9
whom I delivered to *S* 1 Tim 1:20
are a synagogue of *S* Rev 2:9
you, where *S* dwells Rev 2:13
known the depths of *S* Rev 2:24

called the Devil and *S* Rev 12:9
years have expired, *S* Rev 20:7

SATIATED
s the weary soul Jer 31:25
It shall be *s* and made Jer 46:10

SATISFIED
I shall be *s* when I Ps 17:15
his land will be *s* Prov 12:11
a good man will be *s* Prov 14:14
s soul loathes the Prov 27:7
that are never *s* Prov 30:15
silver will not be *s* Eccl 5:10
left hand and not be *s* Is 9:20
of His soul, and be *s* Is 53:11
My people shall be *s* Jer 31:14
still were not *s* Ezek 16:28
but they were not *s* Amos 4:8
and cannot be *s* Hab 2:5

SATISFIES
s your mouth with good Ps 103:5
s the longing soul Ps 107:9

SATISFY
s us early with Your Ps 90:14
long life I will *s* Ps 91:16
s her poor with bread Ps 132:15
for what does not *s* Is 55:2

SATISFYING
eats to the *s* of his Prov 13:25

SAUL
Becomes first king of Israel, 1 Sam 9—11
Sacrifices unlawfully, 1 Sam 13:1–14
Wars with Philistines, 1 Sam 13:15—14:52
Disregards the Lord's command; rejected by God, 1 Sam 15
Suffers from distressing spirits, 1 Sam 16:14–23
Becomes jealous of David; attempts to kill him, 1 Sam 18:5—19:22
Pursues David; twice spared by him, 1 Sam 22—24; 26
Consults medium, 1 Sam 28:7–25
Defeated, commits suicide; buried, 1 Sam 31
——— of Tarsus, apostle to the Gentiles: *see* PAUL

SAVE
will *s* Israel by my hand Judg 6:37
the LORD does not *s* 1 Sam 17:47
there was none to *s* 2 Sam 22:42
s the humble person Job 22:29
Oh, *s* me for Your Ps 6:4
s me from all those who Ps 7:1
S Your people, and bless Ps 28:9
send from heaven and *s* Ps 57:3
Your ear to me, and *s* me Ps 71:2
s the children of the Ps 72:4
s the souls of the Ps 72:13
s me, and I will keep Ps 119:146
LORD, and He will *s* Prov 20:22
He will come and *s* Is 35:4
LORD was ready to *s* Is 38:20
s your children Is 49:25
that it cannot *s* Is 59:1

mighty to *s* Is 63:1
one who cannot *s* Jer 14:9
s you and deliver you Jer 15:20
s me, and I shall be Jer 17:14
O LORD, *s* Your people Jer 31:7
other, That he may *s* Hos 13:10
Assyria shall not *s* Hos 14:3
the Mighty One, will *s* Zeph 3:17
JESUS, for He will *s* Matt 1:21
Him, saying, “Lord, *s* us Matt 8:25
s his life will lose it Matt 16:25
s that which was Matt 18:11
three days, *s* Yourself Matt 27:40
s life or to kill Mark 3:4
to *s* his life will lose it Mark 8:35
s Yourself, and come Mark 15:30
to *s* life or to destroy Luke 6:9
life for My sake will *s* it Luke 9:24
seeks to *s* his life Luke 17:33
let Him *s* Himself if Luke 23:35
You are the Christ, *s* Luke 23:39
‘Father, *s* Me from John 12:27
but to *s* the world John 12:47
and *s* some of them Rom 11:14
to *s* those who believe 1 Cor 1:21
by all means *s* some 1 Cor 9:22
the world to *s* sinners 1 Tim 1:15
doing this you will *s* 1 Tim 4:16
able to *s* Him from death Heb 5:7
able to *s* your souls James 1:21
Can faith *s* him James 2:14
who is able to *s* James 4:12
will *s* a soul from death James 5:20

SAVED
See WILL BE SAVED

the LORD *s* Israel that day Ex 14:30
you will be *s* from your Num 10:9
like you, a people *s* Deut 33:29
But You have *s* us from Ps 44:7
blamelessly will be *s* Prov 28:18
Look to Me, and be *s* Is 45:22
and we are not *s* Jer 8:20
“Who then can be *s* Matt 19:25
to the end shall be *s* Matt 24:13
“He *s* others Matt 27:42
“Who then can be *s* Mark 10:26
to the end shall be *s* Mark 13:13
no flesh would be *s* Mark 13:20
“He *s* others Mark 15:31
and is baptized will be *s* Mark 16:16
That we should be *s* Luke 1:71
“Your faith has *s* Luke 7:50
through Him might be *s* John 3:17
enters by Me, he will be *s* John 10:9
of the LORD shall be *s* Acts 2:21
them, saying, “Be *s* Acts 2:40
of Moses, you cannot be *s* Acts 15:1
what must I do to be *s* Acts 16:30
For we were *s* in this Rom 8:24
is that they may be *s* Rom 10:1
all Israel will be *s* Rom 11:26
his spirit may be *s* 1 Cor 5:5
that they may be *s* 1 Cor 10:33
which also you are *s* 1 Cor 15:2
those who are being *s* 2 Cor 2:15
grace you have been *s* Eph 2:8
that they might be *s* 2 Thess 2:10
all men to be *s* 1 Tim 2:4
she will be *s* in 1 Tim 2:15
to His mercy He *s* Titus 3:5
eight souls, were *s* 1 Pet 3:20

of those who are *s* Rev 21:24

SAVES
s the needy from the Job 5:15
s such as have a Ps 34:18
antitype which now *s* 1 Pet 3:21

SAVIOR
forgot God their *S* Ps 106:21
He will send them a *S* Is 19:20
of Israel, your *S* Is 43:3
Me, a just God and a *S* Is 45:21
I, the LORD, am your *S* Is 60:16
So He became their *S* Is 63:8
his *S* in time of trouble Jer 14:8
for there is no *s* Hos 13:4
rejoiced in God my *S* Luke 1:47
the city of David a *S* Luke 2:11
the Christ, the *S* John 4:42
to be Prince and *S* Acts 5:31
up for Israel a *S* Acts 13:23
and He is the *S* Eph 5:23
of God our *S* and the 1 Tim 1:1
God, who is the *S* 1 Tim 4:10
of our *S* Jesus Christ 2 Tim 1:10
God and *S* Jesus Christ Titus 2:13
God our *S* toward man Titus 3:4
Son as *S* of the world 1 John 4:14
to God our *S*, who alone is Jude 25

SAVIORS
s shall come to Mount Obad 21

SAVOR
days, and I do not *s* Amos 5:21

SAWN
stoned, they were *s* Heb 11:37

SAY
But I *s* to you that Matt 5:22
"But who do you *s* Matt 16:15
s that we have no sin 1 John 1:8

SAYING
disclose my dark *s* Ps 49:4
cannot accept this *s* Matt 19:11
"This is a hard *s* John 6:60
This is a faithful *s* 1 Tim 1:15

SAYINGS
I will utter dark *s* Ps 78:2
whoever hears these *s* Matt 7:24

SCALES
You shall have honest *s* Lev 19:36
be weighed on honest *s* Job 31:6
deceitful *s* are in his Hos 12:7
his eyes something like *s* Acts 9:18
on it had a pair of *s* Rev 6:5

SCARLET
midwife took a *s* thread Gen 38:28
s thread, fine linen Ex 25:4
s cord in the window Josh 2:18
is clothed with *s* Prov 31:21
are like a strand of *s* Song 4:3
your sins are like *s* Is 1:18
and put a *s* robe on Him Matt 27:28
s beast which was full Rev 17:3

SCATTER
I will *s* you among the Lev 26:33
S the peoples who Ps 68:30
s the sheep of My Jer 23:1
I will *s* to all winds Jer 49:32
s seed on the ground Mark 4:26

SCATTERED
lest we be *s* abroad Gen 11:4
let His enemies be *s* Ps 68:1
of iniquity shall be *s* Ps 92:9
"You have *s* My flock Jer 23:2
s Israel will gather Jer 31:10
"Israel is like *s* sheep Jer 50:17
they were weary and *s* Matt 9:36
where I have not *s* seed Matt 25:26
of the flock will be *s* Matt 26:31
the sheep will be *s* Mark 14:27
that you will be *s* John 16:32
tribes which are *s* abroad James 1:1

SCATTERS
s the frost like ashes Ps 147:16
There is one who *s* Prov 11:24
throne of judgment *s* Prov 20:8
not gather with Me *s* Matt 12:30

SCEPTER
s shall not depart Gen 49:10
S shall rise out of Num 24:17
holds out the golden *s* Esth 4:11
a *s* of righteousness Ps 45:6
a *s* of righteousness Heb 1:8

SCHEME
perfected a shrewd *s* Ps 64:6

SCHEMER
will be called a *s* Prov 24:8

SCHEMES
who brings wicked *s* Ps 37:7
sought out many *s* Eccl 7:29

SCHISM
there should be no *s* 1 Cor 12:25

SCHOOL
daily in the *s* of Acts 19:9

SCOFF
They *s* and speak Ps 73:8
They *s* at kings Hab 1:10

SCOFFER
"He who corrects a *s* Prov 9:7
s does not listen Prov 13:1
s seeks wisdom and Prov 14:6
s is an abomination Prov 24:9

SCOFFERS
S ensnare a city Prov 29:8
s will come in the 2 Pet 3:3

SCORCHED
sun was up they were *s* Matt 13:6
And men were *s* with Rev 16:9

SCORN
My friends *s* me Job 16:20
to our neighbors, a *s* Ps 44:13
laughed you to *s* Is 37:22

SCORNED
consider, for I am *s* Lam 1:11
and princes are *s* Hab 1:10

SCORNFUL
nor sits in the seat of the *s* Ps 1:1
the *s* one is consumed Is 29:20

SCORNS
He *s* the scornful Prov 3:34
s obedience to his Prov 30:17

SCORPION
will he offer him a *s* Luke 11:12

SCORPIONS
and you dwell among *s* Ezek 2:6
on serpents and *s* Luke 10:19
They had tails like *s* Rev 9:10

SCOURGE
from the *s* of the tongue Job 5:21
hosts will stir up a *s* Is 10:26
up to councils and *s* Matt 10:17
will mock Him, and *s* Mark 10:34
s a man who is a Roman Acts 22:25

SCOURGES
will chastise you with *s* 1 Kin 12:11
s every son whom Heb 12:6

SCRIBE
a skilled *s* in the Law Ezra 7:6
“Where is the *s* Is 33:18
the false pen of the *s* Jer 8:8
gave it to Baruch the *s* Jer 36:32
a certain *s* came and said Matt 8:19
s said to Him, “Well Mark 12:32
Where is the *s*? 1 Cor 1:20

SCRIBES
and not as the *s* Matt 7:29
“Beware of the *s* Mark 12:38
s sought how they might Mark 14:1

SCRIBES AND PHARISEES
righteousness of the *s* Matt 5:20
s answered, saying Matt 12:38
s who were from Matt 15:1
But woe to you, *s* Matt 23:13
the *s* saw him eating Mark 2:16
s watched Him closely Luke 6:7
Woe to you, *s* Luke 11:44

s brought to him a woman John 8:3

SCRIPTURE

what is noted in the *S* Dan 10:21
S was fulfilled which Mark 15:28
“Today this *S* Luke 4:21
S cannot be broken John 10:35
that the *S* might be John 19:24
place in the *S* which he Acts 8:32
For what does the *S* Rom 4:3
S has confined all Gal 3:22
All *S* is given by 2 Tim 3:16
that the *S* says in vain James 4:5
that no prophecy of *S* 2 Pet 1:20

SCRIPTURES

not knowing the *S* Matt 22:29
S must be fulfilled Mark 14:49
and mighty in the *S* Acts 18:24
have known the Holy *S* 2 Tim 3:15
also the rest of the *S* 2 Pet 3:16

SCROLL

in the *s* of the book Ps 40:7
and note it on a *s* Is 30:8
Baruch wrote on a *s* Jer 36:4
the king had burned the *s* Jer 36:27
eat this *s*, and go Ezek 3:1
saw there a flying *s* Zech 5:1
on the throne a *s* Rev 5:1
was able to open the *s* Rev 5:3
the sky receded as a *s* Rev 6:14

SEA

drowned in the Red *S* Ex 15:4
this great and wide *s* Ps 104:25
who go down to the *s* Ps 107:23
to the *s* its limit Prov 8:29

rebuke I dry up the *s* Is 50:2
the waters cover the *s* Hab 2:14
and the *s* obey Him Matt 8:27
Him walking on the *s* Matt 14:26
throne there was a *s* Rev 4:6
standing on the *s* Rev 15:2
there was no more *s* Rev 21:1

SEAL
Set me as a *s* upon Song 8:6
the *s* of perfection Ezek 28:12
therefore *s* up the vision Dan 8:26
has set His *s* on Him John 6:27
of circumcision, a *s* Rom 4:11
the *s* of my apostleship 1 Cor 9:2
stands, having this *s* 2 Tim 2:19
He opened the second *s* Rev 6:3
He opened the seventh *s* Rev 8:1
Do not *s* the words of the Rev 22:10

SEALED
My transgression is *s* Job 14:17
s till the time of the end Dan 12:9
who also has *s* us and 2 Cor 1:22
by whom you were *s* Eph 4:30
of those who were *s* Rev 7:4

SEALS
sealed with seven *s* Rev 5:1

SEAM
tunic was without *s* John 19:23

SÉANCE
“Please conduct a *s* 1 Sam 28:8

SEARCH
“Can you *s* out the Job 11:7
would not God *s* Ps 44:21

glory of kings is to *s* Prov 25:2
found it by secret *s* Jer 2:34
I, the LORD, *s* the Jer 17:10
s the Scriptures John 5:39
S and look, for no John 7:52

SEARCHED
O LORD, You have *s* Ps 139:1
s the Scriptures Acts 17:11
and *s* carefully 1 Pet 1:10

SEARCHES
for the LORD *s* all 1 Chr 28:9
s the hearts knows Rom 8:27
For the Spirit *s* 1 Cor 2:10
that I am He who *s* Rev 2:23

SEASON
I will give you rain in its *s* Lev 26:4
bring forth its fruit in its *s* Ps 1:3
their food in due *s* Ps 104:27
a word spoken in due *s* Prov 15:23
To everything there is a *s* Eccl 3:1
word in *s* to him who is Is 50:4
give them food in due *s* Matt 24:45
flavor, how will you *s* it Mark 9:50
for in due *s* we shall reap Gal 6:9
Be ready in *s* and out 2 Tim 4:2

SEASONED
how shall it be *s* Matt 5:13
“For everyone will be *s* Mark 9:49

SEASONS
let them be for signs and *s* Gen 1:14
appointed the moon for *s* Ps 104:19
the times and the *s* Dan 2:21
for you to know times or *s* Acts 1:7

days and months and *s* Gal 4:10
the times and the *s* 1 Thess 5:1

SEAT
See MERCY SEAT
shall make a mercy *s* Ex 25:17
I might come to His *s* Job 23:3
that He may *s* him with Ps 113:8
sit in Moses' *s* Matt 23:2
before the judgment *s* 2 Cor 5:10
the mercy *s* Heb 9:5

SEATED
the Ancient of Days was *s* Dan 7:9
s Him at His right hand Eph 1:20
who is *s* at the right hand Heb 8:1

SEATS
at feasts, the best *s* Matt 23:6
you love the best *s* Luke 11:43

SECOND
morning were the *s* day Gen 1:8
And the *s* is like it Matt 22:39
Can he enter a *s* time into John 3:4
the *s* Man is the Lord 1 Cor 15:47
and behind the *s* veil, the Heb 9:3
He will appear a *s* time Heb 9:28
the *s* living creature like a Rev 4:7
Then the *s* angel sounded Rev 8:8

SECOND DEATH
not be hurt by the *s* Rev 2:11
Over such the *s* has no Rev 20:6
of fire. This is the *s* Rev 20:14
brimstone, which is the *s* Rev 21:8

SECRET
s things belong Deut 29:29

The *s* of the LORD is Ps 25:14
in the *s* place of His Ps 27:5
when I was made in *s* Ps 139:15
do not disclose the *s* Prov 25:9
I have not spoken in *s* Is 45:19
Father who is in the *s* Matt 6:6
s from the foundation of Matt 13:35
For nothing is *s* that will Luke 8:17
in *s* I have said nothing John 18:20
s since the world began Rom 16:25
are done by them in *s* Eph 5:12

SECRETLY
"Now a word was *s* Job 4:12
He lies in wait *s* Ps 10:9
minded to put her away *s* Matt 1:19
a disciple of Jesus, but *s* John 19:38

SECRETS
would show you the *s* Job 11:6
For He knows the *s* Ps 44:21
A talebearer reveals *s* Prov 11:13
heaven who reveals *s* Dan 2:28
God will judge the *s* Rom 2:16
And thus the *s* of his 1 Cor 14:25

SECT
him (which is the *s* Acts 5:17
to the strictest *s* Acts 26:5

SECURE
while the camp felt *s* Judg 8:11
dwell safely, and will be *s* Prov 1:33
him as a peg in a *s* place Is 22:23
made *s* until the third Matt 27:64

SECURELY
pleasures, who dwell *s* Is 47:8

nation that dwells *s* Jer 49:31

SECURES
he *s* it for himself among Is 44:14

SECURITY
gives them *s*, and they Job 24:23

SEDUCED
flattering lips she *s* Prov 7:21
because they have *s* Ezek 13:10

SEE
for no man shall *s* Ex 33:20
the LORD does not *s* 1 Sam 16:7
in my flesh I shall *s* Job 19:26
s the works of God Ps 66:5
lest they *s* with their Is 6:10
for sin, He shall *s* Is 53:10
for they shall *s* God Matt 5:8
seeing they do not *s* Matt 13:13
s greater things than John 1:50
rejoiced to *s* My day John 8:56
we wish to *s* Jesus John 12:21
and the world will *s* John 14:19
Him, for we shall *s* 1 John 3:2
They shall *s* His face Rev 22:4

SEED
s shall be called Gen 21:12
s shall be its stump Is 6:13
He shall see His *s* Is 53:10
you a noble vine, a *s* Jer 2:21
s is the word of God Luke 8:11
had left us a *s* Rom 9:29
to each *s* its own body 1 Cor 15:38
S were the promises Gal 3:16
you are Abraham's *s* Gal 3:29

of corruptible *s* 1 Pet 1:23
not sin, for His *s* 1 John 3:9

SEED OF DAVID
Christ comes from the *s* John 7:42
who was born of the *s* Rom 1:3
Jesus Christ, of the *s* 2 Tim 2:8

SEEDS
the good *s* are the Matt 13:38
not say, "And to *s* Gal 3:16

SEEK
will find Him if you *s* Deut 4:29
pray and *s* My face 2 Chr 7:14
your heart to *s* God 2 Chr 19:3
s your God as you do Ezra 4:2
may God above not *s* Job 3:4
countenance does not *s* Ps 10:4
LORD, that will I *s* Ps 27:4
You said, "*S* My face Ps 27:8
early will I *s* You Ps 63:1
s me diligently will Prov 8:17
s one's own glory Prov 25:27
s justice, rebuke Is 1:17
Should they *s* the dead Is 8:19
the Gentiles shall *s* Is 11:10
Jacob, '*S* Me in vain Is 45:19
Yet they *s* Me daily Is 58:2
s great things for Jer 45:5
s what was lost Ezek 34:16
"*S* Me and live Amos 5:4
and people should *s* Mal 2:7
things the Gentiles *s* Matt 6:32
s, and you will find Matt 7:7
of Man has come to *s* Luke 19:10
because I do not *s* John 5:30

You will *s* Me and John 7:34
in doing good *s* Rom 2:7
Because they did not *s* Rom 9:32
Let no one *s* his own 1 Cor 10:24
for I do not *s* yours 2 Cor 12:14
For all *s* their own Phil 2:21
s those things which Col 3:1
s the one to come Heb 13:14

SEEK THE LORD
from there you will *s* Deut 4:29
of those rejoice who *s* 1 Chr 16:10
heart and your soul to *s* 1 Chr 22:19
set their heart to *s* 2 Chr 11:16
disease he did not *s* 2 Chr 16:12
set himself to *s* 2 Chr 20:3
of the land in order to *s* Ezra 6:21
who *s* shall not lack Ps 34:10
S and His strength Ps 105:4
those who *s* understand Prov 28:5
righteousness, you who *s* Is 51:1
S while He may be found Is 55:6
Israel shall return and *s* Hos 3:5
S and live, lest He Amos 5:6
S, all you meek Zeph 2:3
nations shall come to *s* Zech 8:22
rest of mankind may *s* Acts 15:17
so that they should *s* Acts 17:27

SEEKING
run to and fro, *s* Amos 8:12
and he came *s* fruit Luke 13:6
for the Father is *s* John 4:23
like a roaring lion, *s* 1 Pet 5:8

SEEKS
Zion; no one *s* her Jer 30:17

receives, and he who *s* Matt 7:8
There is none who *s* Rom 3:11

SEEMS
There is a way which *s* Prov 14:12
have, even what he *s* Luke 8:18
If anyone among you *s* 1 Cor 3:18

SEEN
s God face to face Gen 32:30
All this I have *s* Eccl 8:9
s the one I love Song 3:3
Who has *s* such things Is 66:8
s strange things today Luke 5:26
No one has *s* God at John 1:18
time, nor *s* His form John 5:37
I speak what I have *s* John 8:38
s Me has *s* the John 14:9
things which we have *s* Acts 4:20
s Jesus Christ our 1 Cor 9:1
things which are not *s* 2 Cor 4:18
whom no man has *s* 1 Tim 6:16
heard, which we have *s* 1 John 1:1

SEES
here seen Him who *s* Gen 16:13
s all the sons of men Ps 33:13
s his brother in need 1 John 3:17
s his brother sinning 1 John 5:16

SEIR
Home of Esau, Gen 32:3
Horites of, dispossessed by Esau's descendants, Deut 2:12
Desolation of, Ezek 35:15

SEIZE
s the city, for the LORD Josh 8:7

Will not pangs *s* you, like Jer 13:21
also houses, and *s* them Mic 2:2
s his inheritance Matt 21:38
you did not *s* Me Matt 26:55
further to *s* Peter also Acts 12:3

SEIZED
pangs have *s* you like a Mic 4:9
For it had often *s* him Luke 8:29
profit was gone, they *s* Acts 16:19
Jews *s* me in the temple Acts 26:21

SELF-CONFIDENT
a fool rages and is *s* Prov 14:16

SELF-CONTROL
about righteousness, *s* Acts 24:25
because of your lack of *s* 1 Cor 7:5
they cannot exercise *s* 1 Cor 7:9
gentleness, *s* Gal 5:23
love, and holiness, with *s* 1 Tim 2:15
slanderers, without *s* 2 Tim 3:3
to knowledge *s* 2 Pet 1:6

SELF-CONTROLLED
just, holy, *s* Titus 1:8

SELF-SEEKING
envy and *s* exist James 3:16

SELFISH
s ambitions, backbitings 2 Cor 12:20
s ambitions, dissensions Gal 5:20
preach Christ from *s* Phil 1:16
s ambition or conceit Phil 2:3

SELL
said, "*S* me your Gen 25:31
s Your people for Ps 44:12
s the righteous Amos 2:6

s whatever you have Mark 10:21
no sword, let him *s* Luke 22:36
no one may buy or *s* Rev 13:17

SEND
He shall *s* from heaven Ps 57:3
"Whom shall I *s* Is 6:8
s them a Savior Is 19:20
"Behold, I *s* you out Matt 10:16
The Son of Man will *s* Matt 13:41
S the multitudes away Matt 14:15
He will *s* His angels Matt 24:31
"*S* us to the swine, that Mark 5:12
s them out two by two Mark 6:7
S them away, that they Mark 6:36
I *s* you out as lambs Luke 10:3
I will *s* them prophets Luke 11:49
s Lazarus that he Luke 16:24
s the Promise of My Luke 24:49
God did not *s* His Son John 3:17
whom the Father will *s* John 14:26
has sent Me, I also *s* John 20:21

SENDING
I am *s* you to Jesse 1 Sam 16:1
God did by *s* His own Son Rom 8:3

SENDS
s rain on the just and Matt 5:45
till He *s* forth justice to Matt 12:20

SENNACHERIB
Assyrian king (705–681 B.C.); son and successor of Sargon II, 2 Kin 18:13
Death of, by assassination, 2 Kin 19:36, 37

SENSELESS
Understand, you *s* Ps 94:8

SENSES
of use have their *s* Heb 5:14

SENSIBLY
who can answer *s* Prov 26:16

SENSUAL
but is earthly, *s* James 3:15
These are *s* persons Jude 19

SENT
s out the dove Gen 8:12
'I AM has *s* me to you Ex 3:14
s to spy out the land Num 13:16
LORD *s* me to anoint you 1 Sam 15:1
and His Spirit have *s* Is 48:16
s these prophets Jer 23:21
s this commandment Mal 2:4
receives Him who *s* Me Matt 10:40
not Me but Him who *s* Mark 9:37
he *s* a servant to the Mark 12:2
He has *s* Me to heal the Luke 4:18
Baptist has *s* us to You Luke 7:20
receives Him who *s* Me Luke 9:48
rejects Him who *s* Me Luke 10:16
a man *s* from God John 1:6
the will of Him who *s* Me John 6:38
Father who *s* Me bears John 8:18
is he who is *s* greater John 13:16
You *s* Me into the world John 17:18
As the Father has *s* John 20:21
unless they are *s* Rom 10:15
Spirit *s* from heaven 1 Pet 1:12
s His Son to be the 1 John 4:10
s His angel to show His Rev 22:6

SEPARATE
he shall *s* himself Num 6:3

s yourselves from the Ezra 10:11
let not man *s* Matt 19:6
Who shall *s* us from Rom 8:35
harmless, undefiled, *s* Heb 7:26

SEPARATED
but the poor is *s* Prov 19:4
"The LORD has utterly *s* Is 56:3
to be an apostle, *s* Rom 1:1
it pleased God, who *s* Gal 1:15

SEPARATES
who repeats a matter *s* Prov 17:9

SEPARATION
the middle wall of *s* Eph 2:14

SERAPHIM
Above it stood *s* Is 6:2

SERGIUS PAULUS
Roman proconsul of Cyprus, converted by Paul, Acts 13:7–12

SERIOUS
therefore be *s* and 1 Pet 4:7

SERPENT
s was more cunning Gen 3:1
"The *s* deceived me Gen 3:13
"Make a fiery *s* Num 21:8
like the poison of a *s* Ps 58:4
s you shall trample Ps 91:13
their tongues like a *s* Ps 140:3
air, the way of a *s* Prov 30:19
s may bite when it is Eccl 10:11
be a fiery flying *s* Is 14:29
and wounded the *s* Is 51:9
will he give him a *s* Matt 7:10
Moses lifted up the *s* John 3:14

was cast out, that *s* Rev 12:9

SERPENTS
is the poison of *s* Deut 32:33
be wise as *s* Matt 10:16
to trample on *s* Luke 10:19

SERVANT
a *s* of servants he Gen 9:25
take a gift from your *s* 2 Kin 5:15
the *s* of the man of God 2 Kin 8:4
s who earnestly Job 7:2
bountifully with Your *s* Ps 119:17
and the fool will be *s* Prov 11:29
s will rule over a son Prov 17:2
A *s* will not be Prov 29:19
Who is blind but My *s* Is 42:19
“Is Israel a *s* Jer 2:14
and a *s* his master Mal 1:6
nor a *s* above his master Matt 10:24
My *S* whom I have Matt 12:18
you, let him be your *s* Matt 20:26
good and faithful *s* Matt 25:21
‘You wicked and lazy *s* Matt 25:26
the unprofitable *s* Matt 25:30
be last of all and *s* of all Mark 9:35
you shall be your *s* Mark 10:43
a *s* to the vinedressers Mark 12:2
to my *s*, ‘Do this,’ Luke 7:8
that *s* who knew his Luke 12:47
I am, there My *s* will be John 12:26
s does not know what John 15:15
‘A *s* is not greater than John 15:20
struck the high priest’s *s* John 18:10
against Your holy *S* Acts 4:27
Christ has become a *s* Rom 15:8

SERVANTS
puts no trust in His *s* Job 4:18
for all your *s* Ps 119:91
on the ground like *s* Eccl 10:7
shall call you the *s* Is 61:6
S rule over us Lam 5:8
Again he sent other *s* Matt 21:36
the king said to the *s* Matt 22:13
s whom the master Luke 12:37
are unprofitable *s* Luke 17:10
longer do I call you *s* John 15:15
My *s* would fight, so John 18:36
so consider us, as *s* 1 Cor 4:1

SERVE
people go, that they may *s* Ex 8:1
s you until the Year of Lev 25:40
LORD your God and *s* Deut 6:13
S the LORD Josh 24:14
land, so you shall *s* aliens Jer 5:19
s Him with one accord Zeph 3:9
You cannot *s* God and Matt 6:24
to be served, but to *s* Matt 20:28
to be served, but to *s* Mark 10:45
the mind I myself *s* Rom 7:25
but through love *s* Gal 5:13
s the living God Heb 9:14
s Him day and night in Rev 7:15

SERVE THE LORD
men go, that they may *s* Ex 10:7
go, *s* as you have said Ex 12:31
So you shall *s* Ex 23:25
to *s* your God with all Deut 10:12
Because you did not *s* Deut 28:47
and my house, we will *s* Josh 24:15
s with all your heart 1 Sam 12:20

commanded Judah to *s* 2 Chr 33:16
S with fear, and rejoice Ps 2:11
S with gladness Ps 100:2
the kingdoms, to *s* Ps 102:22
But they shall *s* their God Jer 30:9
s without distraction 1 Cor 7:35
inheritance, for you *s* Col 3:24

SERVED
did not come to be *s* Matt 20:28
did not come to be *s* Mark 10:45
s the creature rather than Rom 1:25

SERVES
If anyone *s* Me John 12:26

SERVICE
do you mean by this *s* Ex 12:26
that he offers God *s* John 16:2
is your reasonable *s* Rom 12:1
with goodwill doing *s* Eph 6:7
your works, love, *s* Rev 2:19

SERVING
years I have been *s* Luke 15:29
s the LORD with all Acts 20:19
fervent in spirit, *s* Rom 12:11
you, *s* as overseers 1 Pet 5:2

SET
“See, I have *s* Deut 30:15
s the LORD always Ps 16:8
I will *s* him on high Ps 91:14
s aside the grace Gal 2:21

SET APART
will *s* the land of Goshen Ex 8:22
s to the Lord all that Ex 13:12
she shall be *s* seven days Lev 15:19

Then Moses *s* three cities Deut 4:41
as a dog laps, you shall *s* Judg 7:5
It was *s* for you 1 Sam 9:24
Aaron was *s*, he and his 1 Chr 23:13
the Lord has *s* for Himself Ps 4:3
s a district for the Lord Ezek 45:1

SETH
Third son of Adam, Gen 4:25
In Christ's ancestry, Luke 3:38

SETTLE
Therefore *s* it in Luke 21:14

SETTLED
and my speech *s* Job 29:22
O LORD, Your word is *s* Ps 119:89
the mountains were *s* Prov 8:25
s accounts with them Matt 25:19

SEVEN
Then *s* priests bearing Josh 6:13
he had *s* hundred wives 1 Kin 11:3
the child sneezed *s* times 2 Kin 4:35
Joash was *s* years old 2 Chr 24:1
S times a day I praise Ps 119:164
may fall *s* times and rise Prov 24:16
there are *s* abominations Prov 26:25
in that day *s* women shall Is 4:1
Passover, a feast of *s* Ezek 45:21
s times more than it was Dan 3:19
let *s* times pass over him Dan 4:16
there shall be *s* weeks and Dan 9:25
He took the *s* loaves Matt 15:36
forgive him? Up to *s* Matt 18:21
wife of the *s* will she be Matt 22:28
had come *s* demons Luke 8:2
s other spirits more Luke 11:26

s times in a day Luke 17:4
out from among you *s* Acts 6:3
s churches which are Rev 1:4
I saw *s* golden lampstands Rev 1:12
The mystery of the *s* stars Rev 1:20
He who holds the *s* stars Rev 2:1
has the *s* Spirits of God Rev 3:1
S lamps of fire were Rev 4:5
sealed with *s* seals Rev 5:1
saw the *s* angels who stand Rev 8:2
s thunders uttered their Rev 10:3
earthquake *s* thousand Rev 11:13
red dragon having *s* heads Rev 12:3
of the sea, having *s* heads Rev 13:1
s angels having the *s* last Rev 15:1
who had the *s* bowls Rev 17:1
s last plagues came to me Rev 21:9

SEVENFOLD
light of the sun will be *s* Is 30:26

SEVENTH
the *s* day God ended His Gen 2:2
ark rested in the *s* month Gen 8:4
on the *s* day there shall Ex 12:16
gather it, but on the *s* day Ex 16:26
When He opened the *s* seal Rev 8:1
the sounding of the *s* angel Rev 10:7
Then the *s* angel sounded Rev 11:15
the *s* angel poured out Rev 16:17
s chrysolite, the eighth Rev 21:20

SEVENTY
S weeks are Dan 9:24
up to *s* times seven Matt 18:22
Then the *s* returned Luke 10:17

SEVERE

My wound is *s* Jer 10:19
not to be too *s* 2 Cor 2:5

SEVERITY
the goodness and *s* Rom 11:22

SEWS
s a piece of unshrunk Mark 2:21

SEXUAL
s immorality causes her Matt 5:32
except for *s* immorality Matt 19:9
from *s* immorality, from Acts 15:20
s immorality, wickedness Rom 1:29
s immorality among you 1 Cor 5:1
the body is not for *s* 1 Cor 6:13
Flee *s* immorality 1 Cor 6:18
commit *s* immorality 1 Cor 10:8
abstain from *s* 1 Thess 4:3
to commit *s* immorality Rev 2:14
repent of her *s* immorality Rev 2:21

SEXUALLY
company with *s* immoral 1 Cor 5:9
s immoral, sorcerers Rev 21:8

SHADE
I sat down in his *s* Song 2:3
be a tabernacle for *s* Is 4:6
may nest under its *s* Mark 4:32

SHADOW
May darkness and the *s* Job 3:5
He flees like a *s* Job 14:2
hide me under the *s* Ps 17:8
walks about like a *s* Ps 39:6
like a passing *s* Ps 144:4
he passes like a *s* Eccl 6:12
and to trust in the *s* Is 30:2

In the *s* of His hand Is 49:2
which are a *s* of Col 2:17
the law, having a *s* Heb 10:1
is no variation or *s* James 1:17

SHADOW OF DEATH
of darkness and the *s* Job 10:21
my eyelids is the *s* Job 16:16
seen the doors of the *s* Job 38:17
the valley of the *s* Ps 23:4
out of darkness and the *s* Ps 107:14
s, upon them a light Is 9:2
turns the *s* into morning Amos 5:8
s light has dawned Matt 4:16
in darkness and the *s* Luke 1:79

SHADOWS
my members are like *s* Job 17:7
and the *s* flee away Song 2:17

SHADRACH
Hananiah's Babylonian name, Dan 1:3, 7
Cast into the fiery furnace, Dan 3:1–28

SHAKE
Who is he who will *s* Job 17:3
their loins *s* continually Ps 69:23
s the earth Is 2:19
S yourself from the Is 52:2
you *s* your head in scorn Jer 48:27
s their heads at the Lam 2:15
that the thresholds may *s* Amos 9:1
and the knees *s* Nah 2:10
hiss and *s* his fist Zeph 2:15
little while) I will *s* heaven Hag 2:6
I will *s* all nations Hag 2:7
s off the dust from your Matt 10:14
s off the dust under your Mark 6:11

house, and could not *s* it Luke 6:48
s not only the earth Heb 12:26

SHAKEN
reed is *s* in the water 1 Kin 14:15
quaked and were *s* Ps 18:7
he will never be *s* Ps 112:6
A reed *s* by the wind Matt 11:7
of the heavens will be *s* Matt 24:29
the heavens will be *s* Mark 13:25
s together, and running Luke 6:38
together was *s* Acts 4:31
of the prison were *s* Acts 16:26
not to be soon *s* 2 Thess 2:2
which cannot be *s* Heb 12:28

SHAKES
s the earth out of its Job 9:6
s the Wilderness Ps 29:8
The earth *s* at the noise Jer 49:21

SHALLUM
King of Israel, 2 Kin 15:10–15

SHALMANESER
Assyrian king, 2 Kin 17:3

SHAME
you turn my glory to *s* Ps 4:2
let them be put to *s* Ps 83:17
s who serve carved Ps 97:7
hate Zion be put to *s* Ps 129:5
s shall be the Prov 3:35
is a son who causes *s* Prov 10:5
hide My face from *s* Is 50:6
S has covered our Jer 51:51
their glory into *s* Hos 4:7
never be put to *s* Joel 2:26

Pass by in naked *s*, you Mic 1:11
the unjust knows no *s* Zeph 3:5
worthy to suffer *s* Acts 5:41
will not be put to *s* Rom 9:33
to put to *s* the wise 1 Cor 1:27
I say this to your *s* 1 Cor 6:5
glory is in their *s* Phil 3:19
put Him to an open *s* Heb 6:6
the cross, despising the *s* Heb 12:2

SHAMEFUL
committing what is *s* Rom 1:27
for it is *s* for women 1 Cor 14:35
For it is *s* even to Eph 5:12

SHAMGAR
Judge of Israel; strikes down 600 Philistines, Judg 3:31

SHAMMAH
Son of Jesse, 1 Sam 16:9
Called Shimea, 1 Chr 2:13
——— One of David's mighty men, 2 Sam 23:11
Also called Shammoth the Harorite, 1 Chr 11:27

SHAPHAN
Scribe under Josiah, 2 Kin 22:3–14

SHARE
a stranger does not *s* Prov 14:10
s in anything done under Eccl 9:6
s your bread with the Is 58:7
is taught the word *s* Gal 6:6
to give, willing to *s* 1 Tim 6:18
to do good and to *s* Heb 13:16
lest you *s* in her sins, and Rev 18:4

SHARING
for your liberal *s* 2 Cor 9:13

SHARON
Coastal plain between Joppa and Mt. Carmel, 1 Chr 27:29
Famed for roses, Song 2:1
Inhabitants of, turn to the Lord, Acts 9:35

SHARP
destruction, like a *s* razor Ps 52:2
S as a two-edged sword Prov 5:4
sledge with *s* teeth Is 41:15
My mouth like a *s* sword Is 49:2
son of man, take a *s* sword Ezek 5:1
went a *s* two-edged sword Rev 1:16
who has the *s* two-edged Rev 2:12
and in His hand a *s* sickle Rev 14:14

SHARPEN
s their tongue like a Ps 64:3
and one does not *s* Eccl 10:10

SHARPENS
My adversary *s* His Job 16:9

SHARPNESS
I should use *s* 2 Cor 13:10

SHATTERED
at ease, but He has *s* Job 16:12

SHAVE
Then the Nazirite shall *s* Num 6:18
s off the seven locks Judg 16:19
will *s* with a hired razor Is 7:20
they may *s* their heads Acts 21:24

SHAVED
s off half of their beards 2 Sam 10:4
as if her head were *s* 1 Cor 11:5

SHEALTIEL

Son of King Jeconiah and father of Zerubbabel, 1Chr 3:17

SHEAR-JASHUB
Symbolic name given to Isaiah's son, Is 7:3

SHEATH
'Return it to its *s* Ezek 21:30
your sword into the *s* John 18:11

SHEAVES
bringing his *s* Ps 126:6
nor he who binds *s* Ps 129:7
gather them like *s* Mic 4:12

SHEBA
Land of, occupied by Sabeans, famous traders, Job 1:15; Ps 72:10
Queen of, visits Solomon; marvels at his wisdom, 1 Kin 10:1–13
Mentioned by Christ, Matt 12:42

SHEBAH
Name given to a well and town (Beersheba), Gen 26:31–33

SHEBNA
Treasurer under Hezekiah, Is 22:15
Demoted to position of scribe, 2 Kin 19:2
Man of pride and luxury, replaced by Eliakim, Is 22:19–21

SHECHEM
Son of Hamor; rapes Dinah, Jacob's daughter, Gen 34:1–31
——— Ancient city of Ephraim, Gen 33:18
Joshua's farewell address delivered at, Josh 24:1–25
Supports Abimelech; destroyed, Judg 9
Rebuilt by Jeroboam I, 1 Kin 12:25

SHED
s blood without cause 1 Sam 25:31
s innocent blood Ps 106:38
which is *s* for many Matt 26:28
which is *s* for many Mark 14:24
s from the foundation of Luke 11:50
blood, which is *s* for Luke 22:20
martyr Stephen was *s* Acts 22:20
feet are swift to *s* blood Rom 3:15
they have *s* the blood of Rev 16:6
of His servants *s* by her Rev 19:2

SHEDDING
blood, and without *s* Heb 9:22

SHEEP
spared the best of the *s* 1 Sam 15:15
as *s* that have no 2 Chr 18:16
like *s* intended for food Ps 44:11
as *s* for the slaughter Ps 44:22
s of Your pasture Ps 79:13
and the *s* of His hand Ps 95:7
and the *s* of His pasture Ps 100:3
astray like a lost *s* Ps 119:176
All we like *s* have gone Is 53:6
slaughter, and as a *s* Is 53:7
Pull them out like *s* Jer 12:3
scatter the *s* of My pasture Jer 23:1
have been lost *s* Jer 50:6
My *s* wandered through Ezek 34:6
will search for My *s* Ezek 34:11
shall judge between *s* Ezek 34:17
lion among flocks of *s* Mic 5:8
s will be scattered Zech 13:7
like *s* having no shepherd Matt 9:36
rather to the lost *s* Matt 10:6
I send you out as *s* Matt 10:16

lost *s* of the house of Matt 15:24
If a man has a hundred *s* Matt 18:12
his *s* from the goats Matt 25:32
And He will set the *s* Matt 25:33
s not having a shepherd Mark 6:34
s will be scattered Mark 14:27
having a hundred *s* Luke 15:4
plowing or tending *s* Luke 17:7
the shepherd of the *s* John 10:2
and he calls his own *s* John 10:3
and I know My *s* John 10:14
s I have which are not John 10:16
you are not of My *s* John 10:26
said to him, “Tend My *s* John 21:16
said to him, “Feed My *s* John 21:17
“He was led as a *s* Acts 8:32
as *s* for the slaughter Rom 8:36
great Shepherd of the *s* Heb 13:20
like *s* going astray 1 Pet 2:25

SHEEPFOLDS
lie down among the *s* Ps 68:13

SHEET
object like a great *s* Acts 10:11

SHELTER
I will trust in the *s* Ps 61:4
in You I take *s* Ps 143:9
the LORD will be a *s* Joel 3:16

SHELTERS
s him all the day long Deut 33:12
be pastures, with *s* Zeph 2:6

SHEM
Oldest son of Noah, Gen 5:32
Escapes the flood, Gen 7:13

Receives a blessing, Gen 9:23, 26
Ancestor of Semitic people, Gen 10:22–32

SHEMAIAH
Prophet of Judah, 1 Kin 12:22–24
Explains Shishak's invasion as divine punishment, 2 Chr 12:5–8
Records Rehoboam's reign, 2 Chr 12:15

SHEMER
Sells Omri the hill on which Samaria is built, 1 Kin 16:23, 24

SHEOL
down to the gates of *S* Job 17:16
not leave my soul in *S* Ps 16:10
S laid hold of me Ps 116:3
S cannot thank Is 38:18
the belly of *S* I cried Jon 2:2

SHEPHERD
s is an abomination Gen 46:34
s My people Israel 2 Sam 5:2
The LORD is my *s* Ps 23:1
s Jacob His people Ps 78:71
His flock like a *s* Is 40:11
of Cyrus, 'He is My *s* Is 44:28
s who follows You Jer 17:16
because there was no *s* Ezek 34:5
I will establish one *s* Ezek 34:23
"As a *s* takes from Amos 3:12
to the worthless *s* Zech 11:17
'I will strike the *S* Matt 26:31
"I am the good *s* John 10:11
s the church of God Acts 20:28
the dead, that great *S* Heb 13:20
S the flock of God 1 Pet 5:2
when the Chief *S* 1 Pet 5:4

of the throne will *s* Rev 7:17

SHEPHERDS
your sons shall be *s* Num 14:33
And they are *s* who Is 56:11
And I will give you *s* Jer 3:15
s who destroy and Jer 23:1
s who feed My people Jer 23:2
s have led them astray Jer 50:6
s fed themselves Ezek 34:8
in the same country *s* Luke 2:8

SHESHACH
Symbolic of Babylon, Jer 25:26

SHESHBAZZAR
Prince of Judah, Ezra 1:8, 11

SHETHAR-BOZNAI
Official of Persia, Ezra 5:3, 6

SHIELD
I am your *s* Gen 15:1
the *s* of your help and Deut 33:29
s of Saul, not anointed 2 Sam 1:21
whom I will trust: my *s* 2 Sam 22:3
He is a *s* to all who 2 Sam 22:31
gold went into each *s* 2 Chr 9:15
are a *s* for me, my glory Ps 3:3
surround him as with a *s* Ps 5:12
my *s* and the horn of Ps 18:2
He is a *s* to all who trust in Ps 18:30
me the *s* of Your salvation Ps 18:35
my strength and my *s* Ps 28:7
He is our help and our *s* Ps 33:20
God is a sun and *s* Ps 84:11
truth shall be your *s* Ps 91:4
He is their help and their *s* Ps 115:9

hiding place and my *s* Ps 119:114
all, taking the *s* Eph 6:16

SHIHOR
Name given to the Nile, Is 23:3
Israel's southwestern border, Josh 13:3

SHILOH
Center of worship, Judg 18:31
Headquarters for division of Promised Land, Josh 18:1, 10
Benjamites seize women of, Judg 21:19–23
Ark of the covenant taken from, 1 Sam 4:3–11
Punishment given to, Jer 7:12–15
——— Messianic title, Gen 49:10

SHIMEI
Benjamite; insults David, 2 Sam 16:5–13
Pardoned, but confined, 2 Sam 19:16–23
Breaks agreement; executed by Solomon, 1 Kin 2:39–46

SHIMSHAI
Scribe opposing the Jews, Ezra 4:8–24

SHINAR
Tower built at, Gen 11:2–9

SHINE
LORD make His face *s* Num 6:25
even the moon does not *s* Job 25:5
Make Your face *s* upon Ps 31:16
cause His face to *s* Ps 67:1
the cherubim, *s* Ps 80:1
Make Your face *s* Ps 119:135
will not cause its light to *s* Is 13:10
Arise, *s*; for your light Is 60:1
who are wise shall *s* Dan 12:3
your light so *s* before men Matt 5:16

the righteous will *s* Matt 13:43
among whom you *s* Phil 2:15
a third of the day did not *s* Rev 8:12
sun or of the moon to *s* Rev 21:23

SHINED
them a light has *s* Is 9:2

SHINES
But the night *s* as the day Ps 139:12
that *s* ever brighter unto Prov 4:18
And the light *s* John 1:5
light that *s* in a dark 2 Pet 1:19

SHINING
the earth, by clear *s* 2 Sam 23:4
the just is like the *s* sun Prov 4:18
His clothes became *s* Mark 9:3
by them in *s* garments Luke 24:4
light is already *s* 1 John 2:8
was like the sun *s* Rev 1:16

SHIP
the way of a *s* in the Prov 30:19
found a *s* going to Tarshish Jon 1:3
finding a *s* sailing over to Acts 21:2
some on parts of the *s* Acts 27:44

SHIPHRAH
Hebrew midwife, Ex 1:15

SHIPS
pass by like swift *s* Job 9:26
down to the sea in *s* Ps 107:23
like the merchant *s* Prov 31:14
Look also at *s* James 3:4

SHIPWRECK
faith have suffered *s* 1 Tim 1:19

SHONE
the skin of Moses' face *s* Ex 34:35
His face *s* like the sun Matt 17:2
of the Lord *s* around them Luke 2:9
a light *s* around him Acts 9:3
and a light *s* in the prison Acts 12:7

SHOOK
so loudly that the earth *s* 1 Sam 4:5
the earth *s* and trembled 2 Sam 22:8
earth *s*; the heavens also Ps 68:8
The earth trembled and *s* Ps 77:18
guards *s* for fear of him Matt 28:4
they *s* off the dust from Acts 13:51

SHOOT
they *s* out the lip Ps 22:7
But God shall *s* Ps 64:7

SHORT
of the wicked is *s* Job 20:5
Remember how *s* my time Ps 89:47
for he was of *s* stature Luke 19:3
have sinned and fall *s* Rom 3:23
the work and cut it *s* Rom 9:28
fall *s* of the grace of God Heb 12:15
knows that he has a *s* Rev 12:12

SHORTENED
his youth You have *s* Ps 89:45
the wicked will be *s* Prov 10:27
those days were *s* Matt 24:22
Lord had *s* those days Mark 13:20

SHORTLY
which must *s* take place Rev 1:1
which must *s* take place Rev 22:6

SHOT

shall be stoned or *s* Heb 12:20

SHOULDER
will be upon His *s* Is 9:6

SHOUT
shall *s* with a great *s* Josh 6:5
s for joy, all you upright in Ps 32:11
skillfully with a *s* of joy Ps 33:3
s for joy and be glad Ps 35:27
S to God with the voice of Ps 47:1
Make a joyful *s* to God, all Ps 66:1
Make a joyful *s* to the God Ps 81:1
s joyfully to the Rock Ps 95:1
S joyfully to the LORD Ps 98:4
Make a joyful *s* Ps 100:1
from heaven with a *s* 1 Thess 4:16

SHOUTED
So the people *s* when the Josh 6:20
they *s*, saying, “Crucify Luke 23:21

SHOW
a land that I will *s* Gen 12:1
will *s* Yourself merciful 2 Sam 22:26
will *s* Yourself merciful Ps 18:25
S me Your ways Ps 25:4
I will *s* the salvation of Ps 50:23
mouth shall *s* forth Your Ps 51:15
S us Your mercy, LORD Ps 85:7
and *s* us what will happen Is 41:22
s yourselves men Is 46:8
s mercy and compassion Zech 7:9
s them a sign from Matt 16:1
S Me the tax money Matt 22:19
s great signs and Matt 24:24
s signs and wonders to Mark 13:22
s Him greater works John 5:20

s Yourself to the world John 7:4
s us the Father John 14:8
you say, '*S* us the Father John 14:9
I *s* you a more excellent 1 Cor 12:31
S me your faith without James 2:18
I will *s* you things which Rev 4:1

SHOWBREAD
you shall set the *s* Ex 25:30
s which had been taken 1 Sam 21:6
s which was not lawful Matt 12:4

SHOWED
s him mercy, and He Gen 39:21
and the LORD *s* him a tree Ex 15:25
s Him all the kingdoms Matt 4:8
s Him all the kingdoms Luke 4:5
But even Moses *s* in the Luke 20:37
s them His hands and Luke 24:40
s them His hands and John 20:20
Jesus *s* Himself again to John 21:1
third day, and *s* Him Acts 10:40
s me the great city, the Rev 21:10

SHOWERS
make it soft with *s* Ps 65:10
s have been withheld Jer 3:3
can the heavens give *s* Jer 14:22
from the LORD, like *s* Mic 5:7

SHOWN
You have *s* Your servant Gen 32:10
have *s* more kindness Ruth 3:10
grace be *s* to the wicked Is 26:10
s you from My Father John 10:32

SHOWS
firmament *s* His handiwork Ps 19:1

that God *s* no partiality Acts 10:34
God *s* personal favoritism Gal 2:6

SHREWDLY
because he had dealt *s* Luke 16:8

SHRINES
who made silver *s* Acts 19:24

SHRIVELED
You have *s* me up Job 16:8

SHUFFLES
with his eyes, he *s* Prov 6:13

SHULAMITE
Beloved of the bridegroom king, Song 6:13

SHUNAMMITE
Abishag, David's nurse, 1 Kin 1:3, 15
——— Woman who cared for Elisha, 2 Kin 4:8–12

SHUNEM
Town of Issachar, Josh 19:18

SHUNNED
feared God and *s* evil Job 1:1

SHUR
Wilderness in south Palestine, Gen 16:7
Israel went from Red Sea to, Ex 15:22
Hagar fled here, Gen 16:7

SHUSHAN
Residence of Persian monarchs, Esth 1:2

SHUT
s the door behind him Gen 19:6
Let her be *s* out of the Num 12:14
"Or who *s* in the sea Job 38:8
Has He in anger *s* Ps 77:9
For you *s* up the Matt 23:13

came, the doors being *s* John 20:26
door, and no one can *s* it Rev 3:8
have power to *s* heaven Rev 11:6

SHUTS
s his ears to the cry Prov 21:13
s his eyes from seeing Is 33:15
brother in need, and *s* 1 John 3:17
who opens and no one *s* Rev 3:7

SICK
have made him *s* Hos 7:5
I was *s* and you Matt 25:36
he whom You love is *s* John 11:3
many are weak and *s* 1 Cor 11:30
have left in Miletus *s* 2 Tim 4:20
faith will save the *s* James 5:15

SICKLE
Put in the *s* Joel 3:13
"Thrust in Your *s* Rev 14:15

SICKNESS
will sustain him in *s* Prov 18:14
"This *s* is not unto John 11:4

SICKNESSES
And bore our *s* Matt 8:17

SIDE
two rings shall be on one *s* Ex 25:12
And a cubit on one *s* Ex 26:13
For the south *s* there shall Ex 27:9
this *s* of the Jordan in the Deut 1:1
on this *s* of the Jordan Josh 1:14
me down on every *s* Job 19:10
wicked prowl on every *s* Ps 12:8
Fear is on every *s* Ps 31:13
hills rejoice on every *s* Ps 65:12

comfort me on every *s* Ps 71:21
The LORD is on my *s* Ps 118:6
Lie also on your left *s* Ezek 4:4
gate chambers on one *s* Ezek 40:10
robe sitting on the right *s* Mark 16:5
pierced His *s* with a John 19:34
His hands and His *s* John 20:20
put my hand into His *s* John 20:25
the net on the right *s* John 21:6

SIDON
See TYRE AND SIDON
Canaanite city; inhabitants not expelled, Judg 1:31
Hostile relations with Israel, Judg 10:12; Is 23:12; Joel 3:4–6
Jesus preaches to, Matt 15:21; Luke 6:17

SIFT
s the nations with the Is 30:28
s the house of Israel Amos 9:9
for you, that he may *s* Luke 22:31

SIFTS
A wise king *s* out the Prov 20:26

SIGH
our years like a *s* Ps 90:9
the merry-hearted *s* Is 24:7
of the men who *s* Ezek 9:4

SIGHING
For my *s* comes before Job 3:24
s is not hidden Ps 38:9

SIGHT
and see this great *s* Ex 3:3
evil in the *s* of the LORD Judg 2:11
as stupid in your *s* Job 18:3
of human waste in their *s* Ezek 4:12

seemed good in Your *s* Matt 11:26
he received his *s* Mark 10:52
abomination in the *s* of Luke 16:15
washed, and I received *s* John 9:11
he marveled at the *s* Acts 7:31
three days without *s* Acts 9:9
are just in the *s* of God Rom 2:13
will be justified in His *s* Rom 3:20
by faith, not by *s* 2 Cor 5:7
precious in the *s* of God 1 Pet 3:4

SIGN

Show me a *s* for good Ps 86:17
will give you a *s* Is 7:14
for an everlasting *s* Is 55:13
we want to see a *s* Matt 12:38
seeks after a *s* Matt 12:39
And what will be the *s* Matt 24:3
s which will be spoken Luke 2:34
again is the second *s* John 4:54
For Jews request a *s* 1 Cor 1:22
Now a great *s* appeared Rev 12:1

SIGNS

and let them be for *s* Gen 1:14
you not know their *s* Job 21:29
They performed His *s* Ps 105:27
We are for *s* and Is 8:18
How great are His *s* Dan 4:3
cannot discern the *s* Matt 16:3
the accompanying *s* Mark 16:20
s Jesus did in Cana of John 2:11
no one can do these *s* John 3:2
because you saw the *s* John 6:26
is a sinner do such *s* John 9:16
this Man works many *s* John 11:47
Jesus did many other *s* John 20:30

demons, performing *s* Rev 16:14

SIGNS AND WONDERS
Lord showed *s* Deut 6:22
great terror and with *s* Deut 26:8
s against Pharaoh Neh 9:10
He sent *s* Ps 135:9
We are for *s* in Israel Is 8:18
good to declare the *s* Dan 4:2
He works *s* in heaven Dan 6:27
rise and show great *s* Matt 24:24
"Unless you people see *s* John 4:48
s may be done through Acts 4:30
of the apostles many *s* Acts 5:12
His grace, granting *s* Acts 14:3
mighty *s*, by the power Rom 15:19
in *s* and mighty deeds 2 Cor 12:12
bearing witness both with *s* Heb 2:4

SIHON
Amorite king; defeated by Israel, Num 21:21–32
Territory of, assigned to Reuben and Gad, Num 32:1–38

SILAS (OR SILVANUS)
Leader in Jerusalem church; sent to Antioch, Acts 15:22–35
Travels with Paul, Acts 15:40, 41
Jailed and released, Acts 16:25–40
Mentioned in epistles, 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1; 1 Pet 5:12

SILENCE
that You may *s* Ps 8:2
I was mute with *s* Ps 39:2
soon have settled in *s* Ps 94:17
"Sit in *s* Is 47:5
I will not keep *s*, but will Is 65:6

in *s* with all submission 1 Tim 2:11
s the ignorance of foolish 1 Pet 2:15
seal, there was *s* Rev 8:1

SILENT
the wicked shall be *s* 1 Sam 2:9
Oh, that you would be *s* Job 13:5
season, and am not *s* Ps 22:2
Do not be *s* to me Ps 28:1
praise to You and not be *s* Ps 30:12
Let them be *s* in the Ps 31:17
come, and shall not keep *s* Ps 50:3
before its shearers is *s* Is 53:7
Be *s* in the presence Zeph 1:7
But Jesus kept *s* Matt 26:63
His answer and kept *s* Luke 20:26
before its shearer is *s* Acts 8:32
Let your women keep *s* 1 Cor 14:34

SILK
and covered you with *s* Ezek 16:10

SILLY
They are *s* children Jer 4:22

SILOAM
Tower of, falls and kills 18 people, Luke 13:4
Blind man washes in pool of, John 9:1–11

SILVER
and your precious *s* Job 22:25
Though he heaps up *s* Job 27:16
s tried in a furnace Ps 12:6
have refined us as *s* Ps 66:10
than the profits of *s* Prov 3:14
chosen rather than *s* Prov 16:16
refining pot is for *s* Prov 17:3
He who loves *s* will Eccl 5:10

s has become dross Is 1:22
call them rejected *s* Jer 6:30
may buy the poor for *s* Amos 8:6
him thirty pieces of *s* Matt 26:15

SIMEON
Son of Jacob by Leah, Gen 29:32, 33
Avenges his sister's dishonor, Gen 34:25–31
Held hostage by Joseph, Gen 42:18–20, 24
Rebuked by Jacob, Gen 49:5–7
——— Tribe of:
Numbered, Num 1:23; 26:12–14
Receive inheritance, Josh 19:1–9
Fight Canaanites with Judah, Judg 1:1–3, 17–20
——— Just man; blesses infant Jesus, Luke 2:25–35

SIMILITUDE
been made in the *s* James 3:9

SIMON
Simon Peter: *see* PETER
——— One of the Twelve; called "the Cananite," Matt 10:4
——— One of Jesus' half brothers, Matt 13:55
——— Pharisee, Luke 7:36–40
——— Man of Cyrene, bears Jesus' cross, Matt 27:32
——— Sorcerer, Acts 8:9–24
——— Tanner in Joppa, Acts 9:43

SIMPLE
making wise the *s* Ps 19:7
LORD preserves the *s* Ps 116:6
understanding to the *s* Ps 119:130
s believes every word Prov 14:15
the hearts of the *s* Rom 16:18

SIMPLICITY
ones, will you love *s* Prov 1:22

in the world in *s* 2 Cor 1:12
corrupted from the *s* 2 Cor 11:3

SIN

not well, *s* lies at the door Gen 4:7
because their *s* is very Gen 18:20
brothers and their *s* Gen 50:17
It is a *s* offering Ex 29:14
committed a great *s* Ex 32:30
offer to the LORD for his *s* Lev 4:3
the *s* which they have Lev 4:14
a lamb as his *s* offering Lev 4:32
of the goats as a *s* offering Lev 5:6
is the law of the *s* offering Lev 6:25
They shall bear their *s* Lev 20:20
his God shall bear his *s* Lev 24:15
any *s* that men commit in Num 5:6
If you *s* unintentionally Num 15:22
flesh, shall one man *s* Num 16:22
he died in his own *s* Num 27:3
goats as a *s* offering Num 29:5
and be sure your *s* Num 32:23
because of all your *s* Deut 9:18
it become *s* among you Deut 15:9
or any *s* that he commits Deut 19:15
you *s* against the LORD Deut 20:18
a *s* deserving of death Deut 21:22
no *s* deserving of death Deut 22:26
to death for his own *s* Deut 24:16
forgive the *s* of Your 1 Kin 8:34
When they *s* against You 1 Kin 8:46
this thing became a *s* 1 Kin 12:30
in his *s* by which 1 Kin 15:26
and made Israel *s* 1 Kin 21:22
to death for his own *s* 2 Kin 14:6
made Judah *s* with his 2 Kin 21:11

forgive the *s* of Your 2 Chr 6:25
and will forgive their *s* 2 Chr 7:14
shall die for his own *s* 2 Chr 25:4
do not let their *s* be blotted Neh 4:5
In all this Job did not *s* nor Job 1:22
all this Job did not *s* Job 2:10
and search out my *s* Job 10:6
he adds rebellion to his *s* Job 34:37
Be angry, and do not *s* Ps 4:4
whose *s* is covered Ps 32:1
I acknowledged my *s* Ps 32:5
my bones because of my *s* Ps 38:3
my ways, lest I *s* Ps 39:1
And cleanse me from my *s* Ps 51:2
s is always before me Ps 51:3
in *s* my mother Ps 51:5
the *s* of their mouth Ps 59:12
I might not *s* against You Ps 119:11
of the wicked to *s* Prov 10:16
Fools mock at *s* Prov 14:9
s is a reproach Prov 14:34
I am pure from my *s* Prov 20:9
mouth cause your flesh to *s* Eccl 5:6
good and does not *s* Eccl 7:20
away, and your *s* purged Is 6:7
soul an offering for *s* Is 53:10
And He bore the *s* Is 53:12
what is our *s* that we have Jer 16:10
your high places of *s* Jer 17:3
s I will remember no Jer 31:34
he shall die in his *s* Ezek 3:20
and confessing my *s* Dan 9:20
They eat up the *s* Hos 4:8
Now they *s* more and Hos 13:2
right eye causes you to *s* Matt 5:29
I say to you, every *s* and Matt 12:31

who believe in Me to *s* Matt 18:6
hand causes you to *s* Mark 9:43
who takes away the *s* John 1:29
S no more John 5:14
“He who is without *s* John 8:7
go and *s* no more John 8:11
Me, and will die in your *s* John 8:21
commits *s* is a slave of *s* John 8:34
of you convicts Me of *s* John 8:46
you would have no *s* John 9:41
convict the world of *s* John 16:8
they are all under *s* Rom 3:9
law is the knowledge of *s* Rom 3:20
LORD shall not impute *s* Rom 4:8
s entered the world Rom 5:12
s is not imputed Rom 5:13
where *s* abounded, grace Rom 5:20
s that grace may Rom 6:1
that the body of *s* might be Rom 6:6
died to *s* once for all Rom 6:10
s shall not have Rom 6:14
Shall we *s* because we Rom 6:15
you were slaves of *s* Rom 6:17
been set free from *s* Rom 6:22
the wages of *s* is death Rom 6:23
Is the law *s*? Rom 7:7
s revived and I died Rom 7:9
s that dwells in me Rom 7:17
me free from the law of *s* Rom 8:2
body is dead because of *s* Rom 8:10
Every *s* that a man does 1 Cor 6:18
you *s* against Christ 1 Cor 8:12
The sting of death is *s* 1 Cor 15:56
Him who knew no *s* 2 Cor 5:21
man of *s* is revealed 2 Thess 2:3
we are, yet without *s* Heb 4:15

appeared to put away *s* Heb 9:26
longer an offering for *s* Heb 10:18
s willfully after we Heb 10:26
it gives birth to *s* James 1:15
partiality, you commit *s* James 2:9
do it, to him it is *s* James 4:17
"Who committed no *s* 1 Pet 2:22
the flesh has ceased from *s* 1 Pet 4:1
that cannot cease from *s* 2 Pet 2:14
cleanses us from all *s* 1 John 1:7
say that we have no *s* 1 John 1:8
that you may not *s* 1 John 2:1
s is lawlessness 1 John 3:4
in Him there is no *s* 1 John 3:5
and he cannot *s* 1 John 3:9
s which does not lead 1 John 5:16
there is *s* not leading to 1 John 5:17

SINAI
Mountain (same as Horeb) where the law was given, Ex 19:1–25
Used allegorically by Paul, Gal 4:24, 25

SINCERE
Holy Spirit, by *s* love 2 Cor 6:6
that you may be *s* Phil 1:10
and from *s* faith 1 Tim 1:5
s love of the brethren 1 Pet 1:22

SINCERITY
LORD, serve Him in *s* Josh 24:14
unleavened bread of *s* 1 Cor 5:8
simplicity and godly *s* 2 Cor 1:12
as of *s*, but as from God, 2 Cor 2:17
testing the *s* of your love 2 Cor 8:8
in *s* of heart, as to Christ Eph 6:5
our Lord Jesus Christ in *s* Eph 6:24

men-pleasers, but in *s* Col 3:22

SINFUL

place, a brood of *s* men Num 32:14
Alas, *s* nation Is 1:4
and *s* generation Mark 8:38
from me, for I am a *s* Luke 5:8
the hands of *s* men Luke 24:7
become exceedingly *s* Rom 7:13
likeness of *s* flesh Rom 8:3

SING

"*S* to the LORD Ex 15:21
Awake, awake, *s* a song Judg 5:12
s praises to Your name 2 Sam 22:50
S to the LORD, all the 1 Chr 16:23
when they began to *s* 2 Chr 20:22
the widow's heart to *s* Job 29:13
S praises to the LORD, who Ps 9:11
I will *s* to the LORD Ps 13:6
S to Him a new song Ps 33:3
my tongue shall *s* aloud of Ps 51:14
shout for joy, they also *s* Ps 65:13
S out the honor Ps 66:2
nations be glad and *s* for Ps 67:4
You I will *s* with the harp Ps 71:22
I will *s* of the mercies of Ps 89:1
s to the LORD a new song Ps 98:1
I will *s* of mercy and Ps 101:1
I will *s* to the LORD as Ps 104:33
S praises to His name Ps 135:3
"*S* us one of the songs Ps 137:3
they shall *s* of the ways of Ps 138:5
S to the LORD a new song Ps 149:1
S to the LORD, for He has Is 12:5
up their voice, they shall *s* Is 24:14
S to the LORD a new song Is 42:10

My servants shall *s* Is 65:14
she shall *s* there, as in the Hos 2:15
S and rejoice, O daughter Zech 2:10
I will *s* with the 1 Cor 14:15
assembly I will *s* Heb 2:12
Let him *s* psalms James 5:13
They *s* the song of Moses Rev 15:3

SINGERS
instruments for *s* 1 Kin 10:12
who bore the ark, the *s* 1 Chr 15:27
instruments for *s* 2 Chr 9:11
s with musical 2 Chr 23:13
s sang, and the 2 Chr 29:28
The *s* sang loudly with Neh 12:42
The *s* went before Ps 68:25
male and female *s* Eccl 2:8

SINGING
rejoicing and with *s* 2 Chr 23:18
s to the LORD 2 Chr 30:21
with thanksgivings and *s* Neh 12:27
His presence with *s* Ps 100:2
and our tongue with *s* Ps 126:2
the time of *s* has come Song 2:12
break forth into *s* Is 14:7
even with joy and *s* Is 35:2
come to Zion with *s* Is 35:10
With a voice of *s*, declare Is 48:20
and come to Zion with *s* Is 51:11
and *s* hymns to God Acts 16:25
and spiritual songs, *s* Eph 5:19
s with grace in your hearts Col 3:16

SINGLENESS
them *s* of heart to obey 2 Chr 30:12

SINISTER

who understands *s* Dan 8:23

SINK

I *s* in deep mire Ps 69:2
to *s* he cried out Matt 14:30

SINNED

had ceased, he *s* yet more Ex 9:34
has *s* a young bull without Lev 4:3
promised, for we have *s* Num 14:40
s against their own souls Num 16:38
to the LORD, “We have *s* Judg 10:15
Saul said, “I have *s* 1 Sam 26:21
may be that my sons have *s* Job 1:5
Have I *s*? What have I Job 7:20
those who have *s* Job 24:19
for I have *s* against You Ps 41:4
You only, have I *s* Ps 51:4
you say, ‘I have not *s* Jer 2:35
Jerusalem has *s* Lam 1:8
Our fathers *s* and are Lam 5:7
we have *s* and committed Dan 9:5
the more they *s* against Me Hos 4:7
you have *s* from the days Hos 10:9
“I have *s* by betraying Matt 27:4
“Father, I have *s* Luke 15:18
“Rabbi, who *s* John 9:2
For as many as have *s* Rom 2:12
for all have *s* and Rom 3:23
marries, she has not *s* 1 Cor 7:28
not spare the angels who *s* 2 Pet 2:4
say that we have not *s* 1 John 1:10
for the devil has *s* 1 John 3:8

SINNED AGAINST THE LORD

“I have *s* your God Ex 10:16
s your God—had made Deut 9:16

"Indeed I have *s* Josh 7:20
said there, "We have *s* 1 Sam 7:6
to Nathan, "I have *s* 2 Sam 12:13
For we have *s* Jer 3:25
because we have *s* Jer 8:14
because you have *s* Jer 44:23
because they have *s* Zeph 1:17

SINNED AGAINST YOU
saying, "We have *s* Judg 10:10
I have not *s*, but you Judg 11:27
I have not *s* 1 Sam 24:11
because they have *s* 1 Kin 8:33
Your people who have *s* 2 Chr 6:39
Israel which we have *s* Neh 1:6
heal my soul, for I have *s* Ps 41:4
many, we have *s* Jer 14:7
fathers, because we have *s* Dan 9:8

SINNER
the ungodly and the *s* Prov 11:31
overthrows the *s* Prov 13:6
of the *s* is stored up for Prov 13:22
s He gives the work Eccl 2:26
s shall be trapped by her Eccl 7:26
s does evil a hundred Eccl 8:12
As is the good, so is the *s* Eccl 9:2
s destroys much good Eccl 9:18
the city who was a *s* Luke 7:37
s who repents than Luke 15:7
be merciful to me a *s* Luke 18:13
can a man who is a *s* John 9:16
know that this Man is a *s* John 9:24
the ungodly and the *s* 1 Pet 4:18

SINNERS
See TAX COLLECTORS AND SINNERS

utterly destroy the *s* 1 Sam 15:18
in the path of *s* Ps 1:1
nor *s* in the congregation Ps 1:5
therefore He teaches *s* Ps 25:8
soul with *s* Ps 26:9
s be consumed from the Ps 104:35
son, if *s* entice you Prov 1:10
Evil pursues *s*, but to the Prov 13:21
not let your heart envy *s* Prov 23:17
The *s* in Zion are Is 33:14
All the *s* of My people Amos 9:10
s came and sat down with Matt 9:10
the righteous, but *s* Matt 9:13
tax collectors and *s* Matt 11:19
into the hands of *s* Matt 26:45
and *s* also sat together Mark 2:15
into the hands of *s* Mark 14:41
call the righteous, but *s* Luke 5:32
s love those who love Luke 6:32
of tax collectors and *s* Luke 7:34
Galileans were worse *s* Luke 13:2
man receives *s* and eats Luke 15:2
God does not hear *s* John 9:31
while we were still *s* Rom 5:8
many were made *s* Rom 5:19
the ungodly and for *s* 1 Tim 1:9
the world to save *s* 1 Tim 1:15
separate from *s* Heb 7:26
such hostility from *s* Heb 12:3
things which ungodly *s* Jude 15

SINS

‘If a person *s* Lev 4:2
s unintentionally in regard Lev 5:15
of the *s* of Jeroboam 1 Kin 14:16
my iniquities and *s* Job 13:23

from presumptuous *s* Ps 19:13
the *s* of my youth Ps 25:7
pain, and forgive all my *s* Ps 25:18
Hide Your face from my *s* Ps 51:9
s are not hidden from You Ps 69:5
atonement for our *s* Ps 79:9
You, our secret *s* Ps 90:8
but he who *s* against Prov 8:36
but love covers all *s* Prov 10:12
despises his neighbor *s* Prov 14:21
s against his own life Prov 20:2
s have hidden His face Is 59:2
your *s* have withheld good Jer 5:25
He will uncover your *s* Lam 4:22
the soul who *s* shall Ezek 18:4
to make an end of *s* Dan 9:24
His people from their *s* Matt 1:21
Jordan, confessing their *s* Matt 3:6
power on earth to forgive *s* Matt 9:6
if your brother *s* Matt 18:15
for the remission of *s* Matt 26:28
for the remission of *s* Mark 1:4
forgive *s* but God alone Mark 2:7
for the remission of *s* Luke 3:3
on earth to forgive *s* Luke 5:24
brother *s* against you Luke 17:3
that you will die in your *s* John 8:24
I take away their *s* Rom 11:27
s according to the 1 Cor 15:3
are still in your *s* 1 Cor 15:17
who gave Himself for our *s* Gal 1:4
the forgiveness of *s* Eph 1:7
blood, the forgiveness of *s* Col 1:14
s are clearly evident 1 Tim 5:24
by Himself purged our *s* Heb 1:3
once to bear the *s* Heb 9:28

one sacrifice for *s* forever Heb 10:12
cover a multitude of *s* James 5:20
that we, having died to *s* 1 Pet 2:24
If we confess our *s* 1 John 1:9
propitiation for our *s* 1 John 2:2
s are forgiven you 1 John 2:12
Whoever *s* has neither 1 John 3:6
He who *s* is of the devil 1 John 3:8
propitiation for our *s* 1 John 4:10
you share in her *s* Rev 18:4

SION

See ZION
Name given to all or part of Mt. Hermon, Deut 4:48

SISERA

Canaanite commander of Jabin's army; slain by Jael, Judg 4:2–22

SISTER

Please say you are my *s* Gen 12:13
And he said, "She is my *s* Gen 26:7
of David had a lovely *s* 2 Sam 13:1
are my mother and my *s* Job 17:14
fair is your love, my *s* Song 4:10
We have a little *s* Song 8:8
treacherous *s* Judah saw it Jer 3:7
Your elder *s* is Samaria Ezek 16:46
is My brother and *s* Matt 12:50
You not care that my *s* Luke 10:40
loved Martha and her *s* John 11:5
to you Phoebe our *s* Rom 16:1
s is not under bondage 1 Cor 7:15

SIT

he shall *s* on my throne 1 Kin 1:13
Those who *s* in the Ps 69:12
"Come down and *s* Is 47:1

"Why do we *s* still Jer 8:14
but to *s* on My right Matt 20:23
and the Pharisees *s* Matt 23:2
Grant us that we may *s* Mark 10:37
"*S* at My right hand Mark 12:36
those who *s* in darkness Luke 1:79
s down in the lowest Luke 14:10
"*S* at My right hand Heb 1:13
say to him, "You *s* James 2:3
I will grant to *s* Rev 3:21
heart, 'I *s* as queen Rev 18:7

SITS

God *s* on His holy Ps 47:8
It is He who *s* above Is 40:22
so that he *s* as God 2 Thess 2:4
Him who *s* on the throne Rev 4:9
harlot who *s* on many Rev 17:1
where the harlot *s* Rev 17:15

SITTING

Eli the priest was *s* on 1 Sam 1:9
LORD *s* on His throne 1 Kin 22:19
LORD *s* on His throne 2 Chr 18:18
You know my *s* down and Ps 139:2
s on a donkey, a colt, the Matt 21:5
see the Son of Man *s* Mark 14:62
s on a donkey's colt John 12:15
two angels in white *s* John 20:12
where Christ is, *s* Col 3:1
I saw twenty-four elders *s* Rev 4:4
a woman *s* on a scarlet Rev 17:3

SIX

S days you shall gather it, Ex 16:26
S days you shall labor Ex 20:9

SKIES

thick clouds of the *s* 2 Sam 22:12
have you spread out the *s* Job 37:18
the *s* sent out a sound Ps 77:17
and is lifted up to the *s* Jer 51:9

SKILL

hand forget its *s* Ps 137:5
nor favor to men of *s* Eccl 9:11
them knowledge and *s* Dan 1:17
forth to give you *s* Dan 9:22

SKILLFUL

Esau was a *s* hunter, a Gen 25:27
a *s* player on the harp 1 Sam 16:16
all types of *s* men for 1 Chr 22:15
s work a man is envied Eccl 4:4
the hands of a *s* workman Song 7:1
send for *s* wailing women Jer 9:17
who are *s* to destroy Ezek 21:31

SKILLFULNESS

guided them by the *s* Ps 78:72

SKIN

God made tunics of *s* Gen 3:21
s of his face shone while Ex 34:29
LORD and said, "*S* Job 2:4
sewn sackcloth over my *s* Job 16:15
have escaped by the *s* Job 19:20
My bones cling to my *s* Ps 102:5
nation tall and smooth of *s* Is 18:2
Ethiopian change his *s* Jer 13:23
s is hot as an oven Lam 5:10
who strip the *s* from My Mic 3:2

SKINS

she put the *s* of the kids Gen 27:16

SKIP

He makes them also *s* Ps 29:6

SKIPPING
upon the mountains, *s* Song 2:8

SKULL
to say, Place of a *S* Matt 27:33

SKY
the faithful witness in the *s* Ps 89:37
weather, for the *s* is red Matt 16:2
stars of the *s* in multitude Heb 11:12
s receded as a scroll Rev 6:14

SLACK
He will not be *s* Deut 7:10
s hand becomes poor Prov 10:4
The Lord is not *s* 2 Pet 3:9

SLAIN
s his thousands 1 Sam 18:7
beauty of Israel is *s* 2 Sam 1:19
the dead, like the *s* Ps 88:5
and all who were *s* Prov 7:26
I shall be *s* in the Prov 22:13
s men are not *s* Is 22:2
no more cover her *s* Is 26:21
and the *s* of the LORD Is 66:16
and night for the *s* Jer 9:1
Those *s* by the sword Lam 4:9
the prophets, I have *s* Hos 6:5
is the Lamb who was *s* Rev 5:12

SLANDER
s your own mother's Ps 50:20
and whoever spreads *s* Prov 10:18

SLANDERERS
be reverent, not *s* 1 Tim 3:11
unforgiving, *s* 2 Tim 3:3

in behavior, not *s* Titus 2:3

SLANDEROUSLY
as we are *s* reported Rom 3:8

SLAUGHTER
as sheep for the *s* Ps 44:22
led as a lamb to the *s* Is 53:7
but the Valley of *S* Jer 7:32
lamb brought to the *s* Jer 11:19
“Feed the flock for *s* Zech 11:4
led as a sheep to the *s* Acts 8:32
as sheep for the *s* Rom 8:36

SLAVE
that you were a *s* Deut 15:15
first shall be *s* of all Mark 10:44
commits sin is a *s* John 8:34
you called while a *s* 1 Cor 7:21
there is neither *s* nor free Gal 3:28
you are no longer a *s* Gal 4:7
s nor free, but Christ is all Col 3:11

SLAVES
here we are, my lord’s *s* Gen 44:16
they shall not be sold as *s* Lev 25:42
free his male and female *s* Jer 34:10
should no longer be *s* Rom 6:6
though you were *s* Rom 6:17
your members as *s* Rom 6:19
having become *s* of God Rom 6:22
do not become *s* 1 Cor 7:23
whether *s* or free 1 Cor 12:13
are *s* of corruption 2 Pet 2:19

SLAY
s the righteous Gen 18:25
s a righteous nation Gen 20:4

Evil shall *s* the Ps 34:21
Oh, that You would *s* Ps 139:19
s them before me Luke 19:27

SLEEP

God caused a deep *s* Gen 2:21
Jacob awoke from his *s* Gen 28:16
him to *s* on her knees Judg 16:19
the night, when deep *s* Job 4:13
my eyes, lest I *s* Ps 13:3
Why do You *s* Ps 44:23
have sunk into their *s* Ps 76:5
they are like a *s* Ps 90:5
neither slumber nor *s* Ps 121:4
He gives His beloved *s* Ps 127:2
I will not give *s* Ps 132:4
s will be sweet Prov 3:24
For they do not *s* Prov 4:16
A little *s* Prov 6:10
Do not love *s* Prov 20:13
a little *s*, a little slumber Prov 24:33
The *s* of a laboring Eccl 5:12
I *s*, but my heart is awake Song 5:2
the spirit of deep *s* Is 29:10
Also his *s* went from Dan 6:18
I was in a deep *s* Dan 8:18
him were heavy with *s* Luke 9:32
them, “Why do you *s* Luke 22:46
He was overcome by *s* Acts 20:9
time to awake out of *s* Rom 13:11
among you, and many *s* 1 Cor 11:30
We shall not all *s* 1 Cor 15:51
“Awake, you who *s* Eph 5:14
with Him those who *s* 1 Thess 4:14
Therefore let us not *s* 1 Thess 5:6

SLEEPERS

gently the lips of *s* Song 7:9

SLEEPING
or perhaps he is *s* 1 Kin 18:27
is not dead, but *s* Matt 9:24
“Are you still *s* Matt 26:45
suddenly, he find you *s* Mark 13:36
that night Peter was *s* Acts 12:6

SLEEPLESSNESS
in labors, in *s* 2 Cor 6:5
and toil, in *s* often 2 Cor 11:27

SLEEPS
wise son; he who *s* Prov 10:5
“Our friend Lazarus *s* John 11:11

SLEPT
I lay down and *s* Ps 3:5
but while men *s* Matt 13:25

SLIGHTED
is the one who is *s* Prov 12:9

SLING
he had, and his *s* 1 Sam 17:40
a stone in a *s* is he Prov 26:8

SLIP
their foot shall *s* Deut 32:35
my footsteps may not *s* Ps 17:5

SLIPPERY
way be dark and *s* Ps 35:6
set them in *s* places Ps 73:18
be to them like *s* Jer 23:12

SLOOPS
all the beautiful *s* Is 2:16

SLOW

but I am *s* of speech Ex 4:10
S to anger, and abounding Ps 103:8
He who is *s* to wrath Prov 14:29
the LORD is *s* to anger Nah 1:3
s of heart to believe in Luke 24:25
hear, *s* to speak, *s* James 1:19

SLOW TO ANGER
s, abundant in kindness Neh 9:17
merciful and gracious, *s* Ps 103:8
full of compassion, *s* Ps 145:8
but he who is *s* allays Prov 15:18
gracious and merciful, *s* Joel 2:13
merciful God, *s* Jon 4:2
the Lord is *s* and great Nah 1:3

SLUGGARD
will you slumber, O *s* Prov 6:9

SLUMBER
who keeps you will not *s* Ps 121:3
lying down, loving to *s* Is 56:10
destruction does not *s* 2 Pet 2:3

SLUMBERED
delayed, they all *s* Matt 25:5

SLUMBERING
upon men, while *s* Job 33:15

SMALL
‘The place is too *s* Is 49:20
I will make you *s* Jer 49:15
may stand, for he is *s* Amos 7:2
I will make you *s* Obad 2
the day of *s* things Zech 4:10
And I saw the dead, *s* Rev 20:12

SMELL
and he smelled the *s* Gen 27:27

s there will be a Is 3:24

SMELLS
s the battle from afar Job 39:25

SMITTEN
Him stricken, *s* Is 53:4

SMOKE
went up like the *s* Gen 19:28
s is driven away Ps 68:2
are consumed like *s* Ps 102:3
like a wineskin in *s* Ps 119:83
like pillars of *s* Song 3:6
s shall ascend forever Is 34:10
vanish away like *s* Is 51:6
fire and vapor of *s* Acts 2:19
s arose out of the pit Rev 9:2
was filled with *s* Rev 15:8
Her *s* rises up Rev 19:3

SMOKING
two stubs of *s* firebrands Is 7:4
s flax He will not quench Is 42:3
s flax He will not quench Matt 12:20

SMOOTH
speak to us *s* things Is 30:10
And the rough places *s* Is 40:4
though they speak *s* Jer 12:6
the rough ways *s* Luke 3:5

SMOOTH-SKINNED
man, and I am a *s* Gen 27:11

SMYRNA
Site of one of the seven churches, Rev 1:11

SNAIL
s which melts away as Ps 58:8

SNARE
it will surely be a *s* Ex 23:33
It became a *s* to Judg 8:27
that she may be a *s* 1 Sam 18:21
s snatches their Job 5:5
and he walks into a *s* Job 18:8
their table become a *s* Ps 69:22
as a bird from the *s* Ps 124:7
birds caught in a *s* Eccl 9:12
and the pit and the *s* Is 24:17
I have laid a *s* Jer 50:23
s have come upon us Lam 3:47
is a fowler's *s* Hos 9:8
a bird fall into a *s* Amos 3:5
it will come as a *s* Luke 21:35
temptation and a *s* 1 Tim 6:9
and escape the *s* 2 Tim 2:26

SNARED
The wicked is *s* Ps 9:16
and be broken, be *s* Is 8:15
all of them are *s* Is 42:22

SNARES
the *s* of death Ps 18:5
who seek my life lay *s* Ps 38:12
and built great *s* Eccl 9:14
wait as one who sets *s* Jer 5:26

SNATCH
s the fatherless Job 24:9
neither shall anyone *s* John 10:28

SNATCHES
s away what was Matt 13:19

SNEER
and you *s* at it Mal 1:13

SNIFFED
they *s* at the wind Jer 14:6

SNORTING
s strikes terror Job 39:20

SNOW
See WHITE AS SNOW
and heat consume the *s* Job 24:19
For He says to the *s* Job 37:6
the treasury of *s* Job 38:22
shall be whiter than *s* Ps 51:7
He gives *s* like wool Ps 147:16
As *s* in summer and Prov 26:1
She is not afraid of *s* Prov 31:21
shall be as white as *s* Is 1:18
garment was white as *s* Dan 7:9
clothing as white as *s* Matt 28:3
wool, as white as *s* Rev 1:14

SOAKED
their land shall be *s* Is 34:7

SOAP
lye, and use much *s* Jer 2:22

SOBER
of the day be *s* 1 Thess 5:8
the older men be *s* Titus 2:2

SOBERLY
think, but to think *s* Rom 12:3
we should live *s* Titus 2:12

SOCHOH
Town in Judah where David kills Goliath, Josh 15:1, 35; 1 Sam 17:1, 49

SOCKET
touched the *s* of his hip Gen 32:25
arm be torn from the *s* Job 31:22

SODA
and like vinegar on *s* Prov 25:20

SODOM
Lot chooses to live there, Gen 13:10–13
Plundered by Chedorlaomer, Gen 14:8–24
Abraham intercedes for, Gen 18:16–33
Destroyed by God, Gen 19:1–29
Cited as example of sin and destruction, Deut 29:23; 32:32; Is 1:9, 10; 3:9; Jer 23:14; 49:18; Lam 4:6; Ezek 16:46–63; Matt 11:23, 24; 2 Pet 2:6; Jude 7

SODOM AND GOMORRAH
and the kings of *S* Gen 14:10
the outcry against *S* Gen 18:20
brimstone and fire on *S* Gen 19:24
like the overthrow of *S* Deut 29:23
As God overthrew *S* Jer 50:40
as God overthrew *S* Amos 4:11
for the land of *S* Matt 10:15

more tolerable for *S* Mark 6:11
turning the cities of *S* 2 Pet 2:6
as *S*, and the cities Jude 7

SODOMITES
nor homosexuals, nor *s* 1 Cor 6:9
for fornicators, for *s* 1 Tim 1:10

SOFT
s answer turns away Prov 15:1
clothed in *s* garments Matt 11:8

SOFTER
his words were *s* Ps 55:21

SOJOURNER
But no *s* had to lodge Job 31:32

SOJOURNERS
are strangers and *s* Lev 25:23
I beg you as *s* 1 Pet 2:11

SOLD
s his birthright Gen 25:33
the house that was *s* Lev 25:33
their Rock had *s* Deut 32:30
and He *s* them into the Judg 2:14
s themselves to do 2 Kin 17:17
Had we been *s* as male Esth 7:4
who was *s* as a slave Ps 105:17
s all that he had Matt 13:46
they bought, they *s* Luke 17:28
s their possessions Acts 2:45
but I am carnal, *s* Rom 7:14
Eat whatever is *s* 1 Cor 10:25

SOLDIER
hardship as a good *s* 2 Tim 2:3
enlisted him as a *s* 2 Tim 2:4

SOLDIERS
sum of money to the *s* Matt 28:12
The *s* also mocked Luke 23:36
s twisted a crown John 19:2

SOLEMN
and very *s* lamentation Gen 50:10
a *s* observance for all the Ex 12:42
a sabbath of *s* rest for Lev 16:31
"Proclaim a *s* assembly 2 Kin 10:20
the refuse of your *s* feasts Mal 2:3

SOLEMNLY
saying, "The man *s* Gen 43:3
s testified of the Acts 28:23

SOLID
milk and not with *s* food 1 Cor 3:2
the *s* foundation 2 Tim 2:19
need milk and not *s* food Heb 5:12

SOLITARILY
heritage, who dwell *s* Mic 7:14

SOLITARY
God sets the *s* in Ps 68:6

SOLOMON
David's son by Bathsheba, 2 Sam 12:24
Becomes king, 1 Kin 1:5–53
Receives and carries out David's instructions, 1 Kin 2
Prays for and demonstrates wisdom, 1 Kin 3:3–28; 4:29–34
Builds and dedicates temple; builds palace, 1 Kin 5—8
Lord appears to, 1 Kin 9:1–9
His fame and glory, 1 Kin 9:10—10:29
Falls into idolatry; warned by God, 1 Kin 11:1–13

Adversaries arise, 1 Kin 11:14–40
Death of, 1 Kin 11:41–43
Writings credited to him, Ps 72; 127; Prov 1:1; 10:1; 25:1; Eccl 1:1; Song 1:1

SOMEBODY
up, claiming to be *s* Acts 5:36

SOMETHING
"Simon, I have *s* Luke 7:40
thinks himself to be *s* Gal 6:3

SON
See BELOVED SON; ONLY BEGOTTEN SON
wife shall bear you a *s* Gen 17:19
Abraham a *s* in his old Gen 21:2
your *s*, your only *s* Isaac Gen 22:2
the knife to slay his *s* Gen 22:10
he called Esau his older *s* Gen 27:1
"I am your *s*, your Gen 27:32
conceived and bore a *s* Gen 29:32
Joseph my *s* is still alive Gen 45:28
And she bore him a *s* Ex 2:22
a *s* born to Naomi Ruth 4:17
"Send me your *s* David 1 Sam 16:19
she bore a *s*, and he 2 Sam 12:24
king is grieved for his *s* 2 Sam 19:2
he charged Solomon his *s* 1 Kin 2:1
"My *s*, as for me, it was 1 Chr 22:7
gave his *s* Solomon 1 Chr 28:11
Me, 'You are My *S* Ps 2:7
Upon the *s* of man whom Ps 80:17
I was my father's *s* Prov 4:3
s makes a glad father Prov 10:1
s is a grief to his Prov 17:25
Correct your *s*, and he Prov 29:17
And what, *s* of my womb Prov 31:2

shall conceive and bear a *S* Is 7:14
is born, unto us a *S* Is 9:6
heaven, O Lucifer, *s* Is 14:12
out of Egypt I called My *s* Hos 11:1
He is an unwise *s* Hos 13:13
prophet, nor was I a *s* Amos 7:14
s honors his father Mal 1:6
will bring forth a *S* Matt 1:21
“This is My beloved *S* Matt 3:17
no one knows the *S* Matt 11:27
not the carpenter’s *s* Matt 13:55
are the Christ, the *S* Matt 16:16
For the *S* of Man will Matt 16:27
of all he sent his *s* Matt 21:37
Whose *S* is He Matt 22:42
‘Lord,’ how is He his *S* Matt 22:45
as much a *s* of hell Matt 23:15
of the *S* of Man Matt 24:37
‘I am the *S* of God Matt 27:43
of Jesus Christ, the *S* Mark 1:1
S of Man has power Mark 2:10
“This is My beloved *S* Mark 9:7
‘They will respect my *s* Mark 12:6
this Man was the *S* Mark 15:39
called the *S* of the Luke 1:32
“You are My beloved *S* Luke 3:22
the Christ, the *S* of God Luke 4:41
S of Man has power Luke 5:24
S of Man is also Lord Luke 6:5
out, the only *s* Luke 7:12
S of Man has come Luke 7:34
And if a *s* of peace Luke 10:6
will be divided against *s* Luke 12:53
to be called your *s* Luke 15:19
because he also is a *s* Luke 19:9
I will send my beloved *s* Luke 20:13

You then the *S* of God Luke 22:70
The only begotten *S* John 1:18
gave His only begotten *S* John 3:16
God did not send His *S* John 3:17
the Father loves the *S* John 3:35
S can do nothing John 5:19
For the Father loves the *S* John 5:20
everyone who sees the *S* John 6:40
s abides forever John 8:35
if the *S* makes you free John 8:36
S of Man must be lifted John 12:34
"Woman, behold your *s* John 19:26
S of Encouragement Acts 4:36
Jesus Christ is the *S* Acts 8:37
in the gospel of His *S* Rom 1:9
by sending His own *S* Rom 8:3
not spare His own *S* Rom 8:32
S Himself will also be 1 Cor 15:28
God sent forth His *S* Gal 4:4
longer a slave but a *s* Gal 4:7
you for my *s* Onesimus Philem 10
"You are My *S* Heb 1:5
but Christ as a *S* over His Heb 3:6
though He was a *S* Heb 5:8
to be called the *s* Heb 11:24
"This is My beloved *S* 2 Pet 1:17
S cleanses us from all sin 1 John 1:7
Whoever denies the *S* 1 John 2:23
sent His *S* to be the 1 John 4:10
Jesus is the *S* of God 1 John 4:15
God has given of His *S* 1 John 5:10
who has the *S* has life 1 John 5:12

SON OF DAVID
the *s* had a lovely 2 Sam 13:1
Solomon the *s* king 1 Chr 29:22

proverbs of Solomon the *s* Prov 1:1
of the Preacher, the *s* Eccl 1:1
Jesus Christ, the *S* Matt 1:1
"Joseph, *s*, do not be Matt 1:20
S, have mercy on us Matt 9:27
"Could this be the *S* Matt 12:23
on me, O Lord, *S* Matt 15:22
Hosanna to the *S* Matt 21:9
said to Him, "The *S* Matt 22:42
"Jesus, *S*, have mercy Mark 10:47
that the Christ is the *S* Mark 12:35
son of Nathan, the *s* Luke 3:31
"Jesus, *S*, have mercy Luke 18:38

SON OF GOD
the fourth is like the *S* Dan 3:25
"If you are the *S* Matt 4:3
with You, Jesus, You *S* Matt 8:29
"Truly You are the *S* Matt 14:33
You are the Christ, the *S* Matt 26:63
If You are the *S* Matt 27:40
"Truly this was the *S* Matt 27:54
born will be called the *S* Luke 1:35
of Adam, the *s* Luke 3:38
testified that this is the *S* John 1:34
"Rabbi, You are the *S* John 1:49
the only begotten *S* John 3:18
hear the voice of the *S* John 5:25
"Do you believe in the *S* John 9:35
I said, 'I am the *S* John 10:36
the *S* may be glorified John 11:4
You are the Christ, the *S* John 11:27
He made Himself the *S* John 19:7
is the Christ, the *S* John 20:31
declared to be the *S* Rom 1:4
I live by faith in the *S* Gal 2:20

of the knowledge of the *S* Eph 4:13
heavens, Jesus the *S* Heb 4:14
again for themselves the *S* Heb 6:6
but made like the *S* Heb 7:3
trampled the *S* underfoot Heb 10:29
For this purpose the *S* 1 John 3:8
that Jesus is the *S* 1 John 5:5
'These things says the *S* Rev 2:18

SON OF MAN

s that You visit him Ps 8:4
s, that You are mindful Ps 144:3
in princes, nor in a *s* Ps 146:3
"*S*, stand on your feet Ezek 2:1
"*S*, eat what you find Ezek 3:1
behold One like the *S* Dan 7:13
the *S* has nowhere to Matt 8:20
S has power on earth Matt 9:6
Israel before the *S* Matt 10:23
The *S* came eating and Matt 11:19
the *S* is Lord even Matt 12:8
a word against the *S* Matt 12:32
will the *S* be three days Matt 12:40
the good seed is the *S* Matt 13:37
men say that I, the *S* Matt 16:13
S coming in His Matt 16:28
until the *S* is risen Matt 17:9
S is about to be betrayed Matt 17:22
S has come to save Matt 18:11
S sits on the throne Matt 19:28
S will be betrayed Matt 20:18
S did not come to be Matt 20:28
will the coming of the *S* Matt 24:27
S will be delivered up Matt 26:2
S indeed goes as it is Matt 26:24
S must suffer many Mark 8:31

S also will be ashamed Mark 8:38
the *S* also will confess Luke 12:8
one of the days of the *S* Luke 17:22
S has come to seek Luke 19:10
to stand before the *S* Luke 21:36
betraying the *S* with a Luke 22:48
descending upon the *S* John 1:51
heaven, that is the *S* John 3:13
because He is the *S* John 5:27
which the *S* will give you John 6:27
eat the flesh of the *S* John 6:53
"When you lift up the *S* John 8:28
S should be glorified John 12:23
"Now the *S* is glorified John 13:31
heavens opened and the *S* Acts 7:56
S that You take care Heb 2:6
One like the *S* Rev 1:13
cloud sat One like the *S* Rev 14:14

SONG
is my strength and *s* Ex 15:2
Then Israel sang this *s* Num 21:17
Sing to Him a new *s* Ps 33:3
He has put a new *s* Ps 40:3
in the night His *s* Ps 42:8
me, and I am the *s* Ps 69:12
sing to the LORD a new *s* Ps 96:1
LORD is my strength and *s* Ps 118:14
asked of us a *s* Ps 137:3
I will sing a new *s* Ps 144:9
Sing to the LORD a new *s* Ps 149:1
The *s* of songs, which is Song 1:1
to my Well-beloved a *s* Is 5:1
my strength and my *s* Is 12:2
Sing to the LORD a new *s* Is 42:10
their taunting *s* Lam 3:14

I am their taunting *s* Lam 3:63
as a very lovely *s* Ezek 33:32
They sang a new *s* Rev 5:9
a new *s* before the throne Rev 14:3
And they sing the *s* Rev 15:3

SONGS

my Maker, who gives *s* Job 35:10
surround me with *s* Ps 32:7
have been my *s* in the Ps 119:54
Sing us one of the *s* Ps 137:3
is one who sings *s* Prov 25:20
the noise of your *s* Amos 5:23
and spiritual *s* Eph 5:19

SONS

s of Jacob were twelve Gen 35:22
circumcise the *s* of Israel Josh 5:2
the *s* of Eli were corrupt 1 Sam 2:12
the *s* of the prophets who 2 Kin 2:3
s of the prophets cried out 2 Kin 4:1
the *s* of the prophets 2 Kin 4:38
these were the *s* of David 1 Chr 3:1
s come to honor Job 14:21
exalted among the *s* of Ps 12:8
shall be Your *s* Ps 45:16
s of men to do under Eccl 2:3
my beloved among the *s* Song 2:3
Your *s* shall make haste Is 49:17
s shall come from afar Is 60:4
“Has Israel no *s* Jer 49:1
The precious *s* of Zion Lam 4:2
eat their *s* in your midst Ezek 5:10
‘You are the *s* Hos 1:10
He will purify the *s* Mal 3:3
to him, “Then the *s* Matt 17:26
A man had two *s*, and Matt 21:28

be forgiven the *s* of men Mark 3:28
and you will be *s* Luke 6:35
that you may become *s* John 12:36
You are *s* of the Acts 3:25
called *s* of the living God Rom 9:26
and you shall be My *s* 2 Cor 6:18
who are of faith are *s* Gal 3:7
the adoption as *s* Gal 4:5
because you are *s* Gal 4:6
us to adoption as *s* by Jesus Eph 1:5
You are all *s* of light 1 Thess 5:5
in bringing many *s* Heb 2:10
speaks to you as to *s* Heb 12:5
illegitimate and not *s* Heb 12:8

SONS OF GOD

s saw the daughters of men Gen 6:2
s came to present Job 1:6
all the *s* shouted for Job 38:7
for they shall be called *s* Matt 5:9
to the angels and are *s* Luke 20:36
Spirit of God, these are *s* Rom 8:14
for the revealing of the *s* Rom 8:19
For you are all *s* Gal 3:26

SOON

for it is *s* cut off Ps 90:10
s forgot His works Ps 106:13

SOOTHED

or bound up, or *s* Is 1:6

SOOTHSAYERS

your dreamers, your *s*, or Jer 27:9
A sword is against the *s* Jer 50:36
the *s* cannot declare to the Dan 2:27

SORCERER

omens, or a *s* Deut 18:10
But Elymas the *s* Acts 13:8

SORCERERS
soothsayers, or your *s* Jer 27:9
outside are dogs and *s* Rev 22:15

SORCERESS
shall not permit a *s* Ex 22:18

SORCERY
For there is no *s* Num 23:23
idolatry, *s* Gal 5:20

SORES
and putrefying *s* Is 1:6
Lazarus, full of *s* Luke 16:20

SORROW
multiply your *s* Gen 3:16
s dances before him Job 41:22
in my soul, having *s* Ps 13:2
s is continually Ps 38:17
I found trouble and *s* Ps 116:3
And He adds no *s* Prov 10:22
the heart may *s* Prov 14:13
S is better than Eccl 7:3
Therefore remove *s* Eccl 11:10
and desperate *s* Is 17:11
you shall cry for *s* Is 65:14
to see labor and *s* Jer 20:18
Your *s* is incurable Jer 30:15
added grief to my *s* Jer 45:3
gather those who *s* Zeph 3:18
them sleeping from *s* Luke 22:45
s has filled your John 16:6
s will be turned John 16:20
that I have great *s* Rom 9:2

s produces repentance 2 Cor 7:10
lest I should have *s* Phil 2:27
s as others who have 1 Thess 4:13
no more death, nor *s* Rev 21:4

SORROWFUL
am a woman of *s* spirit 1 Sam 1:15
But I am poor and *s* Ps 69:29
For all his days are *s* Eccl 2:23
replenished every *s* Jer 31:25
were exceedingly *s* Matt 17:23
saying, he went away *s* Matt 19:22
soul is exceedingly *s* Matt 26:38
and went away *s* Mark 10:22
and you will be *s* John 16:20
if I make you *s* 2 Cor 2:2
and I may be less *s* Phil 2:28

SORROWS
the *s* of Sheol 2 Sam 22:6
s God distributes Job 21:17
s shall be multiplied Ps 16:4
by men, a Man of *s* Is 53:3
are the beginning of *s* Matt 24:8
through with many *s* 1 Tim 6:10

SORRY
s that He had made man Gen 6:6
who will be *s* for you Is 51:19
And the king was *s* Matt 14:9
For you were made *s* 2 Cor 7:9

SOSTHENES
Ruler of the synagogue at Corinth, Acts 18:17
——— Paul's Christian brother, 1 Cor 1:1

SOUGHT
I *s* the LORD Ps 34:4

whole heart I have *s* Ps 119:10
s the one I love Song 3:1
shall be called *S* Out Is 62:12
So I *s* for a man Ezek 22:30
s what was lost Ezek 34:4
s favor from Him Hos 12:4
LORD, and have not *s* Zeph 1:6
s it diligently Heb 12:17

SOUL

s enter their council Gen 49:6
with all your *s* Deut 6:5
was knit to the *s* 1 Sam 18:1
your heart and your *s* 1 Chr 22:19
“My *s* loathes my life Job 10:1
as you do, if your *s* Job 16:4
s draws near the Pit Job 33:22
will not leave my *s* Ps 16:10
converting the *s* Ps 19:7
He restores my *s* Ps 23:3
s shall make its boast Ps 34:2
s shall be joyful Ps 35:9
you cast down, O my *s* Ps 42:5
s silently waits Ps 62:1
He has done for my *s* Ps 66:16
Let my *s* live Ps 119:175
s knows very well Ps 139:14
No one cares for my *s* Ps 142:4
so destroys his own *s* Prov 6:32
me wrongs his own *s* Prov 8:36
it is not good for a *s* Prov 19:2
A satisfied *s* loathes Prov 27:7
When You make His *s* Is 53:10
s delight itself Is 55:2
and your *s* shall live Is 55:3
you have heard, O my *s* Jer 4:19

the *s* of the father as Ezek 18:4
the proud, his *s* Hab 2:4
able to destroy both *s* Matt 10:28
and loses his own *s* Matt 16:26
with all your *s* Matt 22:37
"My *s* magnifies the Lord Luke 1:46
through your own *s* also Luke 2:35
And I will say to my *s* Luke 12:19
Now My *s* is troubled John 12:27
not leave my *s* in Hades Acts 2:27
of one heart and one *s* Acts 4:32
your whole spirit, *s* 1 Thess 5:23
to the saving of the *s* Heb 10:39
his way will save a *s* James 5:20
which war against the *s* 1 Pet 2:11
his righteous *s* 2 Pet 2:8
health, just as your *s* 3 John 2

SOULS

See AFFLICT YOUR SOULS
and will save the *s* Ps 72:13
and he who wins *s* Prov 11:30
s shall be like a Jer 31:12
who made our very *s* Jer 38:16
will find rest for your *s* Matt 11:29
patience possess your *s* Luke 21:19
unsettling your *s* Acts 15:24
is able to save your *s* James 1:21
the salvation of your *s* 1 Pet 1:9
and bodies and *s* of men Rev 18:13
I saw the *s* of those who Rev 20:4

SOUND

He stores up *s* wisdom Prov 2:7
s heart is life Prov 14:30
one rises up at the *s* Eccl 12:4
to you at the *s* of your cry Is 30:19

voice was like the *s* Ezek 43:2
s an alarm in My holy Joel 2:1
do not *s* a trumpet Matt 6:2
For the trumpet will *s* 1 Cor 15:52
is contrary to *s* doctrine 1 Tim 1:10
s words which you 2 Tim 1:13
that they may be *s* Titus 1:13
as the *s* of many waters Rev 1:15
s of their wings was like Rev 9:9

SOUNDED
The first angel *s* Rev 8:7

SOUNDNESS
There is no *s* in my Ps 38:3
him this perfect *s* Acts 3:16

SOUNDS
Dreadful *s* are in his Job 15:21
a distinction in the *s* 1 Cor 14:7

SOUTH
s comes the whirlwind Job 37:9
as the streams in the *S* Ps 126:4
And to the *s*, 'Do not keep Is 43:6
the *S* shall become strong Dan 11:5
The queen of the *S* will Matt 12:42

SOW
s trouble reap Job 4:8
then let me *s* Job 31:8
s fields and plant Ps 107:37
Those who *s* in tears Ps 126:5
the wind will not *s* Eccl 11:4
Blessed are you who *s* Is 32:20
ground, and do not *s* Jer 4:3
"They *s* the wind Hos 8:7
S for yourselves Hos 10:12

You shall *s*, but not reap Mic 6:15
s is not made alive 1 Cor 15:36
they neither *s* nor reap Luke 12:24

SOWED
s tares among the wheat Matt 13:25

SOWER
may give seed to the *s* Is 55:10
“Behold, a *s* went Matt 13:3
a *s* went out to sow Mark 4:3
The *s* sows the word Mark 4:14
A *s* went out to sow Luke 8:5

SOWN
shall they be *s* Is 40:24
a land not *s* Jer 2:2
“You have *s* much Hag 1:6
where you have not *s* Matt 25:24
that was *s* in their hearts Mark 4:15
s spiritual things 1 Cor 9:11
It is *s* in weakness 1 Cor 15:43
of righteousness is *s* James 3:18

SOWS
s righteousness will Prov 11:18
s the good seed is the Matt 13:37
‘One *s* and another John 4:37
s sparingly will 2 Cor 9:6
for whatever a man *s* Gal 6:7

SPAN
My life *s* is gone, taken Is 38:12
measured heaven with a *s* Is 40:12

SPARE
The LORD would not *s* Deut 29:20
hand, but *s* his life Job 2:6
S the poor and needy Ps 72:13

I will not pity nor *s* Jer 13:14
say, "*S* Your people Joel 2:17
s them as a man spares Mal 3:17
He who did not *s* Rom 8:32
s the natural branches Rom 11:21
flesh, but I would *s* 1 Cor 7:28
if God did not *s* 2 Pet 2:4

SPARES
s his rod hates his Prov 13:24

SPARK
the work of it as a *s* Is 1:31

SPARKLES
it is red, when it *s* Prov 23:31

SPARKS
to trouble, as the *s* Job 5:7
s you have kindled Is 50:11

SPARROW
s has found a home Ps 84:3
awake, and am like a *s* Ps 102:7

SPARROWS
more value than many *s* Matt 10:31

SPAT
Then they *s* on Him Matt 27:30
in his ears, and He *s* Mark 7:33

SPEAK
only the word that I *s* Num 22:35
s just once more Judg 6:39
s good words to them 1 Kin 12:7
oh, that God would *s* Job 11:5
Will you *s* wickedly Job 13:7
For God may *s* in one Job 33:14
Will he *s* softly to Job 41:3

Do not *s* in the Prov 23:9
and a time to *s* Eccl 3:7
If they do not *s* Is 8:20
tongue He will *s* Is 28:11
s anymore in His name Jer 20:9
and *s* comfort to her Hos 2:14
at the end it will *s* Hab 2:3
s each man the truth Zech 8:16
But only *s* a word, and my Matt 8:8
or what you should *s* Matt 10:19
it is not you who *s* Matt 10:20
to you when all men *s* Luke 6:26
s what We know and John 3:11
"I who *s* to you am He John 4:26
s what I have seen John 8:38
The words that I *s* to John 14:10
He hears He will *s* John 16:13
Spirit and began to *s* Acts 2:4
Do all *s* with tongues 1 Cor 12:30
I *s* with the tongues 1 Cor 13:1
I would rather *s* 1 Cor 14:19
So *s* and so do as James 2:12

SPEAKING

s your own words Is 58:13
while they are still *s* Is 65:24
a proof of Christ *s* 2 Cor 13:3
envy, and all evil *s* 1 Pet 2:1

SPEAKS

to face, as a man *s* Ex 33:11
this day that God *s* Deut 5:24
day that I am He who *s* Is 52:6
the one who *s* uprightly Amos 5:10
He whom God has sent *s* John 3:34
When he *s* a lie John 8:44
he who *s* with tongues 1 Cor 14:5

If anyone *s* in a tongue 1 Cor 14:27
he being dead still *s* Heb 11:4
of sprinkling that *s* Heb 12:24
s evil of a brother James 4:11

SPEAR
lay hold on bow and *s* Jer 6:23
His side with a *s* John 19:34

SPEARS
whose teeth are *s* Ps 57:4
and their *s* into Is 2:4
pruning hooks into *s* Joel 3:10

SPECIAL
you shall be a *s* treasure Ex 19:5
you to be His *s* people Deut 26:18
Israel for His *s* treasure Ps 135:4
His own *s* people Titus 2:14
nation, His own *s* people 1 Pet 2:9

SPECK
do you look at the *s* Matt 7:3

SPECTACLE
and make you a *s* Nah 3:6
we have been made a *s* 1 Cor 4:9
He made a public *s* Col 2:15
you were made a *s* Heb 10:33

SPEECH
one language and one *s* Gen 11:1
drop as the rain, my *s* Deut 32:2
s settled on them as Job 29:22
There is no *s* nor Ps 19:3
s is not becoming Prov 17:7
your *s* shall be low Is 29:4
a people of obscure *s* Is 33:19
not understand My *s* John 8:43

s deceive the hearts Rom 16:18
and his *s* contemptible 2 Cor 10:10
I am untrained in *s* 2 Cor 11:6
s always be with grace Col 4:6

SPEECHLESS
your mouth for the *s* Prov 31:8
And he was *s* Matt 22:12

SPEED
they shall come with *s* Is 5:26

SPEEDILY
judgment be executed *s* Ezra 7:26
to me, deliver me *s* Ps 31:2
I call, answer me *s* Ps 102:2

SPEND
Why do you *s* money for Is 55:2
whatever more you *s* Luke 10:35
I will very gladly *s* 2 Cor 12:15
amiss, that you may *s* James 4:3

SPENT
strength shall be *s* Lev 26:20
For my life is *s* Ps 31:10
in vain, I have *s* Is 49:4
“But when he had *s* Luke 15:14

SPICES
s for the anointing oil Ex 25:6
s in great quantity 1 Kin 10:10
that its *s* may flow out Song 4:16
and Salome bought *s* Mark 16:1
s which they had Luke 24:1
strips of linen with the *s* John 19:40

SPIDER
s skillfully grasps Prov 30:28

SPIES
to them, “You are *s* Gen 42:9
men who had been *s* Josh 6:23
s who pretended Luke 20:20

SPIKENARD
fragrant henna with *s* Song 4:13
of very costly oil of *s* Mark 14:3

SPIN
neither toil nor *s* Matt 6:28

SPINDLE
her hand holds the *s* Prov 31:19

SPIRIT
See HOLY SPIRIT; FILLED WITH THE HOLY SPIRIT; UNCLEAN SPIRIT
S shall not strive Gen 6:3
the breath of the *s* of life Gen 7:22
filled with the *s* of wisdom Ex 28:3
and everyone whose *s* Ex 35:21
S that is upon you Num 11:17
And the *S* rested upon Num 11:26
LORD would put His *S* Num 11:29
he has a different *s* Num 14:24
in whom is the *S* Num 27:18
God sent a *s* of ill will Judg 9:23
portion of your *s* 2 Kin 2:9
I will send a *s* upon him 2 Kin 19:7
there was no more *s* 2 Chr 9:4
s came forward and 2 Chr 18:20
also gave Your good *S* Neh 9:20
against them by Your *S* Neh 9:30
Then a *s* passed before Job 4:15
care has preserved my *s* Job 10:12
And whose *s* came from Job 26:4
hand I commit my *s* Ps 31:5

Your Holy *S* from me Ps 51:11
s was not faithful Ps 78:8
You send forth Your *S* Ps 104:30
Your *S* is good Ps 143:10
I will pour out my *s* on Prov 1:23
The *s* of a man is the Prov 20:27
Who knows the *s* Eccl 3:21
s will return to God Eccl 12:7
night, yes, by my *s* Is 26:9
out on you the *s* Is 29:10
are flesh, and not *s* Is 31:3
S has gathered them Is 34:16
is the life of my *s* Is 38:16
I have put My *S* Is 42:1
and His *S* have sent Me Is 48:16
s would fail before Me Is 57:16
S entered me when He Ezek 2:2
the *S* lifted me up Ezek 3:12
who follow their own *s* Ezek 13:3
new heart and a new *s* Ezek 18:31
be feeble, every *s* Ezek 21:7
I will put My *S* Ezek 36:27
in him is the *S* Dan 4:8
as an excellent *s* Dan 5:12
walk in a false *s* Mic 2:11
and forms the *s* Zech 12:1
with child of the Holy *S* Matt 1:18
“Blessed are the poor in *s* Matt 5:3
I will put My *S* Matt 12:18
S descending upon Him Mark 1:10
Immediately the *S* Mark 1:12
s indeed is willing Mark 14:38
go before Him in the *s* Luke 1:17
in the power of the *S* Luke 4:14
manner of *s* you are of Luke 9:55
When an unclean *s* goes Luke 11:24

against the Holy *S* Luke 12:10
hands I commit My *s* Luke 23:46
they had seen a *s* Luke 24:37
s does not have flesh Luke 24:39
I saw the *S* descending John 1:32
born of water and the *S* John 3:5
God is *S* John 4:24
I speak to you are *s* John 6:63
He groaned in the *s* John 11:33
He was troubled in *s* John 13:21
all filled with the Holy *S* Acts 2:4
but if a *s* or an angel Acts 23:9
to the *S* of holiness, by the Rom 1:4
whom I serve with my *s* Rom 1:9
but according to the *S* Rom 8:1
according to the *S* Rom 8:5
the flesh but in the *S* Rom 8:9
s that we are children Rom 8:16
what the mind of the *S* Rom 8:27
to us through His *S* 1 Cor 2:10
gifts, but the same *S* 1 Cor 12:4
in a tongue, my *s* 1 Cor 14:14
but the *S* gives life 2 Cor 3:6
Now the Lord is the *S* 2 Cor 3:17
we have the same *s* 2 Cor 4:13
Having begun in the *S* Gal 3:3
has sent forth the *S* Gal 4:6
Walk in the *S*, and you Gal 5:16
But if you are led by the *S* Gal 5:18
the fruit of the *S* is love Gal 5:22
If we live in the *S*, let us Gal 5:25
he who sows to the *S* Gal 6:8
with the Holy *S* Eph 1:13
may give to you the *s* Eph 1:17
the unity of the *S* Eph 4:3
is one body and one *S* Eph 4:4

stand fast in one *s* Phil 1:27
yet I am with you in *s* Col 2:5
Do not quench the *S* 1 Thess 5:19
and may your whole *s* 1 Thess 5:23
sanctification by the *S* 2 Thess 2:13
flesh, justified in the *S* 1 Tim 3:16
S expressly says that 1 Tim 4:1
not given us a *s* of fear 2 Tim 1:7
division of soul and *s* Heb 4:12
through the eternal *S* Heb 9:14
body without the *s* is James 2:26
S who dwells in us James 4:5
S of Christ who was in 1 Pet 1:11
made alive by the *S* 1 Pet 3:18
S whom He has given 1 John 3:24
do not believe every *s* 1 John 4:1
has given us of His *S* 1 John 4:13
S who bears witness 1 John 5:6
not having the *S* Jude 19
I was in the *S* on the Rev 1:10
him hear what the *S* Rev 2:7
Immediately I was in the *S* Rev 4:2
And the *S* and the Rev 22:17

SPIRIT OF GOD

S was hovering over the Gen 1:2
a man in whom is the *S* Gen 41:38
filled him with the *S* Ex 31:3
the *S* came upon him Num 24:2
S came upon him 1 Sam 10:10
the *S* came upon Saul 1 Sam 11:6
S came upon the 1 Sam 19:20
The *S* has made me Job 33:4
in a vision by the *S* Ezek 11:24
that the *S* is in you Dan 5:14
S descending like a dove Matt 3:16

out demons by the *S* Matt 12:28
indeed the *S* dwells in you Rom 8:9
by the power of the *S* Rom 15:19
the things of the *S* 1 Cor 2:14
the *S* dwells in you 1 Cor 3:16
I think I also have the *S* 1 Cor 7:40
no one speaking by the *S* 1 Cor 12:3
By this you know the *S* 1 John 4:2

SPIRIT OF THE LORD
The *S* came upon him Judg 3:10
the *S* came upon Gideon Judg 6:34
S came mightily upon Judg 14:6
S will come upon you 1 Sam 10:6
S came upon David 1 Sam 16:13
S departed from Saul 1 Sam 16:14
S will carry you 1 Kin 18:12
S has taken him up 2 Kin 2:16
The *S* shall rest upon Him Is 11:2
The *S* GOD is upon Me Is 61:1
Then the *S* fell upon me Ezek 11:5
Is the *S* restricted Mic 2:7
am full of power by the *S* Mic 3:8
The *S* is upon Me Luke 4:18
together to test the *S* Acts 5:9
S caught Philip away Acts 8:39

SPIRIT OF TRUTH
S, whom the world John 14:17
S who proceeds from John 15:26
He, the *S* has come John 16:13
By this we know the *s* 1 John 4:6

SPIRITS
See UNCLEAN SPIRITS
God, the God of the *s* Num 16:22
who makes His angels *s* Ps 104:4

the LORD weighs the *s* Prov 16:2
power over unclean *s* Matt 10:1
discerning of *s* 1 Cor 12:10
heed to deceiving *s* 1 Tim 4:1
not all ministering *s* Heb 1:14
to the Father of *s* Heb 12:9
and preached to the *s* 1 Pet 3:19
spirit, but test the *s* 1 John 4:1

SPIRITUAL
the *s* man is insane Hos 9:7
we know that the law is *s* Rom 7:14
s judges all things 1 Cor 2:15
s people but as to 1 Cor 3:1
Now concerning *s* gifts 1 Cor 12:1
to be a prophet or *s* 1 Cor 14:37
However, the *s* is not 1 Cor 15:46
s restore such a one Gal 6:1
being built up a *s* house 1 Pet 2:5

SPIRITUALLY
s minded is life Rom 8:6
because they are *s* 1 Cor 2:14

SPIT
He had *s* on his eyes Mark 8:23
s on Him, and kill Him Mark 10:34
some began to *s* on Him Mark 14:65
insulted and *s* upon Luke 18:32

SPITEFULLY
for those who *s* Matt 5:44

SPITTING
face from shame and *s* Is 50:6

SPLENDOR
with majesty and *s* Job 40:10
Like the *s* of the meadows Ps 37:20

on the glorious *s* Ps 145:5
the *s* of old men is their Prov 20:29
of Zion all her *s* Lam 1:6
wisdom, and defile your *s* Ezek 28:7

SPLIT
ground *s* apart under Num 16:31
pierced his head, she *s* Judg 5:26
the altar shall *s* apart 1 Kin 13:3
of Olives shall be *s* in two Zech 14:4
and the rocks were *s* Matt 27:51

SPOIL
hate us have taken *s* Ps 44:10
when they divide the *s* Is 9:3
He shall divide the *s* Is 53:12
Take *s* of silver Nah 2:9
s will be divided Zech 14:1

SPOILER
I have created the *s* Is 54:16

SPOKE
God *s* to Moses and said Ex 6:2
s they did not hear Is 66:4
who feared the LORD *s* Mal 3:16
“No man ever *s* John 7:46
We know that God *s* John 9:29
I was a child, I *s* 1 Cor 13:11
in various ways *s* Heb 1:1
s as they were moved 2 Pet 1:21

SPOKEN
See LORD HAS SPOKEN
‘just as you have *s* Num 14:28
God has *s* once Ps 62:11
I have not *s* in secret Is 45:19
LORD has *s* against you Amos 3:1

'What have we *s* Mal 3:13
s this parable against Luke 20:19
the prophets have *s* Luke 24:25
why am I evil *s* 1 Cor 10:30

SPOKESMAN
So he shall be your *s* Ex 4:16

SPONGE
them ran and took a *s* Matt 27:48

SPOT
and there is no *s* Song 4:7
church, not having *s* Eph 5:27
commandment without *s* 1 Tim 6:14
Himself without *s* Heb 9:14
blemish and without *s* 1 Pet 1:19

SPOTS
They are *s* and 2 Pet 2:13
These are *s* in your Jude 12

SPOUSE
your love, my sister, my *s* Song 4:10
Israel served for a *s* Hos 12:12

SPREAD
fell on my knees and *s* Ezra 9:5
they have *s* a net by Ps 140:5
Then He *s* it before me Ezek 2:10
Then the word of God *s* Acts 6:7
the Lord was being *s* Acts 13:49
their message will *s* 2 Tim 2:17

SPREADS
He alone *s* out the Job 9:8
s them out like a tent Is 40:22
Zion *s* out her hands Lam 1:17

SPRING

Truth shall *s* out of Ps 85:11
is like a murky *s* Prov 25:26
sister, my spouse, a *s* Song 4:12
s forth I tell you Is 42:9
of Israel to *s* forth Ezek 29:21
s shall become dry Hos 13:15
s send forth fresh James 3:11

SPRINGING
a fountain of water *s* John 4:14
of bitterness *s* Heb 12:15

SPRINGS
“Have you entered the *s* Job 38:16
He sends the *s* into Ps 104:10
and the thirsty land *s* Is 35:7
and the dry land *s* Is 41:18

SPRINKLE
He *s* many nations Is 52:15
Then I will *s* Ezek 36:25

SPRINKLED
s dust on his head Job 2:12
and hyssop, and *s* Heb 9:19
having our hearts *s* Heb 10:22

SPRINKLING
s that speaks Heb 12:24
for obedience and *s* 1 Pet 1:2

SPROUT
down, that it will *s* Job 14:7
and the seed should *s* Mark 4:27

SPY
men to *s* out the land Num 13:2
sent to *s* out Jericho Josh 6:25
to *s* out the land and Judg 18:2
to *s* out our liberty Gal 2:4

SQUARE
the night in the open *s* Gen 19:2
in the open *s* of the city Judg 19:15
took my seat in the open *s* Job 29:7
the city is laid out as a *s* Rev 21:16

SQUARES
voice in the open *s* Prov 1:20
s I will seek the one Song 3:2

STABILITY
will be the *s* of your Is 33:6

STAFF
this Jordan with my *s* Gen 32:10
your feet, and your *s* Ex 12:11
the donkey with his *s* Num 22:27
Your rod and Your *s* Ps 23:4
LORD has broken the *s* Is 14:5
‘How the strong *s* Jer 48:17
they have been a *s* Ezek 29:6
And I took my *s*, Beauty Zech 11:10
for the journey except a *s* Mark 6:8
on the top of his *s* Heb 11:21

STAG
like a gazelle or a young *s* Song 2:9

STAGGER
and He makes them *s* Job 12:25
they will drink and *s* Jer 25:16

STAGGERS
as a drunken man *s* Is 19:14

STAKES
s will ever be removed Is 33:20

STALLS
be no herd in the *s* Hab 3:17

STAMMERERS
s will be ready Is 32:4

STAMMERING
For with *s* lips and Is 28:11
s tongue that you Is 33:19

STAMPING
At the noise of the *s* Jer 47:3

STAND
where you *s* is holy ground Ex 3:5
S still, and see the Ex 14:13
one shall be able to *s* Deut 7:24
"Who is able to *s* 1 Sam 6:20
took a *s* for the covenant 2 Kin 23:3
we are not able to *s* Ezra 10:13
but it does not *s* Job 8:15
lives, and He shall *s* Job 19:25
ungodly shall not *s* Ps 1:5
Why do You *s* afar off Ps 10:1
Or who may *s* in His Ps 24:3
the world *s* in awe of Him Ps 33:8
Who will *s* up for me Ps 94:16
and let an accuser *s* Ps 109:6
They *s* fast forever Ps 111:8
he will not *s* before Prov 22:29
Do not take your *s* Eccl 8:3
"It shall not *s* Is 7:7
"*S* in the ways and Jer 6:16
not lack a man to *s* Jer 35:19
whose words will *s* Jer 44:28
s in the gap before Me Ezek 22:30
and it shall *s* Dan 2:44
but she shall not *s* Dan 11:17
Who can *s* before His Nah 1:6
s on the Mount of Olives Zech 14:4

And who can *s* when He Mal 3:2
against itself will not *s* Matt 12:25
that kingdom cannot *s* Mark 3:24
how will his kingdom *s* Luke 11:18
why do you *s* gazing up Acts 1:11
you *s* is holy ground Acts 7:33
this grace in which we *s* Rom 5:2
he will be made to *s* Rom 14:4
Watch, *s* fast in the 1 Cor 16:13
for by faith you *s* 2 Cor 1:24
S fast therefore in the Gal 5:1
having done all, to *s* Eph 6:13
S therefore Eph 6:14
s fast in the Lord Phil 4:1
now we live, if you *s* 1 Thess 3:8
of God in which you *s* 1 Pet 5:12
Behold, I *s* at the Rev 3:20

STANDARD
LORD will lift up a *s* Is 59:19
Set up the *s* toward Jer 4:6

STANDING
the Lord *s* by the altar Amos 9:1
the LORD, and Satan *s* Zech 3:1
they love to pray *s* Matt 6:5
and saw others *s* idle Matt 20:3
s here who will not taste Mark 9:1
the woman *s* in the midst John 8:9
and the Son of Man *s* Acts 7:56
the Judge is *s* at the door James 5:9
Then I saw an angel *s* Rev 19:17

STANDS
Nor *s* in the path of sinners Ps 1:1
counsel of the LORD *s* Ps 33:11
my heart *s* in awe of Ps 119:161

The LORD *s* up to plead Is 3:13
there *s* One among you John 1:26
him who thinks he *s* 1 Cor 10:12
foundation of God *s* 2 Tim 2:19

STAR
S shall come out of Num 24:17
For we have seen His *s* Matt 2:2
for one *s* differs from 1 Cor 15:41
give him the morning *s* Rev 2:28
And a great *s* fell Rev 8:10
Bright and Morning *S* Rev 22:16

STARS
He made the *s* also Gen 1:16
as the *s* of the heaven Gen 22:17
s bowed down to me Gen 37:9
s are not pure in His Job 25:5
when the morning *s* Job 38:7
the moon and the *s* Ps 8:3
s to rule by night, for His Ps 136:9
praise Him, all you *s* Ps 148:3
the *s* will diminish their Joel 3:15
the *s* of heaven will fall Mark 13:25
born as many as the *s* Heb 11:12
wandering *s* for whom Jude 13
in His right hand seven *s* Rev 1:16
a garland of twelve *s* Rev 12:1

STARVED
His strength is *s* Job 18:12

STATE
man at his best *s* Ps 39:5
us in our lowly *s* Ps 136:23
and the last *s* of that Matt 12:45
learned in whatever *s* Phil 4:11

STATURE
add one cubit to his *s* Matt 6:27
in wisdom and *s* Luke 2:52
add one cubit to his *s* Luke 12:25
for he was of short *s* Luke 19:3
the measure of the *s* Eph 4:13

STATUTE
It shall be a *s* forever to Ex 27:21
be theirs for a perpetual *s* Ex 29:9
shall be a perpetual *s* Lev 3:17
it shall be a *s* forever Lev 23:14
For this is a *s* for Israel Ps 81:4
to establish a royal *s* Dan 6:7

STATUTES
shall therefore keep My *s* Lev 18:5
My ways, to keep My *s* 1 Kin 3:14
not put away His *s* from Ps 18:22
the *s* of the LORD are Ps 19:8
Teach me Your *s* Ps 119:12
s have been my songs Ps 119:54
observe Your *s* Ps 119:117
not walked in My *s* Ezek 5:6
did not walk in My *s* Ezek 20:21

STAY
her feet would not *s* Prov 7:11
S here and watch with Matt 26:38
for today I must *s* Luke 19:5
the time of your *s* 1 Pet 1:17

STEADFAST
yes, you could be *s* Job 11:15
O God, my heart is *s* Ps 57:7
their heart was not *s* Ps 78:37
his heart is *s* Ps 112:7
God, and *s* forever Dan 6:26

brethren, be *s* 1 Cor 15:58
faith, grounded and *s* Col 1:23
angels proved *s* Heb 2:2
of our confidence *s* Heb 3:14
soul, both sure and *s* Heb 6:19
Resist him, *s* in the 1 Pet 5:9

STEADFASTLY
s set His face to go Luke 9:51
And they continued *s* Acts 2:42
continuing *s* in Rom 12:12

STEADFASTNESS
good order and the *s* Col 2:5
from your own *s* 2 Pet 3:17

STEADILY
could not look *s* 2 Cor 3:13

STEADY
and his hands were *s* Ex 17:12

STEAL
"You shall not *s* Ex 20:15
Will you *s* Jer 7:9
s My words every one Jer 23:30
thieves break in and *s* Matt 6:19
night and *s* Him away Matt 27:64
murder, 'Do not *s* Mark 10:19
not come except to *s* John 10:10
a man should not *s* Rom 2:21
Let him who stole *s* Eph 4:28

STEEP
s places shall fall Ezek 38:20
waters poured down a *s* Mic 1:4
violently down the *s* Matt 8:32

STEM
forth a Rod from the *s* Is 11:1

STENCH
there will be a *s* Is 3:24
this time there is a *s* John 11:39

STEP
there is but a *s* 1 Sam 20:3
s has turned from the Job 31:7

STEPHEN
One of the first seven deacons, Acts 6:1–8
Falsely accused by Jews; gives defense, Acts 6:9—7:53
Becomes first Christian martyr, Acts 7:54–60

STEPS
has held fast to His *s* Job 23:11
and count all my *s* Job 31:4
and He sees all his *s* Job 34:21
Uphold my *s* in Your Ps 17:5
The *s* of a good man Ps 37:23
of his *s* shall slide Ps 37:31
and established my *s* Ps 40:2
hide, they mark my *s* Ps 56:6
s had nearly slipped Ps 73:2
Direct my *s* by Your Ps 119:133
s will not be hindered Prov 4:12
the LORD directs his *s* Prov 16:9
A man's *s* are of the Prov 20:24
to direct his own *s* Jer 10:23
should follow His *s* 1 Pet 2:21

STEWARD
faithful and wise *s* Luke 12:42
you can no longer be *s* Luke 16:2
commended the unjust *s* Luke 16:8
be blameless, as a *s* Titus 1:7

STEWARDS

of Christ and *s* 1 Cor 4:1
one another, as good *s* 1 Pet 4:10

STEWARDSHIP
entrusted with a *s* 1 Cor 9:17

STICK
and his bones *s* Job 33:21
and *s* out the tongue Is 57:4
‘For Joseph, the *s* Ezek 37:16

STICKS
a man gathering *s* Num 15:32
was there gathering *s* 1 Kin 17:10
And the *s* on which Ezek 37:20

STIFF
rebellion and your *s* Deut 31:27
do not speak with a *s* Ps 75:5

STIFF-NECKED
Now do not be *s* 2 Chr 30:8
“You *s* and uncircumcised Acts 7:51

STILL
on your bed, and be *s* Ps 4:4
s the noise of the Ps 65:7
earth feared and was *s* Ps 76:8
that its waves are *s* Ps 107:29
When I awake, I am *s* Ps 139:18
time, I have been *s* Is 42:14
rest and be *s* Jer 47:6
sea, “Peace, be *s* Mark 4:39
let him be holy *s* Rev 22:11

STILLBORN
hidden like a *s* child Job 3:16
as it goes, like a *s* Ps 58:8
burial, I say that a *s* Eccl 6:3

STINGS
like a serpent, and *s* Prov 23:32

STIR
that he would dare *s* Job 41:10
S up Yourself Ps 35:23
I remind you to *s* 2 Tim 1:6
another in order to *s* Heb 10:24

STIRRED
fulfilled, the LORD *s* 2 Chr 36:22
and my sorrow was *s* Ps 39:2
So the LORD *s* up the Hag 1:14

STIRS
and the innocent *s* Job 17:8
it *s* up the dead for Is 14:9
on Your name, who *s* Is 64:7

STOCKS
put my feet in the *s* Job 13:27
s that were in the Jer 20:2

STOIC
and *S* philosophers Acts 17:18

STOLE
Absalom *s* the hearts of 2 Sam 15:6
s Him away while we Matt 28:13
Let him who *s* steal no Eph 4:28

STOLEN
Rachel had *s* the Gen 31:19
indeed I was *s* away Gen 40:15
shall restore what he has *s* Lev 6:4
S water is sweet Prov 9:17

STOMACH
mouth goes into the *s* Matt 15:17
his heart but his *s* Mark 7:19

Foods for the *s* 1 Cor 6:13

STOMACH'S
little wine for your *s* 1 Tim 5:23

STONE
him, a pillar of *s* Gen 35:14
to the bottom like a *s* Ex 15:5
s shall be a witness Josh 24:27
heart is as hard as *s* Job 41:24
s which the builders Ps 118:22
s is heavy and sand is Prov 27:3
I lay in Zion a *s* Is 28:16
take the heart of *s* Ezek 36:26
You watched while a *s* Dan 2:34
s will cry out from Hab 2:11
to silent *s* Hab 2:19
will give him a *s* Matt 7:9
s will be broken Matt 21:44
secure, sealing the *s* Matt 27:66
s which the builders Luke 20:17
you, let him throw a *s* John 8:7
those works do you *s* John 10:32
Jews sought to *s* You John 11:8
not on tablets of *s* 2 Cor 3:3
Him as to a living *s* 1 Pet 2:4
give him a white *s* Rev 2:17
angel took up a *s* Rev 18:21
like a jasper *s* Rev 21:11

STONED
s Stephen as he was Acts 7:59
once I was *s* 2 Cor 11:25
They were *s* Heb 11:37

STONES
five smooth *s* from the 1 Sam 17:40
I will lay your *s* Is 54:11

Among the smooth *s* Is 57:6
Abraham from these *s* Matt 3:9
command that these *s* Matt 4:3
see what manner of *s* Mark 13:1
also, as living *s* 1 Pet 2:5
kinds of precious *s* Rev 21:19

STONY
them, and take the *s* Ezek 11:19
Some fell on *s* ground Mark 4:5

STOOPED
And again He *s* down John 8:8

STOP
Please, let us *s* this usury Neh 5:10
s those who pursue me Ps 35:3

STOPPED
of heaven were also *s* Gen 8:2
still, and the moon *s* Josh 10:13
speak lies shall be *s* Ps 63:11
her flow of blood *s* Luke 8:44
every mouth may be *s* Rom 3:19
s the mouths of lions Heb 11:33

STORE
people *s* up knowledge Prov 10:14
no room to *s* my crops Luke 12:17

STORED
is *s* up for the righteous Prov 13:22
his sin is *s* up Hos 13:12

STORES
He *s* up sound wisdom Prov 2:7

STORING
s up as he may prosper 1 Cor 16:2
s up for themselves 1 Tim 6:19

STORK
s has her home in the Ps 104:17
“Even the *s* in the Jer 8:7

STORM
from the windy *s* Ps 55:8
He calms the *s* Ps 107:29
terror comes like a *s* Prov 1:27
for a shelter from *s* Is 4:6
a refuge from the *s* Is 25:4
and a destroying *s* Is 28:2
coming like a *s* Ezek 38:9
whirlwind and in the *s* Nah 1:3

STOUTHEARTED
s were plundered Ps 76:5

STRAIGHT
make Your way *s* Ps 5:8
for who can make *s* Eccl 7:13
make *s* in the desert a Is 40:3
Their legs were *s* Ezek 1:7
make His paths *s* Mark 1:3
LORD; make His paths *s* Luke 3:4
s the way of the LORD John 1:23
to the street called *S* Acts 9:11
and make *s* paths for Heb 12:13

STRAIGHTFORWARD
that they were not *s* Gal 2:14

STRAIN
Blind guides, who *s* Matt 23:24

STRAITS
and desperate *s* Deut 28:53

STRANGE
were considered a *s* Hos 8:12
“We have seen *s* Luke 5:26

are bringing some *s* Acts 17:20
these, they think it *s* 1 Pet 4:4
s thing happened 1 Pet 4:12

STRANGER
but he acted as a *s* Gen 42:7
“I have been a *s* Ex 2:22
neither mistreat a *s* Ex 22:21
and loves the *s* Deut 10:18
I have become a *s* Ps 69:8
s will suffer for it Prov 11:15
s does not share its Prov 14:10
should You be like a *s* Jer 14:8
I was a *s* and you took Matt 25:35
“Are You the only *s* Luke 24:18

STRANGERS
descendants will be *s* Gen 15:13
s plunder his labor Ps 109:11
watches over the *s* Ps 146:9
s devour your land Is 1:7
S shall stand and feed Is 61:5
know the voice of *s* John 10:5
of Israel and *s* Eph 2:12
you are no longer *s* Eph 2:19
if she has lodged *s* 1 Tim 5:10
that they were *s* Heb 11:13
forget to entertain *s* Heb 13:2
the brethren and for *s* 3 John 5

STRANGLING
that my soul chooses *s* Job 7:15

STRAP
than I, whose sandal *s* Mark 1:7

STRAW
s to make brick as before Ex 5:7

They are like *s* Job 21:18
lion shall eat *s* like the ox Is 11:7
stones, wood, hay, *s* 1 Cor 3:12

STRAY
the cursed, who *s* Ps 119:21
who make my people *s* Mic 3:5

STRAYED
yet I have not *s* Ps 119:110
for which some have *s* 1 Tim 6:10
who have *s* concerning 2 Tim 2:18

STREAM
like an overflowing *s* Is 30:28
of the LORD, like a *s* Is 30:33
like a flowing *s* Is 66:12

STREAMS
He dams up the *s* Job 28:11
He also brought *s* Ps 78:16
O LORD, as the *s* Ps 126:4

STREET
to be heard in the *s* Is 42:2
s called Straight Acts 9:11
And the *s* of the city Rev 21:21
In the middle of its *s* Rev 22:2

STREETS
the corners of the *s* Matt 6:5
You taught in our *s* Luke 13:26
out quickly into the *s* Luke 14:21

STRENGTH
for by *s* of hand the Ex 13:3
just as my *s* was then Josh 14:11
my soul, march on in *s* Judg 5:21
a man is, so is his *s* Judg 8:21
s no man shall 1 Sam 2:9

the God of my *s* 2 Sam 22:3
have armed me with *s* 2 Sam 22:40
the LORD glory and *s* 1 Chr 16:28
Is my *s* the *s* Job 6:12
Him are wisdom and *s* Job 12:13
him because his *s* Job 39:11
You have ordained *s* Ps 8:2
love You, O LORD, my *s* Ps 18:1
The LORD is the *s* Ps 27:1
The LORD is their *s* Ps 28:8
The LORD will give *s* Ps 29:11
delivered by great *s* Ps 33:16
He is their *s* in the Ps 37:39
are the God of my *s* Ps 43:2
is our refuge and *s* Ps 46:1
is He who gives *s* Ps 68:35
I will go in the *s* Ps 71:16
but God is the *s* Ps 73:26
They go from *s* to Ps 84:7
the glory of their *s* Ps 89:17
s and beauty are in Ps 96:6
made me bold with *s* Ps 138:3
of the LORD is *s* Prov 10:29
knowledge increases *s* Prov 24:5
S and honor are her Prov 31:25
is better than *s* Eccl 9:16
for *s* and not for Eccl 10:17
For You have been a *s* Is 25:4
him take hold of My *s* Is 27:5
of His might and the *s* Is 40:26
might He increases *s* Is 40:29
works it with the *s* Is 44:12
righteousness and *s* Is 45:24
Put on your *s* Is 52:1
O LORD, my *s* and my Jer 16:19
I will destroy the *s* Hag 2:22

He has shown *s* with Luke 1:51
were still without *s* Rom 5:6
s is made perfect 2 Cor 12:9
you have a little *s* Rev 3:8

STRENGTHEN
and He shall *s* Ps 27:14
S the weak hands Is 35:3
"So I will *s* them in Zech 10:12
s your brethren Luke 22:32
s the hands Heb 12:12
s the things Rev 3:2

STRENGTHENED
weak you have not *s* Ezek 34:4
unbelief, but was *s* Rom 4:20
of His glory, to be *s* Eph 3:16
stood with me and *s* 2 Tim 4:17

STRENGTHENING
s the souls of the Acts 14:22

STRENGTHENS
s the wise more than Eccl 7:19
through Christ who *s* Phil 4:13

STRETCH
will quickly *s* out her Ps 68:31
said to the man, "*S* Matt 12:13
are old, you will *s* John 21:18

STRETCH OUT MY HAND
I will *s* and strike Egypt Ex 3:20
when I *s* on Egypt Ex 7:5
Lord's anointed, to *s* 1 Sam 24:6
forbid that I should *s* 1 Sam 26:11
s against the inhabitants Jer 6:12
And I will *s* against you Jer 51:25
I will *s* against them Ezek 6:14

I will *s* against you Ezek 25:7
I will *s* against Judah Zeph 1:4

STRETCHED
s himself out on the 1 Kin 17:21
s himself out on him 2 Kin 4:35
I have *s* out my hands Ps 88:9
but His hand is *s* out still Is 5:25
Who *s* out the heavens Is 51:13
His wisdom, and has *s* Jer 10:12
"All day long I have *s* Rom 10:21

STRETCHED OUT HIS HAND
Abraham *s* and took the Gen 22:10
Aaron *s* over the waters Ex 8:6
Aaron *s* with his rod Ex 8:17
Moses *s* toward heaven Ex 10:22
Moses *s* over the sea Ex 14:21
as soon as he had *s* Josh 8:19
And when the angel *s* 2 Sam 24:16
he has *s* against them Is 5:25
He *s* over the sea Is 23:11
And the cherub *s* Ezek 10:7
Jesus *s* and caught him Matt 14:31
Herod the king *s* to Acts 12:1

STRETCHES
For he *s* out his hand Job 15:25

STRICKEN
My heart is *s* and Ps 102:4
yet we esteemed Him *s* Is 53:4
of My people He was *s* Is 53:8
You have *s* them Jer 5:3
He has *s*, but He will Hos 6:1

STRIFE
let there be no *s* Gen 13:8

You have made us a *s* Ps 80:6
at the waters of *s* Ps 106:32
Hatred stirs up *s* Prov 10:12
comes nothing but *s* Prov 13:10
man stirs up *s* Prov 15:18
transgression loves *s* Prov 17:19
borne me, a man of *s* Jer 15:10
and lust, not in *s* Rom 13:13
even from envy and *s* Phil 1:15
which come envy, *s* 1 Tim 6:4

STRIKE
said, "*S* this people 2 Kin 6:18
The sun shall not *s* Ps 121:6
Let the righteous *s* Ps 141:5
S a scoffer Prov 19:25
s your hands Ezek 21:14
s the waves of the sea Zech 10:11
"*S* the Shepherd Zech 13:7
s the earth with a Mal 4:6
'I will *s* the Shepherd Matt 26:31
'I will *s* the Shepherd Mark 14:27
if well, why do you *s* John 18:23
the sun shall not *s* Rev 7:16
s the earth with all Rev 11:6

STRIKES
To him who *s* you on the Luke 6:29
if one *s* you on the face 2 Cor 11:20
a scorpion when it *s* Rev 9:5

STRINGED
of your *s* instruments Is 14:11
of your *s* instruments Amos 5:23

STRIP
S yourselves Is 32:11
s her naked and expose Hos 2:3

STRIPES
their iniquity with *s* Ps 89:32
s we are healed Is 53:5
be beaten with many *s* Luke 12:47
I received forty *s* 2 Cor 11:24
s you were healed 1 Pet 2:24

STRIVE
"My Spirit shall not *s* Gen 6:3
He will not always *s* Ps 103:9
Do not *s* with a man Prov 3:30
Let the potsherd *s* Is 45:9
"*S* to enter through Luke 13:24
the Lord not to *s* 2 Tim 2:14

STRIVING
for a man to stop *s* Prov 20:3

STROKE
with a mighty *s* Jer 14:17

STRONG
with a *s* hand he will let Ex 6:1
Be *s* and of good courage Deut 31:6
be *s* and very courageous Josh 1:7
Be *s* and conduct 1 Sam 4:9
indeed He is *s* Job 9:19
The LORD *s* and mighty Ps 24:8
bring me to the *s* Ps 60:9
a *s* tower from the enemy Ps 61:3
s is Your hand Ps 89:13
there is *s* confidence Prov 14:26
the LORD is a *s* tower Prov 18:10
A wise man is *s* Prov 24:5
s shall be as tinder Is 1:31
"We have a *s* city Is 26:1
She had *s* branches for Ezek 19:11
shall be as *s* as iron Dan 2:40

the weak say, 'I am *s* Joel 3:10
enter a *s* man's house Matt 12:29
one can enter a *s* man's Mark 3:27
When a *s* man Luke 11:21
We then who are *s* Rom 15:1
weak, but you are *s* 1 Cor 4:10
I am weak, then I am *s* 2 Cor 12:10
are weak and you are *s* 2 Cor 13:9
my brethren, be *s* Eph 6:10
weakness were made *s* Heb 11:34
men, because you are *s* 1 John 2:14
s is the Lord God Rev 18:8

STRONGER
weakness of God is *s* 1 Cor 1:25

STRONGHOLD
crag of the rock and the *s* Job 39:28
of my salvation, my *s* Ps 18:2
down the trusted *s* Prov 21:22

STRUCK
s the rock twice Num 20:11
the hand of God has *s* Job 19:21
s all my enemies Ps 3:7
Behold, He *s* the rock Ps 78:20
I was angry and *s* Is 57:17
in My wrath I *s* Is 60:10
s the head from the Hab 3:13
I *s* you with blight Hag 2:17
took the reed and *s* Matt 27:30
the officers *s* Him with Mark 14:65
they *s* Him on the head Mark 15:19
Him, they *s* Him on the Luke 22:64
s Him with their hands John 19:3
and *s* down the Egyptian Acts 7:24

STUBBLE

shall bring forth *s* Is 33:11
his sword, as driven *s* Is 41:2
they shall be as *s* Is 47:14
s that passes Jer 13:24
do wickedly will be *s* Mal 4:1

STUBBORN
when Pharaoh was *s* about Ex 13:15
If a man has a *s* Deut 21:18
and *s* children Ezek 2:4

STUBBORN-HEARTED
“Listen to Me, you *s* Is 46:12

STUBBORNNESS
do not look on the *s* Deut 9:27

STUDENT
the teacher with the *s* 1 Chr 25:8

STUDIED
having never *s* John 7:15

STUMBLE
causes them to *s* Ps 119:165
to make my steps *s* Ps 140:4
your foot will not *s* Prov 3:23
know what makes them *s* Prov 4:19
one will be weary or *s* Is 5:27
among them shall *s* Is 8:15
we *s* at noonday as at Is 59:10
that they might not *s* Is 63:13
before your feet *s* Jer 13:16
they will *s* and fall Jer 46:6
have caused many to *s* Mal 2:8
you will be made to *s* Matt 26:31
if all are made to *s* Matt 26:33
immediately they *s* Mark 4:17
who believe in Me to *s* Mark 9:42

s because of Me this Mark 14:27
the day, he does not *s* John 11:9
Who is made to *s* 2 Cor 11:29
whole law, and yet *s* James 2:10
For we all *s* in many James 3:2

STUMBLED
and those who *s* 1 Sam 2:4
God, for you have *s* Hos 14:1
s that they should Rom 11:11

STUMBLES
word, immediately he *s* Matt 13:21

STUMBLING
the deaf, nor put a *s* Lev 19:14
but a stone of *s* Is 8:14
Behold, I will lay *s* Jer 6:21
watched for my *s* Jer 20:10
it became their *s* Ezek 7:19
stumbled at that *s* Rom 9:32
I lay in Zion a *s* Rom 9:33
this, not to put a *s* Rom 14:13
to the Jews a *s* 1 Cor 1:23
of yours become a *s* 1 Cor 8:9
and “A stone of *s* 1 Pet 2:8
is no cause for *s* 1 John 2:10
to keep you from *s* Jude 24

STUMBLING BLOCK
s out of the way Is 57:14
I lay a *s* before him Ezek 3:20
it became their *s* Ezek 7:19
s and a recompense Rom 11:9
not to put a *s* Rom 14:13
to the Jews a *s* 1 Cor 1:23
of yours become a *s* 1 Cor 8:9
taught Balak to put a *s* Rev 2:14

STUMP
whose *s* remains when it is Is 6:13
leave the *s* and roots Dan 4:15

STUPID
and regarded as *s* Job 18:3
who hates correction is *s* Prov 12:1
Surely I am more *s* Prov 30:2

SUBDUE
s the peoples under us Ps 47:3
shall *s* three kings Dan 7:24
s our iniquities Mic 7:19
s all things to Phil 3:21

SUBDUED
land was *s* before them Josh 18:1
So the Philistines were *s* 1 Sam 7:13
You have *s* under me those Ps 18:39
through faith *s* kingdoms Heb 11:33

SUBJECT
for it is not *s* Rom 8:7
Let every soul be *s* Rom 13:1
all things are made *s* 1 Cor 15:28
Remind them to be *s* Titus 3:1
all their lifetime *s* Heb 2:15
having been made *s* 1 Pet 3:22

SUBJECTED
because of Him who *s* Rom 8:20

SUBJECTION
put all things in *s* Heb 2:8
more readily be in *s* Heb 12:9

SUBMISSION
in silence with all *s* 1 Tim 2:11
his children in *s* 1 Tim 3:4

SUBMISSIVE
Wives, likewise, be *s* 1 Pet 3:1
Yes, all of you be *s* 1 Pet 5:5

SUBMIT
s yourself under her hand Gen 16:9
Your enemies shall *s* Ps 66:3
Wives, *s* to your own Eph 5:22
s to your own husbands Col 3:18
Therefore *s* to God James 4:7
s yourselves to every 1 Pet 2:13
you younger people, *s* 1 Pet 5:5

SUBSIDED
and the waters *s* Gen 8:1
the king's wrath *s* Esth 7:10

SUBSTANCE
Bless his *s* Deut 33:11
Your eyes saw my *s* Ps 139:16
up all the *s* of his house Prov 6:31
the LORD, and their *s* Mic 4:13
Now faith is the *s* of Heb 11:1

SUCCEED
For this will not *s* Num 14:41
you shall not *s* Jer 32:5

SUCCESS
please give me *s* Gen 24:12
You spoil my *s* Job 30:22
but wisdom brings *s* Eccl 10:10

SUCCESSFUL
Joseph, and he was a *s* Gen 39:2

SUCCOTH
Place east of the Jordan, Judg 8:4, 5
Jacob's residence here, Gen 33:17
——— Israel's first camp, Ex 12:37

SUDDENLY
whom you seek, will *s* Mal 3:1
s there was with the Luke 2:13

SUE
s you and take away Matt 5:40

SUFFER
for a stranger will *s* Prov 11:15
Son of Man must *s* many Mark 8:31
He must *s* many things Mark 9:12
Son of Man must *s* many Luke 9:22
He must *s* many things Luke 17:25
for the Christ to *s* Luke 24:46
that the Christ would *s* Acts 3:18
to *s* shame for His name Acts 5:41
s for My name's sake Acts 9:16
that the Christ had to *s* Acts 17:3
that the Christ would *s* Acts 26:23
Christ, if indeed we *s* Rom 8:17
all the members *s* 1 Cor 12:26
sufferings which we also *s* 2 Cor 1:6
that they may not *s* Gal 6:12
in Him, but also to *s* Phil 1:29
we would *s* tribulation 1 Thess 3:4
s trouble as an 2 Tim 2:9
Jesus will *s* persecution 2 Tim 3:12
choosing rather to *s* Heb 11:25
when you do good and *s* 1 Pet 2:20
even if you should *s* for 1 Pet 3:14
the will of God, to *s* 1 Pet 3:17
s as a murderer 1 Pet 4:15
Therefore let those who *s* 1 Pet 4:19
you are about to *s* Rev 2:10

SUFFERED
I have *s* many things Matt 27:19

s many things from Mark 5:26
s these things and to Luke 24:26
Have you *s* so many Gal 3:4
for whom I have *s* Phil 3:8
in that He Himself has *s* Heb 2:18
by the things which He *s* Heb 5:8
with His own blood, *s* Heb 13:12
because Christ also *s* 1 Pet 2:21
when He *s*, He did not 1 Pet 2:23
For Christ also *s* 1 Pet 3:18
since Christ *s* 1 Pet 4:1
after you have *s* 1 Pet 5:10

SUFFERING
My eyes bring *s* Lam 3:51
Himself alive after His *s* by Acts 1:3
for the *s* of death crowned Heb 2:9
as an example of *s* James 5:10
Is anyone among you *s* James 5:13
forth as an example, *s* Jude 7

SUFFERINGS
I consider that the *s* Rom 8:18
share with me in the *s* 2 Tim 1:8
perfect through *s* Heb 2:10
great struggle with *s* Heb 10:32
beforehand the *s* 1 Pet 1:11

SUFFERS
Love *s* long and is 1 Cor 13:4

SUFFICIENCY
but our *s* is from God 2 Cor 3:5
always having all *s* 2 Cor 9:8

SUFFICIENT
S for the day is its Matt 6:34
by the majority is *s* 2 Cor 2:6

Not that we are *s* 2 Cor 3:5

SUITABLE
by the hand of a *s* Lev 16:21

SUM
How great is the *s* Ps 139:17
s I obtained this Acts 22:28

SUMMED
commandment, are all *s* Rom 13:9

SUMMER
and heat, winter and *s* Gen 8:22
into the drought of *s* Ps 32:4
You have made *s* Ps 74:17
you know that *s* Matt 24:32

SUMPTUOUSLY
fine linen and fared *s* Luke 16:19

SUN
So the *s* stood still Josh 10:13
love Him be like the *s* Judg 5:31
grows green in the *s* Job 8:16
a tabernacle for the *s* Ps 19:4
the LORD God is a *s* Ps 84:11
s shall not strike you Ps 121:6
the *s* to rule by day Ps 136:8
to behold the *s* Eccl 11:7
while the *s* and the Eccl 12:2
moon, clear as the *s* Song 6:10
s will be sevenfold Is 30:26
s returned ten degrees Is 38:8
s shall no longer be Is 60:19
s has gone down while Jer 15:9
LORD, who gives the *s* Jer 31:35
the *s* and moon grow Joel 2:10
s shall be turned Joel 2:31

s shall go down on the Mic 3:6
The *s* and moon stood Hab 3:11
for He makes His *s* Matt 5:45
the *s* was darkened Luke 23:45
is one glory of the *s* 1 Cor 15:41
do not let the *s* Eph 4:26
s became black as Rev 6:12
s shall not strike Rev 7:16
had no need of the *s* Rev 21:23

SUPPER
man gave a great *s* Luke 14:16
to eat the Lord's *S* 1 Cor 11:20
took the cup after *s* 1 Cor 11:25
together for the *s* Rev 19:17

SUPPLICATION
s that you have made 1 Kin 9:3
and make your *s* Job 8:5
LORD has heard my *s* Ps 6:9
to the LORD I made *s* Ps 30:8
Yourself from my *s* Ps 55:1
Let my *s* come before Ps 119:170
They will make *s* Is 45:14
with all prayer and *s* Eph 6:18
by prayer and *s* Phil 4:6

SUPPLICATIONS
Will he make many *s* to Job 41:3
of my *s* when I cry to You Ps 28:2
To the voice of my *s* Ps 130:2
request by prayer and *s* Dan 9:3
and continues in *s* and 1 Tim 5:5
offered up prayers and *s* Heb 5:7

SUPPLIES
Now may He who *s* 2 Cor 9:10
Therefore He who *s* Gal 3:5

by what every joint *s* Eph 4:16

SUPPLY
s what was lacking Phil 2:30
And my God shall *s* Phil 4:19

SUPPORT
but the LORD was my *s* 2 Sam 22:19
this, that you must *s* Acts 20:35

SUPPOSE
S there were fifty Gen 18:24
"But *s* they will not believe Ex 4:1
s that I came to give Luke 12:51
not drunk, as you *s* Acts 2:15
who *s* that godliness is a 1 Tim 6:5
man *s* that he will receive James 1:7

SUPREME
to the king as *s* 1 Pet 2:13

SURE
s your sin will find Num 32:23
build him a *s* house 1 Sam 2:35
but no man is *s* Job 24:22
testimony of the LORD is *s* Ps 19:7
all His precepts are *s* Ps 111:7
call and election *s* 2 Pet 1:10

SURETY
Be *s* for Your servant Ps 119:122
one who hates being *s* Prov 11:15
Jesus has become a *s* Heb 7:22

SURROUND
But you shall *s* 2 Kin 11:8
LORD, mercy shall *s* Ps 32:10

SURROUNDED
the waves of death *s* 2 Sam 22:5

The pangs of death *s* Ps 18:4
The pains of death *s* Ps 116:3
All nations *s* me Ps 118:10
their own deeds have *s* Hos 7:2
and the floods *s* Jon 2:3
also, since we are *s* Heb 12:1

SURVIVOR
was no refugee or *s* Lam 2:22

SUSANNA
Believing woman ministering to Christ, Luke 8:2, 3

SUSPICIONS
reviling, evil *s* 1 Tim 6:4

SUSTAIN
You will *s* him on his Ps 41:3
of a man will *s* Prov 18:14
S me with cakes of Song 2:5

SUSTAINED
Forty years You *s* them Neh 9:21
I awoke, for the LORD *s* me Ps 3:5
and My own fury, it *s* Me Is 63:5

SWADDLING
thick darkness its *s* Job 38:9
Him in *s* cloths Luke 2:7

SWALLOW
like a flying *s* Prov 26:2
Like a crane or a *s* Is 38:14
s observe the time Jer 8:7
great fish to *s* Jonah Jon 1:17
a gnat and *s* a camel Matt 23:24

SWALLOWED
Aaron's rod *s* up their rods Ex 7:12
the earth *s* them Ex 15:12

s me up like a monster Jer 51:34
He has *s* up Israel Lam 2:5
"Death is *s* up in victory 1 Cor 15:54
s up with too much sorrow 2 Cor 2:7

SWEAR
shall I make you *s* 1 Kin 22:16
in the earth shall *s* Is 65:16
s oaths by the LORD Zeph 1:5
'You shall not *s* Matt 5:33
began to curse and *s* Matt 26:74
because He could *s* Heb 6:13
my brethren, do not *s* James 5:12

SWEARING
By *s* and lying Hos 4:2

SWEARS
he who *s* to his own Ps 15:4
everyone who *s* by Him Ps 63:11
but whoever *s* by the Matt 23:18

SWEAT
In the *s* of your face Gen 3:19
Then His *s* became like Luke 22:44

SWEET
it is a *s* aroma, an offering Ex 29:18
a *s* aroma to the LORD Lev 1:9
by fire as a *s* aroma to Num 28:2
Though evil is *s* Job 20:12
valley shall be *s* to him Job 21:33
s are Your words Ps 119:103
my words, for they are *s* Ps 141:6
his fruit was *s* to my taste Song 2:3
for your voice is *s* Song 2:14
His mouth is most *s* Song 5:16
shall drip with *s* wine Amos 9:13

but it will be as *s* Rev 10:9

SWEETER

"What is *s* than honey Judg 14:18
S also than honey and the Ps 19:10
s than honey to my Ps 119:103

SWEETNESS

'Should I cease my *s* Judg 9:11
called prudent, and *s* Prov 16:21
s of a man's friend gives Prov 27:9
mouth like honey in *s* Ezek 3:3

SWELL

thigh rot and your belly *s* Num 5:21
their feet did not *s* Neh 9:21
your heart shall *s* with joy Is 60:5

SWELLING

they speak great *s* 2 Pet 2:18

SWEPT

his army shall be *s* away Dan 11:26
he finds it empty, *s* Matt 12:44

SWIFT

s as the eagle flies Deut 28:49
pass by like *s* ships Job 9:26
handles the bow, the *s* Amos 2:15
let every man be *s* James 1:19

SWIFTLY

His word runs very *s* Ps 147:15

SWIM

night I make my bed *s* Ps 6:6

SWINE

the *s*, though it divides Lev 11:7
cast your pearls before *s* Matt 7:6
went into the herd of *s* Matt 8:32

the pods that the *s* ate Luke 15:16

SWINE'S

ring of gold in a *s* snout Prov 11:22
in the midst, eating *s* flesh Is 66:17

SWOON

as they *s* like the Lam 2:12

SWORD

See TWO-EDGED SWORD
s which turned every Gen 3:24
but not with your *s* Josh 24:12
the wicked with Your *s* Ps 17:13
land by their own *s* Ps 44:3
my bow, nor shall my *s* Ps 44:6
their tongue a sharp *s* Ps 57:4
shall not lift up *s* Is 2:4
But he shall flee from the *s* Is 31:8
s shall be bathed Is 34:5
The *s* of the LORD is Is 34:6
And I will send a *s* Jer 9:16
will die by the *s* Ezek 7:15
'A *s*, a *s* is sharpened Ezek 21:9
'A *s*, a *s* is drawn Ezek 21:28
Bow and *s* of battle I Hos 2:18
people shall die by the *s* Amos 9:10
not lift up *s* against nation Mic 4:3
"Awake, O *s* Zech 13:7
to bring peace but a *s* Matt 10:34
for all who take the *s* Matt 26:52
s will pierce through Luke 2:35
he does not bear the *s* Rom 13:4
the *s* of the Spirit Eph 6:17
than any two-edged *s* Heb 4:12
a sharp two-edged *s* Rev 1:16
mouth goes a sharp *s* Rev 19:15

SWORDS
yet they were drawn *s* Ps 55:21
shall beat their *s* Is 2:4
beat their *s* into plowshares Mic 4:3
look, here are two *s* Luke 22:38

SWORE
So I *s* in My wrath Ps 95:11
So I *s* in My wrath Heb 3:11
and *s* by Him who lives Rev 10:6

SWORN
"By Myself I have *s* Gen 22:16
The LORD has *s* in Ps 132:11
I have *s* by Myself Is 45:23
"The LORD has *s* Heb 7:21

SYCAMORE
into a *s* tree to see Him Luke 19:4

SYCHAR
Town of Samaria; Jesus talks to woman at well here, John 4:5–39

SYMBOLIC
which things are *s* Gal 4:24
It was *s* for the Heb 9:9

SYMBOLS
I have given *s* through Hos 12:10

SYMPATHIZE
Priest who cannot *s* Heb 4:15

SYMPATHY
My *s* is stirred Hos 11:8

SYNAGOGUE
See RULER OF THE SYNAGOGUE
He went into the *s* Luke 4:16
he was a ruler of the *s* Luke 8:41

in the *s* every Sabbath Acts 18:4
but are a *s* of Satan Rev 2:9

SYRACUSE
City visited by Paul, Acts 28:12

SYRIANS
Abraham's kindred, Gen 22:20–23; 25:20
Hostile to Israel, 2 Sam 8:11–13; 10:6–19; 1 Kin 20:1–34; 22:1–38; 2 Kin 6:8—7:7
Defeated by Assyria, 2 Kin 16:9
Destruction of, foretold, Is 17:1–3
Gospel preached to, Acts 15:23, 41

SYRO-PHOENICIAN
Daughter of, freed of demon, Mark 7:25–31

T

TABERAH
Israelite camp; fire destroys many there, Num 11:1–3

TABERNACLE
that is, the pattern of the *t* Ex 25:9
you shall make the *t* Ex 26:1
called it the *t* of meeting Ex 33:7
did not depart from the *t* Ex 33:11
covered the *t* of meeting, Ex 40:34
t He shall hide me Ps 27:5
I will abide in Your *t* Ps 61:4
In Salem also is His *t* Ps 76:2
How lovely is Your *t* Ps 84:1
Let us go into His *t* Ps 132:7
quiet home, a *t* Is 33:20
has done violence to His *t* Lam 2:6
My *t* also shall be with Ezek 37:27
You also took up the *t* Acts 7:43

and will rebuild the *t* Acts 15:16
the true *t* which the Lord Heb 8:2
and more perfect *t* Heb 9:11
the temple of the *t* of the Rev 15:5
Behold, the *t* Rev 21:3

TABERNACLES

See FEAST OF TABERNACLES
T for seven days to the Lev 23:34
Feast of *T* seven days Deut 16:13
us make here three *t* Matt 17:4
Feast of *T* was at hand John 7:2

TABITHA

See DORCAS

TABLE

shall also make a *t* Ex 25:23
prepare a *t* before me Ps 23:5
t become a snare Ps 69:22
a *t* in the wilderness Ps 78:19
head as He sat at the *t* Matt 26:7
dogs under the *t* Mark 7:28
t in the Pharisee's house Luke 7:37
t become a snare Rom 11:9
of the Lord's *t* 1 Cor 10:21

TABLES

t are full of vomit Is 28:8
and overturned the *t* Matt 21:12
of God and serve *t* Acts 6:2

TABLET

write them on the *t* Prov 3:3
is engraved on the *t* Jer 17:1

TABLETS

I will give you *t* of stone Ex 24:12
Cut two *t* of stone like the Ex 34:1

wrote on the *t* the words Ex 34:28
the two *t* of the Testimony Ex 34:29
wrote them on two *t* of Deut 4:13
God, not on *t* of stone 2 Cor 3:3
and the *t* of the covenant Heb 9:4

TABOR

Scene of rally against Sisera, Judg 4:6, 12, 14

TADMOR

Trading center near Damascus, 2 Chr 8:4

TAHPANHES (OR TEHAPHNEHES)

City of Egypt; refuge of fleeing Jews, Jer 2:16; 44:1; Ezek 30:18

TAIL

hand and take it by the *t*" Ex 4:4
the head and not the *t* Deut 28:13
turned the foxes *t* to *t* Judg 15:4
He moves his *t* like a Job 40:17
t drew a third of the Rev 12:4

TAILS

They had *t* like scorpions, Rev 9:10
for their *t* are like serpents Rev 9:19

TAKE

You shall *t* with you seven Gen 7:2
T now your son, your only Gen 22:2
I will *t* you as My people Ex 6:7
You shall not *t* the name of Ex 20:7
I will *t* sickness away Ex 23:25
t off your ornaments, that Ex 33:5
I will *t* away My hand Ex 33:23
t us as Your inheritance Ex 34:9
T heed to yourself, lest Ex 34:12
shall not *t* vengeance Lev 19:18
to *t* the vow of a Nazirite Num 6:2

T heed to yourselves, lest Deut 4:23
You shall not *t* the name Deut 5:11
shall *t* oaths in His name Deut 6:13
add to it nor *t* away Deut 12:32
T your sandal off your Josh 5:15
God does not *t* away 2 Sam 14:14
How long shall I *t* counsel Ps 13:2
t Your Holy Spirit Ps 51:11
I will not utterly *t* from Ps 89:33
His wings you shall *t* refuge Ps 91:4
I will *t* up the cup of Ps 116:13
t not the word of Ps 119:43
In You I *t* refuge Ps 141:8
in You I *t* shelter Ps 143:9
T firm hold of instruction, Prov 4:13
and *t* away all your alloy Is 1:25
will *t* the heart of stone Ezek 36:26
t words with you Hos 14:2
t away your tunic, let him Matt 5:40
does not *t* his cross Matt 10:38
T My yoke upon Matt 11:29
t up his cross, and Matt 16:24
T what is yours and Matt 20:14
t You in, or naked and Matt 25:38
and you did not *t* Me in Matt 25:43
T, eat; this is My body Matt 26:26
and *t* up his cross Mark 8:34
t up the cross, and Mark 10:21
T, eat; this is My body Mark 14:22
T this cup away Mark 14:36
t up his cross daily, and Luke 9:23
My life that I may *t* John 10:17
I urge you to *t* heart Acts 27:22
T, eat; this is My body 1 Cor 11:24
Therefore *t* up the whole Eph 6:13

TAKE HEED

T to yourself and see Ex 10:28
‘*T* to yourselves that Ex 19:12
T to yourself, lest you Ex 34:12
t to speak what the Lord Num 23:12
t, lest you lift your eyes Deut 4:19
your sons *t* to their way 1 Kin 2:4
T, do not turn to iniquity Job 36:21
T, and be quiet Is 7:4
t, you peoples from afar Is 49:1
Everyone *t* to his neighbor Jer 9:4
t to your spirit Mal 2:15
T that you do not do Matt 6:1
“*T* and beware of the Matt 16:6
T that you do not Matt 18:10
“*T* that no one deceives Matt 24:4
“*T* what you hear Mark 4:24
t; see, I have told you Mark 13:23
T, watch and pray Mark 13:33
t that the light Luke 11:35
“*T* and beware Luke 12:15
t to yourselves, lest Luke 21:34
t how he builds on it 1 Cor 3:10
stands *t* lest he fall 1 Cor 10:12
“*T* to the ministry Col 4:17
T to yourself and to 1 Tim 4:16

TAKEN
t from man He made into Gen 2:22
because she was *t* out of Gen 2:23
for out of it you were *t* Gen 3:19
have you *t* us away to die Ex 14:11
But the LORD has *t* you Deut 4:20
t the wife of Uriah 2 Sam 12:10
and the LORD has *t* away Job 1:21
God has *t* away my justice Job 34:5
you are *t* by the words Prov 6:2
He was *t* from prison Is 53:8
righteous is *t* away from Is 57:1
of God will be *t* from Matt 21:43
one will be *t* and the Matt 24:40
what he has will be *t* Mark 4:25
He was *t* up Acts 1:9
veil is *t* away in Christ 2 Cor 3:14
until He is *t* out of 2 Thess 2:7
By faith Enoch was *t* Heb 11:5

TAKES
who *t* His name in vain Ex 20:7
LORD *t* pleasure in those Ps 147:11
For the LORD *t* pleasure in Ps 149:4
than he who *t* a city Prov 16:32
does not bear fruit He *t* John 15:2

TAKING
the fruit of *t* away his sin Is 27:9
t Him up on a high Luke 4:5
t the shield of faith with Eph 6:16
t the form of a bondservant Phil 2:7

TALEBEARER
not go about as a *t* Lev 19:16
t reveals secrets Prov 11:13

TALENT
went and hid your *t* Matt 25:25

TALENTS
owed him ten thousand *t* Matt 18:24
to one he gave five *t* Matt 25:15

TALITHA
T, cumi," which is Mark 5:41

TALK
shall *t* of them when Deut 6:7
t be vindicated Job 11:2
with unprofitable *t* Job 15:3
My tongue also shall *t* Ps 71:24
entangle Him in His *t* Matt 22:15
I will no longer *t* John 14:30
turned aside to idle *t* 1 Tim 1:6

TALKED
within us while He *t* Luke 24:32

TALKERS
both idle *t* and Titus 1:10

TALL
and *t* as the Anakim Deut 2:10
to a nation *t* and Is 18:2

TAMAR
Wife of Er and mother of Perez and Zerah, Gen 38:6–30
——— Absalom's sister, 2 Sam 13:1–32

TAMBOURINE
They sing to the *t* Job 21:12
The mirth of the *t* Is 24:8

TAME
no man can *t* the tongue James 3:8

TANNER
in Joppa with Simon, a *t* Acts 9:43

TAPESTRY
She makes *t* for herself Prov 31:22

TARES
the *t* also appeared Matt 13:26

TARGET
You set me as Your *t* Job 7:20
and set me up as a *t* Lam 3:12

TARRY
who turns aside to *t* Jer 14:8
come and will not *t* Heb 10:37

TARSHISH
City at a great distance from Palestine, Jon 1:3
Ships of, noted in commerce, Ps 48:7

TARSUS
Paul's birthplace, Acts 21:39
Saul sent to, Acts 9:30
Visited by Barnabas, Acts 11:25

TARTAN
Sent to fight against Jerusalem, 2 Kin 18:17

TASK
your *t* in making brick both Ex 5:14
this burdensome *t* Eccl 1:13

TASKMASTERS
Therefore they set *t* over Ex 1:11

TASSELS
Tell them to make *t* on Num 15:38
shall make *t* on the four Deut 22:12

TASTE
the *t* of it was like wafers Ex 16:31

and its *t* was like the Num 11:8
Oh, *t* and see that the Ps 34:8
are Your words to my *t* Ps 119:103
was sweet to my *t* Song 2:3
not *t* death till they see Mark 9:1
shall *t* my supper Luke 14:24
Do not touch, do not *t* Col 2:21
might *t* death for Heb 2:9

TASTED
But when He had *t* Matt 27:34
t the heavenly gift Heb 6:4
t the good word Heb 6:5
t that the Lord is 1 Pet 2:3

TATTENAI
Persian governor opposing the Jews, Ezra 5:3, 6

TAUGHT
O God, You have *t* Ps 71:17
as His counselor has *t* Is 40:13
the synagogue and *t* Mark 1:21
He *t* them many things by Mark 4:2
presence, and You *t* Luke 13:26
they shall all be *t* John 6:45
but as My Father *t* John 8:28
that they *t* the people and Acts 4:2
t accurately the things of Acts 18:25
from man, nor was I *t* Gal 1:12
and have been *t* by Him Eph 4:21
the faith, as you have been *t* Col 2:7
which you were *t* 2 Thess 2:15

TAUNT
and a byword, a *t* Jer 24:9

TAX
t collectors do the Matt 5:46

received the temple *t* Matt 17:24
I say to you that *t* Matt 21:31
Show Me the *t* Matt 22:19

TAX COLLECTOR
Matthew the *t* Matt 10:3
like heathen and a *t* Matt 18:17
a *t* named Levi Luke 5:27
and the other a *t* Luke 18:10
who was a chief *t* Luke 19:2

TAX COLLECTORS AND SINNERS
your Teacher eat with *t* Matt 9:11
He eats and drinks with *t* Mark 2:16
winebibber, a friend of *t* Luke 7:34

TAXES
take customs or *t* Matt 17:25
Is it lawful to pay *t* Matt 22:17
forbidding to pay *t* Luke 23:2
t to whom *t* Rom 13:7

TEACH
t them to your children Deut 4:9
t them diligently Deut 6:7
t Jacob Your judgments Deut 33:10
t you the good and the 1 Sam 12:23
"Can anyone *t* Job 21:22
"I will *t* you about Job 27:11
t me what I do not see Job 34:32
t me Your paths Ps 25:4
T me Your way Ps 27:11
t you the fear of the Ps 34:11
t You awesome things Ps 45:4
t transgressors Your Ps 51:13
So *t* us to number our Ps 90:12
T me Your statutes Ps 119:12
He will *t* us His ways Is 2:3

"Whom will he *t* Is 28:9
every man *t* his neighbor Jer 31:34
a bribe, her priests *t* Mic 3:11
t the way of God in Matt 22:16
He began to *t* them Mark 6:34
t us to pray, as John also Luke 11:1
the Holy Spirit will *t* Luke 12:12
in My name, He will *t* John 14:26
you not to *t* in this name Acts 5:28
therefore, who *t* another Rom 2:21
even nature itself *t* 1 Cor 11:14
permit a woman to *t* 1 Tim 2:12
things command and *t* 1 Tim 4:11
T and exhort these 1 Tim 6:2
t you again the first Heb 5:12
not need that anyone *t* 1 John 2:27

TEACHER

for One is your *T* Matt 23:8
T, do You not care that Mark 4:38
asked Him, "Good *T* Mark 10:17
know that You are a *t* John 3:2
T, this woman was caught John 8:4
T has come and is John 11:28
You call Me *T* John 13:13
named Gamaliel, a *t* Acts 5:34
a *t* of babes, having Rom 2:20
a *t* of the Gentiles in 1 Tim 2:7

TEACHERS

than all my *t* Ps 119:99
t will not be moved Is 30:20
prophets, third *t* 1 Cor 12:28
and some pastors and *t* Eph 4:11
desiring to be *t* 1 Tim 1:7
time you ought to be *t* Heb 5:12
of you become *t* James 3:1

there will be false *t* 2 Pet 2:1

TEACHES
therefore He *t* sinners Ps 25:8
He who *t* man knowledge Ps 94:10
t men so, shall be called Matt 5:19
the Holy Spirit *t* 1 Cor 2:13
If anyone *t* otherwise 1 Tim 6:3
the same anointing *t* 1 John 2:27

TEACHING
t them to observe all Matt 28:20
were astonished at His *t* Mark 1:22
Me, *t* as doctrines the Mark 7:7
they did not cease *t* Acts 5:42
he who teaches, in *t* Rom 12:7
by prophesying, or by *t* 1 Cor 14:6
t every man in all Col 1:28
t things which they Titus 1:11
t us that Titus 2:12

TEAR
t yourself in anger Job 18:4
lest they *t* me like a Ps 7:2
I, even I, will *t* Hos 5:14
feet, and turn and *t* Matt 7:6
will wipe away every *t* Rev 21:4

TEARS
I have seen your *t* 2 Kin 20:5
my couch with my *t* Ps 6:6
t have been my food Ps 42:3
with the bread of *t* Ps 80:5
drench you with my *t* Is 16:9
God will wipe away *t* Is 25:8
eyes may run with *t* Jer 9:18
My eyes fail with *t* Lam 2:11
His feet with her *t* Luke 7:38

night and day with *t* Acts 20:31
mindful of your *t* 2 Tim 1:4
vehement cries and *t* Heb 5:7
it diligently with *t* Heb 12:17

TEETH

t whiter than milk Gen 49:12
by the skin of my *t* Job 19:20
You have broken the *t* Ps 3:7
As vinegar to the *t* Prov 10:26
you cleanness of *t* Amos 4:6
and gnashing of *t* Matt 8:12

TEKOA

Home of a wise woman, 2 Sam 14:2, 4, 9
Home of Amos, Amos 1:1

TELL

that you may *t* it to Ps 48:13
the message that I *t* Jon 3:2
Who can *t* if God Jon 3:9
t him his fault Matt 18:15
whatever they *t* Matt 23:3
He comes, He will *t* John 4:25

TEMAN

Tribe in northeast Edom, Gen 36:34
Judgment pronounced against, Amos 1:12
God appears from, Hab 3:3

TEMPERATE

for the prize is *t* in all 1 Cor 9:25
husband of one wife, *t* 1 Tim 3:2

TEMPEST

the windy storm and *t* Ps 55:8
one, tossed with *t* Is 54:11
And suddenly a great *t* Matt 8:24

TEMPLE

So Solomon built the *t* 1 Kin 6:14
build a *t* for the LORD 2 Chr 2:12
t for the name of the LORD 2 Chr 6:7
of the LORD filled the *t* 2 Chr 7:1
LORD is in His holy *t* Ps 11:4
to inquire in His *t* Ps 27:4
The *t* of the LORD Jer 7:4
suddenly come to His *t* Mal 3:1
One greater than the *t* Matt 12:6
murdered between the *t* Matt 23:35
veil of the *t* was torn Matt 27:51
found Him in the *t* Luke 2:46
"Destroy this *t* John 2:19
was speaking of the *t* John 2:21
one accord in the *t* Acts 2:46
the Beautiful Gate of the *t* Acts 3:10
that you are the *t* 1 Cor 3:16
your body is the *t* 1 Cor 6:19
grows into a holy *t* Eph 2:21
sits as God in the *t* 2 Thess 2:4
Then the *t* of God was Rev 11:19
But I saw no *t* in it Rev 21:22
and the Lamb are its *t* Rev 21:22

TEMPLES
t made with hands Acts 7:48

TEMPORARY
which are seen are *t* 2 Cor 4:18

TEMPT
Why do you *t* the LORD Ex 17:2
You shall not *t* the LORD Deut 6:16
they even *t* God Mal 3:15
t the LORD your God Matt 4:7
that Satan does not *t* 1 Cor 7:5
nor let us *t* Christ 1 Cor 10:9

nor does He Himself *t* James 1:13

TEMPTATION
do not lead us into *t* Matt 6:13
lest you enter into *t* Matt 26:41
in time of *t* fall away Luke 8:13
And do not lead us into *t*, Luke 11:4
t has overtaken you 1 Cor 10:13
to be rich fall into *t* 1 Tim 6:9
the man who endures *t* James 1:12

TEMPTED
because they *t* the LORD Ex 17:7
again and again they *t* God Ps 78:41
forty days, *t* by Satan Mark 1:13
being *t* for forty days by Luke 4:2
not allow you to be *t* 1 Cor 10:13
lest you also be *t* Gal 6:1
has suffered, being *t* Heb 2:18
in all points *t* Heb 4:15
he is *t*, "I am *t* by God" James 1:13
But each one is *t* James 1:14

TEMPTER
Now when the *t* came Matt 4:3

TEN
t should be found Gen 18:32
the *T* Commandments Ex 34:28
David his *t* thousands 1 Sam 18:7
or go backward *t* 2 Kin 20:9
an instrument of *t* strings Ps 92:3
test your servants for *t* Dan 1:12
before it, and it had *t* horns Dan 7:7
The *t* horns are *t* kings Dan 7:24
owed him *t* thousand Matt 18:24
him who has *t* talents Matt 25:28
there met Him *t* men Luke 17:12

t horns, and seven Rev 12:3
seven heads and *t* horns Rev 13:1
The *t* horns which you Rev 17:12

TEND
to him, "*T* My sheep John 21:16

TENDER
your heart was *t* 2 Kin 22:19
t shoots will not Job 14:7
Let Your *t* mercies come Ps 79:8
Your *t* mercies come to Ps 119:77
no more be called *t* Is 47:1
through the *t* mercy of Luke 1:78
put on *t* mercies Col 3:12

TENDERHEARTED
to one another, *t* Eph 4:32
love as brothers, be *t* 1 Pet 3:8

TENDS
t a flock and does not 1 Cor 9:7

TENT
pitched his *t* in the Gen 26:17
it was, hidden in his *t* Josh 7:22
Israel, every man to his *t* Judg 7:8
shall know that your *t* Job 5:24
like a shepherd's *t* Is 38:12
the place of your *t* Is 54:2
My *t* is plundered Jer 10:20
earthly house, this *t* 2 Cor 5:1
long as I am in this *t* 2 Pet 1:13
I must put off my *t* 2 Pet 1:14

TENTH
I will surely give a *t* to Gen 28:22
the *t* one shall be holy to Lev 27:32
to the LORD, a *t* of the Num 18:26

shall bring up a *t* of Neh 10:38
Abraham gave a *t* part of Heb 7:2

TENTMAKERS
occupation they were *t* Acts 18:3

TENTS
those who dwell in *t* Gen 4:20
"How lovely are your *t* Num 24:5
The *t* of robbers Job 12:6
than dwell in the *t* Ps 84:10
is in the *t* of the righteous Ps 118:15
I dwell among the *t* Ps 120:5
LORD will save the *t* Zech 12:7

TERAH
Father of Abram, Gen 11:26
Idolater, Josh 24:2
Dies in Haran, Gen 11:25–32

TEREBINTH
far as the *t* tree of Moreh Gen 12:6
dwelt by the *t* trees of Gen 13:18
sat under the *t* tree which Judg 6:11
as a *t* tree or as an oak, Is 6:13

TERRESTRIAL
bodies and *t* bodies 1 Cor 15:40

TERRIBLE
t wilderness Deut 1:19
haughtiness of the *t* Is 13:11
is great and very *t* Joel 2:11

TERRIFIED
to you, 'Do not be *t* Deut 1:29
Therefore I am *t* at His Job 23:15
by Your wrath we are *t* Ps 90:7
But they were *t* Luke 24:37
and not in any way *t* Phil 1:28

TERRIFIES
and the Almighty *t* Job 23:16

TERRIFY
me with dreams and *t* Job 7:14
not let dread of Him *t* Job 9:34
are coming to *t* them Zech 1:21

TERRIFYING
t was the sight Heb 12:21

TERRITORY
smite all your *t* with frogs Ex 8:2
bring locusts into your *t* Ex 10:4
the *t* of their inheritance Josh 19:41
all the *t* of Israel Judg 19:29
He restored the *t* of 2 Kin 14:25

TERROR
the *t* of God was upon the Gen 35:5
there shall be *t* Deut 32:25
are nothing, you see *t* Job 6:21
from God is a *t* Job 31:23
not be afraid of the *t* Ps 91:5
from the *t* of the LORD and Is 2:10
t to fall on them suddenly Jer 15:8
I will make you a *t* Jer 20:4
but a great *t* fell Dan 10:7
the *t* of the Lord, we 2 Cor 5:11

TERRORS
the *t* of God are Job 6:4
T frighten him on Job 18:11
before the king of *t* Job 18:14
T overtake him like a Job 27:20
consumed with *t* Ps 73:19

TERTULLUS
Orator who accuses Paul, Acts 24:1–8

TEST
God has come to *t* you Ex 20:20
that He might *t* Israel by Judg 3:1
t him with hard 1 Kin 10:1
behold, His eyelids *t* Ps 11:4
ask, nor will I *t* the LORD Is 7:12
You who *t* the righteous, Jer 20:12
t them as gold is Zech 13:9
said, “Why do you *t* Matt 22:18
But this He said to *t* him John 6:6
t the Spirit of the Acts 5:9
why do you *t* God by Acts 15:10
and the fire will *t* 1 Cor 3:13
T yourselves 2 Cor 13:5
T all things 1Thess 5:21
but *t* the spirits 1 John 4:1
to *t* those who dwell on Rev 3:10

TESTAMENT
where there is a *t* Heb 9:16
For a *t* is in force Heb 9:17

TESTATOR
be the death of the *t* Heb 9:16

TESTED
that God *t* Abraham Gen 22:1
You have *t* my heart Ps 17:3
And they *t* God in Ps 78:18
t you at the waters of Ps 81:7
When your fathers *t* Ps 95:9
t them ten days Dan 1:14
also first be *t* 1 Tim 3:10
Where your fathers *t* Heb 3:9
though it is *t* by fire 1 Pet 1:7
t those who say they Rev 2:2

TESTIFIED

Yet the LORD *t* against 2 Kin 17:13
who sent Me, has *t* of Me John 5:37
he who has seen has *t* John 19:35
for as you have *t* Acts 23:11
t beforehand the 1 Pet 1:11
of God which He has *t* 1 John 5:9
t of the truth that is in you 3 John 3

TESTIFIES
and heard, that He *t* John 3:32
that the Holy Spirit *t* Acts 20:23

TESTIFY
yes, your own lips *t* Job 15:6
You, and our sins *t* Is 59:12
T against Me Mic 6:3
t what We have John 3:11
these are they which *t* John 5:39
to *t* to the gospel of the Acts 20:24
t that the Father 1 John 4:14
sent My angel to *t* Rev 22:16

TESTIFYING
was righteous, God *t* Heb 11:4
t that this is 1 Pet 5:12

TESTIMONIES
those who keep His *t* Ps 119:2
for I have kept Your *t* Ps 119:22
t are my meditation Ps 119:99
I love Your *t* Ps 119:119
t are wonderful Ps 119:129

TESTIMONY
two tablets of the *T* Ex 31:18
be put to death on the *t* Deut 17:6
For He established a *t* Ps 78:5
that I may keep the *t* Ps 119:88

Bind up the *t* Is 8:16
under your feet as a *t* Mark 6:11
Now this is the *t* John 1:19
no one receives His *t* John 3:32
who has received His *t* John 3:33
in your law that the *t* John 8:17
and we know that his *t* John 21:24
declaring to you the *t* 1 Cor 2:1
obtained a good *t* Heb 11:2
he had this *t* Heb 11:5
not believed the *t* 1 John 5:10
And this is the *t* 1 John 5:11
for the *t* which they held Rev 6:9
and by the word of their *t* Rev 12:11
For the *t* of Jesus is Rev 19:10

TESTING
is *t* you to know whether Deut 13:3
t the mind and the heart, Jer 11:20
came to Him, *t* Him Matt 19:3
knowing that the *t* James 1:3

TESTS
the righteous God *t* Ps 7:9
The LORD *t* the righteous Ps 11:5
gold, but the LORD *t* Prov 17:3
men, but God who *t* 1 Thess 2:4

TETRARCH
Herod being *t* of Galilee Luke 3:1
Now Herod the *t* heard of Luke 9:7
with Herod the *t* Acts 13:1

THADDAEUS
One of the Twelve, Mark 3:18

THANK
t offerings into the 2 Chr 29:31

"I *t* You and praise Dan 2:23
"I *t* You, Father Matt 11:25
t that servant because Luke 17:9
t You that I am not Luke 18:11
First, I *t* my God Rom 1:8
t God without ceasing 1 Thess 2:13
t Christ Jesus our 1 Tim 1:12

THANKFUL
Be *t* to Him Ps 100:4
Him as God, nor were *t* Rom 1:21

THANKFULNESS
Felix, with all *t* Acts 24:3

THANKS
give *t* to the LORD, for 1 Chr 16:34
and giving *t* to the LORD Ezra 3:11
grave who will give You *t* Ps 6:5
give *t*! For Your wondrous Ps 75:1
is good to give *t* to the LORD Ps 92:1
give *t* to the LORD, for He Ps 107:1
give *t* to the LORD, for He Ps 136:1
the cup, and gave *t* Matt 26:27
she gave *t* to the Lord Luke 2:38
at His feet, giving Him *t* Luke 17:16
t He distributed them John 6:11
for he gives God *t* Rom 14:6
when He had given *t* 1 Cor 11:24
But *t* be to God, who 1 Cor 15:57
T be to God for His 2 Cor 9:15
giving *t* always for Eph 5:20
t can we render 1 Thess 3:9
in everything give *t* 1 Thess 5:18
We give You *t*, O Lord Rev 11:17

THANKSGIVING
with the voice of *t* Ps 26:7

Offer to God *t* Ps 50:14
His presence with *t* Ps 95:2
into His gates with *t* Ps 100:4
the sacrifices of *t* Ps 107:22
supplication, with *t* Phil 4:6
vigilant in it with *t* Col 4:2
to be received with *t* 1 Tim 4:3
glory and wisdom, *t* and Rev 7:12

THE-LORD-IS-MY-BANNER
and called its name, *T* Ex 17:15

THE-LORD-IS-PEACE
the LORD, and called it *T* Judg 6:24

THE-LORD-WILL-PROVIDE
the name of the place, *T* Gen 22:14

THEATER
and rushed into the *t* Acts 19:29

THEOPHILUS
Luke addresses his writings to, Luke 1:3; Acts 1:1

THESSALONICA
Paul preaches in, Acts 17:1–13
Paul writes letters to churches of, 1 Thess 1:1

THICK
T swarms of flies came into Ex 8:24
there was *t* darkness in all Ex 10:22
I come to you in the *t* cloud Ex 19:9
cloud, and *t* darkness Deut 4:11
T clouds cover Him, so Job 22:14
t darkness its swaddling Job 38:9
and *t* clouds of the skies Ps 18:11
t darkness, like the Joel 2:2
of clouds and *t* darkness, Zeph 1:15

THIEF

When you saw a *t* Ps 50:18
do not despise a *t* Prov 6:30
t hates his own life Prov 29:24
t is ashamed when he Jer 2:26
the windows like a *t* Joel 2:9
t shall be expelled Zech 5:3
known what hour the *t* Matt 24:43
t approaches nor moth Luke 12:33
way, the same is a *t* John 10:1
because he was a *t* John 12:6
Lord will come as a *t* 2 Pet 3:10
upon you as a *t* Rev 3:3
I am coming as a *t* Rev 16:15

THIEVES

And companions of *t* Is 1:23
a den of *t* in your eyes Jer 7:11
destroy and where *t* Matt 6:19
have made it a den of *t* Matt 21:13
and fell among *t* Luke 10:30
before Me and *t* John 10:8

THIGH

put your hand under my *t* Gen 24:2
Also the right *t* you shall Lev 7:32
LORD makes your *t* rot Num 5:21
them hip and *t* with a Judg 15:8
Your sword upon Your *t* Ps 45:3
good piece, the *t* Ezek 24:4

THINGS

in heaven give good *t* Matt 7:11
evil, speak good *t* Matt 12:34
kept all these *t* Luke 2:51
Lazarus evil *t* Luke 16:25
the Scriptures the *t* Luke 24:27
share in all good *t* Gal 6:6

THINGS OF GOD
search out the deep *t* Job 11:7
not mindful of the *t* Matt 16:23
not mindful of the *t* Mark 8:33
things, yes, the deep *t* 1 Cor 2:10

THINK
nor does his heart *t* Is 10:7
let none of you *t* evil in Zech 8:17
Do not *t* that I came to Matt 5:17
t that they will be Matt 6:7
t you have eternal John 5:39
not to *t* of himself Rom 12:3
I *t* I also have the Spirit 1 Cor 7:40
of ourselves to *t* 2 Cor 3:5
let no one *t* me a fool 2 Cor 11:16
all that we ask or *t* Eph 3:20

THINKS
yet the LORD *t* upon me Ps 40:17
for as he *t* in his Prov 23:7
t that he knows 1 Cor 8:2
t he stands take heed 1 Cor 10:12
For if anyone *t* Gal 6:3
t he is religious James 1:26

THIRD
morning were the *t* day Gen 1:13
the end of every *t* year Deut 14:28
the *t* the face of a lion Ezek 10:14
a *t* kingdom of bronze, Dan 2:39
on the *t* day He will raise Hos 6:2
and be raised the *t* day Matt 16:21
went out about the *t* hour Matt 20:3
again, and prayed the *t* Matt 26:44
He will rise the *t* day Mark 9:31
the *t* day He will rise Mark 10:34

He came the *t* time Mark 14:41
Now it was the *t* hour Mark 15:25
and be raised the *t* day Luke 9:22
the *t* day He will rise Luke 18:33
and the *t* day rise again Luke 24:7
rise from the dead the *t* Luke 24:46
He said to him the *t* John 21:17
caught up to the *t* heaven 2 Cor 12:2
the *t* living creature had a Rev 4:7
When He opened the *t* seal Rev 6:5
t of the trees were burned Rev 8:7
the *t* woe is coming Rev 11:14
Then the *t* angel poured Rev 16:4

THIRD DAY

the morning were the *t* Gen 1:13
t the Lord will come down Ex 19:11
t must be burned Lev 7:17
any remains until the *t* Lev 19:6
the unclean on the *t* Num 19:19
t you shall go up 2 Kin 20:5
t He will raise us up Hos 6:2
be raised again the *t* Matt 16:21
t He will be raised up Matt 17:23
t He will rise again Matt 20:19
made secure until the *t* Matt 27:64
He will rise the *t* Mark 9:31
t He will rise again Mark 10:34
and be raised the *t* Luke 9:22
t I shall be perfected Luke 13:32
t He will rise again Luke 18:33
and the *t* rise again Luke 24:7
today is the *t* since Luke 24:21
rise from the dead the *t* Luke 24:46
God raised up on the *t* Acts 10:40
He rose again the *t* 1 Cor 15:4

THIRST
out of the rock for their *t* Neh 9:15
tongues fail for *t* Is 41:17
those who hunger and *t* Matt 5:6
give him will never *t* John 4:14
in Me shall never *t* John 6:35
said, “I *t*!” John 19:28
we both hunger and *t* 1 Cor 4:11
anymore nor *t* anymore Rev 7:16

THIRSTS
My soul *t* for God Ps 42:2
saying, “If anyone *t* John 7:37
freely to him who *t* Rev 21:6
And let him who *t* Rev 22:17

THIRSTY
and *t* land where there is Ps 63:1
longs for You like a *t* land Ps 143:6
and if he is *t* Prov 25:21
as when a *t* man dreams Is 29:8
the drink of the *t* Is 32:6
t land springs of Is 35:7
on him who is *t* Is 44:3
but you shall be *t* Is 65:13
in a dry and *t* land Ezek 19:13
I was *t* and you gave Matt 25:35
we see You hungry or *t* Matt 25:44
if he is *t* Rom 12:20

THIRTY
Joseph was *t* years old Gen 41:46
t years old and above Num 4:3
t pieces of silver Matt 26:15
at about *t* years of age, Luke 3:23

THIS GENERATION
righteous before me in *t* Gen 7:1

preserve them from *t* Ps 12:7
what shall I liken *t* Matt 11:16
in the judgment with *t* Matt 12:41
things will come upon *t* Matt 23:36
t will by no means pass Matt 24:34
“Why does *t* seek a sign Mark 8:12
Son of Man will be to *t* Luke 11:30
it shall be required of *t* Luke 11:51
and be rejected by *t* Luke 17:25
t will by no means Luke 21:32

THISTLES
t grow instead of Job 31:40
or figs from *t* Matt 7:16

THOMAS
Apostle of Christ, Matt 10:3
Ready to die with Christ, John 11:16
Doubts Christ’s resurrection, John 20:24–29

THORN
t that goes into the Prov 26:9
t shall come up the Is 55:13
a *t* in the flesh was 2 Cor 12:7

THORNBUSHES
gather grapes from *t* Matt 7:16

THORNS
Both *t* and thistles it Gen 3:18
T and snares are Prov 22:5
all overgrown with *t* Prov 24:31
the crackling of *t* Eccl 7:6
Like a lily among *t* Song 2:2
and do not sow among *t* Jer 4:3
wheat but reaped *t* Jer 12:13
And some fell among *t* Matt 13:7
twisted a crown of *t* Matt 27:29

the ones sown among *t* Mark 4:18
wearing the crown of *t* John 19:5

THOUGHT

t is that their houses Ps 49:11
You *t* that I was Ps 50:21
Both the inward *t* Ps 64:6
I *t* about my ways Ps 119:59
You understand my *t* Ps 139:2
“Surely, as I have *t* Is 14:24
to man what his *t* Amos 4:13
perceiving the *t* Luke 9:47
And he *t* within Luke 12:17
because you *t* that the gift Acts 8:20
t he was seeing a vision Acts 12:9
I *t* as a child 1 Cor 13:11
God, bringing every *t* 2 Cor 10:5
will he be *t* worthy who Heb 10:29

THOUGHTS

the intent of the *t* 1 Chr 28:9
is in none of his *t* Ps 10:4
t toward us Ps 40:5
t are very deep Ps 92:5
The LORD knows the *t* Ps 94:11
t will be established Prov 16:3
unrighteous man his *t* Is 55:7
For My *t* are not your Is 55:8
long shall your evil *t* Jer 4:14
they do not know the *t* Mic 4:12
Jesus, knowing their *t* Matt 9:4
heart proceed evil *t* Matt 15:19
futile in their *t* Rom 1:21
The LORD knows the *t* 1 Cor 3:20
and is a discerner of the *t* Heb 4:12

THOUSAND

one *t* from each tribe Num 31:5
two *t* three hundred days Dan 8:14
one *t* two hundred Dan 12:11
eaten were about five *t* Matt 14:21
who ate were four *t* men Matt 15:38
loaves were about five *t* Mark 6:44
eaten were about four *t* Mark 8:9
were about five *t* men Luke 9:14
one day is as a *t* years 2 Pet 3:8
hundred and forty-four *t* Rev 14:1
bound him for a *t* years Rev 20:2

THREAT
shall flee at the *t* Is 30:17

THREATEN
suffered, He did not *t* 1 Pet 2:23

THREATENING
to them, giving up *t* Eph 6:9

THREATS
Lord, look on their *t* Acts 4:29
still breathing *t* Acts 9:1

THREE
the vine were *t* branches Gen 40:10
were *t* white baskets Gen 40:16
child, she hid him *t* months Ex 2:2
T times you shall keep a Ex 23:14
T times in the year all Ex 34:23
T times a year all your Deut 16:16
t hundred concubines 1 Kin 11:3
on the child *t* times, and 1 Kin 17:21
so he struck *t* times 2 Kin 13:18
either *t* years of famine 1 Chr 21:12
Now when Job's *t* friends Job 2:11
There are *t* things that Prov 30:15

Did we not cast *t* men Dan 3:24
his petition *t* times a day Dan 6:13
came up, before which *t* Dan 7:20
t more kings will arise in Dan 11:2
For *t* transgressions of Amos 1:3
Son of Man be *t* days Matt 12:40
make here *t* tabernacles Matt 17:4
For where two or *t* are Matt 18:20
you will deny Me *t* Matt 26:34
temple and build it in *t* Matt 27:40
After *t* days I will rise Matt 27:63
after *t* days rise again Mark 8:31
will deny Me *t* times Mark 14:30
and build it in *t* days Mark 15:29
will deny Me *t* times Luke 22:61
that day about *t* thousand Acts 2:41
was *t* days without sight Acts 9:9
This was done *t* times Acts 10:16
spoke boldly for *t* months Acts 19:8
hope, love, these *t* 1 Cor 13:13
and these *t* are one 1 John 5:7
By these *t* plagues a third Rev 9:18
I saw *t* unclean spirits Rev 16:13

THRESH
he does not *t* it Is 28:28
t the mountains Is 41:15
it is time to *t* her Jer 51:33
"Arise and *t* Mic 4:13

THRESHING
t shall last till the Lev 26:5
fleece of wool on the *t* Judg 6:37
went down to the *t* floor Ruth 3:6
David bought the *t* floor 2 Sam 24:24
like the dust at *t* 2 Kin 13:7
t floor of Ornan the 1 Chr 21:18

Oh, my *t* and the grain Is 21:10
clean out His *t* floor Matt 3:12

THRESHOLD
with her hands on the *t* Judg 19:27
were broken off on the *t* 1 Sam 5:4
been, to the *t* of the temple Ezek 9:3

THREW
every man *t* down his rod Ex 7:12
he *t* stones at David 2 Sam 16:6
t him into the sea, and the Jon 1:15
t him into prison till he Matt 18:30
he *t* down the pieces Matt 27:5
t their own clothes on Luke 19:35
they *t* them into prison, Acts 16:23
t it into the great Rev 14:19
t it into the sea, saying, Rev 18:21

THROAT
t is an open tomb Ps 5:9
put a knife to your *t* Prov 23:2
unshod, and your *t* Jer 2:25
t is an open tomb Rom 3:13

THRONE
LORD sitting on His *t* 1 Kin 22:19
He has prepared His *t* Ps 9:7
temple, the LORD's *t* Ps 11:4
Your *t*, O God, is Ps 45:6
has established His *t* Ps 103:19
he upholds his *t* Prov 20:28
Lord sitting on a *t* Is 6:1
"Heaven is My *t* Is 66:1
shall be called The *T* Jer 3:17
do not disgrace the *t* Jer 14:21
A glorious high *t* Jer 17:12
t was a fiery flame Dan 7:9

sit and rule on His *t* Zech 6:13
for it is God's *t* Matt 5:34
will give Him the *t* Luke 1:32
"Your *t*, O God, is Heb 1:8
come boldly to the *t* Heb 4:16
where Satan's *t* Rev 2:13
My Father on His *t* Rev 3:21
I saw a great white *t* Rev 20:11

THRONE OF DAVID
set up the *t* over Israel 2 Sam 3:10
and set me on the *t* 1 Kin 2:24
t shall be established 1 Kin 2:45
t and over His kingdom Is 9:7
princes sitting on the *t* Jer 17:25
you who sit on the *t* Jer 22:2
king who sits on the *t* Jer 29:16
no one to sit on the *t* Jer 36:30

THRONE OF GOD
swears by the *t* Matt 23:22
right hand of the *t* Heb 12:2
they are before the *t* Rev 7:15
without fault before the *t* Rev 14:5
proceeding from the *t* Rev 22:1

THRONES
t are set there Ps 122:5
also sit on twelve *t* Matt 19:28
mighty from their *t* Luke 1:52
invisible, whether *t* Col 1:16
t I saw twenty-four Rev 4:4

THRONG
house of God in the *t* Ps 55:14

THROW
he said, "*T* her down 2 Kin 9:33

keep, and a time to *t* away Eccl 3:6
the LORD will *t* you away Is 22:17
of your land and *t* Mic 5:11
me, "*T* it to the potter" Zech 11:13
may build, but I will *t* down Mal 1:4
t Yourself down Matt 4:6
children's bread and *t* Matt 15:26
let him *t* a stone at her John 8:7
t them into the fire, and John 15:6

THROWN
rider He has *t* into the sea Ex 15:1
their slain shall be *t* Is 34:3
mountains shall be *t* Ezek 38:20
down and *t* into the fire Matt 3:10
neck, and he were *t* Mark 9:42
down and *t* into the fire Luke 3:9

THRUST
and rose up and *t* Luke 4:29
T in Your sickle and reap Rev 14:15

THUMMIM
the Urim and the *T* Ex 28:30
Your *T* and Your Urim Deut 33:8
with the Urim and *T* Ezra 2:63
with the Urim and *T* Neh 7:65

THUNDER
But the *t* of His power Job 26:14
The voice of Your *t* Ps 77:18
the secret place of *t* Ps 81:7
t they hastened away Ps 104:7
that is, "Sons of *T*" Mark 3:17
the voice of loud *t* Rev 14:2

THUNDERED
"The LORD *t* from 2 Sam 22:14

The LORD *t* Ps 18:13

THUNDERINGS
people witnessed the *t* Ex 20:18
the sound of mighty *t* Rev 19:6

THUNDERS
t marvelously with His Job 37:5
The God of glory *t* Ps 29:3

THYATIRA
Residence of Lydia, Acts 16:14
Site of one of the seven churches, Rev 2:18–24

TIBERIAS
Sea of Galilee called, John 6:1, 23

TIDINGS
be afraid of evil *t* Ps 112:7
you who bring good *t*, lift Is 40:9
brings glad *t* of good things Is 52:7
preach good *t* to the poor Is 61:1
of him who brings good *t* Nah 1:15
I bring you good *t* Luke 2:10
who bring glad *t* Rom 10:15

TIGLATH-PILESER
Powerful Assyrian king who invades Samaria, 2 Kin 15:29

TILL
no man to *t* the ground Gen 2:5

TILLER
but Cain was a *t* Gen 4:2

TILLS
t his land will be Prov 12:11
t his land will have Prov 28:19

TIMBREL

took the *t* in her hand Ex 15:20
Praise Him with the *t* and Ps 150:4

TIMBRELS

out to meet him with *t* Judg 11:34

TIME

See APPOINTED TIME
in the appointed *t* of the Ex 34:18
LORD at its appointed *t* Num 9:13
children ask in *t* to come Josh 4:6
t I shall be blameless Judg 15:3
For in the *t* of trouble He Ps 27:5
pray to You in a *t* Ps 32:6
ashamed in the evil *t* Ps 37:19
strength in the *t* of trouble Ps 37:39
how short my *t* is Ps 89:47
t for every purpose under Eccl 3:1
A *t* to be born Eccl 3:2
but *t* and chance Eccl 9:11
LORD, will hasten it in its *t* Is 60:22
But in the *t* of their trouble Jer 2:27
the *t* of their punishment Jer 8:12
you in the *t* of adversity Jer 15:11
in the *t* of Your anger Jer 18:23
your *t* was the *t* Ezek 16:8
a *t* and times and half a *t* Dan 7:25
at that *t* your people shall Dan 12:1
The *t* has not come Hag 1:2
says, “My *t* is at hand Matt 26:18
A second *t* the rooster Mark 14:72
t of temptation fall away Luke 8:13
you did not know the *t* Luke 19:44
has seen God at any *t* John 1:18
Can he enter a second *t* John 3:4
t has not yet come John 7:6
the *t* is coming when I John 16:25

to him again a second *t* John 21:16
I have a convenient *t* Acts 24:25
be revealed in his own *t* 2 Thess 2:6
Jesus before *t* began 2 Tim 1:9
for the *t* is near Rev 1:3
that he has a short *t* Rev 12:12
a *t* and times and half a *t* Rev 12:14

TIME OF TROUBLE

I have reserved for the *t* Job 38:23
in the *t* He shall hide me Ps 27:5
their strength in the *t* Ps 37:39
Lord will deliver him in *t* Ps 41:1
unfaithful man in *t* Prov 25:19
salvation also in the *t* Is 33:2
his Savior in *t* Jer 14:8
And there shall be a *t* Dan 12:1

TIMES

Three *t* you shall keep a Ex 23:14
seven *t* in the same Josh 6:15
in the Jordan seven *t* 2 Kin 5:10
understanding of the *t* 1 Chr 12:32
t are not hidden Job 24:1
t are in Your hand Ps 31:15
will bless the LORD at all *t* Ps 34:1
Trust in Him at all *t*, you Ps 62:8
Seven *t* a day I praise Ps 119:164
A friend loves at all *t* Prov 17:17
may fall seven *t* and rise Prov 24:16
does evil a hundred *t* Eccl 8:12
he found them ten *t* better Dan 1:20
let seven *t* pass over him Dan 4:16
in those *t* many shall rise Dan 11:14
the signs of the *t* Matt 16:3
up to seventy *t* seven Matt 18:22
Gentiles until the *t* Luke 21:24

not for you to know *t* Acts 1:7
their preappointed *t* Acts 17:26
last days perilous *t* 2 Tim 3:1
God, who at various *t* Heb 1:1

TIMON
One of the first seven deacons, Acts 6:1–5

TIMOTHY
Paul's companion, Acts 16:1–3; 18:5; 20:4, 5; 2 Cor 1:19; Phil 1:1; 2 Tim 4:9, 21
Ministers independently, Acts 17:14, 15; 19:22; 1 Cor 4:17; Phil 2:19, 23; 1 Thess 3:1–6; 1 Tim 1:1–3; 4:14

TINGLE
who hears it will *t* 1 Sam 3:11
hears of it, his ears will *t* Jer 19:3

TIP
on the *t* of the right ear of Ex 29:20
the *t* of his finger in Luke 16:24

TIRZAH
Seat of Jeroboam's rule, 1 Kin 14:17
Capital of Israel until Omri's reign, 1 Kin 16:6–23

TITHE
And he gave him a *t* Gen 14:20
LORD, a tenth of the *t* Num 18:26
t of your grain or your Deut 12:17
"You shall truly *t* Deut 14:22
shall bring out the *t* Deut 14:28
laying aside all the *t* Deut 26:12
in abundantly the *t* 2 Chr 31:5
Judah brought the *t* Neh 13:12
For you pay *t* of mint Matt 23:23

TITHES
to redeem any of his *t* Lev 27:31

t which you receive Num 18:28
and to bring the *t* Neh 10:37
firstfruits, and the *t* Neh 12:44
the articles, the *t* Neh 13:5
Bring all the *t* Mal 3:10
I give *t* of all that I Luke 18:12
to receive *t* from the Heb 7:5
mortal men receive *t* Heb 7:8
Levi, who receives *t* Heb 7:9

TITHING
the year of *t* Deut 26:12

TITLE
Now Pilate wrote a *t* John 19:19

TITTLE
away, one jot or one *t* Matt 5:18

TITUS
Ministers in Crete, Titus 1:4, 5
Paul's representative in Corinth, 2 Cor 7:6, 7, 13, 14; 8:6–23

TOBIAH
Ammonite servant; ridicules the Jews, Neh 2:10

TODAY
Bake what you will bake *t* Ex 16:23
yourselves *t* to the LORD, Ex 32:29
for *t* the LORD will appear Lev 9:4
t shall be in your heart Deut 6:6
God makes with you *t* Deut 29:12
have departed from me *t* 1 Sam 10:2
you have *t* rejected 1 Sam 10:19
this day, for *t* the LORD 1 Sam 11:13
t I have begotten You Ps 2:7
of the field, which *t* Matt 6:30
work *t* in my vineyard Matt 21:28

T this Scripture is Luke 4:21
the grass, which *t* Luke 12:28
T salvation has come to Luke 19:9
t you will be with Me Luke 23:43
t I have begotten You Heb 1:5
"*T*, if you will hear Heb 3:7
the same yesterday, *t* Heb 13:8

TOGARMAH

Northern country inhabited by descendants of Gomer, Gen 10:3
Supplied horses to Tyrians and soldiers to the army of Gog, Ezek 27:14; 38:6

TOIL

t you shall eat of Gen 3:17
whom do I *t* and deprive Eccl 4:8
they neither *t* nor Matt 6:28
our labor and *t* 1 Thess 2:9

TOILED

I had *t* under the sun Eccl 2:18
"Master, we have *t* Luke 5:5

TOLD

Behold, I have *t* Matt 28:7
things which were *t* Luke 2:18
t me all things that I John 4:29
t you the truth which John 8:40
so, I would have *t* John 14:2
"And now I have *t* John 14:29

TOLERABLE

you, it will be more *t* Matt 10:15

TOMB

throat is an open *t* Ps 5:9
sitting opposite the *t* Matt 27:61
corpse and laid it in a *t* Mark 6:29

laid Him in a *t* which Mark 15:46
rolled away from the *t* Luke 24:2
been in the *t* four days John 11:17
Lazarus out of his *t* John 12:17
in the garden a new *t* John 19:41
Magadalene went to the *t* John 20:1
throat is an open *t* Rom 3:13

TOMBS
like whitewashed *t* Matt 23:27
you build the *t* Matt 23:29
For you build the *t* Luke 11:47

TOMORROW
yourselves for *t* Num 11:18
Sanctify yourselves for *t* Josh 7:13
Do not boast about *t*, for Prov 27:1
drink, for *t* we die Is 22:13
t will be as today Is 56:12
t is thrown into the Matt 6:30
do not worry about *t* Matt 6:34
I must journey today, *t*, Luke 13:33
drink, for *t* we die 1 Cor 15:32
what will happen *t* James 4:14

TONGUE
of speech and slow of *t* Ex 4:10
the scourge of the *t* Job 5:21
me, and I will hold my *t* Job 6:24
hides it under his *t* Job 20:12
the *t* that speaks proud Ps 12:3
Keep your *t* from evil Ps 34:13
t shall speak of Your Ps 35:28
lest I sin with my *t* Ps 39:1
t shall sing aloud of Your Ps 51:14
and their *t* a sharp sword Ps 57:4
to you, you false *t* Ps 120:3

laughter, and our *t* Ps 126:2
remember you, let my *t* Ps 137:6
is not a word on my *t* Ps 139:4
The *t* of the righteous is Prov 10:20
but the perverse *t* Prov 10:31
forever, but a lying *t* Prov 12:19
The *t* of the wise uses Prov 15:2
A wholesome *t* is a Prov 15:4
perverse *t* falls into evil Prov 17:20
t keeps his soul Prov 21:23
t breaks a bone Prov 25:15
who flatters with the *t* Prov 28:23
and on her *t* is the law Prov 31:26
another *t* He will speak to Is 28:11
t shall take an oath Is 45:23
God has given Me the *t* Is 50:4
of his *t* was loosed Mark 7:35
his *t* loosed, and he Luke 1:64
in water and cool my *t* Luke 16:24
t shall confess to God Rom 14:11
he who speaks in a *t* 1 Cor 14:2
t should confess that Phil 2:11
does not bridle his *t* James 1:26
t is a little member James 3:5
And the *t* is a fire James 3:6
no man can tame the *t* James 3:8
love in word or in *t* 1 John 3:18
every nation, tribe, *t* Rev 14:6

TONGUES

From the strife of *t* Ps 31:20
speak with new *t* Mark 16:17
to them divided *t*, as of fire Acts 2:3
speaking in our own *t* Acts 2:11
and they spoke with *t* Acts 19:6
I speak with the *t* 1 Cor 13:1

Therefore *t* are for a 1 Cor 14:22
many peoples, nations, *t*, Rev 10:11

TOOK

He *t* one of his ribs, and Gen 2:21
t of every clean animal Gen 8:20
Abram *t* Sarai his wife Gen 12:5
they *t* stones and made a Gen 31:46
Then Joseph *t* an oath Gen 50:25
Then Moses *t* his wife and Ex 4:20
Moses *t* the rod of God in Ex 4:20
Then they *t* ashes from the Ex 9:10
t the bones of Joseph Ex 13:19
t outside the camp him Lev 24:23
Moses *t* the redemption Num 3:49
t of the Spirit that was Num 11:25
Israel *t* all these cities Num 21:25
they *t* all the spoil and Num 31:11
Then I *t* the two tablets Deut 9:17
Then I *t* your sin, the calf Deut 9:21
t up twelve stones from the Josh 4:8
Samson *t* hold of the Judg 16:29
Tamar *t* the cakes 2 Sam 13:10
he *t* hold of her and 2 Sam 13:11
Jehu *t* no heed to walk 2 Kin 10:31
Then David *t* more wives 1 Chr 14:3
He *t* away the foreign 2 Chr 33:15
You are He who *t* me out of Ps 71:6
t all the remnant of Judah Jer 43:5
Then the Spirit *t* me up Ezek 11:24
he *t* the young Child and Matt 2:14
Then the devil *t* Him up Matt 4:5
Himself *t* our infirmities Matt 8:17
He *t* the five loaves and Matt 14:19
they *t* up twelve baskets Matt 14:20
He *t* the seven loaves Matt 15:36

t up seven large baskets Matt 15:37
Then Peter *t* Him aside Matt 16:22
virgins who *t* their lamps Matt 25:1
a stranger and you *t* Me Matt 25:35
Then He *t* the cup, and Matt 26:27
Peter *t* Him aside and Mark 8:32
Then He *t* a little child Mark 9:36
He *t* the cup, and gave Luke 22:17

TOOTH

eye for eye, *t* Ex 21:24
eye for eye, *t* for *t* Lev 24:20
t for *t*, hand for hand, Deut 19:21
is like a bad *t* Prov 25:19
eye for an eye and a *t* Matt 5:38

TOP

a tower whose *t* is in the Gen 11:4
consuming fire on the *t* of Ex 24:17
mercy seat on *t* of the ark Ex 25:21
in two from *t* to bottom Matt 27:51
torn in two from *t* to Mark 15:38

TOPHET

See HINNOM, VALLEY OF THE SON OF
T was established Is 30:33
the high places of *T* Jer 7:31
make this city like *T* Jer 19:12
like the place of *T* Jer 19:13

TORCH

and a burning *t* that Gen 15:17
and like a fiery *t* Zech 12:6

TORCHES

When he had set the *t* Judg 15:5
his eyes like *t* Dan 10:6
come with flaming *t* Nah 2:3

TORE
that he *t* his clothes, and Judg 11:35
t his garments and lay 2 Sam 13:31
t it into twelve pieces 1 Kin 11:30
t down the temple of 2 Kin 10:27
temple of Baal, and *t* it 2 Chr 23:17
t his robe, and shaved his Job 1:20
and each one *t* his robe Job 2:12

TORE HIS CLOTHES
in the pit, and he *t* Gen 37:29
Then Jacob *t*, put Gen 37:34
Then Joshua *t*, and fell Josh 7:6
he *t* and put sackcloth 1 Kin 21:27
the letter, that he *t* 2 Kin 5:7
of the Law, that he *t* 2 Kin 22:11
of the Law, that he *t* 2 Chr 34:19
he *t* and put on sackcloth Esth 4:1
heard it, that he *t* Is 37:1
Then the high priest *t* Matt 26:65
Then the high priest *t* Mark 14:63

TORMENT
“How long will you *t* Job 19:2
shall lie down in *t* Is 50:11
You come here to *t* Matt 8:29
to this place of *t* Luke 16:28
fear involves *t* 1 John 4:18
to *t* them for five months Rev 9:5
t ascends forever Rev 14:11

TORMENTED
t with unclean spirits Luke 6:18
for I am *t* in this Luke 16:24
He shall be *t* with fire Rev 14:10
And they will be *t* Rev 20:10

TORMENTS

And being in *t* Luke 16:23

TORN
Joseph is *t* to pieces Gen 37:33
the altar of Baal, *t* down Judg 6:28
has *t* the kingdom 1 Sam 15:28
lion, which has *t* him 1 Kin 13:26
aside my ways and *t* Lam 3:11
for He has *t* Hos 6:1
of the temple was *t* Matt 27:51
t in two from top to Mark 15:38

TORTURED
Others were *t* Heb 11:35

TOSSED
t with tempest Is 54:11
t to and fro and Eph 4:14

TOTTER
drunkard, and shall *t* Is 24:20

TOUCH
eat it, nor shall you *t* it Gen 3:3
the mountain or *t* its base Ex 19:12
carcasses you shall not *t* Lev 11:8
seven no evil shall *t* Job 5:19
t no unclean thing Is 52:11
“If only I may *t* Matt 9:21
that they might only *t* Matt 14:36
If only I may *t* His Mark 5:28
and begged Him to *t* him Mark 8:22
that He might *t* them Luke 18:15
a man not to *t* a woman 1 Cor 7:1
Do not *t* what is unclean, 2 Cor 6:17
wicked one does not *t* 1 John 5:18

TOUCHED
whoever has *t* any slain Num 31:19

whose hearts God had *t* 1 Sam 10:26
t my mouth with it Is 6:7
hand and *t* my mouth Jer 1:9
but he *t* me, and stood me Dan 8:18
said, “Who *t* My clothes Mark 5:30
t the open coffin, and Luke 7:14
Jesus said, “Who *t* Me? Luke 8:45
mountain that may be *t* Heb 12:18

TOUCHES

if a person *t* any unclean Lev 5:2
whoever *t* the carcass of Lev 11:24
Whoever *t* those things Lev 15:27
whoever *t* anything made Lev 22:4
He *t* the hills Ps 104:32
t you *t* the Zech 2:8

TOWEL

His garments, took a *t* John 13:4

TOWER

t whose top is in the Gen 11:4
t which the sons of men Gen 11:5
the *t* of salvation to 2 Sam 22:51
for me, a strong *t* Ps 61:3
my fortress, my high *t* Ps 144:2
like an ivory *t* Song 7:4
a watchman in the *t* Is 21:5
in it and built a *t* Matt 21:33
whom the *t* in Siloam fell Luke 13:4
intending to build a *t* Luke 14:28

TOWN

Neither go into the *t* Mark 8:26
from the *t* of Bethlehem, John 7:42

TOWNS

of Megiddo and its *t* Josh 17:11

as *t* without walls Zech 2:4

TRACE

no *t* of them was found Dan 2:35

TRACKED

t our steps so that we Lam 4:18

TRADERS

Then Midianite *t* passed Gen 37:28
are princes, whose *t* Is 23:8

TRADITION

transgress the *t* Matt 15:2
of no effect by your *t* Matt 15:6
holding the *t* of the elders Mark 7:3
according to the *t* Col 2:8
t which he received 2 Thess 3:6
conduct received by *t* 1 Pet 1:18

TRADITIONS

zealous for the *t* Gal 1:14
t which you were 2 Thess 2:15

TRAIN

T up a child in the Prov 22:6
t of His robe filled Is 6:1

TRAINED

who is perfectly *t* Luke 6:40
those who have been *t* Heb 12:11

TRAINING

bring them up in the *t* Eph 6:4

TRAITOR

also became a *t* Luke 6:16

TRAITORS

t, headstrong 2 Tim 3:4

TRAMPLE

Your name we will *t* Ps 44:5
serpent you shall *t* Ps 91:13
hand, to *t* My courts Is 1:12
You shall *t* the wicked Mal 4:3
swine, lest they *t* Matt 7:6
you the authority to *t* Lk 10:19

TRAMPLED
wall, and it shall be *t* down Is 5:5
as straw is *t* down for the Is 25:10
t them in My fury Is 63:3
The Lord has *t* underfoot Lam 1:15
now she will be *t* Mic 7:10
t the nations in anger Hab 3:12
Jerusalem will be *t* Luke 21:24
t the Son of God Heb 10:29
the winepress was *t* Rev 14:20

TRANCE
he fell into a *t* Acts 10:10
t I saw a vision Acts 11:5

TRANSFIGURED
and was *t* before them Matt 17:2

TRANSFORMED
this world, but be *t* Rom 12:2
the Lord, are being *t* 2 Cor 3:18

TRANSFORMING
t themselves into 2 Cor 11:13

TRANSFORMS
Satan himself *t* himself 2 Cor 11:14

TRANSGRESS
t the command of the Num 14:41
the LORD's people *t* 1 Sam 2:24
my mouth shall not *t* Ps 17:3
his mouth must not *t* Prov 16:10

of bread a man will *t* Prov 28:21
those who *t* against Me Ezek 20:38
in which you *t* against Zeph 3:11
do Your disciples *t* Matt 15:2

TRANSGRESSED
t My covenant Josh 7:11
they had *t* against the 2 Chr 12:2
your mediators have *t* Is 43:27
the rulers also *t* Jer 2:8
who have *t* My covenant Jer 34:18
their fathers have *t* Ezek 2:3
Yes, all Israel has *t* Dan 9:11
t your commandment Luke 15:29

TRANSGRESSES
"Indeed, because he *t* Hab 2:5
Whoever *t* and does not 2 John 9

TRANSGRESSING
God, in *t* His covenant, Deut 17:2
t against our God by Neh 13:27

TRANSGRESSION
iniquity and *t* and sin Ex 34:7
Make me know my *t* Job 13:23
t is sealed up in a Job 14:17
I am pure, without *t* Job 33:9
though I am without *t* Job 34:6
be innocent of great *t* Ps 19:13
is he whose *t* is forgiven Ps 32:1
their *t* with the rod Ps 89:32
because of their *t* Ps 107:17
He who covers a *t* Prov 17:9
He who loves *t* loves Prov 17:19
By *t* an evil man is Prov 29:6
man abounds in *t* Prov 29:22
tell My people their *t* Is 58:1

and the *t* of desolation Dan 8:13
at Gilgal multiply *t* Amos 4:4
my firstborn for my *t* Mic 6:7
and passing over the *t* Mic 7:18
no law there is no *t* Rom 4:15
deceived, fell into *t* 1 Tim 2:14
steadfast, and every *t* Heb 2:2

TRANSGRESSIONS

He will not pardon your *t* Ex 23:21
forgive your *t* nor your Josh 24:19
if I have covered my *t* Job 31:33
"I will confess my *t* Ps 32:5
me from all my *t* Ps 39:8
mercies, blot out my *t* Ps 51:1
For I acknowledge my *t* Ps 51:3
has He removed our *t* Ps 103:12
who blots out your *t* Is 43:25
was wounded for our *t* Is 53:5
for the *t* of My people Is 53:8
for our *t* are with us, and Is 59:12
yoke of my *t* was bound Lam 1:14
from you all the *t* Ezek 18:31
I punish Israel for their *t* Amos 3:14
was added because of *t* Gal 3:19
redemption of the *t* Heb 9:15

TRANSGRESSOR

and were called a *t* Is 48:8
are a *t* of the law Rom 2:27
I make myself a *t* Gal 2:18
become a *t* of the law James 2:11

TRANSGRESSORS

the *t* shall be destroyed Ps 37:38
Then I will teach *t* Ps 51:13
to any wicked *t* Ps 59:5

The destruction of *t* and of Is 1:28
numbered with the *t* Is 53:12
when the *t* have reached Dan 8:23
numbered with the *t* Mark 15:28
numbered with the *t* Luke 22:37
convicted by the law as *t* James 2:9

TRANSLATED
Immanuel," which is *t* Matt 1:23
cumi," which is *t* Mark 5:41
Golgotha, which is *t* Mark 15:22
which is *t*, "My God Mark 15:34
the Messiah" (which is *t* John 1:41
Cephas" (which is *t* John 1:42

TRAP
of Israel, as a *t* Is 8:14
where there is no *t* Amos 3:5
become a snare and a *t* Rom 11:9

TRAPS
they have set *t* Ps 140:5
for me, and from the *t* Ps 141:9

TRAVEL
For you *t* land and sea Matt 23:15
Paul's *t* companions Acts 19:29

TRAVELER
t who turns aside Jer 14:8

TRAVELING
lodge, O you *t* companies Is 21:13
lie waste, the *t* Is 33:8
t in the greatness of His Is 63:1
a man *t* to a far country Matt 25:14
two of them were *t* that Luke 24:13

TRAVERSE
t the way of Prov 8:20

TREACHEROUS
the *t* dealer deals Is 21:2
The *t* dealers have dealt Is 24:16
yet her *t* sister Judah did Jer 3:8
an assembly of *t* men Jer 9:2
are insolent, *t* Zeph 3:4

TREACHEROUSLY
and you who deal *t* Is 33:1
have you dealt *t* with Me Jer 3:20
happy who deal so *t* Jer 12:1
even they have dealt *t* Jer 12:6
They have dealt *t* Hos 5:7
Why do we deal *t* Mal 2:10
that you do not deal *t* Mal 2:16
This man dealt *t* Acts 7:19

TREAD
t down the wicked in Job 40:12
it is He who shall *t* Ps 60:12
You shall *t* upon the Ps 91:13
shout, as those who *t* Jer 25:30
because you *t* down the Amos 5:11
will come down and *t* Mic 1:3
And they will *t* Rev 11:2

TREADS
like one who *t* in the Is 63:2
t the high places Amos 4:13
an ox while it *t* 1 Tim 5:18
t the winepress Rev 19:15

TREASURE
a special *t* above all the Deut 7:6
to you His good *t* Deut 28:12
one who finds great *t* Ps 119:162
for His special *t* Ps 135:4
t my commands within Prov 2:1

there is much *t* Prov 15:6
There is desirable *t* Prov 21:20
of the LORD is His *t* Is 33:6
For where your *t* Matt 6:21
t brings forth evil Matt 12:35
is like *t* hidden in a field Matt 13:44
t things new and old Matt 13:52
and you will have *t* Matt 19:21
will have *t* in heaven Mark 10:21
So is he who lays up *t* Luke 12:21
t in the heavens that Luke 12:33
For where your *t* is Luke 12:34
will have *t* in heaven Luke 18:22
But we have this *t* 2 Cor 4:7
You have heaped up *t* James 5:3

TREASURED

t the words of His Job 23:12

TREASURER

Erastus, the *t* of the Rom 16:23

TREASURES

sealed up among My *t* Deut 32:34
t hidden in the sand Deut 33:19
it more than hidden *t* Job 3:21
her as for hidden *t* Prov 2:4
t of wickedness profit Prov 10:2
Getting *t* by a lying Prov 21:6
is no end to their *t* Is 2:7
I will give you the *t* Is 45:3
in your works and your *t*, Jer 48:7
Are there yet the *t* Mic 6:10
for yourselves *t* Matt 6:19
are hidden all the *t* Col 2:3
riches than the *t* Heb 11:26

TREASURIES

that I may fill their *t* Prov 8:21

TREASURING
t up for yourself wrath in Rom 2:5

TREASURY
you entered the *t* of snow Job 38:22
who have given to the *t* Mark 12:43
their gifts into the *t* Luke 21:1

TREAT
Should he *t* our sister Gen 34:31
not *t* her brutally Deut 21:14

TREATED
He *t* Abram well for her Gen 12:16
t them spitefully, and Matt 22:6
and be *t* with contempt Mark 9:12
were spitefully *t* at 1 Thess 2:2

TREATS
Cursed is the one who *t* Deut 27:16

TREATY
Now Solomon made a *t* 1 Kin 3:1
Let there be a *t* between 1 Kin 15:19
So he made a *t* with 1 Kin 20:34
Let there be a *t* between 2 Chr 16:3

TREE
LORD God made every *t* Gen 2:9
but of the *t* Gen 2:17
you eaten from the *t* Gen 3:11
tamarisk *t* in Beersheba Gen 21:33
for the *t* of the field is Deut 20:19
they said to the olive *t* Judg 9:8
the Diviners' Terebinth *T* Judg 9:37
the cedar *t* of Lebanon 1 Kin 4:33
down under a broom *t* 1 Kin 19:4
there is hope for a *t* Job 14:7

t planted by the Ps 1:3
like a native green *t* Ps 37:35
shall flourish like a palm *t* Ps 92:12
t falls to the south Eccl 11:3
Like an apple *t* Song 2:3
the cedar and the acacia *t* Is 41:19
for as the days of a *t* Is 65:22
are upright, like a palm *t* Jer 10:5
your name, Green Olive *T*, Jer 11:16
t planted by the Jer 17:8
and set it like a willow *t* Ezek 17:5
brought down the high *t* Ezek 17:24
The *t* that you saw, which Dan 4:20
and the fig *t* has withered Joel 1:12
t bears good fruit Matt 7:17
t is known by its fruit Matt 12:33
And seeing a fig *t* by the Matt 21:19
fig *t* which You cursed Mark 11:21
For every *t* is known by Luke 6:44
a sycamore *t* to see Him Luke 19:4
everyone who hangs on a *t* Gal 3:13
His own body on the *t* 1 Pet 2:24
as a fig *t* drops its late Rev 6:13

TREE OF LIFE

The *t* was also in the midst Gen 2:9
and take also of the *t* Gen 3:22
guard the way to the *t* Gen 3:24
She is a *t* to those Prov 3:18
of the righteous is a *t* Prov 11:30
desire comes, it is a *t* Prov 13:12
wholesome tongue is a *t* Prov 15:4
to eat from the *t* Rev 2:7
t, which bore twelve fruits Rev 22:2
have the right to the *t* Rev 22:14

TREES

and the *t* of the field shall Lev 26:4
t once went forth Judg 9:8
Then all the *t* said to the Judg 9:14
Also he spoke of *t* 1 Kin 4:33
Then all the *t* of the Ps 96:12
The *t* of the LORD are Ps 104:16
all kinds of fruit *t* Eccl 2:5
all the *t* of the field shall Is 55:12
they may be called *t* Is 61:3
and on beast, on the *t* Jer 7:20
all the *t* of the field shall Ezek 17:24
so that all the *t* Ezek 31:9
"I see men like *t* Mark 8:24
took branches of palm *t* John 12:13
late autumn *t* without Jude 12
the sea, or the *t* Rev 7:3
third of the *t* were burned Rev 8:7

TREMBLE

T before Him 1 Chr 16:30
The dead *t*, those under Job 26:5
have made the earth *t* Ps 60:2
T before Him, all the earth Ps 96:9
let the peoples *t* Ps 99:1
T, O earth, at the presence Ps 114:7
who made the earth *t* Is 14:16
That the nations may *t* Is 64:2
LORD, you who *t* at His Is 66:5
'Will you not *t* Jer 5:22
wrath the earth will *t* Jer 10:10
they shall fear and *t* Jer 33:9
my kingdom men must *t* Dan 6:26
the inhabitants of the land *t* Joel 2:1
before them, the heavens *t* Joel 2:10
demons believe—and *t*!' James 2:19

TREMBLED

the people saw it, they *t* Ex 20:18
of Edom, the earth *t* Judg 5:4
for his heart *t* 1 Sam 4:13
Then everyone who *t* Ezra 9:4
the earth shook and *t* Ps 18:7
and indeed they *t* Jer 4:24
whole land *t* at the sound Jer 8:16
mountains saw You and *t* Hab 3:10
When I heard, my body *t* Hab 3:16

TREMBLES
the earth sees and *t* Ps 97:4
flesh *t* for fear of You Ps 119:120

TREMBLING
t will take hold of them Ex 15:15
will give you a *t* heart Deut 28:65
it was a very great *t* 1 Sam 14:15
your water with *t* Ezek 12:18
in fear, and in much *t* 1 Cor 2:3
t you received 2 Cor 7:15
flesh, with fear and *t* Eph 6:5
with fear and *t* Phil 2:12

TRENCH
and he made a *t* 1 Kin 18:32

TRESPASS
he shall bring his *t* offering Lev 5:6
If a person commits a *t*, Lev 5:15
commits a *t* against the Lev 6:2
this is the law of the *t* Lev 7:1
and offer it as a *t* offering Lev 14:12
bring his *t* offering Lev 19:21
to *t* against the LORD in Num 31:16
forgive the *t* of your 1 Sam 25:28
a man is overtaken in any *t* Gal 6:1

TRESPASSED
t against the LORD God 2 Chr 30:7
We have *t* against our Ezra 10:2

TRESPASSES
still goes on in his *t* Ps 68:21
forgive men their *t* Matt 6:14
forgive his brother his *t* Matt 18:35
forgive you your *t* Mark 11:25
not imputing their *t* 2 Cor 5:19
who were dead in *t* Eph 2:1
forgiven you all *t* Col 2:13
Confess your *t* to one James 5:16

TRIAL
as in the day of *t* Ps 95:8
in the day of *t* Heb 3:8
concerning the fiery *t* 1 Pet 4:12
t which shall come Rev 3:10

TRIALS
with Me in My *t* Luke 22:28
fall into various *t* James 1:2

TRIBE
a man from every *t* Num 1:4
Only the *t* of Levi you Num 1:49
Do not cut off the *t* of the Num 4:18
one thousand from each *t* Num 31:6
one leader of every *t* Num 34:18
One *t* is cut off from Judg 21:6
of old, the *t* of Your Ps 74:2
belongs to another *t* Heb 7:13
the Lion of the *t* Rev 5:5
blood out of every *t* Rev 5:9
given him over every *t* Rev 13:7

TRIBES

See TWELVE TRIBES
are the twelve *t* of Israel Gen 49:28
where the *t* go up Ps 122:4
to raise up the *t* Is 49:6
the *t* of Your inheritance Is 63:17
promise our twelve *t* Acts 26:7
t which are scattered James 1:1

TRIBULATION
when *t* or persecution Matt 13:21
there will be great *t* Matt 24:21
t or persecution arises Mark 4:17
world you will have *t* John 16:33
Shall *t*, or distress, or Rom 8:35
in hope, patient in *t* Rom 12:12
comforts us in all our *t* 2 Cor 1:4
joyful in all our *t* 2 Cor 7:4
that we would suffer *t* 1 Thess 3:4
t those who 2 Thess 1:6
and you will have *t* Rev 2:10
with her into great *t* Rev 2:22
out of the great *t* Rev 7:14

TRIBULATIONS
t enter the kingdom Acts 14:22
but we also glory in *t* Rom 5:3
in much patience, in *t*, in 2 Cor 6:4
not lose heart at my *t* Eph 3:13
t that you endure 2 Thess 1:4

TRICKERY
plotted to take Jesus by *t* Matt 26:4
they might take Him by *t* Mark 14:1
doctrine, by the *t* of men Eph 4:14

TRIED
like silver *t* in a furnace of Ps 12:6
You have *t* me and have Ps 17:3

a *t* stone, a precious Is 28:16

TRIMMED
and *t* their lamps Matt 25:7

TRIUMPH
Let not my enemies *t* Ps 25:2
I will *t* in the works Ps 92:4
how long will the wicked *t* Ps 94:3
always leads us in *t* 2 Cor 2:14

TRIUMPHED
the LORD, for He has *t* Ex 15:1

TRIUMPHING
that the *t* of the wicked is Job 20:5
of them, *t* over them in it Col 2:15

TRIUMPHS
Mercy *t* over judgment James 2:13

TROAS
Paul receives vision at, Acts 16:8–11

TRODDEN
t the winepress alone Is 63:3

TROOP
Then Leah said, "A *t* Gen 30:11
a *t* shall tramp upon him, Gen 49:19
I can run against a *t* 2 Sam 22:30

TROUBLE
See TIME OF TROUBLE
that they were in *t* Ex 5:19
The LORD will *t* you this Josh 7:25
This day is a day of *t* 2 Kin 19:3
no rest, for *t* comes Job 3:26
yet man is born to *t*, as the Job 5:7
few days and full of *t* Job 14:1
for the time of *t* Job 38:23

have increased who *t* Ps 3:1
a refuge in times of *t* Ps 9:9
under his tongue is *t* Ps 10:7
from Me, for *t* is near Ps 22:11
t He shall hide me Ps 27:5
You have considered my *t* Ps 31:7
O LORD, for I am in *t* Ps 31:9
shall preserve me from *t* Ps 32:7
strength in the time of *t* Ps 37:39
Your servant, for I am in *t* Ps 69:17
not in *t* as other men Ps 73:5
will be with him in *t* Ps 91:15
walk in the midst of *t* Ps 138:7
is delivered from *t* Prov 11:8
but *t* will come to him Prov 11:27
of the wicked is *t* Prov 15:6
t is like a bad tooth Prov 25:19
they are a *t* to Me, I am Is 1:14
t they have Is 26:16
also in the time of *t* Is 33:2
and there was *t* Jer 8:15
Savior in time of *t* Jer 14:8
I will hand them over to *t* Jer 15:4
I will deliver them to *t* Jer 29:18
there shall be a time of *t* Dan 12:1
for the day is its own *t* Matt 6:34
do not *t* Yourself, for I am Luke 7:6
such will have *t* 1 Cor 7:28
there are some who *t* Gal 1:7
and widows in their *t* James 1:27

TROUBLED
Your face, and I was *t* Ps 30:7
God, and was *t* Ps 77:3
Your face, they are *t* Ps 104:29
wicked are like the *t* Is 57:20

in distress; my soul is *t* Lam 1:20
with tears, my heart is *t* Lam 2:11
heard this, he was *t* Matt 2:3
on the sea, they were *t*, Matt 14:26
You are worried and *t* Luke 10:41
to give you who are *t* 2 Thess 1:7
shaken in mind or *t* 2 Thess 2:2

TROUBLES
t shall befall them, so Deut 31:17
"What *t* the people 1 Sam 11:5
deliver you in six *t* Job 5:19
The *t* of my heart have Ps 25:17
out of all their *t* Ps 25:22
my soul is full of *t* Ps 88:3
He who *t* his own house Prov 11:29
for gain *t* his own house, Prov 15:27
keeps his soul from *t* Prov 21:23
because the former *t* Is 65:16
will be famines and *t* Mark 13:8
him out of all his *t* Acts 7:10
but he who *t* you shall Gal 5:10

TROUBLING
spirit from God is *t* 1 Sam 16:15
wicked cease from *t* Job 3:17

TRUE
and Your words are *t* 2 Sam 7:28
let Your word come *t* 1 Kin 8:26
been without the *t* God 2 Chr 15:3
t before the LORD his 2 Chr 31:20
and *t* laws, good statutes Neh 9:13
it is *t*. Hear it, and know Job 5:27
judgments of the LORD are *t* Ps 19:9
A *t* witness delivers Prov 14:25
But the LORD is the *t* Jer 10:10

"Let the LORD be a *t* Jer 42:5
executed *t* judgment Ezek 18:8
Execute *t* justice, show Zech 7:9
we know that You are *t* Matt 22:16
That was the *t* Light John 1:9
He witnesses of Me is *t* John 5:32
the *t* bread from heaven John 6:32
One who sent Him is *t* John 7:18
He who sent Me is *t* John 7:28
judge, My judgment is *t* John 8:16
testimony of two men is *t* John 8:17
about this Man were *t* John 10:41
I am the *t* vine, and My John 15:1
You, the only *t* God John 17:3
Indeed, let God be *t* Rom 3:4
whatever things are *t* Phil 4:8
which are copies of the *t* Heb 9:24
let us draw near with a *t* Heb 10:22
which thing is *t* in Him 1 John 2:8
may know Him who is *t* 1 John 5:20
is holy, He who is *t* Rev 3:7
t are Your ways, O King Rev 15:3
For *t* and righteous are Rev 19:2
"These are the *t* Rev 19:9
was called Faithful and *T* Rev 19:11
for these words are *t* Rev 21:5

TRULY

It *t* flows with milk and Num 13:27
You shall *t* tithe all the Deut 14:22
t my words are not false Job 36:4
T God is good to Israel, to Ps 73:1
LORD, *t* I am Your servant Ps 116:16
T You are God, who hide Is 45:15
T You are the Son of Matt 14:33
T this was the Son of Matt 27:54

T this Man was the Son Mark 15:39
T, I say to you that he Luke 12:44
t the Son of Man goes Luke 22:22
that this is *t* the Christ John 7:26
"*T* this is the Prophet John 7:40
that God is *t* among you 1 Cor 14:25
T the signs of an 2 Cor 12:12
t righteousness would have Gal 3:21
t the love of God is 1 John 2:5

TRUMPET

When the *t* sounds long, Ex 19:13
you hear the sound of the *t* Josh 6:5
LORD with the sound of a *t* Ps 47:5
Blow the *t* at the time Ps 81:3
and when he blows a *t*, you Is 18:3
"Blow the *t* in the Jer 4:5
Lord GOD will blow the *t* Zech 9:14
deed, do not sound a *t* Matt 6:2
t makes an uncertain 1 Cor 14:8
For the *t* will sound 1 Cor 15:52
and with the *t* of God 1 Thess 4:16
loud voice, as of a *t* Rev 1:10
t of the three angels who Rev 8:13
sixth angel who had the *t* Rev 9:14

TRUMPETS

the priests shall blow the *t* Josh 6:4
and their *t* in their hands Judg 7:8
With *t* and the sound of a Ps 98:6
to them were given seven *t* Rev 8:2

TRUST

in whom I will *t* 2 Sam 22:3
a shield to all who *t* in 2 Sam 22:31
We *t* in the LORD our 2 Kin 18:22
they put their *t* in Him 1 Chr 5:20

t is a spider's web Job 8:14
He slay me, yet will I *t* Job 13:15
If God puts no *t* Job 15:15
and put your *t* in the LORD Ps 4:5
who put their *t* in You Ps 5:11
strength, in whom I will *t* Ps 18:2
shield to all who *t* in Him Ps 18:30
you made Me *t* Ps 22:9
as for me, I *t* in You, O Ps 31:14
T in the LORD Ps 37:3
t also in Him, and He shall Ps 37:5
I *t* in the mercy of God Ps 52:8
In You, O LORD, I put my *t* Ps 71:1
You are my *t* from my Ps 71:5
my God, in Him I will *t* Ps 91:2
It is better to *t* in the LORD Ps 118:8
T in the LORD with all Prov 3:5
that your *t* may be in Prov 22:19
who put their *t* in Him Prov 30:5
my salvation, I will *t* Is 12:2
T in the LORD forever, for in Is 26:4
We *t* in the LORD our God,' Is 36:7
Let him *t* in the name Is 50:10
But he who puts his *t* in Me Is 57:13
Do not *t* in these Jer 7:4
My name, in which you *t* Jer 7:14
you have put your *t* in Me Jer 39:18
Do not *t* in a friend Mic 7:5
He knows those who *t* in Nah 1:7
name Gentiles will *t* Matt 12:21
those who *t* in riches Mark 10:24
such *t* through Christ 2 Cor 3:4
committed to your *t* 1 Tim 6:20
I will put My *t* in Him Heb 2:13

TRUSTED

He *t* in the LORD God of 2 Kin 18:5
"He *t* in the LORD Ps 22:8
Because we have *t* in His Ps 33:21
t in the abundance of his Ps 52:7
He *t* in God Matt 27:43
that we who first *t* Eph 1:12
the holy women who *t* 1 Pet 3:5

TRUSTS

But he who *t* in the Ps 32:10
is the man who *t* in Him Ps 34:8
whoever *t* in the LORD, Prov 16:20
he who *t* in the LORD Prov 28:25
He who *t* in his own Prov 28:26
whoever *t* in the LORD Prov 29:25
the man who *t* in the LORD Jer 17:7

TRUTH

See SPIRIT OF TRUTH; WORD OF TRUTH
led me in the way of *t* Gen 24:48
justice, a God of *t* Deut 32:4
Him in sincerity and in *t*, Josh 24:14
serve Him in *t* with all 1 Sam 12:24
the *t* in the name of the 2 Chr 18:15
and speaks the *t* Ps 15:2
me in Your *t* and teach me Ps 25:5
all His work is done in *t* Ps 33:4
t continually preserve Ps 40:11
Behold, You desire *t* Ps 51:6
T shall spring out of Ps 85:11
t shall be your shield Ps 91:4
And His *t* endures to all Ps 100:5
the *t* of the LORD endures Ps 117:2
t utterly out of my Ps 119:43
and Your law is *t* Ps 119:142
commandments are *t* Ps 119:151
of Your word is *t* Ps 119:160

who speaks *t* declares Prov 12:17
t belong to those who Prov 14:22
t atonement is provided Prov 16:6
walked before You in *t* Is 38:3
t is fallen in the Is 59:14
not valiant for the *t* Jer 9:3
cast *t* down to the ground Dan 8:12
in the Scripture of *T* Dan 10:21
“There is no *t* Hos 4:1
called the City of *T* Zech 8:3
speak each man the *t* Zech 8:16
love *t* and peace Zech 8:19
t was in his mouth Mal 2:6
t came through Jesus John 1:17
worship in spirit and *t* John 4:24
you shall know the *t* John 8:32
“I am the way, the *t* John 14:6
He, the Spirit of *t* John 16:13
Your word is *t* John 17:17
be sanctified by the *t* John 17:19
to Him, “What is *t* John 18:38
speak the words of *t* Acts 26:25
who suppress the *t* Rom 1:18
of sincerity and *t* 1 Cor 5:8
but rejoices in the *t* 1 Cor 13:6
but, speaking the *t* Eph 4:15
each one speak *t* with his Eph 4:25
your waist with *t* Eph 6:14
in the word of the *t* Col 1:5
the love of the *t* 2 Thess 2:10
I am speaking the *t* 1 Tim 2:7
they may know the *t* 2 Tim 2:25
the knowledge of the *t* 2 Tim 3:7
in the present *t* 2 Pet 1:12
way of *t* will be 2 Pet 2:2
but in deed and in *t* 1 John 3:18

that we are of the *t* 1 John 3:19
we know the spirit of *t* 1 John 4:6
the Spirit is *t* 1 John 5:6
t that is in you 3 John 3

TRUTHFUL
The *t* lip shall be Prov 12:19

TRUTHFULLY
deal *t* are His delight Prov 12:22

TRY
t my mind and my heart Ps 26:2
t me, and know my Ps 139:23
refine them and *t* them Jer 9:7
t Me now in this Mal 3:10
which is to *t* you 1 Pet 4:12

TUBAL
Son of Japheth, Gen 10:2
——— Tribe associated with Javan and Meshech, Is 66:19
In Gog's army, Ezek 38:2, 3
Punishment of, Ezek 32:26, 27

TUBAL-CAIN
Son of Lamech, Gen 4:19–22

TUMORS
the boils of Egypt, with *t* Deut 28:27
and struck them with *t* 1 Sam 5:6
Five golden *t* and five 1 Sam 6:4

TUMULT
their waves, and the *t* Ps 65:7
Your enemies make a *t* Ps 83:2

TUNIC
Also he made him a *t* Gen 37:3
and take away your *t* Matt 5:40

not withhold your *t* Luke 6:29
the *t* was without seam, John 19:23

TUNICS
the LORD God made *t* Gen 3:21
not to put on two *t* Mark 6:9
He who has two *t*, let him Luke 3:11
weeping, showing the *t* Acts 9:39

TURBAN
like a robe and a *t* Job 29:14
"Remove the *t* Ezek 21:26

TURN
T from Your fierce wrath, Ex 32:12
Do not *t* to idols, nor make Lev 19:4
you shall not *t* Deut 17:11
LORD may *t* away from Num 25:4
do not *t* from it to the right Josh 1:7
t from their sin because 1 Kin 8:35
T from your evil ways, 2 Kin 17:13
do not *t* to iniquity, for Job 36:21
t to the LORD, and all the Ps 22:27
T Yourself to me, and have Ps 25:16
do not *t* Your servant away Ps 27:9
Then we will not *t* Ps 80:18
but let them not *t* Ps 85:8
t to me, and have mercy Ps 86:16
yet I do not *t* Ps 119:51
T at my rebuke Prov 1:23
Do not *t* to the right or Prov 4:27
not let your heart *t* Prov 7:25
I will *t* My hand against you, Is 1:25
every man will *t* to his own Is 13:14
'*T* now everyone from Jer 35:15
T us back to You, O Lam 5:21
"Repent, *t* away from Ezek 14:6

Repent, and *t* from all Ezek 18:30
T, *t* from your evil ways Ezek 33:11
T to me with all your Joel 2:12
yes, let every one *t* Jon 3:8
"*T* now from your evil Zech 1:4
those who *t* away an alien Mal 3:5
he will *t* the hearts of the Mal 4:6
on your right cheek, *t* Matt 5:39
t the hearts of the Luke 1:17
you that you should *t* Acts 14:15
t them from darkness Acts 26:18
repent, *t* to God, and do Acts 26:20
Let him *t* away from 1 Pet 3:11
waters to *t* them to blood Rev 11:6

TURN ASIDE

t and see this great Ex 3:3
t after many to pervert Ex 23:2
t and serve other gods Deut 11:16
So you shall not *t* Deut 28:14
Law of Moses, lest you *t* Josh 23:6
they went, and did not *t* 1 Sam 6:12
t from following the 1 Sam 12:20
He did not *t* from them 1 Kin 22:43
did not *t* from it 2 Chr 20:32
The paths of their way *t* Job 6:18
nor such as *t* to lies Ps 40:4
I do not *t* from Your law Ps 119:51
such as *t* to their crooked Ps 125:5
Do not let your heart *t* Prov 7:25
to *t* the justice due Lam 3:35
did not *t* when they went Ezek 1:17
did not *t* when they Ezek 10:11

TURNED

in the river were *t* to blood Ex 7:20
who *t* to the LORD with 2 Kin 23:25

t to the LORD God of 2 Chr 15:4
and *t* their backs on 2 Chr 29:6
t me over to the hands of Job 16:11
I love have *t* against Job 19:19
kept His way and not *t* Job 23:11
The wicked shall be *t* Ps 9:17
let them be *t* back and Ps 70:2
t my feet to Your Ps 119:59
of Israel, they have *t* Is 1:4
LORD has not *t* back from Jer 4:8
shall be *t* into darkness Joel 2:31
that they *t* from their evil Jon 3:10
Then He *t* to the woman Luke 7:44
sorrow will be *t* into joy John 16:20
sun shall be *t* into Acts 2:20
saw him and *t* to the Lord Acts 9:35
number believed and *t* Acts 11:21
and how you *t* to God 1 Thess 1:9

TURNING

Gentiles who are *t* to Acts 15:19
marvel that you are *t* Gal 1:6
or shadow of *t* James 1:17
and *t* the cities of Sodom 2 Pet 2:6

TURNS

of the wicked He *t* Ps 146:9
A soft answer *t* Prov 15:1
he *t*, he prospers Prov 17:8
One who *t* away his ear Prov 28:9
when a righteous man *t* Ezek 3:20
But if a wicked man *t* Ezek 18:21
a wicked man *t* away Ezek 18:27
he *t* from his sin and Ezek 33:14
t from his wickedness Ezek 33:19
but no one *t* back Nah 2:8
that he who *t* James 5:20

TURTLEDOVE
the life of Your *t* Ps 74:19
t is heard in our land Song 2:12

TURTLEDOVES
of *t* or young pigeons Lev 1:14
A pair of *t* or two young Luke 2:24

TUTOR
the law was our *t* Gal 3:24
no longer under a *t* Gal 3:25

TWELVE
the sons of Jacob were *t* Gen 35:22
are the *t* tribes of Israel Gen 49:28
were *t* stones according Ex 39:14
t men, each one Num 1:44
Joshua set up *t* stones Josh 4:9
Solomon had *t* governors 1 Kin 4:7
Elijah took *t* stones, 1 Kin 18:31
Manasseh was *t* years 2 Kin 21:1
called His *t* disciples to Matt 10:1
These *t* Jesus sent out Matt 10:5
they took up *t* baskets Matt 14:20
more than *t* legions of Matt 26:53
Then He appointed *t* Mark 3:14
of blood for *t* years Mark 5:25
took up *t* baskets full Mark 6:43
when He was *t* years old Luke 2:42
He chose *t* whom He Luke 6:13
a flow of blood for *t* Luke 8:43
t baskets of the leftover Luke 9:17
filled *t* baskets with the John 6:13
I not choose you, the *t* John 6:70
head a garland of *t* stars Rev 12:1
t gates were *t* pearls Rev 21:21

TWELVE APOSTLES
Now the names of the *t* Matt 10:2
and the *t* with Him Luke 22:14
the names of the *t* Rev 21:14

TWELVE DISCIPLES
when He had called His *t* Matt 10:1
commanding His *t* Matt 11:1
took the *t* aside on the Matt 20:17
Then He called His *t* Luke 9:1

TWELVE TRIBES
these are the *t* of Israel Gen 49:28
pillars according to the *t* Ex 24:4
name according to the *t* Ex 39:14
inheritance among the *t* Ezek 47:13
judging the *t* Matt 19:28
To this promise our *t* Acts 26:7
the *t* which are scattered James 1:1
the names of the *t* Rev 21:12

TWENTY-FOUR ELDERS
on the thrones I saw *t* Rev 4:4
t fall down before Him Rev 4:10
t fell down before the Rev 5:8
t fell down and worshiped Rev 5:14
t who sat before God Rev 11:16
t and the four living Rev 19:4

TWICE
the rock *t* with his rod Num 20:11
t as much as he had Job 42:10
the rooster crows *t* Mark 14:30
the rooster crows *t* Mark 14:72

TWILIGHT
at *t* is the LORD's Passover Lev 23:5
sacrifice the Passover at *t* Deut 16:6

TWIN
figurehead was the *T* Acts 28:11

TWINS
there were *t* in her womb Gen 25:24
behold, *t* were in her Gen 38:27
two fawns, *t* of a gazelle Song 7:3

TWIST
All day they *t* my Ps 56:5
unstable people *t* to 2 Pet 3:16

TWO
God made *t* great lights Gen 1:16
t each of animals that are Gen 7:2
the ark to Noah, *t* Gen 7:15
T nations are in your Gen 25:23
t rams without blemish Ex 29:1
He gave Moses *t* tablets of Ex 31:18
shall be unclean *t* weeks Lev 12:5
t young pigeons Lev 12:8
t tablets of the covenant Deut 9:15
hewed *t* tablets of stone Deut 10:3
by the mouth of *t* or Deut 19:15
the *t* middle pillars Judg 16:29
divided the Red Sea in *t* Ps 136:13
T are better than one Eccl 4:9
t he covered his Is 6:2
a ram which had *t* horns Dan 8:3
saw, having the *t* horns Dan 8:20
there stood *t* others, one Dan 12:5
one mile, go with him *t* Matt 5:41
five loaves and *t* fish Matt 14:17
'by the mouth of *t* or Matt 18:16
For where *t* or three are Matt 18:20
t shall become one Matt 19:5
A man had *t* sons, and Matt 21:28

five talents, to another *t* Matt 25:15
t robbers were crucified Matt 27:38
in *t* from top to bottom Matt 27:51
said, “Five, and *t* fish Mark 6:38
t shall become one flesh’ Mark 10:8
and threw in *t* mites, Mark 12:42
also crucified *t* robbers Mark 15:27
in *t* from top to bottom Mark 15:38
t young pigeons Luke 2:24
t fish, unless we go and Luke 9:13
certain man had *t* sons Luke 15:11
servant can serve *t* Luke 16:13
widow putting in *t* mites Luke 21:2
were also *t* others Luke 23:32
temple was torn in *t* Luke 23:45
t of them were traveling Luke 24:13
T hundred denarii worth John 6:7
t small fish, but what are John 6:9
these are the *t* covenants Gal 4:24
new man from the *t* Eph 2:15
t shall become one flesh Eph 5:31
from *t* or three witnesses 1 Tim 5:19
was *t* hundred million; I Rev 9:16
power to my *t* witnesses Rev 11:3
had *t* horns like a lamb Rev 13:11

TWO-EDGED SWORD
and a *t* in their hand Ps 149:6
as wormwood, sharp as a *t* Prov 5:4
sharper than any *t* Heb 4:12
His mouth went a sharp *t* Rev 1:16
He who has the sharp *t* Rev 2:12

TYCHICUS
Paul’s companion, Acts 20:1, 4
Paul’s messenger, Eph 6:21, 22; Col 4:7–9; 2 Tim 4:12

TYPE
of Adam, who is a *t* Rom 5:14

TYRE
City of Phoenicia noted for its commerce, Josh 19:29; 2 Sam 5:11; Jer 25:22

TYRE AND SIDON
cut off from *T* every helper Jer 47:4
you to do with Me, O *T* Joel 3:4
had been done in *T* Matt 11:21
to the region of *T* Matt 15:21
more tolerable for *T* at Luke 10:14
with the people of *T* Acts 12:20

U

UGLY
And the *u* and gaunt cows Gen 41:4

ULAI
Scene of Daniel's visions, Dan 8:2–16

UNAFRAID
Do you want to be *u* Rom 13:3

UNAWARE
I do not want you to be *u* Rom 1:13
not want you to be *u* 1 Cor 10:11

UNBELIEF
because of their *u* Matt 13:58
Because of your *u* Matt 17:20
help my *u* Mark 9:24
and He rebuked their *u* Mark 16:14
promise of God through *u* Rom 4:20
did it ignorantly in *u* 1 Tim 1:13
you an evil heart of *u* Heb 3:12
enter in because of *u* Heb 3:19

UNBELIEVER
But if the *u* departs, let 1 Cor 7:15
has a believer with an *u* 2 Cor 6:15
and is worse than an *u* 1 Tim 5:8

UNBELIEVERS
his portion with the *u* Luke 12:46
who believe but to *u* 1 Cor 14:22
are uninformed or *u* 1 Cor 14:23
yoked together with *u* 2 Cor 6:14

UNBELIEVING
Do not be *u* John 20:27
u Jews stirred up the Acts 14:2
For the *u* husband is 1 Cor 7:14
u nothing is pure Titus 1:15
But the cowardly, *u* Rev 21:8

UNCIRCUMCISED
heed me, for I am of *u* lips Ex 6:12
Behold, I am of *u* lips, and Ex 6:30
For no *u* person shall eat it Ex 12:48
u hearts are humbled Lev 26:41
is this *u* Philistine 1 Sam 17:26
of Israel are *u* in the heart Jer 9:26
u in heart and *u* in flesh Ezek 44:7
You stiff-necked and *u* Acts 7:51
not the physically *u* Rom 2:27
by faith and the *u* Rom 3:30
only, or upon the *u* also Rom 4:9
u had been committed Gal 2:7
nor Jew, circumcised nor *u* Col 3:11

UNCIRCUMCISION
has become *u* Rom 2:25
u is nothing, but keeping 1 Cor 7:19
who are called *U* by Eph 2:11

UNCLEAN
of animals that are *u* Gen 7:2
person touches any *u* thing Lev 5:2
u thing shall not be eaten Lev 7:19
to the LORD, while he is *u* Lev 7:20
who touches any *u* Lev 7:21
They are *u* to you Lev 11:8
these you shall become *u* Lev 11:24
I am a man of *u* lips Is 6:5
u shall no longer come Is 52:1
we are all like an *u* thing Is 64:6
I pronounced them *u* Ezek 20:26
He commands even the *u* Mark 1:27
commands the *u* spirits Luke 4:36
any man common or *u* Acts 10:28
there is nothing *u* Rom 14:14
your children would be *u* 1 Cor 7:14
Do not touch what is *u* 2 Cor 6:17
that no fornicator, *u* Eph 5:5

UNCLEAN SPIRIT
u to depart from the land Zech 13:2
u goes out of a man Matt 12:43
synagogue with an *u* Mark 1:23
u had convulsed him Mark 1:26
“He has an *u* Mark 3:30
a man with an *u* Mark 5:2
daughter had an *u* Mark 7:25
He rebuked the *u* Mark 9:25
He had commanded the *u* Luke 8:29
Jesus rebuked the *u* Luke 9:42
u goes out of a man Luke 11:24

UNCLEAN SPIRITS
them power over *u* Matt 10:1
He commands even the *u* Mark 1:27
u, whenever they saw Mark 3:11

u went out and entered Mark 5:13
tormented with *u* Luke 6:18
who were tormented by *u* Acts 5:16
u, crying with a loud Acts 8:7
three *u* like frogs Rev 16:13

UNCLEANNESS
of Israel from their *u*, lest Lev 15:31
for sin and for *u* Zech 13:1
men's bones and all *u* Matt 23:27
also gave them up to *u* Rom 1:24
members as slaves of *u* Rom 6:19
adultery, fornication, *u*, Gal 5:19
fornication, *u*, passion, evil Col 3:5
did not call us to *u* 1 Thess 4:7
flesh in the lust of *u* 2 Pet 2:10

UNCLEANNESSES
from all your *u* Ezek 36:29

UNCLOTHED
we want to be *u* 2 Cor 5:4

UNCOVER
Do not *u* your heads nor Lev 10:6
shall not *u* her nakedness Lev 18:7
u the woman's head, and Num 5:18
the LORD will *u* their secret Is 3:17
skirt, *u* the thigh Is 47:2
he will *u* your sins Lam 4:22

UNCOVERED
and became *u* in his tent Gen 9:21
of the world were *u* 2 Sam 22:16
I have *u* his secret places, Jer 49:10
its foundation will be *u* Ezek 13:14
transgressions are *u* Ezek 21:24
they *u* the roof where He Mark 2:4

head *u* dishonors her 1 Cor 11:5
to God with her head *u* 1 Cor 11:13

UNCOVERS
u her nakedness, he has Lev 20:18
u deep things out of Job 12:22

UNDEFILED
Blessed are the *u* Ps 119:1
all, and the bed *u* Heb 13:4
u religion before God James 1:27
incorruptible and *u* 1 Pet 1:4

UNDER HIS FEET
And there was *u* Ex 24:10
down with darkness *u* 2 Sam 22:10
You have put all things *u* Ps 8:6
has put all enemies *u* 1 Cor 15:25
And He put all things *u* Eph 1:22
things in subjection *u* Heb 2:8

UNDER THE LAW
to those who are *u* Rom 3:19
to those who are *u* 1 Cor 9:20
of a woman, born *u* Gal 4:4
you who desire to be *u* Gal 4:21
Spirit, you are not *u* Gal 5:18

UNDERFOOT
Lord has trampled *u* all Lam 1:15
the Son of God *u* Heb 10:29

UNDERMINE
And you *u* your friend Job 6:27

UNDERSTAND
u one another's speech Gen 11:7
cause me to *u* wherein I Job 6:24
of His power who can *u* Job 26:14
can anyone *u* the Job 36:29

uttered what I did not *u* Job 42:3
if there are any who *u* Ps 14:2
Who can *u* his errors Ps 19:12
in Egypt did not *u* Ps 106:7
Make me *u* the way of Ps 119:27
then you will *u* the fear of Prov 2:5
you will *u* righteousness Prov 2:9
is to *u* his way Prov 14:8
Evil men do not *u* Prov 28:5
hearing, but do not *u* Is 6:9
so that they cannot *u* Is 44:18
and quick to *u* Dan 1:4
set your heart to *u* Dan 10:12
u shall instruct many Dan 11:33
of the wicked shall *u* Dan 12:10
people who do not *u* Hos 4:14
Let him *u* these things Hos 14:9
nor do they *u* His counsel Mic 4:12
will hear and shall not *u* Matt 13:14
should *u* with their heart Matt 13:15
they may hear and not *u* Mark 4:12
hearing they may not *u* Luke 8:10
Why do you not *u* John 8:43
u with their hearts and John 12:40
I am doing you do not *u* John 13:7
u what you are reading Acts 8:30
lest they should *u* Acts 28:27
I am doing, I do not *u* Rom 7:15
have not heard shall *u* Rom 15:21
u all mysteries 1 Cor 13:2
some things hard to *u* 2 Pet 3:16

UNDERSTANDING
of God, in wisdom, in *u*, in Ex 31:3
a woman of good *u* 1 Sam 25:3
asked for yourself *u* 1 Kin 3:11

and exceedingly great *u* 1 Kin 4:29
filled with wisdom and *u* 1 Kin 7:14
He has counsel and *u* Job 12:13
He takes away the *u* of Job 12:24
by His *u* He breaks up Job 26:12
is the place of *u* Job 28:12
depart from evil is *u* Job 28:28
Almighty gives him *u* Job 32:8
If you have *u*, hear this Job 34:16
has given *u* to the heart Job 38:36
not endow her with *u* Job 39:17
my heart shall give *u* Ps 49:3
a good *u* have all those Ps 111:10
Give me *u* Ps 119:34
give me *u*, that I may Ps 119:73
Your precepts I get *u* Ps 119:104
give me *u*, that I may Ps 119:125
give me *u*, and I shall Ps 119:144
give me *u* according to Ps 119:169
His *u* is infinite Ps 147:5
a man of *u* will attain wise Prov 1:5
apply your heart to *u* Prov 2:2
u will keep you Prov 2:11
lean not on your own *u* Prov 3:5
u He established Prov 3:19
with a woman lacks *u* Prov 6:32
As for him who lacks *u*, Prov 9:4
and go in the way of *u* Prov 9:6
of the Holy One is *u* Prov 9:10
a man of *u* has wisdom Prov 10:23
but a man of *u* holds his Prov 11:12
frivolity is devoid of *u* Prov 12:11
Good *u* gains favor, but Prov 13:15
to wrath has great *u* Prov 14:29
him who has *u* seeks Prov 15:14
but a man of *u* walks Prov 15:21

who heeds rebuke gets *u* Prov 15:32
And to get *u* is to be Prov 16:16
U is a wellspring Prov 16:22
A man devoid of *u* Prov 17:18
A fool has no delight in *u* Prov 18:2
u will find good Prov 19:8
the way of *u* will rest in Prov 21:16
and instruction and *u* Prov 23:23
but the poor who has *u* Prov 28:11
A ruler who lacks *u* is a Prov 28:16
Spirit of wisdom and *u* Is 11:2
For it is a people of no *u* Is 27:11
His *u* is unsearchable Is 40:28
the heaven by His *u* Jer 51:15
also still without *u* Matt 15:16
heart, with all the *u* Mark 12:33
And He opened their *u* Luke 24:45
also pray with the *u* 1 Cor 14:15
five words with my *u* 1 Cor 14:19
but in *u* be mature 1 Cor 14:20
having their *u* darkened Eph 4:18
God, which surpasses all *u* Phil 4:7
and spiritual *u* Col 1:9
the Lord give you *u* 2 Tim 2:7
Who is wise and *u* James 3:13
and has given us an *u* 1 John 5:20
him who has *u* calculate Rev 13:18

UNDERSTANDS
God *u* its way, and He Job 28:23
all plain to him who *u* Prov 8:9
is easy to him who *u* Prov 14:6
there is none who *u* Rom 3:11

UNDERSTOOD
all Israel *u* that day 2 Sam 3:37
my ear has heard and *u* it Job 13:1

Then I *u* their end Ps 73:17
My heart has *u* great Eccl 1:16
Have you not *u* from Is 40:21
u all these things Matt 13:51
clearly seen, being *u* Rom 1:20
I *u* as a child, I thought 1 Cor 13:11

UNDESIRABLE
gather together, O *u* Zeph 2:1

UNDIGNIFIED
I will be even more *u* 2 Sam 6:22

UNDISCERNING
u, untrustworthy Rom 1:31

UNDONE
He left nothing *u* of all Josh 11:15
“Woe is me, for I am *u* Is 6:5
leaving the others *u* Matt 23:23

UNEDUCATED
that they were *u* Acts 4:13

UNEQUALLY
Do not be *u* yoked 2 Cor 6:14

UNEXPECTEDLY
that Day come on you *u* Luke 21:34

UNFAITHFUL
they were *u* to the God 1 Chr 5:25
u will be uprooted Prov 2:22
but the *u* will be taken by Prov 11:6
way of the *u* is hard Prov 13:15
they were *u* to Me Ezek 39:23

UNFAITHFULLY
back and acted *u* Ps 78:57

UNFAITHFULNESS

because of their *u* 1 Chr 9:1
So Saul died for his *u* 1 Chr 10:13
they have persisted in *u*,' Ezek 15:8

UNFAMILIAR
to a people of *u* speech Ezek 3:5

UNFORGIVING
unloving, *u* Rom 1:31
unloving, *u*, slanderers, 2 Tim 3:3

UNFORMED
substance, being yet *u* Ps 139:16

UNFRUITFUL
and it becomes *u* Mark 4:19
my understanding is *u* 1 Cor 14:14
the *u* works of darkness Eph 5:11
that they may not be *u* Titus 3:14

UNGODLINESS
u made me afraid Ps 18:4
heaven against all *u* Rom 1:18
He will turn away *u* Rom 11:26

UNGODLY
delivered me to the *u* Job 16:11
u shall not stand Ps 1:5
of the *u* shall perish Ps 1:6
my cause against an *u* Ps 43:1
u man digs up evil Prov 16:27
who justifies the *u* Rom 4:5
Christ died for the *u* Rom 5:6
and perdition of *u* men 2 Pet 3:7
convict all who are *u* Jude 15

UNHOLY
the holy and *u* Ezek 22:26
for sinners, for the *u* 1 Tim 1:9

UNINFORMED
the place of the *u* 1 Cor 14:16

UNINHABITED
shall be *u* forty years Ezek 29:11
and your cities shall be *u* Ezek 35:9

UNINTENDED
the LORD, for their *u* sin Num 15:25

UNINTENTIONAL
them, for it was *u* Num 15:25

UNINTENTIONALLY
If a person sins *u* against Lev 4:2
If you sin *u,* and do not Num 15:22
kills his neighbor *u* Deut 4:42
sinned *u* or in ignorance Ezek 45:20

UNITE
U my heart to fear Ps 86:11

UNITY
to dwell together in *u* Ps 133:1
to keep the *u* of the Eph 4:3
we all come to the *u* Eph 4:13

UNJUST
hope of the *u* perishes Prov 11:7
u knows no shame Zeph 3:5
on the just and on the *u* Matt 5:45
commended the *u* Luke 16:8
he who is *u* in what is Luke 16:10
extortioners, *u* Luke 18:11
of the just and the *u* Acts 24:15
u who inflicts wrath Rom 3:5
For God is not *u* Heb 6:10
the just for the *u* 1 Pet 3:18
let him be *u* still Rev 22:11

UNJUSTLY
long will you judge *u* Ps 82:2
he will deal *u* Is 26:10

UNKNOWN
not stand before *u* Prov 22:29
To The *U* God Acts 17:23
And I was *u* by face to Gal 1:22

UNLAWFUL
You know how *u* it is Acts 10:28

UNLEAVENED
See FEAST OF UNLEAVENED BREAD
the Feast of *U* Bread Mark 14:1
since you truly are *u* 1 Cor 5:7

UNLEAVENED BREAD
feast, and baked *u* Gen 19:3
roasted in fire, with *u* Ex 12:8
observe the Feast of *U* Ex 12:17
u and parched grain Josh 5:11
the meat and the *u* Judg 6:20
u among their brethren 2 Kin 23:9
to keep the Feast of *U* 2 Chr 30:13
they kept the Feast of *U* Ezra 6:22
day of the Feast of the *U* Matt 26:17
Feast of *U* Luke 22:1
during the Days of *U* Acts 12:3
u of sincerity and truth 1 Cor 5:8

UNLOVED
saw that Leah was *u* Gen 29:31
both the loved and the *u*, Deut 21:15

UNLOVING
untrustworthy, *u* Rom 1:31

UNMARRIED
But I say to the *u* and 1 Cor 7:8

UNMERCIFUL
unforgiving, *u* Rom 1:31
UNPREPARED
with me and find you *u* 2 Cor 9:4
UNPRESENTABLE
u parts have greater 1 Cor 12:23
UNPROFITABLE
And cast the *u* Matt 25:30
‘We are *u* servants Luke 17:10
have together become *u* Rom 3:12
who once was *u* to you Philem 11
for that would be *u* Heb 13:17
UNPROFITABLENESS
of its weakness and *u* Heb 7:18
UNPUNISHED
wicked will not go *u* Prov 11:21
witness will not go *u* Prov 19:9
be rich will not go *u* Prov 28:20
You shall not go *u*, but Jer 49:12
UNQUENCHABLE
up the chaff with *u* Matt 3:12
He will burn with *u* Luke 3:17
UNRESTRAINED
that the people were *u* Ex 32:25
UNRIGHTEOUS
u man his thoughts Is 55:7
been faithful in the *u* Luke 16:11
u will not inherit the 1 Cor 6:9
UNRIGHTEOUSNESS
and there is no *u* Ps 92:15
builds his house by *u* Jer 22:13
Him is true, and no *u* John 7:18

all ungodliness and *u* Rom 1:18
the truth, but obey *u* Rom 2:8
as instruments of *u* to sin Rom 6:13
Is there *u* with God Rom 9:14
but had pleasure in *u* 2 Thess 2:12
will be merciful to their *u* Heb 8:12
receive the wages of *u* 2 Pet 2:13
cleanse us from all *u* 1 John 1:9
All *u* is sin 1 John 5:17

UNRULY
those who are *u* 1 Thess 5:14
It is an *u* evil James 3:8

UNSEARCHABLE
does great things, and *u* Job 5:9
heart of kings is *u* Prov 25:3
u are His judgments Rom 11:33

UNSHRUNK
No one puts a piece of *u* Matt 9:16

UNSKILLED
only of milk is *u* Heb 5:13

UNSPOTTED
to keep oneself *u* James 1:27

UNSTABLE
U as water Gen 49:4
man, *u* in all his ways James 1:8
from sin, enticing *u* souls 2 Pet 2:14

UNSTOPPED
of the deaf shall be *u* Is 35:5

UNTAUGHT
which *u* and unstable 2 Pet 3:16

UNTHANKFUL
disobedient to parents, *u* 2 Tim 3:2

UNTRAINED
and *u* men, they marveled Acts 4:13
Even though I am *u* in 2 Cor 11:6

UNTRUSTWORTHY
undiscerning, *u* Rom 1:31

UNUSUAL
to pass His act, His *u* act Is 28:21
God worked *u* miracles Acts 19:11

UNVEILED
But we all, with *u* face, 2 Cor 3:18

UNWASHED
but to eat with *u* hands Matt 15:20
eat bread with *u* hands Mark 7:5

UNWISE
He is an *u* son Hos 13:13
both to wise and to *u* Rom 1:14
Therefore do not be *u* Eph 5:17

UNWITTINGLY
have *u* entertained angels Heb 13:2

UNWORTHY
and judge yourselves *u* Acts 13:46
u manner will be 1 Cor 11:27

UPHOLD
u the evildoers Job 8:20
u me with Your generous Ps 51:12
U me according to Ps 119:116
you, I will *u* you with My Is 41:10
My Servant whom I *u* Is 42:1
there was no one to *u* Is 63:5
u the weak, be patient 1 Thess 5:14

UPHOLDING
u all things by the Heb 1:3

UPHOLDS
the LORD *u* the righteous Ps 37:17
Your right hand *u* Ps 63:8
LORD *u* all who fall Ps 145:14

UPPER ROOM
shut the doors of the *u* Judg 3:23
carried him to the *u* 1 Kin 17:19
the lattice of his *u* 2 Kin 1:2
let us make a small *u* 2 Kin 4:10
And in his *u* Dan 6:10
show you a large *u* Mark 14:15
they went up into the *u* Acts 1:13
they laid her in an *u* Acts 9:37
many lamps in the *u* Acts 20:8

UPRIGHT
righteous and *u* is He Deut 32:4
man was blameless and *u* Job 1:1
u man, one who fears God Job 1:8
where were the *u* Job 4:7
Good and *u* is the LORD Ps 25:8
u shall have dominion Ps 49:14
declare that the LORD is *u* Ps 92:15
u will be blessed Ps 112:2
u there arises light Ps 112:4
For the *u* will dwell in the Prov 2:21
is strength for the *u* Prov 10:29
u will guide them Prov 11:3
u will deliver them Prov 11:6
u will flourish Prov 14:11
u is His delight Prov 15:8
of the *u* is a highway Prov 15:19
Whoever causes the *u* to Prov 28:10
that God made man *u* Eccl 7:29
and there is no one *u* Mic 7:2
his soul is not *u* Hab 2:4

UPRIGHT IN HEART
God, Who saves the *u* Ps 7:10
shoot secretly at the *u* Ps 11:2
shout for joy, all you *u* Ps 32:11
righteousness to the *u* Ps 36:10
all the *u* shall glory Ps 64:10
all the *u* will follow it Ps 94:15
gladness for the *u* Ps 97:11

UPRIGHTLY
He who walks *u*, and works Ps 15:2
from those who walk *u* Ps 84:11
shield to those who walk *u* Prov 2:7
understanding walks *u* Prov 15:21
good to him who walks *u* Mic 2:7

UPRIGHTNESS
to show man His *u* Job 33:23
praise You with *u* of heart Ps 119:7
me in the land of *u* Ps 143:10
of *u* to walk in the ways Prov 2:13
walks in his *u* fears the Prov 14:2
princes for their *u* Prov 17:26
of the just is *u* Is 26:7
land of *u* he will deal Is 26:10

UPROAR
so that the city is in an *u* 1 Kin 1:45
be an *u* of the people Mark 14:2
After the *u* had ceased Acts 20:1

UPROOT
He will *u* Israel from 1 Kin 14:15
then I will *u* 2 Chr 7:20
u you from the land Ps 52:5
u the wheat with Matt 13:29

UPROOTED

LORD *u* them from their Deut 29:28
my hope He has *u* like a Job 19:10
unfaithful will be *u* from Prov 2:22

UPWARD
prevailed fifteen cubits *u* Gen 7:20
trouble, as the sparks fly *u* Job 5:7
winds *u* for the wise Prov 15:24
downward, and bear fruit *u* Is 37:31
my eyes fail from looking *u* Is 38:14

UR OF THE CHALDEANS
City of Abram's early life, Gen 11:28–31; 15:7
Located in Mesopotamia by Stephen, Acts 7:2, 4

URGE
I *u* you to take heart, Acts 27:22
I *u* you, imitate 1 Cor 4:16
Therefore I *u* you to 2 Cor 2:8
I *u* you to become like me Gal 4:12
I *u* you in the sight of 1 Tim 6:13

URGED
the angels *u* Lot to hurry, Gen 19:15
His disciples *u* Him John 4:31
I strongly *u* him to 1 Cor 16:12

URIAH
Hittite; one of David's warriors, 2 Sam 23:39
Husband of Bathsheba; condemned to death by David, 2 Sam 11:1–27

URIJAH
High priest in Ahaz's time, 2 Kin 16:10–16
——— Prophet in Jeremiah's time, Jer 26:20–23

URIM
of judgment of *U* Ex 28:30
the judgment of the *U* Num 27:21
Thummim and Your *U* Deut 33:8

could consult with the *U* Ezra 2:63
could consult with the *U* Neh 7:65

US

"God with *u* Matt 1:23
who is not against *u* Mark 9:40
If God is for *u* Rom 8:31
They went out from *u* 1 John 2:19

USE

who spitefully *u* you Matt 5:44
leaving the natural *u* Rom 1:27
u this world as not 1 Cor 7:31
u liberty as an Gal 5:13
u a little wine 1 Tim 5:23
reason of *u* have their Heb 5:14

USEFUL

Is it *u* for any work Ezek 15:4
u for the Master 2 Tim 2:21
you, for he is *u* to me for 2 Tim 4:11

USELESS

all of them are *u* Is 44:9
are unprofitable and *u* Titus 3:9
one's religion is *u* James 1:26

USES

if one *u* it lawfully 1 Tim 1:8

USING

u no figure of speech John 16:29
perish with the *u* Col 2:22
u liberty as a 1 Pet 2:16

USURY

Take no *u* or Lev 25:36
exacting *u* from his brother Neh 5:7
put out his money at *u* Ps 15:5

UTTER
u words from their heart Job 8:10
nor my tongue *u* deceit Job 27:4
u pure knowledge Job 33:3
u dark sayings of old Ps 78:2
My lips shall *u* praise Ps 119:171
a false witness will *u* lies Prov 14:5
heart will *u* perverse Prov 23:33
let not your heart *u* Eccl 5:2
I will *u* My judgments Jer 1:16
lawful for a man to *u* 2 Cor 12:4

UTTERANCE
the Spirit gave them *u* Acts 2:4
u may be given to me Eph 6:19

UTTERED
The deep *u* its voice Hab 3:10
which cannot be *u* Rom 8:26
the seven thunders *u* Rev 10:4

UTTERLY
that I will *u* blot out the Ex 17:14
they *u* destroyed all that Josh 6:21
lands by *u* destroying 2 Kin 19:11
he shall not be *u* cast down Ps 37:24
Oh, do not forsake me *u* Ps 119:8
it would be *u* despised Song 8:7
You have *u* rejected Lam 5:22
u destroyed from among Acts 3:23
she will be *u* burned with Rev 18:8

UTTERMOST
upon them to the *u* 1 Thess 2:16
u those who come Heb 7:25

UTTERS
Day unto day *u* speech Ps 19:2

u His voice from Amos 1:2
and the great man *u* Mic 7:3

UZZAH
Son of Abinadab, struck down for touching the ark of the covenant, 2 Sam 6:3–11

UZZIAH
King of Judah, called Azariah, 2 Kin 14:21; 15:1–7
Reigns righteously, 2 Chr 26:1–15
Usurps priestly function; stricken with leprosy, 2 Chr 26:16–21
Life of, written by Isaiah, 2 Chr 26:22, 23

V

VAGABOND
v you shall be on the Gen 4:12

VAIN
of the LORD your God in *v* Ex 20:7
of the LORD your God in *v* Deut 5:11
the people plot a *v* Ps 2:1
they labor in *v* who build it Ps 127:1
v life which he passes Eccl 6:12
'I have labored in *v* Is 49:4
And in *v* they worship Me Matt 15:9
And in *v* they worship Me, Mark 7:7
you believed in *v* 1 Cor 15:2
labor is not in *v* in the 1 Cor 15:58
law, then Christ died in *v* Gal 2:21
run in *v* or labored in *v* Phil 2:16

VALIANT
Only be *v* for me 1 Sam 18:17
They are not *v* for the Jer 9:3
v men swept away Jer 46:15

VALIANTLY

while Israel does *v* Num 24:18
God we will do *v* Ps 60:12
of the LORD does *v* Ps 118:15

VALLEY
in the *V* of Megiddo 2 Chr 35:22
I walk through the *v* Ps 23:4
pass through the *V* Ps 84:6
the verdure of the *v* Song 6:11
v shall be exalted Is 40:4
in the midst of the *v* Ezek 37:1
in the *v* of decision Joel 3:14
v shall be filled Luke 3:5

VALLEYS
He is not God of the *v* 1 Kin 20:28
and the lily of the *v* Song 2:1
the *v* will split like wax Mic 1:4

VALOR
a mighty man of *v* 1 Sam 16:18

VALUE
does not know its *v* Job 28:13
of more *v* than they Matt 6:26
you are of more *v* than Matt 10:31
Of how much more *v* Matt 12:12
you are of more *v* than Luke 12:7
Of how much more *v* Luke 12:24
they counted up the *v* Acts 19:19
but are of no *v* against the Col 2:23

VALUED
It cannot be *v* in the Job 28:16
is *v* by what others say Prov 27:21

VANISH
when it is hot, they *v* Job 6:17
For the heavens will *v* Is 51:6

knowledge, it will *v* 1 Cor 13:8
old is ready to *v* away Heb 8:13

VANISHED
Has their wisdom *v* Jer 49:7
and He *v* from their Luke 24:31

VANITY
of vanities, all is *v* Eccl 1:2
This also is *v* and grasping Eccl 6:9
iniquity with cords of *v* Is 5:18

VANQUISH
God will *v* him, not man Job 32:13

VAPOR
best state is but *v* Ps 39:5
surely every man is *v* Ps 39:11
It is even a *v* that James 4:14

VARIATION
whom there is no *v* James 1:17

VARIETIES
v of tongues 1 Cor 12:28

VARIOUS
glistening stones of *v* 1 Chr 29:2
earthquakes in *v* places Matt 24:7
were sick with *v* diseases Mark 1:34
sins, led away by *v* lusts 2 Tim 3:6
God, who at *v* times and in Heb 1:1
when you fall into *v* trials James 1:2

VASHTI
Queen of Ahasuerus, deposed and divorced, Esth 1:9–22

VEGETABLES
and let them give us *v* Dan 1:12
is weak eats only *v* Rom 14:2

VEHEMENT
of fire, a most *v* Song 8:6

VEIL
she took a *v* and covered Gen 24:65
The *v* shall be a divider for Ex 26:33
he put a *v* on his face Ex 34:33
temples behind your *v* Song 6:7
v of the temple was Matt 27:51
Moses, who put a *v* 2 Cor 3:13
because the *v* is taken 2 Cor 3:14
the *v* is taken away 2 Cor 3:16
Presence behind the *v* Heb 6:19

VEILED
Give them a *v* heart Lam 3:65
it is *v* to those who are 2 Cor 4:3

VEILS
v herself by the flocks of Song 1:7
I will also tear off your *v* Ezek 13:21

VENGEANCE
You shall not take *v* Lev 19:18
V is Mine Deut 32:35
spare in the day of *v* Prov 6:34
it is the day of the LORD's *v* Is 34:8
God will come with *v* Is 35:4
on the garments of *v* Is 59:17
and the day of *v* of our God Is 61:2
let me see Your *v* Jer 11:20
for it is the *v* of the LORD Jer 50:15
are the days of *v* Luke 21:22
written, "*V* is Mine Rom 12:19
flaming fire taking *v* 2 Thess 1:8
who said, "*V* is Mine Heb 10:30
suffering the *v* Jude 7

VENOM
It becomes cobra *v* Job 20:14

VESSEL
like a potter's *v* Ps 2:9
v that he made of clay Jer 18:4
like a precious *v* Jer 25:34
been emptied from *v* Jer 48:11
for he is a chosen *v* Acts 9:15
lump to make one *v* Rom 9:21
to possess his own *v* 1 Thess 4:4
to the weaker *v* 1 Pet 3:7

VESSELS
longsuffering the *v* Rom 9:22
treasure in earthen *v* 2 Cor 4:7
like the potter's *v* Rev 2:27

VEXED
grieved, and I was *v* Ps 73:21

VICE
as a cloak for *v* 1 Pet 2:16

VICTIM
and plucked the *v* Job 29:17

VICTORY
brought about a great *v* 2 Sam 23:12
is swallowed up in *v* 1 Cor 15:54
Hades, where is your *v* 1 Cor 15:55
who gives us the *v* 1 Cor 15:57
v that has overcome 1 John 5:4
have the *v* over the beast Rev 15:2

VIEW
"Go, *v* the land Josh 2:1

VIGILANT
in prayer, being *v* Col 4:2

Be sober, be *v* 1 Pet 5:8

VIGOR
nor his natural *v* Deut 34:7

VILE
sons made themselves *v* 1 Sam 3:13
"Behold, I am *v* Job 40:4
them up to *v* passions Rom 1:26

VILLAGES
of Megiddo and its *v* Judg 1:27
they may go into the *v* Matt 14:15
many *v* of the Samaritans Acts 8:25

VINDICATE
V me, O LORD, for I have Ps 26:1
V me, O LORD my God, Ps 35:24
V me, O God, And plead Ps 43:1
And *v* me by Your strength Ps 54:1

VINDICATED
know that I shall be *v* Job 13:18

VINDICATES
indeed this *v* you before Gen 20:16

VINDICATION
Let my *v* come from Ps 17:2

VINE
in my dream a *v* was Gen 40:9
to the choice *v* Gen 49:11
their *v* is of the *v* Deut 32:32
You have brought a *v* Ps 80:8
planted you a noble *v* Jer 2:21
as a *v* the remnant of Israel Jer 6:9
grapes shall be on the *v* Jer 8:13
Israel empties his *v* Hos 10:1
shall sit under his *v* Mic 4:4

the *v* shall give its fruit, Zech 8:12
of this fruit of the *v* Matt 26:29
of the fruit of the *v* Mark 14:25
"I am the true *v* John 15:1
unless it abides in the *v* John 15:4
I am the *v*, you are the John 15:5

VINEDRESSER
and My Father is the *v* John 15:1

VINEDRESSERS
he leased it to *v* and Matt 21:33
leased it to *v* and went Mark 12:1
a vineyard, leased it to *v* Luke 20:9

VINEGAR
they gave me *v* to drink Ps 69:21
As *v* to the teeth and Prov 10:26
weather, and like *v* Prov 25:20

VINES
foxes that spoil the *v* Song 2:15
nor fruit be on the *v* Hab 3:17

VINEYARD
and the best of his own *v* Ex 22:5
shall not glean your *v* Lev 19:10
field nor prune your *v* Lev 25:4
v which Your right Ps 80:15
For the *v* of the LORD of Is 5:7
laborers for his *v* Matt 20:1
go, work today in my *v* Matt 21:28
owner of the *v* comes Matt 21:40
A man planted a *v* and Mark 12:1
certain man planted a *v* Luke 20:9
Who plants a *v* and 1 Cor 9:7

VINEYARDS
which you did not dig, *v* Deut 6:11

in the *v* there will be no Is 16:10
wine, a land of bread and *v* Is 36:17
nothing, and gave them *v* Jer 39:10
they shall plant *v* and Amos 9:14

VIOLENCE
was filled with *v* Gen 6:11
You save me from *v* 2 Sam 22:3
the one who loves *v* Ps 11:5
such as breathe out *v* Ps 27:12
from oppression and *v* Ps 72:14
v covers the Prov 10:6
The *v* of the wicked will Prov 21:7
He had done no *v* Is 53:9
and *v* in the land Jer 51:46
filled the land with *v* Ezek 8:17
LORD, 'Who store up *v* Amos 3:10
cause the seat of *v* Amos 6:3
For *v* against your Obad 10
way and from the *v* Jon 3:8
rich men are full of *v* Mic 6:12
For plundering and *v* Hab 1:3
have done *v* to the law Zeph 3:4
one's garment with *v* Mal 2:16
of heaven suffers *v* Matt 11:12

VIOLENT
me from the *v* man Ps 18:48
let evil hunt the *v* Ps 140:11
A *v* man entices his Prov 16:29
violence, and the *v* Matt 11:12
haters of God, *v* Rom 1:30
given to wine, not *v* 1 Tim 3:3

VIOLENTLY
The earth is *v* broken, the Is 24:19
It will fall *v* on the head of Jer 23:19

herd ran *v* down the Mark 5:13

VIPER
and stings like a *v* Prov 23:32
will come forth a *v* Is 14:29
which is crushed a *v* Is 59:5

VIPERS
See BROOD OF VIPERS

VIRGIN
v shall conceive Is 7:14
O you oppressed *v* Is 23:12
v daughter of my Jer 14:17
the *v* daughter of Judah Lam 1:15
you, O *v* daughter of Zion Lam 2:13
The *v* of Israel has Amos 5:2
"Behold, the *v* shall Matt 1:23
if a *v* marries, she has 1 Cor 7:28
between a wife and a *v* 1 Cor 7:34
you as a chaste *v* 2 Cor 11:2

VIRGINITY
take a wife in her *v* Lev 21:13
and bewail my *v* Judg 11:37

VIRGINS
v who took their lamps Matt 25:1
Now concerning *v*: I 1 Cor 7:25
women, for they are *v* Rev 14:4

VIRTUE
if there is any *v* Phil 4:8
us by glory and *v* 2 Pet 1:3
to your faith *v* 2 Pet 1:5

VIRTUOUS
that you are a *v* woman Ruth 3:11
Who can find a *v* wife Prov 31:10

VISAGE
v was marred more than Is 52:14

VISIBLE
that are on earth, *v* Col 1:16
of things which are *v* Heb 11:3

VISION
came to Abram in a *v* Gen 15:1
chased away like a *v* Job 20:8
Then You spoke in a *v* Ps 89:19
the Valley of *V* Is 22:1
a dream of a night *v* Is 29:7
her prophets find no *v* Lam 2:9
the fulfillment of every *v* Ezek 12:23
v which I saw by the Ezek 43:3
have night without *v* Mic 3:6
they had also seen a *v* Luke 24:23
in a *v* he has seen a man Acts 9:12
in a trance I saw a *v* Acts 11:5
v appeared to Paul in Acts 16:9
to the heavenly *v* Acts 26:19

VISIONS
thoughts from the *v* Job 4:13
opened and I saw *v* of God Ezek 1:1
These were the *v* of my Dan 4:10
young men shall see *v* Joel 2:28
young men shall see *v* Acts 2:17
I will come to *v* 2 Cor 12:1

VISIT
but God will surely *v* Gen 50:24
in the day when I *v* Ex 32:34
v the earth and water Ps 65:9
Oh, *v* me with Your Ps 106:4
and you did not *v* Me Matt 25:43
v orphans and widows James 1:27

VISITATION
the time of your *v* Luke 19:44
God in the day of *v* 1 Pet 2:12

VISITED
he will not be *v* Prov 19:23
many days you will be *v* Ezek 38:8
I was sick and you *v* Me Matt 25:36
Israel, for He has *v* Luke 1:68
“God has *v* His people Luke 7:16
how God at the first *v* Acts 15:14

VISITING
v the iniquity of the fathers Ex 20:5

VISITOR
am a foreigner and a *v* Gen 23:4

VITALITY
v was turned into the Ps 32:4

VOICE
“I heard Your *v* Gen 3:10
God heard the *v* of the Gen 21:17
you have obeyed My *v* Gen 22:18
only obey my *v*, and go, Gen 27:13
v is Jacob’s *v* Gen 27:22
I should obey His *v* Ex 5:2
God answered him by *v* Ex 19:19
your God and obey His *v* Deut 4:30
obey the *v* of the LORD Deut 30:10
wept with a loud *v* 2 Sam 15:23
heard the *v* of Elijah 1 Kin 17:22
fire a still small *v* 1 Kin 19:12
and my flute to the *v* Job 30:31
you thunder with a *v* Job 40:9
cried to the LORD with my *v* Ps 3:4
with the *v* of thanksgiving Ps 26:7

the *v* of my supplications Ps 28:6
He uttered His *v* Ps 46:6
Hear my *v*, O God, in my Ps 64:1
He sends out His *v* Ps 68:33
cried out to God with my *v* Ps 77:1
have lifted up their *v* Ps 93:3
if you will hear His *v* Ps 95:7
word, heeding the *v* Ps 103:20
for your *v* is sweet Song 2:14
their *v* shall be heard as far Is 15:4
The *v* of one crying in Is 40:3
the *v* of weeping shall Is 65:19
A *v* from the temple Is 66:6
the *v* of the LORD our God Jer 3:25
that does not obey the *v* of Jer 7:28
v was heard in Ramah Jer 31:15
the *v* of joy and Jer 33:11
I heard a *v* of One Ezek 1:28
who has a pleasant *v* Ezek 33:32
like the *v* of a multitude Dan 10:6
with the *v* of thanksgiving Jon 2:9
v was heard in Ramah Matt 2:18
“The *v* of one crying Matt 3:3
And suddenly a *v* Matt 3:17
will anyone hear His *v* Matt 12:19
and suddenly a *v* Matt 17:5
cried out with a loud *v* Matt 27:46
a loud *v* glorified God, Luke 17:15
hear the *v* of the Son of John 5:25
for they know his *v* John 10:4
v did not come because John 12:30
the truth hears My *v* John 18:37
the *v* of an archangel 1 Thess 4:16
whose *v* then shook the Heb 12:26
glory when such a *v* 2 Pet 1:17
If anyone hears My *v* Rev 3:20

I heard a *v* from heaven, Rev 14:2

VOICE OF THE LORD
diligently heed the *v* Ex 15:26
if we hear the *v* Deut 5:25
they did not obey the *v* Josh 5:6
as in obeying the *v* 1 Sam 15:22
you did not obey the *v* 1 Sam 28:18
v is over the waters Ps 29:3
did not heed the *v* Ps 106:25
Also I heard the *v* Is 6:8
v, who fully repays Is 66:6
they did not obey the *v* Jer 43:7
We have not obeyed the *v* Dan 9:10
people, obeyed the *v* Hag 1:12
diligently obey the *v* Zech 6:15
the *v* came to him Acts 7:31

VOICES
God of Israel with *v* 2 Chr 20:19
shall lift up their *v* Is 52:8
demanding with loud *v* Luke 23:23
And there were loud *v* Rev 11:15

VOID
was without form, and *v* Gen 1:2
they are a nation *v* Deut 32:28
the LORD had made a *v* Judg 21:15
regarded Your law as *v* Ps 119:126
it shall not return to Me *v* Is 55:11
Do we then make *v* Rom 3:31
heirs, faith is made *v* Rom 4:14
make my boasting *v* 1 Cor 9:15

VOLUME
in the *v* of the book Heb 10:7

VOLUNTEERS

Your people shall be *v* Ps 110:3

VOMIT
lest the land *v* Lev 18:28
dog returns to his own *v* Prov 26:11
man staggers in his *v* Is 19:14
returns to his own *v* 2 Pet 2:22
cold nor hot, I will *v* Rev 3:16

VOW
Then Jacob made a *v* Gen 28:20
to take the *v* of a Nazirite Num 6:2
he carried out his *v* Judg 11:39
v shall be performed Ps 65:1
When you make a *v* Eccl 5:4
not to *v* than to *v* Eccl 5:5
for he had taken a *v* Acts 18:18
men who have taken a *v* Acts 21:23

VOW TO THE LORD
So Israel made a *v* Num 21:2
Or if a woman makes a *v* Num 30:3
When you make a *v* Deut 23:21
And Jephthah made a *v* Judg 11:30
yes, they will make a *v* Is 19:21

VOWED
If she *v* in her husband's Num 30:10
v to the Mighty One of Ps 132:2
Pay what you have *v* Eccl 5:4
I will pay what I have *v* Jon 2:9

VOWS
v to the LORD the offering Num 6:21
you will pay your *v* Job 22:27
I will pay My *v* Ps 22:25
V made to You are Ps 56:12
Make *v* to the LORD Ps 76:11

today I have paid my *v* Prov 7:14
to reconsider his *v* Prov 20:25
And what, son of my *v* Prov 31:2
to the LORD and took *v* Jon 1:16

W

WAFERS
like *w* made with honey Ex 16:31

WAGE
those who exploit *w* Mal 3:5
w the good warfare 1 Tim 1:18

WAGES
I will give you your *w* Ex 2:9
the *w* of the wicked Prov 10:16
the transgressor his *w* Prov 26:10
w will be troubled Is 19:10
and he who earns *w* Hag 1:6
to you, give me my *w* Zech 11:12
and give them their *w* Matt 20:8
be content with your *w* Luke 3:14
is worthy of his *w* Luke 10:7
him who works, the *w* Rom 4:4
For the *w* of sin is Rom 6:23
is worthy of his *w* 1 Tim 5:18
Indeed the *w* of the James 5:4
and will receive the *w* of 2 Pet 2:13

WAIL
streets everyone will *w* Is 15:3
everyone shall *w* Is 16:7
My heart shall *w* Jer 48:36
“Son of man, *w* Ezek 32:18

WAILING
w is heard from Zion Jer 9:19

shall be *w* in all streets Amos 5:16
of heart and bitter *w* Ezek 27:31
There will be *w* Matt 13:42
cried out, weeping and *w* Rev 18:19

WAIST

than my father's *w* 1 Kin 12:10
Your *w* is a heap of wheat Song 7:2
put it around your *w* Jer 13:1
the appearance of His *w* Ezek 1:27
w was girded with gold Dan 10:5
Let your *w* be girded Luke 12:35
girded your *w* with truth Eph 6:14

WAIT

if he did not lie in *w* Ex 21:13
would you *w* for them till Ruth 1:13
w until you have 1 Sam 1:23
hard service I will *w* Job 14:14
If I *w* for the grave Job 17:13
w patiently for Him Ps 37:7
my eyes fail while I *w* Ps 69:3
These all *w* for You Ps 104:27
let us lie in *w* to shed Prov 1:11
And I will *w* on the Is 8:17
the LORD will *w* Is 30:18
not be ashamed who *w* Is 49:23
w quietly for the Lam 3:26
I will *w* for the God Mic 7:7
Though it tarries, *w* for it Hab 2:3
be like men who *w* Luke 12:36
but to *w* for the Promise Acts 1:4
see, we eagerly *w* Rom 8:25
w for one another 1 Cor 11:33
the Spirit eagerly *w* Gal 5:5
we also eagerly *w* Phil 3:20
and to *w* for His Son 1 Thess 1:10

To those who eagerly *w* Heb 9:28

WAIT ON THE LORD
W, be of good courage Ps 27:14
But those who *w* Ps 37:9
W, and keep His way Ps 37:34
And I will *w* Is 8:17
w shall renew their Is 40:31

WAITED
w for your salvation Gen 49:18
and when I *w* for light Job 30:26
w patiently for the Ps 40:1
we have *w* for Him Is 25:9
And the people *w* Luke 1:21
day you have *w* and Acts 27:33
for he *w* for the city Heb 11:10
Divine longsuffering *w* 1 Pet 3:20

WAITING
w at the posts of my Prov 8:34
who was himself *w* for Mark 15:43
w for the Consolation Luke 2:25
who himself was also *w* Luke 23:51
ourselves, eagerly *w* Rom 8:23
w for the revelation 1 Cor 1:7
from that time *w* Heb 10:13

WAITS
of the adulterer *w* Job 24:15
my soul silently *w* Ps 62:1
My soul *w* for the Lord Ps 130:6
for the one who *w* Is 64:4
the creation eagerly *w* Rom 8:19

WAKE
us, that whether we *w* 1 Thess 5:10

WALK

w before Me and be Gen 17:1
in which they must *w* Ex 18:20
You shall *w* in all Deut 5:33
Yea, though I *w* Ps 23:4
W about Zion Ps 48:12
that Israel would *w* Ps 81:13
I will *w* within my Ps 101:2
I will *w* before the Ps 116:9
Though I *w* in the Ps 138:7
W prudently when you Eccl 5:1
w in the ways of your Eccl 11:9
come and let us *w* Is 2:5
"This is the way, *w* Is 30:21
be weary, they shall *w* Is 40:31
w in the light of your Is 50:11
people, who *w* in a way Is 65:2
commit adultery and *w* Jer 23:14
the righteous *w* Hos 14:9
w humbly with your God Mic 6:8
take up your bed and *w* John 5:8
W while you have the John 12:35
so we also should *w* Rom 6:4
Let us *w* properly Rom 13:13
For we *w* by faith 2 Cor 5:7
W in the Spirit Gal 5:16
that we should *w* Eph 2:10
And *w* in love Eph 5:2
W as children of light Eph 5:8
attained, let us *w* Phil 3:16
note those who so *w* Phil 3:17
that you may *w* worthy Col 1:10
Jesus the Lord, so *w* Col 2:6
us how you ought to *w* 1 Thess 4:1
w just as He 1 John 2:6
and they shall *w* Rev 3:4

WALKED

Enoch *w* with God Gen 5:22
by His light I *w* Job 29:3
The people who *w* Is 9:2
He *w* with Me in peace Mal 2:6
Jesus no longer *w* John 11:54
w according to the 2 Cor 10:2
in which you once *w* Eph 2:2
to walk just as He *w* 1 John 2:6

WALKING

of the LORD God *w* Gen 3:8
see four men loose, *w* Dan 3:25
before God, *w* in all Luke 1:6
they saw Jesus *w* John 6:19
And *w* in the fear of Acts 9:31
you are no longer *w* Rom 14:15
not *w* in craftiness 2 Cor 4:2
of your children *w* 2 John 4

WALKS

the LORD your God *w* Deut 23:14
is the man who *w* Ps 1:1
He who *w* uprightly Ps 15:2
He who *w* with Prov 10:9
He who *w* with wise Prov 13:20
w blamelessly will be Prov 28:18
w wisely will be Prov 28:26
Whoever *w* the road Is 35:8
Who *w* in darkness and Is 50:10
it is not in man who *w* Jer 10:23
do good to him who *w* Mic 2:7
If anyone *w* in the day John 11:9
he who *w* in darkness John 12:35
adversary the devil *w* 1 Pet 5:8
is in darkness and *w* 1 John 2:11

WALL
then the *w* of the city Josh 6:5
his face toward the *w* 2 Kin 20:2
like a leaning *w* Ps 62:3
and like a high *w* Prov 18:11
If she is a *w* Song 8:9
We grope for the *w* Is 59:10
you, you whitewashed *w* Acts 23:3
a window in the *w* 2 Cor 11:33
down the middle *w* Eph 2:14
Now the *w* of the city Rev 21:14

WALLS
broken down, without *w* Prov 25:28
salvation for *w* Is 26:1
you shall call your *w* Is 60:18
By faith the *w* of Heb 11:30

WANDER
and makes them *w* Job 12:24
ones cry to God, and *w* Job 38:41
Indeed, I would *w* Ps 55:7
Oh, let me not *w* Ps 119:10
they have loved to *w* Jer 14:10

WANDERED
w blind in the streets Lam 4:14
My sheep *w* through Ezek 34:6
They *w* in deserts and Heb 11:38

WANDERERS
And they shall be *w* Hos 9:17

WANDERING
learn to be idle, *w* 1 Tim 5:13
w stars for whom is Jude 13

WANDERS
He *w* about for bread Job 15:23

Like a bird that *w* Prov 27:8
if anyone among you *w* James 5:19

WANT
I shall not *w* Ps 23:1
he began to be in *w* Luke 15:14

WANTING
balances, and found *w* Dan 5:27

WANTON
necks and *w* eyes Is 3:16
have begun to grow *w* 1 Tim 5:11

WAR
“There is a noise of *w* Ex 32:17
the LORD for the *w* Num 32:20
my hands to make *w* 2 Sam 22:35
day of battle and *w* Job 38:23
w may rise against Ps 27:3
speak, they are for *w* Ps 120:7
by wise counsel wage *w* Prov 20:18
will wage your own *w* Prov 24:6
shall they learn *w* Is 2:4
from the distress of *w* Is 21:15
we shall see no *w* Jer 42:14
same horn was making *w* Dan 7:21
men returned from *w* Mic 2:8
king, going to make *w* Luke 14:31
Who ever goes to *w* 1 Cor 9:7
for pleasure that *w* James 4:1
You fight and *w* James 4:2
fleshly lusts which *w* 1 Pet 2:11
w broke out in heaven Rev 12:7
He judges and makes *w* Rev 19:11

WARFARE
to her, that her *w* Is 40:2

w are not carnal 2 Cor 10:4
may wage the good *w* 1 Tim 1:18
w entangles 2 Tim 2:4

WARM
but he could not get *w* 1 Kin 1:1
of the child became *w* 2 Kin 4:34
they will keep *w* Eccl 4:11
but no one is *w* Hag 1:6

WARMED
w himself at the fire Mark 14:54
Depart in peace, be *w* James 2:16

WARMING
when she saw Peter *w* Mark 14:67

WARMS
w them in the dust Job 39:14
He even *w* himself and Is 44:16

WARN
w the people, lest they Ex 19:21
w the wicked from his Ezek 3:18
w everyone night Acts 20:31
beloved children I *w* 1 Cor 4:14
w those who are 1 Thess 5:14

WARNED
“The man solemnly *w* Gen 43:3
them Your servant is *w* Ps 19:11
Then, being divinely *w* Matt 2:12
Who *w* you to flee Matt 3:7
Noah, being divinely *w* Heb 11:7

WARNING
he who takes *w* will save Ezek 33:5
w every man and Col 1:28

WARPED

such a person is *w* Titus 3:11

WARRING
w against the law of Rom 7:23

WARRIOR
He runs at me like a *w* Job 16:14

WARS
He makes *w* cease to Ps 46:9
And you will hear of *w* Matt 24:6
Where do *w* and fights James 4:1

WASH
w myself with snow Job 9:30
I will *w* my hands in Ps 26:6
W me thoroughly Ps 51:2
he shall *w* his feet in Ps 58:10
"*W* yourselves Is 1:16
O Jerusalem, *w* your Jer 4:14
head and *w* your face Matt 6:17
For they do not *w* Matt 15:2
not eat unless they *w* Mark 7:3
w His feet with her Luke 7:38
said to him, "Go, *w* John 9:7
w the disciples' John 13:5
"You shall never *w* John 13:8
w one another's John 13:14
w away your sins Acts 22:16

WASHED
and *w* my hands in Ps 73:13
When the Lord has *w* Is 4:4
cut, nor were you *w* Ezek 16:4
w his hands before the Matt 27:24
My feet, but she has *w* Luke 7:44
So when He had *w* John 13:12
w their stripes Acts 16:33

But you were *w* 1 Cor 6:11
if she has *w* the 1 Tim 5:10
Him who loved us and *w* Rev 1:5
w their robes and made Rev 7:14

WASHING
have come up from the *w* Song 4:2
hold, like the *w* of cups Mark 7:4
cleanse her with the *w* Eph 5:26
us, through the *w* Titus 3:5

WASHINGS
and drinks, various *w* Heb 9:10

WASTE
who are left shall *w* Lev 26:39
the cities are laid *w* Is 6:11
empty and makes it *w* Is 24:1
w the mountains Is 42:15
“Why this *w* Matt 26:8

WASTED
The field is *w* Joel 1:10
this fragrant oil *w* Mark 14:4
w his possessions Luke 15:13

WASTELAND
w shall be glad Is 35:1

WASTES
His flesh *w* away from Job 33:21
My eye *w* away because of Ps 6:7
cities shall be perpetual *w* Jer 49:13

WASTING
w and destruction are Is 59:7
that this man was *w* Luke 16:1

WATCH
Therefore *w* yourselves Deut 2:4

of them we set a *w* Neh 4:9
my steps, but do not *w* Job 14:16
is past, and like a *w* Ps 90:4
keep *w* over the door Ps 141:3
and all who *w* for Is 29:20
W the road Nah 2:1
W therefore, for you Matt 24:42
"What! Could you not *w* Matt 26:40
W and pray, lest you Matt 26:41
W therefore, for you do Mark 13:35
Could you not *w* one Mark 14:37
W and pray, lest you Mark 14:38
keeping *w* over their flock Luke 2:8
W therefore, and pray Luke 21:36
W, stand fast in the 1 Cor 16:13
submissive, for they *w* Heb 13:17

WATCHED
in the days when God *w* Job 29:2
w while a stone was cut Dan 2:34
come, he would have *w* Matt 24:43
Pharisees *w* Him closely Luke 6:7

WATCHER
I done to You, O *w* of men Job 7:20

WATCHES
w the righteous Ps 37:32
LORD *w* over the strangers Ps 146:9
She *w* over the ways of Prov 31:27
Blessed is he who *w* Rev 16:15

WATCHFUL
But you be *w* in all 2 Tim 4:5
be serious and *w* 1 Pet 4:7
Be *w*, and strengthen the Rev 3:2

WATCHING

who listens to me, *w* Prov 8:34
the flock, who were *w* Zech 11:11
he comes, will find *w* Luke 12:37

WATCHMAN
guards the city, the *w* Ps 127:1
W, what of the night Is 21:11
I have made you a *w* Ezek 3:17
the day of your *w* Mic 7:4

WATCHMEN
w who go about the Song 3:3
w shall lift up their Is 52:8
His *w* are blind Is 56:10
I have set *w* on your Is 62:6
Also, I set *w* over you Jer 6:17
strong, set up the *w* Jer 51:12

WATER
Eden to *w* the garden Gen 2:10
Unstable as *w* Gen 49:4
your bread and your *w* Ex 23:25
of affliction and *w* 1 Kin 22:27
w disappears from the Job 14:11
w wears away stones Job 14:19
drinks iniquity like *w* Job 15:16
not given the weary *w* Job 22:7
He binds up the *w* Job 26:8
I am poured out like *w* Ps 22:14
where there is no *w* Ps 63:1
they have shed like *w* Ps 79:3
Drink *w* from your own Prov 5:15
“Stolen *w* is sweet Prov 9:17
the whole supply of *w* Is 3:1
and needy seek *w* Is 41:17
For I will pour *w* Is 44:3
silence and given us *w* Jer 8:14

eye overflows with *w* Lam 1:16
will be as weak as *w* Ezek 7:17
w the land with the Ezek 32:6
you gave Me no *w* Luke 7:44
there was much *w* John 3:23
given you living *w* John 4:10
rivers of living *w* John 7:38
blood and *w* came out John 19:34
"Can anyone forbid *w* Acts 10:47
with the washing of *w* Eph 5:26
can yield both salt *w* James 3:12
were saved through *w* 1 Pet 3:20
is He who came by *w* 1 John 5:6
the Spirit, the *w* 1 John 5:8
are clouds without *w* Jude 12

WATER OF LIFE
w freely to him who Rev 21:6
a pure river of *w* Rev 22:1
let him take the *w* Rev 22:17

WATERED
w the whole face Gen 2:6
that it was well *w* Gen 13:10
I planted, Apollos *w* 1 Cor 3:6

WATERPOTS
"Fill four *w* with water 1 Kin 18:33
"Fill the *w* with water John 2:7

WATERS
and struck the *w* Ex 7:20
If He withholds the *w* Job 12:15
me beside the still *w* Ps 23:2
though its *w* roar and Ps 46:3
w have come up to my Ps 69:1
then the *w* would have Ps 124:4
rich, and he who *w* Prov 11:25

Who has bound the *w* Prov 30:4
your bread upon the *w* Eccl 11:1
a well of living *w* Song 4:15
w cannot quench love Song 8:7
of the LORD as the *w* Is 11:9
w will fail from the Is 19:5
because I give *w* Is 43:20
have sworn that the *w* Is 54:9
thirsts, come to the *w* Is 55:1
fountain of living *w* Jer 2:13
w flowed over my head Lam 3:54
the sound of many *w* Ezek 43:2
w surrounded me Jon 2:5
shall be that living *w* Zech 14:8
often, in perils of *w* 2 Cor 11:26
living fountains of *w* Rev 7:17
w became wormwood Rev 8:11

WAVE
you shall *w* them as a *w* Ex 29:24
w offering before the LORD Lev 7:30
the priest shall *w* them Num 6:20
Its fruit shall *w* Ps 72:16
is like a *w* of the sea James 1:6

WAVER
He did not *w* at the Rom 4:20

WAVERING
of our hope without *w* Heb 10:23

WAVES
and here your proud *w* Job 38:11
all Your *w* and billows Ps 42:7
the noise of their *w* Ps 65:7
the multitude of its *w* Jer 51:42
was covered with the *w* Matt 8:24
sea, tossed by the *w* Matt 14:24

raging *w* of the sea Jude 13

WAX

My heart is like *w* Ps 22:14
w melts before the Ps 68:2
mountains melt like *w* Ps 97:5

WAY

and show them the *w* Ex 18:20
day I am going the *w* Josh 23:14
and the right *w* 1 Sam 12:23
As for God, His *w* 2 Sam 22:31
to a man whose *w* Job 3:23
But He knows the *w* Job 23:10
“Where is the *w* Job 38:19
the LORD knows the *w* Ps 1:6
you perish in the *w* Ps 2:12
Teach me Your *w* Ps 27:11
This is the *w* of those Ps 49:13
w may be known on Ps 67:2
Your *w* was in the sea Ps 77:19
where there is no *w* Ps 107:40
I have chosen the *w* Ps 119:30
I hate every false *w* Ps 119:104
in the *w* everlasting Ps 139:24
and preserves the *w* Prov 2:8
The *w* of the wicked is Prov 4:19
instruction are the *w* Prov 6:23
w that seems right Prov 14:12
not know what is the *w* Eccl 11:5
of terrors in the *w* Eccl 12:5
The *w* of the just is Is 26:7
“This is the *w* Is 30:21
LORD, who makes a *w* Is 43:16
wicked forsake his *w* Is 55:7
O LORD, I know the *w* Jer 10:23
one heart and one *w* Jer 32:39

Israel, is it not My *w* Ezek 18:25
w which is not fair Ezek 33:17
and pervert the *w* Amos 2:7
the LORD has His *w* Nah 1:3
he will prepare the *w* Mal 3:1
and broad is the *w* Matt 7:13
and difficult is the *w* Matt 7:14
will prepare Your *w* Matt 11:10
and teach the *w* Matt 22:16
and the *w* you know John 14:4
to him, "I am the *w* John 14:6
proclaim to us the *w* Acts 16:17
explained to him the *w* Acts 18:26
you a more excellent *w* 1 Cor 12:31
w which He consecrated Heb 10:20
forsaken the right *w* 2 Pet 2:15
to have known the *w* 2 Pet 2:21
have gone in the *w* Jude 11

WAY OF THE LORD

that they keep the *w* Gen 18:19
did not walk in the *w* 2 Kin 21:22
w is strength for the Prov 10:29
Prepare the *w*, make Is 40:3
for they do not know the *w* Jer 5:4
"The *w* is not fair Ezek 18:25
Prepare the *w*, make His Matt 3:3
Prepare the *w*, make His Mark 1:3
Prepare the *w*, make His Luke 3:4
Make straight the *w* John 1:23
instructed in the *w* Acts 18:25

WAYS

for all His *w* are Deut 32:4
they do not know its *w* Job 24:13
is the first of the *w* Job 40:19
Show me Your *w* Ps 25:4

transgressors Your *w* Ps 51:13
would walk in My *w* Ps 81:13
w were directed Ps 119:5
I thought about my *w* Ps 119:59
righteous in all His *w* Ps 145:17
For the *w* of man are Prov 5:21
w please the LORD Prov 16:7
He will teach us His *w* Is 2:3
nor are your *w* Is 55:8
"Stand in the *w* Jer 6:16
"Amend your *w* Jer 7:3
and examine our *w* Lam 3:40
and owns all your *w* Dan 5:23
w are everlasting Hab 3:6
misery are in their *w* Rom 3:16
judgments and His *w* Rom 11:33
unstable in all his *w* James 1:8
their destructive *w* 2 Pet 2:2
and true are Your *w* Rev 15:3

WEAK

then I shall become *w* Judg 16:7
And I am *w* today 2 Sam 3:39
me, O LORD, for I am *w* Ps 6:2
gives power to the *w* Is 40:29
knee will be as *w* Ezek 7:17
let the *w* say Joel 3:10
not your hands be *w* Zeph 3:16
but the flesh is *w* Matt 26:41
And not being *w* Rom 4:19
Receive one who is *w* Rom 14:1
God has chosen the *w* 1 Cor 1:27
We are *w*, but you are 1 Cor 4:10
to the *w* I became as *w* 1 Cor 9:22
this reason many are *w* 1 Cor 11:30
For when I am *w* 2 Cor 12:10

WEAKENED
w my strength in the Ps 102:23
the ground, you who *w* Is 14:12

WEAKENS
w the hands of the men Jer 38:4

WEAKER
house of Saul grew *w* 2 Sam 3:1
the wife, as to the *w* 1 Pet 3:7

WEAKNESS
than men, and the *w* 1 Cor 1:25
I was with you in *w* 1 Cor 2:3
It is sown in *w* 1 Cor 15:43
is also subject to *w* Heb 5:2
w were made strong Heb 11:34

WEAKNESSES
also helps in our *w* Rom 8:26
sympathize with our *w* Heb 4:15

WEALTH
have gained me this *w* Deut 8:17
a man of great *w* Ruth 2:1
not asked riches or *w* 2 Chr 1:11
who trust in their *w* Ps 49:6
W and riches will be in his Ps 112:3
w is his strong city Prov 10:15
W gained by dishonesty Prov 13:11
but the *w* of the sinner is Prov 13:22
The rich man's *w* is his Prov 18:11
W makes many friends Prov 19:4
love all the *w* of his house Song 8:7
may bring to you the *w* Is 60:11
shall take away her *w* Ezek 29:19
sea became rich by her *w* Rev 18:19

WEALTHY

w nation that dwells Jer 49:31
rich, have become *w* Rev 3:17

WEANED
wait until you have *w* 1 Sam 1:23
w child shall put his Is 11:8
Those just *w* from milk Is 28:9

WEAPON
w formed against you Is 54:17
with a deadly *w* Ezek 9:1

WEAPONS
is better than *w* Eccl 9:18
the LORD and His *w* Is 13:5
For the *w* of our 2 Cor 10:4

WEAR
garments did not *w* out Deut 8:4
A woman shall not *w* Deut 22:5
w an ephod before Me 1 Sam 2:28
but the just will *w* Job 27:17
they will not *w* a robe of Zech 13:4
'What shall we *w* Matt 6:31
those who *w* soft clothing Matt 11:8

WEARIED
you have *w* Me with Is 43:24
You are *w* in the Is 57:10
and they have *w* Jer 12:5
You have *w* the LORD Mal 2:17
therefore, being *w* John 4:6

WEARINESS
say, 'Oh, what a *w* Mal 1:13
in *w* and toil 2 Cor 11:27

WEARING
child, *w* a linen ephod 1 Sam 2:18
David was *w* a linen 2 Sam 6:14

w the crown of thorns John 19:5
w gold, or putting on 1 Pet 3:3

WEARISOME
and much study is *w* Eccl 12:12

WEARS
As water *w* away stones Job 14:19

WEARY
to Isaac, “I am *w* Gen 27:46
lest he become *w* Prov 25:17
As cold water to a *w* Prov 25:25
No one will be *w* Is 5:27
you may cause the *w* Is 28:12
shall run and not be *w* Is 40:31
to him who is *w* Is 50:4
I am *w* of holding it Jer 6:11
w themselves to commit Jer 9:5
I was *w* of holding it Jer 20:9
continual coming she *w* Luke 18:5
And let us not grow *w* Gal 6:9
do not grow *w* in 2 Thess 3:13
lest you become *w* Heb 12:3

WEATHER
a garment in cold *w* Prov 25:20
‘It will be fair *w* Matt 16:2

WEAVE
You shall skillfully *w* the Ex 28:39
w the seven locks Judg 16:13

WEAVER’S
spear was like a *w* 1 Sam 17:7
are swifter than a *w* shuttle Job 7:6

WEDDING
were invited to the *w* Matt 22:3
Come to the *w* Matt 22:4

find, invite to the *w* Matt 22:9
in with him to the *w* Matt 25:10
day there was a *w* John 2:1

WEEK
Fulfull her *w*, and we Gen 29:27
with many for one *w* Dan 9:27
the first day of the *w* Matt 28:1
I fast twice a *w* Luke 18:12
the first day of the *w* Acts 20:7
the first day of the *w* 1 Cor 16:2

WEEKS
See FEAST OF WEEKS
observe the Feast of *W* Ex 34:22
w are determined Dan 9:24
w Messiah shall be cut Dan 9:26

WEEP
"Hannah, why do you *w* 1 Sam 1:8
a time to *w* Eccl 3:4
you shall *w* no more Is 30:19
it, my soul will *w* Jer 13:17
W not for the dead Jer 22:10
to the LORD, *w* between Joel 2:17
this commotion and *w* Mark 5:39
Blessed are you who *w* Luke 6:21
to her, "Do not *w* Luke 7:13
and you did not *w* Luke 7:32
of Jerusalem, do not *w* Luke 23:28
to the tomb to *w* there John 11:31
w with those who *w* Rom 12:15
those who *w* as though 1 Cor 7:30

WEEPING
of Israel, who were *w* Num 25:6
w as they went up 2 Sam 15:30
the noise of the *w* Ezra 3:13

face is flushed from *w* Job 16:16
the voice of my *w* Ps 6:8
my drink with *w* Ps 102:9
of hosts called for *w* Is 22:12
w shall no longer Is 65:19
They shall come with *w* Jer 31:9
w they shall come Jer 50:4
were sitting there *w* Ezek 8:14
with fasting, with *w* Joel 2:12
with tears, with *w* Mal 2:13
There will be *w* Matt 8:12
outside by the tomb *w* John 20:11
why are you *w* John 20:13
do you mean by *w* Acts 21:13

WEIGH

You *w* out the violence Ps 58:2
O Most Upright, You *w* Is 26:7

WEIGHED

nor can silver be *w* Job 28:15
W the mountains Is 40:12
You have been *w* Dan 5:27
lest your hearts be *w* Luke 21:34

WEIGHS

eyes, but the LORD *w* Prov 16:2
Where is he who *w* Is 33:18

WEIGHT

a perfect and just *w* Deut 25:15
a just *w* is His delight Prov 11:1
and eternal *w* of glory 2 Cor 4:17
us lay aside every *w* Heb 12:1

WEIGHTIER

have neglected the *w* Matt 23:23

WELFARE

does not seek the *w* Jer 38:4

WELL
If you do *w* Gen 4:7
that it may go *w* Deut 4:40
you when you do *w* Ps 49:18
daughters have done *w* Prov 31:29
know that it will be *w* Eccl 8:12
wheel broken at the *w* Eccl 12:6
that it shall be *w* Is 3:10
"Those who are *w* Matt 9:12
said to him, "*W* done Matt 25:21
faith has made you *w* Mark 5:34
Now Jacob's *w* was John 4:6
the elders who rule *w* 1 Tim 5:17

WELL-BEING
them, and their *w* Ps 69:22
each one the other's *w* 1 Cor 10:24

WELL-BELOVED
sing to my *W* a song Is 5:1

WELL KNOWN
we are *w* to God, and I 2 Cor 5:11
as unknown, and yet *w* 2 Cor 6:9

WELLS
draw water from the *w* Is 12:3
These are *w* without 2 Pet 2:17

WELLSPRING
w of wisdom is a flowing Prov 18:4

WENT
They *w* out from us 1 John 2:19

WEPT
away from them and *w* Gen 42:24
Joseph *w* when they Gen 50:17

and behold, the baby *w* Ex 2:6
voices and *w* bitterly Judg 21:2
she *w* and did not 1 Sam 1:7
w together, but David 1 Sam 20:41
w for the child while 2 Sam 12:21
and the man of God *w* 2 Kin 8:11
And Hezekiah *w* bitterly 2 Kin 20:3
for the people *w* Ezra 10:1
that I sat down and *w* Neh 1:4
Have I not *w* for him Job 30:25
I *w* and chastened my soul Ps 69:10
down, yea, we *w* Ps 137:1
out and *w* bitterly Matt 26:75
He saw the city and *w* Luke 19:41
Jesus *w* John 11:35
as she *w* she stooped John 20:11
So I *w* much Rev 5:4

WEST

in the *w* are astonished Job 18:20
as the east is from the *w* Ps 103:12
of the LORD from the *w* Is 59:19
male goat came from the *w* Dan 8:5
in two, from east to *w* Zech 14:4
east and flashes to the *w* Matt 24:27
rising out of the *w* Luke 12:54

WET

They are *w* with the Job 24:8
his body was *w* with Dan 4:33

WHEAT

with the finest of *w* Ps 81:16
we may trade *w* Amos 8:5
even sell the bad *w* Amos 8:6
but gather the *w* Matt 13:30
w falls into the John 12:24

perhaps *w* or some 1 Cor 15:37
oil, fine flour and *w* Rev 18:13

WHEEL
brings the threshing *w* Prov 20:26
the fountain, or the *w* Eccl 12:6
in the middle of a *w* Ezek 1:16

WHEELS
off their chariot *w* Ex 14:25
the rumbling of his *w* Jer 47:3
appearance of the *w* Ezek 1:16
noise of rattling *w* Nah 3:2

WHERE
not knowing *w* he was Heb 11:8

WHIP
A *w* for the horse Prov 26:3
The noise of a *w* Nah 3:2

WHIPS
chastised you with *w* 1 Kin 12:11

WHIRLING
saw King David *w* 1 Chr 15:29

WHIRLWIND
Elijah went up by a *w* 2 Kin 2:11
Job out of the *w* Job 38:1
them away as with a *w* Ps 58:9
w will take them away Is 40:24
w shall scatter them Is 41:16
w shall be raised Jer 25:32
has His way in the *w* Nah 1:3

WHISPER
my ear received a *w* Job 4:12
and wizards, who *w* Is 8:19

WHISPERER

w separates the best Prov 16:28

WHISPERERS
they are *w* Rom 1:29

WHISPERINGS
backbitings, *w* 2 Cor 12:20

WHISTLE
w for the fly that is in the Is 7:18

WHITE
like *w* coriander seed Ex 16:31
leprous, as *w* as snow Num 12:10
My beloved is *w* Song 5:10
they shall be as *w* as snow Is 1:18
and make them *w* Dan 11:35
be purified, made *w* Dan 12:10
red, sorrel, and *w* Zech 1:8
make one hair *w* or black Matt 5:36
his clothing as *w* as snow Matt 28:3
shining, exceedingly *w* Mark 9:3
for they are already *w* John 4:35
saw two angels in *w* John 20:12
by them in *w* apparel Acts 1:10
and hair were *w* like wool Rev 1:14
walk with Me in *w* Rev 3:4
clothed in *w* garments Rev 3:5
behold, a *w* horse Rev 6:2
and made them *w* Rev 7:14
Then I saw a great *w* Rev 20:11

WHITE AS SNOW
became leprous, as *w* Num 12:10
presence leprous, as *w* 2 Kin 5:27
they shall be as *w* Is 1:18
His garment was *w* Dan 7:9
his clothing as *w* Matt 28:3

white like wool, as *w* Rev 1:14

WHITEN
launderer on earth can *w* Mark 9:3

WHITER
and I shall be *w* than snow Ps 51:7

WHITEWASHED
you are like *w* tombs Matt 23:27
strike you, you *w* wall Acts 23:3

WHOLE
the face of the *w* earth Gen 11:4
Is not the *w* land before Gen 13:9
w house of Israel, bewail Lev 10:6
shall build with *w* stones Deut 27:6
down for about a *w* day Josh 10:13
let the *w* earth be filled Ps 72:19
Who seek Him with the *w* Ps 119:2
my *w* heart I have sought Ps 119:10
observe it with my *w* Ps 119:34
You with my *w* heart Ps 138:1
the *w* earth is full of His Is 6:3
to Me with her *w* heart Jer 3:10
The *w* earth will rejoice Ezek 35:14
on the *w* house of Israel Ezek 39:25
than for your *w* body to Matt 5:29
your *w* body will be full Matt 6:22
if he gains the *w* world Matt 16:26
if he gains the *w* world Mark 8:36
if he gains the *w* world Luke 9:25
the *w* body will be full Luke 11:36
the *w* creation groans Rom 8:22
w body were an eye 1 Cor 12:17
a debtor to keep the *w* law Gal 5:3
on the *w* armor of God Eph 6:11
may your *w* spirit, soul 1 Thess 5:23

also to bridle the *w* body James 3:2
that it defiles the *w* body James 3:6
who deceives the *w* world Rev 12:9

WHOLESOME
w tongue is a tree Prov 15:4
not consent to *w* words 1 Tim 6:3

WHOLLY
w followed the LORD Deut 1:36
I will not leave you *w* Jer 46:28

WICKED
were exceedingly *w* Gen 13:13
the righteous with the *w* Gen 18:25
For I will not justify the *w* Ex 23:7
a *w* thought in your heart Deut 15:9
from every *w* thing Deut 23:9
and condemn the *w* Deut 25:1
w shall be silent 1 Sam 2:9
proceeds from the *w* 1 Sam 24:13
was *w* in the sight of the 1 Chr 2:3
turn from their *w* ways 2 Chr 7:14
Should you help the *w* 2 Chr 19:2
turn from their *w* works Neh 9:35
on the counsel of the *w* Job 10:3
You know that I am not *w* Job 10:7
w man writhes with pain Job 15:20
triumphing of the *w* is Job 20:5
Why do the *w* live and Job 21:7
w are reserved for the Job 21:30
to nobles, 'You are *w* Job 34:18
of the *w* come to an end Ps 7:9
with the *w* every day Ps 7:11
You have destroyed the *w* Ps 9:5
w is snared in the Ps 9:16
w shall be turned Ps 9:17

do the *w* renounce God Ps 10:13
w bend their bow Ps 11:2
w He will rain coals Ps 11:6
the *w* who oppress me Ps 17:9
Evil shall slay the *w* Ps 34:21
w shall be no more Ps 37:10
The *w* watches the Ps 37:32
But to the *w* God says Ps 50:16
So let the *w* perish at the Ps 68:2
of the *w* I will also cut off Ps 75:10
how long will the *w* Ps 94:3
nothing *w* before my eyes Ps 101:3
and the *w* be no more Ps 104:35
of the *w* shall perish Ps 112:10
is far from the *w* Ps 119:155
if there is any *w* Ps 139:24
the way of the *w* He turns Ps 146:9
w will be cut off from Prov 2:22
The way of the *w* is like Prov 4:19
heart that devises *w* plans Prov 6:18
he who rebukes a *w* man Prov 9:7
the wages of the *w* to sin Prov 10:16
of the *w* will perish Prov 10:28
w will fall by his own Prov 11:5
w man does deceptive Prov 11:18
w will not go Prov 11:21
expectation of the *w* is Prov 11:23
words of the *w* are, “Lie Prov 12:6
mercies of the *w* are Prov 12:10
w covet the catch of evil Prov 12:12
The way of the *w* is an Prov 15:9
thoughts of the *w* are an Prov 15:26
LORD is far from the *w* Prov 15:29
He who says to the *w* Prov 24:24
w flee when no one Prov 28:1
the righteous and the *w* Eccl 3:17

Do not be overly *w* Eccl 7:17
not be well with the *w* Eccl 8:13
Woe to the *w*! It shall be ill Is 3:11
w forsake his way Is 55:7
But the *w* are like the Is 57:20
the way of the *w* prosper Jer 12:1
from the hand of the *w* Jer 15:21
and desperately *w* Jer 17:9
if a *w* man turns from Ezek 18:21
a *w* man turns away Ezek 18:27
if you warn the *w* to turn Ezek 33:9
when the *w* turns from Ezek 33:19
w shall do wickedly Dan 12:10
at all acquit the *w* Nah 1:3
the righteous and the *w* Mal 3:18
You shall trample the *w* Mal 4:3
with this *w* generation Matt 12:45
separate the *w* from Matt 13:49
A *w* and adulterous Matt 16:4
fiery darts of the *w* one Eph 6:16
have overcome the *w* 1 John 2:14
w one does not touch 1 John 5:18
the sway of the *w* 1 John 5:19

WICKEDLY

brethren, do not do so *w* Gen 19:7
beg you, do not act so *w* Judg 19:23
and I have done *w* 2 Sam 24:17
Will you speak *w* Job 13:7
God will never do *w* Job 34:12
iniquity, we have done *w* Ps 106:6
Those who do *w* Dan 11:32
yes, all who do *w* Mal 4:1

WICKEDNESS

LORD saw that the *w* Gen 6:5
can I do this great *w* Gen 39:9

the land become full of *w* Lev 19:29
may be no *w* among Lev 20:14
'*W* proceeds from the 1 Sam 24:13
w oppress them 2 Sam 7:10
if *w* is found in him, he 1 Kin 1:52
do *w* in the sight of the 1 Kin 21:25
He sees *w* also Job 11:11
Is not your *w* great Job 22:5
be it from God to do *w* Job 34:10
Oh, let the *w* of the Ps 7:9
righteousness and hate *w* Ps 45:7
alive into hell, for *w* Ps 55:15
in the tents of *w* Ps 84:10
I will not know *w* Ps 101:4
eat the bread of *w* Prov 4:17
w is an abomination Prov 8:7
w overthrows the sinner Prov 13:6
w will not deliver Eccl 8:8
w burns as the Is 9:18
have trusted in your *w* Is 47:10
w will correct you Jer 2:19
wash your heart from *w* Jer 4:14
wells up with her *w* Jer 6:7
man repented of his *w* Jer 8:6
the *w* of your fathers Jer 44:9
not turn from his *w* Ezek 3:19
You have plowed *w* Hos 10:13
because of your great *w* Hos 10:15
and cannot look on *w* Hab 1:13
for those who do *w* Mal 3:15
thefts, covetousness, *w* Mark 7:22
is full of greed and *w* Luke 11:39
sexual immorality, *w* Rom 1:29
spiritual hosts of *w* Eph 6:12
and overflow of *w* James 1:21

WIDE
shall open your hand *w* Deut 15:8
opened their mouth *w* Job 29:23
w his lips shall have Prov 13:3
will build myself a *w* Jer 22:14
w is the gate and Matt 7:13
to you, our heart is *w* 2 Cor 6:11

WIDOW
A *w* or a divorced woman Lev 21:14
w who are among you Deut 16:11
does no good for the *w* Job 24:21
They slay the *w* Ps 94:6
and his wife a *w* Ps 109:9
the fatherless and *w* Ps 146:9
plead for the *w* Is 1:17
How like a *w* is she Lam 1:1
Then one poor *w* Mark 12:42
w putting in two mites Luke 21:2
w has children or 1 Tim 5:4
Do not let a *w* under 1 Tim 5:9
sit as queen, and am no *w* Rev 18:7

WIDOW'S
and I caused the *w* Job 29:13

WIDOWS
a defender of *w* Ps 68:5
and let your *w* trust Jer 49:11
w were neglected Acts 6:1
Honor *w* who are really *w* 1 Tim 5:3
that the younger *w* 1 Tim 5:14
to visit orphans and *w* James 1:27

WIDOWS'
you devour *w* houses Matt 23:14

WIDTH
all the saints what is the *w* Eph 3:18

WIFE
and be joined to his *w* Gen 2:24
his *w* looked back Gen 19:26
covet your neighbor's *w* Ex 20:17
becomes jealous of his *w* Num 5:14
Manoah and his *w* Judg 13:19
gives a *w* to Benjamin Judg 21:18
w of Uriah the Hittite 2 Sam 11:3
his *w* said to him, "Do Job 2:9
Your *w* shall be like a Ps 128:3
an excellent *w* is the Prov 12:4
w finds a good thing Prov 18:22
but a prudent *w* Prov 19:14
can find a virtuous *w* Prov 31:10
w whom you love all Eccl 9:9
like a youthful *w* Is 54:6
"Go, take yourself a *w* Hos 1:2
for a *w* he tended sheep Hos 12:12
with the *w* of his Mal 2:15
take to you Mary your *w* Matt 1:20
or *w* or children or lands Matt 19:29
divorces his *w* Mark 10:11
my *w* is well advanced in Luke 1:18

'I have married a *w* Luke 14:20
Remember Lot's *w* Luke 17:32
all seven had her as *w* Luke 20:33
w the affection due her 1 Cor 7:3
so love his own *w* Eph 5:33
the husband of one *w* 1 Tim 3:2
the husband of one *w* Titus 1:6
giving honor to the *w* 1 Pet 3:7
bride, the Lamb's *w* Rev 21:9

WILD
He shall be a *w* man Gen 16:12
w donkeys quench their Ps 104:11
it brought forth *w* grapes Is 5:2
locusts and *w* honey Matt 3:4
olive tree which is *w* Rom 11:24

WILDERNESS
wasteland, a howling *w* Deut 32:10
w yields food for them Job 24:5
coming out of the *w* Song 3:6
made the world as a *w* Is 14:17
I will make the *w* Is 41:18
Let the *w* and its Is 42:11
Have I been a *w* Jer 2:31
of one crying in the *w* Matt 3:3
the serpent in the *w* John 3:14
congregation in the *w* Acts 7:38

WILES
to stand against the *w* Eph 6:11

WILL
it of your own free *w* Lev 22:29
I delight to do Your *w* Ps 40:8
Teach me to do Your *w* Ps 143:10
w be done on earth as Matt 6:10
but he who does the *w* Matt 7:21

whoever does the *w* of Matt 12:50
of the two did the *w* Matt 21:31
I drink it, Your *w* be Matt 26:42
Your *w* be done on earth Luke 11:2
or do according to his *w* Luke 12:47
nevertheless not My *w* Luke 22:42
flesh, nor of the *w* John 1:13
w of Him who sent Me John 4:34
I do not seek My own *w* John 5:30
not to do My own *w* John 6:38
This is the *w* John 6:39
wills to do His *w* John 7:17
you should know His *w* Acts 22:14
w is present with me Rom 7:18
good pleasure of His *w* Eph 1:5
what the *w* of the Lord is Eph 5:17
works in you both to *w* Phil 2:13
the knowledge of His *w* Col 1:9
according to His own *w* Heb 2:4
come to do Your *w* Heb 10:9
good work to do His *w* Heb 13:21

WILL BE SAVED

you *w* from your enemies Num 10:9
walks blamelessly *w* Prov 28:18
In those days Judah *w* Jer 33:16
endures to the end *w* Matt 10:22
and is baptized *w* Mark 16:16
enters by Me, he *w* John 10:9
all your household *w* Acts 11:14
Jesus Christ, and you *w* Acts 16:31
the sea, the remnant *w* Rom 9:27
from the dead, you *w* Rom 10:9
And so all Israel *w* Rom 11:26
but he himself *w* 1 Cor 3:15
she *w* in childbearing 1 Tim 2:15

WILL OF GOD
For whoever does the *w* Mark 3:35
saints according to the *w* Rom 8:27
acceptable and perfect *w* Rom 12:2
with joy by the *w* Rom 15:32
doing the *w* from the heart Eph 6:6
complete in all the *w* Col 4:12
For this is the *w* 1 Thess 4:3
w in Christ Jesus for 1 Thess 5:18
you have done the *w* Heb 10:36
w, that by doing good 1 Pet 2:15
w, to suffer for doing 1 Pet 3:17
of men, but for the *w* 1 Pet 4:2
suffer according to the *w* 1 Pet 4:19
but he who does the *w* 1 John 2:17

WILLFULLY
For if we sin *w* Heb 10:26
For this they *w* 2 Pet 3:5

WILLING
is of a *w* heart Ex 35:5
then is *w* to consecrate 1 Chr 29:5
If you are *w* and Is 1:19
him, saying, "I am *w* Matt 8:3
The spirit indeed is *w* Matt 26:41
"If You are *w*, You can Mark 1:40
The spirit indeed is *w* Mark 14:38
"Lord, if You are *w* Luke 5:12
she is *w* to live with him 1 Cor 7:12
if there is first a *w* 2 Cor 8:12
w that any should 2 Pet 3:9

WILLINGLY
gives it *w* with his heart Ex 25:2
when the people *w* offer Judg 5:2
w offered himself to the 2 Chr 17:16

blessed all the men who *w* Neh 11:2
to futility, not *w* Rom 8:20
For if I do this *w* 1 Cor 9:17
by compulsion but *w* 1 Pet 5:2

WILLINGNESS
for I know your *w* 2 Cor 9:2

WILLOWS
our harps upon the *w* Ps 137:2

WILLS
to whom the Son *w* Matt 11:27
it is not of him who *w* Rom 9:16
say, "If the Lord *w* James 4:15

WIN
w one proselyte Matt 23:15
to all, that I might *w* 1 Cor 9:19

WIND
LORD was not in the *w* 1 Kin 19:11
w carries him away Job 27:21
the chaff which the *w* Ps 1:4
He causes His *w* Ps 147:18
will inherit the *w* Prov 11:29
He who observes the *w* Eccl 11:4
is the way of the *w* Eccl 11:5
Awake, O north *w* Song 4:16
the prophets become *w* Jer 5:13
He brings the *w* Jer 51:16
Ephraim feeds on the *w* Hos 12:1
and creates the *w* Amos 4:13
A reed shaken by the *w* Matt 11:7
And the *w* ceased and Mark 4:39
and rebuked the *w* Luke 8:24
The *w* blows where John 3:8
of a rushing mighty *w* Acts 2:2

about with every *w* Eph 4:14

WINDOW
Noah opened the *w* Gen 8:6
by a rope through the *w* Josh 2:15
the scarlet cord in the *w* Josh 2:21
down through a *w* 1 Sam 19:12
in a *w* sat a certain young Acts 20:9
through a *w* in the wall 2 Cor 11:33

WINDOWS
looking through the *w* Song 2:9
has come through our *w* Jer 9:21
upper room, with his *w* Dan 6:10
not open for you the *w* Mal 3:10

WINDS
from the four *w* Ezek 37:9
be, that even the *w* Matt 8:27
holding the four *w* Rev 7:1

WINDSTORM
And a great *w* arose Mark 4:37

WINE
Noah awoke from his *w* Gen 9:24
Do not drink *w* or Lev 10:9
Nazirite may drink *w* Num 6:20
drink *w* or similar drink Judg 13:4
I have drunk neither *w* 1 Sam 1:15
w for those who are 2 Sam 16:2
king was merry with *w* Esth 1:10
drinking *w* in their oldest Job 1:13
drink the *w* of confusion Ps 60:3
w that makes glad Ps 104:15
W is a mocker Prov 20:1
Do not look on the *w* Prov 23:31
w makes merry Eccl 10:19

love is better than *w* Song 1:2
w goes down smoothly Song 7:9
w inflames them Is 5:11
are drunk, but not with *w* Is 29:9
Yes, come, buy *w* Is 55:1
Take this *w* cup of fury Jer 25:15
We will drink no *w*, for Jer 35:6
new *w* into old wineskins Matt 9:17
they gave Him sour *w* Matt 27:34
w nor strong drink Luke 1:15
pouring on oil and *w* Luke 10:34
when they ran out of *w* John 2:3
"They are full of new *w* Acts 2:13
do not be drunk with *w* Eph 5:18
given to *w*, nor violent 1 Tim 3:3
but use a little *w* 1 Tim 5:23
not given to much *w* Titus 2:3
not harm the oil and the *w* Rev 6:6
the *w* of the wrath of her Rev 14:8
her the cup of the *w* Rev 16:19

WINEBIBBER
'Look, a glutton and a *w* Luke 7:34

WINEBIBBERS
Do not mix with *w* Prov 23:20

WINEPRESS
"I have trodden the *w* Is 63:3
for the *w* is full Joel 3:13
into the great *w* Rev 14:19
Himself treads the *w* Rev 19:15

WINESKIN
I have become like a *w* Ps 119:83

WINESKINS
new wine into old *w* Matt 9:17

WING
maidservant under your *w* Ruth 3:9
One *w* of the cherub 1 Kin 6:24
so I spread My *w* Ezek 16:8

WINGS
I bore you on eagles' *w* Ex 19:4
w you have come Ruth 2:12
the shadow of Your *w* Ps 17:8
He flew upon the *w* Ps 18:10
the shadow of Your *w* Ps 36:7
w I will make my refuge Ps 57:1
If I take the *w* Ps 139:9
each one had six *w* Is 6:2
up with *w* like eagles Is 40:31
a lion, and had eagle's *w* Dan 7:4
with healing in His *w* Mal 4:2
her chicks under her *w* Matt 23:37
each having six *w* Rev 4:8
woman was given two *w* Rev 12:14

WINNOW
You shall *w* them Is 41:16

WINNOWING
His *w* fan is in His hand Luke 3:17

WINS
w souls is wise Prov 11:30

WINTER
have made summer and *w* Ps 74:17
For lo, the *w* is past Song 2:11
w it shall occur Zech 14:8
flight may not be in *w* Matt 24:20

WIPE
the Lord GOD will *w* Is 25:8
w them with the towel John 13:5

w away every tear Rev 21:4

WIPED

reproach will not be *w* Prov 6:33
w them with the hair of Luke 7:38
w out the handwriting Col 2:14

WIPES

eats and *w* her mouth Prov 30:20

WISDOM

for this is your *w* Deut 4:6
God gave Solomon *w* 1 Kin 4:29
w will die with you Job 12:2
where can *w* be found Job 28:12
fear of the Lord, that is *w* Job 28:28
Who has put *w* in the Job 38:36
of the righteous speaks *w* Ps 37:30
will make me to know *w* Ps 51:6
is the beginning of *w* Ps 111:10
but fools despise *w* and Prov 1:7
For the LORD gives *w* Prov 2:6
is the man who finds *w* Prov 3:13
Get *w*! Get understanding! Prov 4:5
W is the principal Prov 4:7
is the beginning of *w* Prov 9:10
W rests in the heart Prov 14:33
to get *w* than gold Prov 16:16
W is in the sight of him Prov 17:24
w loves his own soul Prov 19:8
W is too lofty for a Prov 24:7
w is much grief Eccl 1:18
gives *w* and knowledge Eccl 2:26
W is better than Eccl 9:16
W is better than weapons Eccl 9:18
He gives *w* to the wise Dan 2:21
w is justified by her Matt 11:19

Jesus increased in *w* Luke 2:52
the *w* of God also Luke 11:49
riches both of the *w* Rom 11:33
the gospel, not with *w* 1 Cor 1:17
Greeks seek after *w* 1 Cor 1:22
For the *w* of this world 1 Cor 3:19
not with fleshly *w* 2 Cor 1:12
now the manifold *w* Eph 3:10
all the treasures of *w* Col 2:3
Walk in *w* toward those Col 4:5
If any of you lacks *w* James 1:5
power and riches and *w* Rev 5:12
and glory and *w* Rev 7:12

WISE

great nation is a *w* Deut 4:6
He catches the *w* Job 5:13
God is *w* in heart and Job 9:4
not find one *w* man Job 17:10
men are not always *w* Job 32:9
when will you be *w* Ps 94:8
w will observe these Ps 107:43
Do not be *w* in your Prov 3:7
The *w* in heart will Prov 10:8
W people store up Prov 10:14
he who wins souls is *w* Prov 11:30
w son heeds his father's Prov 13:1
The *w* woman builds her Prov 14:1
w man fears and departs Prov 14:16
The *w* in heart will be Prov 16:21
folly, lest he be *w* Prov 26:5
w men turn away wrath Prov 29:8
they are exceedingly *w* Prov 30:24
The words of the *w* Eccl 12:11
They are *w* to do evil Jer 4:22
is *w*? Let him understand Hos 14:9

Therefore be *w* as Matt 10:16
five of them were *w* Matt 25:2
barbarians, both to *w* Rom 1:14
to God, alone *w* Rom 16:27
Where is the *w* 1 Cor 1:20
sake, but you are *w* 1 Cor 4:10
not as fools but as *w* Eph 5:15
to God who alone is *w* 1 Tim 1:17
are able to make you *w* 2 Tim 3:15

WISE MAN

select a discerning and *w* Gen 41:33
w answer with empty Job 15:2
I shall not find one *w* Job 17:10
A *w* will hear and Prov 1:5
rebuke a *w*, and he will Prov 9:8
w fears and departs Prov 14:16
w will appease it Prov 16:14
w holds them back Prov 29:11
what more has the *w* Eccl 6:8
found in it a poor *w* Eccl 9:15
Let not the *w* glory Jer 9:23
w who built his house Matt 7:24
that there is not a *w* 1 Cor 6:5

WISE MEN

Egypt and all its *w* Gen 41:8
Pharaoh also called the *w* Ex 7:11
the king said to the *w* Esth 1:13
For he sees *w* die Ps 49:10
Where are your *w* Is 19:12
the wisdom of their *w* Is 29:14
all the *w* of the nations Jer 10:7
to destroy all the *w* Dan 2:12
all the *w* of Babylon Dan 2:48
Now all the king's *w* Dan 5:8
w from the East came Matt 2:1

secretly called the *w* Matt 2:7
he was deceived by the *w* Matt 2:16
prophets, *w*, and scribes Matt 23:34
I speak as to *w* 1 Cor 10:15

WISELY
I will behave *w* Ps 101:2
who heeds the word *w* Prov 16:20
you do not inquire *w* Eccl 7:10
saw that he answered *w* Mark 12:34

WISER
he was *w* than all men 1 Kin 4:31
w than the birds Job 35:11
w than my enemies Ps 119:98
of God is *w* than men 1 Cor 1:25

WISH
for me to do what I *w* Matt 20:15
w it were already Luke 12:49
where you do not *w* John 21:18
For I *w* that all men were 1 Cor 7:7
I could *w* you were cold or Rev 3:15

WISHED
Then he *w* death for Jon 4:8
him whatever they *w* Mark 9:13

WISHES
turns it wherever He *w* Prov 21:1
wind blows where it *w* John 3:8

WITCHCRAFT
is as the sin of *w* 1 Sam 15:23

WITH ALL YOUR HEART
if you seek Him *w* Deut 4:29
love the Lord your God *w* Deut 6:5
the Lord your God *w* Deut 10:12
and to serve Him *w* Josh 22:5

but serve the Lord *w* 1 Sam 12:20
Trust in the Lord *w* Prov 3:5
you search for Me *w* Jer 29:13
Lord, "Turn to me *w* Joel 2:12
Be glad and rejoice *w* Zeph 3:14
the Lord your God *w* Matt 22:37
the Lord your God *w* Mark 12:30
the Lord your God *w* Luke 10:27
"If you believe *w* Acts 8:37

WITH CHILD

you are *w*, and you shall Gen 16:11
daughters of Lot were *w* Gen 19:36
she is *w* by harlotry." So Gen 38:24
fight, and hurt a woman *w* Ex 21:22
David, and said, "I am *w* 2 Sam 11:5
womb of her who is *w* Eccl 11:5
As a woman *w* is in pain Is 26:17
who have not travailed *w*! Is 54:1
a man is ever in labor *w* Jer 30:6
women *w* ripped open Hos 13:16
found *w* of the Holy Spirit Matt 1:18
a virgin shall be *w* Matt 1:23
betrothed wife, who was *w* Luke 2:5
being *w*, she cried out Rev 12:2

WITH ONE ACCORD

words of the prophets *w* 1 Kin 22:13
the Lord, to serve Him *w* Zeph 3:9
w began to make Luke 14:18
continued *w* in prayer Acts 1:14
with *w* in one place Acts 2:1
So continuing daily *w* Acts 2:46
their voice to God *w* Acts 4:24
w in Solomon's Porch Acts 5:12
multitudes *w* heeded Acts 8:6
being assembled *w* Acts 15:25

WITHDRAW
God will not *w* His Job 9:13
He does not *w* His eyes Job 36:7
From such *w* yourself 1 Tim 6:5

WITHER
also shall not *w* Ps 1:3
w as the green Ps 37:2
leaves will not *w* Ezek 47:12
How did the fig tree *w* Matt 21:20

WITHERED
behold, seven heads, *w* Gen 41:23
stricken and *w* like grass Ps 102:4
surely joy has *w* away Joel 1:12
the plant that it *w* Jon 4:7
man who had a *w* hand Matt 12:10
had no root they *w* away Matt 13:6
the fig tree *w* away Matt 21:19
out as a branch and is *w* John 15:6

WITHERS
The grass *w* Is 40:7
burning heat than it *w* James 1:11
The grass *w* 1 Pet 1:24

WITHHELD
and your sins have *w* Jer 5:25

WITHHOLD
w Your tender mercies Ps 40:11
good thing will He *w* Ps 84:11
Do not *w* good from Prov 3:27
your cloak, do not *w* Luke 6:29

WITHOUT
having no hope and *w* Eph 2:12
pray *w* ceasing 1 Thess 5:17
w controversy 1 Tim 3:16

w works is dead James 2:26

WITHSTAND

no one is able to *w* You 2 Chr 20:6
no animal could *w* him Dan 8:4
was I that I could *w* Acts 11:17
you may be able to *w* Eph 6:13

WITHSTOOD

Persia *w* me twenty-one Dan 10:13
I *w* him to his face Gal 2:11

WITNESS

See BEAR WITNESS; FALSE WITNESS
see, God is *w* between Gen 31:50
Surely even now my *w* Job 16:19
like the faithful *w* Ps 89:37
w does not lie Prov 14:5
have given him as a *w* Is 55:4
a true and faithful *w* Jer 42:5
I will be a swift *w* Mal 3:5
all the world as a *w* Matt 24:14
This man came for a *w* John 1:7
do not receive Our *w* John 3:11
"If I bear *w* of John 5:31
is another who bears *w* John 5:32
But I have a greater *w* John 5:36
who was bearing *w* Acts 14:3
For you will be His *w* Acts 22:15
For God is my *w* Phil 1:8
are three who bear *w* 1 John 5:7
If we receive the *w* 1 John 5:9
who bore *w* to the word Rev 1:2
Christ, the faithful *w* Rev 1:5
beheaded for their *w* Rev 20:4

WITNESSED

is revealed, being *w* Rom 3:21

w the good confession 1 Tim 6:13

WITNESSES

of two or three *w* Deut 17:6
for Myself faithful *w* Is 8:2
"You are My *w* Is 43:10
the presence of many *w* 1 Tim 6:12
the Holy Spirit also *w* Heb 10:15
so great a cloud of *w* Heb 12:1
give power to my two *w* Rev 11:3

WIVES

two *w*, one loved Deut 21:15
he had seven hundred *w* 1 Kin 11:3
daughters as *w* for Ezra 9:2
you to divorce your *w* Matt 19:8
W, submit to your own Eph 5:22
Husbands, love your *w* Eph 5:25
Husbands, love your *w* Col 3:19
w must be reverent 1 Tim 3:11
by the conduct of their *w* 1 Pet 3:1

WIZARDS

who are mediums and *w* Is 8:19

WOE

W is me, that I dwell in Ps 120:5
Who has *w*? Prov 23:29
W to the wicked Is 3:11
W to those who call evil Is 5:20
W to you, O Jerusalem Jer 13:27
"*W* to the bloody city Ezek 24:9
'*W* to him who increases Hab 2:6
"*W* to you, Chorazin Matt 11:21
w to that man by whom Matt 18:7
But *w* to you, scribes Matt 23:13
But *w* to those who are Mark 13:17
W to you who are full Luke 6:25

w is me if I do not 1 Cor 9:16
W, w, w to the inhabitants Rev 8:13
One *w* is past Rev 9:12

WOLF
The *w* and the lamb Is 65:25
the sheep, sees the *w* John 10:12

WOLVES
they are ravenous *w* Matt 7:15
out as lambs among *w* Luke 10:3
savage *w* will come in Acts 20:29

WOMAN
she shall be called *W* Gen 2:23
every *w* shall ask of her Ex 3:22
A widow or a divorced *w* Lev 21:14
stand the *w* before the Num 5:18
w shall not wear anything Deut 22:5
the *w* took the two men Josh 2:4
that you are a virtuous *w* Ruth 3:11
keep you from the evil *w* Prov 6:24
adultery with a *w* lacks Prov 6:32
A foolish *w* is clamorous Prov 9:13
A gracious *w* retains Prov 11:16
w builds her house Prov 14:1
w who fears the LORD Prov 31:30
Can a *w* forget her nursing Is 49:15
w shall encompass a Jer 31:22
whoever looks at a *w* Matt 5:28
a *w* of Canaan came Matt 15:22
“O *w*, great is your faith Matt 15:28
if a *w* divorces Mark 10:12
w came having an Mark 14:3
“Do you see this *w* Luke 7:44
Then the *w* of Samaria John 4:9
brought to Him a *w* John 8:3

"*W,* behold your John 19:26
w was full of good Acts 9:36
Jewish *w* who believed Acts 16:1
natural use of the *w* Rom 1:27
a man not to touch a *w* 1 Cor 7:1
the head of *w* is man 1 Cor 11:3
For if a *w* is not covered 1 Cor 11:6
w is the glory of man 1 Cor 11:7
but *w* from man 1 Cor 11:8
but *w* for the man 1 Cor 11:9
this reason the *w* ought 1 Cor 11:10
His Son, born of a *w* Gal 4:4
Let a *w* learn in 1 Tim 2:11
I do not permit a *w* 1 Tim 2:12
w being deceived 1 Tim 2:14
you allow that *w* Jezebel Rev 2:20
w clothed with the sun Rev 12:1
the earth helped the *w* Rev 12:16
And I saw a *w* sitting on a Rev 17:3
the *w* whom you saw is Rev 17:18

WOMB
nations are in your *w* Gen 25:23
LORD had closed her *w* 1 Sam 1:5
took Me out of the *w* Ps 22:9
formed you from the *w* Is 44:2
called Me from the *w* Is 49:1
in the *w* I knew you Jer 1:5
is the fruit of your *w* Luke 1:42
"Blessed is the *w* Luke 11:27

WOMEN
the Hebrew *w* are not Ex 1:19
All the *w* who were gifted Ex 35:25
ten *w* shall bake your Lev 26:26
blessed is she among *w* Judg 5:24
loved many foreign *w* 1 Kin 11:1

pagan *w* caused Neh 13:26
among Your honorable *w* Ps 45:9
O fairest among *w* Song 1:8
w rule over them Is 3:12
new wine the young *w* Zech 9:17
thousand men, besides *w* Matt 14:21
thousand men, besides *w* Matt 15:38
w will be grinding Matt 24:41
w who followed Jesus Matt 27:55
are you among *w* Luke 1:28
it just as the *w* had said Luke 24:24
devout and prominent *w* Acts 13:50
not a few of the leading *w* Acts 17:4
w keep silent in the 1 Cor 14:34
the *w* adorn themselves 1 Tim 2:9
which is proper for *w* 1 Tim 2:10
admonish the young *w* Titus 2:4
times, the holy *w* 1 Pet 3:5
not defiled with *w* Rev 14:4

WONDER

gives you a sign or a *w* Deut 13:1
I have become as a *w* Ps 71:7
marvelous work and a *w* Is 29:14
they were filled with *w* Acts 3:10

WONDERFUL

name, seeing it is *w* Judg 13:18
Your love to me was *w* 2 Sam 1:26
things too *w* for me Job 42:3
Your *w* works Which You Ps 40:5
He has made His *w* works Ps 111:4
Your testimonies are *w* Ps 119:129
things which are too *w* Prov 30:18
name will be called *W* Is 9:6
of hosts, who is *w* Is 28:29
all His *w* works Jer 21:2

and scribes saw the *w* Matt 21:15
our own tongues the *w* Acts 2:11

WONDERFULLY
fearfully and *w* made Ps 139:14

WONDERS
See SIGNS AND WONDERS
w which I will do Ex 3:20
LORD will do *w* among you Josh 3:5
are the God who does *w* Ps 77:14
Shall Your *w* be known Ps 88:12
heavens will praise Your *w* Ps 89:5
who alone does great *w* Ps 136:4
Egypt with signs and *w* Jer 32:21
and how mighty His *w* Dan 4:3
He works signs and *w* Dan 6:27
"And I will show *w* Joel 2:30
and done many *w* Matt 7:22
w were done among Acts 5:12
w God had worked Acts 15:12
signs, and lying *w* 2 Thess 2:9
both with signs and *w* Heb 2:4

WONDROUS
the *w* works of God Job 37:14
and tell of all Your *w* Ps 26:7
I declare Your *w* works Ps 71:17
w works declare that Ps 75:1
w works in the land of Ps 106:22
for they are a *w* Zech 3:8

WONDROUSLY
God, who has dealt *w* Joel 2:26

WOOD
precious stones, *w* 1 Cor 3:12

WOODCUTTERS

but let them be *w* Josh 9:21

WOODEN IMAGE
any tree, as a *w* Deut 16:21
cut down the *w* Judg 6:25
And Ahab made a *w* 1 Kin 16:33
a *w* and worshiped 2 Kin 17:16
cut down the *w* 2 Kin 18:4
and burned the *w* 2 Kin 23:15

WOODEN IMAGES
cut down their *w* Ex 34:13
burn their *w* with fire Deut 12:3
they have made their *w* 1 Kin 14:15
w on every high hill 2 Kin 17:10
you have removed the *w* 2 Chr 19:3
served *w* and idols 2 Chr 24:18
the altars and the *w* 2 Chr 34:7
w nor the incense altars Is 17:8
w and incense altars Is 27:9
w by the green trees Jer 17:2
I will pluck your *w* Mic 5:14

WOOL
She seeks *w* and flax Prov 31:13
they shall be as *w* Is 1:18
head was like pure *w* Dan 7:9
hair were white like *w* Rev 1:14

WORD
See ACCORDING TO THE WORD OF THE LORD
w that proceeds Deut 8:3
w is very near you Deut 30:14
w of the LORD is proven Ps 18:30
For the *w* of the LORD is Ps 33:4
w I have hidden Ps 119:11
w has given me life Ps 119:50
w is a lamp to my feet Ps 119:105

w makes it glad Prov 12:25
a harsh *w* stirs up anger Prov 15:1
w spoken in due season Prov 15:23
He who heeds the *w* Prov 16:20
w fitly spoken is Prov 25:11
The LORD sent a *w* Is 9:8
the *w* of our God Is 40:8
w has gone out of My Is 45:23
w be that goes forth Is 55:11
But His *w* was in my Jer 20:9
w will be his oracle Jer 23:36
w which I speak will Ezek 12:28
But only speak a *w* Matt 8:8
for every idle *w* Matt 12:36
mighty in deed and *w* Luke 24:19
beginning was the *W* John 1:1
W became flesh and John 1:14
if anyone keeps My *w* John 8:51
w which you hear is John 14:24
Your *w* is truth John 17:17
and glorified the *w* Acts 13:48
to one is given the *w* 1 Cor 12:8
of water by the *w* Eph 5:26
holding fast the *w* Phil 2:16
Let the *w* of Christ Col 3:16
come to you in *w* only 1 Thess 1:5
in every good *w* 2 Thess 2:17
by the *w* of His power Heb 1:3
w which they heard did Heb 4:2
the implanted *w* James 1:21
does not stumble in *w* James 3:2
that by the *w* of God 2 Pet 3:5
whoever keeps His *w* 1 John 2:5
let us not love in *w* 1 John 3:18
the Father, the *W* 1 John 5:7

WORD OF GOD
announce to you the *w* 1 Sam 9:27
w came to Nathan 1 Chr 17:3
Every *w* is pure Prov 30:5
the *w* of no effect Mark 7:13
the *w* came to John Luke 3:2
alone, but by every *w* Luke 4:4
about Him to hear the *w* Luke 5:1
The seed is the *w* Luke 8:11
who hear the *w* and do it Luke 8:21
spoke the *w* with boldness Acts 4:31
leave the *w* and serve Acts 6:2
then the *w* spread Acts 6:7
had also received the *w* Acts 11:1
necessary that the *w* Acts 13:46
that the *w* has taken no Rom 9:6
and hearing by the *w* Rom 10:17
w come originally 1 Cor 14:36
peddling the *w* 2 Cor 2:17
the *w* deceitfully 2 Cor 4:2
Spirit, which is the *w* Eph 6:17
sanctified by the *w* 1 Tim 4:5
w is not chained 2 Tim 2:9
w is living and powerful Heb 4:12
were framed by the *w* Heb 11:3
through the *w* 1 Pet 1:23
w abides in you 1 John 2:14
who bore witness to the *w* Rev 1:2
had been slain for the *w* Rev 6:9
His name is called The *W* Rev 19:13
to Jesus and for the *w* Rev 20:4

WORD OF TRUTH
And take not the *w* Ps 119:43
by the *w*, by the power 2 Cor 6:7
after you heard the *w* Eph 1:13

rightly dividing the *w* 2 Tim 2:15
us forth by the *w* James 1:18

WORDS

I waited for your *w* Job 32:11
his *w* are without wisdom Job 34:35
Give ear to my *w* Ps 5:1
Let the *w* of my mouth Ps 19:14
How sweet are Your *w* Ps 119:103
I will make my *w* known Prov 1:23
pay attention to the *w* Prov 7:24
hear the *w* of the wise Prov 22:17
The *w* of the wise are Eccl 12:11
And I have put My *w* Is 51:16
Take *w* with you Hos 14:2
Do not My *w* do good to Mic 2:7
pass away, but My *w* Matt 24:35
at the gracious *w* Luke 4:22
w that I speak to you John 6:63
You have the *w* of John 6:68
My *w* abide in you, you John 15:7
And remember the *w* Acts 20:35
not with wisdom of *w* 1 Cor 1:17
those who hear the *w* Rev 1:3
is he who keeps the *w* Rev 22:7
keep the *w* of this book Rev 22:9

WORK

day God ended His *w* Gen 2:2
Moses finished the *w* Ex 40:33
people had a mind to *w* Neh 4:6
You shall desire the *w* Job 14:15
for they are all the *w* Job 34:19
the *w* of Your fingers Ps 8:3
I hate the *w* of those Ps 101:3
the heavens are the *w* Ps 102:25
Man goes out to his *w* Ps 104:23

w is honorable and Ps 111:3
man does deceptive *w* Prov 11:18
then I saw all the *w* Eccl 8:17
for there is no *w* Eccl 9:10
God will bring every *w* Eccl 12:14
that He may do His *w* Is 28:21
and all we are the *w* Is 64:8
him nothing for his *w* Jer 22:13
and mighty in *w* Jer 32:19
For I will *w* a *w* Hab 1:5
and said, 'Son, go, *w* Matt 21:28
could do no mighty *w* Mark 6:5
we do, that we may *w* John 6:28
"This is the *w* of God John 6:29
I must *w* the works John 9:4
w which You have given John 17:4
know that all things *w* Rom 8:28
He will finish the *w* Rom 9:28
w is no longer *w* Rom 11:6
Do not destroy the *w* Rom 14:20
w will become manifest 1 Cor 3:13
Are you not my *w* 1 Cor 9:1
abounding in the *w* 1 Cor 15:58
without ceasing your *w* 1 Thess 1:3
good word and *w* 2 Thess 2:17
If anyone will not *w* 2 Thess 3:10
but a doer of the *w* James 1:25

WORKED

with one hand they *w* Neh 4:17
and wonders God had *w* Acts 15:12
which He *w* in Christ Eph 1:20

WORKER

w is worthy of his Matt 10:10
Timothy, my fellow *w* Rom 16:21
w who does not need 2 Tim 2:15

WORKERS
You hate all *w* of Ps 5:5
we are God's fellow *w* 1 Cor 3:9
dogs, beware of evil *w* Phil 3:2

WORKERS OF INIQUITY
in company with the *w* Job 34:8
You hate all *w* Ps 5:5
Depart from me, all you *w* Ps 6:8
nor be envious of the *w* Ps 37:1
Deliver me from the *w* Ps 59:2
when all the *w* flourish Ps 92:7
from the traps of the *w* Ps 141:9
will come to the *w* Prov 10:29
from Me, all you *w* Luke 13:27

WORKING
everywhere, the Lord *w* Mark 16:20
My Father has been *w* John 5:17
according to the *w* Eph 1:19
through faith in the *w* Col 2:12
manner, not *w* at all 2 Thess 3:11

WORKMANSHIP
For we are His *w* Eph 2:10

WORKS
See GOOD WORKS
the wondrous *w* of God Job 37:14
are Your wonderful *w* Ps 40:5
Come and see the *w* Ps 66:5
how great are Your *w* Ps 92:5
manifold are Your *w* Ps 104:24
The *w* of the LORD are Ps 111:2
w shall praise You Ps 145:10
and let her own *w* Prov 31:31
"For I know their *w* Is 66:18
of whose *w* are truth Dan 4:37

show Him greater *w* John 5:20
w that I do in My John 10:25
w that I do he will do John 14:12
w righteousness Acts 10:35
might stand, not of *w* Rom 9:11
let us cast off the *w* Rom 13:12
is the same God who *w* 1 Cor 12:6
Now the *w* of the flesh Gal 5:19
the spirit who now *w* Eph 2:2
not of *w*, lest anyone Eph 2:9
with the unfruitful *w* Eph 5:11
for it is God who *w* Phil 2:13
w they deny Him Titus 1:16
zealous for good *w* Titus 2:14
repentance from dead *w* Heb 6:1
but does not have *w* James 2:14
also justified by *w* James 2:25
He might destroy the *w* 1 John 3:8
"I know your *w* Rev 2:2
their *w* follow them Rev 14:13
according to their *w* Rev 20:12

WORKS OF THE LAW
as it were, by the *w* Rom 9:32
not justified by the *w* Gal 2:16
the Spirit by the *w* Gal 3:2
does He do it by the *w* Gal 3:5
w are under the curse Gal 3:10

WORLD
See IN THE WORLD; OF THE WORLD; OF THIS WORLD
He shall judge the *w* Ps 9:8
For the *w* is Mine Ps 50:12
w is established Ps 93:1
The field is the *w* Matt 13:38
w are more shrewd Luke 16:8
He was in the *w* John 1:10

For God so loved the *w* John 3:16
His Son into the *w* John 3:17
the Savior of the *w* John 4:42
w cannot hate you John 7:7
You are of this *w* John 8:23
Look, the *w* has gone John 12:19
w will see Me no more John 14:19
"If the *w* hates you John 15:18
If you were of the *w* John 15:19
I have overcome the *w* John 16:33
do not pray for the *w* John 17:9
w has not known You John 17:25
w may become guilty Rom 3:19
be conformed to this *w* Rom 12:2
things of the *w* 1 Cor 1:27
w is foolishness 1 Cor 3:19
w has been crucified Gal 6:14
without God in the *w* Eph 2:12
loved this present *w* 2 Tim 4:10
He has not put the *w* Heb 2:5
unspotted from the *w* James 1:27
w is enmity with God James 4:4
Do not love the *w* 1 John 2:15
all that is in the *w* 1 John 2:16
w is passing away 1 John 2:17
w does not know us 1 John 3:1
They are of the *w* 1 John 4:5
so are we in this *w* 1 John 4:17
And all the *w* marveled Rev 13:3

WORLDS
also He made the *w* Heb 1:2

WORM
w should feed sweetly Job 24:20
But I am a *w* Ps 22:6
"Fear not, you *w* Is 41:14

their *w* does not die Is 66:24
w does not die and the Mark 9:44

WORMS
flesh is caked with *w* Job 7:5
you, and *w* cover you Is 14:11
And he was eaten by *w* Acts 12:23

WORMWOOD
end she is bitter as *w* Prov 5:4
who turn justice to *w* Amos 5:7
of the star is *W* Rev 8:11

WORRIED
Martha, you are *w* Luke 10:41

WORRY
to you, do not *w* Matt 6:25
Therefore do not *w* Matt 6:31

WORRYING
by *w* can add one cubit Matt 6:27

WORSE
w than their fathers Jer 7:26

WORSHIP
I will go yonder and *w* Gen 22:5
shall not *w* the LORD Deut 12:31
w the LORD in the 1 Chr 16:29
He is your LORD, *w* Ps 45:11
Oh come, let us *w* Ps 95:6
and have come to *w* Him Matt 2:2
will fall down and *w* Matt 4:9
"You shall *w* the LORD Matt 4:10
And in vain they *w* Matt 15:9
w what you do not know John 4:22
true worshipers will *w* John 4:23
the One whom you *w* Acts 17:23
w the God of my Acts 24:14

false humility and *w* Col 2:18
the angels of God *w* Heb 1:6
make them come and *w* Rev 3:9
w Him who lives Rev 4:10
w Him who made Rev 14:7

WORSHIPED
w the LORD, and blessed Gen 24:48
w it and sacrificed to it Ex 32:8
w the LORD their God Neh 9:3
fell to the ground and *w* Job 1:20
w the works of their own Jer 1:16
leper came and *w* Him Matt 8:2
she came and *w* Him Matt 15:25
they saw Him, they *w* Matt 28:17
w Him, and returned Luke 24:52
Our fathers *w* John 4:20
down at his feet and *w* Acts 10:25
of God for the lie, and *w* Rom 1:25
w Him who lives Rev 5:14
on their faces and *w* Rev 11:16
w God who sat on the Rev 19:4

WORSHIPER
if anyone is a *w* John 9:31

WORSHIPERS
destroying the *w* of Baal 2 Kin 10:19
the true *w* will worship John 4:23
with the Gentile *w* Acts 17:17

WORTH
and make my speech *w* Job 24:25
of the wicked is *w* Prov 10:20
her *w* is far above rubies Prov 31:10

WORTHLESS
looking at *w* things Ps 119:37

A *w* person, a wicked Prov 6:12
Indeed they are all *w* Is 41:29
wooden idol is a *w* doctrine Jer 10:8

WORTHLESSNESS
long will you love *w* Ps 4:2

WORTHY
I am not *w* of the Gen 32:10
LORD, who is *w* to be 2 Sam 22:4
who is *w* to be praised Ps 18:3
sandals I am not *w* Matt 3:11
inquire who in it is *w* Matt 10:11
more than Me is not *w* Matt 10:37
invited were not *w* Matt 22:8
I am not *w* to stoop down Mark 1:7
and I am no longer *w* Luke 15:19
strap I am not *w* to loose John 1:27
feet I am not *w* to loose Acts 13:25
present time are not *w* Rom 8:18
apostles, who am not *w* 1 Cor 15:9
to walk *w* of the calling Eph 4:1
w of the gospel of Christ Phil 1:27
may walk *w* of the Lord Col 1:10
w of God who calls 1 Thess 2:12
w of the kingdom of 2 Thess 1:5
count you *w* of this 2 Thess 1:11
"The laborer is *w* 1 Tim 5:18
the world was not *w* Heb 11:38
in a manner *w* of God 3 John 6
white, for they are *w* Rev 3:4
"You are *w*, O Lord Rev 4:11
Who is *w* to open the scroll Rev 5:2
"*W* is the Lamb who Rev 5:12

WOUND
I *w* and I heal Deut 32:39

My *w* is incurable Job 34:6
But God will *w* the Ps 68:21
and my *w* incurable Jer 15:18
and *w* their weak 1 Cor 8:12
and his deadly *w* Rev 13:3

WOUNDED
and my heart is *w* Ps 109:22
They struck me, they *w* Song 5:7
and *w* the serpent Is 51:9
But He was *w* for our Is 53:5
there remained only *w* Jer 37:10
with which I was *w* Zech 13:6
w him, and departed Luke 10:30
house naked and *w* Acts 19:16
to the beast who was *w* Rev 13:14

WOUNDING
killed a man for *w* Gen 4:23

WOUNDS
He *w*, but His hands make Job 5:18
and binds up their *w* Ps 147:3
Faithful are the *w* Prov 27:6
For her *w* are incurable Mic 1:9
and bandaged his *w* Luke 10:34

WOVEN
Her clothing is *w* with gold Ps 45:13
w from the top in one John 19:23

WRANGLINGS
useless *w* of men of 1 Tim 6:5

WRAPPED
weeds were *w* around my Jon 2:5
he *w* it in a clean linen Matt 27:59
w Him in swaddling cloths Luke 2:7
his face was *w* with a John 11:44

WRATH

w has gone out from Num 16:46
provoked the LORD to *w* Deut 9:22
Had I not feared the *w* Deut 32:27
w kills a foolish Job 5:2
speak to them in His *w* Ps 2:5
living and burning *w* Ps 58:9
Surely the *w* of man Ps 76:10
Your fierce *w* has gone Ps 88:16
Will Your *w* burn like Ps 89:46
w we are terrified Ps 90:7
So I swore in My *w* Ps 95:11
in the day of His *w* Ps 110:5
death is the king's *w* Prov 16:14
The king's *w* is like Prov 19:12
of great *w* will suffer Prov 19:19
w is heavier than Prov 27:3
W is cruel and anger a Prov 27:4
w I will give him Is 10:6
With a little *w* Is 54:8
in My *w* I struck you Is 60:10
I will pour out my *w* Hos 5:10
w remember mercy Hab 3:2
you to flee from the *w* Matt 3:7
see life, but the *w* John 3:36
For the *w* of God is Rom 1:18
up for yourself *w* Rom 2:5
the law brings about *w* Rom 4:15
wanting to show His *w* Rom 9:22
rather give place to *w* Rom 12:19
not only because of *w* Rom 13:5
outbursts of *w* 2 Cor 12:20
nature children of *w* Eph 2:3
sun go down on your *w* Eph 4:26
Let all bitterness, *w* Eph 4:31
delivers us from the *w* 1 Thess 1:10

w has come upon them 1 Thess 2:16
holy hands, without *w* 1 Tim 2:8
So I swore in My *w* Heb 3:11
not fearing the *w* Heb 11:27
for the *w* of man does James 1:20
throne and from the *w* Rev 6:16
to you, having great *w* Rev 12:12
of the wine of the *w* Rev 14:8
winepress of the *w* Rev 14:19
for in them the *w* Rev 15:1
fierceness of His *w* Rev 16:19

WRATH OF GOD
w abides on him John 3:36
w is revealed from Rom 1:18
w comes upon the sons of Eph 5:6
of the wine of the *w* Rev 14:10
great winepress of the *w* Rev 14:19
the *w* is complete Rev 15:1
the bowls of the *w* Rev 16:1

WRATH OF THE LORD
w was aroused against Num 11:33
for great is the *w* 2 Kin 22:13
w turned from him 2 Chr 12:12
fierce *w* is upon you 2 Chr 28:11
w fell upon Judah 2 Chr 29:8
w did not come upon 2 Chr 32:26
w arose against His 2 Chr 36:16
w was kindled against Ps 106:40
w of hosts the land Is 9:19
w of hosts and in the day Is 13:13
in the day of the *w* Ezek 7:19

WRATHFUL
w man stirs up strife Prov 15:18

WRESTLE

For we do not *w* Eph 6:12

WRESTLED
I have *w* with my sister Gen 30:8
a Man *w* with him until Gen 32:24

WRETCHED
w man that I am Rom 7:24
know that you are *w* Rev 3:17

WRETCHEDNESS
do not let me see my *w* Num 11:15

WRINGING
w the nose produces Prov 30:33

WRINKLE
not having spot or *w* Eph 5:27

WRITE
I will *w* on these tablets Ex 34:1
"*W* these words. Ex 34:27
w bitter things Job 13:26
w them on the tablet of Prov 3:3
w them on the tablet Prov 7:3
'*W* this man down as Jer 22:30
and *w* it on their hearts Jer 31:33
w them on their hearts Heb 8:10
their minds I will *w* Heb 10:16
w no new commandment 1 John 2:7
a new commandment I *w* 1 John 2:8
I had many things to *w* 3 John 13
W the things which you Rev 1:19
w on him My new name Rev 3:12

WRITER
is the pen of a ready *w* Ps 45:1

WRITING
the *w* was the *w* Ex 32:16

read the *w* to the king Dan 5:17
And the *w* was: Jesus John 19:19

WRITINGS
do not believe his *w* John 5:47

WRITTEN
See AS IT IS WRITTEN; IT IS WRITTEN
which I have *w* Ex 24:12
tablets of stone, *w* Ex 31:18
tablets were *w* on both Ex 32:15
book which You have *w* Ex 32:32
w with the finger of God Deut 9:10
law that are *w* in this Deut 28:58
w in this Book of the Deut 29:21
as it is *w* in the Book of Josh 8:31
w in the Law of the 1 Chr 16:40
scroll of the Book it is *w* Ps 40:7
be *w* with the righteous Ps 69:28
book they all were *w* Ps 139:16
Have I not *w* to you Prov 22:20
is found *w* in the book Dan 12:1
thus it is *w* by the prophet Matt 2:5
your names are *w* Luke 10:20
are *w* may be fulfilled Luke 21:22
"What I have *w* John 19:22
as it is *w*, "The just shall Rom 1:17
law *w* in their hearts Rom 2:15
it is *w*, "Vengeance is Rom 12:19
our epistle *w* in our hearts 2 Cor 3:2
ministered by us, *w* 2 Cor 3:3
for it is *w*, "Cursed is Gal 3:10
because it is *w*, "Be holy 1 Pet 1:16
the stone a new name *w* Rev 2:17
names have not been *w* Rev 13:8
name *w* on their foreheads Rev 14:1
forehead a name was *w* Rev 17:5

the plagues that are *w* Rev 22:18

WRONG
sinned, we have done *w* 2 Chr 6:37
sin nor charge God with *w* Job 1:22
I cry out concerning *w* Job 19:7
not charge them with *w* Job 24:12
no one to do them *w* Ps 105:14
Do no *w* and do no Jer 22:3
I am doing you no *w* Matt 20:13
has done nothing *w* Luke 23:41
of them suffer *w* Acts 7:24
Jews I have done no *w* Acts 25:10
Forgive me this *w* 2 Cor 12:13
But he who does *w* Col 3:25

WRONGDOING
say if they found any *w* Acts 24:20

WRONGED
give it to the one he has *w* Num 5:7
have seen how I am *w* Lam 3:59
then that God has *w* Job 19:6
We have *w* no one 2 Cor 7:2
But if he has *w* Philem 18

WRONGFULLY
hate me *w* have multiplied Ps 38:19
endures grief, suffering *w* 1 Pet 2:19

WRONGS
me *w* his own soul Prov 8:36

WROTE
w on the tablets the words Ex 34:28
of the hand that *w* Dan 5:5
stooped down and *w* John 8:6

WROUGHT
And skillfully *w* Ps 139:15

Y

YEAR
first month of the *y* Ex 12:2
That fiftieth *y* shall be a Lev 25:11
In this *Y* of Jubilee, each Lev 25:13
we eat in the seventh *y* Lev 25:20
In the *Y* of Jubilee Lev 27:24
crown the *y* with Your Ps 65:11
the acceptable *y* Is 61:2
be his until the *y* Ezek 46:17
to Jerusalem every *y* Luke 2:41
went alone once a *y* Heb 9:7
of sins every *y* Heb 10:3

YEARS
and for days and *y* Gen 1:14
Are Your *y* like the Job 10:5
y should teach Job 32:7
I will remember the *y* Ps 77:10
For a thousand *y* Ps 90:4
lives are seventy *y* Ps 90:10
Your *y* are throughout Ps 102:24
y will have no end Ps 102:27
when He was twelve *y* Luke 2:42
are not yet fifty *y* John 8:57
y will not fail Heb 1:12
for a thousand *y* Rev 20:2
with Him a thousand *y* Rev 20:6

YES
let your ‘*Y*” be ‘*Y*,’ Matt 5:37
No, but in Him was *Y* 2 Cor 1:19

YESTERDAY
For we were born *y* Job 8:9
Are like *y* when it is past Ps 90:4
Jesus Christ is the same *y* Heb 13:8

YIELD
the land will *y* its fruit Lev 25:19
y yourselves to the LORD 2 Chr 30:8
That they may *y* a fruitful Ps 107:37
shall *y* her increase Ezek 34:27
But do not *y* to them Acts 23:21
gentle, willing to *y*, full James 3:17

YIELDED
y to intense craving Num 11:4
y their bodies, that they Dan 3:28
good ground and *y* a crop Matt 13:8
voice, *y* up His spirit Matt 27:50
rich man *y* plentifully Luke 12:16

YIELDS
the herb that *y* seed Gen 1:11
of the righteous *y* fruit Prov 12:12
it *y* the peaceable Heb 12:11

YOKE
you shall break his *y* Gen 27:40
and He will put a *y* Deut 28:48
Your father made our *y* 1 Kin 12:4
You have broken the *y* Is 9:4
a man to bear the *y* Lam 3:27
Take My *y* upon you Matt 11:29
as are under the *y* 1 Tim 6:1

YOKED
Do not be unequally *y* 2 Cor 6:14

YOU ARE THE CHRIST
answered and said, "*Y* Matt 16:16
God: Tell us if *Y* Matt 26:63
and said to Him, "*Y* Mark 8:29
crying out and saying, "*Y* Luke 4:41
If *Y*, tell us Luke 22:67

"If *Y,* save Yourself Luke 23:39
believe and know that *Y* John 6:69
If *Y,* tell us plainly John 10:24
Lord I believe that *Y* John 11:27

YOUNG
His flesh shall be *y* Job 33:25
I have been *y* Ps 37:25
she may lay her *y* Ps 84:3
How can a *y* man cleanse Ps 119:9
The glory of *y* men is Prov 20:29
y ones shall lie Is 11:7
dream dreams, your *y* Joel 2:28
y man followed Him Mark 14:51
they admonish the *y* Titus 2:4
I write to you, *y* 1 John 2:13

YOUNGER
they mock at me, men *y* Job 30:1
y son gathered all Luke 15:13
let him be as the *y* Luke 22:26
y women as sisters 1 Tim 5:2
Likewise you *y* people 1 Pet 5:5

YOURS
all that I have are *y* 1 Kin 20:4
the battle is not *y* 2 Chr 20:15
I am *Y,* save me Ps 119:94
Y is the kingdom Matt 6:13
Take what is *y* Matt 20:14
y is the kingdom Luke 6:20
And all Mine are *Y* John 17:10
For all things are *y* 1 Cor 3:21
for I do not seek *y* 2 Cor 12:14

YOUTH
for he was only a *y* 1 Sam 17:42
the LORD from my *y* 1 Kin 18:12

the sins of my *y* Ps 25:7
the companion of her *y* Prov 2:17
with the wife of your *y* Prov 5:18
in the days of your *y* Eccl 11:9
and *y* are vanity Eccl 11:10
in the days of your *y* Eccl 12:1
the shame of your *y* Is 54:4
speak, for I am a *y* Jer 1:6
Do not say, 'I am a *y*,' for Jer 1:7
the kindness of your *y* Jer 2:2
the days of your *y* Ezek 16:22
with the wife of his *y* Mal 2:15
I have kept from my *y* Matt 19:20
I have kept from my *y* Mark 10:20
I have kept from my *y* Luke 18:21
the flower of her *y* 1 Cor 7:36
no one despise your *y* 1 Tim 4:12

YOUTHFUL
Flee also *y* lusts 2 Tim 2:22

YOUTHS
perceived among the *y* Prov 7:7
y shall faint and be Is 40:30

Z

ZACCHAEUS
Wealthy tax collector converted to Christ, Luke 19:1–10

ZACHARIAS
Father of John the Baptist, Luke 1:5–17.

ZADOK
Co-priest with Abiathar; remains loyal to David, 2 Sam 15:24–29; 20:25
Rebuked by David, 2 Sam 19:11, 12

Does not follow Adonijah; anoints Solomon, 1 Kin 1:8–45
Takes Abiathar's place, 1 Kin 2:35

ZALMUNNA
Midianite king, Judg 8:4–21

ZAREPHATH
Town of Sidon where Elijah revives widow's son, 1 Kin 17:8–24; Luke 4:26

ZEAL
The *z* of the LORD of 2 Kin 19:31
z has consumed me Ps 119:139
He shall stir up His *z* Is 42:13
have spoken it in My *z* Ezek 5:13
for Zion with great *z* Zech 8:2
"*Z* for Your house has John 2:17
that they have a *z* Rom 10:2
z has stirred up the 2 Cor 9:2

ZEALOUS
he was *z* for his God Num 25:13
"I have been very *z* 1 Kin 19:10
'I am *z* for Zion with Zech 8:2
they are all *z* for the law Acts 21:20
since you are *z* 1 Cor 14:12
But it is good to be *z* Gal 4:18
z for good works Titus 2:14
Therefore be *z* and repent Rev 3:19

ZEBAH
King of Midian killed by Gideon, Judg 8:4–28

ZEBEDEE
Galilean fisherman; father of James and John, Matt 4:21, 22

ZEBULUN
Sixth son of Jacob and Leah, Gen 30:19, 20

Prophecy concerning, Gen 49:13
——— Tribe of:
Numbered, Num 1:30, 31; 26:27
Territory assigned to, Josh 19:10–16
Joins Gideon in battle, Judg 6:34, 35
Some respond to Hezekiah's reforms, 2 Chr 30:10–18
Christ visits territory of, Matt 4:13–16

ZECHARIAH
King of Israel; last ruler of Jehu's dynasty, 2 Kin 15:8–12
——— Postexilic prophet and priest, Ezra 5:1; Zech 1:1, 7

ZEDEKIAH
Last king of Judah; uncle and successor of Jehoiachin; reigns wickedly, 2 Kin 24:17–19; 2 Chr 36:10
Rebels against Nebuchadnezzar, 2 Chr 36:11–13
Denounced by Jeremiah, Jer 34:1–22
Consults Jeremiah, Jer 37; 38
Captured and taken to Babylon, 2 Kin 25:1–7; Jer 39:1–7

ZELOPHEHAD
Manassite whose five daughters secure female rights, Num 27:1–7

ZEPHANIAH
Author of Zephaniah, Zeph 1:1
——— Priest and friend of Jeremiah during Zedekiah's reign, Jer 21:1

ZERUBBABEL
Descendant of David, 1 Chr 3:1–19
Leader of Jewish exiles, Neh 7:6, 7; Hag 2:21–23
Rebuilds the temple, Ezra 3:1–10; Zech 4:1–14

ZIBA
Saul's servant, 2 Sam 9:9
Befriends David, 2 Sam 16:1–4
Accused of deception by Mephibosheth, 2 Sam 19:17–30

ZIKLAG
City on the border of Judah, Josh 15:1, 31
Held by David, 1 Sam 27:6
Overthrown by Amalekites, 1 Sam 30:1–31

ZILPAH
Leah's maid, Gen 29:24
Mother of Gad and Asher, Gen 30:9–13

ZIMRI
Simeonite prince slain by Phinehas, Num 25:6–14
——— King of Israel for seven days, 1 Kin 16:8–20

ZIN
Wilderness through which the Israelites passed, Num 20:1
Border between Judah and Edom, Josh 15:1–3

ZION
Literally, an area in Jerusalem; called the City of David, 2 Sam 5:6–9; 2 Chr 5:2
Used figuratively of God's kingdom, Ps 125:1; Heb 12:22; Rev 14:1
City of David, which is *Z* 1 Kin 8:1
City of David, which is *Z* 2 Chr 5:2
the LORD, who dwells in *Z* Ps 9:11
Is Mount *Z* on the sides of Ps 48:2
in Your good pleasure to *Z* Ps 51:18
God will save *Z* and build Ps 69:35
And of *Z* it will be said Ps 87:5
the LORD shall build up *Z* Ps 102:16
the name of the LORD in *Z* Ps 102:21

back the captivity of *Z* Ps 126:1
the LORD has chosen *Z* Ps 132:13
when we remembered *Z* Ps 137:1
Z shall be redeemed with Is 1:27
For out of *Z* shall go forth Is 2:3
My people, who dwell in *Z* Is 10:24
shout, O Inhabitant of *Z* Is 12:6
hosts will reign on Mount *Z* Is 24:23
I lay in *Z* a stone for a Is 28:16
down to fight for Mount *Z* Is 31:4
come to *Z* with singing Is 35:10
virgin, the daughter of *Z* Is 37:22
I will place salvation in *Z* Is 46:13
the LORD will comfort *Z* Is 51:3
come to *Z* with singing Is 51:11
Redeemer will come to *Z* Is 59:20
Z of the Holy One of Israel Is 60:14
Arise, and let us go up to *Z* Jer 31:6
to be forgotten in *Z* Lam 2:6
Blow the trumpet in *Z* Joel 2:1
for the LORD dwells in *Z* Joel 3:21
on Mount *Z* there shall be Obad 17
For out of *Z* the law shall Mic 4:2
Sing, O daughter of *Z* Zeph 3:14
LORD will gain comfort *Z* Zech 1:17
rejoice, O daughter of *Z* Zech 2:10
Fear not, daughter of *Z* John 12:15
in *Z* a stumbling stone Rom 9:33
will come out of *Z* Rom 11:26
Behold, I lay in *Z* a chief 1 Pet 2:6

ZIPPORAH

Daughter of Jethro; wife of Moses, Ex 18:1, 2

ZOAR

Ancient city of Canaan originally named Bela, Gen 14:2, 8

Spared destruction at Lot's request, Gen 19:20–23

ZOPHAR

Naamathite; friend of Job, Job 2:11

Full-Color Maps

Map 1 - The World of the Patriarchs
Map 2 - The Exodus from Egypt
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Map 4 - The Twelve Tribes
Map 5 - David and Solomon’s Jerusalem
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Map 1 - The World of the Patriarchs

1
BLACK SEA
30°E
40°E
40°N
PONTUS MOUNTAINS
Hattusa
TURKEY
ANATOLIA
Halys R.
Kanesh
Lake Tuz
AEGEAN SEA
TAURUS MOUNTAINS
Carchemish
Haran
Balikh R.
Alalakh
Aleppo
Ebla
Ugarit
Crete
Cyprus
Hamath
SYRIA
Tadmor
Byblos
MEDITERRANEAN SEA
LEBANON
Sidon
Damascus
Jordan R.
Shechem
Bethel
Rabbah (Amman)
ISRAEL
Jerusalem
Gaza
Hebron
SYRIAN DESERT
Gerar
Dead Sea
Zoan (Tanis)
Beersheba
30°N
Kadesh
JORDAN

2
SEA
40°E
50°E
CAUCASUS MOUNTAINS
PONTUS MOUNTAINS
Mount Ararat
Halys R.
Kanesh
Araxes (Aras) R.
Lake Van
Lake Urmia
Carchemish
Haran
Balikh R.
Tigris River
Nineveh
ZAGROS MOUNTAINS
Aleppo
Ebla
SYRIA
MESOPOTAMIA
Asshur
IRAN
Hamath
Euphrates River
Tadmor
Mari
Diyala R.
Damascus
Agade
Babylon
IRAQ
Rabbah (Amman)
Jerusalem
SYRIAN DESERT
Dead Sea
Larsa

3
Shechem
Bethel
Rabbah (Amman)
ISRAEL
Jerusalem
SYRIAN
DESERT
Gaza
Hebron
Gerar
Dead Sea
Zoan (Tanis)
Beersheba
30°N
Kadesh
Barnea
JORDAN
On
(Heliopolis)
Noph
(Memphis)
SINAI
PENINSULA
Ezion Geber
EGYPT
N
AN-N
Nile River
RED
SEA
SAHARA

SYRIAN
DESERT
Larsa
Ur
PERSIAN
GULF
4
AN-NAFUD
SAUDI ARABIA
300 miles
300 kilometers
The World of
the Patriarchs
Old Babylonian Empire,
c. 1750 B.C.
Egyptian Empire,
c. 1492 B.C.
Hittite Empire,
c. 1350 B.C.
Abraham's route
City of uncertain
location
EGYPT
Modern name

Map 2 - The Exodus from Egypt

1
MEDITERRANEAN SEA
32°E
Sile
Raamses
GOSHEN
Succoth
Pithom
Lake Timsah
Great Bitter Lake
Little Bitter Lake
On (Heliopolis)
Noph (Memphis)
EGYPT

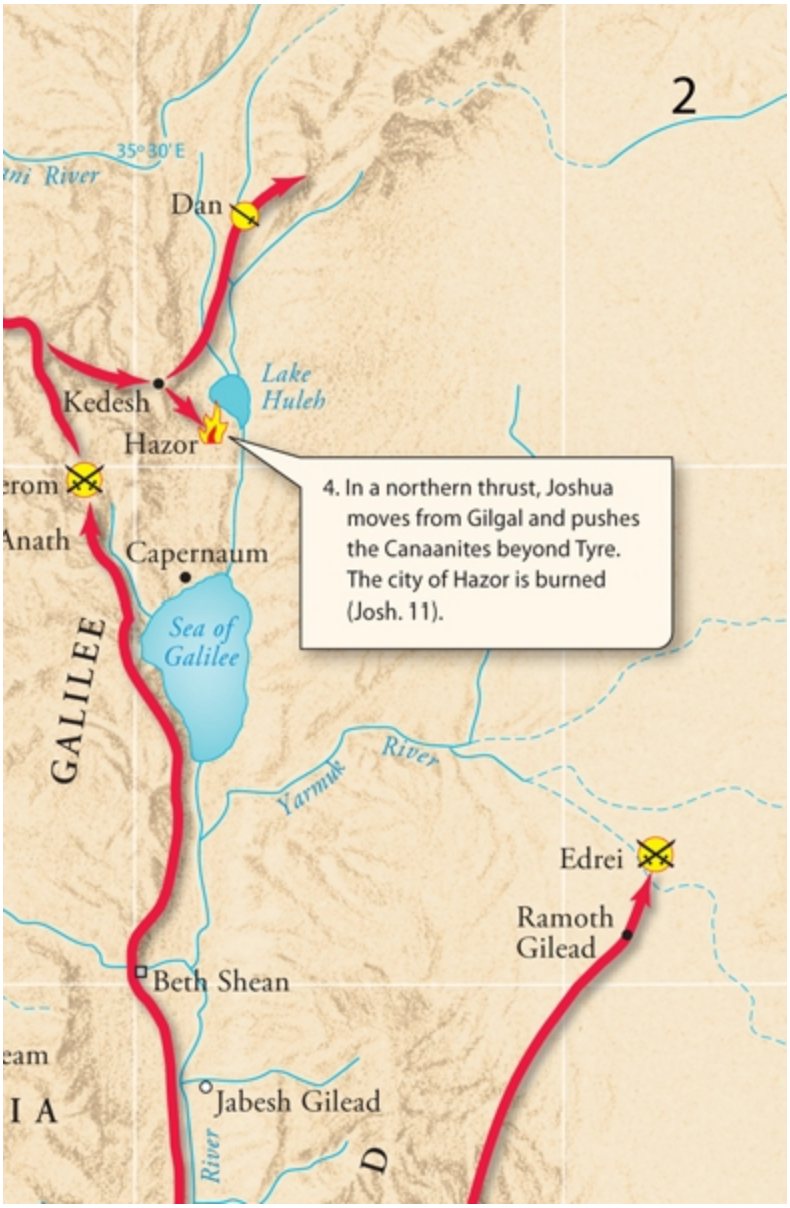
2
AMMON
34° E
Jordan River
36° E
Mount Nebo
CANAAN
Dead Sea
MOAB
Zoar
Kadesh Barnea
Punon
WILDERNESS OF ZIN
EDOM
30° N
WILDERNESS OF PARAN

Noph
(Memphis)
3
WILDERNESS
OF PARAN
SINAI
Nile River
Gulf of Suez
WILDERNESS
OF SIN
Rephidim
Mount Sinai
(Jebel Musa)
The Exodus
from Egypt
Traditional route
Alternate routes of
Red Sea crossing
City
City of uncertain
location
Mountain peak
50 miles
50 kilometers

WILDERNESS
OF PARAN
Ezion Geber
4
SINAI
N
WILDERNESS
OF SIN
Gulf of Aqaba
MIDIAN
Rephidim
Mount Sinai
(Jebel Musa)
28° N
RED SEA

Map 3 - The Conquest of Canaan

1
The Conquest of Canaan
City
City of uncertain location
Route from Kadesh Barnea
Advance through Canaan and beyond
Battle
City attacked
City burned
Unconquered city
35°E
Tyre
PHOENICIA
Achzib
33°N
Acco
Achshaph
MEDITERRANEAN SEA
Dor
Megiddo
Kishon River
Taanach
32°30'N
N
Dothan
SAMAR
Samaria

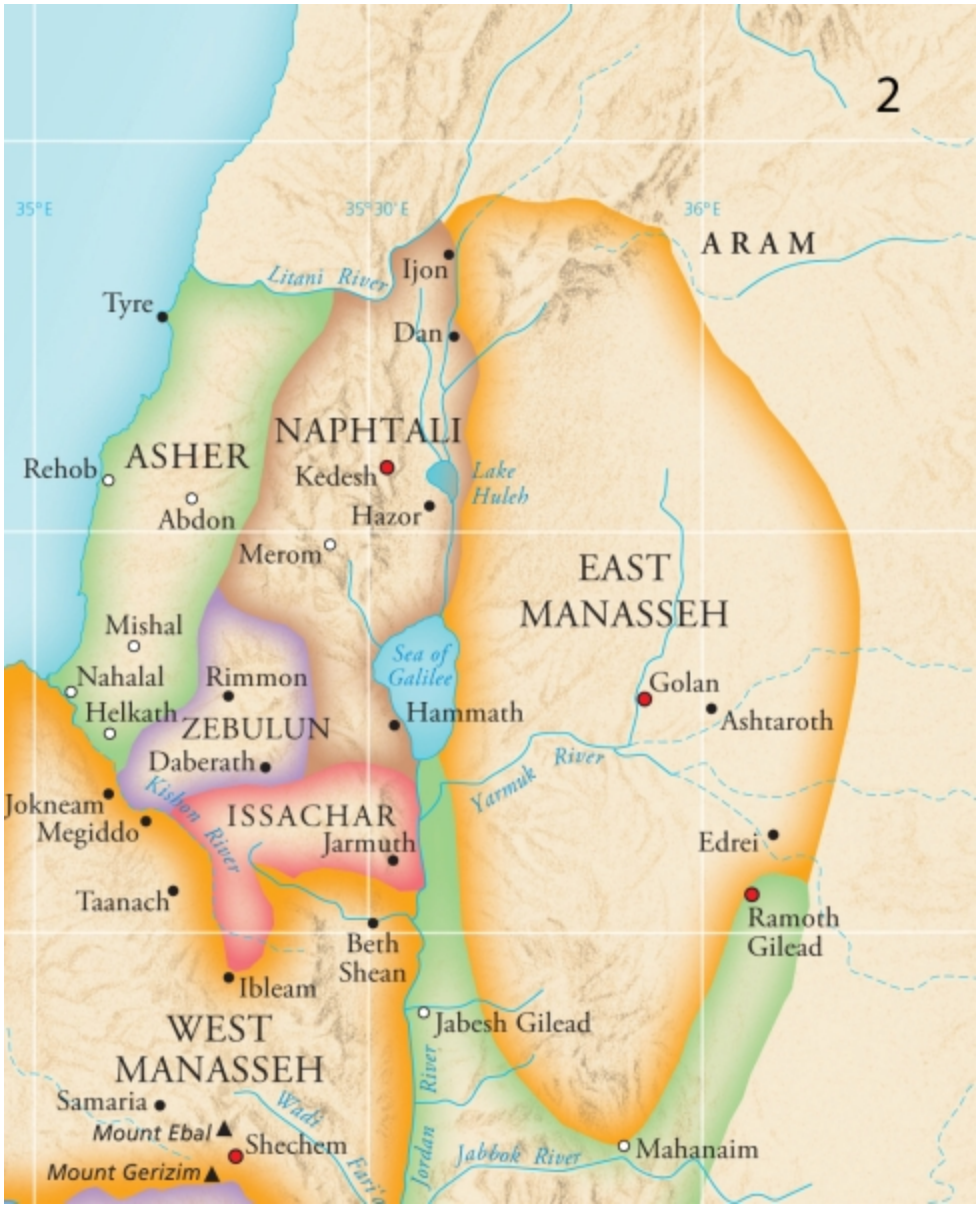

2
35° 30' E
Dan
Kedesh
Lake Huleh
Hazor
4. In a northern thrust, Joshua moves from Gilgal and pushes the Canaanites beyond Tyre. The city of Hazor is burned (Josh. 11).
Capernaum
Sea of Galilee
GALILEE
Yarmuk River
Edrei
Ramoth Gilead
Beth Shean
Jabesh Gilead

3
Mount Ebal
Mount Gerizim
Shiloh
3. Joshua makes peace with Gibeon, then moves through the valley of Aijalon and defeats the five Amorite kings (Josh. 9–10).
32° N
Bethel
Ai
Gezer
Gibeon
Aijalon
Ashdod
Ekron
Beth Shemesh
Jarmuth
Gath
Bethlehem
Libnah
Mareshah
Lachish
Eglon
Hebron
Makkedah
31° 30' N
Debir
Although Joshua was successful militarily, this area lay beyond Israel's permanent control (Judg. 1:17–20).
Arad
Beersheba
Hormah

Wadi Far'a
echem
Jordan
Jabbok River
Mahanaim
4
GILEAD
2. Joshua takes Ai in his second attempt (Josh. 7–8).
Jazer
AMMON
Rabbath (Amman)
Gilgal
Jericho
Abel Shittim
Heshbon
Mount Nebo
lem
Medeba
1. Upon crossing the Jordan, Joshua camps awhile at Gilgal, then moves to take Jericho (Josh. 1–6).
Jahaz
En Gedi
Aroer
Dead Sea
Arnon River
MOAB
20 miles
20 kilometers

Map 4 - The Twelve Tribes

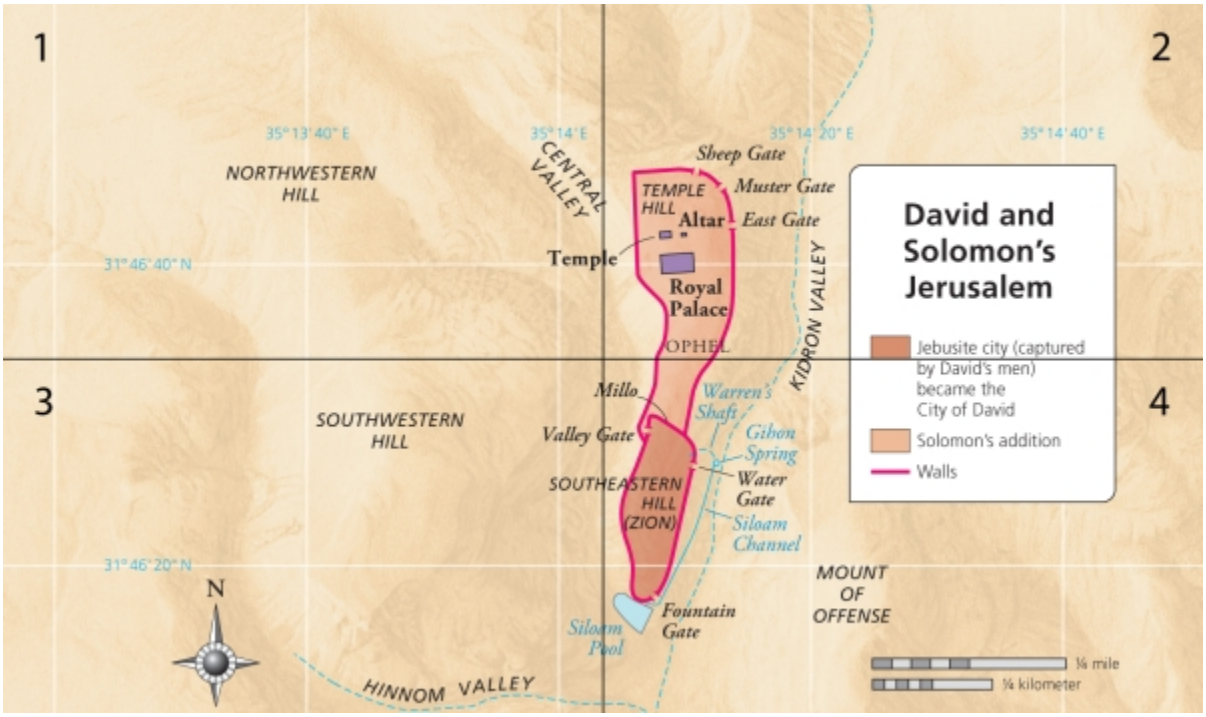
1
34°30'E
35°E
35°30'E
The Twelve Tribes
City
City of Refuge
City of uncertain location
33°N
32°30'N
MEDITERRANEAN SEA
N
Litani River
Ijon
Tyre
Dan
NAPHTALI
Rehob
ASHER
Kedesh
Lake Hule
Abdon
Hazor
Merom
Mishal
Sea of Galilee
Nahalal
Rimmon
Helkath
ZEBULUN
Hammath
Daberath
Kishon River
Jokneam
Dor
Megiddo
ISSACHAR
Jarmuth
Taanach
Beth Shean
Ibleam
Jabesh
WEST MANASSEH
Samaria
Wadi
Mount Ebal
Shechem


2
35°E
35°30'E
36°E
ARAM
Litani River
Ijon
Tyre
Dan
NAPHTALI
ASHER
Rehob
Kedesh
Lake Huleh
Abdon
Hazor
Merom
EAST MANASSEH
Mishal
Sea of Galilee
Nahalal
Rimmon
Golan
Helkath
ZEBULUN
Hammath
Ashtaroth
Daberath
Yarmuk River
Jokneam
Kishon River
ISSACHAR
Megiddo
Jarmuth
Edrei
Taanach
Ramoth Gilead
Beth Shean
Ibleam
Jabesh Gilead
WEST MANASSEH
Jordan River
Samaria
Wadi
Mount Ebal
Shechem
Jabbok River
Mahanaim
Mount Gerizim

3
Mount Gerizim
Gath Rimmon
Joppa
Shiloh
EPHRAIM
32°N
Beth
Horon
Bethel
DAN
Eltekeh
Gezer
Gibeon
Geba
BENJAMIN
Gibbethon
Aijalon
Jerusalem
Beth
Shemesh
Bethlehem
Ashkelon
Libnah
Lachish
Hebron
Eglon
JUDAH
Juttah
Gaza
Debir
Eshtemoa
Gerar
Ashan
Beersheba
Hormah
SIMEON
E D O

Mount Ebal
Shechem
Mount Gerizim
Shiloh
EPHRAIM
Beth Horon
Bethel
Gibeon
Geba
BENJAMIN
Gilgal
Jericho
Jordan
Jabbok River
Mahanaim
GAD
Jazer
AMMON 4
Rabbah (Amman)
Abel Shittim
Heshbon
Bezer
Mount Nebo
Medeba
Beth Shemesh
Jerusalem
Bethlehem
REUBEN
Hebron
Juttah
En Gedi
Dead Sea
Arnon River
Jahaz
Aroer
Eshtemoa
MOAB
20 miles
20 kilometers
Zered Brook
EDOM

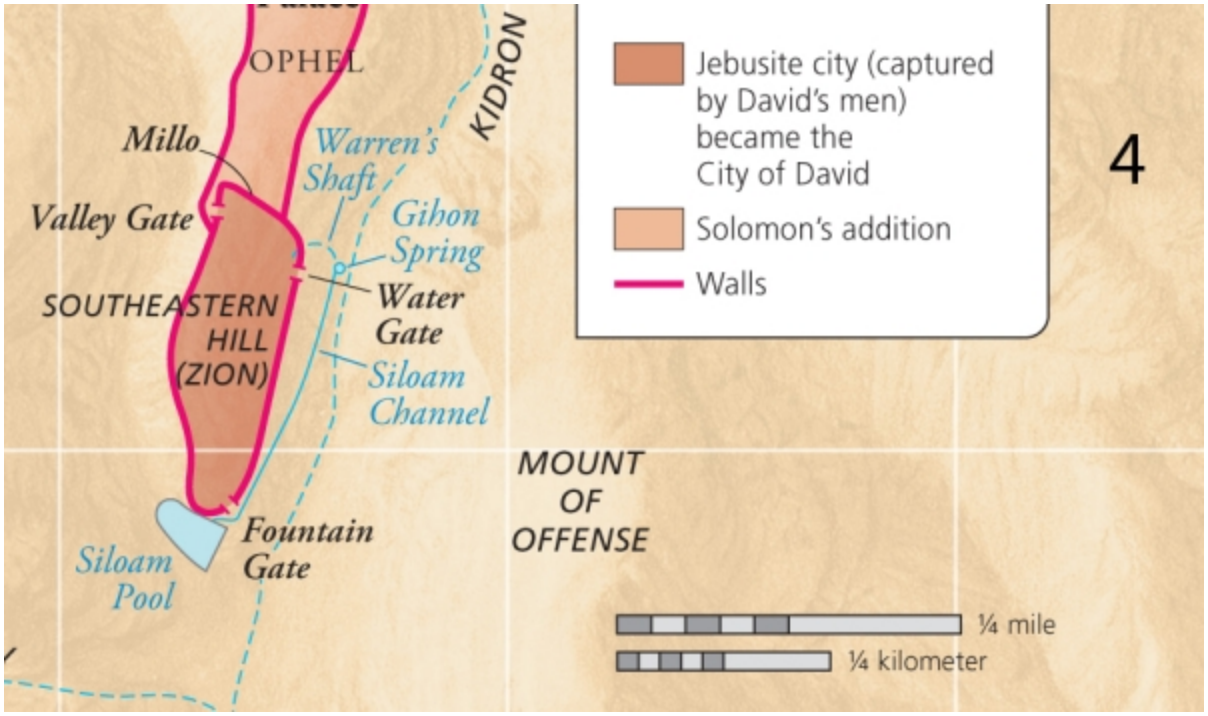
Map 5 - David and Solomon’s Jerusalem



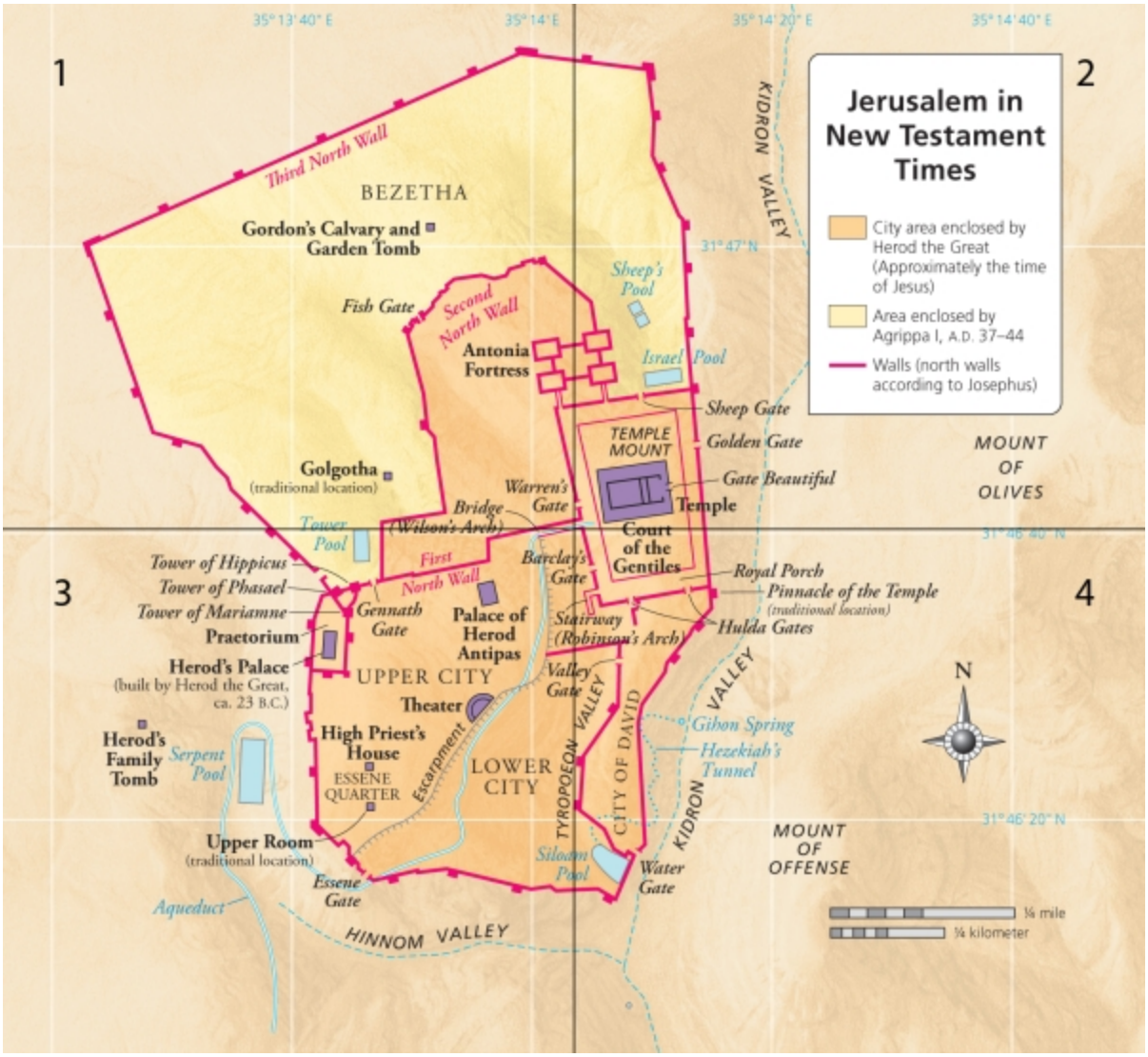
1
35° 13' 40" E
35° 14' E
NORTHWESTERN
HILL
CENTRAL
VALLEY
31° 46' 40" N
Temple

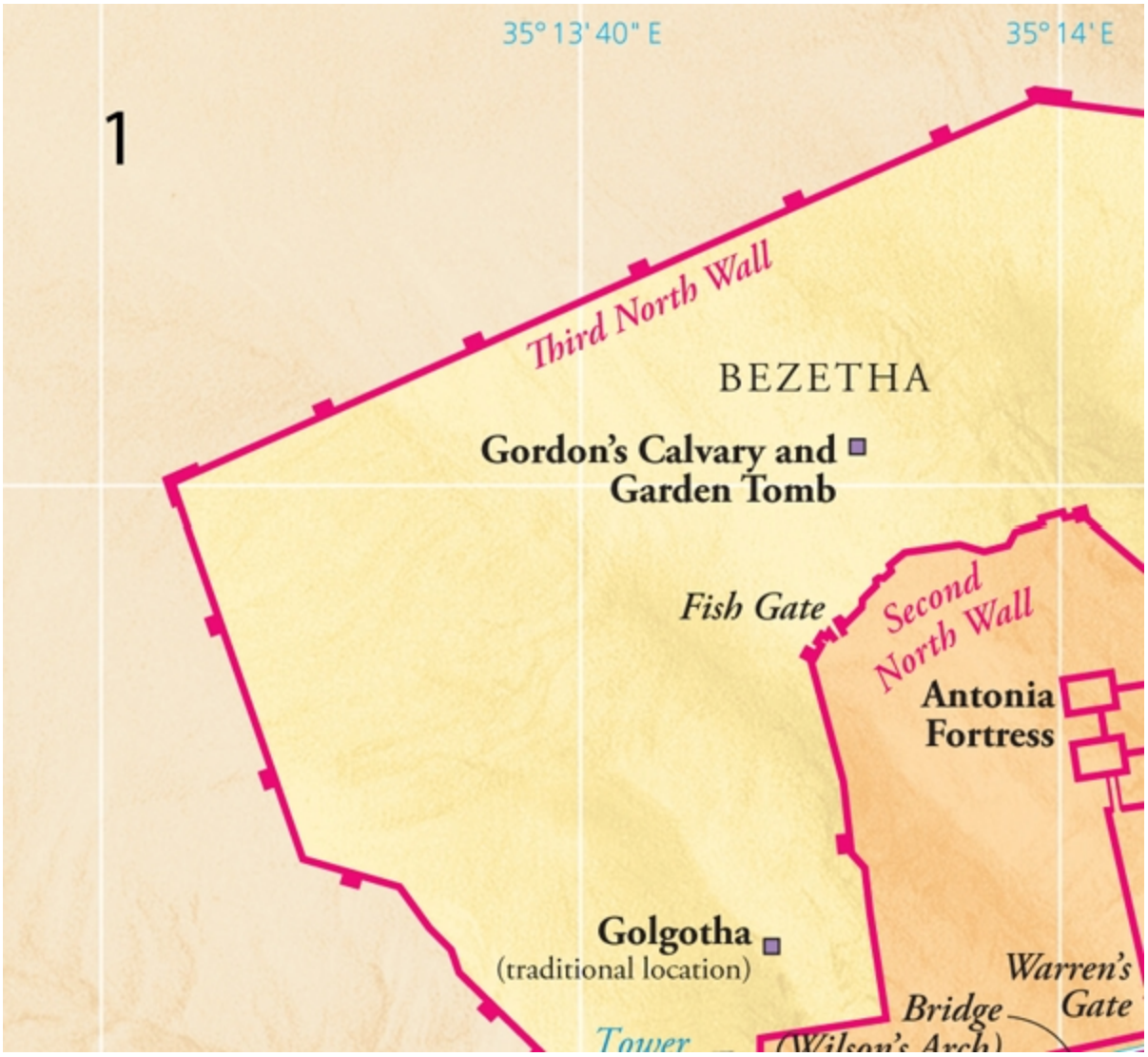
2
35° 14' E
35° 14' 20" E
35° 14' 40" E
CENTRAL VALLEY
Sheep Gate
TEMPLE HILL
Muster Gate
Altar
East Gate
Temple
Royal Palace
OPHEL
KIDRON VALLEY
Millo
Warren's Shaft
David and Solomon's Jerusalem
Jebusite city (captured by David's men) became the City of David

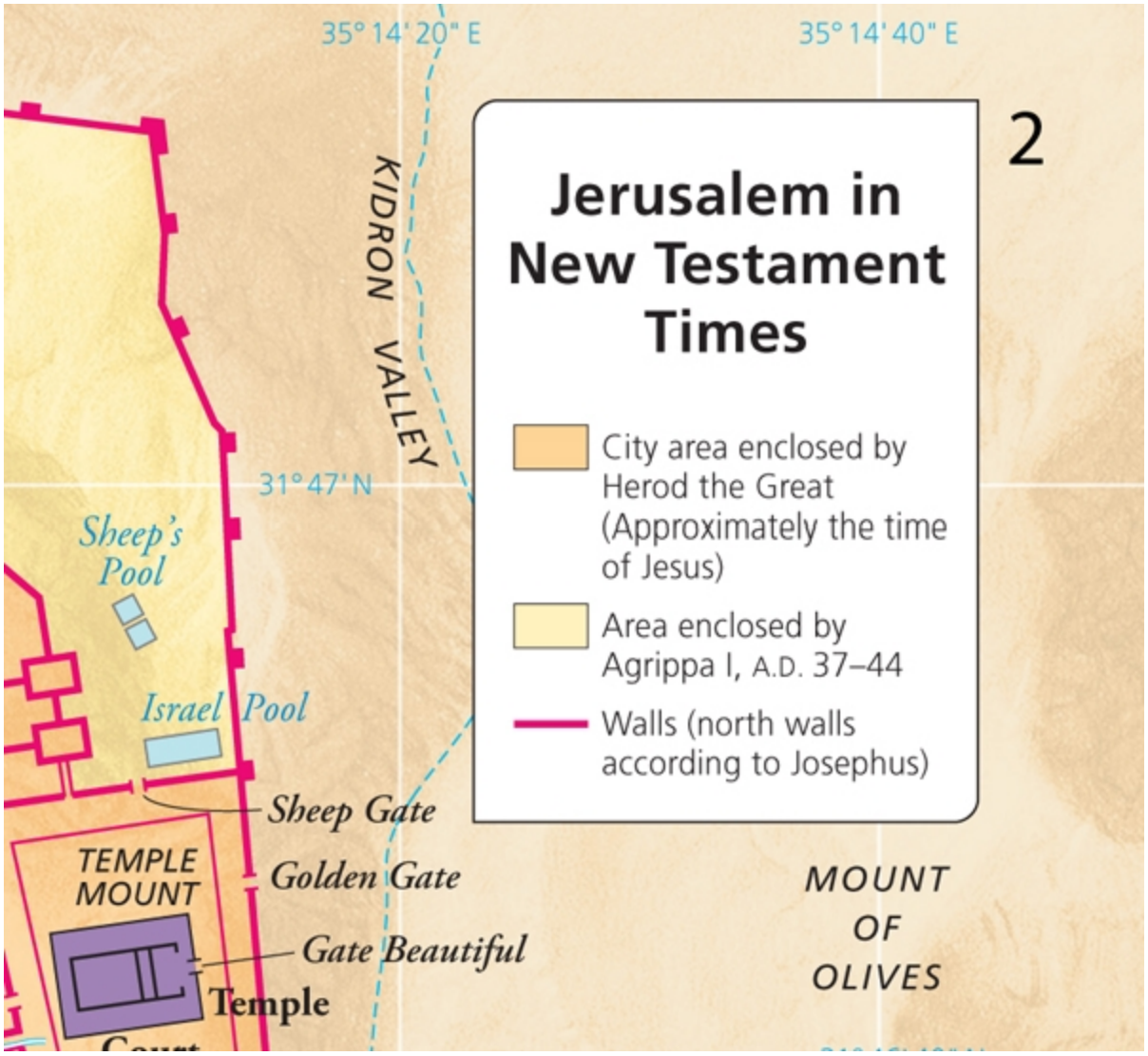
3
SOUTHWESTERN HILL
Millo
Warren's Shaft
Valley Gate
Gihon Spring
SOUTHEASTERN HILL (ZION)
Water Gate
Siloam Channel
31° 46' 20" N
N
Fountain Gate
Siloam Pool
HINNOM VALLEY

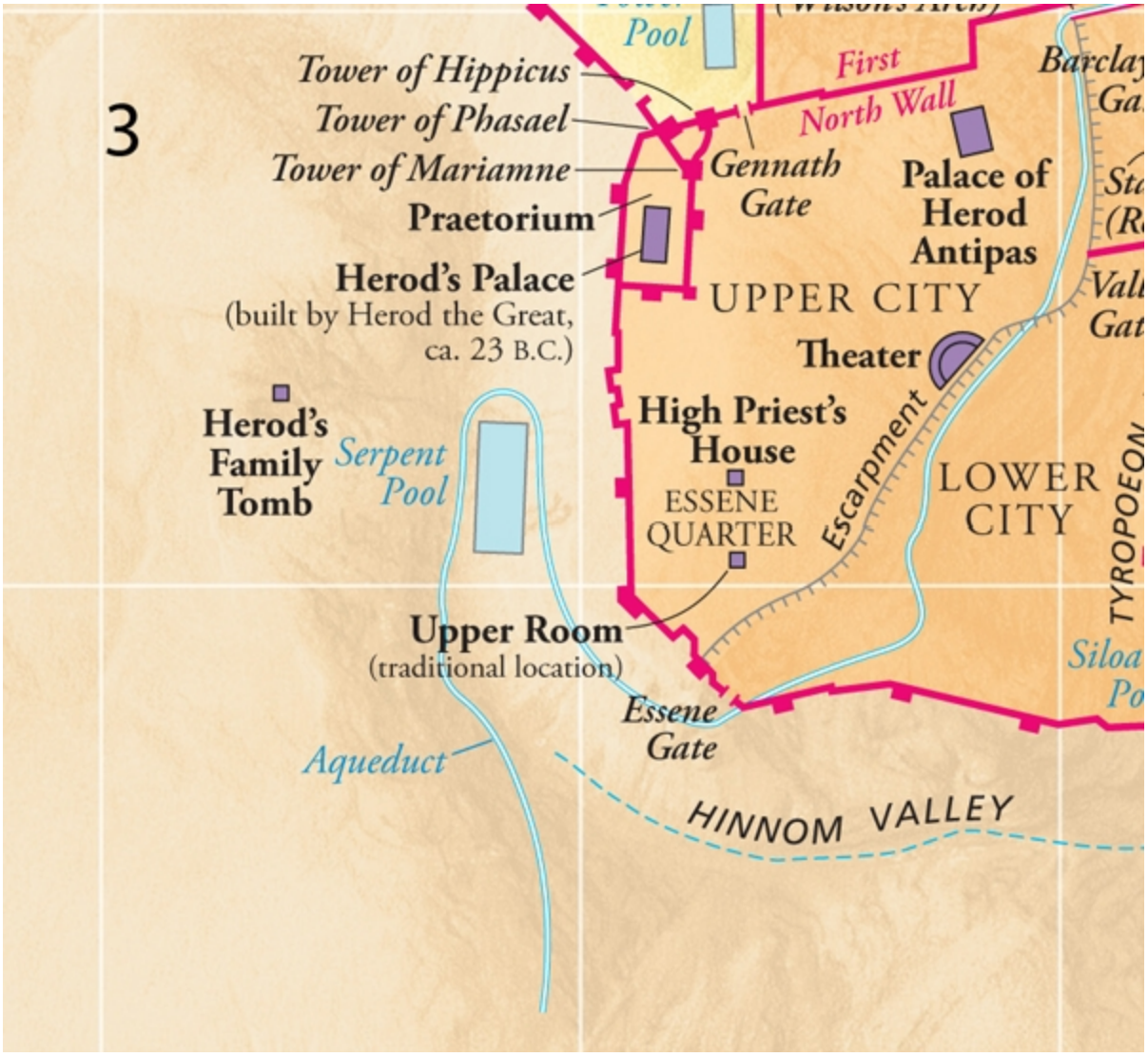

OPHEL
KIDRON
Millo
Warren's Shaft
Valley Gate
Gihon Spring
SOUTHEASTERN HILL (ZION)
Water Gate
Siloam Channel
MOUNT OF OFFENSE
Fountain Gate
Siloam Pool
Jebusite city (captured by David's men) became the City of David
Solomon's addition
Walls
¼ mile
¼ kilometer
4

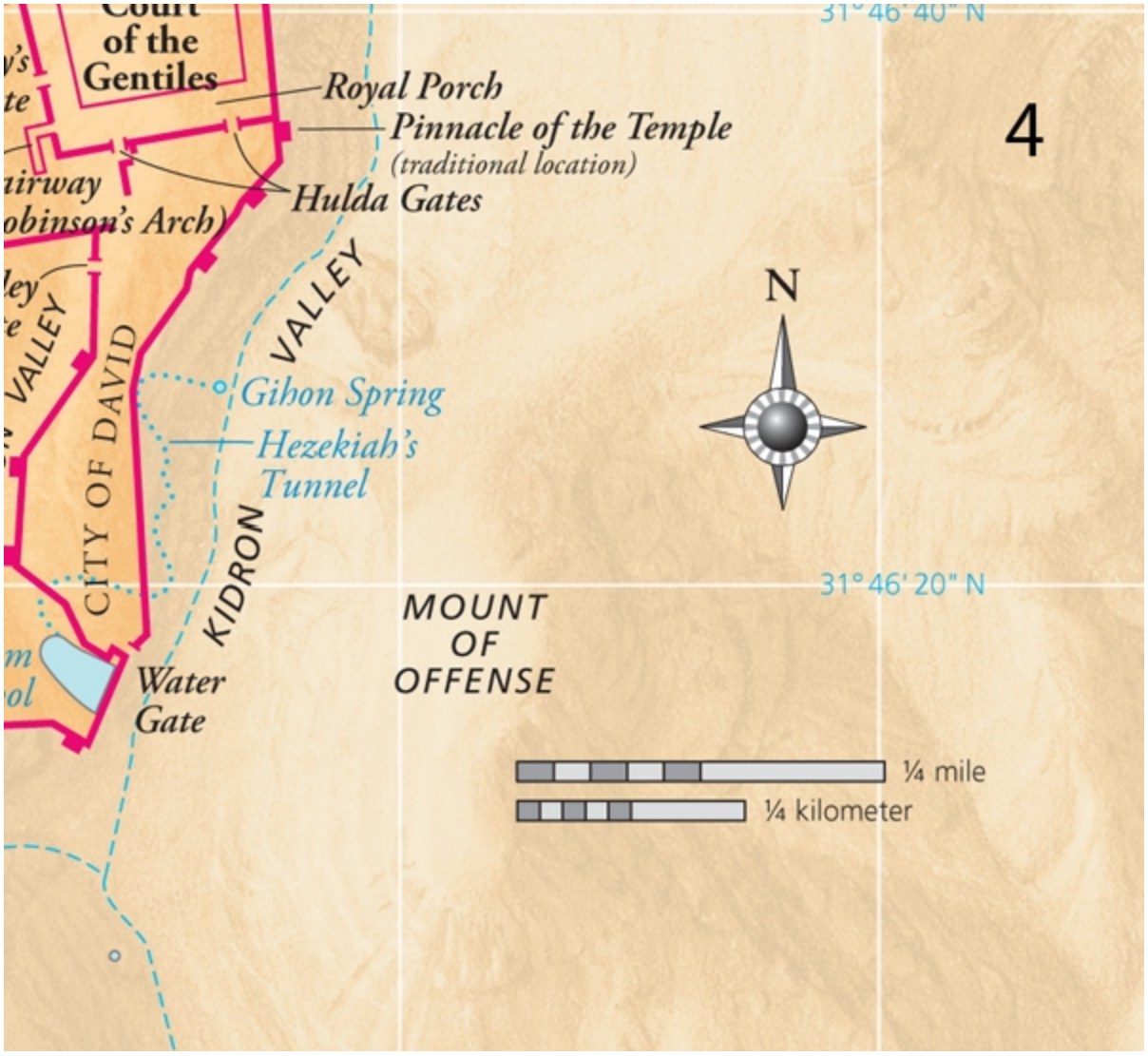
Map 6 - Jerusalem in New Testament Times




35° 13' 40" E
35° 14' E
1
Third North Wall
BEZETHA
Gordon's Calvary and
Garden Tomb
Fish Gate
Second
North Wall
Antonia
Fortress
Golgotha
(traditional location)
Warren's
Gate
Bridge
(Wilson's Arch)
Tower

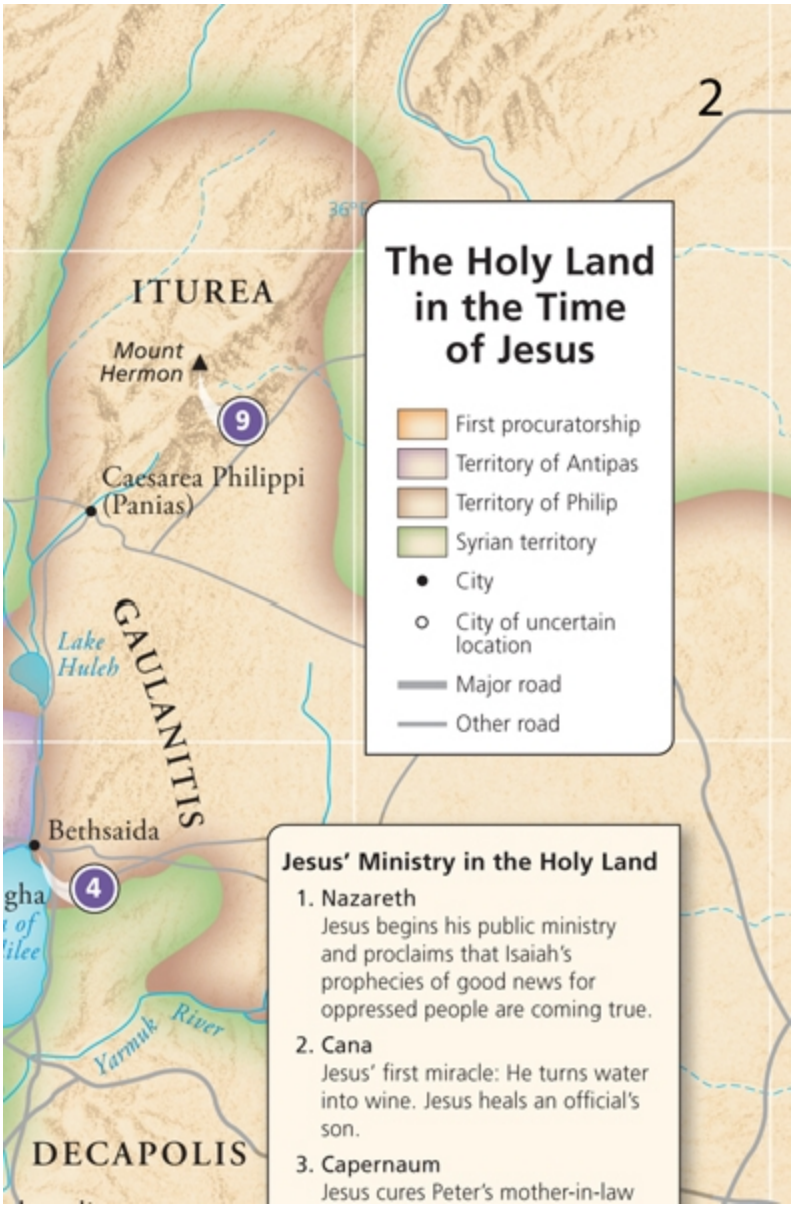

35° 14' 20" E
35° 14' 40" E
KIDRON VALLEY
31° 47' N
Sheep's Pool
Israel Pool
Sheep Gate
TEMPLE MOUNT
Golden Gate
Gate Beautiful
Temple
MOUNT OF OLIVES
Jerusalem in New Testament Times
City area enclosed by Herod the Great (Approximately the time of Jesus)
Area enclosed by Agrippa I, A.D. 37–44
Walls (north walls according to Josephus)
2


3
Pool
First
North Wall
Tower of Hippicus
Tower of Phasael
Tower of Mariamne
Praetorium
Herod's Palace
(built by Herod the Great, ca. 23 B.C.)
Gennath Gate
Palace of Herod Antipas
UPPER CITY
Theater
Herod's Family Tomb
Serpent Pool
High Priest's House
ESSENE QUARTER
Escarpment
LOWER CITY
Upper Room
(traditional location)
Essene Gate
Aqueduct
HINNOM VALLEY

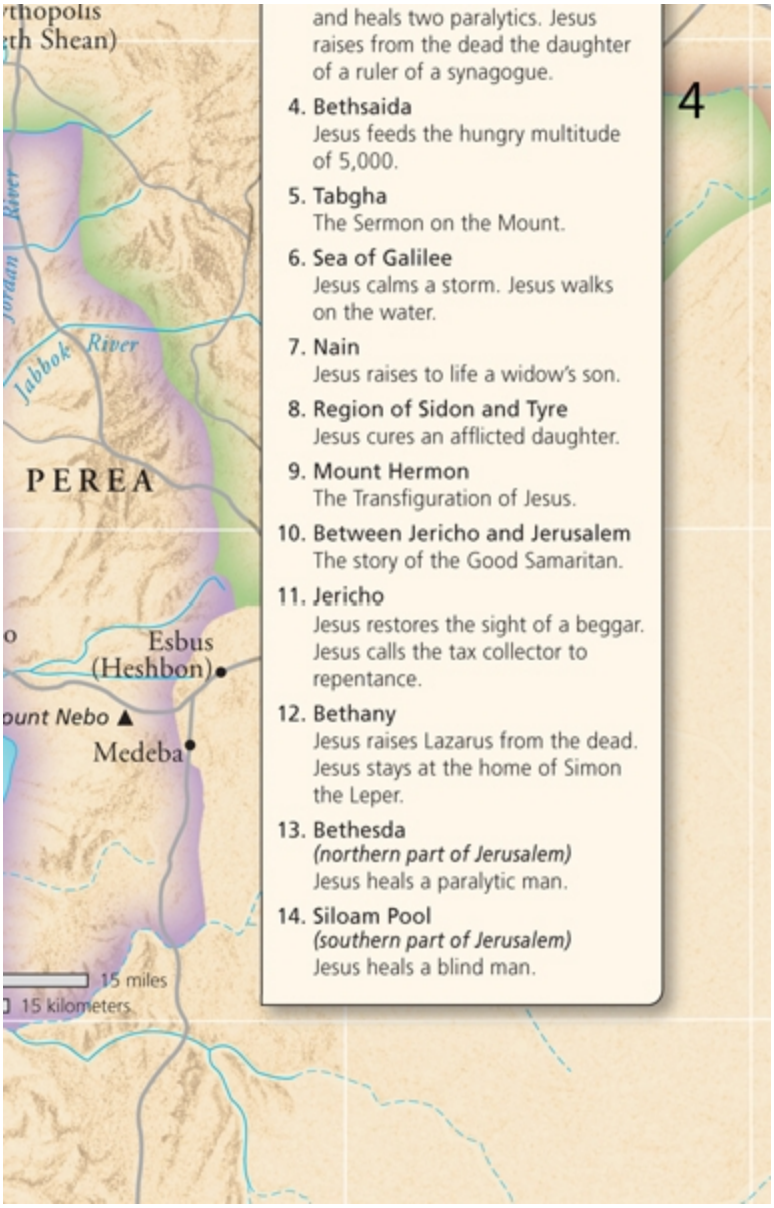

31° 46' 40" N
4
of the
Gentiles
Royal Porch
Pinnacle of the Temple
(traditional location)
Hulda Gates
N
VALLEY
CITY OF DAVID
VALLEY
Gihon Spring
Hezekiah's
Tunnel
KIDRON
31° 46' 20" N
MOUNT
OF
OFFENSE
Water
Gate
¼ mile
¼ kilometer

Map 7 - The Holy Land in the Time of Jesus

1
35° E
35° 30' E
33° 30' N
Sidon
8
MEDITERRANEAN SEA
Litani River
Tyre
PHOENICIA (TYRE)
N
Cadasa (Kedesh)
33° N
GALILEE
3
Ptolemais (Acco)
Capernaum
2
5
Cana
6
Nazareth
1
Mount Tabor
Nain
Mount Moreh
Dora
Legio/ Megiddo
7


2
The Holy Land in the Time of Jesus
First procuratorship
Territory of Antipas
Territory of Philip
Syrian territory
City
City of uncertain location
Major road
Other road
ITUREA
Mount Hermon
9
Caesarea Philippi (Panias)
Lake Huleb
GAULANITIS
Bethsaida
4
Yarmuk River
DECAPOLIS
Jesus' Ministry in the Holy Land
1. Nazareth
Jesus begins his public ministry and proclaims that Isaiah's prophecies of good news for oppressed people are coming true.
2. Cana
Jesus' first miracle: He turns water into wine. Jesus heals an official's son.
3. Capernaum
Jesus cures Peter's mother-in-law

3
32° 30' N
River
SAMARIA
Sebaste
(Samaria)
Mount
Ebal
Wadi
Fari'a
Neapolis
(Shechem)
Sychar
Mount Gerizim
Antipatris
Joppa
32° N
JUDEA
11
Jerich
13
14
Emmaus
(Nicopolis)
Jerusalem
Bethany
10
12
Bethlehem
Dead
Sea
Hebron
IDUMEA
En Gedi
31° 30' N

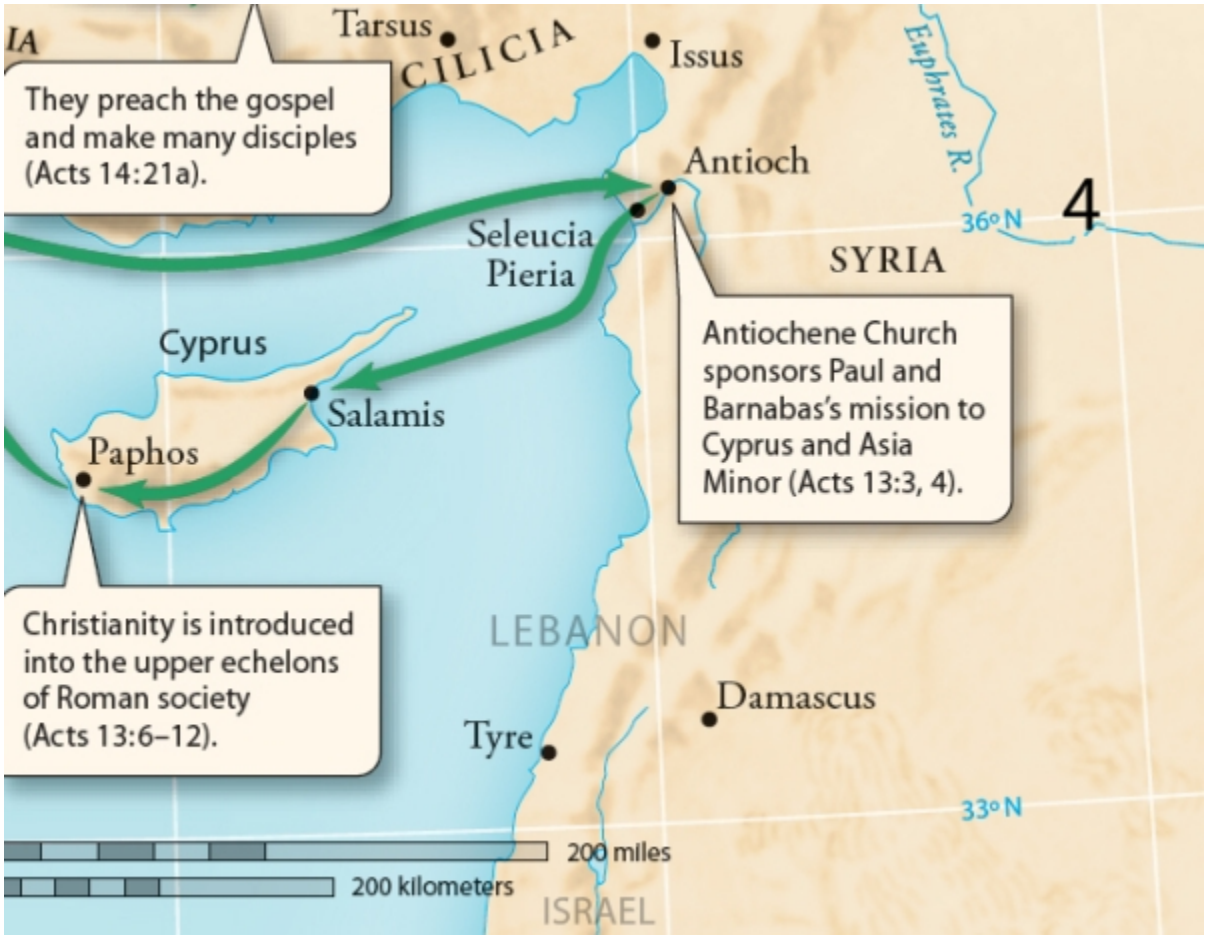

and heals two paralytics. Jesus raises from the dead the daughter of a ruler of a synagogue.
4. Bethsaida
Jesus feeds the hungry multitude of 5,000.
5. Tabgha
The Sermon on the Mount.
6. Sea of Galilee
Jesus calms a storm. Jesus walks on the water.
7. Nain
Jesus raises to life a widow's son.
8. Region of Sidon and Tyre
Jesus cures an afflicted daughter.
9. Mount Hermon
The Transfiguration of Jesus.
10. Between Jericho and Jerusalem
The story of the Good Samaritan.
11. Jericho
Jesus restores the sight of a beggar. Jesus calls the tax collector to repentance.
12. Bethany
Jesus raises Lazarus from the dead. Jesus stays at the home of Simon the Leper.
13. Bethesda
(northern part of Jerusalem)
Jesus heals a paralytic man.
14. Siloam Pool
(southern part of Jerusalem)
Jesus heals a blind man.
4
PEREA
Jabbok River
Esbus
(Heshbon)
Medeba
15 miles
15 kilometers

Map 8 - Paul’s First Missionary Journey and His Journey to Rome

1
27° E
30° E
MYSIA
ASIA
Paul receives both favorable and unfavorable responses to his preaching (Acts 13:42–45).
Paul and Barnabas's preaching provokes division among the people, and they are forced to flee (Acts 14:4–6).
Antioch in Pisidia
LYCAONIA
Iconium
Ephesus
PHRYGIA
PISIDIA
Lystra
Miletus
CARIA
PAMPHYLIA

2
36° E
GALATIA
Halys R.
39° N
TURKEY
CAPPADOCIA
Paul and Barnabas's preaching provokes division among the people, and they are forced to flee (Acts 14:4–6).
LYCAONIA
Iconium
Paul heals a lame man, and the missionaries are believed to be pagan gods (Acts 14:8–12).
COMMAGENE
DIA
Lystra
Derbe
Tarsus
PAMPHYLIA
Issus

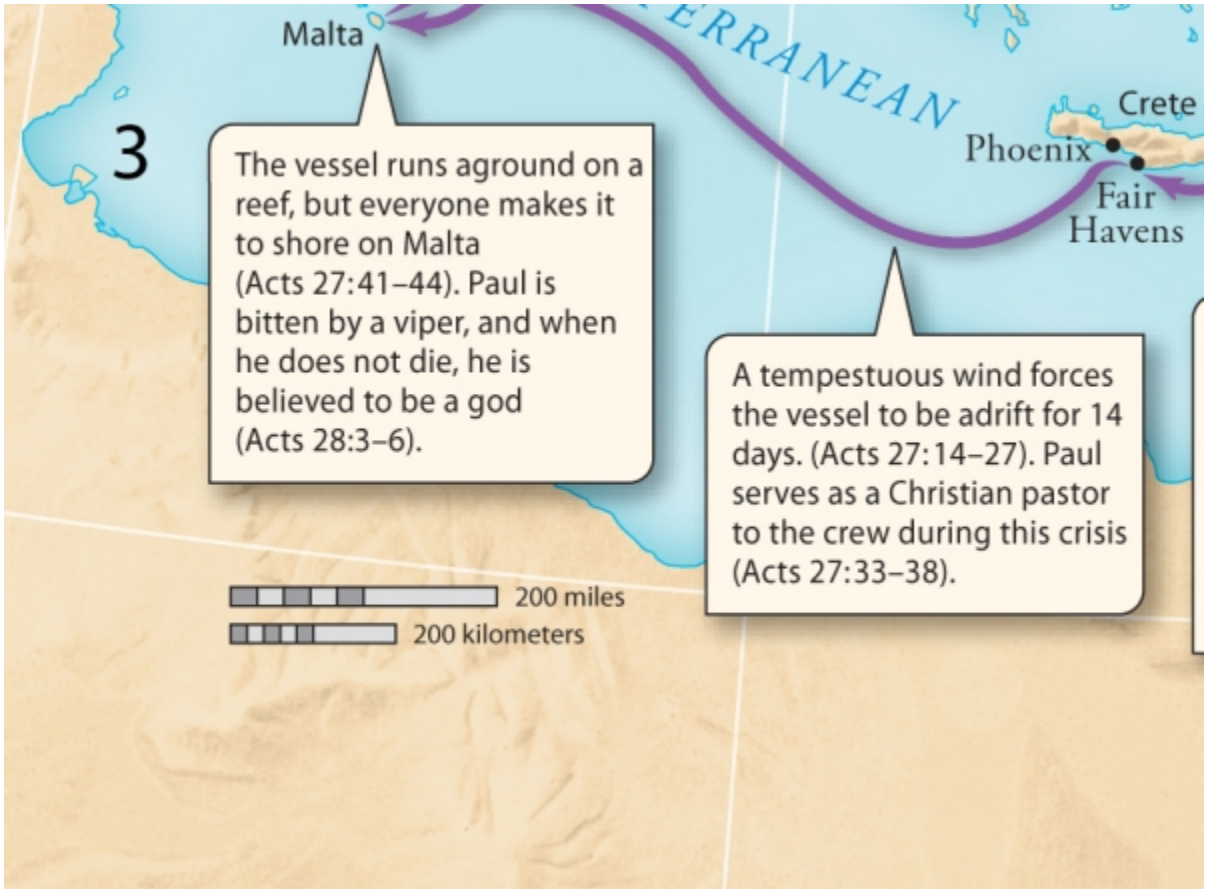
3
N
LYCIA
Attalia
Perga
They preach the gospel and make many disciples (Acts 14:21a).
Cyprus
Sala
MEDITERRANEAN SEA
Paphos
Christianity is introduced into the upper echelons of Roman society (Acts 13:6–12).
Paul's First Missionary Journey and His Journey to Rome
First Missionary Journey, A.D. 46–48
Journey to Rome, A.D. 59–60
ISRAEL Modern name


IA
Tarsus
CILICIA
Issus
Euphrates R.
They preach the gospel and make many disciples (Acts 14:21a).
Antioch
4
36° N
Seleucia Pieria
SYRIA
Cyprus
Salamis
Paphos
Antiochene Church sponsors Paul and Barnabas's mission to Cyprus and Asia Minor (Acts 13:3, 4).
Christianity is introduced into the upper echelons of Roman society (Acts 13:6–12).
LEBANON
Damascus
Tyre
33° N
200 miles
200 kilometers
ISRAEL

1
2
3
4
ITALIA
Rome
Three Inns
Appii Forum
Puteoli
Paul is under house arrest for two years. But he is able to preach the kingdom of God to those who visit (Acts 28:16; 28:30, 31).
Paul takes courage from the fact that believers from Rome have come to greet him (Acts 28:15).
TYRRHENIAN SEA
IONIAN SEA
Sicily
Syracuse
Rhegium
Malta
MEDITERRANEAN SEA
EPIRUS
GREECE
Delphi
Corinth
ACHAIA
Athens
Sparta
AEGEAN SEA
THRACE
Byzantium
BLACK SEA
N
MYSIA
ASIA
LYDIA
Ephesus
PHRYGIA
Antioch in Pisidia
LYCAONIA
PISIDIA
Iconium
BITHYNIA AND PONTUS
GALATIA
Halys R.
TURKEY
CAPPADOCIA
COMMAGENE
Tarsus
Issus
CARIA
LYCIA
PAMPHYLIA
CILICIA
Cnidus
Myra
Antioch
SYRIA
Crete
Phoenix
Fair Havens
Salmone
Cyprus
SEA
LEBANON
Tyre
Sidon
Damascus
Caesarea
ISRAEL
Jerusalem
JUDEA
Jordan R.
Dead Sea
JORDAN
NABATEA
EGYPT
30° N
40° N
20° E
30° E
The vessel runs aground on a reef, but everyone makes it to shore on Malta (Acts 27:41–44). Paul is bitten by a viper, and when he does not die, he is believed to be a god (Acts 28:3–6).
A tempestuous wind forces the vessel to be adrift for 14 days. (Acts 27:14–27). Paul serves as a Christian pastor to the crew during this crisis (Acts 27:33–38).
Paul appeals for a trial in Caesar's court and is promised that opportunity (Acts 25:10–12). He might have been freed had he not appealed (Acts 26:32). He is put aboard a vessel bound for the coast of Asia (Acts 27:2).
200 miles
200 kilometers

1
20° E
ITALIA
Rome
Three Inns
Appii Forum
Puteoli
Paul is under house arrest for two years. But he is able to preach the kingdom of God to those who visit (Acts 28:16; 28:30, 31).
Paul takes courage from the fact that believers from Rome have come to greet him (Acts 28:15).
THRACE
Byzantium
TYRRHENIAN SEA
EPIRUS
GREECE
AEGEAN SEA
MYSIA
ASIA
IONIAN SEA
Delphi
LYDIA
Ephesus
Sicily
Rhegium
Corinth
ACHAIA
Athens
Syracuse
Miletus
Sparta
CARIA

But he
those
30° E
2
N
BLACK SEA
THRACE
Byzantium
BITHYNIA AND
PONTUS
MYSIA
GALATIA
40° N
Halys R.
TURKEY
ASIA
PHRYGIA
Antioch
in Pisidia
LYCAONIA
CAPPADOCIA
LYDIA
Ephesus
PISIDIA
Iconium
COMMAGENE
Miletus
CARIA
Tarsus
Issus
LYCIA
PAMPHYLIA
CILICIA


Malta
3
The vessel runs aground on a reef, but everyone makes it to shore on Malta (Acts 27:41–44). Paul is bitten by a viper, and when he does not die, he is believed to be a god (Acts 28:3–6).
ERRANEAN
Crete
Phoenix
Fair Havens
A tempestuous wind forces the vessel to be adrift for 14 days. (Acts 27:14–27). Paul serves as a Christian pastor to the crew during this crisis (Acts 27:33–38).
200 miles
200 kilometers

Miletus
CARIA
LYCIA
PAMPHYLIA
CILICIA
Tarsus
Issus
Cnidus
Myra
Antioch
SYRIA
4
Cyprus
Salmone
SEA
LEBANON
Sidon
Tyre
Damascus
Paul appeals for a trial in Caesar's court and is promised that opportunity (Acts 25:10–12). He might have been freed had he not appealed (Acts 26:32). He is put aboard a vessel bound for the coast of Asia (Acts 27:2).
Caesarea
ISRAEL
Jordan R.
Jerusalem
JUDEA
Dead Sea
NABATEA
JORDAN
EGYPT
30° N

Map 9 - Paul’s Second and Third Missionary Journeys

1
20°E
25°E
30°E
40°N
2 Paul and Silas are imprisoned for disturbing the peace (Acts 16:16–40).
THRACE
3 Paul revives Eutychus, a youth, who had fallen from a window while listening to Paul speak (Acts 20:9–12).
MACEDONIA
Philippi
Amphipolis
Neapolis
Byzantium
Berea
Apollonia
Thessalonica
Mount Olympus
1 Paul preaches for three years (Acts 19:1; 20:31).
Troas
MYSIA
ASIA
GREECE
Delphi
AEGEAN SEA
Antioch in Pisidia
2 Paul stays for three months (Acts 20:3).
Corinth
Cenchreae
Athens
LYDIA
Ephesus
PHRYGIA
PISIDIA
Lystra
ACHAIA
Sparta
Miletus
CARIA
Cnidus
PAMPHYLIA
3 Paul speaks before the Areopagus, the Council of Athens (Acts 17:22–31).
LYCIA
Patara
Rhodes

2
30° E
35° E
40° E
BLACK SEA
3 Paul revives Eutychus, a youth, who had fallen from a window while listening to Paul speak (Acts 20:9–12).
BITHYNIA AND PONTUS
Byzantium
TURKEY
Halys R.
1 Paul preaches for three years (Acts 19:1; 20:31).
MYSIA
ASIA
GALATIA
CAPPADOCIA
1 Paul and Silas meet Timothy and ask him to join them (Acts 16:1–3).
Antioch in Pisidia
LYDIA
Ephesus
PHRYGIA
Iconium
PISIDIA
Lystra
Derbe
Tarsus
Issus
Starting point of Paul's journeys.
Miletus
CARIA
Cnidus
PAMPHYLIA
CILICIA
LYCIA
Patara
Rhodes
Antioch
Euphrates R.

35°N
3
200 miles
200 kilometers
4 Paul sails to Ephesus. He must leave for Jerusalem, but some Jews ask him to stay. He promises to return, "God willing" (Acts 18:20, 21).
4 Paul delivers his "farewell" address (Acts 20:18–35).
MEDITERRANEAN SEA
Cyrene
N
LIBYA
CYRENAICA
Alexandria
Paul's Second and Third Missionary Journeys
Second Missionary Journey, A.D. 49–52
Third Missionary Journey, A.D. 53–57
ISRAEL Modern name

4 Paul delivers his "farewell" address (Acts 20:18–35).
Cyprus
SYRIA
4
LEBANON
Damascus
RANEAN SEA
Tyre
Ptolemais
Caesarea
Jordan R.
JORDAN
Jerusalem
Dead Sea
JUDEA
ISRAEL
Alexandria
EGYPT
5 Some Jews say that Paul taught against the Jewish nation, law, and temple (Acts 21:28a). Paul is charged with bringing a Gentile into the sacred precincts of the temple (Acts 21:28b, 29). Threats to his life necessitate a military escort to Caesarea (Acts 23:12–23). Here he is imprisoned for two years (Acts 24:27).
RED SEA
25°N